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LONDON GENERAL EPISTLE.

The Friend (London) for Sixth Month 9th was long overdue; it reached our office too late last week to receive any notice in our issue of the 22nd. It may be possible in next week's number to give a synopsis of some of the many and varied exercises that came before that meeting, which is likely to be passed into history as a most memorable occasion.

We print in full the General Epistle and take from the body of the paper the following note, which will be of interest:

The Yearly Meeting Epistle of 1916 is in some respects unique in the history of the Society. Probably never before have so many really young Friends been appointed by the Large Committee on "the Committee of Twenty-five"—which this year consisted of twenty-eight Friends! It was a thoroughly representative committee as regards thought as well as age, and it was wonderfully united in its conclusions. The "underlying unity" was realized in a remarkable degree. In style and phrasing the Epistle is quite unusual; in places the language is almost colloquial. When have such expressions as "pet scheme" or "dead earnest" ever appeared in an Epistle before? Even the heading is different, and it begins "Dear Friends and Comrades." Its directness of expression, its almost monosyllabic wording, and its numerous interrogatory sentences make it well calculated to convey the deep spiritual message which it contains to the large circle outside our own borders who are believed to be ready for just such a message. It deserves the widest possible circulation.

TO FRIENDS THE WORLD OVER AND TO ALL WHO SEEK THE WAY OF LIFE.

From the Yearly Meeting of the Society of Friends held in London from the 24th to the 31st of Fifth Month, 1916.

DEAR FRIENDS AND COMRADES:—

We need one another in these dark days if we are to find the way to the true goal of humanity. We have missed the way. In struggling to find it we have been foolish enough to think that we could find it alone, or in small groups. Each group has its own pet scheme; and we call our different plans by names that exclude those who will not use our labels. Socialism, nationalism, democracy, orthodoxy, conservatism, liberalism—these are so many names by which we group ourselves around ideas. The goal of the race must include all noble human aims. Is it not time to set about seeking that goal—together?

British and German, Slav and Teuton, Mongol and Negro—into such groups we have been divided by birth. And so we conclude that we must struggle one against the other, each to win his own ends or work out his particular ideal of good. Can we not see a common good in which none shall be crushed, in which all shall strive together for more worthy ends than any of us can see alone?

There is warfare for all of us in this world. But against whom? and for what end? It is not our brother men who are our enemies, but the germs of disease that destroy men's bodies, and the false ideas and evil passions that destroy their souls. We strive for a state of society in which the good of all may be achieved by the self-denying labor of each. In this warfare we need one another. Every true man and every true woman counts. We cannot afford to lose brave spirits, whatever national allegiance they own, to whatever sect or party they belong.

Is it not time to try to find our way back to one another? We are all more or less in bonds. Some of us are bound by never-ceasing toil, and we cannot find the way to our best life. Some of us are bound by wealth that dims the vision of the Highest, and leaves us poor in soul when we are called rich. Some of us are bound, by what seems like a tragic fate, to take the lives of our fellow-men while we only wish to give our lives for our country. Some of us are bound to appear the enemies of our country for conscience' sake, when we wish to serve her with all our powers. Many of us are carrying a sorrow that is almost more than we can bear, and we cannot see the meaning of the loss of those whom we loved better than ourselves. Some of us are cut off from friends with whom we have worked, by deep differences of opinion that we cannot reconcile.

How are we to find our way back to one another? There is a way back, and, as we find this way and take it, we shall be able together to wage the one warfare worthy of all human endeavor.

There once lived a Man in whose short life men and women of the most widely diverse races and types have alike found inspiration. He moved with equal ease among rich and poor. He had a word of cheer for little children, for sorrowing women, for the outcast from society, for the sincere and true-hearted wherever He met them. His words opened men's eyes to the meaning of love. His deeds stirred their hearts by the beauty of love. His death won them by the power of love. Thus all sorts of people came to find in Him a Brother and a Saviour. If that kind of life were lived by many people to-day, the world would be a very different place. Can we not all begin at once to take Him seriously? Let us try together to see if His way will work. Let each one make the experiment. We want to begin without waiting until everyone else is ready to begin, too.

Would not this mean personal disaster? There seem to be so few arguments in favor of it, except that Jesus tried it, and it would, at any rate, be something new to try it in our common life to-day. But is it really possible to apply this to modern conditions, and to the whole community? Would it not lead straight to national ruin? Our own methods have not been crowned with such great success as to give us any confidence in discerning the wisdom of Jesus Christ. Is it not possible that He knew best, and that He had something quite distinctive to say to the world? May not His rising again be an actual fact big with meaning for us to-day? If so, we could at least say that by His death on the Cross, He won a

truer victory than was ever won by armies or navies, and that God was indeed with Him, and is always with those who follow His way.

We stand by the conviction that this was and is actually the case, and that the most real and abiding force in human affairs was seen in operation in the life, death and rising again of Jesus Christ. That force we call the love of God. It cannot really be vanquished. Christ is not dead. He lives in our midst to-day. We know something of His spirit in our own experience. We want to know more of His spirit, because we are sure that He can lead us and all men in the way of truth. Our desire is to be altogether ready to follow wherever He leads, even when we cannot see where we are going. We are convinced that He is leading us to something very different from all that has satisfied us so far.

We may have to learn to give up the whole idea of defending our rights, and be willing to stand, as Christ stood, defenceless in the midst of a world of possible enemies. Might it not be that this plan would turn them into friends—a much better thing than defeating them? We may have to learn anew the real meaning of justice and to demonstrate it in the world as Christ did by accepting the full consequences of injustice. Is it not possible that we should thus find ourselves possessed of the only weapon by which evil can be overthrown—even the love that never fails?

The way may be difficult. The service called for may be menial, unseen, unrecognized. It matters not, if only, along with all others who really love their fellows, we can help to find the way back to one another, and to the Son of God. Let us begin again. The mistakes we have made have had terrible consequences. All the world is torn and divided, and there may be worse things to come. If we were all to begin again as little children, might not God use even us to save the world from threatened disaster? Might we not wage a winning war against all that destroys men's bodies and souls? Could we not find the way along which we might reach the true goal for the whole human family?

The way to discover and reach the goal is for each one of us to begin in dead earnest. When one person really steps out into the desperate venture of following Jesus all the way, someone else will see and want to follow too. There is a splendid contagion in courageous goodwill. One man, one Church, one nation, that takes the risks of such a following may lead the world to a better day. Is it not worth trying? Is it not, in fact, the one thing in the world that is really worth trying? Is it not the way by which we and our brothers may come to know God?

Together with all who strive for these things we seek to know and follow His wonderful will for men. Let us turn to Him without any reserve in the confidence that He is eager to give to us His best—now.

Signed in and on behalf of the meeting.

JOHN H. BARLOW, Clerk.

THE THREE DAYS.

Three days, I ween, make up our life

Where shadow and sunshine play;

The day that is past and the day to come,

And the day that is called to-day.

Three days, I ween, make up our life,

But two are not ours at all,

For Yesterday, laden with good or ill,

Has passed beyond recall.

And To-morrow sits shrouded near God's throne,

And her veil none shall tear away,

But To-day is the golden day for men

For God's will may be done to-day.

And if To-day we do Thy will

Though we sow our seed in sorrow,

We shall reap the harvest of likeness to Thee,

When we see Thy face To-morrow.

THE MESSAGE OF JOHN WOOLMAN.*

It is generally conceded that literature has been permanently enriched by the writings of John Woolman. And yet it is by no means easy to define wherein the Quaker saint of Mount Holly has made his special contributions, above and beyond the work he was enabled to accomplish in helping to purge the Society of Friends of all complicity with the institution of slavery. We search his Journal and other writings in vain for any startlingly new pronouncement on matters either theological, ecclesiastical or economic. John Woolman was no theologian, though loyal to the Christian faith. No ecclesiastic, though a consistent member of the Society of Friends. No mere reformer, though a pioneer in the advocacy of economic change. John Woolman was just a lover of God and of all His works, and especially of the image of God—the human race—under whatever conditions or color he came in contact with it.

That which was new about John Woolman was not so much his teaching as his life. He made an heroic attempt, by the constrainings and enablings of the Divine Spirit, to set forth the abstract in the concrete. He successfully demonstrated the workability of the principles of uncorrupted New Testament Christianity. He modernized the Sermon on the Mount.

John Woolman is no special ornament on a narrow sectarian shelf. To be a Quaker was to him the very negation of sectarianism. It lifted him, to use his own phrase, out of "the narrowness of sects" into the universal spirit of heavenly affections. He dwelt in an atmosphere inimical to wrangling and debate, where the True Light is seen in the shining of its own pure rays. We come across no theological subtleties in his writings. The fundamental doctrines of Christianity are constantly affirmed by him, but not for controversy; they are the verities that nourished his piety, and directed the steps of a life, hid with Christ, in God. Thus in his religious labors he seldom argued, but rather appealed to that tender principle in others which he knew would consent to the Truth, whatever opposite reasons the mind, summoned to defend a bad conscience, might cleverly advance.

The life which John Woolman lived is the great legacy, not yet exhausted, which he has bequeathed to posterity. And this living message has at the very heart of it, the evidence which it affords, that the doctrine of the Inward Light is something more than an abstruse philosophical proposition or mystical dream. John Woolman found in it a healing virtue for his spiritual maladies, and a practical guidance in the footsteps of his Lord and Master. It enlightened his understanding with that wisdom which he was enabled to apply to the complexities of a busy life.

John Woolman and St. Francis of Assisi have sometimes been bracketed together as the two individuals who have most closely realized for us the image and example of the Blessed Master, of whom the four evangelists have left for us their pen-portraits. But of the two, John Woolman means more for us. I have no doubt that in St. Francis Divine wisdom approached the medieval church in a way it could understand. But in John Woolman our Lord comes to us under another form. There is no halo around John Woolman's head. Legendary love has not invested him with supernatural qualities. He is a child of our age, with his finger on the pulse-beat of our complex civilization; and amidst its fever and fret he pursues his tranquil way.

Coming more particularly to the literary remains of John Woolman, his Journal and the tracts he put forth, we discover that there are some three strands of teaching, which are twined together, and which may be spoken of as John Woolman's message. The first of these is his deep conviction that *the secrets of life must be discovered in the depths of a man's own spirit*. The second: *the tremendous importance of little things*. The third: that practical Christian living is *the valuation of the things of time in the light of eternity*. There is hardly a

*Delivered at Mt. Holly, N. J., Sixth Month 10, 1916.

page on which one or other of these principles is not affirmed, having been woven into the web and woof of John Woolman's character. The space allotted to me here quite prevents a going into details. One would like to linger over the steps leading to what might be called his conversion, issuing in a life of devoted discipleship to Christ; John Woolman becoming acquainted with that tender principle placed in every man, which points out both the disease of sin and the Divine remedy. Also how attention to the inward teaching brought John Woolman forth in the ministry, and exercised him to wait in deep silence, sometimes for weeks together, until he felt that arise which enabled him to proclaim the message like a trumpet. How the conscience became more and more tender, and the understanding more and more enlightened; so that he could not but refuse to write a bill of conveyance for slaves; or make out bills disposing of slaves; or even wear dyed garments, because they covered up dirt; or send letters by post, because of the cruel speed to which post boys were subjected to the danger of their lives.

It also would be most helpful to make a special study of John Woolman's teaching on the subject of labor. What his illustrious contemporary, Emmanuel Swedenborg, enunciated in his "doctrine of uses," and Thomas Carlyle, the sage of Chelsea, a century after, in his "gospel of work," John Woolman, hearkening to the inward Teacher, expressed in words of unexampled simplicity, purity and sweetness, reflecting, as it has been pointed out, the tranquility and purity in which his soul habitually dwelt. While at the same time, what was with others an academic study, became living flesh and blood in John Woolman, easily apprehended by the common man.

But it might be profitable to focus special attention at this time on his tract, now entitled: "*A Word of Remembrance and Caution to the Rich*," but originally headed, so I am informed, "*A Plea for the Poor*." It is indeed a choice production. It was first printed in 1793, more than twenty years after the decease of its author. The question arises whether Friends did not consider its teaching too radical, and therefore condemned it to the shelf so long. If so, John Woolman, like all the prophets, though of his time, with a message for his time, was ahead of his time. Be this as it may, it certainly deserves the closest scrutiny, and if its principles came to prevail in human society, the thorny problems of the proper relations between capital and labor which furnish material for the propaganda of modern socialism would surely be settled. But John Woolman's proposed solution comes from the opposite side of approach to that of the socialist agitator or the mere reformer. He comes to this ancient and modern question with the evangel of our Lord and Saviour Jesus Christ, "the Word of the Cross" which is "the power of God."

The tract is divided into twelve sections, each section crystallizing a definite point.

Thus in section I the author attacks the evil of seeking wealth for its own sake. In section II he pleads for the recognition of this fundamental fact that God is the true Owner, we only temporary possessors; in line with the Pentecostal experience, when "none of them called any of the things he possessed his own." In section III he points out to possessors of large estates that they hold them in trust for the benefit of others. In section IV he is concerned that those whose income is derived from the labors of others should cultivate tenderness of heart towards these toilers. Section V has for its burden the expression of John Woolman's feeling that the craving for inordinate luxuries is the reason that the many are overtaxed with toil never intended by infinite Goodness. The many are overworked for the benefit of the few. Section VI follows in due order dealing with the curse of intemperance which is fostered by the aforementioned evil, as spent nature is apt to cry out for artificial stimulants.

Section VII strikes a very solemn note. If we by our wealth make our children great and give them power to deal hardly with others, after death we shall have no more satisfaction out of it than if we had given it to others to enable them to oppress our children. Truly this is the valuation of the things of

time in the light of eternity! Section VIII sets before the reader as the greatest aim in life to find such an establishment in the love of God that material gains will fail to cast their witchery over the imagination. Section IX shows how wars too have their origin largely in this spirit of covetousness, the desire to have what is in the hand of another. In section X the author reverts to his former thesis and opens up more fully the grand principle that God is the true landlord and man only his tenant for a brief while. In section XI he proves how mighty results flow from apparently small beginnings and that therefore little things may be the germs of tremendous consequences, so that we need to be constantly exercised to dwell in that universal love and in that Divine harmony in which the holy angels live, that the serenity of our mind may never be clouded by remembering that some part of our employments tends to support customs which have their foundation in the self-seeking spirit.

Finally, in section XII, John Woolman traces out the steps by which it has come to pass that there is so much inequality among men—the many debarred from the chances open to the few; he declares it to be his conviction that it is part of the programme committed to "the whole family of Christ Jesus in this world to labor for a perfect redemption from this spirit of oppression," a form of slavery which still casts its shadow over the greater part of the human race.

Our Divine Lord and Master said, that "to whom much is given, of him much will be required." John Woolman is one of the greatest gifts the Head of the Church has bestowed upon the Society of Friends. Truly he belongs to the Church universal. But his special sphere of labor was the religious fellowship of the Quaker community. Certainly not for this community to glorify itself on that account, or merely to inscribe John Woolman's name on its roll of "Quaker worthies." Rather so to learn the lesson of his life, and to catch its inspiration, that it may still be a factor making for spiritual advance.

MAX I. REICH.

OLD SPRINGFIELD DAY.

I love old meeting-houses, and could roam
 Forever in old Quaker neighborhoods,
 By peaceful hamlets and high breezy hills
 And dreamy rivers sleeping in the sun.
 Beneath the noble sycamores and oaks
 That guard those quiet roofs I love to watch
 The Friends arrive and in the shady porch
 Give cheery greetings, and in little groups
 Converse on happenings of the week, or glow
 With kindly, tender smiles and wistful words
 O'er "good old days" and memories half forgot,
 While young folks stray apart and children seek
 For violets and chase the butterflies.

—JOHN RUSSELL HAYES.

"Debbie, how's thee?" This with a peculiarly striking emphasis upon the final word, punctuated the stillness that was fast settling upon the large company gathered within the meeting-house at Springfield, Del. Co., Pa., upon First-day, the twenty-eighth of Fifth Month; the occasion being that of the annual "kindly" gathering of neighbors and old friends for the purpose of uniting in worship with the little group by whom the meeting is ordinarily sustained.

The tone of that voice lingers, while so much else that the day held of pleasing incident grows dimmer on the memory. It was a man's voice that we heard, all unmindful of its strength and frankness. No doubt the response came with equal good will, but in accents unheard. It is one of the redeeming features of "plain" Quakerism that though the worldly influence may generally prevail to hide its distinctive peculiarities of speech and manner, occasions do arise when the earlier nurture leaps once more to the surface, and aught but the old form and custom seems strangely out of place.

The day is of that rare, perfect character wherein all things

without doors rejoice together and partake of the communion which thrills the heart and feeds the soul in man. From the giant oaks and stately maples that skirt the adjacent graveyard—most attractively kept—come the notes of the oriole, the vireo and the yellow warbler. Surely such harmony is in full accord with the will of the Creator. Not from within the meeting-house alone, but from all around, at such a time and on such a day as this, seems to come the inviting call to prayer.

At length a voice is raised to the Throne of Grace in reverent and impressive accents invoking the Divine blessing. The assembly rises to the sound of words proceeding from a heart bathed deeply in the memories of youth and early manhood, recalling the worth and strength of purpose that dwelt in the lives of those who in the past had served the Master within those walls—men and women whose personality had left a definite influence upon the neighborhood and who had shown forth to their fellows the uplifting and enduring qualities of Christianity.

Other hearts are stirred to speak the Gospel message that wells from the spring of life for the occasion. In this exercise of the ministerial gift there was enough to satisfy the believer that all proceeded from the same spirit, of which the refrain might be taken to be,—“Christ in you, the hope of glory.” “If any man have not the spirit of Christ he is none of His.” The comforting promise to the church spoken by the prophet Isaiah was brought to remembrance,—“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.”

As the meeting had begun with an invocation for the Divine blessing, it closed with grateful acknowledgment that this favor had in large measure been granted. The sense that it had indeed been good to be there touched with deeper and tenderer feeling the greetings said, as kindred shook hands with kindred and friend with friend, beneath the shade of noble trees, or as they walked upon the verdant sod that mantled the graves where loved forms had been laid to rest.

We linger on the scene until almost the last of the many motor cars has sped away, and the gentle breeze has swept aside their successive trails of dust; then venturing forth amid the glowing noontide we follow the pure scent of succulent grass in glimmering meadows, or, the “impress from vernal wood,” till, at last, we reach a shady glen threaded by a streamlet fringed by nodding ferns and interrupted in its flow by spicy water-cress. Here we spread our appetizing luncheon already sauced by feigned hunger. Rest is sweet at such a time when the senses are lulled by the harmony that seems all-abounding. The song of the oven bird, the chewink and the indigo bunting is incessant, while in an adjacent field, sleek, well-contented kine pause amid their feeding, as if to inquire the purpose of our invasion of their domain. Luncheon over we draw forth a little book bearing the engaging title,—“A Son of the Morning.” It has the sub-title, “Incidents in the Life of Richard Davies,” with the commending legend:

“They that turn many to righteousness
Shall shine as the stars forever and ever.”

The compilation, as will be remembered, is the work of our friend, William C. Allen, and as we sit at ease this rare day of heavenly peace and quiet amid the beautiful hills, a kindly thought goes out to him who now labors in a distant land for that same Gospel of peace and goodwill to men, which settling upon the heart of the sturdy Welshman made him indeed through faith and service, “a son of the morning,” in those early days of Quakerism. Here is a passage from the book that fell beneath our eye:

“The Almighty God put it in my heart to consider the cost, and that through tribulation I was to enter the kingdom of heaven. And I was faithful in this testimony I had to bear. “The consideration was weighty with me, lest I should begin to take up the cross and to walk in this way, and I should not

be able to hold out to the end. The weight and burden was great, having none in the country to be an help to me in the time of my exercise, but the Lord alone. I was very ready and willing to take hold of his promises; and my prayers unto Him were, *that He would enable me to go through all things that He required.* I was now first called a Quaker because I said to a single person, *thee and thou,* and kept on with my hat, and did not go after the customs and fashions of the world, that other professors lived and walked in.”

“We may observe,” says our compiler, “that this young man, who was at that time about twenty years of age, became a convinced Friend, in the most unfavorable surroundings, and almost without any human friendship or approval to cheer him on his way.”

We read further and come upon this passage: “When about twenty-two years of age, Richard Davies obtained permission to leave his business and go to Shrewsbury to attend a meeting that he understood was held there. He had never before been in a Friends’ meeting. No word was uttered; yet as they sat in silence, their hearts were so touched with a sense of the Divine love and presence, that there was hardly a dry eye among them.”

We at length closed the book with mingled feelings. One cannot but be stirred by such reminiscences of early Quakerism. The strength of character, the definiteness of purpose, the abounding willingness to wait for the presence and call of God in their hearts until aroused to action or melted into tears, that characterized these “Children of the Light,” these “Friends of Truth,” must be a constant inspiration to us who surely have not received such an heritage for naught.

WALTER L. MOORE.

ARE LARGE ARMAMENTS AS SUCH EITHER PRO- CATIVES OF WAR OR DETERRENTS OF ARBITRAL AND JUDICIAL SETTLEMENT OF INTERNATIONAL DIFFERENCES?

BY CHARLES JEFFERSON, NEW YORK CITY.

(Concluded.)

Armed Peace is a form of war. Armament is in reality an attack on some other nation. That nation meets it with a counter attack. Launch a dreadnought and there is a counter dreadnought, a cruiser and there is a counter cruiser, a submarine and there is a counter submarine. You cannot arm for defense without compelling others to arm in defense, and when the defenses have reached a certain point of perfection there will be war. Just now many Americans are trying to draw a line between armament for defense and armament for aggression. There is no such line possible. What is defensive for you, will be offensive for your neighbor. Men say: “We arm not for war, but against war,” and think they have said something. They have said nothing. You can’t change a situation by altering a preposition. It makes no difference at all whether you arm for offense or defense—for war or against war. The effect is precisely the same, and the budgets are the same. Great Britain armed for defense only. A navy was necessary, she said, to protect her commerce. Germany built up a vast commerce, and acting on the British philosophy, she said she had to protect it with a fleet. Every German, from Von Bulow down declared it was only for defense, but no Englishman believed it. Every Englishman declared that the British navy was solely for defense, but no German believed it. What is the use of fooling ourselves with words. It is not what we say, but what we do, that shapes the character and destiny of the world. England armed for defense and Germany did the same, and they met at last on the field of blood. They did not want to fight. Every Englishman of note has said that within the last ten years. Every German in official position has said that Germany desired only the friendship of England. The Kaiser said it, and Marshal von Bieberstein and Prince Lichnowsky and Herr von Jagow, and all the rest of them. You may say they were lying. I cannot go with you. I believe they were all honest men and spoke

the truth. The best men in Britain and Germany had no desire to fight. Those two great empires were driven to war by their guns. The expanding squadrons of battleships on the North Sea simply drove them irresistibly apart, snapping the ties made sacred by the memories of a thousand years.

In the third place large armaments precipitate war because in times of national excitement, the control of affairs passes inevitably into the hands of the most aggressive and best organized body of men in the nation. As a recent writer in the *Berliner Tageblatt* says: "Even the most gifted and most industrious monarch disappears behind the machine." Now the army and navy are machines. They are organized for swift and vigorous action. The English papers have prided themselves for years on the fact that in case of war, the British navy would get its blow in first, before the other nation had the time even to read in the papers that war had been declared. At the first Hague Conference, the head of the German delegation, Count Munster, disparaged arbitration, saying: "It would be injurious to Germany. Germany is prepared for war. She can mobilize her army in ten days. Arbitration simply gives rival powers time to put themselves in readiness." At the same conference, Sir John Fisher spoke for England. His argument was this: "The British navy is prepared. A vast deal depends on prompt action by the navy. The truce afforded by arbitration proceedings will give other powers time to put themselves into complete readiness." This is the spirit of the army and navy always. It is fundamental in military tactics that the blow shall be swift. No time must be wasted on reflection or on discussion. The machine when ready must move at once. It is disheartening therefore to hear just now so many Americans crying for guns and saying: "We do not want war, we do not intend war," just as though nations get what they want or intend. They get what they prepare for. In a crisis, our big army and navy, if created, will fall into the hands of the then dominant political party, into the hands of the most energetic group in that faction, into the hands of the most vigorous and ambitious individual in that group. The people will have nothing to say when the crucial hour arrives. Even the alleged rulers will have exceedingly little to say. It is the men who have been trained for war, who when the clock strikes, leap into the saddle, and drag the nation after them. That is what happened in Berlin in the feverish [Eighth Month] of 1914. William II is a man of unusual strength, but when the army chiefs all told him there must be no delay, the fateful ultimatum was sent, and the war was on!

Great armies and navies are of necessity the implacable foes of arbitral and judicial methods of settling international disputes. Militarists have scant patience with diplomatists who want to investigate and consider and reason. They do not care to untie knots, they prefer to cut them. In 1908, when Bosnia and Herzegovina were taken by Austria, there was no conference for discussion. Germany appeared in shining armor and the case was settled, not by reason, but by the army. Later on at Agadir, Great Britain appeared by the side of France in shining armor. The case was settled not by reason, but by the navy. It was those two settlements which unsettled the world. Big armaments shove reason aside and throw the purple over the shoulders of force. If you point a gun at me I cannot reason. I fall back on my primitive instincts. If I am strong, the tiger in me comes to the front, and I try to knock you over or tear you to pieces. If I am weak, the fox in me becomes dominant and I trick you if I can. Guns cut the nerves of arbitration. Diplomatic pressure (which means the pressure of sixteen-inch guns) is a kind of pressure that squeezes out the life of justice, and of liberty, and leaves nations irritated and revengeful.

Great armies and great navies are a deadening, blighting, intolerable curse. They are a nuisance and a menace, a plague and a scourge. The world cannot breathe freely until they are eliminated. International diplomacy cannot be sound so long as these excrescences exist. World finances

cannot be normal until this incubus is thrown off. Our Christian ideals cannot be realized so long as Caesar sits on the throne of the world. The mailed fist is an enemy of Christ. Shining armor is an abomination to God. Hague Conferences will make tardy progress until we escape the domination of military-naval experts. Peace palaces are built in vain so long as competitive armaments surround them. The rights of humanity are never safe when propped up by huge engines of war. Great armaments must be gotten rid of. They will be, when the people decree it. It is for all who love mankind to proceed to organize the world. Our fathers organized thirteen commonwealths into a republic. The principle was sound, and the thirteen have increased to forty-eight. We must now help to organize the nations into a family to be governed by justice and liberty and goodwill. It is not for us to adopt the stupid European policy of armed peace, or to train every boy to shoot, which is the old Pequot ideal, or to give a new lease of life to a philosophy that is pagan and rotten; it is for us to bend all our energies at this crisis of history to the working out of a plan whereby the world's armaments shall be melted, and the streams of gold and brain energy now devoted to the multiplication of the instruments of blood, shall be consecrated to the creation of those constructive and beneficent agencies and institutions, which shall heal the running sores of the world, provide for its multitudinous and clamorous needs, and open the beautiful gates of a thousand years of peace.

AN HISTORIC YEARLY MEETING.

We had a very pleasant voyage to Falmouth, England. There were aboard the ship many Canadians, a few Englishmen and Americans, as well as citizens of Continental countries. The last twenty-four hours were quite exciting compared with many voyages I had previously made. The piles of life preservers on deck, the life boats prepared for instant service, the notices as to what we were to do in event of emergency, the disquieted nights and conversation naturally induced by the occasion all reminded us that we were in the war zone. No doubt our ship's company was very glad to find the *Noordam* safely anchored in Falmouth harbor. Not a few of us thought of the beautiful little English babies and children and the few infirm people who were with us on the ship.

In order to enter England under present conditions we were obliged to pass through the hands of the military authorities, the alien officials, the customs and the police. The whole involved nearly two days of tedious waiting, cross-examination and inspection, but I am happy to report that with one slight exception, all these gentlemen were exceedingly courteous and did everything to minimize the annoyances to which they were compelled to subject the strangers entering their land. Indeed, we have laughed over being compelled to so frequently visit the police in connection with establishing our identity, with respect to future travel in England, and have remarked that we have become quite accustomed to hanging around police stations. It is especially noticeable that as Americans we have been treated by the police officials with the greatest courtesy.

We reached London the day preceding Yearly Meeting, and effected a happy reunion with our son and daughter at Paddington station. They are subjects of George V, and we are citizens of the Great Republic; but family ties, as religious ties, are stronger than all others.

Devonshire House, in which the Yearly Meeting is held, has numerous rooms, many stairways and an infinite variety of corridors, many of which have few windows, and all centre about "the yard," which is the common meeting ground for friendly reunion and conversation. The 23rd ult. was devoted to two meetings for worship, morning and afternoon, in the large meeting-room. In these as well as at subsequent meetings, I have been impressed with the promptness with which Friends gather. These meetings for worship, called devotional meetings, were very solemn occasions. It was evident that in each of them, some effort had been made to control the messages, by previous consultation with Friends

who felt they had something to offer. I have been informed that this has resulted from many testimonies being sometimes offered on such occasions which do not always seem to be in harmony with the time and place, so that our Friends feel that they are compelled to steer between two dangers and have taken a course which to them seems the best under the circumstances. Much of the ministry in these meetings was devoted to the affecting circumstances under which Friends gathered at this historical meeting. Some members are now in prison for conscience' sake—others are expecting to go there in a few days—under circumstances that have not been duplicated for more than 200 years. Those who referred to the question of their sufferings because they feel that they cannot indulge in war, or its spirit, did not in any instance speak a single word of criticism or bitterness regarding the law or the action of those who are prosecuting them. On the contrary, speaker after speaker appealed that the spirit of love might animate all Friends so perfectly that in their afflictions they may prove the efficacy and power of the spirit of love in Jesus Christ, which we profess and attempt to carry to the world. Full recognition of the difficulties faced by England to-day was granted, along with many expressions of forgiveness and a desire for the maintenance of a full allegiance to the teachings of Jesus Christ in the New Testament and in our own hearts.

The following day business meetings commenced, men and women meeting together. Five minutes before the beginning of each session, an electric bell is rung which can be heard all over the premises, and immediately everybody hurries into the large meeting-room. At the hour the Clerk calls out, "The cords are up," which means that the doors have been closed, or that large cords have been stretched across the entrances to the room, so that no one may enter. Immediately the company is introduced into a profound period of silent waiting upon God, sometimes broken by a few remarks, or a short prayer. At the conclusion of worship, the business is entered upon and people may thereafter come and go as they desire, although as a matter of fact there is very little interruption of this character.

Part of the opening session was devoted to the certificates of visiting ministers. There were only two visitors from America this year, and this was alluded to by numerous speakers. The following day, when the verbal summary of epistles from American Yearly Meetings was offered and considered, there were many kindly expressions regarding Philadelphia Yearly Meeting. The writer gave a very short explanation regarding the reasons which many years ago induced our body to cease correspondence with other Yearly Meetings throughout the world. One Friend after another arose and expressed sympathy and interest in Philadelphia Friends. A recent visitor to America created some amusement by narrating how she had been favored to attend a tea meeting at "Fourth and Arch," where she was regaled with oysters and ice cream, asserting that in her English Quarterly Meeting Friends only aspired to ham sandwiches. It was very noticeable that members of London Yearly Meeting who have visited the United States and participated in some of the religious and social life of Philadelphia, particularly alluded to the hospitality they have received in that city.

The War Victims' Relief organized and carried on by London Yearly Meeting has been very great. Several hundred Friends are engaged in it, and up to the date of Yearly Meeting over \$400,000 have been collected and applied to the relief of sufferers, principally in Belgium and France. Efforts are being made to extend operations into other countries, where destitution is even greater, but which are almost inaccessible to the English. There has been much house-building, supplying of beds and covers to men, women and children who have been exposed to the most dreadful conditions, besides a great deal of help connected with sending the afflicted or sick to places of safety. Indeed, the splendid work of this committee could not be depicted in even a long report.

The account of the Aliens' Emergency Relief was if any-

thing more interesting. This committee has been charged with work among the many thousand Germans or other alien enemies who are confined in the detention camps in England. It has devoted much effort towards giving prisoners the opportunity of getting into touch with their families in distant lands. Not a few of these enemy aliens had resided for many years in England and were to all intents and purposes English citizens, except that they had never become naturalized. They have suddenly found themselves under the most trying conditions, arrested by the authorities, put into detention camps and have been separated from those they love. Their businesses have been destroyed, their families impoverished, and they and their families left among the sorrowful wrecks of the war. The government has been helpful in aiding the work of Friends, and giving them full opportunity to assist these unfortunate aliens.

The report of the Friends' Ambulance Unit revealed that at the present time there are over 800 engaged in it, and that thus far Friends have expended about \$270,000 in this work. It is a portion of the Red Cross work, not under military supervision, yet as close thereto as Friends feel they can properly get. The work of this organization is found in removing the wounded from the battlefields, in assisting non-combatants and in doing whatever other service it may perform, which does not involve the implication of being engaged in the destruction of human life. Whilst this subject was under discussion, it was very evident that there was a latent feeling in the meeting that the recognition by the military authorities of the Friends' Ambulance Unit involved assistance to the army work, not quite consistent with the higher ideals held by Friends. For instance, the remark was made: "That it is a very neat way of helping the army." Others felt that it did not represent the concluded policy of the Yearly Meeting, and that whilst a report was made to the latter, it must not be considered that the Yearly Meeting as a body officially stood behind it. It would seem that this work carried with it great possibilities for mitigating human suffering, whilst giving many young Friends an opportunity to protest against taking human life. I find the British public very appreciative of the relief work of Friends.

During one of the discussions on some of these subjects, a Friend reminded the meeting that there had been very many changes in the matter of conscience during the last 250 years. Thus in the year 1675, a minute was recorded in England in which Friends were "advised against bone-lacing and to go into malting." Manufacturing malt and beer was considered a safe business compared with making bone-laces, which Friends of that day felt was ministering to human pride.

There were many meetings of committees and numerous reunions during Yearly Meeting week in London. It has been a great pleasure to attend the Annual Reunion of the Australasian Committee, made up of those interested in Friendly matters in Australia and New Zealand or who have visited those countries. Violet Hodgkin presided, and her admirable address was followed by little speeches from others who had recently returned from the Antipodes. We were glad to meet with Elizabeth B. Rutter, whom about one year ago we met in Wellington, New Zealand, and Alfred H. Brown, whom we parted from less than a year ago in Melbourne, Australia.

The meeting of the Historical Society was naturally interesting to those who enjoy such subjects. The address of the day was from the pen of the President, Isaac Sharpless, and was greatly appreciated by those present. Things Pennsylvania came to the front as a result of his contribution to the interests of the hour. It would be impossible to enter into a detailed account of the many activities of London Yearly Meeting. The most conspicuous subject was that of International Peace. Friends are having the sympathy of many people in England, but their trials are many in these terrible hours of war. The position of the United States with respect to American sympathy in the struggle is generally understood in this country.

THE GOING BY.

As I sit at my window,
I see them go by,
'Tis the Sabbath for worship,
The hour is nigh.

I muse as I watch them,
And wonder if they,
Each one in his going,
Is seeking God's way?

If their hope in the worship,
Is to find Him first there,
And sure as they gather,
He'll meet them in prayer.

Shut out from the gathering,
So weak and forlorn,
'Tis for me to remember,
Christ in me is born.

So let them pass by me,
My part is to know
I can worship the Father,
With no outward show.

Then, too, as I sit here,
And see them go by,
I can pray the dear Father,
And conquer my sigh.

I can ask He meet with them,
Each one feel Him near,
Be quickened and tendered,
With nothing to fear.

That the word, if there spoken,
Should cut to the quick,
And show a false resting,
Which makes the heart sick;

They may look at the Crucified,
Stricken for them,
And see in His teaching,
The Saviour of men.

Oh! the blessing of one-ness,
From age down to youth,
All seeking the fountain,
The source of all truth.

The type of this one-ness,
Vine and branch, I well know,
And with sap ever flowing
The branch can but grow.

—ABBIE KITE.

A STRANGER'S COMMENTS.

CHAS. S. MACFARLAND.*

Ruskin once declared that humanity honored the soldier, "not because he goes forth to slay, but to be slain." The Quakers are, by virtue of the constitutional principles of their faith, prohibited from participating in war.

Over against their conscientious objection to war arise instincts of patriotism, defence, and their consciences are thus between conflicting senses of duty.

The issue has been met by one group of Friends in England in a manner which illustrates Ruskin's words.

*C. S. M. holds a position of great influence in the Federal Council of Churches in America, and upon his recent return from some of the European capitals urged upon this body the great work he feels it is called to.

Philip J. Baker, twenty-five years of age (son of Hon. J. Allen Baker, M. P., President of the World Alliance for Promoting International Friendship through the Churches), an Oxford man, former President of the Oxford Union, and a world-famous athlete, not only at Oxford, but while also a student at Haverford College, Pa., with other virile young Friends, proposed the Friends' Ambulance Unit to solve this conflict of conscience and duty, his chief helpers being his wife and his brothers, Allen R. Baker, Joseph S. Baker, and Bevan B. Baker, with the well-known writer, George Macaulay Trevelyan, who became commandant, with Philip Baker as adjutant, and his wife as head matron of the hospital section.

The work of the Friends' Unit has become one of the institutions of the European war. It has secured the confidence and commendation of the military authorities of three countries, both in the field and at home. And it has gained its unique position among voluntary units by none of the usual social or influential channels. It has been assisted by no decorative or sensational personalities. It has hardly been mentioned in the press. On the contrary, it has had to make its way against the inevitable military understanding of principles such as prevent a large and conspicuous collection of strong young men from enlisting; against the jealousies of more socially prominent, but less well organized units; against the cold-shouldering and suspicion which must always surround the efforts of any non-military and philanthropic undertaking, strong enough to force its way into the atmosphere of fear, death and necessary disregard of individual suffering such as characterize a war zone; where civilization is dead, every motive is suspected, and men are but cunning to kill.

It has won its position by the courage, tact and patience of its officers in recognizing and seizing opportunities of service, and in establishing cordial relationships with officials of all classes and of three races, and by the discipline, good-will, self-abnegation and unwearying work of its young men.

On their way to Dunkirk, to constitute the Belgian unit, the first piece of work, crossing the Channel, was the manning of boats to save the crew of the torpedoed *Hermes*, in Tenth Month, 1914. At this time they numbered only forty-three workers, but they attended, redressed and assisted 1,250 men the first five days and nights.

Their next point was Ypres, where they organized a second hospital, the method being to find and care for places of the greatest need and neglect, and within a couple of months the staff grew to about 250 workers of all kinds for relief and restoration.

After the organization was established in what was left of Belgium and Northern France, the leaders moved on to Italy, and organized the Italian Unit. Many of them served entirely at their own expense as well as without pay.

The work is one of constant danger, driving cars over precipitous mountain roads by night, without lights; often running the gauntlet of shell-fire, sometimes with disaster, although thus far they have wonderfully escaped any serious losses.

In addition to the work of gathering up the wounded from the field, their care in the hospitals, the clothing and housing of refugees, provision is also made for religious service and spiritual ministration.

The staff at Dunkirk now consists of about 500 trained men and 40 women. There is a large fleet of motor ambulances and two ambulance trains. There are seven hospitals. The newer Italian Unit is also assuming large proportions.

Our brethren, the Quakers of England, have thus entered the war, not to take a single human life, but to save, and have vindicated their self-sacrificing sense of patriotic duty without violating their consciences or their religious faith.

AND take heed of that nature that would know more than God is willing to reveal; for you shall find that unwilling to obey what it knows. And take heed of that which desires to appear before men to be commended, for that seldom deserves praise of God. And let a godly conversation declare what is within.—JAMES NAYLER.

YOUNGER FRIENDS.

HARVESTS.

Among the green New England dales

I watched the mowers pass
Along the misty intervals

And through the meadow grass,
Making the bearded tassels writhe
Before the rhythmic, flashing scythe.

The earth and sky conspired to bless

That ancient, kindly toil,
And dignify with kingliness

Those masters of the soil,
Who labored in a peaceful scene,
With hearts so candid and serene.

But suddenly my whole heart yearned

To harvests far away,
Where mothers from their cradles turned,
And children left their play,
With unskilled hands, unwonted pain,
To save the nation's standing grain.

For those who should have gathered in

The summer's bounteous yield
Were garnering the fruits of sin
On yet another field—

Were bringing in with bated breath
The dreadful harvest home of death.

—ODELL SHEPARD, in *Youth's Companion*.

JOHNNY AND THE SUGAR.—The first man to climb Mount McKinley, the highest mountain in America, was a missionary—Archdeacon Stuck, of the Alaska Mission. In telling of his feat, the missionary explorer also tells the story of Johnny, an Indian boy of sixteen. Johnny was an orphan taken from his dead mother's hut when he was only four years old, and brought up in the mission by a lady, a faithful worker whom all loved so much. At first the boy had no other name than Johnny. When he went to Nenana, to go to a regular school, he took an additional name, Johnny Fred—that is to say, Johnny, the son of Fred, after the fashion that has come in among the Alaskan Indians since the white men arrived.

When Archdeacon Stuck planned to climb Mount McKinley—only he prefers to call it by the old melodious Indian name of Denali—he needed two native boys to help with the dog teams, and he chose Johnny from among the Nenana boys to drive the missionary's own dog team, and very proud he was of his job. Six men and fourteen dogs, besides the two boys, made up the expedition.

When they came to the base of Denali, they camped there, and the other boy was sent back to Nenana with one of the dog teams. Johnny was kept, for it was necessary to have some one stay at this base camp and take care of the dogs and the supplies. Johnny seemed to be loyal and brave, so he was chosen—and we shall see whether he disappointed the explorers or not.

A great glacier, over eleven thousand feet high, stretched up the mountain, like an icy highway. Up this the dog team was taken, with supplies, and two camps were made, with supplies cached in each, so as to be ready when the climbers came down again. It looked easy to go up the glacier, but it really was very dangerous, for the ice was full of crevasses, and a single wrong step might send a man into an icy gulf hundreds of feet deep. So the men and dogs and Johnny went up carefully, foot by foot, marking their way with willow stakes stuck in the snow, so as to come back without danger along this safe route.

When the first load was hauled up to the very top of the glacier, they picked out a good camping-place, "cached" the supplies by finding a convenient hollow, packing the things in, and covering them with three little silk tents which they expected to carry higher on their next journey. Then two of the men did what many people think wrong nowadays, and

many more think foolish—in this case, it certainly turned out to be both—they sat down and smoked their pipes before starting down for the next load. One of them threw away the match with which he lighted his pipe, and it fell upon the silk tents, and began to smolder quietly, so quietly that no one saw it.

Down the glacier the men and dogs and Johnny went, and up they came in four or five hours more, bringing another load. On the way up, at the turn where the little hollow came into view, they saw smoke ascending. They hastened their dogs, but in vain. By the time they reached the cache, tents and boxes and supplies were all gone. All the sugar for that camp, all the powdered milk, the baking powder, the dried fruit, the pilot bread, sixteen pairs of woolen socks, a lot of gloves and mittens, some heavy fur garments, and, saddest of all, thirty spools of camera film, were all destroyed. They went to work at once and made new tents out of sled covers, and cut and sewed mittens out of blankets. Fortunately, the milk chocolate and pemmican were on the second load. But there would be no bread henceforth, and worst of all, no sugar. Every Arctic explorer knows the value of sugar in the cold, and they had counted on having plenty of it. Now it was all gone. True, down at the base camp they had left a ration of everything for Johnny, but that was his, not theirs, and he had to live on it while they were gone.

So they sent Johnny and the dogs back to the base camp, to wait for their return in two weeks. Johnny would have to find game and kill it for the dogs, but there would be enough rations to keep him alive, as far as his own eating went. Johnny took the dogs down as the others started up from the glacier head. But instead of being two weeks on the mountain, the little party of climbers spent a month there. The ridge they expected to climb had been shattered by an earthquake, they found; and the weather became very bad. It was a difficult and dangerous month, and during the last two weeks of it they had the additional burden of worry over Johnny Fred. Had his rations held out? Could he find game in the bad weather? They came as hastily as possible down the mountain, after at last victoriously reaching the summit, and they took chances in coming down, far more than in going up, because of their anxiety about the Indian lad. When they reached the base camp, however, Johnny was waiting for them, well and happy. He had killed two caribou and two mountain sheep, dragged them to camp, skinned them, cut them up, cooked them, and fed both the dogs and himself comfortably. He was on a hill watching for the climbers, and ran to them, taking the pack off the tired shoulders of the missionary, and putting it on his strong young shoulders.

That was not the best part of his fidelity, though. Remember that he was only a boy, an Indian, as fond of good things to eat as any white boy could be; that he had been left alone for a month, had reason to feel, therefore, a bit neglected, and that the rations had been left especially for him. In spite of all that, Johnny Fred had put the sugar and milk in his own rations—the two especial luxuries—sternly aside, had not touched either, and had saved them for the others, that they might enjoy what they had been deprived of by their accident at the upper camp! How many boys of sixteen would be likely to do as unselfish and thoughtful thing as that?

The missionary had brought down a piece of granite from the highest point where rock is seen on the great snowy peak, and when he returned to civilization he had a jeweler make a scarf-pin out of it for each of the men who had climbed Denali. But his own scarf-pin he did not keep—he presented it, with ceremony, to Johnny Fred, as the one who had a right to wear it.—WILLIAM RITTENHOUSE, in *Forward*.

"If you were not strangers here the dogs of the world would not bark at you."

"WHAT GOOD we make our own by living it out in our everyday life will be so much light reflected from our inner being, and will make an irresistible impression on others."

CORRESPONDENCE.

The following extracts from a letter to Wm. C. Allen, from his friend Edwin Coventry, of British Columbia, recite conditions to which many of our readers are not strangers.—Ems.

"Thyself will be pleased to know that shortly after your visit in 1912, British Columbia Quarterly Meeting came into being, it being comprised of the two Monthly Meetings in Victoria and Vancouver. Last year these were added to by the coming in of the established meeting at Calgary, Alberta, so now we are three Monthly Meetings. As you know, we are part of Canada (Orthodox) Yearly Meeting, and although in Ontario they have the pastoral system in some meetings, each Monthly Meeting has full control over its own methods of procedure and in its form of conducting meetings. All the meetings in our Quarterly Meeting hold their meetings for worship after the manner of Friends as in Great Britain (and I suppose much like Philadelphia), and there is no sign or inclination of any change being made in that regard, and I do not think there is any likelihood of any being made. Occasionally we have interchange of visits with the Puget Sound Meetings, belonging to Indiana Yearly Meeting (although I think they will shortly join up with Oregon Yearly Meeting instead). We like this interchange of visits, which seem to be appreciated by both sides, but we could not fall in with a suggestion that was made about 1913, to join with them in forming a new Yearly Meeting for the Northwest. While we admire their zeal and have a good deal to learn from them in that matter, we feel that their methods are too far removed from the Quaker ideal for us to assimilate in partnership, and as their numbers are about ten times greater than ours, there would be also a real danger of our losing what we thus far very much cherish, and I hope always will. We believe we will be able to mutually help each other by keeping "as we are." Early in 1913, Friends in Victoria started building a meeting-house, and we met in it for the first time in Fifth Month that year, and it is our home since. A considerable proportion of the cost was subscribed in England. Unfortunately, just at the time of beginning to build, the financial depression set in over the west, and it was subsequently augmented by the war breaking out, consequently a good deal of money that was practically promised us was not forthcoming. We raised a mortgage of \$2500 at 8 per cent. This mortgage matured last month. In the "nick of time" we managed to get a loan for the same amount from a Friend in England, but at 4 per cent., instead of 8 per cent., and with the saving in interest thus effected, we can see our way I think, even despite the hard times and our at present reduced membership, to pass through these times to clearer waters ahead. We are indebted to our Treasurer for about \$100 and now think that will be the extent. As our Treasurer remarked at last Monthly Meeting, 'it was wonderful how our Father had opened the way' not once, but many times, when funds were badly needed. As said above, I am thankful that we now see clearer times ahead, and with the good times coming by and by, as we all hope and think they will do, Friends will be able to take a more forward move and activity than hitherto we have felt able to do. It has been a case of holding the fort, and there has always been a band of a few faithful ones, who were 'always there.'

"Thus far it has been found sufficient to hold the Quarterly Meeting twice yearly. The Tenth Month Meeting is held in Victoria. We have seventy-five members of this Monthly Meeting. More than half of these reside in parts remote from Victoria and so they are not often able to be at the meeting. We do not get many visitors these times, so we have not the advantage of 'interchange' of visits which meetings settled near each other do. From your side of the line the Friends who have been here include Allan Jay, Joel Bean, Lydia Cox, Charles Tebbetts, Robert Pretlow, Levi Pennington, thyself and wife, Joseph Elkinton. From overseas we have had John Ashworth, Charles Jacob, Allan Rowntree, Joseph Cheal, Arthur and Eliza Dann. The last few months we have had a few inquirers from outside and from members of other religious bodies, who have felt drawn to seek Friends on account of their dissatisfaction with what they have heard and been taught from pulpits on the war, 'recruiting stations' one lady called them. Last Monthly Meeting we admitted into membership one such inquirer, who is now evidently a true Friend.

"We should very much like some peace literature, and I should be very much obliged if some could be sent here. If I am right I believe that Philadelphia Yearly Meeting has an assortment of a few booklets and leaflets. We had a quantity a year or two back from one or two Peace Societies on the Pacific Coast. It is not more of these, but of distinctively Friends' publications that we are in need of now.

"One of our active Peace Friends, James Cass, we lost by death a couple of months ago. He was Secretary of the Western Canada Peace Society. We feel his loss keenly, and he was a help in the ministry and in other ways."

"Sincerely,
EDWIN COVENTRY."

"Victoria Local Council of Women recently passed a resolution asking that compulsory military training in schools be inaugurated. It is evident there is to be a hard row to hoe in Canada for peace advocates, and it is rather an eye-opener to find women advocating a measure of militarism!"

E. C.

NEWS ITEMS.

NOTES FROM N. Y. YEARLY MEETING.—New York Yearly Meeting met in its 221st Annual Session at Poughkeepsie, New York, on Fifth Month 31st: The meeting of Ministry and Oversight had held its sessions on the previous day, and an unusually large and attentive gathering met for the opening minute at ten o'clock on the last day of the Fifth Month.

The Poughkeepsie Meeting-house is beautiful, though not exactly after the ancient usage of Friends. It is possible that it was more appreciated on this account.

The reading of the London General Epistle for 1915 and the receipt of a cablegram from London Yearly Meeting, then in session, brought the Meeting very close to English Friends.

James Wood was chosen Clerk and Eleanor W. Taber and L. Hollingsworth Wood were chosen Assistant Clerks.

In the midst of the afternoon session on Fourth-day, a delegation of five Friends was announced from the Yearly Meeting of the other branch of Friends, which holds its sessions at Fifteenth Street in New York. They presented their concern for a better co-operation in our work in peace and philanthropy, and the meeting unanimously accepted their proposition for the appointment of a Joint Committee.

The report of the Joint Committee on Peace spoke of the work done in connection with the Constitutional Convention, which met last Summer to frame a new Constitution for the State of New York, in which they had endeavored to have written a clause exempting from military service the conscientious objectors such as those of the members of the Society of Friends. The report presented a copy of the brief which they had submitted on the subject.

On Fifth-day morning, Lettice Jowett and Septimus Marten from London Yearly Meeting, gave the illustrations to accompany the reading of the London Special Epistle. They spoke of the work for the "alien enemies" interned in camps in England, and the reconstruction work in Northern France which Friends are so heroically doing. The meeting appointed a Committee to present this work of English Friends in subordinate meetings of the Yearly Meeting, the committee to continue its service not only until the war is over, but until normal conditions of living are resumed.

An afternoon session was devoted to the missionary interests of the Society with stirring addresses by Edgar T. Hole on work in Africa, and by Alfred J. Griffen, the colored principal of the Yearly Meeting School at High Point, North Carolina.

On Fifth-day evening, the Temperance Committee made its report with the reading of the prize essays from an essay contest on temperance topics held at the Yearly Meeting School, Oakwood Seminary, and the progress of temperance work in the State was ably described by a representative of the Anti-Saloon League.

On Sixth-day morning, the business meeting of the corporation met and presented the report of the trustees who have charge of \$193,110 of invested funds, in addition to some real property, and also presented the report of the trustees of the Murray Fund, who have charge of invested funds in the amount of \$77,067.10. Most of these funds have been left to the Yearly Meeting by will, the income to be used for specific purposes directed by the donors.

The report of the Joint Committee on Records of the two Yearly Meetings in the State of New York was read and showed that there had been collected, tabulated and deposited in fireproof safes, 1356 volumes of records together with a quantity of old manuscripts which have not yet been assorted.

The statistics of the Yearly Meeting were also presented, showing a total number of members of 3724, of whom 2055 are female and 1669

are male, a gain of fifty over the totals given last year. The number of members in colleges was 29, in school 497, and 7 members are at work as missionaries in foreign lands.

The closing minute was read after the First-day evening service with the joint expression that this had been one of the most favored Yearly Meetings in the long history of New York. Friends had seemed able and willing to differ in sweeter spirit.

The passage of laws by the Legislature of the State of New York providing for military training in schools and for the registration of all males between the ages of nineteen and forty-five in the militia reserve had brought home to Friends the possibility of that bond which comes from suffering for conscience' sake, and the meeting felt very close to the sufferings of English Friends as they contemplated the possible approach of similar service in our own State.

The hospitality of Poughkeepsie Friends had been greatly enjoyed and Friends departed from the sessions of the meeting greatly helped and comforted by their sojourn together. The devotional exercises had been times of real spiritual refreshing and the religious note had been present in the consideration of all the business which had come before the meeting.

L. H. W.

On the 27th of Fifth Month a disastrous fire occurred at Penn College, Okla. La., Iowa.

Serious as was the fire in point of dollars and cents, the saddest feature was the loss of life.

Robert H. Williams, business agent of the college, and a Freshman, in their efforts to save valuable papers, tarried too long and the falling walls crushed them.

The fire is supposed to have begun in the chemical laboratory near the top of the main building, from whence creeping slowly down it had gotten beyond possible control before it was discovered.

The main building of the college became almost a complete wreck and the loss is a heavy one. The valuation placed upon it was about \$75,000, the collectable insurance being \$22,000. Some of the professors lost their private libraries and valuable collections of apparatus, etc., which were in their class-rooms and which could not be reached. Most of the college records and the college library were saved, being more accessible to safe places of exit.

Friends of the college are already active in the interests of the future. The importance of Penn to the community can scarcely be estimated, and active canvas for funds with which to rebuild will soon be begun.

In pursuance of a minute of approval from his Monthly Meeting, Zebede Haines was at the meeting in Tuckerton on First-day the 25th, and had an appointed meeting at Barnegat that afternoon. Although rainy there was a good attendance, and both occasions were signally owned.

SUMMARY OF EVENTS.

LOCAL.—Reports received by the General Committee on the Armenian situation indicate that upward of \$36,000 has been contributed by Philadelphians to aid the Armenian refugees in Asia Minor. Bishop Rhineland is chairman of the Philadelphia Committee.

One million dollars is given to charity by the will of Charles W. Kolb. The testator, who lived at 405 Gowen Avenue, and who was vice president of the Kolb Baking Company, left an estate of approximately \$2,000,000.

GENERAL.—President Wilson has called out the militia of every state for service on the Mexican border. In announcing the President's decision at Washington, Secretary Baker said the militia will be sent to the border wherever and as fully as General Funston determines them to be needed. Brigadier-General Alfred Mills estimated the minimum militia forces to be called out to be 145,000 men.

Civil War prices for drugs have been exceeded by present figures, and the rise will continue indefinitely, according to Charles E. Vanderkleed, chairman of the Drugs Committee, at the second day's session of the Pennsylvania Pharmaceutical Association. "The cost of medicine is higher than the cost of living," he said, "and only the rich man can afford the luxury of illness. The war in Europe is the cause."

Manhattan Borough is to have this summer 100 park playgrounds, eight recreation piers, 12 swimming pools and several thousand shower-baths. The pavement and fire-escape have lost their former near-monopoly as breathing places in the big city but after all only a beginning has been made toward the better conditions.

There is less vice in New York now than at any time in the last decade, according to social welfare organizations and the police. Those who share in this opinion include the Bureau of Social Hygiene, the committee of 14, and Secretary Summer of the Society for the Suppression of Vice, who succeeded the late Anthony Comstock.

The Independent says: "The two great political parties in convention assembled have declared for woman suffrage. This will stand as one of the most important milestones on the road to full democracy. With the political parties for it, who that counts politically can be against it?"

Yale University is to have a woman on its staff of lecturers next year for the first time. Dr. Rhoda Erdmann has been appointed lecturer in biology in the graduate school for 1916-17. Dr. Erdmann is a German woman, who for the past three years has been holder of a Theresa Seessel research fellowship.

Mareoni's announcement that he has found a way to eliminate risk of collision in fog will be received with respect because of its source. Many devices of that sort have been invented and one of the most promising, announced since the war began, has apparently not yet had a practical test.

The following is also from *The Independent*: "The whole American people will rejoice that, under its decision last week, the Appellate Division of the Supreme Court of New York has left very little of the indictment against Thomas Mott Osborne, former warden of Sing Sing prison. It has reduced it to the simple charge of neglect of duty, whatever that may mean. Thus the whole legal campaign against the greatest prison reformer of modern times collapses."

FOREIGN.—Because of financial stringency, China has been compelled to recall from Japan about 2000 students whom the Chinese Government was maintaining there in various schools. Several months ago these students began complaining that their allowances were reduced or entirely cut off. They protested to the Chinese minister in Tokyo, who negotiated funds to take many of the students back to China.

Schools and hospitals owned and conducted by the American Board of Foreign Missions at Marsovan and Sivas, Turkey, valued at more than \$500,000, have been commandeered by the Turks, and the missionaries in charge compelled to abandon their work there, according to Americans who have arrived from the Orient.

Canada reports a rather alarming decrease in the acreage of its wheat and other crops. According to the government estimate, 11,491,600 acres are sown to wheat this year, or 1,494,500 (11.5 per cent.) less than last year. The acreage of oats shows a decline of 7.6 per cent. and other crops are also reduced. The late spring and heavy rains seem to be responsible for the decline, rather than any lack of industry or funds on the part of farmers.

Lieutenant-General Count Helmuth von Moltke, chief of the supplementary general staff of the army, died of heart apoplexy during a service of mourning in the Reichstag for the late Field Marshal von der Goltz, says a Berlin telegram. General von Moltke was head of the German army at the outbreak of the war.

NOTICES.

MEETINGS from Seventh Month 2nd to 8th:—

Kennett Monthly Meeting, at Kennett Square, Third-day, Seventh Month 4th, at 10 A. M.

Chesterfield, at Trenton, Third-day, Seventh Month 4th, at 10 A. M. Chester, N. J., at Moorestown, Third-day, Seventh Month 4th, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Seventh Month 5th, at 10 A. M. New Garden, at West Grove, Fourth-day, Seventh Month 5th, at 10 A. M.

Upper Springfield, at Mansfield, Fourth-day, Seventh Month 5th, at 10 A. M.

Haddonfield, Fourth-day, Seventh Month 5th, at 7.30 P. M.

Wilmington, Fifth-day, Seventh Month 6th, at 7.30 P. M. Uwelman, at Downingtown, Fifth-day, Seventh Month 6th, at 10.30 A. M.

London Grove, Fifth-day, Seventh Month 6th, at 10 A. M. Burlington, Fifth-day, Seventh Month 6th, at 10.30 A. M.

Falls, at Fallington, Fifth-day, Seventh Month 6th, at 10 A. M. Evesham, at Mt. Laurel, Fifth-day, Seventh Month 6th, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Seventh Month 8th, at 10 A. M.

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LONDON YEARLY MEETING.

We promised in our last issue a report of the proceedings of the late session of London Yearly Meeting. The paper by W. C. Allen in last number has brought the request already for a fuller account and so much satisfaction was expressed with the lengthy reprint of last year's report in *THE FRIEND* a year ago, that we are following the course inaugurated then and are printing copiously from the reports as given in two recent issues of *The Friend* (London).

In conversation with a close reader of *THE FRIEND* a few days since, when asked whether he had followed the proceedings of London Yearly Meeting this year, he answered, "I expect you to cull from printed reports what will be most informing to me and I await your account in the columns of *THE FRIEND*."

We have read *The Friend* (London) from the first page to the last and have felt there was nothing that we cared to omit, as far as our own personal interest was concerned, we have, however, omitted much, in fact far more than we have inserted, but with the selections that will appear in this and the next two issues, we believe we shall have given our readers a fair picture of the proceedings of what must be regarded historically as one of the most memorable sittings of London Yearly Meeting since the days of her infancy.

The Epistle of the late session of London Yearly Meeting is a unique appeal, but with what seems to us a prophetic fervor. We have printed it in full. Other points gleaned from the reported proceedings have outstanding features that we believe will appeal to our readers.

EDITORS.

The Yearly Meeting of 1916 has been marked by a spirit of earnest expectancy. There has been an indefinable feeling that some further revelation of God's will would be manifested. This note was struck in the Swarthmore Lecture, which again formed an admirable preface to the Yearly Meet-

ing itself. Towards the close of the lecture Dr. Henry T. Hodgkin quoted the following lines:

"Surely He cometh, and a thousand voices
Call to the saints, and to the deaf are dumb;
Surely He cometh, and the earth rejoices,
Glad in His coming, who hath sworn, I come."

In the Yearly Meeting itself, speaking of the invitation to pass through "the open door," the Clerk said that most likely the way would lead through suffering, reproach and misunderstanding, but he reminded us that when Jesus Christ saw an open door He saw through it a cross and chose it, despising the shame. In contrast with the dark picture of the state of the Ephesians to whom Paul wrote, he put the words, "But God," throughout history these two words had stood as a bulwark. Resting on them, might we be strong to enter through the open door.

The opening time of devotion was full of solemnity and instinct with sympathy for the young men enduring much suffering in prison for conscience' sake. Our thoughts were led, too, to the great volume of suffering on the battlefield, and we were called to agonize over the great orgy of hate which is causing it. Glad witness was borne to the fact that even through the suffering, Christ was being made real as never before to some of those called to suffer shame for His name.

On several occasions the meeting-house has been so crowded that Friends have not all been able to find seats. We have, however, missed many of the young men who were with us at the special session, and women are again in a majority. The Clerks are the same as in the last two Yearly Meetings, viz: John Henry Barlow, Clerk, with Roger Clark and Edith J. Wilson as Assistants.

At the opening session the Clerk welcomed on behalf of the Meeting William C. Allen, of San José, California, but still a member of Philadelphia Yearly Meeting. He is accompanied by his wife. Several Friends who had enjoyed hospitality in W. C. Allen's home joined in expressions of greeting; and A. Warburton Davidson (recently home from China) said that he had met Chinese students who had been much impressed by addresses on Peace delivered by our Friend during his recent visit in China. W. C. Allen assured us that the word of love incorporated with the minute from Philadelphia was no idle message, but came from the heart of the Yearly Meeting. He did not expect to have large service in this country.

The Yearly Meeting of Friends, by its very constitution, is at once the easiest and the most difficult of assemblies to guide—difficult because of the need for combining sufficient and necessary pre-arrangement with the freedom of spontaneity, easy because of possessing the power to be ruled absolutely by the immediate sense of the Divine Presence. Though our methods may be democratic, we still claim to be what the late J. Bevan Braithwaite so frequently reminded us we should be, not a democracy but a *theocracy*. All too often this high claim is waived, and the programme previously prepared is adhered to when another course might have led us further and deeper. This year, when we were brought into deep places in regard to the imperfections of our witness for Peace, it was obvious that the subject could not be adequately dealt with at that time. It was therefore arranged to continue the considerations arising out of the Peace Committee's report and the minutes from two Quarterly Meetings next morning; and later, as more time was

still wanted, to omit the usual meetings for worship. It is not discussion alone that can help us.

The query was raised one morning, "Has the Society of Friends lost its genius for silent waiting?" The answer was thankfully proved to be in the negative when the great assembly settled down at once into a stillness that could be felt. And from the stillness voices were raised in confession of our unbelief, of our sense of our own importance, of our love of a good reputation, of our shrinking back when we have seen a glimmering of what we might do. But though afterwards various suggestions for action were made, it was clear that as a whole we were not yet ready to be used. We ourselves had failed so often and so badly in our witness to the power of love that we could not be entrusted at this time of the world's need with a large corporate service. So at any rate it seemed when the subject stood adjourned over the week-end.

A large place in the Yearly Meeting was devoted to the interests of the children and young people, two whole sittings on the first day being given up to the subject of "War and the Children." As the subject was opened up in its various aspects, it became more and more evident, that even in our favored land, which has been scarcely touched by the hand of the invader, the ill results of the war on child life are definite.

The discussion on Preparation for Permanent Universal Peace and questions relating thereto seemed to suffer to some extent from being taken at three different times, the second instalment being separated from the first by two sessions, and the third being separated from the second by three whole days. If the consideration could have been continued from session to session, probably some more definite conclusion would have been reached. This plan would have had the advantage of the same Friends being present all the time.

The principal decision, as the outcome of the lengthened deliberations, was the reference to the Meeting for Sufferings of the proposal for a World Conference of Friends on the way to permanent universal peace, with the request to consider how far such proposal was desirable and practical, and if concluded to be so, with power to take steps to carry it out. Such a Conference might, of course, be before or after the conclusion of the war, and in this country or on the other side of the Atlantic. Somewhat less concrete was the reference to the Committee on War and the Social Order of the wide subject of the application of "the principles we enunciate in regard to war between nations," in "all our relations in daily life." It is hoped that the Committee will provide for the introduction of that subject at the proposed Autumn Conference on Social Questions. Last of all was a general minute emphasizing our position as Seekers in a great Quest, with a willingness to be used as the Spirit of God may lead.

An important constitutional point was raised in the afternoon by Dr. Silvanus P. Thompson. He called attention to a remark which had been made during the Yearly Meeting to the effect that this meeting was only a small part of the Society and therefore, being a minority of the members, it did not really represent Friends. Dr. Thompson pointed out that as the meeting was largely constituted of representatives from all the Quarterly Meetings, it could not rightly be called a minority. The Clerk thanked Dr. Thompson for calling attention to this matter, he had not noticed the remark when made or he would himself have pointed out that the Yearly Meeting, being the representative body of the Society of Friends, spoke with authority for the whole Society.

Not for two hundred years had the Yearly Meeting met under circumstances of such grave concern as those arising from the operations of the Military Service Act and the Defence of the Realm Act. About twenty of our members and attenders were in prison, at least two of whom had been sent to France for punishment; on the second day of the Yearly Meeting Rosa Hobhouse was sentenced at Northampton with her companion to a fine of £50 or three months' im-

prisonment in the second division, for spreading statements said to be prejudicial to recruiting. They are both serving their sentence.

There were few occasions in this most strenuous of Yearly Meetings in which the relief of a laugh was admissible. One such came, however, in the course of William C. Braithwaite's report of the work of the Friends' Ambulance Unit, when he was describing the operations of the *Aide Civile Belge* (now largely taken over by Belgian ladies). This includes the management of a considerable lace-making industry for the dispossessed Belgian workers. It is understood that this industry has caused some heart-searching among those who at home are urged to renounce all luxuries and who cannot therefore buy lace without questioning even when it has been made by a refugee. William C. Braithwaite did not attempt a solution of this economic perplexity, but rather intensified it by showing from his antiquarian researches into the minute books of Berks and Oxon and Buckinghamshire that many warnings had been given in the seventeenth century against Friends making *bone lace*, one such delinquent being urged instead to go into the *malting* business. Now, said the speaker, the position is reversed, Friends renounce malting but encourage lace-making.

Thirteen testimonies concerning deceased Friends were presented. These relate to Mary Ann Cash, of Coventry, Richard Ercoyd Clark, of Doncaster, Mary Lampley Cooke, of Wandsworth, Charles B. Cox, of Tivetshall, Richard Reynolds Fox, of Plymouth, Priscilla Hack, of Brighton, Hannah Maria Headley, of Ashford, Annie Neave, of Bollington, Thomas P. Newman, of Haslemere, John Sadler, of High-flatts, Henry Southall, of Ross, John Tertius Southall, of Ross, and Richard Westlake, of Southampton. Unfortunately time did not permit of the reading of any of these testimonies, but they will appear in the printed Proceedings, where many Friends will be glad to have the opportunity of reading them at leisure.

Three phrases have been in frequent use during the Yearly Meeting. These are "the underlying unity," "the open door," and "the present opportunity." Together they convey one of the great messages of what has been to many a wonderful time. The thought of the underlying unity was emphasized by Anne Warner Marsh in the opening session, and has run as a golden clue through many subsequent sessions. It is an invisible spiritual unity, which lies deep down below our superficial differences. The open doors are many; fresh ones were discovered at almost every session, especially perhaps when we were discussing War and the Social Order. The present opportunity is also a great one, so great in fact that in our own strength we feel utterly unable to seize it. We were reminded that man's necessity is God's opportunity, and that through the open door Christ saw a Cross. Realizing the underlying unity, may we pass through the open door and seize the present opportunity.

It was a great advantage to the Yearly Meeting to have the presence during the educational sessions of Charles Tipper, Inspector of Schools under the Westmoreland County Council, who from a somewhat fresh standpoint contributed to the discussions. Speaking on the influence of the war on the moral standards of children, he showed how the administration of our education laws was tending to encourage the thought—already very common with children—that nothing mattered but the winning of the war; tasks that could be set aside so lightly in order for the children to be sent on the land need not, they thought, be well done. Dimly, C. Tipper said, all educationists were converging to one point, "Give a child experience first and lead up to theories." How this principle can be applied to experience in religious matters was an unanswered query upon which Friends were left to ponder.

One Friend suggested that one of the greatest contributions Friends could give to the country at the present time would be a reaffirmation of their belief in the value of a good education. The country is suffering from limited views as

to education. The importance of associating the work of hand and brain is not yet sufficiently realized, but true education should include training in craftsmanship.

Fourth-day, Twenty-fourth of Fifth Month.

The Yearly Meeting opened with a devotional period of some length. Though at the commencement there were vacant seats in the gallery, most of these were occupied on the start of business.

J. B. BRAITHEWAITE quoted the words, "Let us labor therefore for an inward stillness."

W. BLAIR NEATBY regarded the present time as one in which our Lord was being severely tried anew. We were called to enter into a living sympathy with Christ and with suffering humanity. Many Friends might be called to follow their former comrades in public testimony and possibly in suffering for Christ's sake, and he would therefore appeal to Friends to seek afresh the place of prayer in that Yearly Meeting.

The opening subject was "The Underlying Unity."

ANNE WARNER MARSH, in the absence of Joan M. Fry, opened the subject of the underlying unity. The unity referred to, she said, was spiritual and invisible, but it was also spiritual and reliable. She sympathized greatly with the remarks of the Clerk on our present situation. The issues were so tremendous that Friends often forgot that there were others who were equally strong in what they held to be right. If the Society were to take its proper place in this crisis, it must bear witness, through its activities, to the great underlying unity. She felt, however, that these activities and the varieties of feeling they represented could not carry us far without experience of the depths of spiritual feeling. However excellent were these activities, if they were not rooted in the Spirit, they would fail. Through the cup of suffering now handed to the Society, she believed would come a sense of the deeper and inner unity. That great unity depended on its diversity. Looking to the efforts of the various churches, she believed there was coming into view some great end of underlying unity. To those outside, as well as to ourselves, there came the call to discover for ourselves our contribution towards such a unity and that could only be brought about through Christian spiritual experience. The present unity in adversity must convince us that God was in the experience, and this unity was found in the brotherhood of the human race. Might it not be that this very crisis was to make us aware of the diversities which existed amongst us and other contributions, including the sufferings for conscience' sake, which went to make up the essential unity? Surely even from the fighting line itself there would come some such note, and men who had seen hell let loose would return with new and higher ideas and ideals. Somewhere, even in those dark places, was God, who seemed out of sight; but we could not reflect for a moment without knowing for a certainty that God was with us and was going to reconcile the world unto Himself. The dangers for Friends were many just now. We must get deeper. There was some lost note somewhere, but she felt convinced of the absolute presence and purpose of God. Though the world might wreck itself upon the present rocks, there was "But God," and she hoped Friends would strike some note of hope and cheer, though that was not easy; but she believed that God was greater than all these things, and that His purpose was absolute and sure. There were places in the early church which were wanting in that grace, followed by complications, but Christ Himself was not divided. We had now come to a page in our history where these diversities were written large, but they would, she believed, be followed by the more wonderful position in which the Church of Christ would stand, more steadfast than ever before. She hoped the Society would gladly embrace this underlying, invisible, spiritual unity, for its own good and the good of the world.

HERBERT I. WALLER remarked that the subject of discussion was unity not of opinion, but of experience. Only when we came to a common experience could we enter into full association with others. We must enter into unity through the suffering in the battlefield, as well as at home, the suffering for conscience' sake, and experience in the relief of distress. In all these circumstances, to faithful souls, surely there were coming the stigmata of the Divine. Mankind's progress came through suffering; without it there was no life or progress.

HENRY T. HODGKIN recalled a little gathering at Constance at the outbreak of the war, when they came through the experience of meeting

different people who were to be ranged on different sides in the war. Even then they felt there was a unity among them. He had also been one of a small number who at the beginning of the war entered upon the publication of "Papers for War Time," the idea of which was to express the unity of Christian people and some of the sentiments which should prevail at such a time. Unfortunately that small body had to separate, and work out their views in their own way. He was lately at a small conference of the Anglican communion in connection with the National Mission of Repentance and Hope, and found it the occasion of an impressive demonstration of unity in action. It was remarkable that members of the Church of England should call a conference in which they strongly criticised their own church. There was discovered much existing unity. At the present time Friends were forced into an attitude of difference with other Christians. But Friends could not speak effectively unless we came to the conclusion that other people needed us as well as we them, and that we must work together for the Kingdom of God. These men and women were one with Friends. As it had been said in the conference referred to, while there were differences, the unity of the body of Jesus Christ had never been broken. With our brethren, from whom we sometimes differed, we were one in the spirit.

WILLIAM E. WILSON agreed. It might be asked, he said, could there be unity between those on one side who said that this was a holy war, and those on the other who said that war was of the devil? There might be Christian feeling on both sides, but he did not see how we could say there was unity respecting what was being done by the first named and that which we thought right. Let Friends remember that on one point there was practical unity—namely, that this was a war to end war, and to bring about a permanent peace. Probably the vast majority of those Christians were fighting with the single-hearted purpose of ending war. He believed they were mistaken, but that such were their intention and belief. We could, however, do no good in a spirit of self-righteousness.

Fourth-day Afternoon.

The question of "War and the Children" had been considered by the Friends' First-day School Association and this minute forwarded.

We must let the boys and girls see that hatred is the offspring of fear, and that true courage is born of love. . . . The hope that the nations may learn the true way of peace really depends on the training of the children.

MAURICE WHITLOW had been asked to open the general subject. He said there had been four main sources of information from which his facts had been gathered: (1) The children all over the country, who in nearly 40,000 instances had written short essays on their War Time ideas; (2) schoolmasters and teachers from all manner of schools; (3) First-day school workers and social enthusiasts; and (4) newspaper cuttings.

The same influences which had called forth the noblest and highest instincts in the child had also led to a serious number of juvenile misdemeanors. The instincts most immediately concerned were stirred into action by strong doses, repeated at frequent intervals, of perfervid emotionalism. The effect, at any rate, during the first twelve or eighteen months of the war was amazing. School prizes were surrendered, hundreds of thousands of glass bottles collected, scores of tons of old newspapers harvested, and enough woolsen muffers knitted to warm half-a-dozen army corps. But the reaction was inevitable. The headmaster of a notable grammar school wrote, in reference to a serious drop in the standard of school discipline, "another contributory cause may have been the injudicious appeal to boys' sentiment. . . . We sent considerable sums to various war charities, but it would have been pleasant to find that there was no less zeal in performing 'the trivial round, the common task.'" From another source, equally enthusiastic about the boys, came one line, in the midst of much praise—"There have been more cases of truancy than ever before."

The appeal to force in national affairs had had its reaction, in some measure, at home. A headmaster told of two cases of violent assault, between boys during term, though he did not feel clear whether the incidents had any connection with the war or not. But it was notable that there had been a very serious rise in the charges against boys for violent assaults during the past eighteen months.

On the religious and moral side the spirit of self-sacrifice, a sense of responsibility, an acceptance of inconvenience, and a desire to serve had been expressed; while on the other side were seen bitterness against ene-

mies (much lessened during the past eight months); an unsettled state of mind, rising from a desire to do something that *can be seen* and an impatience with mere study when compared with khaki or red-cross work; a sense of unfairness somewhere, prices of food rising, privileged people staying at home, poorer people sent off to the war, etc.; and a loss of discipline, owing to unwonted prosperity and the relaxation of home restrictions. M. Whitlow quoted from the annual report of the Headmaster of King Alfred School, Hampstead, who, speaking of the spiritual loss to the school during the war, said:—"I cannot but feel that this war, which seems but a pitiless mockery of nearly every ideal the school stands for, must already have troubled their growing sense of the significance of justice and kindness in human affairs."

(To be continued.)

ON THE INFAMY OF WAR.*

They err, who count it glorious to subdue
By conquest far and wide, to overrun
Large countries, and in field great battles win,
Great cities by assault; What do these worthies
But rob and spoil, burn, slaughter, and enslave
Peaceable nations, neighboring or remote,
Made captive, yet deserving freedom more
Than those their conquerors, who leave behind
Nothing but ruin wheresoe'er they rove,
And all the flourishing works of peace destroy;
Then swell with pride and must be titled gods,
Great benefactors of mankind, deliverers,
Worshipped with temple, priest, and sacrifice.
One is the son of Jove, of Mars the other;
Till conqueror Death discovers them scarce men,
Rolling in brutish vices, and deformed,
Violent or shameful death their due reward.
But if there be in glory aught of good,
It may by means far different be attained,
Without ambition, war or violence;
By deeds of peace, by wisdom eminent,
By patience, temperance.

*Jesus' reply to Satan in Book III of "Paradise Regained," written in 1671.

RECOLLECTIONS OF JOHN PEASE.

A sermon of John Pease, preached in the Friends' Meeting-house on S. Twelfth Street the week of Yearly Meeting, 1845, was published in THE FRIEND a few weeks ago. Its issuance at that time has called forth expressions of satisfaction from many and various quarters.

Very few Friends who attended the meeting alluded to are now living, but Joshua L. Baily, under date of Sixth Month 9th, writes us concerning it as follows:—

I was present at the meeting and it may be of interest to thee to know that the sermon was written out from memory by my late aunt, Susan H. Lloyd, and myself, each of us writing separately, and on bringing the papers together and comparing them they were found to be in substantial agreement, and in the very words as uttered by the preacher and without using any language of our own. It did not comprehend the entire sermon as there were a few portions—brief ones, however, and by no means necessary for continuous effect—as to which we were not sufficiently certain as to warrant our inserting them. As prepared by my aunt and myself, it was shown to two or three other persons who were present, by whom its accuracy was fully endorsed. The manuscript as prepared by us is in my possession; a copy thereof was sent to the wife of John Pease and a few other copies (I am sure it was only a few) were made, but how it ever got into print I am entirely unable to account for.

I have a very distinct recollection of John Pease; I heard him preach a number of times, especially at the evening meetings held at Arch Street. He made his home with M. C. Cope who lived on the opposite side of the street to my mother, and he was a neighborly visitor at our house and frequently took meals with us. I remember his manner of speaking and especially his voice, which was never loud but was sweet, clear, almost melodious, and, without apparent effort, was distinctly heard throughout the house. In his own land he was known as "The Silver Trumpet," a

designation which was also justly accorded him during his tarryings in America.

Thy friend truly,
JOSHUA L. BAILY.

The sermon of J. P. as it came to the office of THE FRIEND a few weeks before its recent publication by us was printed in tract form, but the copy used by us is the only copy of which we have knowledge and was at one time in the custody of the late Dr. Warrington, of Mostertown, N. J.

J. L. B. further writes:—

I am going to send thee herein an exact copy of remarks made by J. P. at the house of M. C. Cope on the evening following the day on which the sermon was preached, and I think this was the day preceeding his leaving Philadelphia to sail for home.

I will also enclose a copy of verses written by the wife of John Pease and placed in his carpet-bag before sailing for America.

In further commenting on his recollection of J. P., Joshua L. Baily writes:—

I will only add that the printed sermon referred to made such a profound impression on me that parts of it come frequently unbidden to my mind, and I seem to have before me, as clearly as if it were yesterday, the preacher standing in the gallery of Twelfth Street Meeting-house, occasionally leaning forward as though he wanted to get nearer to his audience, just as he did on the occasion of this sermon, extending his right hand and turning his eyes to the rear of the building where a considerable number of young people were sitting, and addressing them with fervent emphasis in the words which memory has revived: "Thou visited young man, thou precious visited young woman, what is that little idol which lies lurking in thy heart?" and especially do I remember how his countenance seemed to be illuminated as he broke forth with the exclamation—"Oh! the preciousness of the Shepherd's tent." These and other passages are impressed upon my memory with a fulness and a vividness which the lapse of seventy years has in no wise impaired.

SOME EXPRESSIONS OF JOHN PEASE THE LAST EVENING HE SPENT IN PHILADELPHIA, FOURTH MONTH 25, 1845, AT THE HOUSE OF MARMADUKE C. COPE.

I think I may acknowledge to you, my dear friends, that the thought of this being the last opportunity I may have with those to whom I have been tenderly united, has unfitted my mind for much social converse, and such have been my feelings, that words could not clothe them; for though scarcely able to realize it, yet the time having nearly come for me to be separated from those with whom I have mingled not only in the social circle, but also in religious communion, I have been comforted in the assurance that we shall not cease to remember each other in the bonds of love; for distance cannot prevent our uniting in spirit, nor the rolling wave debar us from meeting at the footstool of Divine mercy! Dear friends, you know that I understand your trials; many and great have been your conflicts and varied your tossings; but be not dismayed, nor let go your dependence upon the arm of an Almighty preserver. It is not the will of your Heavenly Father that a dividing line should be drawn among you; and I do not want you to turn your attention to the fearfulness of these things. It is the work of the enemy to scatter and divide; and it has been sealed upon my mind that this is not the will of your Heavenly Father concerning you. His gracious design is to bind up and to heal the diseases of this people. If then, through the unwatchfulness of some, it be permitted that a dividing line should be drawn, it will be in His wrath, and not in His pleasure. Yet a remnant will be preserved—for it will not fall upon you, though bitterness will come up into the coasts of those who promote it—and they who think themselves the most safe, will have to drink indeed of a cup which will bring bitterness and sorrow into their houses. So that I want to encourage you to keep out of its spirit. Be watchful. Mind the pointings of the Heavenly finger, that through faithfulness and a quiet abiding in the light, you may know an establishment on the alone sure foundation, which

nothing earthly will be able to shake. Let us then continue to bear each other in remembrance, when far separated; for what can prevent our meeting at the footstool of the throne? What can prevent our meeting each other at the right hand of the majesty on high—there to be forever united with those, who having come out of the great tribulation, are forever before the throne, uniting in the unceasing song of: "Great and marvelous are Thy works, Lord—God—Almighty—just and true are all thy ways, thou King of Saints."

LINES WRITTEN BY SOPHIA PEASE AND PLACED IN THE CARPET-BAG OF HER HUSBAND ON HIS LEAVING HOME FOR AMERICA.

'Tis past, we part—yet for the sake of Him
 Before whose cause all earthly things grow dim,
 Friend of my childhood, husband of my youth,
 Go, serve thy God in meekness and in truth,
 Pite not for me but give thyself to prayer,
 And leave thy nurslings to a mother's care,
 Be it my task thy faithful wife to prove,
 And wisely govern with a mother's love.
 Go! and may Israel's shepherd be thy stay,
 Thy rest by night, thy strong support by day.
 Through noontide heat, His princely shade thy shield;
 In darksome glooms, thy glowing beacon yield;
 To Jordan's banks e'en should it lead thee on,
 Repose thy confidence in Him alone.
 At faith's strong step its darkest wave shall flee
 And a sure pathway will be made for thee.
 Jehovah's name in living lines impressed,
 Graved on thy breastplate, bind upon thy breast,
 Thus armed, through hostile foes thy way thou'lt make,
 And Friends receive thee for thy Master's sake.
 May every happiness thy steps attend
 And God's own peace to crown thee in the end.
 Farewell! and when before the Father's throne,
 Prostrate in dust our many faults we own,
 May we in spirit oft be found to meet,
 And in communion worship at His feet.

CHERRY BLOSSOMS.

TOKYO, Japan, Fourth Month 21, 1916.

"Cherry blossoms are the best thing in Japan—next to sake!"

DEAR FRIENDS:—

The far-famed cherry blossoms are upon us, and we have been spending our time admiring them as will be seen by this epistle! But I want to assure you right at the start that we have not become intoxicated over them. The above quotation is one that has come down from old times, and believing in getting all that is coming to them, the ordinary Japanese takes both these "best things" at the same time. Consequently the cherry blossom time is one of heavy drinking. They can admire the blossoms more and make up better poetry about them if they have enough alcohol to make them feel perfectly happy!

My first real cherry-viewing expedition was about four days ago, when the Coleman's took a party of us down to Ueno Park, which is especially noted for its blossoms. We had a blow-out on the way and a big audience watching the change. Everybody was out to see the sights, and I have never seen such crowds. I decided that all Japan, except perhaps a couple of million, were at Ueno Park! The roads and all the spaces under the trees were packed with thousands of people. A large stone stairway at one place was a wonderful sight filled with streams of folk going up and down. We plowed our way through the crowds on low gear; but glad to be in an auto, for many were in an hilarious state. Every now and then we would come upon a group of young fellows with their faces painted and comical hats and dresses who were making all sorts of remarks about passers-by. But I am forgetting to say anything about the cherries, which were in full bloom, and floods of them were on the trees and

floating through the air and covering the ground. These were the single flowers which come out first and do not last long. They have not much color and in spite of the great masses of them I did not like them so very well. One place where they were beside a stream and mingled in with green trees they were wonderful. Another place they were around an enormous bronze "tori" at the entrance to a temple and was magnificent. The thing that impressed me on this trip was the crowds of people, the like of which I have never seen before.

But now the double cherries are out; and they are wonderful. They mostly have a rich pink color, especially just as they are opening. We have a number of trees on the compound and one fine one is right at my window.

The place to see these, however, is in the Hama detached palace; and if you will come along with me I will take you there even if you have never been presented at court or been decorated with the third order of the Rising Sun! Day before yesterday the Emperor and Empress gave a wonderful garden party to about fifteen hundred of the distinguished personages of Japan. (I happened to be one of these, so come along with me!) You see the different Embassies have the privilege of getting so many invitations for this affair and the American gives its invitations to those who are in Japan for the first time; while the others usually invite only people who have been presented at court. Of course most of the guests are Japanese who have been decorated by the Emperor. Now, get out your silk hats and frock coats, for the invitation requests us to wear these. (I borrowed Gilbert Bowles' hat and it was too small one way and too large the other, so I was in constant fear of it falling off.) Of course, in such togs, we cannot ride in the dirty trolleys, so we hire a coach with driver and runner, and away we go by one-thirty in order to get there before two-thirty, when the gates will be closed to all but the Imperial party, who are to leave the central palace at that time.

Leaving our coach at the gate and presenting our tickets to a gentleman dressed in blue knee breeches, white stockings, red vest and black swallow-tailed coat and cocked hat, we follow the crowd around a winding path through this exquisite Imperial garden, which can be seen by ordinary people only on this occasion. We pass green ponds with little bridges over them and rows of cherries or pale green weeping willows along the banks. Every now and then we come across a band sitting in a shady nook but not very often playing. Then we come to the bay where there are high mounds, from the top of which we get a wonderful view of the ships scudding along before a strong breeze. Finally we arrive at a wooden bridge guarded by two stalwart gentlemen in lackey costumes. The far side of this is our goal—the "eats" spread out all over a beautiful grass plot. This is the first time I have seen real grass in Japan and all over this garden there was wonderful green sod, which is very hard to grow in this country. Well, there's nothing to do but stand here and admire the cherries, odd pine trees and see the fish jumping in the lake.

After half an hour we hear a band way off at the other end of the garden start up the national anthem, and then one a little closer takes it up, and one still closer—the Emperor is coming! Soon we see them cross a bridge at the other end of the lake—quite a procession of high hats, uniforms and gay, foreign dresses. They go behind a hill and the band near us starts up. Everyone is looking up the path to where it turns. Here they come! No, it is only a lackey picking up any bits of twigs or other things and seeing that the path is clear. Ah! here's a man in high hat—two of them. They carry their hats in their hands and walk along to see that things are finally as they should be and take their stand beside the bridge. Still the Emperor is not in sight. Here comes a high officer around the bend. He has many medals across his breast and looks like the real thing. He is followed by a man in frock coat and then another man in uniform, but very plain and no decorations. Then a lady in pink with a veil;

but which is the Emperor? As they come closer we notice that people make low, reverent bows to the man in the plain uniform. He must be the man they call Emperor. He salutes whenever he sees an officer in the crowd, but otherwise there is no expression of noticing the people at all. He is a slight man with a small mustache and a very nice face, except that there is no expression in it. The Empress is a few paces behind him and walking along with face turned down. Then follow all the princes, princesses and ladies-in-wait'g, etc. After them walk the various ambassadors with their families, and others who are to be presented to their majesties. All are across the bridge and we fill the path to follow, but the two men like Horatius of old hold the bridge against us.

One solid hour in the broiling sun, admiring the blossoms and waiting for the reception to be over so we can get across and get something to eat. When we are finally let loose, what a rush and push! The bridge was strong, however, and did not give way under us. Then it is a scramble for tables and things to eat. (We made out very well.) All sorts of meats, sandwiches, drinks, fruits, cakes, ice creams, etc., are served and we are all satisfied. The Imperial party soon finish their tea and walk out of the garden within touch of us as they pass our table. Then we leave the grounds and have another scramble getting our carriages and getting out. The streets are lined with crowds of people and we feel like a real show driving past in style.

But this was a chance of a lifetime and I never hope to see that dream-land again. If any of you ever think of coming to Japan, come at cherry blossom time and you will see some wonderful sights, and I'll get you invitations through the American Embassy to this wonderful affair. I'm afraid this is not a letter, but a sort of raving over having seen such wonderful sights and incidentally royalty, close to.

SIT STILL.

my daughter, until thou know how the matter will fall.—Ruth iii: 18.

Sit still, my child. 'Tis no great thing I ask,
No glorious deed, no mighty task;
But just to sit and patiently abide.
Wait in My presence, in My word confide.

But oh! dear Lord, I long the sword to wield,
Forward to go, and in the battlefield
To fight for Thee, thine enemies o'erthrow,
And in Thy strength to vanquish every foe.

The harvest-fields spread out before me lie,
The reapers toward me look and vainly cry—
"The field is white, the laborers are few;
Our Lord's command is also sent to you."

My child, it is a sweet and blessed thing
To rest beneath the shadow of My wing;
To feel thy doings and thy words are nought,
To trust to Me each restless, longing thought.

Dear Lord, help me this lesson sweet to learn,
To sit at Thy pierced feet and only yearn
To love Thee better, Lord, and feel that still
Waiting is working if it be Thy will.

"LET US not be too curious in prying into God's ark, lest we smart like the fly fluttering about the candle; for God is a consuming fire to those who will be sporting themselves in the quirks of their wit about His sacred mysteries."

"To see the need is the first step in becoming a laborer, but it is only the first. Rather than to stop after having seen the need it were better never to have seen the need at all—better never to have heard the challenge than to hear it and turn away from it."

TO THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

Crossing the State of Missouri southwest from St. Louis by "The Frisco" Line to Northwestern Oklahoma, a distance of about three hundred and thirty miles, and just over the state boundary, is Wyandotte, at which is an Indian Reservation Government School and near it one of our oldest Mission Stations, now occupied by our Friends, Isaac and Laura Frazier. Our opportunities and relations with the Indian children at the School and through them with others, have been of continuing interest and importance.

Seneca Mission, some nine miles to the southwest, and close to the Missouri line, still occupied by Harvey and Elizabeth Wallace, has continued as a religious influence for the remnant of that tribe there located.

Nearly north from Wyandotte, about eight miles, is Modoc; and west from it, beyond Grand River and about nine or ten miles from Wyandotte, is Ottawa Mission. These two posts last named, by gradual elimination during several years, have not had any financial support from our treasury since last autumn.

Our hope and often-expressed wish, that Modoc Meeting would be normally maintained free from our Committee, has not been easy of accomplishment, but a few Friends of that neighborhood have finally co-operated, lately having paid one hundred dollars on account to our treasurer, with the understanding that an additional one hundred dollars is to be paid before a given date next Spring, when we are to give title to the premises which are to be used for a Friends' Meeting for Worship for that community.

The Ottawa community was granted the use of our meeting-house and mission home at that place for a period of one year, with the understanding that regular meetings were to be maintained together with a Bible class and that a brief quarterly report would be forwarded to our superintendents each three months. There seemed to have been a desire to meet us in this matter, but success has been quite limited. The condition elicits our united consideration.

The twenty acres and buildings at Ottawa are of much more value than the four acres and poorer buildings at Modoc, but in relation to both, we can properly recall how in times past, earnest, prayerful sacrifice in an unusual degree, did not fail to do their part in establishing bands of strong Christian men and women, most of whom went in late time peacefully to their rest, but memories of their history should strengthen our faith and impel us forward in our struggle while the day lasts and the Indian field still lies open to our hands.

Faithful care and prolonged correspondence by our treasurer has not yet closed the agreement of sale for our Hillside property, though we are still trusting for the balance of the purchase money to be paid to us.

At Iowa Mission a lease for one year has been made. Much care and correspondence as to a sale of this property led to our having a deed fully executed, but the agreed purchaser failed of his purpose and the deed for \$655 has been cancelled. The Indian, Robert Small, we are now assured, is a purchaser, if our Committee will give him title for \$600.

The five remaining posts have all been in continuous active care as may be shown by other reports submitted, and for all of which you have had monthly advices throughout the year.

At Otoe our Friends, J. L. and S. N. Mayo, having resigned and desired prompt release last autumn, they were replaced after the usual inquiry and care as to fitness for the responsible and serious work by Friends from Shawnee, viz: Frank and Allie Hatcher, who seem to have closely identified their lives and Christian endeavor with the Indians of that tribe and with the officers of the Government School and the children therein.

For these two Friends, as well as for our superintendent and for each of our other missionaries, including, too, our Friend, Elizabeth Test, at Kickapoo, I would ask our ear-

nest supporting prayers. May we each one be mindful in an increasing degree of our responsibilities in this most important matter. True, earnest prayer availeth much, may we not be neglectful of it.

Executive action has been continuous, but perhaps more confined within routine limits, as now reviewed, than during many other past years. This does not, however, indicate curtailment of mission needs or a decline in collateral interests, and Associations of kindred nature with our own, and with which there is direct affiliation by membership in common, as with The Indian Rights Association, The Home Missions Council, The Mohonk Indian Conference, The American Indian Association, The Y. M. C. A. and the Y. W. C. A., which are extending their efforts, and the Friends of Philadelphia in charge of the Indian School at Tunesassa, N. Y. With all of these I feel, from first-hand information, we may deem the work of the year as of high efficiency and if action by us were relevant, a more generous mention of their activities would prove very appealing as may be evidenced in their several reports.

Though the mention must be brief, it seems well to refer with earnest appreciation to the zealous and encouraging work of Commissioner Cato Sells, and of E. B. Merritt, Assistant Commissioner of the Indian Bureau, both of whom are deserving of the cordial moral support of all true friends of the Indian, and this, whether we do or do not approve the Government system under which they work.

We need to know the Indian in order to give him help and to keep pace with his shifting outlook and environment. I feel this was well displayed by Arthur C. Parker, an able student of the subject, who is of the Seneca Tribe, an influential leader of The American Indian Association, General Editor of its *Journal* and archaeologist of the Department of Education of the State of New York. At the annual meeting of our Philadelphia Indian Aid this year, Arthur Parker gave us an able address on the present complex situation and indefinite position and lack of legal status the Indian and his friends have confronting them, the condition being further influenced by inefficient Bureau employees, rapacity of business interests, apathetic attitude of Indians themselves.

Our general thesis is large and varied, and a difficulty in starting a brief paper readily develops an embarrassment of riches.

In conclusion, and in no light mood, the writer assumes the privilege of referring to a silent partner in the efforts of our Committee during all the years since he first became an officer of it in the year 1889. The close of the life of our beloved and valued Dr. James E. Rhoads, in 1895, one who so sympathetically held all the threads together, seemed to bring a critical time in the life of our associated responsibilities. As occasion warranted, T. Wistar Brown became a confidential and discreet adviser and a strong moral support. His interest in our Indian Missions was deep and broad to a degree not much suspected, and his appreciation of the difficulties involved on both the right hand and the left became a revelation. Very simply I would wish to thus memorialize upon our minutes his quiet worth. It may not be a breach of his long confidence to add that the death of T. Wistar Brown on the sixteenth of last month closes the service of gifts of \$500 which since 1889 has appeared in our Treasurer's yearly accounts as coming from "A Philadelphia Friend."

Under a conditional trust created by T. Wistar Brown during his life, there may be after it shall have become operative eighteen months hence, a further annual donation for the use of this Indian work.

In a feeling of enhanced responsibility and in renewed loving esteem.

E. M. WISTAR,

Chairman.

PHILADELPHIA, Eighth of Fifth Month, 1916.

RELIGIOUS LIBERTY ACHIEVED.

For over fifteen years a campaign for religious liberty has been going on in three of the South American republics.

In Ecuador, Bolivia and Peru no public worship was allowed except in the established Catholic Church, and no marriages could be contracted except under Catholic forms. Several years ago these restrictions were removed in Ecuador and Bolivia and full religious liberty was permitted; but in Peru liberty of worship was still forbidden, and any other than Catholic religious service had to be behind closed doors in private houses to which admission was by card. Although petitions and protests had been directed over and over again from citizens of this country to the Peruvian Government seeking full liberty of worship, it seemed as if the Congress of Peru would never yield.

We are glad to learn though our State Department that with the beginning of this year that section of the Peruvian constitution which prohibited any public worship except after the Catholic manner has been annulled and legislation adopted granting full religious liberty.

This does not mean that Catholicism ceases to be the established religion of Peru, but only that other forms of religion may be freely and publicly exercised. But it is a great victory that at last, throughout the entire Western hemisphere, religious liberty has been achieved. This marks an epoch in the religious history of the continent. No longer anywhere will those who would worship God in their own way be compelled to hide themselves behind locked doors. The Dark Ages have passed away. No longer will those who are not of the established Church be compelled to live without the sanctions of legal marriage.

The next religious campaign will be over the question of an established church. At a period in the history of our older states it was thought the business of the government to care for and support religion. In New England the town meeting made contracts with the minister and paid his salary. In Maryland the Roman Catholic Church was established, as also in Louisiana and other states; in New York the Dutch Reformed; in Virginia the Church of England; but long ago the country learned that everybody should pay for his own religion, and that way the whole world moves. The example of the United States and Canada will before long be followed in South America.—*Exchange*.

WESTERN QUARTERLY MEETING'S PEACE WORK.

At the Second Month session of the Western Quarterly Meeting a Committee of men and women Friends was appointed to take into consideration our duty in the present crisis, as suggested by the Executive Committee of the Friends' National Peace Conference.

At the meeting held on the nineteenth of Fifth Month, that Committee made the following report:

To the Quarterly Meeting:—

The Committee appointed at the last Quarterly Meeting "to forward such statements and remonstrances [on Peace] to the officers of our government as seem called for, in the light of such developments as may arise" and to take the general subject under its care prepared a one-page letter which was sent to each of the six Senators of Pennsylvania, Maryland and Delaware and the seven members representing us in the lower house of Congress. Some were signed by the Clerk of the Quarterly Meeting, others by the Clerk of this Committee. In most cases the formal letter was accompanied by a personal letter from one or another of our number.

Nearly all of the Senators and Representatives acknowledged the receipt of the communication, a few did a little more than this, and one, Mahlon M. Garland, a Congressman-at-large from Pennsylvania, declared he was "heartily in accord with the views expressed therein."

The letter sent out by the Committee was as follows:—

To

On behalf of the Western Quarterly Meeting of Friends, held

"If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow we had done."

at West Grove, Chester County, Pennsylvania, with a membership residing in Chester County, Pennsylvania, Cecil County, Maryland, and New Castle County, Delaware, we would express our deep and increasing interest in the grave problems of national defense and our international relations; and in this crisis, we ask thee to exert all thy influence to have these many questions considered calmly, dispassionately and in the spirit of that world-wide brotherhood, whose foremost champion our country has long claimed to be.

We believe that the war in Europe is a direct and inevitable result of military preparedness. To place our international relations on the high plane of justice, righteousness and Christian love will be our country's greatest safeguard for the future, and this course only will enable it to fulfil its great mission in the world. We believe that all war is contrary to the spirit and teachings of Jesus Christ, and, in loyalty to His Kingdom, we would protest against any increase in military preparations.

Furthermore, we would beg of your body seriously to consider a distinctly Christian policy that will make for a permanent peace. Among the measures that have suggested themselves to us as directly in line with this policy are the following:

1st. A comprehensive educational program in Mexico, distinctly disinterested on our part.

2nd. Direct participation in the relief of Europe through the Red Cross and other recognized agencies.

3rd. Prompt and just settlement of our immigration questions, without discrimination against color or nation, the sure guarantee of peace with our Oriental neighbors.

4th. A fuller development of the ideal of a "Federation of the World" along the lines suggested by the Hague Conferences and such as have been already successful wherever tried.

In the spirit of Christian brotherhood, and on behalf of Western Quarterly Meeting of Friends.

....., Clerk.

THIRD MONTH, 1916.

We have kept somewhat in touch with the Friends' Peace Headquarters in Washington, D. C., and we have encouraged a few Friends to write personal letters of protest to our Congressmen, but the way did not open for much service of this kind.

We feel deeply concerned that all our members shall individually face the questions involved in peace and war, for we believe the endeavor to find out just where we stand will be profitable to us all.

The traditional Quaker testimony against war is familiar to us, and it is clear to most of us that the spirit which causes and accompanies war is absolutely at variance with the spirit which followers of Christ should possess. Many of us, however, are perplexed to know whether, as Christians, we have nothing to offer in a crisis like the present, except a protest against all war and a policy of non-resistance, and whether we must admit, that in the present stage of the world's progress we are obliged to rely for protection upon military force, even if we are not free to make use of it.

It may help us somewhat if we will carefully ponder the teachings of Jesus to "resist not evil," "love your enemies" and "do good to them that persecute you;" and then to keep in mind that these injunctions were evidently intended as guides for everyday life nineteen hundred years ago and also for to-day. If to these be added the principle of overcoming evil with good (and evil can be overcome only by good), do we not have the principles on which to base our lives and actions? Is not the one thing for us to do, to live, like George Fox, in that "spirit which takes away all occasion of war," the spirit of love, "love at any cost;" and as we come more and more fully under the rule of Divine love, are we not doing our part in helping His Kingdom to come and His will to be done on earth as it is in heaven?

Will anything more definitely mark us as followers of the Prince of Peace than lives, public, private, business, political,

domestic, governed, in all their relations and at all times, by love? Such lives may be lived in the quiet or they may be called into the most active public service, but is it not for us to try to live such lives and to exhibit an unshaken confidence in the power of the spiritual forces here and now, keeping always in mind that "the battle is not ours but the Lord's?"

For the Committee,

WM. F. WICKERSHAM.

FIFTH MONTH 19, 1916.

WHY MOSQUITOS?

"What use are mosquitos?" appears to be the same old problem in a form suited to a pragmatic age.

It is an irrepressible question. It has been forced upon our attention frequently of late, even when we were deeply absorbed in other matters. We have lain awake nights thinking about it and arisen in the morning sleepless and sore without having found a satisfactory answer.

Obviously the question as stated is incomplete. Supplying the unconscious ellipsis it reads, "What use are mosquitos to men?" If, however, we reverse the question, a brain the millionth part the size of ours is adequate to answer it. Ask the mosquito when she comes around, "What use are men to mosquitos?" and she buzzes back, "They are good to eat." It is a true answer and if it is not satisfactory to us, this is because we look at the matter from a selfish point of view.

We do not deny the right of existence to a fish, that is, one of the edible species. Yet the fish devours mosquitos by the million in their infancy, the innocent and unarmed wrigglers. The more enterprising fish may even leap into the air and so capture the adult mosquitos in their element. That suggests the possibility of further developing their enterprise in this direction. A flock of flying fish kept in a bowl by day and released in the bed-room by night might afford some relief. But setting aside this project as chimerical—and perhaps it is—we see that after all mosquitos are of use to us in the same way that we are to them. Still we would prefer to dispense with mosquitos and feed the fish on bread crumbs.

We should remember in justice to the mosquito that only one sex is guilty. "The female of the species is more deadly than the male." The male mosquito seems to be a quiet, inoffensive stay-at-home body who carries none of the weapons of the militant sex, not even the mandolin.

It is the unnecessary cruelty of the mosquito that aggravates and puzzles us. We would not so much mind the loss of a little blood. Our ancestors thought it good for them. But when the mosquito, after drilling and boring and sawing and pumping to her heart's content, poisons the well with disease germs on departing, we feel that she has gone too far. But here again we must try to look at it through the eyes of the mosquito. "Where," she might with justice inquire, "did I get those germs if not from some other person's blood? If you humans would only keep your blood free from disease there would be no trouble about our spreading it. What we mosquitos want is a pure food law."

It is obvious that we must acquit the mosquito of intentionally inoculating us with yellow fever and the like. The germs they carry are forced upon them and doubtless they suffer from them too. Think of a mosquito shaking with fever and ague and no quinine on hand. Or worse, a mosquito with elephantiasis lumbering around on her six loggy legs! Evidently this world was not made to suit the mosquito. Perhaps it was not made to suit us.—From the N. Y. Independent.

NEWS ITEMS.

CHESTER MONTHLY MEETING at Media, Pa., had an unusually interesting session the evening of Second Month 26th. The concern that our faith and strength might be sufficient to serve our generation with spiritual leadership found expression in several vocal exercises in the meeting for worship. As is now usual, the business meeting opened in joint session.

Two communications regarding "Peace" were in the Clerk's hand, a

letter from the Yearly Meeting's Peace Committee urging the prompt sending of a telegram to President Wilson asking mediation by the South American republics rather than declaration of war in the Mexican situation, and an appeal for funds for the English Friends' Relief Work signed by the delegation of English Friends who recently addressed us on the subject and endorsed by the Representative Meeting. Both matters found cordial response in the Meeting. A small committee with the Clerks was designated to send a telegram to the President immediately. In regard to the appeal for funds the Meeting took the rather unusual step of appointing a small committee to review and present to the membership all financial appeals coming officially through the Meeting so that those contributing might have such financial matters more fully before them when making any one contribution.

The Committee appointed in Fifth Month to consider the Meeting's sending a member to the Young Friends' Conference at Cedar Lake reported favorably and recommended that Arthur R. Pennell be released for the service. After free discussion appropriate to the matter the report was approved.

The annual report of the Primary School showed decided increase in attendance. A fund of \$2000 was requested for scholarship endowment, but several Friends felt more money could be collected as needed each year while the school was in flourishing condition than would be forthcoming for a fund permanently applicable regardless of the condition of the school. However, both methods were encouraged.

J. P. E.

Reports have come from various Monthly Meetings, including the two in Philadelphia, Germantown, Birmingham and others that a course similar to that followed by Chester had been taken by them in addressing the President at Washington concerning existing conditions with Mexico.

WASHINGTON LETTER.—"Preparedness" is still the big question before Congress and the country. The size of the army has been settled. It is to be about 175,000 men in time of peace. Maintenance of the land forces will cost about \$100,000,000 a year on the new basis.

The question as to the size of the navy is now in the balance. A bill has passed the House which goes far beyond any naval programme ever proposed in this country. It provides for expenditures for the fiscal year ending Sixth Month 30, 1917, of nearly \$300,000,000. This bill will be taken up by the Senate in about a week. Men in position to know say the upper branch of Congress is sure to make a still further increase, particularly adding battleships to the programme. It was only by the narrow margin that the extremists in the House were prevented from putting through a programme that would have added at least another one hundred millions in cost. This would seem to indicate that increases made by the Senate will probably be approved by the House when the bill goes back to that body.

The question now is, not whether we shall add a few more ships to the navy and two or three hundred million dollars more in expenditures for naval purposes; our real problem is, will this nation stand by its vaunted ideals of justice and world brotherhood or will it accept the propaganda of militarism, started and carried along by individuals and agencies of which the average citizen is ignorant.

Notwithstanding the totally misguiding news and editorial columns of newspapers, the spread-eagle speeches of politicians—for home consumption—and the propaganda of the Navy League and similar organizations, the country already is well prepared in a military sense. Statements to this effect were made by a number of highest army and naval officers before congressional committees at recent hearings. These statements have had much to do with the refusal of many congressmen to be stampeded for "preparedness."

Having before us the above conditions, we desire to ask Friends to make one more effort. This time we are urging that letters, or telegrams, be sent to Senators calling upon them to oppose the huge naval programme. This is worth doing, no matter how many previous letters have been sent or however sure Friends may be of the position of their Senators. Letters should be sent at once by Friends and others. Address Senators at the Capitol.

Very truly,

FRIENDS' NATIONAL PEACE HEADQUARTERS.

The following is taken from a recent issue of the *Haverfordian*: "Isaac Sharpless Hall" is a building to be erected at Haverford College by the Alumni Association in the near future at a cost of \$100,000. It will house

the laboratory for physics and biology. A committee of over forty men is working on subscriptions with their different classes with excellent results.

SIXTH MONTH 15, 1916.

JOHN WAY, *Dear Friend*.—Once more I have the pleasant duty of writing to thank you for another kind contribution to our funds.

I am sorry to say that the feeling against "enemy aliens" seems to grow continually more bitter as the war goes on. It seems quite necessary that those of us who refuse to recognize any one as an "enemy" should continue to befriend these poor people and try to keep them from losing heart and hope entirely, and for the means to do this we are, of course, dependent upon our friends.

Believe me,

Very sincerely thine,

ANNA B. THOMAS.

FRIENDS' Washington Peace Headquarters closes with a final appeal to all meetings in the United States to influence their Senators against the proposed increase in the Naval Bill.

Friends' Washington Peace Headquarters has closed its office in Washington and transferred its records to the office of the Philadelphia Joint Peace Committee, where they will be used in sending out literature to Friends from that centre. Letters and inquiries addressed to Friends' Peace Committee, 111 S. Thirteenth Street, Philadelphia, Pa., will receive prompt attention.

For the Committee,

L. HOLLINGSWORTH WOOD.

THE Haverford summer school, a biennial conference, held under the care of Haverford College will, this year, transfer its scene of operations from Haverford to Swampscott, Mass. The management will be largely in charge of Henry J. Cadbury and the program will include the following speakers: George A. Barton, Alfred C. Garrett, Rufus M. Jones, Elihu Grant, William E. Sperry and others. The time will be Ninth Month 5-12.

SEPTIMUS MARTIN writes that after visiting various Friends' centres in the middle west he has now joined his wife, Leila Marten, in Pasadena, where they are at home to their friends.

62 North Bonnie, Pasadena, Cal.

LET US HAVE BETTER LIGHT AT TUNESASSA.—A year ago the only light I had at night in West China was from a little wick, about the size of a match-stick, leaning over the side of a small saucer, filled with a vegetable oil. And this minute gleam in the darkness was sometimes placed in the partition between two rooms in a Chinese inn, that it might do double duty.

The contrast between this illumination and that with which we are mostly familiar in our houses spells the difference between undeveloped resources and that civilization which means better minds as well as better eyes.

Our Indian Boarding School at Tunesassa, N. Y., has used coal oil for years, increasing the fire risk, and sorely taxing the eyes of the fifty-five students and their teachers. The Committee in charge are united as to the necessity for a better system of lighting and have directed the household Committee to install such. This will require at least \$1000 more than the treasurer, Wm. Bacon Evans, Moorestown, N. J., has in hand for the purpose. If our members or any interested in this worthy mission among the Seneca Indians are disposed to assist in supplying this suffering need he will gladly receive their contributions.

JOSEPH ELKINTON.

SUMMARY OF EVENTS.

LOCAL.—Before the convention of newspaper men in Philadelphia, Cyrus H. K. Curtis outlined plans for the erection of the finest newspaper building in the country at Sixth and Chestnut Streets.

Dr. J. C. O'Donnell, the veteran editor of the *Toronto Globe*, stirred the delegates of the Newspaper Publishers by declaring that in the democracy of peace such as exists in the United States and Canada lies the hope of the future adjustment of conditions between all nations of the earth.

GENERAL.—The Mexican situation has been very tense for more than

a week. The *Ledger* of the 29th had the following: "Carranza's release of the American prisoners and the willingness of the President to accept mediation give a suddenly encouraging turn to what was an ominous situation. The American people as a whole want nothing for themselves that belongs to Mexico. What they do want is peace on the border and a cessation of marauding raids. They ask and demand that a stable government shall be established, capable of fulfilling the obligations of sovereignty."

Romulo S. Naon, Argentine Ambassador to the United States, issued a statement in which he said that while he had made no offer of mediation looking to the settlement of the difficulties between the United States and Mexico, he was "in candor confident that the present crisis will be peacefully settled."

For three years experiments with the use of sheep and goats for clearing banks of irrigating canals and laterals, on the Salt River project, Arizona, have been in the course of investigation, states the *Engineering Record*. The results have shown that the use of the animals will materially reduce the cost of upkeep without injury to the banks.

Conditions in the leper settlement at Molokai, depicted by Jack London in his letter to the *Public Ledger* last week, will be employed as an argument for the establishment of a national leprosarium in the United States, for which Senator Randall, of Louisiana, has a bill in the Senate.

The Presbyterian General Assembly, of Canada, after three-days' debate, voted, 406 to 88, to accept the plan of uniting the Presbyterian, Congregational and Methodist Churches of the Dominion.

Gifts to the Massachusetts Institute of Technology aggregating \$2,660,000 were announced last week at Boston as the concluding event of the Institute's commencement exercises held in connection with the dedication of its new home on the Cambridge side of the Charles River.

Pro causa Judaica is the Latin name for a committee of world-wide scope, with headquarters at Zurich, Switzerland, which has been organized to promote the interests of the Jewish race, both during and after the war. It includes a large number of prominent men in Switzerland and elsewhere, and appeals alike to Jews and Gentiles. Its efforts will be directed both to the realization of the demand for equal rights for the millions of outlawed Jews in Europe, and to the question of colonial emigration for those who are unable to penetrate by the war.

FOREIGN.—The *Zeitschrift fuer Frauenstimmrecht*, the German woman suffrage organ, has sent the following greeting to the women of France: "We feel, think and suffer like you, and protest that, after this catastrophic war, the women of all nations shall work unitedly to prevent forever its recurrence."

Deplorable conditions prevail in Syria, said the Marquis of Crewe in the House of Lords on the 27th, dealing with the Arab revolt against the Turks. A cordon has been drawn by the Turks around the Lebanon district, and they were virtually starving the inhabitants. Bearing in mind the fate of Armenia, he said, it was impossible not to feel the gravest concern for the inhabitants of Syria. The Turks had exercised the greatest tyranny on Syria notables, and had condemned 20 of them to death and many others to imprisonment or exile.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 90.

Esther K. Alsop, Pa.; and for Esther A. Harris, Conn., Elizabeth Marriott, N. Y., C. E. Williams, Canada; J. B. Bettles, Ind.; Anna Yarnall, Pa.; James B. Bruff, Iowa; Susanna S. Kite, Pa.; R. H. Reeve, N. J.; and for M. W. Reeve, N. J.; Jonathan Chace, R. I.; and for Lois A. Green, R. I., and Elizabeth T. Bettle, Pa.; Chas. J. Rhoads, Pa.; M. T. Akins, Pa.; John E. Carter, Pa.; Barclay Penrose, O.; Clara F. Smedley, Pa.; Wm. B. Stanley, Iowa; Henry B. Leeds, N. Y.; Sarah M. Barnard, Mass.; Phebe E. Heston, O.; T. F. Weaver, Ark.; W. Atherton Haines, Pa.; Albert B. Bayes, Eng.; John Weltz, Ohio; Silas H. Hartley, Ohio; Laura J. Parker, Pa.; Ellwood Green, N. J.; Albert M. Gillespie, N. J.; Gertrude Heulings, N. J.; Mary R. C. Reeve, N. J.; Ezekiel C. Shoemaker, Pa.; Chas. Lech, Cal.; Isabella P. Russell, N. Y.; Benj. Vail, Pa.; Ruth R. Vail, Pa.; Charles Perry, R. I.; Dr. Howard Ivin, N. J.; Martha T. DeCou, N. J.; Hannah H. Ivin, N. J.; Paul D. I. Maier, Pa.; John B. Garrett, Pa.; John Pim Carter, Pa.; Sarah S. Carter, N. J.; Sarah Ellen Holloway, O.; Elizabeth W. Gage, Kas.; Helen Penington, Cal.; Rebecca H. Roberts, N. J.; H. Russell Worthington, N. Y.; J. Wistar Worthington, Kas.; Anne E. Peirsol, Pa.; Mary B. Hopkins, Pa.; T. Franklin Pharo, N. J.; Barclay R. Leeds, Pa.; Richard T. Ogden, Pa.;

William B. Moore; Clement E. Allen; Charles S. Carter, Pa.; Caleb D. Cope, Pa.; Wilmer Cope, Pa.; Wm. H. Gibbons, Pa.; Anthony Schwindeman, Pa.; Abigail Sears, Ohio; Josiah Standing, Calif.; Anna Kirkbride, Pa.; Wm. C. Cowerthwaite, N. J.; Ambrose H. Chappell, Del.; Henry T. Wing, N. Y.

Remittances received after Second-day evening will not appear in this issue until the following week.

NOTICES.

SCATTERGOOD SEMINARY.—An effort is being made by Hickory Grove Quarterly Meeting of Friends, in Iowa, to so equip their Boarding School known as Scattergood Seminary, near West Branch, that it will meet the needs of a present day education, and establish it on an accredited basis, with other Friends' schools. A fund is being raised by free subscription, which is only payable if sufficient is subscribed, to build a dormitory, about 34 by 36 feet, with basement, two stories and attic, and make some other needed improvements. Wm. P. Young of Springville, Iowa, has been appointed to receive contributions for this worthy cause.

The Friends in Denver, Colorado, are desirous of knowing of any Eastern Friends in their city, that they may invite them to their Friends' Meetings which they are now holding after the manner of a Philadelphia Friends' Meeting. Any of our readers who have knowledge of such will do a real service by addressing,

C. W. SAVERY,
425 Exchange Building,
Denver, Colorado.

MARRIED.—At Friends' Meeting-house, Downingtown, Pa., Fifth Month 16, 1916, WM. GILBERT EDGE, son of Jacob V. and Sarah Bacon Edge, and LAURA GIBBONS THOMAS, daughter of Charles T. and Isabel G. Thomas.

—, at Friends' Meeting-house, Germantown, Phila., Sixth Month 3, 1916, JOSEPH H. HAINES, son of William H. and Mary Howell Haines, and HELEN WHITALL, daughter of John M. and Margaret H. Whitall.

—, Sixth Month 17, 1916, at Moorestown, New Jersey, HENRY JOEL CADBURY, son of Joel and Anna K. Cadbury, to LYDIA C. BROWN, daughter of Thomas K. and the late Caroline C. Brown.

As we go to press, we hear with great regret of the passing away of SILVANUS P. THOMPSON, at his home, West Hampstead, England, after but two days' illness, aged sixty-five years. Our Friend, it will be remembered, attended and took part in the late London Yearly Meeting.

DIED.—At her home in Pasadena, California, Second Month 11, 1916, MARTHA M. THOMAS, wife of Samuel S. Thomas, in the seventy-second year of her age; a member of Hickory Grove Monthly Meeting of Friends, Iowa.

—, at her home in West Branch, Iowa, Fifth Month 11, 1916, ELIZA W. THOMAS, wife of William Thomas, in the seventieth year of her age; a member of Hickory Grove Monthly Meeting of Friends, Iowa.

—, at his home near West Branch, Iowa, Fifth Month 25, 1916, LOGAN M. FAWCETT, in the forty-fourth year of his age; a member of Hickory Grove Monthly Meeting of Friends, Iowa.

—, on the twenty-eighth of Fifth Month, 1916, at the home of her son, Wm. P. Negus, near West Branch, Iowa, RACHEL E. NEGUS, in her seventy-seventh year; a member of West Branch Monthly Meeting of Friends, Iowa.

—, at his home, near Norwich, Ontario, Canada, Sixth Month 17, 1916, JOSHUA WARING, in the seventy-seventh year of his age; a member and elder of Norwich Monthly Meeting of Friends.

—, Sixth Month 11, 1916, at Wenatchee, Wash., ELVINA HOYLE, wife of William G. Hoyle, in the seventy-first year of her age; a life-long member with Friends.

—, Fifth Month 11, 1916, at the home of her son, H. D. Cope, SARAH EDMUNDSON COPE, aged ninety years; she was a member of Middleton Meeting, Ohio.

—, at Hot Springs, South Dakota, on the fourth of Fifth Month, 1916, MARY L. TEST, a member of Springville Monthly Meeting of Friends, Iowa, in the sixty-ninth year of her age.

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"Every person has an infinite worth, and every one that needs the help that we can supply has a right to it. So we look upon the world with new eyes. We cease to see it merely as it is. We see it as it may become when we and others labour in the presence of God for its transfiguration."—W. F. H.

"THE DEMON, SILENCE."

A member of Philadelphia Monthly Meeting was a resident of Paris and its environs for seven or eight years. She was a fairly regular attender of the Friends' meeting held on the Rue de Théâtre, and enjoyed converse with those she met there and the solemn worship which characterized the meetings. She was a person of much reticence in public, and was heard to say more than once that she regarded it as a favor that she was not called on to speak in meeting. Her self-sacrificing nature gave her many outlets other than public testimony through which to discharge her interest in individuals, and none who knew her would have been inclined to charge her with being self-centred. For this reason, especially, it came to her as a great surprise on one occasion, when the number at the meeting was so limited as to leave little doubt of the intended application, to hear a fervent supplication that "the demon of silence" might be cast out of any one in the company in whom it might reside. If a personal application was meant by the beloved minister who used the expression, it was a case of temperamental misunderstanding in which no offence was intended by her and none by the visitor was taken. The incident was reverted to by the Philadelphia Friend more than once, upon her return to her native land, as instructive in any quarters where silence may have become a mere form.

In this connection it may be well to note that the great French literary critic H. A. Taine at one time made the same observation of the Society of Friends and commented particularly upon their manner of worship. He said that silence quite easily became the "very apotheosis of form," even though intended as a protest against form. The great Frenchman's

word "apotheosis"—deification—is not far removed from the expression which surprised our Philadelphian in Paris. We may feel quite sure that behind them both there lurks a very subtle danger of which we need frequently to remind ourselves. Two considerations may not improperly be pressed home as bearing on this situation.

First, then, silence even as a basis of worship very easily becomes a condition of suspended activity. We so greatly enjoy the hush and the calm, that there is undoubtedly a temptation to yield ourselves to it "in pleasurable surcease of toil." However soothing this sensation is there is no doubt that it is often far removed from worship. It is more profitable than the purely vacant silence of the listless mind. Perhaps it is closely associated with the forgetfulness of Nirvana, but it is not a Christian service and neither it nor the "vacant silence" will make a Friends' meeting. The silence we seek as a "basis of worship" demands the utmost energy of the human soul. Our Lord's words for it are *seek, strive*, and the apostle gives a hint of its character as a warfare in the ringing "Fight the good fight of faith."

More than twenty-five years ago two Philadelphia Friends moved about in a number of Friendly communities in England. They were much impressed by the changed aspect of Friends' meetings. The characteristic appearance of the Friends' dress of a previous generation had given place to much that appeared like a protest against it. In spite of this, however, the manner of Friends in worship seemed distinctly more reverent and devout than they were accustomed to. The silence had the character of waiting, but it was marked by an energy of exercise that was unmistakable in its quality and intent. They both felt that the future of the Society in the British Isles would be safeguarded, in spite of multiplied changes, by the genuineness of this worship. Now that our dear Friends have had to face the "most dire persecution" many of them have known in a remarkable degree the rock beneath their feet.

In addition to this view of silence as a supreme effort or surrender of the will it is well for us to recognize another characteristic calculated to preserve us from a deadening formality. Too often we speak of silence as "our method" or "our peculiarity," as though we had some patent right on a distinguishing trait of the religious life. Is not the element in silence that gives it value as "a basis of worship" its universal character? It is not a specific difference at all, but rather a generic characteristic binding the whole family of the religious into a blessed unity. For when we analyze silence as a form what is it but the recognition that God is omnipresent—that He can be approached at all times everywhere, and that He is omniscient—knows us all, hears us all, if we speak to Him. Thus every wayside shrine, every family altar, every "mystic circle" of the untutored mind, every most elaborate ritual, however much of blind superstition it may conceal, does recognize that God is near, that God hears!

if we speak acceptably. So this "basis of silence" should bind us in unquestioning brotherhood to all everywhere who with us grope for the Light. Out of all forms or would-be absence of forms, we chose the means of approach that is common to all, in recognizing the Divine immanence. And we may humbly confess that even this means if we are unwilling to surrender ourselves to it with devoted energy, if we are unwilling to recognize its universal elements that bind us into the "whole family of God," may become a blind form, the "apotheosis of form," the "demon, silence."

J. H. B.

CHRIST'S ATTITUDE TOWARD WAR.

At this time, when so many professedly Christian nations are engaged in the bloodiest war of history, the question of Christ's own attitude towards war assumes a compelling interest. Serious thinkers, alike in the countries at war and in those which are still at peace, are striving to reconcile the teachings of Jesus with the apparent necessities of the modern world. Now it is obvious that a satisfactory solution of this problem can be obtained only by an honest and impartial study of the life and teachings of Jesus, as revealed in the Gospels, not by vague and arbitrary conjectures about what Christ might have said and done, if He were alive to-day. And a careful examination of the Gospel records, without preconceived prejudice in either direction, will, I think, prove beyond reasonable doubt that the great Teacher of Galilee was an unqualified pacifist, an advocate of "peace at any price." There are two ways in which we may determine a man's attitude towards a problem; first, by his words; and, second, by his actions. Let us first consider the words of Jesus Christ which bear on the problems of war and non-resistance.

The Sermon on the Mount, as preserved in the fifth and sixth chapters of Matthew and in the sixth chapter of Luke, is universally regarded as one of the most decisive and significant expressions of Christ's thought. This sermon is simply filled with the plainest and most direct exhortations to passive submission, even to the most unprovoked and outrageous insults. "Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." "Whosoever shall compel thee to go with him a mile, go with him twain." Moreover, the Beatitudes, with which the Sermon opens, exalt meekness and patience as the highest virtues. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." "Blessed are the meek; for they shall inherit the earth." Some of those who believe that Christ's teaching can be reconciled with defensive war maintain that these expressions were only meant for the rude and quarrelsome peasants who made up the major part of His audience. But the dangerous fallacy of this contention is almost too obvious to need refutation. Nearly all of Christ's sermons were delivered to audiences of rude and uneducated peasants and fishermen. If the character of His audience is to rob these sermons of their universal significance, then no part of His teaching can be said to rest on a secure foundation. Another objection to applying the principles of the Sermon on the Mount to international disputes is based on the assumption that principles which hold good for individuals are not necessarily valid for nations. It is very difficult to believe, from all that we know of Jesus of Nazareth, that He ever intended to sanction any such Machiavellian distinction between individual and national morality. But, laying aside this consideration, we find that He expresses himself decisively on the question of defensive war in another place. In Matthew 22, the Pharisees ask Him whether it is lawful to pay tribute to Caesar. If Jesus had considered the ideal of national freedom worth fighting for He certainly would have expressed Himself against submission to Rome. If any war is justifiable, it is a war for the preservation of national freedom and integrity. Yet Jesus said: "Render unto Caesar

the things that are Caesar's." Certainly this answer was not based on considerations of cowardice and expediency. Jesus spared neither His own life nor those of His followers when principles which He considered vital were at stake. Therefore we must believe that He condemned war, even when waged in behalf of national independence.

A great deal is made of Christ's statement that He came on earth to bring, not peace, but a sword. But, in this passage, He goes on to say that families shall be set at variance, the son against the father, the daughter-in-law against the mother-in-law, etc. As it can hardly be supposed that Christ wished to promote domestic pugilism, we can only infer that He meant to indicate figuratively the disruption of families which would follow the advent of His new religious idea. There are only two passages which have even a faintly militant tone. In Luke xxii: 36-38, He advises His disciples to provide themselves with swords; and, when told that there are only two swords among His followers, replies: "It is enough." But, when we weigh against these two sayings alike His own conduct during His trial and the uniformly pacific attitude of the early Church, it is almost impossible to associate a militaristic flavor with His words. Moreover, in all the four Gospels, we have very many passages which impress on His followers, in the most unmistakable terms, the principles of forgiveness of injuries, love of one's enemies, and passive submission to wrong and injustice. It is not to be understood, from this last phrase, that Jesus ever advised His followers to acquiesce in or compromise with wrongdoing. On the other hand, He exhorted them to protest against evil to the utmost, nay, even to lay down their lives, as He Himself did, in defense of truth and right. It is the use of physical force and violence as a means to resist wrong that He sweepingly and emphatically condemns.

The actions of Christ are quite as decisive as His words. In only one case can He be accused, by the wildest stretch of imagination, of using aggressive physical force. This one instance is, of course, the driving of the money-changers out of the temple. And here the provocation was certainly great enough to excuse and explain His departure from His ordinary rule. He saw the Temple, which to Him doubtless represented the highest spiritual aspirations of the Jewish people, turned into a paltry business house; He saw the worship of the true God cast aside for the worship of Mammon. Certainly this one example of righteous indignation cannot outweigh the lessons which we must draw from the rest of His life, and still more from His death. Attempts have been made to derive a justification for war from Christ's bitter denunciation of the Pharisees. But these attempts lose all weight when we stop to consider that these denunciations are never accompanied by any exhortation to the people to rise up and overthrow this Jewish spiritual oligarchy by force of arms. On the other hand, even when Jesus was being condemned by the foulest judicial murder, He made no attempt either to escape or to stir up popular feeling in His favor, but fell a passive victim to the bigotry and malice of His enemies. There were innumerable reasons by which Christ might have justified a longer continuance of His stay on earth. But He preferred to drink His bitter cup to the dregs, to die at the very beginning of His ministry, rather than to violate the principles of non-resistance, of overcoming evil with good, which were the very cornerstone of His philosophy. Can any Christian nation claim that the preservation of its life and integrity is more important to humanity than was the preservation of the life of Jesus of Nazareth?

In a case where the interest of the Christian clashes so obviously with his duty, we have, quite naturally, a flock of arguments to prove that Christ's disapproval of war was conditional and local, not absolute and universal. One of the most specious of these arguments claims that, while a Christian has no right to avenge his own personal injuries, he has both a right and a duty to avenge those of his friends and neighbors. Perhaps this argument can be most effectively

refuted by imagining, for the moment, that Christ were alive to-day, a Frenchman or a Belgian. We can well imagine Him cheerfully exposing His own life in helping the maimed and wounded victims of the war by every sort of consolation, spiritual and material. But can we imagine Him crouched in the trenches, waiting for a chance to kill some of the invaders, His face distorted with the frenzy of battle, His heart black with hatred and thirsting for revenge, or, perhaps, leading a bayonet charge, consumed with the desire to hack, thrust, kill, destroy? The bare idea is so incongruous with every picture that we have of the life and character of Jesus that we turn away from it in horror and disgust. We have already considered the argument that Christ's active opposition to evil lends sanction to a righteous or "defensive" war. Leaving out the fact that the ultimate responsibility for war is usually fixed after all the participants are dead and buried, that each side is always devoutly convinced that its enemies are the aggressors and that it is waging a righteous defensive war, leaving out these vitally important considerations, we still find that Christ did not regard war, and physical violence in general, as legitimate weapons in His warfare against evil. Rightly or wrongly, He thought that the persistent power of evil could only be overcome by the more persistent power of good; and His professed followers, if they are sincere, should certainly be ready to accept this conclusion and abide by the consequences.

Probably the most convincing argument against non-resistance, in the minds of many, is the wonderful spirit of devotion and self-sacrifice that is now being shown on every battlefield in Europe. It seems preposterous to assert that men, whose nobility and strength of character are so obvious, should be excluded from the ranks of Christ's followers. Certainly no honest or generous pacifist would wish to detract in any way from the credit that is due to men who are, every day, laying down their lives for a cause which they believe to be just and sacred. But, on the other hand, it seems sufficiently evident that, while Jesus Christ would have applauded the courageous loyalty to ideals that has sent millions to fight and die in the trenches, He would have bestowed on the whole theory of war His unqualified and unsparring condemnation. The question whether Jesus Christ and His followers dying the passive death of martyrs or Leonidas fighting to the last breath with his band of devoted Spartans represents the highest and most effective sacrifice for humanity and freedom is not to be settled lightly or hastily. There is much to be said on both sides. But for a man to profess faith in Christ as a Divine and infallible Being in one breath, and to violate one of His most sacred and unmistakable injunctions in the next, is certainly gross and inexcusable inconsistency. Christianity is accepted too hastily and thoughtlessly by many of its advocates. If a man believes that Christ's doctrines of love, unconditional forgiveness of injuries, and non-resistance, represent the highest possible deal, then, and only then, does he have the right to claim Christ as his Lord and Saviour. If, however, he comes to the conclusion that these doctrines, however beautiful in theory, are impracticable and would actually promote wrongdoing and injustice in practise, then, however much he may revere other phases of Christ's life and teaching, he can hardly call himself, with justice, a Christian. For these beliefs are almost the cornerstone of Christ's philosophy; and the man who rejects them, in theory or in practise, not only rejects Christ as an infallible divinity, but also disclaims faith in Christianity as a power that is destined ultimately to conquer and subdue the world.

It is at once ludicrous and pathetic to observe the complacency with which some advocates of religion view the increase in devotional fervor which appears in time of war. That men are so ready to express dogmatic faith in Christ at a time when they are about to violate one of His most solemn spiritual precepts, should be, to true Christians, a source, not of satisfaction, but of regret and shame. The issue stands out with clearcut vividness. On one side war, patriotism,

revenge of injuries, satisfaction of national honor; on the other side peace, internationalism, forgiveness of injuries, passive endurance of wrong and injustice. Only when the latter principles are carried out to the fullest extent can Christianity be said to stand forth as a prevailing, conquering world-force.—W. H. CHAMBERLAIN ('17) in *Haverfordian*.

LONDON YEARLY MEETING.

(Continued from page 16.)

We have found it no easy task to select from the printed reports of the late London Yearly Meeting.

Had the task fallen to other hands than our own, doubtless the selections would have been different. We are not confident that were we ourselves to accept the same task a second time that we should accomplish just the same result that we have. It is sufficient to say that we have been compelled to omit very much that is of great interest and we think that nothing has been included which will cause our readers to be jealous of the space it occupies.

[EDITORS.]

Fourth-day Evening.

At the evening sitting the subject of Child Life was continued, after other aspects.

The Clerk presented a minute on the whole question, which was accepted as follows:—

We have given much thought to the great effect of war upon the children. While on the one hand this has been to quicken, to a certain extent, the spread of self-sacrifice and the desire to serve, there has been on the other an increasing unsettlement of mind and encroachments on study, the growth of bitterness against enemies, increase in truancy, and a general loosening of discipline. This has resulted partly from the absence of parents from home and the depletion of school staffs, partly from a change in the general ethical standard and the subordinating of everything to military requirements. The evidence of justices' courts is to the same effect. There has been a remarkable advance in the number of children brought before the courts, and the offences are of an increasingly serious character.

To us who are precluded from participating in the war there comes an urgent call to enter this field of service. We should increase the wise teaching of history as distinct from the narrow method which so often links it with a list of battles, and the true patriotism which shows the nation in its right perspective with other nations. We must take great trouble, we must sacrifice ourselves, and we must share with others whatever we possess of the sweetness and beauty of life. We must remember that atmosphere and personality tell, and above all we must seek to bring the children into the presence of Jesus Christ, that they may learn to love and admire His greatness and become sensitive to His Spirit.

Fifth-day, Twenty-fifth of Fifth Month.

The proceedings of the second day made three very full sessions. At the commencement there was a diminished attendance, though with some addition later in the morning.

The Clerk mentioned that no Epistle had been received from Dublin Yearly Meeting because that meeting had not yet been held, owing to the recent disturbances. He felt that Friends would desire to express their sympathy with Irish Friends in their Yearly Meeting, to be opened the first of next month. It also needed to be considered whether London Yearly Meeting should also prepare an Epistle to Dublin for its meeting in 1917, as usual.

ALFRED WEBB, on the suggestion of A. J. Crosfield, gave some particulars of the conditions among Friends during the disturbances. None of the Friends in Ireland had suffered any bodily harm from the revolt. They had passed through a time of great anxiety, but the Lord had been very good to them. Some of their members, especially Henry John Allen, had suffered serious financial loss. Irish Friends had been indeed glad of the sympathy of the English Friends, but he felt that it was English Friends who really needed sympathy in their present trying circumstances.

JOHN MORLAND suggested that this year's Epistle should go to Dublin as it was, for their adjourned Yearly Meeting next month. Frederick Andrews suggested that a message to Dublin now would be timely; and

that the Meeting for Sufferings might be asked to write a timely Epistle ten months hence, when we should understand the position more clearly. Ernest Jones, amongst subsequent speakers, hoped that a very tender message would be sent. We should pray unitedly that some final agreement might be come to for the permanent benefit of the country.

The Clerk presented a minute appointing a committee to prepare a message of sympathy and love for the forthcoming meeting, and referring to the Meeting for Sufferings the preparation of an Epistle to the Dublin Yearly Meeting of 1917, and this was accepted by the Meeting.

The Epistles from the American Yearly Meetings, including one from New York (Fifteenth Street) and a message from American Friends resident in Japan, were then taken up.

Our Friends in Philadelphia had been particularly active in the promotion of Peace, especially in their opposition to the "preparedness" campaign, now so actively proceeding in the States. Last year the London Yearly Meeting welcomed a message from Philadelphia Yearly Meeting, and on the previous day we had had a living message from Philadelphia in the person of W. C. Allen. Although for seventy years Philadelphia Yearly Meeting had not addressed other Friends, it had now sent a most loving message to all bodies in the United States who call themselves Friends. That message was read.

EDITH MORLAND, who had recently returned to England with a message from the Philadelphia Women's Meeting, said that Philadelphia Women Friends there had united in the desire that Dublin and London should know of their loving sympathy and their appreciation of what Friends were doing in the present state of Europe. American Friends felt that they would be prepared to suffer with them. Both at Philadelphia and Baltimore she had received many tender messages for British Friends.

ANNA BARLOW, who had visited the States with her young son, expressed her sense of heartfelt gratitude to American Friends for their kindly reception. Before leaving this country [England], she spoke to the American Ambassador, who regarded it as important that not only should young Americans come to England but that young Englishmen should visit America. On arrival, she went to Philadelphia, and at once found herself among friends.

FOR PERMANENT PEACE.

The Report of the Peace Committee was next taken. Minutes from two Quarterly Meetings were also presented (1) suggesting an appeal to the belligerents to submit their case to a judicial tribunal, and (2) urging the need for Preparation for Permanent Universal Peace.

HORACE G. ALEXANDER, speaking of the report of the Peace Committee, read a letter from a friend of his in the trenches, in which he said, "You are the fighters, not we. You wrestle with the invisible devil of compromise and demon of path of least resistance, and what's more, you seem to have conquered." As he first read it, he said he could not help feeling crushed, first, because we at home seemed to be content to allow these things, and secondly, because a man like that, enduring so much more than we, should address us as if we had conquered where he had failed. And yet, in feeling that Friends at home had failed, we must note the joyful way in which so many of our Friends were facing the persecution resulting from their conscientious objection to take up arms. When he was asked what the Yearly Meeting could do, his answer would be that political action, memorials, and the discussion of the settlement after the war were not, in the main, the things which required our attention, but something much deeper; we could begin to follow in the path of absolute sacrifice of self. We had a great lesson to learn from those at present suffering. Every day of war meant a grave injury to men's souls, of infinitely greater worth than anything political, or any question of victory, or defeat. We must be able to bear the cross of physical torture, but so far we had hardly dared to call upon our fellows, not only to endure the cross, but to despise the shame. Dare we go to our fellow-countrymen and suggest to them that what was needed now was the same thing as in the days of Christ, that we should be ready to give up all—reputation, Empire, everything—in the spirit of Him who died for us when we were yet sinners? Until we were prepared to make the great appeal, the demand to a sacrifice greater than that of the body, Friends would not begin to attain the end they had in view.

JOHN KINGSLEY RUTTER claimed that the present was an appropriate moment for some definite action in the way of peace, the war having reached a stage of unstable equilibrium. There could be no speedy, decisive result, and the Governments might therefore think favorably of an appeal for peace, for which there was a great yearning among the people. We could not expect the belligerents to take the initial steps, and it therefore remained for some tribunal or Court of Justice to be set up. He believed that the Society of Friends might fairly make a definite move in that direction. From such a court the belligerents might receive proposals without any loss of dignity. A peace such as might be so arranged at the present time need not be an inconclusive peace. He thought Friends might ask the Government to receive a deputation.

NORMAN E. BROOKS said: . . . The failure to-day is the old, old failure of the practice of Christianity. Surely the most glorious triumph of Christianity was in the first two centuries of the Christian era. How unequal the contest must then have appeared, yet those ignorant men set out to conquer the world. And whenever man had placed himself fearlessly under the command of God the result was assured. This then was the call of the Society to-day, that the only real preparation for universal peace was by a return, with fearless disregard of consequences, to the spirit and teaching of the Master.

The Clerk, reviewing the different proposals before the meeting, asked for an expression from the Meeting.

A suggestion here made for a period of silence was acceded to. Afterwards

W. E. WILSON expressed his belief that God was calling Friends at this time, and he longed that the Yearly Meeting should let God speak to it, and furnish it with the real message. Friends should not appoint a committee or take any other step until we knew what God wished us to do.

Fifth-day Afternoon.

A much fuller attendance, the greatest up to that time, marked the afternoon session, when the reports of the Committees on War Victims' Relief, Aliens' Relief, and the Friends' Ambulance Unit were before the meeting.

In the devotional meeting Cornelius Boeke dwelt on the possibility of looking so much at the need of the world that we put aside thought of the need of God. We often thought that an effort was our own, whereas it, and our sympathy and every other good thing, came from God. Any number of good and kind works would not save us; we had to come back to the salvation of the Lord Jesus Christ.

The Clerk afterwards announced the recommendation of the Arrangements Committee that the subject of that morning should be reintroduced at the following morning's sitting, and that, if necessary, the afternoon and evening should be devoted to it.

The subject of "War Sufferers and Their Relief" was then taken.

"The work of these agencies rests upon the fact of a common cause, springs from a common root, and has a common inspiration."

The War Victims' report mentioned that the present number of workers abroad was now 147. Altogether 299 had joined since the work started and 130 had left.

S. MARGERY FRY said that in some directions, the work seemed to be nearing an end, though it was difficult to speak positively on so complicated a work. In a very short time the Committee would have provided the necessary houses on the Marne and the Meuse, in France, and the housing in those districts no longer presented any crying scandals. Other districts where other agencies had been at work were fairly well provided for. Beds and other articles of furniture had been provided, while all the little houses which had sprung up since the war had received a small beginning of furniture—a bed, a table, a few chairs, and perhaps a cooking stove. The Committee had also been able to give clothes in large number, and she often thought the kindly contributors of these articles would be very pleased to find the gratefulness with which the results of their work were received. Seeds, tools and agricultural materials had been supplied, and those gifts were about ceasing. Other sides of their work were proceeding. Not only had there been liberality among

British Friends, but much assistance had been rendered by the French authorities and American sympathizers. She rejoiced that in that work people had been able to lay aside not only differences of opinion, religious and social, but what was still more difficult, the red tape which was not absent anywhere. With regard to the future, they hoped before long to be able to assist in the rebuilding of villages and homes in other parts, ready for the moment of peace, the French being ready to provide the materials if Friends provided the workmanship. The unhappy condition of many of the refugees in the large towns afforded another opening for future service. Looking back, they all felt that they had often failed, but they hoped to do better in the future. They had felt it a great happiness to be the channel through which love and sympathy had been conveyed to the unhappy refugees in France. The human affections could not be scheduled, and they could only hope they had been able to do something towards spreading the bonds of affection.

WILLIAM C. BRAITHWAITE, for the "Relief of Aliens," spoke of the Unit as the third of the redemptive agencies which Friends had been privileged to establish in connection with the war. They all felt grateful for the excellent minute the Yearly Meeting of last year had sent down; and since starting, they had experienced the liberality of Friends and others to the extent of £54,000, and they knew that much prayer was expended on their work. The membership of the Unit was now 616, with 130 in training, and 55 assigned to various sorts of civilian work of national utility. That made a total of 800, four times as many as were reported last year. The Unit did not bear arms or take military duty. None of the Society anticipated the nature and dimensions of the work when it started, but there were young men anxious for life saving, and under such conditions Friends might rejoice in the part the Unit had taken. They had been the only British civilians who had been allowed in certain situations, and their relief work had also been possible—the clothing and feeding of refugees, freeing the district from infection, and so on. The work carried on almost within the sound of the guns was a unique evidence of remedial measures going on under the very shadow of destruction. What might be in store for the Unit he could not say. Only three members of the Unit had lost their lives in its service, typifying the call that came to us all to spend our lives in this hour of need, an hour for sacrifice, when we were called on to give the greatest service in the highest that we knew.

FREDERICK ANDREWS told of the pleasure with which old Ackworth scholars had welcomed the opportunity of useful work found by the Unit before there was any suggestion of conscription, and he felt grateful to the Friends who had provided a way in which service could be rendered. The Ackworth Old Scholars' Association had raised £1,100 to assist in the equipment and support of old scholars desiring to render such service.

ARTHUR J. SHARP remarked that to his mind, the work of the Aliens' Emergency Relief commended itself as the most practical peace work that had been opened up to the Society.

(To be concluded.)

PEACE.

Peace, brothers, peace,
Let hatred and bloodshed cease.
The Father outstretches His Holy Hand;
Oh, hearken at once to His royal command,
Peace, brothers, peace.

Peace, brothers, peace,
Then sorrow shall know succorance.
The widow's low moan, the orphan's sad cry,
Have entered the ears of the Lord on high.
Peace, brothers, peace.

Peace, brothers, peace,
Then faith and hope will increase.
The Father outstretches His arms above,
In Infinite Pity, Infinite Love.
Peace, brothers, peace.

—ANNA YARNALL.

THE more you talk what is right, or even about the doing of it, the more you are in danger of exemplifying how loosely theory may be allied to practice. Talk without action saps the very will.

GRADUATION DAY AT TUNESASSA.

BY JOSEPH ELKINTON.

ADDRESS TO GRADUATING CLASS, SIXTH MONTH 21, 1916.

[The neighborhood Indians and some from a distance assemble at the Friends' Boarding School at Tunesassa annually on what they call "Last Day"—to hear the closing exercises and to get a good dinner. Edward M. Wistar and Joseph Elkinton represented the Committee on this occasion and addressed the company.—EDS.]

Other men and women have labored—faithfully and sympathetically—on these reservations and we, both Indians and others, have entered into their labors. What does this mean to you graduates and to those who shall succeed you at this School?

What should it mean for all of us? Why did my grandfather travel four hundred miles through the wilderness, just one hundred years ago this summer, to establish such a school for the Indian children, and why have others followed him in the same spirit?

Do we fully appreciate their motives and efforts? They certainly did not want your land or wigwams or cattle, for they have freely given you thousands of dollars yearly and a real home. They wanted to help you become good, capable men and women—to grow into all that is best.

Owen Blacksnake told me thirty-seven years ago, when I first saw this beautiful valley, that my grandfather ran after him and caught him, when he left the school-room, to chase a passing bear or deer, "and," he added, with a good laugh, "he whipped me." Did he laugh because it was pleasant to remember that whipping? Was it not rather because his teacher, then scarcely out of his teens, could run faster, even if he couldn't shoot an arrow straighter than himself? But above all, was it not because his white friend stood for a better way of life, a higher civilization and a truer conception of duty and of service?

Red Jacket was opposed to the opening of this school and to the attempt to teach the Indians any of the white man's ways—and more than once threatened to "tar and feather" him if he persisted in so doing. Complanter sometimes encouraged and at other times discouraged him.

There were no railroads then and the Six Nations were still living under the old Constitution of the Iroquois League and smarting still from the memory of Sullivan's raid in 1779. May I tell you what one of your chiefs, M. B. Pierce, said about this period? "I ask, then, in behalf of the New York Indians, that our white brethren will not urge us to do that which justice, humanity, religion, not only do not require, but condemn. Let us live where our fathers lived, that we who are converted heathen may be made meet for that inheritance which our Father hath promised to give through His Son, our Saviour; so that the deserts and waste places may be made to blossom like the rose, and the inhabitants thereof utter forth the high praises of our God.

"Let me tell you our condition when the palefaces landed on the eastern shores of this great island. Our government then, many centuries ago, was remarkable for its wisdom, and adapted to the condition of our nation. It was a republican and powerful democratic government, in which the will of the people ruled.

"No policy or enterprise was ever carried out by the Council of the Sachems of the Confederacy of the Long House without sanction and ratification of the people, and it was necessary that these decisions should receive the consent not only of the warriors but of the women and mothers of the nation as well, for these were freely consulted.

"By this means the path of the wise sachems was made clear; their hands were strong, their determinations resolute, knowing that they had the unanimous support of their great constituency.

"Hence the Confederacy of the Iroquois became great and strong, prosperous and happy; by their wisdom they became

statesmen, warriors, diplomats; by their valor and skill on the warpath they became formidable; they conquered and subdued many tribes and extended their territory.

"Our territory, which once required the fleetest runners to traverse, is now spanned by the human voice. Our possessions are so reduced that now when we put the seed of the melon into the earth it sprouts and its tender vine trails along the ground until it trespasses upon the lands of the palface."

This Constitution of the Five Nations is a remarkable document—formulated by Dekanawida and promulgated by Hiawatha, the famous Mohawk chief, about 1390 A. D. It has recently been published by the N. Y. State Museum under the editorship of your able Seneca brother, Arthur C. Parker, and you ought to be familiar with it.

He says of it: "The Great Peace as a governmental system was an almost ideal one for the stage of culture with which it was designed to cope. I think it will be found to be the greatest ever devised by barbaric man on any continent.

"By adhering to it the Five Nations became the dominant native power east of the Mississippi and during the colonial times exercised an immense influence in determining the fate of English civilization on this continent. The Five Nations, as allies of the British, fought for it and destroyed all French hopes of colonization.

"The authors of the great Immutable Law (of Peace and Power) gave the Iroquois two great culture heroes—heroes almost without equal in American Indian annals. Through this law as a guiding force and through these heroes as ideals the Iroquois have persisted as a people, preserved their national identity and much of their native culture and lore.

"To-day, in their various bodies, they number more than 16,000 souls. This is a remarkable fact when it is considered that they are entirely surrounded by a dominant culture whose encroachments are persistent and unrelenting in the very nature of things."

The Canadian Iroquois still govern themselves by this code. The two principal manuscripts that form the basis of this Constitution were found in the Six Nations Reservation, Ontario, Canada, in 1910.

The main effort of this League was very similar to that of the present proposed International League to Enforce Peace, of which ex-President Taft is the leading spokesman. The place and power of women was fully recognized, as M. B. Pierce stated, by giving them the privilege of selecting the fifty chiefs or sachems who were to decide the affairs of the Great Council; they were also given the power of deposing the chiefs upon misbehavior. Surely here was Woman Suffrage and the Recall, five hundred years before we whites have begrudgingly come to grant either in our supposed superior civilization.

I quote a passage from Dekanawida, when he was advocating the benefit of his plan to the Onondaga or Fifth Nation to join the compact, in the fourteenth century. "We have now arrived, we representing the Four Nations. You will therefore now answer the message which we have left here with you. These lords who now stand all around you have now accepted the Good Tidings of Peace and Power which signifies that hereafter the shedding of blood shall cease, for our Creator, the Great Ruler, never intended that man should engage in any such work as the destruction of human life. There are many who have perished in the direction you are now facing and these lords have come to induce you to join them so that the shedding of human blood might cease and the Good Tidings of Peace and Power might prevail."

I bring these facts to our notice so that we may all appreciate the good that is in your own inheritance. For you, as a people, have qualities that are to be valued and we wish to add to yours what is best in our civilization and inheritance.

That is the ideal of the Friends who have given you the opportunities which have preceded this "last day." We want you to grow, by your own efforts, added to all that has been done for you. Allow me to illustrate by what I have seen during the last few days as our mutual friend, Henry B.

Leeds, has taken me among the Indians on these three reservations. This beautiful Allegheny valley presents a marked contrast, in agricultural progress, with Little Valley, between Salamanca and the County seat.

There the fields are generally ploughed and the bushes cut and the houses painted by their white owners, and I am sure that the Indians on this reservation *could* do the same. But we shall hope and expect that you will make your future homes like the *best* we have seen on all three reservations. I need not name, personally, these well-kept homes and farms, at which we have thoroughly enjoyed visiting at Complanter's, as well as here and at Cattaraugus. One way in which this will come faster is for you to feel the privileges of *citizenship*. This has so far been denied most of the Indians, but if you show that you are capable of providing for yourselves and your families, our National Government will not always forget "that the making of citizens who are intelligent men and women and who shall be responsive to all the necessities and demands of the age is its chief function." The Society of American Indians, which held its last annual conference recently, has proposed a national Indian day. It represents all the tribes in the United States. The object of the conference is to bring all the tribes together and in a united effort to arouse public sentiment in behalf of justice for you, and when this sentiment is sufficiently aroused, to concentrate its influence upon Congress.

The Indian Rights Association of Philadelphia has acted on this basis for more than thirty years past. It has been well said that "the great mission of the social and religious elements of our civilization is as much to protect the Indians from the corruption of civilization as it is to teach him its virtues."

The Indians themselves must co-operate with us in this effort of the missionaries and schools, especially if we demand a genuine respect for the Indian's rights, as a potential citizen, and try to protect him in those rights.

The present administration has done much and I know, personally, that Commissioner Sells desires to do everything in his power to free every reservation in the United States as well as every Indian from the curse of liquor.

We desire to give you a practical education early enough so that you may finish that education in the high schools and colleges of our land, and I am glad to know that some of you earnestly wish to pursue that course. Arthur Parker well says: "Indians must no longer have a forced feeding. They must not be stuffed with food and medicine, no matter how good it is for white men living the lives of normal citizens. They must be educated to intensely desire all the fundamental things of a healthy civilized man."

But what are those "fundamental things?" Surely among them is a sense of *freedom* to use our bodies, minds and hearts in the best service of which we are capable; to acquire property, knowledge and wisdom—and, incidentally, to remember that

"Knowledge and wisdom far from being one
Have ofttimes no connection. Knowledge
Dwells in heads replete with thoughts of other men;
Wisdom in minds attentive to their own."

Couple this truth with another—"It is more blessed to give than to receive," and you will be well started on the path that leads to an honorable career and to the joyful life in Jesus Christ.

A CREEPING, insignificant snail can spoil the loveliest rose; so a "little" sin will mar and impoverish the purest heart.

ONE AND MANY.—The Spirit of God is one, by being simple in its essence, and by tending always to one end—the glory of God and our salvation. It is nevertheless, many, because it leads souls by various roads, gives different kinds of light, inspires divers affections, erects multiplied batteries to destroy the enemies of salvation and to perfect souls.—RICHARD of St. Victor.

WHEN WE SHALL SEE.

Sometime, when all life's lessons have been learned,
 And sun and stars for ever more have set,
 The things which our weak judgment here has spurned,
 The things o'er which we grieved with lashes wred,
 Will flash before us out of Life's dark night
 As stars shine most in deeper tints of blue,
 And we shall see how all God's plans are right,
 And how, what seemed proof, was Love most true.
 And we shall shortly know that lengthened breath
 Is not the sweetest gift God gives His friend,
 For that sometimes the sable pall of death
 Conceals the fairest boon His hand can send.
 If we could push aside the gate of Life
 And stand within, and all God's workings see,
 Should we not put an end to doubt and strife,
 And for each Mystery find a perfect key?

—Reprinted at suggestion of A. G. Scattergood.

PRESIDENT WILSON'S NEW YORK ADDRESS, SEVENTH MONTH FIRST.

President Wilson in an address at the New York Press Club banquet a few evenings since expressed sentiments that all lovers of peace can welcome. In the course of his address, every word of which should be read, he said:

"The easiest thing is to strike. The brutal thing is the impulsive thing. No man has to think before he takes aggressive action, but before a man really conserves the honor by realizing the ideals of the nation, he has to think exactly what he will do and how he will do it.

"Do you think the glory of America would be enhanced by a war of conquest in Mexico? Do you think that any act of violence by a powerful nation like this against a weak and destructive neighbor would reflect distinction upon the annals of the United States?

"Do you think that it is our duty to carry self-defence to a point of dictation into the affairs of another people? The ideals of America are written plain upon every page of American history.

"And I want you to know how fully I realize whose servant I am. I do not own the government of the United States, even for the time being. I have no right in the use of it to express my own passions. I have no right to express my own ambitions for the development of America, if those ambitions are not coincident with the ambitions of the nation itself.

"I get a great many letters, my fellow-citizens, from important and influential men in this country, but I get a great many other letters. I get letters from unknown men, from humble women, from people whose names have never been heard and never will be recorded, and there is but one prayer in all of these letters: 'Mr. President, do not allow anybody to persuade you that the people of this country want war with anybody.'

"I got off a train yesterday, and as I was bidding good-bye to the engineer, he said in an undertone, 'Mr. President, keep out of Mexico.' And if one man has said that to me, a thousand have said it to me as I have moved about the country.

"If I have opportunity to engage them further in conversation, they say: 'Of course, we know that you cannot govern the circumstances of the case altogether, and it may be necessary, but do not do it unless it is necessary.'

"I am for the time being the spokesman of such people, gentlemen. I have not read history without observing that the greatest forces in the world and the only permanent forces are the moral forces. We have the evidence of a very competent witness—namely, the first Napoleon, who said, as he looked back in the last days of his life upon so much as he knew of human history, he had to record the judgment that force had never accomplished anything that was permanent.

"Force will not accomplish anything that is permanent. I venture to say, in the great struggle which is going on on the other side of the sea. The permanent things will be accomplished afterward, when the opinion of mankind is brought

to bear upon the issues, and the only thing that will hold the world steady is this same silent, insistent, all-powerful opinion of mankind.

"Force can sometimes hold things steady until opinion has time to form, but no force that was ever exerted except in response to that opinion was ever a conquering and predominant force.

"I think the sentence in American history that I myself am proudest of is that in the introductory sentences of the Declaration of Independence, where the writers say that a due respect for the opinion of mankind demands that they state the reasons for what they are about to do.

"I venture to say that a decent respect for the opinions of mankind demanded that those who started the present European war should have stated their reasons, but they did not pay any heed to the opinion of mankind, and the reckoning will come when the settlement comes.

"There are some gentlemen who are under the delusion that the power of a nation comes from the top. It does not. It comes from the bottom.

"Power and virtue of the tree do not come from the blossoms and the fruit down into the roots, but they come from the roots in the obscure passages of the earth where the power is derived which displays itself in the blossoms and the fruit; and I know that among the silent, speechless masses of the American people is slowly coming up the great sap of moral purpose and love of justice and reverence for humanity which constitutes the only virtue and distinction of the American people.

"Look for your rulers of the future! Can you pick out the families that are to produce them? Can you pick out the localities that are going to produce them?

"You have heard what has been said about Abraham Lincoln. It is singular how touching every reference to Abraham Lincoln is. It always makes you feel that you wish you had been near to help him in some fashion to fight the battles that he was fighting, sometimes almost alone.

"Could you have predicted, if you had seen Abraham Lincoln's birth and boyhood, where that great ruling figure of the world was going to spring from?

"I have presided over a university, but I never deceived myself by supposing that by university processes you were producing the ruling forces of the world. I knew that all a university could do, if it knew its business, was to interpret the moral forces of the world, and let the young man who sat under its influence know the very truth of truths about where it came from, and that no man could produce it unless he felt in his blood every corpulence spring into delighted life with the mention of ideals which have lifted men slowly, oh, so slowly, up the arduous grades which have resisted progress since the world began.

"So I have not come here to-night to do anything but to remind you that you do not constitute the United States, that I do not constitute the United States; that it is something bigger and greater and finer than any of us; that it was born in an ideal, and only by pursuing an ideal in the face of every adverse circumstance will it continue to deserve the beloved name which we love and for which we are ready to die, the name 'America.'"

WITH ENGLISH FRIENDS BEHIND THE BATTLE LINE IN FRANCE.

LETITIA JOWITT.

It was in the early winter of 1914 that a small group of English doctors and nurses, sent out by the Society of Friends in Great Britain to give relief to non-combatants, innocent victims of war in the east of France, took up their quarters in one wing of the large asylum for old people at Châlons-sur-Marne.

Châlons, occupied by the Germans for nine days, had suffered little, but it is the center of a large number of villages crowded

with refugees from the Ardennes and from the ruined villages in the neighboring department.

Herded together in most pitiable condition, sheltering in barns and stables, sleeping on straw without blankets, bereft of all that makes a home, weighed down with anxiety for their menfolk in the trenches, of whose danger the not very distant heavy firing was a continual reminder, these refugees, old men, women and children, needed all the help and comfort that we could bring them.

But in most dire need of all were the mothers-to-be and it was of them that the Prefect of the Marne thought when he invited Dr. Hilda Clark, a granddaughter of John Bright, in charge of the medical work of the English mission, to undertake the administration of a small maternity hospital in one block of the large modern building which houses the homeless old people of the department of the Marne.

The Friend who was acting as matron told in her letters home of the hardship and suffering which many of these women had been through.

"Many also came from Reims. One such had taken refuge at Chamery, a village just outside, and there we went to fetch her with the motor. We found her cleanly lodged, but there was no possibility of her being cared for there, and her mother-in-law, also a refugee there with her, spoke most gratefully of the provision of the hospital. 'I confide her to your care,' she said, and in spite of the fact that we were unknown to them, of a foreign country, arriving late in the dusk of a winter evening, this young mother-to-be rose up, laid down her sewing, put on her hat and cloak, and came away with us into the dark. It was her first baby. Her husband, a compositor in Reims, before he was called up, had been seriously wounded four months before, and since then she had had no news at all. She spoke during the long ride back of their happy life together, then of his being called out, of the horrors of the bombardment, and her six weeks' nightly sojourn in the cellars. She spoke of the Germans in Reims, but said they were 'très gentils,' and that many of her friends had found the same. One she met had been so sad, and had wept over having to fight and leave his wife and children. She showed him the picture of her husband, and he wished her good fortune and his safe return. Her courage was splendid. She said, 'If he never comes back to me I must bring up my child and work for him; one must have courage these days; one has moments, but it is no good to weep, it only brings weakness.' She was some time with us before her baby was born, helpful in a hundred little ways, and so long as we could keep her busy with sewing, wonderfully cheerful and well. Just before a little daughter was born to her the news came that her husband was dead. Her courage never failed. 'For my dear little girl I want to be strong,' she said. Mercifully she had relations on a little farm in the south, to whom she can go when she is strong enough, but of her parents she has had no news since the beginning of the war, and knows not whether they are alive or dead."

In another letter she writes:

"The overcrowding presents a very serious problem. At a little village northeast of Châlons le Maire had not been able to send on any of the refugees, as all the trains were required for military purposes. We were asked to fetch an expectant mother from there, and we brought her away from a small shed, about 12 by 14 feet, the only lighting, other than the door, being a piece of glass a foot or so square let into the planking. There was a stove, and on the earthen floor all down one side, covering about half the available floor space, was a pile of straw. On this were sleeping three men, four women and six children! Here, two months before we came, a baby had been born. The mud was six inches deep before the door, but, in spite of this and of our unexpected visit, the six children were all clean, and on a string across that wretched hovel were hanging a few meagre articles of children's clothing, not only washed but ironed. Our patient herself had but three garments in the world apparently, but these, too, were perfectly clean. She appreciated greatly the care and comfort

of the hospital, and after her 'little soldier' was born she was given an outfit for herself and him and sent to his grandparents beyond Paris."

I had several opportunities of visiting the maternity hospital, and shall never forget the shy pride with which these French peasant women, so happily established in the cleanliness and peace of that cheerful little hospital showed for our admiration, as we chatted at one bedside after another, their newborn babes, endearingly spoken of as "mon petit soldat" in the case of a son, nor the gratitude with which they spoke of the kindness and attention of the English nurses. In the field adjoining the hospital are anti-aircraft guns waiting for hostile visitors, and more than once since the Friends' sojourn there a shell has penetrated to the asylum grounds, but happily up to the present no harm has been done to the hospital or its inmates.

For a year now the number of maternity patients has been much less; one of the wards has been occupied by women and girls evacuated in our ambulance cars from Reims or Suippes or other places within reach of the German guns. For more than a year now the bombardment of Reims has continued, but a few of its inhabitants still stay in their cellar homes. Occasionally when they emerge on some errand into the street, they are injured by an exploding shell, and it was these victims whom we were first asked to fetch to the safety of the "Maternité" at Châlons, though presently the problem of evacuation grew beyond the directly medical one and it was for the children suffering from the strain and terror of bombardment that we were called upon to find another home.

One afternoon early last autumn, turning my back on the ruined village of Sommeilles and on the heavy thunder of guns in the direction of St. Menehould, I bicycled through shining peaceful country to the old chateau at Bettancourt, lent us by the Comtesse Morillot, and which equipped and organized by E. V. Lucas and his wife, was sheltering some forty children rescued from the overcrowded quarters where our workers had found them in one village or another.

Round a dining-room table with "Maman" Lucas presiding at one end over their labors, sat fifteen little French girls writing their weekly letters home to their mothers left behind, or to fathers in the trenches, and the letters in their simple, childlike French all told the same story of the kindness of their new friends "les anglais." We are thankful to think that these many months of work and comradeship together have forged chains of friendship, too strong ever to be broken.

YOUNGER FRIENDS.

WALKING through the National Portrait Gallery in London some years back, we chanced upon a small picture of two little girls dressed in the quaint style of one hundred years ago. To me it was more attractive than the portraits of high-born ladies or famous generals, almost equal in interest to a lovely picture of Queen Victoria, painted when she was an old woman with beautiful silvery white hair. These little girls were Ann and Jane Taylor, authors of "Original Poems," a book much beloved by some of us in the days of our youth, but now I fear little known, containing "Little Ann and Her Mother," "Meddlesome Mattie," "The Gleaner," "Poor Puss," "Dirty Jack," and many more dear to the heart of childhood. The poetry was nothing remarkable, but it had a good jingle and was very easy to learn. The story of "Meddlesome Mattie" and how she opened her grandmother's snuff-box and promptly wished she had let it alone; of Eliza who would not be so stingy as to pick up a pin from the floor, but later was left behind when a party went to ride "to see an air balloon," and all because she could not find a pin; of the two little children who played at lighting straws, followed by terrible results, and many another were written by these two sisters, all because they so loved the little people and tried to write what they thought would please the children.

Ann and Jane were born in London, but when quite young

they removed with their parents to a home in the country. Here was a big garden where the children played—many a time, we are told, even before Ann was six years old, they walked hand in hand along the garden paths, “lisp[ing] a simple couplet of their joint composition.” Their mother let them have a little room, fitted up with their belongings, just for their own use, and here they amused themselves, never needing to go to their mother to ask, “What shall we play now?” being quite able to make up their own plays.

Both sisters began to write poems when they were quite young and the “Original Poems” was about the first they published in book form. Ann married, so that she had not so much time for writing, but Jane continued to write so long as her health permitted. She wrote for the *Youth's Magazine* a number of essays in prose which were called “Contributions of Q. Q.” One of these, “The Discontented Pendulum,” may serve as a specimen.

THE DISCONTENTED PENDULUM.—An old clock, that had stood for fifty years in a farmer's kitchen without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped.

Upon this the dial-plate, if we may credit the fable, changed countenance with alarm; the hands made an ineffectual effort to continue their course; the wheels remained motionless with surprise; the weights hung speechless; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry as to the cause of the stagnation, when hands, wheels, weights, with one voice, protested their innocence. But now a faint tick was heard below, from the pendulum, who thus spoke:

“I confess myself to be the sole cause of the present stoppage; and am willing, for the general satisfaction, to assign my reasons. The truth is that I am tired of ticking.” Upon hearing this, the old clock became so enraged that it was on the point of striking.

“Lazy wire!” exclaimed the dial-plate, holding up its hands.

“Very good!” replied the pendulum, “it is vastly easy for you, Mistress Dial, who have always, as everybody knows, set yourself above me—it is vastly easy for you, I say, to accuse other people of laziness! You, who have had nothing to do all the days of your life but to stare people in the face and to amuse yourself with watching all that goes on in the kitchen! Think, I beseech you, how you would like to be shut up for life in this dark closet and wag backwards and forwards, year after year, as I do.”

“As to that,” said the dial, “is there not a window in your house on purpose for you to look through?”

“For all that,” resumed the pendulum, “it is very dark here, and although there is a window, I dare not stop, even for an instant, to look out. Besides, I am really weary of my way of life, and if you please, I'll tell you how I took this disgust at my employment. This morning I happened to be calculating how many times I should have to tick in the course only of the next twenty-four hours; perhaps some of you above there can give me the exact sum.”

The minute-hand, being quick at figures, instantly replied, “Eighty-six thousand, four hundred times.”

“Exactly so,” replied the pendulum; “well, I appeal to you all, if the thought of this was not enough to fatigue one? and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect; so after a great deal of reasoning and hesitation, thinks I to myself—I'll stop.”

The dial could scarcely keep its countenance during this harangue; but resuming its gravity, thus replied:

“Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been overcome by this sudden suggestion. It is true you have done a great deal of work in your time. So we have all and are likely to do; and although this may fatigue us to think of, the question is, whether it will fatigue us to do; would you now do me

the favor to give about half a dozen strokes to illustrate my argument?”

The pendulum complied and ticked six times at its usual pace; “Now,” resumed the dial, “may I be allowed to inquire, if that exertion was at all fatiguing or disagreeable to you?”

“Not in the least,” replied the pendulum; “it is not of six strokes that I complain, nor of sixty, but of millions.”

“Very good,” replied the dial, “but recollect that although you may think of a million strokes in an instant, you are required to *execute* but one; and that, however often you may have to swing hereafter, a moment will always be given you to swing in.”

“That consideration staggers me, I confess,” said the pendulum.

“Then I hope,” resumed the dial-plate, “we shall all immediately return to our duty; for the maids will lie in bed till noon if we stand idling thus.”

Upon this the weights, who had never been accused of light conduct, used all their influence in urging him to proceed; when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to wag, and to its credit, ticked as loud as ever; while a beam of the rising sun, that streamed through a hole in the kitchen shutter, shining full upon the dial-plate, it brightened up as if nothing had been the matter. When the farmer came down to breakfast that morning, upon looking at the clock, he declared that his watch had gained half an hour in the night.—JANE TAYLOR.

NEWS ITEMS.

At the last meeting of the “Contributors” or Managers of THE FRIEND, the following four Friends were added to the list: Ann Sharpless, C. Walter Borton, Frances Tatum Rhoads and Edward W. Evans.

SEVERAL of the Monthly Meetings of Philadelphia Yearly Meeting have appointed delegates to the Cedar Lake Conference, Indiana, to be held next month. Arthur Pennell from Chester Monthly Meeting, Robert Maris from Wilmington and Rebecca Carter from Germantown.

THE Hapsburgs since 1450 fought one hundred wars up to 1900. England has been engaged in war since the year 1100 and has had two hundred and five wars—47 of them with France.

THE statistical reports of Oregon Yearly Meeting showed an actual gain over last year of 201. The total membership for the Yearly Meeting is now 2,779.

The *New York Independent* makes the following comment in a recent issue:

“Though *The Independent* has got along in years so far that we can brag a bit about its age and cast aspersions on the ‘mushroom’ periodicals of the day, we have to take off our hat to the *Congregationalist* and *Christian World*, which announces its one hundredth birthday. The *Boston Recorder*, of which the *Congregationalist* is the lineal descendant, was the first religious weekly newspaper in this or any other country. The hundredth anniversary number on the Sixth-day of last First Month contains contributions from some fifty well-known names, leaders of modern thought in various fields of religion, politics, philanthropy and literature.”

SUMMARY OF EVENTS.

LOCAL.—Although there were no deaths in Philadelphia, as a result of the celebration of the Fourth, 230 accidents were reported.

A general epidemic of infantile paralysis prevails in Greater New York and two cases have been reported in Philadelphia. More than 100 persons, among them two adults, now have died of the disease since the epidemic began on the 26th ult.

Dr. J. H. Van Sickle, superintendent of Schools of Springfield, Mass., has been selected by the Harrisburg Board of Education to make a survey of the city's high school needs, preliminary to laying a million-dollar high school loan before the voters.

Forty-two streets were requisitioned for the use of small children as

play centers in New York City when the Parks and Playgrounds Association opened its playground season. In addition to the streets there will be ten playgrounds, three yards, two roofs, six hospitals and institutions, twenty-three day nurseries, Washington Square Park, and a baseball league for the 250,000 children who look to the League in vacation time.

GENERAL.—Hetty Green, known as the world's wealthiest woman, who was eighty years old, died at New York on the 3rd. She had suffered three strokes of paralysis during the past two months, and for several weeks had been virtually helpless. At one time she had a membership in the Society of Friends.

George W. Kirchwey has tendered his resignation as warden of Sing Sing Prison to James M. Carter, State Superintendent of Prisons, and Thomas M. Osborne has been reappointed to the office.

More than \$3,000,000 was appropriated by the war relief commission of the Rockefeller Foundation at New York during the past six months, the first half-year of the commission's existence, and of this amount more than \$2,000,000 already has been expended.

Direct reports received from virtually every point in the area swept by the recent southern storm indicated that the damage to property and growing crops in Mississippi, Alabama, west Florida and southeastern Louisiana would aggregate several million dollars. Damage in Mobile to buildings and other property was estimated at about \$50,000, and merchants' stocks were said to have been injured by wind and water about \$50,000 additional.

The State Department has directed American Charge d'Affaires Miller, at Constantinople, to call the Turkish Government's attention again to the fact that it has done nothing with the American request that neutrals be permitted to feed the starving Christian population of Syria. Continued failure to heed the request, the Charge is instructed to say, will put a severe strain on the friendly relations between the United States and Turkey.

FOREIGN.—In England there have been numerous seizures of printed matter and prosecutions for circulating it. Priscilla Peckover, sister of Lord Peckover, is a lady nearly eighty years of age, and has been for many years an active worker for international peace. In 1911 she issued a pamphlet, made up largely of Scriptural quotations, and entitled "May a Christian be a Soldier?" The other day a police officer called at her house and impounded all the remaining copies of the tract.

A despatch on the 4th says: "The eruption of Stromboli has become serious. The flow of lava is spreading to the sparse coast settlements, burning and destroying houses, and the population is fleeing to the sea and taking refuge on relief ships sent from Messina. Telephonic communication with Messina has been interrupted."

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 90.

Ella T. Cause, N. H.; Clement E. Allen, Pa.; Richard T. Ogden, Pa.; William B. Moore, Pa.; Amelia Dillon, Kansas; John G. Willits, N. J.; Stephen W. Post, N. Y.; Martha W. Post, N. Y.; John R. Hendrickson, N. J.; Nathan H. Middleton, N. J.; Charles Grimshaw, Pa.; Dr. Mary Branson, Pa.; I. McWain, N. J.; Mary S. Walton, Pa.; Mary Lownes Levis, Pa.; Agnes W. Braunfeldt, Pa.; Margaret P. Masters, N. J.; Julia-anna R. Maule, N. J.; George B. Allen, Pa.; Alfred Satterthwaite, Ind.; Ruth A. L. Kennard, N. J.; J. Whitall Nicholson, N. J.; J. W. Nicholson, Jr., N. J.; Jos. Stokes, M. D., N. J.; Martha E. Stokes, N. J.; Ebenezer Roberts, N. J.; S. and A. B. Warrington, N. J.; Anna Mary Woodward, N. J.; Henry W. Moore, N. J.; M. and R. Matlack, N. J.; Marianna Matlack, N. J.; Rachel W. Borton, N. J.; Wm. J. Borton, N. J.; Morris Linton, N. J.; Henrietta Haines, N. J.; Miriam L. Roberts, N. J.; Nathan H. Roberts, N. J.; Franklin J. Haines, N. J.; Wm. Matlack, N. J.; Wm. E. Darnell, N. J.; Wm. Matlack, Jr., N. J.; Elizabeth F. Darnell, N. J.; Henrietta Willits, N. J.; Alice C. Rhoads, N. J.; Jos. H. Matlack, N. J.; Benjamin DeCau, N. J.; Edith and Anna Roberts, N. J.; S. and M. Leeds, N. J.; Chas. C. Haines, N. J.; Walton B. Leeds, N. J.; Albert Haines, N. J.; Edwin R. Bell, N. J.; Howard H. Bell, N. J.; Gideon B. Contant, Ohio; Allen Maxwell, Ind.; Wm. E. Rhoads, N. J.; Ida M. Roberts, N. J.; Helen R. Bacon, Pa.; Barclay R. Leeds, Pa.; Daniel L. Leeds, Tenn.; Wm. H. Leeds, Cal.; Wm. E. Tatum, Pa.; Anna Thomas, N. J.; Robert T. Mielke, Pa.; James G. Biddle, Pa.; Tacy M. Bines, Pa.; William Biddle, Pa.; Isaac Heacock, Pa.; Mary D. Snowden, Pa.; Catharine W. Morris, Pa.; Beulah E. Cope, Pa.; T. Francis Warrington, Pa.; Enos E. Thatcher, Pa.; Mary B. Bailey, Pa.; Jane B. Jacobs, Pa.; Rachel W. Scott, Pa.;

Mary S. Kay, Pa.; Ralston R. Hoopes, Pa.; T. Clarkson Eldridge, Pa.; Susanna T. Cope, Pa.; Mercy A. Roberts, Pa.; Eli. L. Roberts, Pa.; Charles C. Roberts, Pa.; Jane B. Temple, Pa.; Mary E. Eldridge, Pa.; Anna S. Webb, Pa.; Geo. B. Mellor, Sr., Pa.; Thomas S. Mellor, Pa.; Hannah H. Savery, Pa.; Marshall Evans, Pa.; Deborah J. Windle, Pa.; George B. Johnson, Pa.; Emma D. Embree, Pa.; Lydia A. Martin, Pa.; David Thomas, Ind.; Jos. C. Exton, N. J.; Nathan Pearson, Ind.; M. C. Cann, Col.; Joshua S. Wills, N. J.; Allen R. Sharpless, N. J.; Jesse Sharpless, N. J.; William C. Allen, N. J.; Aaron Darnell, N. J.; Lydia C. Williams, N. J.; George R. Haines, N. J.; Russel Tabor, Iowa; Milton J. Shaw, Iowa; Albert Bedell, Iowa; Barclay C. Dewees, Iowa; Pearson Hall, Iowa; William Young, Iowa; John Mott, Iowa; James McGrew, Iowa; Joseph Heald, Iowa; Samuel Embree, Iowa; Robert Hampton, Iowa; Edwin Heald, Iowa; Morris Stanley, Iowa; Jos. Masters, Pa.; Evelina Caldwell, Pa.; John W. Cadbury, Pa.; Dallas Reeve, N. J.; Hannah C. Scattergood, Pa.; Charles C. Scattergood, Pa.; Roland Smedley, Pa.; Deborah C. Smedley, Pa.; Lydia H. Darlington, Pa.; Sarah T. House, Pa.; Lena H. Sharpless, Pa.; Elizabeth Sharpless, Pa.; Susan G. Shipley, Pa.; Edward M. Wistar, Pa.; David G. Yarnall, Pa.; Mary W. Young, Pa.; Henry Hall, Pa.; Margaret Sheppard, Pa.; Anna Mary Kaighn, N. J.; Deborah C. Leeds, Pa.; Lydia D. Worth, Pa.; Philena S. Yarnall, Pa.; Jane S. Warner, Pa.; Benj. S. Lamb, N. C.; Joseph E. Myers, O.; Martha Price, Pa.; Elizabeth S. Brinton, Pa.; Margaret B. Wiggins, Pa.

Remittances received after Second-day evening will not appear in receipts until the following week.

NOTICES.

The time of holding Falls Monthly Meeting for Eighth, Ninth and Tenth Months, 1916, will be 7.30 in the evening.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Adler—World Crisis.
 Eliot—Road Toward Peace.
 Epler—Life of Clara Barton.
 Gibbons—Paris Reborn.
 Graham—Way of Martha and the Way of Mary.
 Haviland—Summer on the Yenesai.
 Hoerber—Barbizon Painters.
 King—Well-considered Garden.
 Parry—Two Great Art Epochs.
 Shelton—Continuous Bloom in America.
 Zwerner—Childhood in the Moslem World.

LINDA A. MOORE.
 Librarian.

MEETINGS FROM SEVENTH MONTH 16th to 22nd:—

Philadelphia Monthly Meeting, Western District, Twelfth Street, below Market Street, Fourth-day, Seventh Month 19th, at 10.30 A. M.
 Muncy, at Elklands, Fourth-day, Seventh Month 19th, at 10 A. M.
 Haverford, Fifth-day, Seventh Month 20th, at 5 P. M.

MARRIED.—At Friends' Meeting-house, Fourth and Arch Streets, Philadelphia, Pa., Seventh Month 1, 1916, LEWIS R. WHITCRE, of Collingswood, N. J., son of M. Reece and Mary W. Whitacre, and BETHA, B. ELDER, daughter of James and Susanna E. Elder, of Germantown-Phila.

DIED.—At Winoona, Ohio, RICHARD W. HUTTON, in the seventy-eight year of his age; a member and elder of London Grove Monthly Meeting of Friends, Pa.

—, Seventh Month 1, 1916, WALTER P. STOKES, of Moorestown, N. J., aged sixty years; a member of Philadelphia Monthly Meeting of Friends.

—, at Coal Creek, Iowa, Sixth Month 19, 1916, SARAH W. SEARS, in her eightieth year.

—, at her home, Wallingford, Pa., Fifth Month 30, 1916, ANNE HUTTON, aged seventy-two years; a member of Chester Monthly Meeting.

—, at his home, Wallingford, Pa., Sixth Month 25, 1916, ADONIS HUTTON, aged eighty-one years; a member of Western District Monthly Meeting, Philadelphia.

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REST AND GUIDANCE.

There is a Divine order in the oft-quoted words of the loved Shepherd psalm: "He maketh me to lie down in green pastures: He leadeth me beside the still waters: He restoreth my soul: He leadeth me in the paths of righteousness for His Name's sake." First the soul is led into rest and refreshment; and then it is led *out*, to prove on the dusty highway of temptation and trial the same Shepherd care it enjoyed when lying down in the green pastures and drinking of the still waters.

In our retired meetings we may enjoy the first, and in our work-a-day life we have abundant opportunities for the second. And the heavenly nourishment and refreshing the soul obtains in those seasons when the hush of another world is felt upon the gathered company, as one after another is sweetly constrained to lie down, in the silence of the creaturely, in its own particular patch of tender grass, under the eye of the Good Shepherd who is "in the midst" of His "little flock"; the soul forgetting the presence and absence of others as it is occupied alone with Him; is to fortify it for the toilsome journey, when the self-same Shepherd is known as one going before. "He leadeth me in paths of righteousness," that is, in right ways, however uphill or round about.

Of that daily guidance I would say a few simple things as I have learned them for myself. There are various methods of Divine guidance adapted to the various conditions and necessities of the soul. There are exceptionable manifestations of the Divine will, such as strong souls need, and especially those who are called to difficult and dangerous work from which human nature shrinks. To cite the prophet Isaiah: "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people." The mighty hand of the Lord had gripped his life and compelled his obedience. Thus, too, was the masterful Saul of Tarsus transformed into "a slave of Jesus Christ." He spoke of himself as one "apprehended," *i. e.*, laid hold of, by the hand of the Living Christ in glory. He could not shake off the grip of

that mighty though unseen hand, and it constrained him to walk forever after in the way of the cross.

George Fox, too, was a personality whose peculiar temperament required such strong guidance, so that he came to be known in the licentious court of Charles II as a man who was "as stiff as a tree and as pure as a bell." And many another besides "the glowing Quaker" has been thus invaded and mastered by heaven with holy violence; the Divine ploughshare making deep its furrows in the soil of the hidden life. And when the times require it similarly visited and marked men will be forthcoming again.

But for the generality of us Divine direction comes by quieter and gentler methods: "I will guide thee with *mine eye*."

How exceedingly delicate is this method of guidance. And remember it is the normal way of learning to walk in the way of the Lord's appointing. Not by a visible pillar of cloud by day and of fire by night are the people of God guided home to-day. Not by the blast of the trumpet is the signal given. But by the glances of an eye that, even when a grieved Spirit looks through it, or burning indignation against sin and folly, is the eye of unutterable love.

The best words are at the best but clumsy media of communication for the delicate language of the Spirit. A look can say ever so much more. "Jesus turned and looked upon Peter. . . . and Peter went out and wept bitterly." A single mute yet eloquent look from those eyes did it.

Said one: "What tender intercourse can pass through the eyes! There is a whole language in their silent communion. But let it be marked that this eye-guidance implies very intimate fellowship. Eye-speech is the speech of lovers. We can be guided by His eye only when we are gazing on God."

But most likely the kind of guidance we know most about, though we are more often as not unaware of it at the time, is the strange guidance by *hindrances*. Paul and his company were "forbidden of the Holy Ghost" to preach the Word in Asia. They essayed again and again, but "the Spirit of Jesus suffered them not." Here the hindrance was apparently *inward*. No liberty from the Spirit! "A stop in the mind," a Friend might say. Again: "I will hedge up her way with thorns." Here the hindrance is clearly *outward*. A combination of untoward circumstances over which one has no control. Ah! there is then also the ministry of the closed door, the guidance by impediment. Sure I am, that when our journey is ended, and we review life's lessons with larger and clearer vision, we shall see guidance in numberless events for which we pity ourselves to-day. As Ellen Thorneycroft Fowler wrote:

A streamlet started, singing seaward-ho!

A stone which stopped it with the stern command,

"Thus far and never farther shalt thou go,"

There, where the tiny stream was wont to flow,

A shining lake appeared with silver strand,

Refreshing flower-strewn fields on either hand—

Reflecting starry skies and sunset glow.

So oftentimes we find our progress stayed
 By stones that bar the steps we fain had trod,
 Whereat we murmur with a sense of wrong;
 Unmindful that by means like this is made
 That sea of glass where stand the saints of God
 To sing the new and never-ending song.

If the streamlet could speak it also could tell of guidance
 by hindering.

MAX I. REICH.

THE SERVANT OF THE LORD.

WM. W. CABBURY, CANTON CHRISTIAN COLLEGE.

"'Tis too light for thy being my servant,
 To raise up the tribes of Jacob,
 Or gather the survivors of Israel.
 So I will set thee a light of the Nations,
 To be my salvation to the end of the earth."

Such is the translation given by George Adam Smith of the sixth verse of the forty-ninth chapter of Isaiah. God's chosen people were in exile in Babylon, and doubtless to many the hope of a return to Jerusalem had faded from their view. In the midst of this gloomy outlook the prophet bursts forth with this glorious prediction of the future mission of God's people: "Thou art my Servant" says Jehovah to Israel, "and as such a greater task awaits thee than the uplift and reorganization of thy own people, for thou hast a mission to the heathen nations of the world, that they may be saved."

A study of the passages in Isaiah which speak of the "Servant" imply three conceptions of this term—Israel as a nation, a chosen remnant, and an individual as representative of the nations.

1. Jehovah chose the people of Israel to bear witness to the world of His unity. As a nation they stood for certain great truths and so became the Servant of God. This idea may be well applied to the United States. There are four large granite pillars supporting the tower of City Hall, Philadelphia. A study of the figures carved at the tops of these pillars shows that they represent the peoples of four continents, illustrating symbolically the fact that America has all the peoples of the world in her debt for her present great civilization. Thus from Asia have we received our religion, our moral codes, and the germs of our philosophy. From Europe has come our culture, art, literature, science and law. A large portion of the laborers of our country are from Africa, while to the American continent we owe the natural resources with which our land is so blessed. As we have thus inherited such wealth of good things from the different sections of the world, America in a special sense has a mission to return to the world good measure for what she has received. We stand for the equality of mankind, individual liberty and high ideals in civic and personal life. As true patriots we should take pride in this mission of our country, not simply to maintain our own national independence, but to spread abroad these great truths to the world—America the Servant of the Lord.

2. But in many passages the prophet uses the term "Servant" as referring not to Israel as a nation, but to a chosen few—a remnant who had remained faithful when others had lost hope and followed the gods of Babylon. As Friends we often pride ourselves as having an especial message to the world. Our teaching that God may be approached by each individual without intervention of priest or the use of sacraments is unique. We have a definite stand in regard to war, and many other tenets of our faith mark us as the "Servant of Jehovah" with a message for the world. With this in view let us again study these words of the prophet. As God's servant it is too little for us to content ourselves with strengthening our own meetings and appealing to our scattered members. Our message is to the world, to those who know nothing of Friends. If our message is a God-given one, and I sincerely believe it is, we must proclaim it abroad, and we must not be

satisfied simply with work within the limits of our own meetings. An earnest effort to spread the truths of our Society to others would accomplish much in the strengthening of our meetings and in deepening our own spiritual lives.

3. There is a more personal interpretation, however, of the "Servant" in these chapters of Isaiah. The prophet looking forward into the centuries beheld that "suffering servant," that representative individual of the Jewish nation who in a peculiar and especial sense should reveal the heart of God to men and lead them back to Him. This servant was Christ, and for all time He will remain the truest fulfilment of this prophecy. And yet we may likewise see in this individual servant an application to ourselves. Each one who is a follower of Christ is called to be His servant, and as such we may not be content with our own soul's salvation. It is not enough that we should seek for our own culture, our own development. If we are to be servants of God we must be as lights to our fellows, that they, too, may be saved.

The word "light" is frequently found in the Gospels. In some passages it appears to refer to the inspiration of the Holy Spirit. Elsewhere the disciples are spoken of as "the light of the world." The light of God which has been shed abroad in our own hearts must shine forth into the hearts of those around us.

"To be my Salvation!" It is significant that the prophet does not say to "preach" my salvation. The meaning seems to be that whether as a nation, a selected group or as individuals, if we claim to be servants of Jehovah that service implies the spreading of the saving knowledge of God, which has been revealed to us, to other nations, other groups and other individuals.

When others have come unto God through us, whether by our example, our teaching or preaching, then may we be called, in a sense, their salvation. It is indeed by the acceptance of Christ that men are saved, but we are called to be His servants, the instruments whereby He makes known His salvation to the ends of the earth. This verse, then, should give us a new conception of what it means to be a loyal patriot, a true Friend, and a disciple of Christ. Our watchword will then be America for the nations of the world; Friends for the kingdom of God; Individuals for service to our fellow-men.

MOORESTOWN, N. J.

SILVANUS PHILLIPS THOMPSON.

The death of Professor Thompson was noted in a previous issue. From three appreciations in *The Friend* (London) the following portions convey a good portrait of the man.

John William Graham says:

"Silvanus Thompson has always appeared to me to be perhaps the ablest living member of the Society of Friends. Such a statement cannot be made dogmatically about anyone, considering the great variety of quality and range in human faculty, and the great differences in the opportunity for its exercise; but he was remarkable for ability in so many different ways.

"He was a scientific researcher of great distinction, one of the band of men in the early days of applied electricity who extended the bounds of our control over nature. But he had the literary faculty as well as the scientific—had an ear for words and the faculty of style, as his biographical works show. He loved to read Greek and Latin and was at home in questions of New Testament criticism. He was also a marvelously clear, interesting and forcible teacher, and, what is again a different thing, a brilliant popular lecturer. I do not ever remember listening to a lecture so good as the one on "Light" which he delivered to a large audience of working-men at the time of the British Association at York. Not all researchers are literary men, not all literary men are teachers, not all teachers are good lecturers; but, in addition to all these, he was a notable administrator, both as head of the Technical College at Finsbury, and more publicly in the reorganization and management of the University of London. From all

these things he could turn easily aside in his vacations to the practice of art. His house was full of his own paintings of Alpine and other holiday scenes, which were all far above amateur quality.

"Lastly, he had the religious sense in no common degree. He was a sound and earnest Friend and a weighty and valued minister. He had some torch-bearing to do and some accusations of heresy to suffer under in a period now happily gone by; that needed courage and faithfulness."

The matter of his personal faith is thus dealt with by Dr. George Newman:

"There is one other matter that I would speak of with great reserve—namely, his own personal Faith. More than once we had long talks together on this subject, talks which left on my mind an indelible impression. He had a grand confidence in the universe and in the unity and ways of Nature, a belief in the Invisible and an implicit and almost child-like trust in God. Deep down below his philosophy of life there lay an allegiance, a warm, growing, faithful, clear allegiance to our Lord. Jesus of Nazareth was to him the Son of Man and the Son of God, the revelation of the Father, the Evangel. Down to the depths He makes His appeal; out of the depths we cry to Him and He brings to us the answers of God—that was his Faith."

T. Edmund Harvey concludes some biographical notes with this paragraph:

"The war brought to him many burdens, trouble of spirit for the great wrong which was rending the nations asunder, and constantly increasing responsibilities, through the difficulties under which his college work had to be carried on: he worked on bravely until at last the tired frame gave way, and after two days of illness, free from suffering, he entered peacefully into rest. The love and honor in which he was held by his friends and colleagues was shown at the beautiful meeting for worship held at Westminster on Sixth-day, the 16th inst., but more touching than the tribute of the leaders of science was the love and devotion of his old students and assistants and the testimonies written by unlettered men who had come to know and love him in the daily intercourse of life, so modest with all his wisdom, so gentle with all his learning, because he loved so well his fellow-men and walked so humbly with his God."

MEETING OF THE NATIONAL EDUCATION ASSOCIATION.

Twenty-five years ago an aspirant for educational service in the Society of Friends applied to two of the most eminent educators of the country for suggestions as to the best means of inspiration and equipment. Curiously enough the first item advised by each of them was the same, viz.: that a membership in the National Association be acquired and maintained. Doubtless this was intended as a corrective for the "narrow provincialism" of a mere denominational point of view. Not a few Friends since that day have been accustomed to seek this corrective, and the meetings of the Association are generally attended by a good representation from our Society. This was the case at the meeting concluded in New York City on the 10th inst.

A few brief excerpts from the press reports will indicate a little of the character of this meeting.

As to range of topics we have the following:

"The meeting of 1916 will be remembered as probably the largest and most ambitious in the history of the National Education Association. It has had before it nearly all the educational questions of the day, and they have been attacked bravely and seriously. There has been a greater interest in some of the non-scholastic features of education than in the more literary and academic pursuits. On the whole, the convention has not shown a great sympathy with the classical phases of school work. The emphasis has been placed on the practical, the industrial, and vocational. The violence of the tendency in these directions leads one to believe that there may be in time a reaction against intense radicalism and a re-

turn to more conservative ideas of what young people should study and how they should study.

"At no other convention of the Association has so much time and detailed attention been given to the subject of special education—the education of physically and mentally and temperamentally unfit children. The assumption on which was based all the discussion in this department was this—that these children are unfit *only* for the same sort of training which the normal child receives, and not at all unfit to be trained individually and prepared for some special work which they can do and which will make them economically independent."

This was illustrated in the addresses of two justly famous teachers.

Hannah H. Walker, Director of Special Classes of Public Schools in Albany, said:

"A ten-year-old incorrigible boy formulated for me the basic principle of our work as trainers of special class children. A new boy with a meagre knowledge of our language had arrived. I tested him in number work, using the buying and selling of newspapers as a medium of interpretation. Realizing I was failing to reach his consciousness, a little newsboy hastened to my side and whispered, 'Teacher, he don't sell papers. Try him on shoe-strings. That's what he sells.' This taught me to draw my illustrations from the child's own life."

"The care and treatment of the individual child is the only way to insure moral progress," said Olive M. Jones, in summing up the week's discussion. "Intellectual and physical progress can be made en masse, but not moral. We are working also towards a greater co-operation between all the agencies which are helping the child who is different—both in schools and in social organizations. One of the greatest of our aims is to keep homes and families intact. This can only be done by intelligent visiting teachers, who find out the home conditions of the children."

The most masterful address of the week was by the prince of educators—G. Stanley Hall on "Education and the Present War." His conclusion that the present demand is for spiritual, not military, "preparedness" brought a note of applause far more significant than the adoption later of a formal resolution which was characterized as a "straddle" on military drill. The election of Robert Judson Aley, known as a "pacifist," as president for next year is not without important bearing on the questions of the hour.

Many of the 30,000 registered as delegates doubtless carried home this conclusion of Thomas Stockham Baker:

"After a week of addresses on almost every phase of school work, one returns to the conclusion that the future success of the schools *depends upon the character and intelligence of the individual teacher*. New pedagogic devices, new types of schools, new theories of education, mean very little unless the individuals who do the every-day labor have a sympathy for their tasks and are well trained for their profession. Being well trained means something more than having a knowledge of what has been written on the technique of teaching. The teachers who will impress their personalities upon their pupils are those who have been liberally trained—whose education has not been limited to the specialized preparation for their positions."

J. H. B.

"WE SHOULD DO MORE IF WE TRIED TO DO LESS."—
Repose of the right sort is one of the most urgent needs of the time. It is not to be viewed as a luxury for the few or a solace for the eccentric, but as a constituent of every life which aspires to be truly noble and good. We are often in a fever of excitement, and create a small hurricane of dust in our rapid flight hither and thither. But we should do more if we tried to do less, and what was lost in volume would be amply made up in quality.

TRUE MINISTERS.

Have ye looked for the sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footstep
To the shore of the "golden land?"

Have ye wept with the broken-hearted
In the agony of woe,
Ye might hear me whispering beside you,
"Tis the pathway I often go."
My brethren, my friends, my disciples,
Can ye dare to follow me?
Then wherever the Master dwelleth,
There shall the servant be.

—Ez change.

PRESENT TENDENCIES AMONG QUAKERS.

[Under the above heading, *The Congregationalist* had an article some weeks ago by one not a Friend which is in part as follows:]

The Quakers do not believe in war. They believe that the commandment, "Thou shalt not kill," applies to nations as well as to individuals. None of them will volunteer to do service in the army because there they would be obliged to kill. Yet they are willing to risk their own lives in other service which needs to be done in connection with the war. They will sweep the seas for mines, which is a dangerous occupation. They are fearless and conscientious in this work. Every mine they destroy means the possible saving of lives, according to their views. One English Quaker in his trawler removed 250 of these mines from the sea. Ordinarily the Quakers do not increase their membership to any large extent. Friends from the beginning have been consistent advocates of peace—in fact, they were the original "Peace at any price folks." In our own wars they suffered greatly for their advocacy of peace. The draft in President Lincoln's day got them into all sorts of trouble.

They have always been reformers and followed up their reforms at almost any cost. At least five of the world's great reform measures have been aggressively advocated by Friends—Peace, Absolute Equality of Women, Prison Reform, Temperance and Anti-Slavery. Women have had the same privileges in being recommended for ministers that men have had. As Jane Adams suggests, Friends have not grown in numbers appreciably, but for many years they have been a mighty force for leavening the whole lump. They have been a "corn of wheat" flung into the ground to die, and they have brought forth much fruit, though it is not called by their name.

This age does not deal gently with Friends. Their loose church government, the reputation for being a peculiar people, and a certain lack of aggressiveness in seeking numbers, have

kept them from growing. They have passed through a like evolution to that of Israel when it wanted a king. In the West especially they have demanded pastors, music, an order of worship and more conformity to the "world." They have gotten these, but the spirit of gentleness still persists and keeps them from the desired growth. In their striving after the things that had the credit of making other denominations great, Friends have fallen somewhat from their high estate.

I sat at the head of an old-fashioned Friends' meeting for five years, so I can never forget the characteristics that gave to their gatherings a remarkable religious power. There was the silent meeting—a living meeting, for the atmosphere was alive with the presence of the Eternal, and God spoke home to human hearts with a still, small voice. No doubt this was in the consciousness of Whittier when he wrote:

"Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

Hurry was unknown in those meetings, nor was there anything of the feeling that something must be going on during every moment. God was there, waiting to bless every life that opened to Him—that was enough.

Many Friends' meetings, especially those of the West, now have a pastor. It not infrequently occurs that he or she is quite uneducated and inexperienced and it sometimes happens is little more than a "ranter." Many of their meetings have lost the dignity, the quietness and the waiting for God to speak that characterized them formerly. In some cases Friends' boasted lack of form has become in itself a formality. The plan that Friends follow of "recommending" to the ministry those who give promise of being helpful in public speech in their meetings, without giving the candidates special training for the task, has brought about this condition that they probably have more of those they call "recommended ministers" who are unfitted for the task of edification than any other denomination, numbers considered. These larger meetings, especially in the East, still retain the dignity and reverential atmosphere of other days.

The music in most Friends' meetings is poor. It is not possible to bring a denomination suddenly to great musical standards. Friends are so new at the task that they have little or no heritage of hymns. They have produced few hymn writers and their meetings do not take kindly to spending money for music or for proper musical instruments. They protested so long against worshipping God with machinery that it is hard now for them to get into the musical mood. So far as their music is concerned, many of their Western meetings differ little from the old-fashioned Methodist revival.

Friends, with all their supposed quietness and calmness, have not been free from theological troubles. They had, as did Congregationalists, a controversy over the Person of Christ, which resulted in a separation, so that there are now at least two bodies of Friends.

What of the future of Friends? Even if they do not grow, or face gradual extinction, they have done an immortal work. They are to be found in every denomination and are usually loyal to the great fundamentals, are spiritually-minded and are usually on the right side of great questions. The great denominations have almost without exception come to emphasize the spiritual message that made Friends great. They have kept their fundamental doctrines before the world until greater forces than their own have caught the vision. They have indeed brought forth much fruit.

"HELP some one worse off than yourself and you will find you are better off than you thought."

"BE not in haste. Better know one truth than guess at a thousand. Remember this: there is no truth but what hath a witness in God's light within thee."

LONDON YEARLY MEETING.

(Continued from page 29.)

In speaking of Friends and Conscription, Robert O. Mennell is quoted as follows in regard to conscientious objectors not in membership with us:

But were these men really outside the Society? George Fox spoke of his followers as those who were "Friendly to the Truth," and in this sense these men were Friends. Fox surely was right: throughout the ages there is and has been but one Church in the world, composed of those who seek and strive to uphold the Truth. And the members of that Church were to be found in every denomination, in every nation and in every classification of human life. If our Society was to be more than an episode in religious history, we must grasp the significance of our founder's ideal and allow no boundary to separate us from others who also are striving to uphold the Truth of Christ. In that connection R. O. Mennell expressed the Committee's sense of indebtedness to Clifford Allen, the chairman, and to his Committee of the No-Conscription Fellowship for their inspiring leadership and their devoted work. The cause of Peace had no braver or truer advocates.

Under the head of Preparation for Universal Peace, two reported utterances follow:

ARNOLD S. ROWTREE said the Society was indeed in sore perplexity. A well-known public man had recently said to him: "I am sure the Society of Friends is right if it takes the New Testament for its model; and I am sure the Churches, in trying to justify war, are mistaken. But the real difficulty is that you cannot run an empire on the principles of the New Testament." This was the view of a large section of the population in Germany and of an increasing number of men and women in this country. Therefore what we had to decide was not to think only of what our Society could do, but really find out whether we believed that Christianity was possible to-day. We might find consolation in what had been said: "In your patience you shall win your souls." Could we get much further than that, waiting to know the will of God for our nation, for Europe, and for ourselves, encouraging not only ourselves, but others to enter into what a well-known mystic has called "the spirit of the Quest" for the truth? It was "the spirit of the Quest" that helped. Wasn't it perfectly true that we ourselves were not prepared to speak certainly on these great problems? Even amongst Friends we had not learned to differ satisfactorily. Might our membership be led out in this desire of finding the truth. If peace were declared to-morrow, we should be faced with a tremendous industrial difficulty. How peace was to be preserved in industrial life was a most difficult question; there was no one clear unmistakable note on that subject. He hoped whatever else the Society sent out they would embody this position of waiting, and watching, and praying. The seekers found the Friends in the early days of the Society, let the Friends now find the seeker. Do not let us think we could tell the peoples of Europe exactly what they could do, but go forth in the spirit of the Quest after God and Truth, to find His will, and having found it to follow in that path which was opened up before us.

HENRY T. HODGKIN questioned whether the Society had done enough serious thinking about this matter. Peace might be approached through three channels—peace by victory, peace by negotiation, peace by change of heart. He believed it was the last named means that must be preferred by Friends. He was afraid the Society had no right to speak, and if we did it must be out of a feeling of deep contrition and repentance. We could not say to our countrymen, "It is time for you to repent." It is we (the Society) who should repent. Our first duty was to lead ourselves into peace, and then we might lead the nations into the same place. But we might perhaps be called to a menial place of service in this great matter. Let us wait for the voice of the Master.

W. A. CADBURY'S VISIT TO RUSSIA.

WILLIAM A. CADBURY, by leave of the Meeting and at the request of the Clerk, gave some particulars of his recent visit, with others, to Russia on behalf of the Friends' War Victims' Relief Committee. Their purpose had been to inquire into the condition of the refugees on the eastern front. At the British Embassy at Petrograd they received a letter from the Minister for the Interior containing the following references: "These gentlemen are Quakers, a sect whose trustworthiness is beyond question. Perhaps you remember how helpful this Society was to our

people during the famine. If you will be good enough to help and protect them I shall be grateful." The deputation met at Moscow, where he was very pleased to find, on visiting the offices of the relief organization, fullest particulars set out in good form, so that one could immediately get a grasp of the problem of relief. They found that there were two and a-half millions of refugees in Russia, distributed over almost every part of the country. Something like a fifth of the total were Poles, and all the rest were Russians. Of the terrible story of the great exodus on foot he had no time to speak. "The Way of the Cross," a Russian book translated into English, he recommended to those who felt strongly on the subject. In Moscow the problem was well in hand, but the country districts needed help. The Russian Government gave about 4d. a day for the refugees. The prospect for the coming winter was extremely grave. The party of Friends experienced nothing but kindness during their journeys, and they agreed that the immediate need was a capable doctor and a staff of trained nurses and workers; in the supply of these and other demands, including the financial one, he hoped Friends would take their full part. He was glad of the work of the War Victims' Relief Committee, and hoped it would be extended.

"Training for Citizenship" was considered Second-day afternoon as a part of the subject of education. The report had this keynote:

One thing seems to stand out clearly, the need for more education in social matters, and we believe that there is a definite call to us to give our members a much better equipment for citizenship.

The world believed the ideal of the Society was unattainable, and Friends themselves had found the same. Some would remember a great address to Friends by Norman Angell, in which he uttered some such words as these: "This community is perhaps destined to become in her next generation or two one of the few cities of refuge left to a civilization which seems really in danger of going to pieces." And he queried how it was that the Quaker view of life was not better understood by the world, and urged Friends to add to the spirit to which we were committed a definite attempt through whatever intellectual will was necessary to make our view of life understood by the community. And now came the searching question, how can we make good? We had found ourselves wanting in the day of visitation, not so much in willingness to serve as in knowledge of how to do it.

Briefly, the scheme was that at some time between the ages of, say, twenty-one and thirty, every member of the Society, rich and poor alike, should take a year for training and preparation for citizenship. The aim of the course would be to create in the minds of the students a new attitude towards civic, national and international problems, so that they might help to a saner and more generous public opinion. They would gain a better knowledge of modern life, of the competing interests of employers and employed, and of State and other agencies that so vitally affected the lives of the workers. In other words, they would get to know the symptoms of the disease in the body politic. They would be brought into close contact with all sorts and conditions of men, and they would realize, what we often forget, that these things were their care. The training should be both theoretical and practical, and should be of the very best obtainable. Probably a beginning should be made in centres where universities are already in existence. The cost should be kept as low as possible, simplicity of life should obtain throughout, and the whole expense should be borne by the Society as a whole, out of a central fund raised by the Yearly Meeting. We had heard a good deal this Yearly Meeting about the stain upon our country's honor in the persecution of conscience that was going on. What about the stains upon the honor of Christian men and women in the conditions of many of our cities—the disease, the dirt, the poverty, all curable, all preventable?

If any Friend thought the scheme was small, it must be remembered that it was very fundamental. It seemed to be almost universally recognized by Christian thinkers that the foundation of international war, and the foundation

of industrial war were alike rooted in the spirit of greed, and the desire for gain and power, which lay at the root of many social evils. The best spirits in the churches were deeply concerned about that, and many were quite frankly looking to the Society of Friends for a lead. "What do you as Pacifists intend to do? What is this better way?" And we must find a way, and it would be a hard and uphill path that we must tread. But we believed that God would be with us all the way. This was not an attempt to substitute social service for faith in God, but to express our faith in a loving Father, through a loving care for His poor and burdened. There would be a great need of money, but it was hoped that would not stand in the way, if the need and practicability of the work were shown. We must show how we could apply the Christian ethic to daily life. The training scheme might not revolutionize the world, but it might help to produce men and women who would be able to show something to the world of the will of God for our present civilization.

Second-day Evening, Twenty-ninth of Fifth Month.

The Clerk reminded the meeting of the fact that the fifth anniversary of the sailing of the first missionary sent out by Friends for regular work in the foreign field will occur in the autumn of the present year and proceeded:

"The past fifty years have witnessed expansion into numerous fields of service abroad, the response of scores of men and women to the promptings of the Holy Spirit, and the bringing in of many from heathen darkness into the Kingdom of our Lord Jesus Christ. They have also brought much new life into the Church at home, as the opportunity and need have been faced with courage and faith. We believe that great gain will come to us by reviewing this period, seeking to learn its lessons and to draw fresh inspiration for to-day from the record of our Father's dealings with us. . . . We hope that the Yearly Meeting may see its way to encourage us in this effort. . . ."

THE ANNIVERSARY.

JOHN MORLAND remarked how few present there must be who could compare the present Yearly Meeting with those held in 1865 and 1866. It could scarcely be known for the same, so different was its present constitution, and most of the individuals in evidence then had now passed away. At that time there was little opening for younger men to speak. Men Friends only were present, women Friends meeting across the Yard. Very different subjects were under consideration then. In 1861, following an address by Isaac Brown, a document was issued calling the attention of Friends to the place to be filled by visits to foreign countries, which should be arranged through ordinary channels. Proposals for settled service abroad should come before the Meeting for Sufferings, but to his knowledge none such were made. In 1865 a conference was called, at the time of Yearly Meeting, by a small group of Friends, mostly from the west of England. Thirty-six gathered, of whom the only survivors were now Fielden Thorp and himself. Later the Provisional Committee was appointed, of which he was the only living member, since the death of Joseph Storrs Fry.

Such was the starting of what all must feel to have been a tree of God's own planting, which had blessed the Society as well as the fields abroad, and which had been a great influence in calling us out of ourselves, out of the narrowness of routine, out of a by-water, into the main stream of the river of life. In one of the writings of J. Rendel Harris, he describes the Mount of Vision, with its stone inscribed with the words: "Look back, look forward." This might be our motto for the present occasion.

THE JUBILEE.

HENRY T. HODOKIN said: Friends may very easily wonder whether it is suitable for us, at a time like this, when so many great questions are stirring the Society, and when our hearts are most deeply moved in regard to our particular national attitude, to draw the attention of Friends to this work, which perhaps, to some, hardly seems cognate to these larger questions. Others, I believe, will realize that this is not a true representation of the situation; but that now, when we are seeing the terrible effects

of the clashing interests of different nations, is a time when we want to strengthen every piece of sound constructive work which is being done towards bringing the nations to a better understanding of one another. The Society of Friends has a peculiar service in relation to this particular problem; and the missionary work of the Society ought to be, and indeed it has been, a real factor in helping to this mutual understanding. The task of the missionary is not only, although firstly, to represent to peoples abroad the best which we possess, the faith in Jesus Christ; but it is also to bring back to us an understanding of these peoples and their conditions, the best of them, in order that we may grow to a better understanding of one another, and that we may find our unity in that deeper and better understanding. A Friend who said to me the other day that he had never been so much impressed with the necessity of foreign missions as he had since the outbreak of this war, was, I believe, but expressing what many Friends feel—that this is a time when work of this kind must be prosecuted more than ever. Undertaken in this spirit, it is surely one of the many ways in which the Church may serve to strengthen international understanding and goodwill. So we come at this time, believing that we ought to bring this home to Friends, as far as we can, so that they may understand and face for themselves the meaning of this growth of the past fifty years, what it has meant in the life of our Society and in its service for the world. And in doing this, what we want to do is not simply to speak of the work of a particular organization, but rather to bring back, as it were, into all the channels of service at home, the garnered fruit of these fifty years of service abroad, in order that every department of our life may be strengthened, as we take this larger outlook and step out with further faith to the tasks that lie before us.

At the close of the discussion a minute was passed, expressing thankfulness for the fifty years' record of service and sacrifice, and commending the special effort to the support of Friends.

Third-day Morning, Thirtieth of Fifth Month.

For the third time the subject of Preparation for Peace occupied the close attention of the Yearly Meeting, the business sitting on Third-day morning having taken the place of the meetings for worship at Devonshire House and Westminster.

The Clerk at the outset, reminded Friends that it had been felt on the last occasion that no course was clearly open for adoption at that time, but that there was need for prayer and further waiting to learn where the Lord would lead us. He would read the minute made at the close of the last sitting at which the subject had been considered, and would remind Friends that it was not absolutely essential that we should do something; it was essential that we should hear the voice of God.

Third-day Afternoon.

FOURTH SESSION ON PEACE.

There was again a large company in the afternoon on re-assembling for the fourth consideration of action in relation to Peace. The devotional period was somewhat more extended than usual. In course of the meeting, W. C. Allen, who was expecting to leave the Yearly Meeting after that sitting, reminded Friends that repentance toward God and faith toward our Lord Jesus Christ were the fundamentals from which would develop our individual life, and the aggressive activity of the Church; and concluded with a benediction of hope and love.

The Clerk on the resumption of business, expressed the hope that Friends would now come to some definite decision. It was not necessary to do anything, though it was necessary to find out what was required of us. If there was any duty which seemed to be incumbent upon us, then Friends should not withhold.

A lack of space forbids us to quote further at length from the printed reports. At one of the late sessions:

HENRY T. HODOKIN, referring to his American visit last autumn, said the concern had been with him for some time previously but way had not opened. It had been his purpose to give the message of the Society of Friends, not exactly on war, but with regard to those things which

made for war. From Orthodox Friends in Philadelphia he had a cordial welcome, and a committee was appointed to co-operate with him. On the same day he laid his concern before the Hicksite body in the same city and they likewise gave hearty assistance. He spoke about thirty times in and around Philadelphia, besides his visits further inland. Perhaps his most striking experience among Friends was the week he spent in Ohio at their boarding-school, near Barnesville. In the quiet of that school he had been conscious that there was a very deep spiritual influence at work. He left that meeting with the heartfelt desire that these Friends might have their usefulness extended. The more progressive pastoral meetings in the same State were also visited. He had never felt such deep sorrow over the divisions among Friends in America as during that visit, and he looked forward with hope to the time of reunion. During his visit he had been privileged to bring together many pacifists outside the Society along with Friends.

As the meeting was about to close, Silvanus P. Thompson asked to be allowed to refer to a statement at a previous sitting, that the Yearly Meeting represented only a small section of the Society of Friends, and to protest against such an assertion. Surely the Yearly Meeting truly represented the whole 20,000 of the members, and it seemed to him ungracious to hint otherwise. He hoped such a statement would not again be made. The Yearly Meeting was in fact so constituted that it did actually represent not only every Quarterly Meeting, but nearly every Monthly Meeting in the Society.

The concluding business at the final session on Fourth-day evening was the reading of the General Epistle, which appeared in full in THE FRIEND three weeks ago.

The reading of the Epistle was, as usual, followed by a period of worship, in which thanksgiving was rendered for the spirit enabling those who had been concerned in the draft of the Epistle to speak plainly and to write fearlessly and faithfully the message the Society was sending forth to the world.

After exhortation from several Friends, and the signing by the Clerk of the General Epistle, concluding minutes were presented, the closing one stating: "In bringing this Yearly Meeting to a close we have again to acknowledge the good hand of our God upon us. Last year and in the Adjourned Yearly Meeting since, we examined in the light of recent events our ancient testimonies and especially that in regard to Peace, and were obliged to reaffirm them unhesitatingly. This year we have tried to discover and be faithful to the implications of these testimonies. It has at times seemed as though we were groping in the dark, as though there were no clear path for us to follow, but as we watched and waited, guidance has come, and we have been able to move forward. There is much more light to break forth from His word. Let us be faithful to that which is given and tarry and pray, believing that it will grow ever brighter and brighter. As we then place ourselves in God's hands, waiting to receive and ready to flash out His light, He may condescend to use us as His heralds and give to us some word for the healing of the nations. Should He thus honor us, let us ever remember that the excellency of the power is in God, for of Him, and through Him, and to Him are all things, to whom be glory for ever. Amen."

"The business of the Yearly Meeting being concluded, we separated, intending to meet again in London at the appointed time next year, if the Lord permit. Whilst concluding our business we leave the Meeting for Sufferings at liberty to call together the representatives appointed to this Yearly Meeting should such a course be necessary. Such Meeting, if summoned, is to be considered an adjournment of this Meeting, and is to be open to all Friends. Should no such adjourned Meeting be called, the proceedings of this Meeting are to terminate with this minute."

The Meeting then separated.

"A FEW grapes prove the plant to be a vine, and not a thorn."

"As no flattery can heal a bad conscience, so no cruelty can wound a good one."

PARADISE.

I bless Thee, Lord, because I grow
Among the trees, which in a row
To Thee both fruit and order owe.

What open force or hidden charm
Can blast my fruit, or bring me harm,
While the inclosure is Thine arm?

Inclose me still, for fear I start,
Be to me rather sharp and tart,
Than let me want Thy hand and art.

When Thou dost greater judgments spare,
And with Thy knife but prune and pare,
Even fruitful trees more fruitful are.

Such sharpness shows the sweetest friend:
Such cuttings rather heal than rend:
And such beginnings touch their end.

—GEORGE HERBERT.

Printed at suggestion of David Roberts.

A TERRIBLE TYPHOON TEST FOUR DAYS FROM CHINA.

We embarked at Kobe, Japan, for the final stretch of our journey, a journey that, including several short stops, had already lasted more than nine weeks. At last we began to feel that we were actually homeward bound.

Only four days away lay China—huge, inchoate, bowed with the weight of vast sins, sins that must be paid for, a sorry sight in the tangled mesh of her heathen impotence, but with a spiritual prospect (if so be that the home church arouses itself) as bright as the promises of God.

Only four days away lay proud and historic Shantung Province; and at the east end of it our own Tsingtau Station, with the country field so dear to me, where I had walked and roughed it, and preached through the villages, and sorrowed with and for the humble Christians—real spiritual children.

The experience that we were to face was made the more dramatic in contrast because of the nature-peace of the scenes we were to enjoy for the first two of those four eventful days. We passed through the world-famed Japan Inland Sea, a veritable dream of beauty. It was like gliding along over waters charmed by good genii in a pleasant fairy-land. Now the pine-clad hills came close to us, as if they were magic banks crowding out to greet us. Now they receded from us, as magic islands well might do, and left us in the midst of a bay-like enlargement full of real islands, beautiful in a bewildering variety of size and charm.

Here we rushed along on swift current, as of an Alpine river surging through one of its wondrous lake embouchures; there we floated on placid waters, over which was borne to us the tinkle of bells from the Buddhist monasteries that crowned the encircling hills. Here were scenes as charming as anything of which the Italian lake region can boast; others not so grand as the Swiss can boast, but none the less attractive.

It all had that indefinable, petite loveliness that is so associated with many of the famed beauty spots of Japan, and seemed to dovetail in naturally with the attractive gardens, the dainty silk patterns, the lovely Cloisonné, the exquisite bronzes, and with the innumerable other artistic things and ways and touches of this wonderful people.

And all the while the sight of many trim stone wharves and embankments of many lighthouses neatly planted on attractive heights, the endless perspective of strange sailcraft and jaunty tugs, as noisy as busy, together with the omnipresence of keen-eyed officials, gave one the sense of being safe and well-cared for.

The attractiveness of landscape and waterscape tended to lull us to forget the seamy side of it all—the women with babies fastened to backs, bent in rice swamp drudgery, and veritably laboring like the dumb and driven beasts; women

living in dark holes under the water line of their junk-homes, and tugging at clumsy sweeps and at heavy oars and rudders; women half-clad, mere human automata, coaling ships. And there were the temple precincts, which were at once Vanity Fairs and the paradise of money changers and usurers and sharpers and Alexander Coppermiths. And the popular temples themselves, where the sound of coins falling into the boxes before deities could be approached was constant; where kneeling worshippers clapped their hands to attract the notice of placid Buddhas; where the faces of favorite gods were, like the bronzed foot of St. Peter in Rome, rubbed smooth by suppliants; where the altars of the Goddess of Mercy were stacked with written prayers purchased of the priests; where the figures of stone and wooden Japanese Esculapiuses were effusively kissed by parents and children who longed for healing.

At last, past Shimoneseki, called the Gibraltar of Japan, and past Moji, the Japan terminus of the "ferry" to Korea, we faced the open sea eastward—a sea not wondrous blue like the Ægean, or like the waters around Honolulu, where balmy air invites to the sea-bath, but cold and olive-green that changes to a dirty yellow as one approaches the China coast.

Not long had we been out when the little Japanese captain of our dinky, bobbing craft, smilingly whispered to us men that a typhoon was ahead! Clouds rapidly gathered, filling the sky and assuming a uniform leaden hue.

It was not long before some passengers began to grow limp and retire to their berths. . . . The wind increased to what the captain called "a gale." The steamer plunged with increasing violence. To the plunge was added a roll distressing even to experienced ocean travelers. There could hardly be wicker-looking waves. They seemed as heavy as lead, lifted themselves slowly and deliberately, and then viciously threw themselves against the frail craft. The engine pounded laboriously, the whole ship trembled, and repeatedly the propeller worked helplessly high out of water as the ship plunged nose down into the sea.

A few days before we had experienced heavy weather on the Pacific—more assuringly named than acting—had run in front of a typhoon, had encountered the equinoctial, which had blown seventy miles an hour. But that had been on one of the biggest and strongest steamers that sails between America and Asia, of more than ten times the tonnage of our craft, carrying many big life-boats and rafts and preservers, manned by an experienced crew, and captained by a Britisher of ability and reputation.

We sat on the upper deck, in the lee of a small deckhouse. This was preferable to being cooped up below, enveloped in nameless, foul, seasick odors. We hung to the house-rail and watched the terrible power of the sea as it lifted itself with giant strength against us. We remembered a poem about the sea whose waves

"Will purr at your feet like a cat,
But will crack your bones for all that."

At last across amidships came a long-armed terrific lunge of the sea that poured a stream of water through an aisle between deckhouses, to the rail of one of which we desperately clung, flooding us out. We then realized how easy it was for waves to wash people overboard. So did the captain. His men stretched a line along the middle of the ship, and then laboriously helped us inside and below.

Crashes of various sizes and kinds were heard in all parts of the ship, ranging from dishes and deck furniture to freight in the hold and crushed superstructure. Stewards and sailors and officers were staggering and scurrying hither and yon.

I saw the captain, his perpetual smile gone, run up to the bridge. It certainly was the place for him then.

Just then the sea seemed to gather itself together and throw itself up to overwhelm us. The prow sank into a great trough. It looked impossible for it to rise under the weight of water. The impression of many seemed to be that we were about to founder. Life-belts were a mockery.

By that time I was face to face with a serious problem. Was I willing to have my life snuffed out in that place and under those cruel circumstances—willing to see my four little children snatched away from me by this watery monster, as heartless as resistless; willing to have my wife sucked down and pounded against precipitous near-by rocks—for the glory of God? Was I?

(To be concluded.)

NEWS ITEMS.

NOTES FROM DUBLIN YEARLY MEETING.—The Yearly Meeting of 1915 had separated intending "to meet next year at the usual time and place, if the Lord permit." In effect permission was not granted. The "Sinn Fein" outbreak of violence, beginning on Fourth Month 29th, assumed such serious dimensions during the succeeding ten days that the meeting together of Friends in considerable numbers on the date arranged (Fifth Month 3rd) was impossible. Intercourse not only between one part of the country and another, but between even the suburbs of Dublin and the city had been interrupted. On the day appointed these restrictions were so far relaxed that a few Friends met together with the Clerk. A minute was passed recording thankfulness that, notwithstanding the dreadful events of the past twelve days, consequent on the terrible rebellion which had taken place, the meeting had been permitted to assemble, though in very limited numbers. By a second minute the meeting was adjourned till such time as the Yearly Meeting's Committee should appoint. Accordingly, the meeting was called for Sixth Month 1st.

The Meeting on Ministry and Oversight was held as usual on the day preceding the opening. After the opening period of devotion, in course of which prayer was offered for the help and guidance of the King and his ministers and all in authority in the present serious crisis, reports from the three Quarterly Meetings were read, presenting no new features. There are in the Yearly Meeting, 36 Record Ministers, 86 Elders and 136 Overseers, besides seven women Friend visitors in Dublin. Ulster reported 96 Friends as taking vocal part in meetings for worship. Leinster reported consideration of the question of recording ministers, as a result of which Elders had been encouraged to send in suitable names. Nothing, however, had been done.

The Yearly Meeting opened as usual with a meeting for worship, followed without interval by the business sitting; only about sixty Friends were present.

The Clerk first read the two minutes of the meeting which assembled on the appointed day and adjourned immediately, and these became the first minutes of the Yearly Meeting.

He said that the meeting assembled this year in a very unusual way, not only as regards the condition of the city and country, but also by reason of the fact that for the first time in our history the meeting was being held by permission of the Government. On applying to the Railway Companies for the usual concessions, it transpired that leave would have to be obtained before the Yearly Meeting could be held at all. That leave was granted by the Chief Commissioner of Police, after consulting the military authorities, on the ground that it would be a purely religious gathering. This was the tacit understanding under which the meeting met, and Friends were to remember that when certain subjects bordering on politics came under discussion.

An earnest discussion followed as to what course should be taken under the novel circumstances, and it was agreed, with practical unanimity, to leave to the Clerk the decision as to what subjects, under the circumstances, must be avoided.

Words of sympathy were expressed for Friends in Dublin who had suffered from the recent riots.

Charles E. Jacob, on behalf of Dublin Friends, expressed thankfulness to the Friends who had spoken for their messages. The experience passed through had been a terrible one; but there was much ground for thankfulness. The greatest sympathy was felt in Dublin for those of their members who had suffered material loss.

The first sitting of the Yearly Meeting was largely taken up with the reading and considering the message from London Yearly Meeting.

During the discussion of the Peace Question reference was made to the difficult task laid upon the Clerk of so guiding the discussion that no political matters should be presented.

Gertrude Webb queried for what purpose had the meeting gathered? Was it not to know the will of our Father for us? What did we see around

us, what power could deal with it? The Spirit of Christ, which worked by love, was the great power. Would it not be better now to wait upon Him, that we might have light upon our path to see what we should do now in Ireland?

The meeting settled down for a short period of quiet waiting, during which prayer was offered for guidance.

Isaac John Bell felt that our foundations had been shaken. What had been and was happening had not happened without a head, a mind, a purpose. That was a precious thought to him who had been called and responded. His conception of Christian Peace was that of a goal rather than a starting-point, something won after toil and stress. It was a fruit that was produced. "The fruit of righteousness is peace." The peace of Christ was won by loss; what had we lost for Him? The extent of our loss was the measure of our obedience.

Charles E. Jacob reminded Friends of the early Christian saying, "I am a Christian and therefore I cannot fight," and George Fox's statement that he lived in that life that took away the occasion of wars. The disciples of Christ must bear witness to the spiritual nature of His Kingdom. The Society of Friends had a great opportunity if we would rise to it. The churches had largely failed in the present world crisis. He commended the Fellowship of Reconciliation to the attention of Friends. The experience through which Dublin Friends had passed had in some cases had the effect of drawing men closer to Christ, giving a deeper sense of His loving care and protection than they had ever known before.

The session devoted to the consideration of Temperance was an unusually interesting one.

A minute was finally adopted approving of the "action taken by the Yearly Meeting's Committee, and recording the meeting's opinion that total prohibition is the most effective legislative remedy for the evils of intemperance." Friends were also advised to be active in combating the evils of intemperance; and that as the Church of Christ has a service, in earnest private and collective prayer to see that each takes his share in this portion of the campaign.

The Statistical Returns were presented, showing a total membership of 2,310, an increase of two. There had been 37 deaths against 20 births; 18 removals into other Yearly Meetings against 17 removals-in; while admissions had numbered 27 against 7 losses by resignation, etc.; 151 members were reported as "practically withdrawn;" attenders number 267 in Ulster, 52 in Leinster, and 22 in Munster.

The sessions that were devoted to Education, the State of Society, Missionary Activity, etc., though but poorly attended, were live meetings; at the conclusion Dr. Henry T. Hodgkin, who was in attendance as a delegate from London, in speaking to the minute, gave a short resumé of the history of Foreign Missions in the Society of Friends. The first collections for the National Stock were for Friends traveling in the ministry, which was, of course, missionary effort. The first message was given with courage and wide sympathy; but a few generations later, the Society was devoting its principal attention to its own life. Fifty years ago the F.F.M.A. was started, under the conviction that the message was not one of local application only, but a vital message for the whole world. To-day new currents of life were running through the Society, calling it to a larger world service. As a Society we could take no part in war; had we not then a larger contribution to give towards welding together the nations of the world? We desired that the Society, through its corporate life, should express itself as a missionary Society, as in its early days.

THE CHEYNEY TRAINING SCHOOL.—It may not be known to all of our Friends that only twenty-two miles from Philadelphia there is a miniature Hampton or Tuskegee. It was founded in 1832 by Richard Humphreys, of Philadelphia, who bequeathed \$10,000 to the care of Ellis Yarnall and others, "having for its object the benevolent design of instructing the descendants of the African race in school learning, in the various branches of the mechanic arts and trades, and in agriculture, in order to prepare, fit and qualify them to act as teachers."

In the beginning, under the name of Institute for Colored Youth, it was located in Philadelphia. In 1902 it removed to a farm of about one hundred and sixteen acres at Cheyney, Pa., and is now known as the "Cheyney Training School for Teachers." It is under the care of the Society of Friends. Just as Teachers' College, at Columbia University, graduates trained teachers, so the Cheyney Training School is trying to meet the need for trained Negro teachers for ten millions of Negroes.

This school came to my personal knowledge when the present Prin-

cipal, Leslie Pinckney Hill, was installed. He had been in Harvard the classmate and intimate friend of a member of my own family. His wife is a graduate of Oberlin College, and the atmosphere of their home is of true culture and refinement.

In the last year what is known as "The Shelter," a home for orphans, has been removed from Philadelphia to Cheyney, to become more or less incorporated with the work of the Training School. Beside their work in the Shelter, members of the advanced classes go once a week to West Chester and to Moylan, for classes in gymnastics, metal and wood working, cooking and sewing. Once a week Negro children from the neighborhood come for instruction in hygiene, manners, cooking and handicrafts.

One young woman of the graduating class had a part in the commencement exercises, on the 14th ult.—a very interesting essay on "The Worth of the Cheyney Graduate."

The Class motto is, "We live to serve," and the essay had many interesting details of the graduates, a large percentage of whom are reported as successful teachers; and without one moral failure.

The twenty-one receiving diplomas and certificates represented ten different States. The prize-giving for best scholarship and prizes for all-round excellence in character and influence along with scholarship, was a very interesting feature of the exercises. There was also a most attractive exhibit of their various arts and crafts—fine woodwork by the young men, handwork wholly, and the sewing and millinery of the girls. The visitors had great enjoyment in hearing the student-body sing their unique and appealing melodies.

The address of the afternoon by Rabbi Joseph Kruskopf was memorable. It was full of character-study drawn from history and literature. It was also a plea for all that is best in human attainment, presented so vividly and sympathetically that it took fast hold of the hearts of the students.

This school is one of the *glad* places in our neighborhood. Like all such schools, its endowment is inadequate. It is deserving of our interest, and makes silent appeal for our sympathy and the best aid we can give. —ELIZABETH POWELL BOND, in *The Intelligencer*.

The Bulletin of Church Statistics was issued some months ago and contains much of interest. An Exchange in commenting upon it says: "Considering the church as a whole, there is much to encourage."

Catholic and Jewish is recorded with an increase of 779,276 over the preceding year, as against an increase of 1,320,604 in 1913 over the totals of 1912. Of this increase, the Baptists, Catholics, Lutherans, Methodists and Presbyterians furnished 605,202, the Methodists leading with approximately thirty per cent. of the total gain. The Catholic, Methodist, Baptist, Lutheran, Presbyterian, Disciples and Protestant Episcopal families in the order named have a membership exceeding one million each, followed by the Congregationalists, Latter Day Saints, United Brethren, German Evangelicals, Spiritualists, Evangelicals, Jewish and Friends in order, the latter with four bodies ranking fifteenth in the list of fifty denominational families.

Out of 143 individual denominations, Orthodox Friends rank thirty-sixth in point of membership with a total of 98,356. Out of thirty bodies, constituting the Federal Council of Churches, with a total membership of 17,436,650, Friends rank twenty-second.

SUMMARY OF EVENTS.

LOCAL.—Philadelphia suffered under the oppression of such hot weather on the 12th as has visited this city but four times in the last forty-two years. At two o'clock the official thermometer on the roof of the Post Office registered 91 degrees of heat.

A huge shark that followed the wake of a fisherman's boat into Matawan Creek killed two men, one of whom had entered the water in the hope of rescuing the other from the grasp of the sea monster, it also so seriously injured a boy that he may die. This makes four fatalities from this cause on the Jersey coast within a fortnight.

GENERAL.—The world's first submarine merchantman, the German underwater liner *Deutschland*, reached Baltimore on the 10th, after voyaging safely across the Atlantic, passing the allied blockading squadrons and eluding enemy cruisers watching for her off the American coast. She carried mail and a cargo of 750 tons of costly chemicals and dyestuffs, and is to carry back home a similar amount of nickel and crude rubber for the German army.

The annual agricultural bill, carrying approximately \$24,000,000, was passed by the Senate on the 12th in virtually the same form as passed by the House. It contains provisions for Federal grain inspection and licensing of grain warehouses and levies a tax of 2 cents a pound on cotton sold for future delivery.

The resolution of the National Education Association in New York, characterized as a "straddle" in the military situation was in these words: "While it recognizes that the community or the State may introduce such elements of military training into the schools as may seem wise and prudent, yet it believes that such training should be strictly educational in its aim and organization, and that military ends should not be permitted to pervert the educational purposes and practices of the school."

The death of John D. Rockefeller's grandson from infantile paralysis led him to establish the Rockefeller Institute, whose researches were to be especially directed toward the discovery of a preventive and cure for this highly-dangerous malady. That these efforts have failed is evidence of the baffling problem with which New York City and so many other places are now confronted.

A prominent weekly has the following on the Mexican situation: "The passing of this war cloud will relieve the American people, but they should not allow the Mexican question to pass out of their minds without considering what they could do, as friends of Mexico, to lift that country out of its troubles. It is not improbable that the Carranza government, strengthened at home by the increased support it has received from all classes and factions of Mexicans when their country was threatened with a foreign war, will now prove the more worthy of confidence abroad."

Having stood first for many years in the production of wheat, alfalfa and the grain sorghums, Kansas is now about to take first place in the production of petroleum. This State has been third in petroleum production for several years with an annual output of a little more than 3,000,000 barrels, but it is asserted by oil men and geological authorities that the production this year is certain to go beyond 5,000,000 barrels.

On the level stretches of the fertile San Joaquin Valley, California, the rice industry is growing rapidly. Not only is rice one of the best paying cereal crops known, but it may be grown upon soil that will not produce other cereal or fruit in paying quantities. Thus it is practically all of the level land in the San Joaquin that is not of the best class will shortly be utilized in the growing of a crop that will pay better than alfalfa, barley or wheat.

The following is reported from Washington: "In 1915 the total number of motor vehicles registered in the United States was 2,445,664. The total road mileage in the United States outside of incorporated towns and cities is approximately 2,275,000 miles. This would mean that there is slightly more than one motor-car for each mile of rural road in the United States, if the distribution of the cars were uniform for all the States; but it is not, as in the State of Nevada there is one motor-car for every six miles of rural road, and in New Jersey six motor-cars for every mile of rural road. In the United States there is one motor-car registration for every 44 persons; in the State of Iowa there is one registration for every 16 persons and in Alabama only one registration for every 200 persons."

Postal receipts for the last two quarters broke all records, aggregating \$84,564,447 for the quarter.

Congress approved, on the 28th, conference reports on the rural credits bill and the good roads bill and sent the two measures to President Wilson for his signature.

The great National Education Association resulted in a registration of over 30,000 last week in New York City. Many vital problems were discussed.

The Carnegie Teachers' Pension scheme is to be superseded by something more modern. What President Pritchett proposes is that the Foundation create a system of relief, including insurance and pensions, which will offer not only old-age allowances, but protection against premature death or premature loss of earning power; and that in the support of this system teachers, colleges and the Foundation co-operate.

FOREIGN.—The demand for iodine and its compounds during the war in Europe has led to the decision by the Russian Government to establish at Vladivostok an iodine factory. Experiments are in progress to determine the best method of gathering seaweed, the raw product from which iodine is manufactured. The use of divers has been abandoned because it was found that the available seaweed grew within 50 feet from the shore line. Agents of the Government on the ground are

erecting buildings, and have let contracts for 800 boats to be employed in gathering seaweed.

It is reported that stone implements and household tools estimated to be 40,000 years old, when collected in 1300 B. C. by Merenptah, the son and successor of Rameses the Great, have been unearthed in Merenptah's palace in Memphis, the ancient capital of Egypt. These forms, part of an archeological museum, strangely like those of modern day which the ancient ruler maintained in his palatial household.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for No. 90.

Sarah D. Hoopes, Pa.; Anne Cresson, Pa.; M. J. Windle, Pa.; Hamilton Haines, N. J.; Geo. A. Rhoads, Del.; Emeline P. Newbold, Pa.; Catharine Jacob, Pa.; D. J. Sidwell, Wash.; Henry W. Satterthwaite, Pa.; Wm. J. Hamlin, N. J.; Mary A. Coughll, Cal.; Ellwood Cooper, Pa.; Martha L. Shoemaker, Pa.; Comly B. Shoemaker, Pa.; Comly B. Shoemaker, 2nd, Pa.; Anna W. Bailey, Pa.; Franklin G. Swavelly, Pa.; Elizabeth R. Cohen, Pa.; Edward L. Richie, N. J.; Wm. Guindon, Vt.; A. H. Batty, N. Y.; Cecil E. Haworth, Kas.; Asa Pickett, Ind.; Saml. G. Gidley, Mass.; Marian Willets, Pa.; Elwood D. Whinery, Ohio; D. De. Maris, Del.; E. W. Bacon, Pa.; Wm. Evans Wood, Pa.; Clayton L. Evans, N. J.; Howard Evans, N. J.; Deborah E. Woolman, N. J.; Jno. B. Evans, N. J.; Wm. Evens Ballinger, N. J.; Laura H. Hewling, N. J.; Joshua L. Bailly, Pa.; Annie T. Bailly, N. J.; Sarah L. Collins, N. J.; Frances B. Anderson, N. J.; Albert L. Bailly, Jr., Pa.; Luke Woodward, Ind.; John Henry Douglas, Calif.; S. L. Comfort, Calif.; J. Albin Thorp, Pa.; Robert Garrett, Pa.; Thomas Hartley, Ohio; Lydia B. Smedley, Pa.; Horace B. Foster, R. I.; Henry Standing, Iowa; A. F. Huston, Pa.; Elizabeth B. Calley, Pa.; Wm. Evans, N. J.; Wm. Carter, Pa.; Chas. N. Brown, N. C.; Alice H. Carter, Pa.; Wm. F. Garnett, Eng.; Morris Peacock, Ind.; Phineas Pickett, Ind.; Wilson T. Sidwell, Iowa; Sarah McFaden, Pa.; Mary Coltrane, Pa.; John E. Southall, Eng.; James Hunt, N. J.; Edward Maxwell, Ind.; Mary McGirr Maley, Ohio; Warner W. Cooper, N. J.; Hannah P. Rudolph, Cal.; Morris Longstreth, Pa.; Phebe Harned, Pa.; Alva S. Widdifield, Iowa; Edward S. Lowry, Pa.; Alfred Sharpless, Pa.; Anna P. Chambers, Pa.; Ann Trimble, Pa.; E. J. and S. Barton, Pa.; James F. Reid, Pa.; Elma Hayes, Pa.; Samuel Biddle, Pa.; Reece L. Thomas, Pa.; Deborah C. Wilkins, Pa.; Elizabeth D. Edge, Pa.; James W. Oliver, Mass.; Edith Smith, Ohio; Elizabeth S. Smedley, Pa.; Sarah Ann Johnson, Ind.; Ashley Johnson, Ind.; Ada V. Stanton, Ind.; Eli Hadley, Ind.; Sallie T. Hoopes, Pa.; Edward Edgerton, Ind.; A. B. Maxwell, Ind.; R. S. Ashton, Ind.; Morris Peacock, Ind.; Mary D. Shotwell, N. J.; Ephraim Robeson, Canada; Caroline H. Brinton, Pa.; George Forsythe, Pa.; Elizabeth S. Taylor, Pa.; Helens J. Conner, Pa.; Edward Brinton, Pa.; Susanna P. Sharpless, Pa.; Ann Sharpless, Pa.; Wm. T. Sharpless, Pa.; Isaac Sharpless, Pa.

Remittances received after Second-day evening will not appear in receipts until the following week

NOTICES.

DURING Seventh and Eighth Months Friends' Library will be closed except on Fifth-day of each week, from 9 A. M. to 1 P. M.

LINDA A. MOORE, Librarian.

CLERKS of the various Monthly Meetings are requested to send to the Yearly Meeting Peace Committee, 111 S. Thirteenth Street, Philadelphia, copies of the communications sent by them to the President or other officials at Washington in regard to the Mexican situation.

ANNE G. WALTON,
Secretary, Peace Committee.

MEETINGS from Seventh Month 23rd to 29th:—

Frankford Monthly Meeting, Fourth-day, Seventh Month 26th, at 7.45 P. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Seventh Month 27th, at 10.30 A. M.

Germtown, Fifth-day, Seventh Month 27th, at 10 A. M.

Lansdowne, Fifth-day, Seventh Month 27th, at 7.45 P. M.

DIED.—On the twenty-eighth of Sixth Month, at the home of her son, Benjamin W. Ladd, Kansas City, Mo., CAROLINE E. LADD, aged eighty-five; a member of Haverford Monthly Meeting Friends.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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ROMAIN ROLLAND, one of the most famous of French literary men, has been living in Switzerland since the early days of the war. His pen has been very busy in the interests of Peace. The noble spirit in which he writes is indicated in the following from the pages of a recent book of his, "Above the Battle."—[Eds.]

"For the finer spirits of Europe there are two dwelling-places: our earthly fatherland and that other city of God. Of the one we are the guests, of the other the builders. To the one let us give our lives and our faithful hearts; but neither family, friend, nor fatherland, nor aught that we love has power over the spirit. The spirit is the light. It is our duty to lift it above tempests, and thrust aside the clouds which threaten to obscure it; to build higher and stronger, dominating the injustice and the hatred of nations, the walls of that city wherein the souls of the whole world may assemble."

THE EPISTOLARY GIFT.

"The old order changeth, yielding place to new," is a truth often driven home with sharp reality, and at times with a sense of pain, to those who have had much association with what may relatively be called the old order. Some of this class may be slow to feel and believe that one good custom could "corrupt the world," even though they would not deny that "God fulfils Himself in many ways."

Among the marks of a changing order is the decline, or decrease, of certain types of personal correspondence, religious and literary. Such a statement should, however, carry with it a reservation to the credit of some excellent and well-known letter-writers of times not far back, and in acknowledgment of the gifts and services of many individuals who are still "willing to communicate" in this way from their intellectual and spiritual supplies. "The present writer" is under a debt of gratitude for many messages of comfort, encouragement and instruction imparted by such persons through the medium of letters, and received in seasons of particular need.

The claim is not that letter-writing is a lost art, by any means. As a rule, short and frequent written communications probably answer the conditions of the present age better than long and infrequent ones. The convenience of the

modern postal system favors this difference; whilst other means of quick and easy communication, or of personal interviews, render less necessary the "lengthy" epistle. In addition to these considerations, there are those of conferences, periodical journals, lectures and so forth, now so much used as opportunities for conveying messages of serious import, which formerly would have had fewer avenues of expression.

Still there is something of the personal touch in a good letter, when one heart speaks directly to another, which must be missed from most other addresses. Emerson says that the scholar may sit down to write and find that his years of meditation fail to furnish what he wishes; but if a letter is to be written to a friend, "troops of gentle thoughts invest themselves, on every hand, with chosen words." So it is with such troops of thoughts, preserved in letters, that biography has been enriched and history illuminated.

It was a saying of Addison's that the mind "never unbends so agreeably as in the conversation of a well-chosen friend"; and letters may, without much violence to the sense of words, be included in "conversation." Not to go far back in history nor out of the English tongue, one has but to mention the names of Lamb and Cowper and some of the Wordsworth family to intimate the place that letters have had in literature. It would be easy to produce examples from other times and different languages.

But that type of letter which most marked an earlier period of Friends' literature, and with which this essay is specially concerned, is that represented by such writers as Richard Shackleton, John Thorpe, J. Gurney Bevan and Rebecca Jones. The social and the religious elements, the personal and the historical combined, make them highly interesting, as well as instructive and informing. Written in most cases, it is likely, without thought of publicity or of permanence, they have the freedom of real friendship and the spontaneity of an immediate message. Prince among these letter-writers was Richard Shackleton of Ireland, and close in rank was Rebecca Jones of Philadelphia. In each of these was a touch of humor, an innocent playfulness; but neither of them could close a letter of much length without some observations or exhortations profitable to the recipient, and to us "who follow after." Some of us, indeed, would not willingly have missed what has come to us through the channel of such correspondence, although overmuch reading of it may become a sort of dissipation. There was perhaps, in some earlier times, less of reserve as to the expression of religious feelings than is often the case now, as there was doubtless more of the introspective character and habit of mind thus revealed. The change is not always one of loss, but it is a question whether there is not too much loss to be compensated for in the attendant gain. At all events, we may be heartily glad of what has come to us from those days of quill pens and a slow post, and may find therein some gleanings of a rich spiritual fruitage.

Perhaps there are men and women of the present genera-

tion who, possessing this epistolary gift, coupled with leisure and liberty and helpful experience, might do well to give it a little more play, so as not to "defraud" anyone in this species of "revenue." The service thus rendered may be described in the terms lately used by a Friend in reference to the publication of certain kinds of articles in this journal—namely, "It is one of the means of breaking bread."

M. W.

FRIENDS IN NORWAY.

BY ALBERT J. CROSSFIELD.

Selected from a reprint from *The Friends' Quarterly Examiner*, in 1894, W. C. Allen.

In 1808, a young man still in his teens, Enoch Jacobsen by name, the son of a carpenter at Stavanger, enlisted, without his parents' leave, on board the privateer *Havneren*. His days of privateering were few, for three days after the *Havneren* was captured by a British frigate, and young Jacobsen was carried as a prisoner of war to Leith. About three years later he was removed to Chatham, where he remained till 1814, when the Norwegian and Danish prisoners were released. It was about the middle of his six years' imprisonment that Enoch Jacobsen, without any outward instrumentality, came powerfully under conviction for sin. He saw the folly of trying to find rest in the forms of the Lutheran Church in which he had been brought up; he began to read much in the New Testament, and after awhile, having been removed to another prison-ship, he met with a copy of Barclay's "Apology" in Danish. God honored the man who had faith to place a copy of Barclay's "Apology" on board a man-of-war! Being joined by three other seekers after the truth, one of whom was Elias Tasted, Jacobsen and his comrades began the practice of silent waiting upon God. Little as they knew of English, with the help of a dictionary, they managed to write a letter to a member of the Society of Friends in Rochester, who soon came to see them, in company with William Rickman. During the remaining years of their imprisonment, many Friends visited the *Fyen*, as the prison-ship was named. Most notable amongst these was Stephen Grellet, who held a meeting on deck, at which the officers of the ship and many other people were present.

By the time that the Scandinavians were set free, in the year 1814, about thirty of them had adopted the truth as held by the Society of Friends. . . . Four settled in Stavanger, a few in Christiania, and the rest were scattered through various parts of Norway.

Only in Christiania and Stavanger were meetings kept up. Enoch Jacobsen remained awhile in England, where he got employment in the service of a Friend who was an umbrella-maker; his object was to study English. His settlement in Christiania, two years later, was a great help to the little company of ten or twelve Friends there, amongst whom disturbing influences had already been at work.

In the year 1818, Stephen Grellet and William Allen paid a visit to Norway, the first of a long series of visits paid by English and American Friends. A voyage of "only ten days" from Christiania to Gravesend brought Enoch Jacobsen to England to go with them as interpreter. A vessel was chartered to take the Friends from Harwich to Stavanger and thence round to Christiansand. William Allen's connection with the Bible Society served as an introduction to some of the leading citizens of Stavanger, who gave him a very cordial welcome, and whom he was able to influence in favor of the Norwegian brethren. They found eight persons in Stavanger who were recognized as Friends, and who met with Stephen Grellet and William Allen in the first Meeting for Discipline held in Norway. In Christiania but four persons were recognized as Friends. Three years later Thomas Shillitoe followed in the footsteps of Stephen Grellet and William Allen. The dear, simple-minded man did not love the sea,

and he records his wish to go from Stavanger to Bergen by land! His friends assured him he would not be able to endure an overland journey, so he submitted to their judgment. He little realized the circuit of hundreds of miles needful at that time to circumvent fjords, mountains, and rivers. Now, the "overland route" from Stavanger to Bergen is one of the most interesting and magnificent trips in Norway, and is made perfectly easy by splendid roads, though, strictly speaking, it is varied by steamers over portions of the inland fjords and lakes.

From the days of the Apostle Paul to the present time the experience of infant churches has been the same—"fighting without; fears within"; "perils among false brethren." During the next thirty years the little band of Friends in Norway had to fight the battle for freedom on very much the same lines on which it was fought by our English forerunners during the seventeenth century. It was not long before they found themselves in collision with the authorities. The chief grounds of offence were:—

- Marriage in a way not recognized by the State;
- Burial in unconsecrated ground without the aid of a priest;
- Refusal to pay the School Tax, on the ground that the Lutheran catechism was taught in the schools;
- Refusal to take judicial oaths;
- Assertion of the right of meeting together for public worship;
- Abstinence from the public worship of the Lutheran State Church;
- Refusal to bear arms;
- Refusal to allow the Lutheran priests to baptize or confirm their children.

So early as the year 1821, for the second of these offences, Elias Tasted was sentenced to pay 5 specie dollars (about £1) a-day until the bodies of his two children should be removed to consecrated ground, and buried according to the custom of the State church. (This sentence was at last revoked by the king.)

In 1833, one Maria Larsdatter was deprived of a legacy of £10 left her by her parents (probably a large sum to her), for refusing to take an oath, and was sentenced to ten days' imprisonment on bread and water.

In 1841, Endre Dahl and Maria Ingberg, having been married after the manner of Friends, were sentenced to ten days' imprisonment on bread and water, to be repeated at the magistrate's pleasure till all expenses were paid; and the marriage to be annulled. (This sentence, on appeal, was set aside by the king.)

Sören Ericksen Stakland had a horse, six cows, and some sheep, worth £13, taken from him for refusing to have two children baptized. His son Elias, at a later period, was imprisoned five times for refusing military service.

In 1848, for refusing to pay a school tax of two sp. dollars, Endre Dahl was deprived of a quantity of his furniture, the original demand having been run up by expenses to 25 sp. dollars.

In the same year Sören Olsen, a young man of two and twenty, for refusing military service, suffered twenty weeks' imprisonment, the last ten days on bread and water. He was sentenced to be whipped on three separate days—a punishment which, had it been carried out, would probably have cost him his life.

The above are a few of the outward trials to which the Friends in Norway were subjected. In the year 1845 a large share of religious liberty was granted to Friends by law, but they are still liable to imprisonment for refusing military service, and to distraint for refusing to pay ecclesiastical demands.

It was in 1840 that Endre Dahl, a young joiner, was received into membership. He was a man of energy, strong will, and devotion to the truth. In 1845 he came forward in the ministry, on which occasion, as a Friend wrote, "a shaking or motion was felt by the whole assembly." He . . . became an able interpreter for English Friends who visited Norway.

From this time forward, for about forty years, the growth of the Society in Norway was fairly steady, though checked by a constant stream of emigration to America, so that the number of Norwegian Friends in America has long been in excess of the number in Norway. Amongst the means which contributed to this growth, was a very large and wide-spread distribution of Friends' literature. The visits also of English and American Friends became very frequent.

In 1844 it was in the heart of William Backhouse, of Darlington, to pay a visit to Friends in Norway. He had obtained certificates for this service, and his passage was taken. Rising in meeting on First-day evening to take leave of his friends, he raised his hand to his head, as his custom was before beginning to speak, and ere a word was uttered he fell lifeless on the floor. The steamer *Manchester*, in which his passage was taken, sailed for Hamburg on the day of his funeral, and was lost with all hands. The life of his intended companion, Edward Backhouse, was thus preserved.

(To be concluded.)

A TESTIMONY CONCERNING THE LATE T. WISTAR BROWN.

At a meeting of the Board of Managers of the Corporation of Haverford College, held Fifth Month 19, 1916, the following minute was adopted:—

"THOMAS WISTAR BROWN became a member of the Board of Managers of Haverford College in 1853, at the age of 27. For 63 years he has shown an increasing, and of late times, an absorbing interest in Haverford College. Since 1891 he has been President of the Corporation and of the Board.

"His benefactions to the College have amounted to more than three-quarters of a million dollars. For nearly every cause deemed wise by the managers he has liberally subscribed. Many of his donations of large amount have been paid quietly into the Treasury with a request that no public information should be given even to members of the Board. This was strikingly so in the case of the Moses Brown Fund for a Graduate Course in Religious Study, notification of which the Board has first received at this meeting.

"His greatest interest was in the teaching of Biblical literature, philosophy and kindred subjects, and three of our valued teachers are practically sustained by funds donated by him. But physical equipment, scholarships and college deficits have also received his generous attention.

"But with this liberality he has never attempted to interfere unwisely in details. His conditions have been easily met and never burdensome, because they were drawn in the spirit of broader-minded scholarship.

"It is interesting to note that a man who has been in business since he was 16 years of age should have had his main interest in the field of idealistic culture rather than in vocational or professional work, and should have been always foremost in urging Haverford to adhere to the lines of pure scholarship and spiritual nurture.

"He was a man of strong convictions but very tolerant of others; of bountiful generosity but within no narrow bounds, and governed by wisdom and a sense of duty and responsibility; of great usefulness but allowing the recipients of his help liberty of action in administration; of simple, earnest, devout piety borne out by a consistent life.

"We who have had the privilege of working with him, appreciate his wise advice, his personal worth and his Christian solicitude, and shall ever hold him in affectionate remembrance."

J. HENRY SCATTERGOOD, *Secretary.*

A CHILD of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.
—C. H. SPURGEON.

EVERY Christian life ought to be a force among men, a witness for Christ, an influence for blessing and good.—
MILLER.

THE LIFE THAT COUNTS.

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night—
That is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix his gaze on Paradise—
That is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
That is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

The life that counts is linked with God;
And turns not from the cross, the rod;
But walks with joy where Jesus trod—
That is the life that counts.

THE FIFTIETH YEAR OF CANADA YEARLY MEETING.

Readers of THE FRIEND may be interested to see some account of the Yearly Meeting held at Pickering, Ontario, from the twenty-second to the twenty-seventh of last month.

The attendance this year by their own members was not so large as some years previous, but perhaps the deficiency was made up by visiting Friends from a distance, there being more of these than usual. There were two from Ohio, one from Kansas, three from North Carolina, four from New York and five from Philadelphia.

Those present with credentials were: John G. Hall, William Osborn, Marianna V. Wood, Henry T. Outland and Benjamin P. Brown. Anna B. Crawford, a minister formerly of Canada Yearly Meeting, now a member of Philadelphia Yearly Meeting, was also in attendance.

The company of all these dear Friends, those with minutes and those without, was truly acceptable and they were made welcome. Returning minutes were granted to those who produced credentials and signed by the Clerks on behalf of the meeting. Epistles were received and read from all the Yearly Meetings in correspondence with Canada, except the one from Western which failed to reach them in time. There was also one received and read from the General Meeting at Fritchley, England, and one from a body of Friends in the Northwest. By the reading of these epistles, we were made thankful that the Friends issuing them are united in maintaining and upholding the principles of peace.

There was also read at this time an address from Philadelphia Yearly Meeting on peace, and a Committee was appointed to prepare replies to all, including one for Fritchley General Meeting, and one for the scattered members in the far Northwest.

A weighty concern was opened in the Women's Meeting by one of their ministers that an address should be sent to the young Friends and others in England who are now suffering for the cause of peace. Men's Meeting fully united with this concern and a joint Committee was appointed to prepare an address. The paper was read near the close of the Yearly Meeting and was fully approved and directed to be signed and forwarded.

A communication came from Scipio Quarterly Meeting, New York, that they were united in the belief that the time had fully come for them to be attached to some Yearly Meeting; the subject having been considered for three months by a Committee of both men and women Friends, it was felt that Canada Yearly Meeting was the most suitable to which

to apply. The Yearly Meeting considered the request and full unity was expressed, so that Scipio Quarterly Meeting is now a part of Canada Yearly Meeting.

There are about fifty members in this Quarterly Meeting, four recorded ministers. One of these ministers, Marianna V. Wood and Louisa Richardson, of Pickering, had been liberated by their respective Quarterly Meetings for an extensive visit in the northwest and were to leave Ontario on the 3rd inst. There are several small meetings in the far Northwest of Canada and many are thankful that the Lord of the harvest is sending out his ministers into the various fields which are so white unto harvest.

Although Canada Yearly Meeting is small, yet we trust there are a few in all the subordinate meetings who are deeply concerned to maintain them, even though they are reduced in numbers.

At Norwich, there are about eighty members; most of these are young people. It is a very hopeful meeting. They feel keenly the loss of their valued friend Joshua Waring, whose death occurred on the afternoon of Sixth Month 17th, aged seventy-six years.

The Quarterly Meeting was held here on the sixteenth, seventeenth and eighteenth of Sixth Month, and was felt to be owned by Him who presides over all rightly gathered assemblies.

Canada Yearly Meeting was indeed a season of Divine favor in which the Gospel streams flowed freely, many hearts were tendered and contrited to tears.

The writer having recently attended New England and Canada Yearly Meetings and Scipio Quarterly Meeting feels thankful to express that these meetings were held in the life and power, and if the members are only faithful to uphold the doctrines and testimonies in their ancient purity, there will be a gathering to Friends' meetings. Now in the day of wars and fightings among the nations of the earth there is no time for us as a Society to lay down the armor, but let each one be faithful to the gift which has been intrusted to him while the day of the Lord's visitation is extended.

BENJAMIN P. BROWN.

THE WELSCH AND SLATER BILLS.

No items of business before the late New York Yearly Meeting claimed more serious consideration on the part of that body than the two bills that had passed the Legislature at Albany, known as the Welsch bill and the Slater bill. The following is taken from a condensed report of L. Hollingsworth Wood:

The State of New York has now passed laws which are, at any rate, the first step toward universal compulsory military training in that the laws passed provide for military training of all boys between the ages of sixteen and nineteen, and physical training for boys and girls in elementary and secondary schools of such variety as shall be prescribed by the Regents of the State, after conference with the Military Training Commission.

The Welsch Bill provides that after Ninth Month 1, 1916, all children, above eight years of age, both boys and girls, in elementary and secondary schools, shall receive as part of their prescribed work, such physical training as the Regents of the State, after conference with the Military Training Commission, may determine. Instruction shall be at least twenty minutes each day.

The Slater Bill provides for the appointment of the Military Training Commission, composed of the Major-General, commanding the National Guard, as chairman, a member to be appointed by the Board of Regents (who control the educational system of New York), and a third, to be appointed by the Governor (very likely, as these bills were passed under the direct influence of the Governor, who signed the bills in the face of considerable protest, it would seem that it will be largely a military commission).

The duties and powers of the Commission are fairly extensive. It can provide "for observation and inspection of

the training in schools and appoint an inspector for this purpose." It can also "maintain courses of instruction for male teachers and physical instructors," and it can recommend to the Board of Regents the establishment in schools of "habits, customs and methods best adapted to develop correct physical posture and bearing, mental and physical alertness, self-control, disciplined initiative, sense of duty and spirit of co-operation under leadership."

The Slater measure also provides that after Ninth Month 1, 1916, boys between the ages of sixteen and nineteen shall be given "such military training as the Commission may prescribe." The only exemption, unless excepted by the Commission, is the boy lawfully employed in gaining a livelihood.

The Slater Bill also provides for "state military camps of instruction under the direction of the Major General of the National Guard and for from two to four weeks during the summer."

It provides that the Governor may draft "portions of the Reserve Militia to make up or complete the complement of organizations of the National Guard or Naval Militia of the State."

These laws, although not going so far in many cases as the Security and Navy Leagues would like, have actually put the State of New York, so far as the popular imagination is concerned, in a position of leading toward universal military service; and when taken in connection with the provisions of the revised Chamberlain Bill, constitute a dramatic departure from the established institutions of our country.

L. H. W.

"GRIEVE NOT THE HOLY SPIRIT OF GOD."

(Ephesians iv: 30.)

A MEDITATION.

This solemn appealing note by the Apostle Paul is heard among the echoes of depravity which suddenly disturb the heavenly atmosphere of his Epistle to the Ephesians. He pauses a moment, in the forbidding recital of heathen demoralization, to introduce us into the august and reverend presence of the Divine Spirit, impressing His Image upon those faithful ransomed ones who are destined to share the glories of Everlasting Day. This Holy Spirit he asks them not to "grieve," and by the use of this gentle word, does he not convey a very precious suggestion of the terms on which we stand with the infinite and glorious Spirit of our beloved Lord, who hath bought us with His most precious blood, and all the long hours of agony upon the cruel cross?

We can hardly be said to "grieve" one who dislikes us, one who is to us a hard master, a cruel tyrant, a deadly enemy. We may injure, provoke or enrage him. But a more tender relationship is involved, when one is said to inflict grief upon another. Thus we may "grieve" a friend, a lover, a parent, or our Saviour by our aloofness, disrespect or disobedience, and, sad to say, it is by these very things that the holy affectionate Spirit of our Lord is grieved, again and again, oh! how often! by thousands and thousands of those whom He hath "bought with a price."

Does it not seem a shame thus to treat One who is so kind? Whose long-suffering bears with us and waits for us; who returns again and again, though the very thought of Him may have been thrust out. So unwilling is He that any should go quite wrong, that any should fall victims to the error of the "natural mind," and yield to that contemptible selfishness which will greedily receive all from Him, and give nothing, no trust, no love, no service! So unwilling indeed is He that any should be drawn more and more under the darkness of the "outward" and more and more excluded from the great world of spiritual light, lest, for them, it might come to pass that the darkness of the outward should one day become a melancholy introduction to the "outer darkness." Must it not be because our beloved Lord knows so well this tremendous alternative, that He bears with us so long before He will give us up; that He takes so many gentle and attractive ways of

arresting our attention, awakening our concern, starting us out of our dreamy sense of false security, by the dispensations of His providence; sometimes bringing us very low, that we may learn our own weakness and turn at last to Himself, that holy and benignant Spirit Who watches over us as beloved children, gently alluring and inviting, but never compelling our affectionate regard.

Who so sensitive to these ministrations of His as those whose souls have already opened for Divine Worship, and who have already profoundly honored in those secret temples the blessed visitations of their Lord? Surely it is they whom the Apostle calls "beloved children," and urges—not to grieve—but to be "imitators of God," being faithful to the Divine Life which has sprung up within them, until those Godlike characteristics which alone are possible for man have come forth in all their beauty. Then the garden of the soul, radiant with all the fruits of the Spirit, has become a scene of celestial light and fragrance, where the Lord Himself delights to dwell.

But while contemplating a consummation so delightful, must we not remember that ere this holy fellowship can become a constant privilege, the purging touch of the Divine Husbandman must be received? It may be again and again. Perhaps at times with tears and pain the heavenly work is wrought. As roots of bitterness spring up and trouble us they must come out, at any cost; sometimes the cost is great and sad, but the relentless purging must go forward until the self-renunciation is made complete. "He that renounceth not all that he hath," said our Lord, "cannot be my disciple," cannot suffer himself to be led by Me. No! it cannot be. One may carry out Christ's views—as he thinks—in his own way, in his own will and power, at his own convenience and time, no doubt greatly to his own satisfaction—for a time—but that is not to allow Christ to "guide his feet into the way of peace."

Such is the perversity of the human will, and its infirmity of purpose in adhering to the right, that, sooner or later, failure in some respect arises, and the cold shade of Divine disapproval chills the glow of self-satisfied pride, while some evil thing, greater or less, disfigures the soul's record before the Lord and robs it of its peace. How else could one be made aware that the Heavenly Friend is grieved? And how blessed will it be if pardon be sought at once, and the sweet sense of His love restored, before the rushing activities of life and thought have time to sweep away all tender impressions in a flood of indifference. The beginning of mischief may have been, perhaps, a lurid flash of selfish pride and supreme contempt for another; some angry retort on the spur of the moment—with a petty revenge in it; some wrathful impatience with another's weakness; some peevish refusal of apprehended duty; perhaps after manifest error, there has come from the Lord a tender summons to contrite prayer; yet even this has been hastily shaken off and gotten rid of.

Could we more deeply grieve that "Lover of souls who knows to prize what He has bought so dear?" Further lapses and a careless negligence may supervene, till the very thought of Him is irksome and a thing to be shunned, to be put away as a dismal nuisance! Alas, that such a thing should ever be!

But such is the long-suffering mercy of our beloved Lord, that even yet He may not be wholly estranged from us.

Peradventure, baptisms in the dark, deep waters may follow; and we may suffer many things until in days to come it may be that a penitent voice may be heard to say:—"Before I was afflicted I went astray, but now I have kept Thy Word."

The chastened spirit has heard wondrous things in the silences, for the Lord has visited the secret place, and through weakness has led anew the contrite one into the Life Divine.

JOHN STAMP KEELING.

MILLISLE, Ireland.

NOBLE thoughts and purposes do much to bring joy and peace to the human heart. The soul that courageously strives for the best things is on the highway to happiness.

A PRAYER

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be when I am weary
Just a little bit more cheery—
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver.
Let me strive a little harder
To be all that I should be;
Let me be a little meeker;
With the brother who is weaker.
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter—
Make my life a bit completer,
By doing what I should do,
Every minute of the day.
Let me toil without complaining,
Not a humble task disdain;
Let me face the summons calmly
When death beckons me away.

—Detroit Free Press.

SOME THOUGHTS CONCERNING THE LATE CYRUS W. HARVEY.

JULIANNA F. HARVEY.

In the passing of this dear Friend, the Society has lost a loyal and, while health permitted, an active member.

For generations his ancestors had been Friends, and from childhood he had been instructed in the principles for which they stand.

From very young years he had witnessed the visitations of the Holy Spirit, tendering his heart with a sense of Divine love, showing him the need of a Saviour, and begetting in him a longing for freedom from sin. And as he paid attention to these inward monitions, he came to see more and more of their value. So in early manhood he made a public testimony of his belief in Christ and his resolve to serve Him. This resolve included, as he already knew, a call to the ministry of the Gospel.

Being at this period of his life much among those not in membership with Friends, he said, "Soon after I began to speak in meeting, I was several times asked by a minister of another denomination to testify or to pray publicly. A few times I responded to his call, but very soon discovered that when I did I felt uneasy, whereas when I spoke because I was conscious of a Divine prompting to the service I had sweet peace. I was then but a boy, scarcely more than twenty-one, and quite inexperienced in such deep things. But I could not go on in a way which brought condemnation, so in my distress, I went to this same minister for advice. He could give me no help. I then betook myself more and more to private waiting and prayer to God. In infinite mercy He gave me the wisdom which I lacked, for I was so thoroughly convinced of the necessity of an inspirational ministry and of a *fresh opening* for every service, that I was never again in doubt on this subject. During my more than forty years as a minister I've tried to be obedient to this heavenly vision. In many, many meetings, some of them even *appointed* meetings, where I had gone under deep religious concern and where I knew the audience expected me to speak, I have kept silent and had great peace in it, although I do not remember the time when I could not have *talked* in meeting."

His gift was that of a teacher, and he endeavored to wait

on his teaching. In a small note book or diary, which he carried in his pocket in his twenty-second year, we find this quotation copied:

"I seek all that is to be sought,
I learn all that is to be taught,
And beg the rest of heaven."

Those who knew him most intimately, knew he tried in large measure to carry out this thought thus early fastened upon his mind, for from childhood to old age he was a very diligent student and a man of prayer. When he knew that God designed to use him as an instrument to point the Way of Life to others, he sought the views of many authors on the great principle of Christianity.

As a minister he traveled extensively—attending nearly all the Yearly Meetings of Friends on this continent. Many of the subordinate meetings were also visited, some of them several times. It may truly be said of him that his heart was enlarged in Gospel love toward all men. He held many meetings amongst those of other persuasions, everywhere preaching and teaching salvation by Jesus Christ.

As he came to understand the conditions which prevail in Christendom, he clearly saw that it is outward things which have divided and sub-divided the Protestant church, and shorn her of much of her spiritual strength, and he labored much with both tongue and pen to set forth the *spiritual* nature of the new covenant. He said, "I want to do all I can to rid believers in the New Testament of these outward things—all which things are to perish with the using."

Indeed, so clear and strong was his gift in this particular line that some have felt as they have listened to him that it could almost be said of him as it was once said of an earlier reformer: "He dropped his plummet to truth's profoundest depths and marked his soundings with unerring precision. He took the figures of prophesy and wheeling them into line, made them do his bidding with great wisdom. He took the types and shadows of the old covenant, and, stripping the husks with a single stroke, revealed the living kernel fulfilled in Jesus."

He loved the Bible with the devotion of one who is personally acquainted with it and who is a true friend of its Author. Having come experimentally into the knowledge of the principles of the Society of Friends, he loved them, and earnestly contended for them, and in his broad catholicity of spirit he loved the good in all. His large and valuable library, through almost every volume of which marks of his tracing run, contained not only the works of Fox, Penn, Barclay, Penington and a host of other Friends, both ancient and modern, but also "The Anti-Nicene Fathers," "The Nicene Creed," "Neander's History of the Early Church," and "Early Planting," "Pressense's Early Years of Christianity," and many, many other works of religious history. Among the writers he most dearly loved, and with whom he was most familiar, may be noted those who wrote on the philosophy of the Christian religion, like Kant, Watson, Cook, Julius Müller, Harris, Sabitier and above all others, the Apostle Paul. Like Barclay and Penn, he drew from many authors, but most frequently from St. Paul. He was his ideal of a Christian teacher and preacher. A few weeks before his death he said to a friend, "Were I asked who the first Quaker was I would be sure to answer the Apostle Paul."

When the Society of Friends was introducing new methods, such as the pastoral system, and was here and there denouncing some of its cardinal doctrines, Cyrus W. Harvey was a fearless and faithful advocate of the principles of Early Friends. At one time when the doctrine of the Light within had been assailed as being both non-scriptural and unsound, after proving beyond question that it is the "root of the goody tree of doctrine," the cornerstone of the fabric of Quakerism, and clearly taught by both Christ and His apostles, he adds, as a stirring message to others, "From end to end of our land Friends should be aroused to the magnitude of this danger. . . . The world needs our testimony at this point now as much as in the days of George Fox."

As noticed above, he was diligent with his pen. Among his productions are: "A Historic Parallel, or George Fox and Martin Luther as Reformers," "The Resurrection as Taught by Early Friends," "Inward Revelation, the Primary Rule," "The Message of Quakerism and Its Relation to Modern Thought," "The Reign of the Prince of Peace or The Bible on Non-Resistance and War," "The Baptism of the Holy Spirit," "Toleration and John's Baptism," "Holy Spirit Baptism for Salvation," and "The Atonement." Besides these he was eleven years editor and part of that time publisher of a periodical known as *The Western Friend*, the object of which was "to draw sound Friends nearer together in sympathy and fellowship, to inform them of what was going on within the pale of the Society, to foster the spirit of enquiry and research, and to encourage a united concern and a firm stand for the principles of Friends."

So certain was he that "conscience is the seat and throne of God in man"—in all men—"of which God is the infallible Judge," that he hailed with joy every proof of this great fact. Even in his late years, as he read in the history of Shumar and Ackad of the wonderful phenomena of conscience in their far-off day, he gathered data for an article on that subject. Sometimes when he had been reading and meditating upon the Divine in the human, he would turn to me and say, "Yes, Jesus Christ is *all in all*." "The fountain light of all our day. The master light of all our seeing."

In the last meeting he attended, which was about six weeks before his decease, he spoke beautifully from 1 Cor. x: 1-2, clearly teaching that the Baptism here spoken of "unto Moses"—the Divinely appointed leader—"in the cloud and in the sea," typifying the Divine Presence and the surrendering of their former life to His government—"changed their condition from bondage to freedom." "On one side the sea," said he, "they were *slaves*, on the other side they were *free men*, all because of their obedience to their leader."

Now that his tongue and pen are stilled in death, may his fallen mantle be caught up by others—by *young people*—who through Christ Jesus the "captain of our salvation" shall lead the church militant on to victory.

Printed at suggestion of David Roberts.

A TERRIBLE TYPHOON TEST FOUR DAYS FROM CHINA.

(Concluded from page 44.)

The main drive of my thoughts, amid distressed faces and anxious questions, was this: I am abandoning homeland and relatives and friends to serve God in China. And I may say in truth I am returning a humbler man than when I first went out, and with a truer realization of the magnitude of the work and of my inadequacy, humanly speaking, for it. Yet I trust that I am better equipped to take it up. At least I have surrendered every other prospect to undertake it. Why must I face this ignoble end when I stand ready to serve? Is "the Victorious Life" for which I pleaded before so many young people in America a mirage? Is all that the Princeton Conference stands for and about which my friend Robert McQuilkin wrote so convincingly in *The Sunday School Times* just an illusion? In the ultimate analysis is God's will a hard, crushing, unlovely thing for our souls? And really is there no comfort even for crises of physical danger?

With considerable effort I turned from these hideous, insinuating doubts, and prayed earnestly to God for willingness and for light. And at once there flashed on my mind "If any man willeth to do his will, he shall know of the teaching;" and "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

Then the wonder and privilege of casting myself anew upon the will of God suddenly seemed to possess me. I was bathed in the blessedness of it.

Further answer quickly came to me in a strong conviction of the exceeding sinfulness of distrusting God's right purposes

for his children. I remembered that "the wicked [and surely the doubting sinner is "wicked"] are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

Then God gave me great joy even in the presence of the raging sea—the joy of realizing anew the *faithfulness of God*. Now I understood that it was of minor consequence whether God wanted our little family as an unbroken band to serve Him in China for a time or in heaven at once.

Then I began to praise Him. I couldn't help it. And verses that my mother had taught me out of the 34th Psalm poured like a beatific, healing flood into and through my mind:

I will bless Jehovah at all times:

His praise shall continually be in my mouth.

My soul shall make her boast in Jehovah:

The meek shall hear thereof, and be glad. . . .

I sought Jehovah, and he answered me,

And delivered me from all my fears. . . .

This poor man cried, and Jehovah heard him,

And saved him out of all his troubles.

The angel of Jehovah encampeth round about them that fear him,

And delivereth them.

My heart kept singing, as David's did in the 37th Psalm:
Feed on his faithfulness and "Rest in Jehovah."

And again in the 36th:

Thy loving-kindness, O Jehovah, is in the heavens;

Thy faithfulness reacheth unto the skies.

Thy righteousness is like the mountains of God;

Thy judgments are a great deep:

O Jehovah, Thou preservest man and beast.

How precious is thy loving-kindness, O God!

And the children of men take refuge under the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house;

And thou wilt make them drink of the river of thy pleasures.

For with thee is the fountain of life:

And in Thy light shall we see light.

Just as the man with the withered arm stretched it out at the command of his Lord, so I trusted Him in that fearful hour and received His empowering might.

And something wonderful happened in my case, as in his. The ship began to veer around; it slipped down into a yawning trough of water, and now, broadside on to the wind, was slapped by a great green leaping wave. The ship heeled over farther and farther until it looked as if another *Easiland* tragedy was about to be enacted. Then the miracle occurred.

The ship, against the power of wind and wave, slowly, toilsomely righted itself, like a downed wrestler staggering to his feet, despite his clinging opponent. Before we could realize what had happened, the turn had been completed, and the ship was scooting before the typhoon, instead of plunging and rolling on in its teeth.

The maneuver accomplished was either idiocy or skilled, daring seamanship, for we were at that time running between islands of the Korean archipelago whose banks seemed to yawn near by, sheer and grim on each side of us, and through which the storm swept with fury, making a piling up of waters unusually violent. Like Paul at sea we certainly did encounter "a tempestuous wind" that caught the ship so that it could not face it, gave way to it, and we were driven, and running under the lee of a small island, we were able to secure the boat. Riding safely at anchor while the storm raged over our heads, we thanked the Lord for bringing us safely unto a desired haven.

God certainly did help those Japanese mariners, though they knew it not, and in so doing He made plain to us, as never before, that the Victorious Life does not consist in a Christian pushing through his will or in existing without sin, but in realizing the faithfulness of God, who is not a man that he can lie or deny himself. Praise His Holy Name!—CHAS. E. SCOTT, in *Sunday School Times*.

OUR NATIONAL PARKS.

FOR "THE FRIEND."

One of the natural results of the European war has been that we Americans have per force come to a fuller knowledge of the resources of our own country. In no sphere has this been more evident than in that of pleasure travel. One competent authority has estimated that last year over \$100,000,000, usually spent abroad by tourists, had been kept at home, being expended here on similar recreations.

Among the men who have been quick to recognize this situation and what it may mean to the United States are the present Secretary of the Interior, Franklin K. Lane and his assistant, Stephen T. Mather, in particular charge of our National Parks. Most of us have not even heard of a number of these reservations, set apart at various times by the National Government to be held in perpetuity as pleasure grounds for our people.

In order to popularize these parks, Secretary Lane has issued recently two publications. The first, "Glimpses of Our National Parks," is an illustrated pamphlet of forty-eight pages, which gives a brief account of ten of the principal reservations and the characteristic scenery of each.

The other publication is "National Parks' Portfolio." It comprises nine pamphlets of beautiful half-tone pictures, each devoted to one of the National Parks. At the end of each pamphlet is printed a list of all the parks, a map showing their locations, with the principal railroad routes, ending with the reminder, "Remember that Yellowstone belongs to you. It is one of the great National playgrounds of the American people, for whom it is administered by the Department of the Interior." The name of the particular park is changed, of course, according to the pamphlet upon which it occurs.

In all there are fifteen of these reservations. One of them, the Grand Cañon of the Colorado River in Arizona, is called a National Monument, and is under the care of the Department of Agriculture. All the others are administered by the Department of the Interior.

The first of these parks to be created was at Hot Springs, in central Arkansas. In 1832 an area of about 1½ square miles was set apart. On this are located some forty-six hot springs, possessing curative properties.

It was forty years later, in 1872, that the next park was provided for, the Yellowstone, having an area of 3348 square miles. In 1890, the Yosemite and Big Tree Grove parks in California were added, and later, Casa Grande Ruin, Arizona; Mount Ranier, Washington; Crater Lake, Oregon; Wind Cave, South Dakota; Sully's Hill, North Dakota; Mesa Verde, Colorado; Platt, Oklahoma; Glacier, Montana, and Rocky Mountain, Colorado, the last named having been set apart only last year.

It is a satisfaction to every nature lover to know that our Government has been alive to the claims of all of the people upon these different areas, embracing as they do the most remarkable and beautiful natural scenery in the country, and in some respects in the world, as well as including the best preserved prehistoric cliff-dwellings in the United States. It is also a satisfaction to feel that at present these national possessions are under the guardianship of men who appreciate them and wish to have all our people share in the enjoyment of them. GEORGE VAUX, JR.

BRYN MAWR, Pa., Seventh Month 10, 1916.

We shall do much in the years to come,

But what have we done to-day?

We shall give our gold in a princely sum,

But what did we give to-day?

—NIXON WATERMAN.

"OUTWARD plenty may be a comfortable ship for indigence to sail in, but it is a dangerous rock for confidence to build upon."

YOUNGER FRIENDS.

THE GOLDEN CLEW, OR WHY WE CHILDREN ARE FRIENDS.—CHAPTER IV.—*The Christian's Daily Bread*.—It was now mid-winter, and one First-day morning the children awoke to find that a sudden fall of snow during the night had covered the earth with pure, sparkling whiteness. No one could go out that day, through the encumbered roads, and Kenneth came into his mother's sitting-room with a bright face and sat down close beside her fire, where she was quietly reading. "We cannot go out, so we may have a whole delightful hour to talk quite by ourselves," he said.

"Well," said mother, "what shall we talk about? What have you been doing since breakfast?"

"O, the little ones, nurse and I have all been busy getting crumbs for the birds. It is lovely to watch them, poor little things. They would have had no breakfast this morning if we had not thought of them."

"Yes," said mother, "it is very hard when we have to go without breakfast. It is one of the good things the Lord bids us ask for every day: 'Give us this day our daily bread.'"

"Yes," said Kenneth, thoughtfully, "and He has never once missed giving me mine."

His mother thought a moment and then she said, "Think of another kind of food that we all need, and sometimes forget to take or even to ask for?"

"What is it?" asked Kenneth.

"I mean that as we need our meals every day to keep our bodies strong and well, so our souls need regular food to keep them strong and well, too. And our Father knows we need it, and has promised it to us if we ask for it."

"I don't understand," said Kenneth. "Thy soul is that precious part of thy life that will live forever. We cannot see it or touch it; but it lives in thy body in some wonderful way no one can understand. But God can see it and knows all about it; and He is the only one who can really feed it. I can feed thy body, but He is the only one who can feed thy soul."

"Why must my soul be fed?"

"Our bodies would get weak and at last would die, without food, and it is just the same with our souls, if they do not get the help they need, they grow weaker and weaker and they may die at last if we do not care for them at all."

"How can we care for them?" said Kenneth. "I read my text on the wall and turn it over generally."

"Anything else?" asked mother.

"Let me think; what else do I do? I come into thy room sometimes and we read a little of our chapter; and if we have time, we talk about it. But I am often too busy to stop very long."

"Yes," said mother, "there is always so much to be done before breakfast."

"It's the busiest time of the day," said Kenneth. "I'm often sorry I cannot stop. But I have to feed the canaries and then we all go and look at our hyacinths in the nursery window. If I miss one morning they seem to have grown while we did not see, and that is such a pity!"

"Of course," said mother, "but still we would be sorry not to have our chapter sometimes?"

"O, yes," said Kenneth, "the chapter makes me feel better."

"What way?" said mother.

"It makes me want to be good," said Kenneth.

"Why?" asked mother.

"On First-days, when father tells us stories, it is just the same."

"That is because the Bible is speaking to thy heart," said his mother, "and telling thee what to do, and thy heart says: 'Yes, it is true, I will try and do as it says; I will try and do what is right.'"

"I suppose that is it," said Kenneth, "and when I feel like that, I believe I do get on better. It's a pity I don't stop every morning, then, if that is the reason."

"The Bible is God's message to us just as it is to everybody else in the world; and if we don't read it, how can He teach us out of it? I want thee to think of that, too, when father reads it aloud to us all. We may listen in two ways—one way it will help us a great deal, and one way it may not help us at all."

"I must pray, too?" asked Kenneth.

"Yes, pray that it may be a message straight from the Lord to thee; that is the way in which the Lord wants to help thee."

"Oh," said Kenneth, a light passing over his face, "when I am praying to God is He feeding my soul?"

"If we are really praying," said mother; "but many children when they pray only ask for things they want, and do not think about God's will, and do not wait for His answering word in their hearts. But in real prayer the Lord is drawing close to us and speaking to us and giving us just the strength and help we will need for the day."

"Do I want it enough?" said Kenneth.

"No," replied mother. "We all feel we should be more hungry than we are for heavenly things. But God sees the least desire we have in our hearts to be good, and He answers that little prayer of ours. He does give more strength to do right."

They were silent for a moment or two and then mother said: "There is another thought I should like to try to explain. We said just now that after we have been asking God to give us help, He does do it and if we do not forget afterwards and let no naughty thought come in, He keeps us from doing wrong. This is because He has made our souls strong with His Heavenly food, just as our bodies are made strong with the food we have every morning. When the Lord was on earth, He told the Jews about this Heavenly bread, and they were very anxious to have it. They said: 'Lord, evermore give us this bread.'"

"Yes," said Kenneth, "that is just what I would have said, too, if I had been there."

"It means, darling, that the help and strength which comes into our hearts when we ask the Lord to help us is really the life of the Lord Himself. It is not our life made stronger and better—it is a new life—it is Christ's own life which He gives to us and wants to give us more and more, till His strength and His love and His joy will show themselves in all we do and think and say."

"Fetch me that bowl of chrysanthemums, darling, that were put in water yesterday and let us look at them. Why are they so fresh and bright this morning, though gardener picked them yesterday?"

"The water makes them so," said Kenneth.

"Yes, they are living in the water," said mother; "and the water's living power goes right to the end of every one of these lovely golden petals. But here is one poor thing we did not put in far enough. See how drooping it is. The leaves are hanging loosely, the poor flower is shrunk and limp, and the stalk has no strength to hold it up. We are just like this poor flower, till we have Christ's power and life in us. Then all is changed. Paul meant just this when He said: 'I live; and yet no longer I, but Christ liveth in me, and that life which I now live in the flesh I live in faith; the faith which is in the Son of God, who loved me, and gave Himself for me.'"

Kenneth looked thoughtful, at last he said: "I see now, mother. I should never miss my praying time, even when I am late, and in a very great hurry in the morning. I see what a pity it is that I should lose it. I do not want to grow weak and dying like this chrysanthemum."

He put the flower carefully in water and his mother said: "I think the flower must stay in the water, if it is to be bright and strong. But that needs a longer talk."—G. CROSFIELD.

If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.—*Epistle to the Romans.*

CORRESPONDENCE.

94 SHEPHERD'S LANE, Leeds, England,

Sixth Month 20, 1916.

Dear Friend:—

I enclose a newspaper cutting or two concerning the unexpected death of Silvanus P. Thompson, who gave the Swarthmore lecture at last year's meeting of the Society of Friends in London.

At the Brighouse Monthly Meeting, held on the 7th inst. (including Leeds, Bradford, etc.), a minute was made as to the sufferings of the families of conscientious objectors, and a grant of money was ordered and subscriptions asked for a fund for the financial relief of cases needing help. This provision was also recommended at the Meeting for Sufferings held in London on the 9th inst., while it was suggested that such a proceeding needed great discretion, to prevent a charge of transgressing the law.

It was thought, that with a proper care, the outsiders of the Society, now numbering six hundred, might also be assisted with some relief. The children of these who were suffering might be afforded hospitality.

I am glad to hand over THE FRIEND so kindly sent, to the Swarthmore Institute for there are in it some views of the war, and of war generally, which do not get in English papers.

Thy friend,

ALBERT B. BAYES.

AN EMINENT SCIENTIST.—*Death of Professor Silvanus P. Thompson.*—A brilliant and eminently useful career in the realm of science is closed by the death of Professor Silvanus Phillips Thompson, D.Sc., LL.D., F.S., principal of the Finsbury Technical College.

Born at York in 1851 of Quaker parentage, he received his early education at the famous Friends' school in that city. Afterwards he went to the Flounders' Institute, then situated near Pontefract, and afterwards to the Royal School of Mines. As quite a young man he was appointed science master at York School, and in 1876 became professor of experimental physics at the University College, Bristol. In 1885 he was elected principal of the City and Guilds Technical College, Finsbury, a post he held at the time of his death.

In this position he trained a larger number of electrical engineers than anyone else in Great Britain, and the esteem in which he was held by his pupils is shown in the close association which so many of them maintained long after the relationship of teacher and pupil had ceased. He made many researches in electricity, magnetism, acoustics and optics, and wrote books which rank as standard works of reference in the subjects with which they deal.

His achievements were widely recognized by scientific societies at home and abroad and he held many important appointments.

Despite the exacting nature of his scientific work he found time in the course of a busy life to cultivate many artistic interests. Old books and manuscripts appealed to him strongly, and in addition to a wonderful collection of the works of early scientists he had many notable volumes of more general interest.

In water-colors and black and white he was an artist of no mean order, and his biography of Faraday was embellished by a portrait etching by the author. Socially he was one of the most popular and genial of men.

Dr. Silvanus Thompson's death was quite unexpected. A fortnight ago he was taking part in the annual meetings of the Society of Friends in his normal health and vigor. Dr. Thompson's was a manifold personality. Eminent as a scientist, he had considerable literary gifts, as his biography of Lord Kelvin testified, while those who knew him from within the Society of Friends recognized the influence he might have exerted on the shaping of religious thought if he had confined himself less loyally in that sphere to the Quakerism in which he was brought up. As a scientist he was less prominent in the public eye—owing largely to his aversion to newspaper interviews—than other constantly cited authorities of less distinction. But till the present generation passes his Christmas lectures at the Royal Institution a couple of years ago will be remembered by the children privileged to enjoy them. Professor Thompson's youngest daughter is the wife of T. Edmund Harvey, M. P.

W. Watson, of Pennsylvania, is taken from the *Congressional Record* of Sixth Month 7th, and was forwarded to us by George Vaux, Jr.:

"I am in favor of the bill revising and amending the statutes relative to trade-marks now pending in the Committee on Patents. This measure amends the act entitled, 'An act to authorize the registration of trade-marks,' and so forth, by inserting the following amendment:

SEC. 5.—That no mark by which goods of the owner of the mark may be distinguished from other goods of the same class shall be refused registration as a trade-mark on account of the nature of such mark, unless such mark—

(b).—Consists of or comprises the flag or coat of arms or other insignia of the United States, or any simulation thereof, of any State or municipality, or of any foreign nation, or of any design or picture that has been or may hereafter be adopted by any fraternal society as its emblem; or of the name of any church, religious denomination, or society, or the name by which any church, religious denomination, or society is commonly known or called; or any name, distinguishing mark, character, emblem, colors, flag or banner adopted by any institution, organization, club or society, which was incorporated in any State in the United States prior to the date of the adoption and use by the applicant.

The Society of Friends, commonly called Quakers, of which there are about 130,000 in the United States, asks Congress through this measure to prevent the name of their church, as well as other religious orders, from being registered as a trade-mark in the interchange of commerce.

Everyone reverences his place of worship with the highest inspiration which he is capable of receiving. The association of the church—through which we invoke the Divine blessings, and plead for strength in times of sorrow and death and for mercy when we sin—with commercialism, is repugnant to the sacred feelings of the human soul.

The Quakers rightfully maintain that the public should be restrained from indicating a grade of whisky, a brand of food, or a quality of a textile by the name of any religious sect. The church is a holy institution, and is sacred to those who are baptized therein, and it should be so held by the State. It was contended in the hearings that the word 'Quaker' is one of derision, and not the name of a religious sect. The Society of Friends was founded by George Fox in 1630, and it has been a continuous organization since that period. Fox constantly applied the name Quaker to his association. In one publication he mentions 'The Progress of Quakerism in Monmouthshire.' In another, entitled 'A Chief Upholder of the Quaker Sect,' he states that the Quakers are not a sect but are 'In ye power of God before sects was.' He also wrote an essay on 'The Quaker Challenge to the Papists' and 'The Quaker Testimony Concerning Magistracy,' in which appears the following sentence: 'All you that call yourselves Christians who have been so angry, Independents, Presbyterians, we have not forgot your anger against the Quakers.' The Journal of George Fox, by Norman Penny, records:

When George Fox breathed his last in the house of Henry Gouldney, the good Gracechurch Street merchant, the Quaker Society, which he started on its voyage, amidst the storm of persecution, had already passed into quieter waters.

The toleration act gave relief to the Quakers by permitting 'this harmless sect to hold their assemblies in peace.' William Penn affiliated himself with the Quakers, and Janney in his Life of Penn states:

William Penn, the only son of the famous admiral, much to the annoyance of his family, had embraced the principles of George Fox, the founder of the sect of Quakers.

Penn appealed to King James to use his influence to procure some remission of the persecution of the Quakers. In 1772 the people called Quakers petitioned Parliament that they be permitted to affirm when an oath was required of them. Whittier, who was a member of the Society of Friends, commonly called Quakers, wrote many poems in which the word 'Quaker' appeared. One is entitled 'The Quaker of the Olden Times;' another, 'The Quaker Alumni,' four lines of which are as follows:

The Word which the reason of Plato discerned;
The truth, as whose symbol the Mithra-fire burned;
The soul of the world which the Stoic but guessed,
In the Light Universal the Quaker confessed!

The above facts seem to be self-evident proof that the Society of Friends have been and are commonly called Quakers in all parts of the world where they are universally known. These people always main-

NEWS ITEMS.

FRIENDS have been active in various quarters to bring an influence to bear upon legislators to eliminate the use of the word *Quaker* from advertisement schemes. The following appeal by Representative Henry

tained the right of religious liberty and expression, and for these reasons were imprisoned and persecuted. They greatly helped, through their perseverance, to establish that liberty which all religious associations now enjoy. William Penn brought these Quaker principles to America and upheld them in his province of Pennsylvania. This Society, commonly called Quakers, did as much, if not more, than any other people to bring about the conditions which caused Congress to add the first amendment to the Constitution, which guarantees to the 'citizens of the United States freedom of religion, of speech and the right of petition.'

The members of the Society of Friends having testified that their Christian sect is commonly called Quakers, they should have the legal protection of the name of their Society, that it may not be used as a trade-mark in the course of commerce."

SUMMARY OF EVENTS.

GENERAL.—Five known dead, and property damage estimated at \$10,000,000 resulted from a cloudburst and flood over western North Carolina on the 16th.

It is pointed out that four northern states paid \$85,000,000 of the \$124,000,000 collected under the federal income tax in the last fiscal year, while 12 southern states paid but \$5,389,670.

Jewish rabbis are the latest to enter pleas for pensions. They ask for \$1,000,000. Their appeal with others lately made carry the total sum now asked by all ministers, either directly for relief or to put a pension system upon a sound basis, to an even \$60,000,000.

The paraplane is a new idea in aeronautical science. It is said to be the safest, most practical and efficient flying machine ever devised. Its patented parachute arrangement makes falling almost impossible. The inventor of the paraplane believes his machine capable of flying across the Atlantic. The paraplane possesses considerable inherent lifting power and an automatic stability—which is due primarily to the shape of the wings and a tapered hood—together with other original features which, it is asserted, make this type of machine safer than any other form in known use.

The appeal to the Austrian Government made by prominent American women through the State Department in behalf of Alice G. Masaryk, a Bohemian girl and former Chicago settlement worker, who was believed to be in danger of death, has met with success. A cable to the department from Ambassador Penfield at Vienna brought the information that there is no danger of her being executed; she is being detained on a charge of having attempted to aid her father in evading military service.

In resigning as Governor of the Panama Canal Zone, General Goethals assured the President and the country that danger from slides is a thing of the past. The assurance is thankfully received. Some \$400,000,000 represents the country's investment in the Canal.

The Canal Zone's population is 31,018, said a consular report received at Washington, giving a census just taken by the police and fire division. American residents number 14,876.

Lassen Peak is again in eruption. A great column of smoke and powdered ashes is hovering over the mountain at an altitude of 10,000 feet, according to reports received at Redding, Cal., last week.

FOREIGN.—Professor Elie Metchnikoff, the famous bacteriologist, died last week at Paris, aged 71. He died in an apartment at the Pasteur Institute, with which he had long been connected and of which he was a director. Professor Metchnikoff was world-famous as an exponent of theories for the prolongation of human life. He was most popularly known as the great advocate of the "sour milk cure" for old age.

In England the Salvation Army has completed the details of a great plan for the emigration of helpless victims of the war. It has started to raise a fund of \$1,000,000, and part of the money is already subscribed, while the rest is in sight. This money is to be placed in the hands of the public trustee and applied under the direction of the Salvation Army for "correcting the sex distribution of the empire."

In Great Britain it is estimated that the number of women now working in war and peace jobs exceeds 7,000,000.

The Union of South Africa comprises the four British colonies, Cape of Good Hope, Natal, the Transvaal, and the Orange Free State. It is in this territory, in connection with stock raising, that many farmers have large numbers of ostriches, the last census showing that there were in captivity 746,736 of these birds, from which 1,023,307 pounds of high-grade feathers were exported in 1914, having a monetary value of more than \$15,000,000.

Britain's treatment of her "conscientious objectors" is exemplified in the dropping of Bertrand Russell, one of the leaders in the movement to resist military service, from the faculty of Trinity College, Cambridge. The No-Conscription Fellowship, or N. C. F., as it is called, claims to have a membership of more than 10,000 men, who won't fight. Professor Russell is a leader in the N. C. F.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 90.

Jane D. Engle, N. J.; Joshua W. Smith, Col.; David R. Richie, Pa.; Arthur S. Richie, N. J.; Francis R. Taylor, Pa.; Wm. H. Richie, N. J.; E. H. Richie, N. J.; Dr. E. Roberts Richie, N. Y.; James W. Bradway, Calif.; Edwin Jeffers, Pa.; Mary C. Vail, Calif.; Joseph Roberts, Pa.; Samuel W. Jones, Pa.; Edward Lippincott, Pa.; Thomas B. Lippincott, Pa.; George Bacon, N. J.; George S. Hutton, Pa.; Mary Y. Hutton, Pa.; Walton P. Hutton, Pa.; Arthur W. Hutton, Pa.; J. H. Newbold, Pa.; Anne W. Thompson, Md.; Rebecca C. Pandrich, Pa.; Wm. C. Warren, Pa.; Josiah P. Engle, N. J.; Anna Morris, Pa.; Sarah F. Evans, N. J.; Caroline C. Scattergood, Pa.; Philip Bellows, Eng.; George Crouse, N. Y.; Jane M. Eldridge, Pa.; Phebe Gordon, Pa.; Wm. C. Hoag, N. Y.; Sarah G. Magill, Pa.; Lulu Peirce, N. Y.; Dr. Jos. Scattergood, Pa. Eliz. R. Tatnall, Calif.; Abigail B. Mott, Calif.; Marianna Eastburn, N. Y.; George Wood, Pa.; W. Henry Jones, N. J.; Thos. P. Cope, Pa. George W. Thorp, Pa.; Samuel Forsythe, Pa.; Anne Zook, Pa.; Jacob R. Elfreth, Pa.; Richard Cadbury, Pa.; Jason Penrose, O.; Harold J. Smith, O.; Mary P. Nicholson, N. J.; Elizabeth T. Troth, Pa.; Ameli Bedell, Calif.; Joshua P. Smith, Iowa; Thomas Blackburn, Iowa; Jot Cadbury, N. J.; Margaret P. Case, Pa.; Finley Hutton, O.; Elizabeth Faron, Del.; Susanna Brinton, Pa.; Martha T. Engle, N. J.; James M. Moon, Pa.; Aaron S. Edkin, Pa.; Gilbert Cope, Pa.; Lydia Embree, Pa. Hettie B. Darlington, Pa.; Jesse Thatcher, Pa.; Sarah Ann Hinshaw, Kans. Hannah B. Evans, Pa.; Edith W. Silver, Md.; Margaret W. Haines, Pa. Henry D. Keith, Pa.; W. H. Tomlinson, Pa.; Rachel G. Cope, Ohio; Norris J. Scott, Pa.; Norris A. Scott, Pa.; Benjamin Briggs, Iowa; Martha H. Garrett, Pa.; Walter T. Moore, Pa.; Ellwood Cooper, Calif. Juliana Walter, Pa.; Daniel L. Copeland, Pa.; Mary H. F. Merillat, Pa. J. Albertson Jones, N. J.; I. John Ranson, N. Y.; James Fyfe, Pa.; Wilsc Hutchins, Mo.; Hannah M. Shorless, Pa.; William S. Hoagall, Pa. Jane C. Moon, Pa.; Emma H. Dobbis, N. Y.; Anne F. D. Hoar, N. Y. F. J. Hoag, Ohio; Hazard Library N. Y.; Alice D. Mitchell, N. Y.; Wiley T. Sidwell, Iowa; William Thomas, Iowa; Pearson W. Thomas, Iowa; Jane Dyrh, Iowa; Clinton E. Hampton, Iowa; Benjamin Ellyson, Iowa; Penneck Cooper, Pa.; J. Adrian Moore, Pa.; Priscilla H. Hughes, Pa. Zebedee Haines, Pa.; Margaret Maule, Pa.; Henry D. Allen, Pa.; Ann H. Stokes, N. J.; Emma Allen, N. J.; Jane E. Eves, N. J.; Joseph I. Haines, N. J.; Maurice W. Haines, N. J.; Everett H. Haines, N. J.; Eli G. Normat, Cal.; Catherine M. Thomas, Ohio; Rebecca Hodgins, Ohio; Elizabeth C. Cooper, Ohio; Martha Gamble, Ohio; Elissa B. Steer, Ohio; Mary H. Stratton, Ohio; Joseph R. Stratton, Ohio; Ed. F. Stratton, Ohio; Helen B. Roberts, N. J.; David Roberts, N. J.; J. Mary E. Moore, Pa. S. N. Lippincott, N. J.; Annie Mickle, Pa.; Geo. Blackburn, Ohio.

Remittances received after Second-day evening will not appear in receipts until the following week

NOTICES.

MEETINGS from Seventh Month 30th to Eighth Month 5th:—

Gwynedd, at Norristown, First-day, Seventh Month 30th, at 10.30 A. M. Chester, Pa., at Media, Second-day, Seventh Month 31st, at 7.30 P. M. Concord, at Concordville, Third-day, Eighth Month 1st, at 9.30 A. M. Woodbury, Third-day, Eighth Month 1st, at 8 P. M. Abington, at Horsham, Fourth-day, Eighth Month 2nd, at 10.15 A. M. Birmingham, at West Chester, Fourth-day, Eighth Month 2nd, at 1 P. M. Salem, Fourth-day, Eighth Month 2nd, at 10.30 A. M. Goshen, at Malvern, Fifth-day, Eighth Month 3rd, at 10 A. M.

DIED.—Seventh Month 6, 1916, at her residence in Pasadena, California, HANNAH W. WILLIAMS, in the seventy-ninth year of her age; member of Pasadena Monthly Meeting of Friends.

—, near Ackworth, Iowa, Sixth Month 17, 1916, MARY EDITH ALLEN daughter of Linzy J. and Margaret E. Allen, in the third year of her age; a member of Bear Creek Monthly Meeting of Friends.

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"The one thing most needful at present is not more shells, nor more soldiers, but more saints. The average Christian is no longer any more use than the amateur soldier; and the worldly Christian—the man or woman who professes heavenly standards, but lives by the same ones as the world around—is not merely no asset, but a positive danger. We need to get back to the days when every Christian, as such, was at war with the world."

THE CHURCH NOT MOST AT FAULT.

There is much said about the failure of the Church to reach the people and to work out the redemption of the world as foretold when the new era was ushered in nineteen centuries ago.

There is doubtless much just cause for critical inquiry, but as this inquiry progresses it will be found that other elements of the problem have to be reckoned with quite as seriously as the Church.

It is one of these elements to which this brief paper wishes to devote a few thoughts.

We may admit, though we do it with sadness, that very many men and women to-day the Church stands for a catalogue of formulas that mean really nothing to them, and to which they render an apparent but not a real devotion.

The masses have grown suspicious of the honesty and single-mindedness of purpose of the men in priestly garb who officiate from the pulpits. They take little or no interest in their theological controversies. The Church to them, seems very slow to champion the cause of the oppressed close at home, and it fails to touch effectively the problems that so sorely beset them.

We hear continually the cry of the failure of the Church to meet modern problems. Every religious magazine devotes some space to the topic and flings its message of reproach at what it elects to call the Church's failure.

When Jesus Christ taught the multitudes as He moved up and down among them and won to Himself a little group of followers, why was His success, as we view it from a human standpoint, so meagre?

He who could have called legions of angels to His presence

and who worked marvels before the eyes of those whom He taught, is recorded to have failed because of the *unbelief* of the people.

Are the conditions that confront us to-day very different from those which existed then? If it was the unbelief of the people that then retarded the advance of spiritual life, so in very large measure is it not the same to-day?

If we look about us and are fair in our inferences, we must admit that the Church is tasking herself to reach the people and to bring to them the message of hope and salvation. She is doing it honestly and efficiently. It is questionable whether she has ever done it with a greater earnestness than she is doing it to-day. All the addenda of church organizations, so numerous indeed that one sect knows not even the names of the societies of another sect, are busy every one of the six secular days of the week, and suspend only on First-day in order not to interfere with regulations that were in force long before they existed.

The spirit that Christ taught is surely not lacking in those who stand as the leaders of the people. A more devoted and abandoned interest in humanity the Church has never exhibited in a larger measure than is shown to-day. The Church using the pulpit, the press, the school, the missions, and other channels has never had a longer arm stretched forth to succor than she has just now and she is thoughtful to reach still further if she may. But what does it avail if the world will take so little heed to her lessons? A small congregation literally died out a few years ago because, some one said, the message and the life of the pastor were too pure and too Godlike to suit the people.

There may be more of truth than the author of this paper feels justified in acknowledging in the shortness of the Church in doing her part, but whether so or not, there is this thought that must be reckoned with and it seems to me largely the crux of the whole matter.

Have you ever noticed a child of tender conscience, openness of mind and simplicity of living, change in a few months his whole character? From a conscience sensitive to little promptings he has grown callous and indifferent to its calls; from a willingness to heed the counsels of his elders he turns to them now deaf ears, and from the simple, straightforward life he had been living, allowing each day to meet the duties that fell to it, he has become calculating, sly and at last untruthful. You must admit that you have known such, and some of you can confess how futile have been your efforts to bring back the old spirit that was all openness, sunshine and trust.

Is it not in large degree the fierceness of competition, the pace which men are setting for themselves and for their fellows, that crowds out best things and renders in return a life from which best things have been excluded; the religious faculties have become seered and can no longer respond to the sensitive touches made upon them.

To one who feels no need of worship, no worship can bring

satisfaction. Without some natural hunger, we have little relish for our daily food; we have no more for our spiritual. There must be a hunger and a thirst before the righteousness on which we are exhorted to feed can be appropriated. Above all things we need to be fair in our judgments. There is far too much talk about adjusting the Church to the needs and conditions of the people and too little about adjusting ourselves to the ideals of the Church. There is too much lax talk about the shortcomings of the Church and too little close scrutiny into our own individual shortcomings.

D. H. F.

FRIENDS IN NORWAY.

BY ALBERT J. CROSFIELD.

Selected from a reprint from *The Friends' Quarterly Examiner*, in 1894,

W. C. Allen.

(Concluded from page 51.)

On Midsummer's day, 1846, Edwin O. Tregelles, Isaac Sharp and John Budge landed at Stavanger, and spent about six weeks amongst Friends in Norway. They found five settled meetings, with a total membership of sixty, exclusive of eighteen children; and sixty-three attenders, with forty-four children, a total of one hundred and sixty-five. During the next ten years, visits were paid to Norway by Thomas Arnett, John and Elizabeth Meader, John Yardley, Peter Bedford, William Robinson, Lindley Murray Hoag, James Backhouse, Eli and Sibyl Jones, Mary J. Lecky, Joseph Crosfield and William Tanner.

The visit which produced most fruit was probably that of Lindley Murray Hoag and James Backhouse, who spent over six months in Norway, going as far north as Hammerfest, which lies to the east of the North Cape, far within the Arctic Circle. Lindley Murray Hoag came from New England. His powerful ministry produced a great effect upon the simple Norwegians. The older Friends in Norway at the present day remember him well, as one who had wisdom rightly to divide the word of truth. Many were the crowded meetings which these two Friends held in and around Stavanger. Again and again they sailed up and down the great Bukn Fjord, on the shore of which Stavanger stands, holding meetings repeatedly on almost every large island, and at many points on the mainland, so that thousands of people heard their messages. In these labors they were warmly aided by their boat's crew, who were Friends. Endre Dahl, as interpreter, entered feebly into the spirit of their service, and often added his own testimony with weight and power. At other times they had as interpreter Asbjørn Kloster, a young man who had been at Ayton School, and who also became a singularly eloquent and impressive minister. The memory of his pure, blameless life, and of his zeal in the temperance cause, lives, and is revered by many far beyond the circle of Friends, to this day. Another helper was Peder Matthiasen Gronnstad, a schoolmaster by profession. He was very active in inviting people to the meetings, and in distributing thousands of tracts bearing on Friends' doctrines. Both he and Endre Dahl also did good service by conversation with inquirers. Crowded meetings at short notice, and great tenderness of spirit, was their experience almost everywhere.

Near Sövde, some fifty English miles north of Stavanger, James Backhouse records that they were met by Knud Knudsen, from Rödäl, who had come over the mountains to see them. This was the first time that Knud Knudsen had met any of the Stavanger Friends, but he was already himself a Friend by conviction. The Holy Spirit had taught him Friends' principles from the pages of the New Testament. It was the Lutheran priest who first said to him, "You are a Quaker." This led him to inquire who the Quakers were, and

he corresponded with Friends at Stavanger. Rödäl is a wild, desolate valley, lying a thousand feet or more above sea-level. In 1853 its connection with the outer world was by means of rough mountain paths. In these days there is a good road through the valley, and it lies on a much-frequented tourists' route.

L. M. Hoag, Jas. Backhouse and some of their Norwegian companions crossed the mountains and spent a few days holding meetings in Rödäl, confirming the faith of Knud Knudsen, and those who met with him, and shared his views of religious truth. Following their visit, within three months seventeen people in Rödäl had withdrawn their names from the State Church, and many applications for membership in the Society of Friends were made to the Two Months' Meeting at Stavanger. Seven years later, James Backhouse, on a second visit to Rödäl, records in his journal:—"Nearly all the adult population of Botten have turned to the Lord and become Friends." A meeting-house was built and two meetings were established. Life in Rödäl was always a hard struggle. The ground is rocky, and often covered with snow for eight months out of the twelve. Yet it is with regret that I have to record that the little colony almost to a man left their bleak surroundings, and found a new home on the rich plains of Iowa. It seems to me that their testimony to the Truth was needed in Norway; and that their native land is poorer in religious freedom because they and many other Friends failed to maintain their stand in their own country in favor of the principles they were convinced of.

Summer had given place to autumn, and autumn was rapidly changing to winter. The Friends had returned to Stavanger. They had held hundreds of crowded meetings. Thousands of people had heard the Gospel message from their lips. Their theme wherever they went had been "Repentance toward God, and faith toward our Lord Jesus Christ." Very many were the seals given to their ministry. And yet Lindley Murray Hoag was cast down and oppressed in spirit. His mission was not fulfilled. Ere he left his home he had seen a valley full of light. In all his long wanderings up and down Norway he had failed to find that valley. He could not return home with his work unfinished. One day the map of Norway lay before him. He laid his finger on a certain place and said, "That is a bright spot. I must go there." His interpreter tried to dissuade him. The season was late for travelling by open boat. The Friends knew little of the place he pointed to. It was a hundred miles from Stavanger, away to the north of the Hardanger Fjord, in the neighborhood of Vossevangen. Lindley Murray Hoag was firm. "If you won't go with us, we will go alone," he said. Endre Dahl at last gave way, and . . . they once more put to sea in the open boat, *The Arnett*, to cross the fjord. A long day's sail brought them to the head of one of the northern arms of the Bukn Fjord, whence the boat, mounted on wheels, was dragged across the isthmus, seven English miles in width, to be launched again on the waters of the great Hardanger Fjord. Meetings were held almost daily *en route* with seldom fewer than 150 people present.

Six days after leaving Stavanger, Vossevangen was reached. Here people were met with who had withdrawn from the State Church, and were enquiring about Friends. One man had written to Copenhagen for a copy of Barclay's "Apology," but had failed to get it.

I have before me a manuscript copy of James Backhouse's journal, which has never been published. From it I quote the following passages:—

"11 mo. 23, 1853. We had another large meeting at Vossevangen, at 11 A. M., in which there was a deep feeling of Divine influence, and the Gospel was fully preached.

"In the afternoon we went out of the town about four English miles, to a place called Bakkethun, where, in the house of Torger Bakkethun, we had in the evening a meeting of about 200 people. Some were so anxious to hear what was preached, that they stood at an open window the whole

time, notwithstanding the cold, the temperature being considerably under the freezing point.

"11 mo. 24. We went about three English miles further up the glen to Kløve, and had a meeting at the house of David Aadsen Kløve at 10 o'clock. This is a thoughtful man, above middle age.

"The meeting was of about 150 people. There was a sweet feeling of Divine influence over us. After I had preached Christ for some time, and referred the people to the teaching of the Holy Spirit sent through Him, and to the Holy Scriptures as the standard of faith and doctrine, and had taken my seat, the two priests from Vossevangen came up. After Gabriel Skordsen had spoken a few weighty words, and L. M. Hoag had prayed, one of the priests stepped forward, and said he was *Sogne Prest* (parish priest) of the district, and desired to know if he might speak a few words. Leave was at once granted him, and he addressed the people, telling them that he had heard that some of the people called Quakers had come amongst them; that he had been at one of their meetings at Vossevangen; that the Quakers held many things according to Scripture, but contrary to Scripture denied the Sacraments, and many things that were in Luther's catechism; he then proceeded to read some description of the Quakers from a work written by one of the Professors of Theology in Christiania, and which was partly true and partly false. I replied that the people present could bear witness that we had preached Christ Jesus the Lord to them, and had referred them to the Scriptures alone as the test of the soundness of our doctrines, and of their own faith and impressions on religious subjects; and that we had not dwelt on ceremonial rites, except that our grounds for not practicing them were briefly stated in some of our tracts. That as he had introduced these subjects, I wished to make some comments on them in his presence. I then briefly stated our views of the water baptism practiced in the days of the Apostles, and showed that there was nothing in the Scriptures sanctioning Infant Baptism, for which, as a Lutheran, he was pleading. I then made some remarks on the last Passover partaken of by Christ with his disciples, and on the misapplication of the words construed into a command for a standing rite. Endre Dahl also made some comments, as well as Rier Riensen, touching also the assumed office of Priesthood.

"After putting up a prayer for the preservation of the people, both priests withdrew, notwithstanding we invited them to stay longer till some points were further explained. Their visit led to some comparison between the simplicity of the Gospel and the trammels of priestly bondage. The meeting then settled to the more substantial and practical nature of vital Christianity.

"In the afternoon we returned to Bakkethun, and had another meeting of nearly 200 people. It was a very instructive and edifying time.

"These men seem before our coming to have seen into the formality of a State Church, but not into the simplicity and spirituality of the Church of Christ."

It was about the new year when L. M. Hoag and James Backhouse were free to return to England. Steamers had ceased running for the winter, so they were glad to embark near Christiansand on a fishing smack, the *Gowland*, of Barking, with a cargo of game, and 9000 living lobsters, and a crew of six men, bound for Lowestoft, where, after three days at sea, they landed.

When James Backhouse paid his last visit to Norway, in 1860, in company with Robert Doeg, he found nineteen Friends' meetings, with a total membership of about 130, and over 250 attenders not in membership. There were but four meeting-houses; the rest of the meetings were held in private rooms.

During the next ten years the tide of emigration thinned their numbers very seriously, greatly to the grief of Endre Dahl, who was looked up to, after Elias Tasted's death, as a father of the flock. It was Endre Dahl's practice during many years to visit at least once a year all the scattered settle-

ments of Friends in Norway. Many were the occasions on which he had to act as peacemaker. He did much to improve the conditions of living and the standard of cleanliness amongst the country Friends, with most of whom life was a hard struggle.

I cannot believe that the work of the Society of Friends in Norway is done. In what way the Lord will revive His work I cannot say, but I trust this record of His goodness in the past may serve to arouse in some minds fresh desires for the spread of the Truth, as held by Friends, amongst a people whose simple character singularly fits them to accept the Gospel message in its simplicity and spirituality. Where are the anointed messengers who will go forth on this joyful errand?

WESLEY AND WOOLMAN.*

In Friendly circles we should not be inclined to associate Wesley and Woolman except by way of contrast. This is due, as is made clear by this small volume, to our misunderstanding of Methodism. The "*Eternal Evidence*" in Wesley's scheme, was "the witness" which every believer has "in himself." "The inward witness, son, the inward witness, this is the strongest proof of Christianity," were the words which Wesley's father used so frequently on his death-bed. In the written system of Methodism John Wesley finally gave this idea—the root idea of Quakerism—this form, "Perhaps what the best heathens call Reason; and Solomon Wisdom, Saint John Righteousness or Love; Luther Faith; Fénelon, Virtue, may be only different expressions for one and the same blessing—the *light of Christ* shining in different degrees under different dispensations." Other evidence like this establishes the fact that Wesley and Woolman were both "lineally descended" from the mystics. Emphasizing such a kinship of origin John Fort Newton in the three lectures that compose this book has justified its place in a series with the title, "*Modern Messages*." In Wesley and Woolman the "saintliness of character" and the "fruitfulness in social service" made them both "daringly radical" as well as "Divinely gentle." The author calls his little book "an appraisal and a comparison." Both men stood for a type of "social justice, and service" quite heroic. The appraisal in this matter is made in these striking words, "It is prophetic—this sense of human society as a family, and the effort to apply the truths of the Sermon on the Mount to political and economic relations." . . . "When the church forgets the street, or neglects it, religion becomes a hollow formalism or a dead respectability, and life in the street becomes a hideous scramble where heart treads on heart." "Have not Wesley and Woolman somewhat to teach us here? They, too, led a smug and indolent church out of doors into the street, even into the byways and hedges, as ever the Mystics have done."

In the matter of contrast, Wesley is classed as "tough-minded" and Woolman as "tender-minded." When we recall what has been named "the well-known tenacity of the saints," we may recognize this characterization as two sides of the same picture. Our author makes "sainthood" the Christian process of recovering a lost world. Here is his definition of sainthood: "It is spiritual health, humane sympathy, and moral thoughtfulness." And here again is his conclusion, "If the church of to-day cannot grow saints, she will be helpless against the incoming tide of an emancipated, atheistic, international democracy." "As for Woolman he was of the company of those who are led by the Shepherd of Souls, and who partake of the Sacrament of Sorrow from the hand of the Master himself."

The little volume, slight enough for the pocket, is calculated to stimulate one in the hour of seclusion whether that hour be in the study or on the rushing railway train in passing to and fro.

J. H. B.

*Wesley and Woolman. An appraisal and comparison by Joseph Fort Newton. Modern Messages Series, Abington Press, N. Y., 25 cents.

A HYMN OF PEACE.

ELLA TOWNSEND GAUSE.

Oh, God of all the lands!
Thou still shalt lead us on,
Shield, when the tempests come,
Protect 'till storms have gone;
Hasten the promised day
When all the wars shall cease,
And the glad trumpets sound
The glory of thy peace.

From Bethlehem angels sing
'Peace on earth,' sacred chords,
Nations prepare for Christ,
Who bids you sheathe your swords;
Through nineteen centuries old
Christ hath been calling you,
For his reign to prepare
And be his soldiers true.

He will not fail us now,
Rest in that love, nor fear,
The Lord, who slumbereth not
Shall bring deliverance here.
Our country, vast and grand,
Oh, keep thy garments pure,
And thou fresh strength shalt find,
Thy peace shall be secure.

COTTAGE AND PRISON.

THE COTTAGE.

An aged woman was sitting in the firelight, and people were dropping in to greet her after evening meeting. This was no ordinary day. A few years ago death had snatched away her husband, and now the law had taken her son to place him in a neighboring barracks as a "deserter" under the Military Service Act. And he is the only son of this widow woman. His arm has won for his mother and his sister much of the support they need; and in his leisure time his industry has supplemented theirs.

I stepped in to say good night. A chance visitor, I have often seen the beauty of that cottage home. There was a quiver in the voice of my old friend as she told me of the strain of the last few days when she was anticipating her son's arrest. I could see she was anxious (as any true mother would be) about his health in barracks—the food he would get, whether he would be warm, how he would bear the ridicule, and perhaps ill-treatment—for facts we are acquainted with had reached her ears. There came a moment, however, when the Spirit shone in this mother's face and even seemed to straighten her bent form. She, who so longed to be with her son herself, spoke with joy and trust of the good promises of God and of His presence with His children. Then, in ringing tones she exclaimed: "I never was so proud of my lad before—never, never!"

THE PRISON.

As the cell door was unlocked by a kindly spoken soldier (instructed by an equally kindly adjutant), a familiar face was turned towards me, the figure below dressed in strangely unfamiliar khaki. I noticed the lack of fresh air in the cell, and the soldier seemed to read my thoughts, for as he left us alone he said, "I'll put the door open so as you can get some air." Then he beamed at "Private" X—, adding, "There you've got yer friend, and I've brought him to yer."

We sat down, side by side, on the plank bed (which will haunt me to-night when I lie on my spring mattress), and I told X about his mother and her joy in him, but I almost repented the words when I saw tears rolling down his cheeks. The bright look soon came back, however, and I could not

doubt him when he said he was very happy because he knew he was doing God's will.

I gave messages of love from relatives and friends, and he told me how kind the soldiers were and that he knew they did not wish to punish him when his conscience made it impossible for him to obey certain orders. He said an officer had begged him to join the army for the sake of his country—and his mother (the "pay" was mentioned); and how he had replied that he was unlearned and could not explain his convictions as he would like to do, but that he felt he was there by Christ's orders, to do His will—and he could do no other. He added that his mother would be cared for.

In the cramped, ill-lighted cell, I felt to be taking part in a communion service. A sense of the Real Presence came over us, and we fell into that silence which stirs the innermost being. Then a few words came—of thanks for strength in weakness; of prayer for those at home, for other men detained in camp, barracks or prison, for those who judge and guard conscientious objectors for our country and all other countries engaged in the war—for power to live in faith and hope and love.

As we said good-bye, face to face, hand in hand, the prisoner was the more joyful of the two men in the cell. The clang of the door saddened me, but it seemed to bring to mind the words of a seventeenth century prisoner of the Lord:

"I could have slept sufferings . . . but it was a thing I durst not do, but I counted it a great mercy that the Lord had blessed me with something to part with for His name and Truth's sake."—*From The Friend* (London).

AN OVERLAND TRIP IN CHINA.

The next day after I sent off my last general letter telling that we were about to start to Chengtu, orders came from the Chinese military authorities telling us that it was not safe for us to start. We were much disappointed but there seemed nothing to do but settle down to spend the summer in Chungking. Three weeks later, however, though we had not heard of any difference in the state of affairs in the country, another note told us that we might proceed, so proceed we did, and I am glad to say we are now really at our journey's end.

The overland trip was not nearly so uncomfortable as I feared it might be. To be sure we had an especially good time of year for it. It was neither too hot nor too cool (except on one rainy day) to be quite comfortable out in the open. Moreover the fruit trees were in bloom, and the wheat-fields very green and the fields of mustard very yellow, so that the scenery was beautiful all the way along. It was a great relief the first day to get out of the crowded city of Chungking among the fresh, fragrant, growing things.

There was quite a caravan of us, as it took twenty-five men in all to carry us and our belongings. The road practical y all the way was a narrow path about three feet wide paved with flagstones. When, as often happens, there were flooded rice-fields on either side of the road you almost held your breath when you came to the slippery stones or sharp turns. The men are marvelously sure-footed, but they did dump me into a rice field one day. I was reading away quite unconcernedly when I suddenly realized that something was wrong, and before I even had time to be frightened, over I went, chair and all. The mud and water had no regard for the fact that my steamer rug is an especially cherished possession because it came from the Westtown girls. That and several other things were gathered up out of the water and I myself crawled out of my chair into mud and water up to my knees. Fortunately most of my things recovered when they were dried and brushed, and thanks to other people's dry clothes and steamer rugs I came off with hardly a cold.

I did not find the chair at all uncomfortable for traveling, and for once in my life had plenty of time to read. We walked on an average about three hours a day so we were always ready for the nights when they came. On two days we climbed over regular mountain passes, and we always walked when

there were long steep places. The chairmen think we are very strange people to walk thus when we are paying them to carry us.

We were on the road eleven days, but in that time only had to spend two nights in Chinese inns. The first of the two was the night after I had fallen into the rice-field when I would especially have enjoyed a clean, warm place. But we got along very well just the same. The rooms all have dirt floors and our little room only had cracks for ventilation. It, however, served as a place for us to set up our cots and the three of us were then quite comfortable. The total cost of lodging for ourselves and all our men for one night in one of these inns was less than fifty cents.

We had a cook with us on the road and he would rush on ahead to a respectable inn and there get our meals ready. Generally we had a Chinese meal in the middle of the day, as it took less time to prepare it than it would have taken to prepare our foreign food. Before many days had passed I really enjoyed my bowl of rice with a sort of sauce of chopped up meat and vegetables mixed with it for flavoring. As for the chop-sticks I had already had a few lessons in their use in Japan so that I did not have a great deal of difficulty with them.

At one of the small towns through which we passed the two members of our party who could speak Chinese went off to call on a foreigner who lived there, but Mary and I decided to stay in our chairs and read and write. We were just settling down comfortably to our work when our cook came up and tried his best to tell us something. We only knew about two or three of the words he used, but when a nice looking Chinese lady appeared in the background we put two and two together and decided that she was inviting us in. We had no idea who she was or why she should be paying any attention to us, so we said to the boy "Bu yao," which means "do not wish to." Thereupon the lady herself came out and began entreating us. By this time I had made up my mind that she must be at least a Christian, and that recognizing us as missionaries, she felt that she should do something for us. Fearing it would be rude to refuse any longer we got out and followed her. She ushered us into a very nice guest-room, and we soon gathered from the few words we could understand that that was a mission station and that she and her husband were the native Christian workers. We asked whether they had a school there, and they said "yes," and took us to see the school-rooms. We also found out how many scholars there were; also that these people knew the other members of our party. They asked us where we came from and we told them, also where we were going. They then brought us tea and little cakes which were very good. We tried to do the proper thing so far as we knew it, but our meagre vocabularies were quite exhausted before the other two members of our party turned up. We then found out that this is one of our own mission stations and that our hostess had been a pupil in our own boarding school at Tungchwan. It was in places like this that we spent several nights on the overland trip.

Now we are really in Chengtu, and I can well believe all that people have told me about its being the finest city in China. I have not seen Peking or Canton, but it is certainly cleaner and better than Nanking, even though the latter was the southern capital for a long time. I think you could drive through almost any streets here, except that they are not paved for wheeled vehicles. People travel about in sedan chairs, wheelbarrows or jinrikishas. The wheelbarrows are very crude looking affairs to go riding in. You sit with your back to the man who is pushing it and your feet over the wheel in front. Many of them creak incessantly. We did not see these at all till we were within a day or two of Chengtu. Of course they could not be used in the cities where the streets go up and down steps. I have not ridden in one yet, but they say they are not so uncomfortable as they look. I have my own chair and can call three men to carry it in less time than it takes to hitch up a horse at home.

My daily program now is about as follows: breakfast at

about 7:30, preceded by family worship by ourselves with reading in English, and followed by more reading in Chinese with the servants all present. At nine o'clock I go to a little room above the meeting-room for an hour and a half session with a Chinese teacher. I pronounce words and read after him to try to get the sounds and tones correctly. He also talks quite a little and I do my best to understand what he is saying, and answer a question now and then. At 10:30 I come back and Mary Naish goes to the teacher. I generally have a little refreshment and recess and then put in another hour and a half of study before dinner. At 1:30 Mary and I start off for our language class. The teacher of this class is a missionary who has been out here for a good many years and is very good at the language. He explains the idioms to us in English as our Chinese teacher of course cannot do; he also helps us out with the little phrases used in every day life better than any book can do. We get back home about 4:30 and then have afternoon tea and a chance to rest. Supper comes at seven and the evening is spent sewing, writing or reading. People tell us we must not study Chinese in the evening as it is too hard on the eyes.

I have not told you yet about the beautiful place in which I am living. I am with Robert J. and Mary J. Davidson, who have been out here in China about thirty years; longer than any others in our mission. It is most interesting to hear them tell about the times when they had to live in a Chinese house and wear Chinese dress. They have one son who was born out here and who lived here till he was thirteen years old. Then he went to England to be educated, and last year came back to China, bringing his bride with him. They live in another house on this compound just across the garden from us. Mary is staying with them. The gardens all around both houses are simply magnificent; you would have to see them to realize how pretty they are. Three wisteria arbors are now just at their height, and there are several rose arbors and rose hedges just coming into bloom. I never saw such a wealth of roses. Rows of English daisies all around the flower beds have been and still are very pretty. You may imagine what a grand place it is for birds. There are very few that I ever saw before, but it is nice to make new friends and there are some beautiful birds and some very pretty songsters. You can buy all sorts of birds in cages on the streets, for the Chinese seem very fond of their songsters.

I wish I knew what the papers were reporting to you about the present state of affairs in China. It is very hard for us to know what is really happening, though we hear a great many reports. This province and city are very unsettled just at present, and are trying to decide whether to stand by the government or against it. People are afraid to speak about things, for anyone who is caught saying anything against the government is simply taken off and beheaded. We are not concerned for ourselves, for there seems to be not the least anti-foreign feeling. We only wish we could help to make it more comfortable for the natives. JANE C. BALDERSTON.

"A MOMENT, Lord, with Thee in prayer,

A moment on the street;
Amid the whirl, the rush, the roar,
My Saviour would I meet.

A moment 'mid my tangle work
Right where the wheels at play
Make dizzy now my tired brain;
Just here I stop to pray.

A moment when my courage fails,
When I am slow to own
That Thou art all, my all on earth,
In Heaven just Thou alone.

One moment, Lord, just one in prayer,
Give rest upon Thine arm,
Give strength to speak, give will to do,
And still my soul's alarm."

ELIZABETH PEARSALL SMITH.

A matronly lady in a parlor, where ancient furniture abounds, a broad bay window filled with plants, rare pictures on the walls, and a sense of welcome, as she holds out both hands to greet us—all these make a memory which lingers long with the friends of Elizabeth P. Smith.

Many of us only knew her in later life, and were touched that as her own immediate circle narrowed she clung to us, as filling the void in some measure. As her generation receded, she grasped their children and grandchildren, and like a bee drew honey from various human fountains.

If we went to condole with her over personal loss or ill-health, we often came away refreshed by her sunny outlook and that optimism which is only born of the Spirit. "I find old age the best part of my long life," she would say: "I see God's plans more clearly; I am overwhelmed with blessings." Her deafness was no barrier to her social enjoyments, for so much had she to impart, and also to learn, that she forgot this infirmity and made us forget it.

Her aunt was the wife of Stephen Grellet and her childhood memories of him, her possession of his table and medicine-chest, seemed a connecting link with that rare man. When, therefore, she heard of his tiny namesake, she felt that his record is still cherished.

She had for sale the "Life of Stephen Grellet," by Wm. Guest, and also donated many to those whom she wished to interest in this "Quaker Apostle." She owned, too, the plate of the engraving, "Wm. Penn's Treaty with the Indians," by Benjamin West, so that she disposed of these pictures in homes and schools. No doubt these will be placed by her heirs so that their lessons may not cease.

"The Colonial Dames" have done good work in restoring Mount Vernon and other historic places. So as one of this organization, she took a hearty interest in "Stenton," the country-seat of her great-grandfather, James Logan, who was Secretary for Wm. Penn. This fine old mansion on the northern edge of Philadelphia is now open for visitors, the interior and exterior as they were 200 years ago, the garden copied from its original plan.

Many an afternoon found E. P. Smith in her carriage, travelling a mile southward from "Ivy Cottage," her Germantown home, to show her guests the charms of "Stenton," or to greet strangers there and carry them back in thought to the days when Indian chiefs and Government officials made it a rendezvous.

Indeed, there was a flavor of the past and a courtliness that never left our dear friend. Her conversations in French, her written memorials of her father, John Jay Smith, in two large volumes, her inherited love for botany and horticulture, her several journeys to Europe, made her a woman worth hearing.

She treasured anecdotes and witty words with which to flavor the supper-table, so that to "eat with hilarity" was a natural consequence.

Referring to a faithful Roman Catholic servant, she once said to me: "See what grace can do in the demeanor and countenance of this good Ellen." The same attitude of appreciation was expressed concerning a Bible Class of young people gathered in her home; her comment being: "I love to watch the influence of the Holy Spirit on their hearts."

It is well that E. P. Smith was taken in 1914 from "the evil to come," for so earnest a worker was she in the cause of Peace that the devastations wrought by the present war would have crushed her.

She would in measure have entered into the "sufferings of Christ," the Great Physician, who is watching the symptoms of this sin-sick world, keeping His finger on its pulse to note the delirium, the stupor, the agony, longing for its moral and spiritual recovery at this crisis.

Westtown was remembered in a practical way by E. P. Smith, her legacy to be awarded for Peace essays by the students.

The Women's Christian Association found in her a champion from its very inception. Indeed, in her own parlor, in 1873,

a group of her intimate friends, Mary R. Haines, Dr. James E. Rhoads and Mary Whitall, organized with her the classes for working girls and a boarding home, beginning with a very few and now numbering over 4000 members in Germantown. She befriended them as a teacher and was ever ready with counsel and pecuniary aid to raise the Association to a firm basis. Most of all she was concerned that the term "Christian" should stand for purity and sincerity, that the ideals should be high.

Among her host of friends was a gentleman who said: "She is the most feminine woman I have ever met." Certainly there was a graciousness, a quiet strength without aggression, a hospitality that never dimmed, a personality indefinable.

Her massive head was crowned with a coil of golden hair shaded with silver. In summer, we remember her in a white dress, bidding us farewell, standing in her quaint vine-clad porch. When she browsed in her ample library, she read without glasses, the picture of comfort in her carved arm chair, before the blazing fire in winter, her dainty slippered feet upon the hearth. Among the Friends of Germantown Meeting she was a reverent figure, a vocal message was sometimes given by her. To THE FRIEND she was partial and her pen often sent commendation to E. P. Sellev for his editorials. She was never lonely, for nephews and nieces and cousins felt the charm of the home and of its hostess. We know that a rare woman has left us, though her influence remains.

H. P. MORRIS.

PROPHECY OF FRANCIS HOWGILL CONCERNING THE FUTURE OF THE TESTIMONY OF FRIENDS.

The cogitations of my heart have been many, deep and ponderous, some months, weeks and days, concerning His people which He hath raised to bear testimony unto His Name, in this the day of His power. And intercession hath been made often for them to the Lord, and a patient waiting to know His mind concerning them for the time to come, which often I received satisfaction in, as to myself. But yet still something I was drawn by the Lord to wait for, that I might comfort and strengthen His flock by an *assured testimony*. And while I was waiting out of all visible things, and quite out of the world, in my spirit, and my heart upon nothing but the Living God, the Lord opened the springs of the great deep and overflowed my whole heart with light and love, and my eyes were as a fountain, because of tears of joy, because of His heritage, of whom He shewed me, and spake unto me, in a full, fresh, living power, and a holy full testimony; so that my heart was ravished therewith with joy unspeakable, and I was out of the body with God in His heavenly paradise, when I saw and felt things unutterably, beyond all demonstration or speech.

At last the Life closed with my understanding, and my spirit listened unto Him. And the Everlasting God said: Shall I hide anything from them that seek my face in righteousness? Nay, I will manifest it to them that fear Me. I will speak, do thou listen, and publish it amongst all my people, that they may be comforted, and thou satisfied. And thus said the Living God of Heaven and Earth.

Upon the twenty-eighth of the Third Month, 1662.—The sun shall leave its shining brightness, and cease to give light to the world; and the moon shall be altogether darkness, and give no light unto the night, the stars shall cease to know their office, or place, my covenant with day and night, times and seasons shall sooner come to an end, than the covenant I have made with this people (unto which they are entered with me) shall end, or be broken, and my Word is unchangeable. Yea, though the powers of darkness and hell combine against them and the jaws of death open its mouth, yet I will deliver them, and lead them through all. I will confound their enemies, as I did in Jacob, and scatter them as I did in Israel, in the days of old. I will take their enemies and I will hurl them thither and thither from Me, even as stones are hurled

out of a sling; and the memorial of this nation, which is holy unto Me, shall never be rooted out, but shall live through ages, as a cloud of witnesses in generations to come. I have brought them to the birth; I have brought them forth; I have swaddled them, and they are mine. I will nourish them, and carry them as on eagle's wings; and though clouds gather against them, I will make my way through them, and though darkness gather together on a heap, and tempests gender, I will scatter them as with an east wind, and nations shall know they are my inheritance, and they shall know that I am the living God, who will plead their cause withal that rise up in opposition against them.

These words are holy, faithful, good and true. Blessed are they that hear and believe unto the end. And because of them no strength was left in me for awhile; but at last, my heart was filled with joy, even as when the Ark of God was brought from the house of Obed Edom, when David danced before it for gladness and Israel shouted for joy.

FRANCIS HOWGILL.

AN OPEN LETTER CONCERNING SYRIA.

MOORESTOWN, N. J., Seventh Month 20, 1916.

Dear Friend—

As I have had many inquiries after my husband from Friends who have long been interested in the Syria Mission, may I, through thy columns, give the latest news which has just come to me from England?

Direct news from my husband is very scarce; I have only had one letter from him during the past twenty-three weeks, which was dated Third Month 27th. In it he still wrote of the exceptional kindness of the Turkish officials and says the confidence which the Pasha reposes in him is the greatest honor that has ever been paid him in all his life. He gave me no news of anything that was happening in the country, or of how he and our friends are situated, except as one or another passes away, and deaths have been many during the past year.

I am afraid he was not very well when he wrote, as he spoke of having a carbuncle on his neck. The enclosed extract is from a letter written about the same time to Caroline Cooper, of Wilmington, which she would be willing for thee to print any time thee has space for it and cares to do so.

A letter from the Secretary of the American Mission in Egypt to all our Syrian missionaries, now in England and elsewhere, was lately forwarded to me from the F. F. M. A. office in London. It offers us deep sympathy in the persecutions which our native church is undergoing now in Syria, and rejoices that all our Christians have stood firm and none of them denied their faith.

I knew that they must be suffering from famine and sickness, but did not know that persecution was added to their cup.

Following this letter have come the two last numbers of *Our Missions*, the official organ of the English F. F. M. A., in which are two articles that give a very sad picture of what our friends are passing through now in Syria. Can thee print the whole of them or at any rate the parts I have marked?

Dr. Henry T. Hodgkin writes me that efforts are being made to collect funds for the relief of the sufferers in Syria, which are to be in readiness for use directly the war is over, as there is no means of getting help to them now from England.

I learn, however, from Dwight H. Day, Treasurer of the American Presbyterian Mission in New York, that it is still possible to send funds from here to C. A. Dana, their Treasurer in Beyrout. He says: "We have a channel through which money orders for Syria are transmitted, and we are reasonably sure that they reach him. In fact they have been doing so now for a number of months." As this is so, why wait till the end of the war, when so many are dying of starvation now?

My husband has many friends among the Turkish officials and prominent Druses, a number of whom have extensive properties in the Hauran, east of Damascus, which is the great wheat-growing district of Syria. The fresh crops must be ready now, and if he had the money I believe he could buy in

quantities of wheat, barley, lentils, and other foodstuffs grown in the country, and distribute these among the many who have no money to pay the high prices now charged for everything and who must otherwise starve.

The calls for help which come from across the water are many, I know, but our blessings and privileges in this land of peace and plenty are also many; and can we not always do a little more, even when we think we have reached the limit, in response to the call from Christ's suffering brethren, who, humanly speaking, have only this land to look to for help? Mingled with their cry do we not also hear our Saviour's voice saying to each one of us: "I to-day am afflicted, hungry, thirsty, naked, sick and in prison, will you not now come unto me with all that you love to me can prompt you to bring, for surely inasmuch as ye do it unto one of the least of these, my brethren, ye do it unto me?"

I am thine sincerely,
EMILY OLIVER.

EXTRACT FROM D. OLIVER'S LETTER.

I know how close hearts can be drawn together in a great cause and a united effort, and what greater cause can we seek than the bringing in of the Kingdom of God, which is a kingdom of love, peace, righteousness, of purity and liberty. The Society of Friends have a great opportunity at the present moment to stand up before the world and to make their testimony heard on behalf of peace and international good-will.

They may not be able to bring about peace, but they can at least show the world that there is a "better way," and that to remove all war is to remove the occasion for war by sowing a spirit of mutual trust and good-will.

The United States has a great opportunity, perhaps the greatest that any country could have, to take the lead for peace at the present time. It is not the time to think of increasing your commerce—that may be all right in its place—it is the time to think how you can be of service in bringing to an end one of the greatest and most appalling calamities that has ever overtaken the progress of mankind. To help to quench the fires of hate and strife, to bring all the moral influences of a great nation to smooth out the tangled web that has caused such woe and sorrow the world over, that is a task worthy of all the powers of the greatest statesmen in your country. May God stir them up to act, and to act quickly. For if not, great will be the judgment passed upon them by history.

The moral and spiritual forces everywhere, that are working for peace and good-will, must not be discouraged, but must go on working, remembering that all who work for the coming of the Kingdom of God, the kingdom of love, cannot but win in the end.

It may be long in coming, but I am sure that the time will come when war and all connected with war will be an impossibility. The conscience of mankind will revolt against it. May God in His mercy overrule all things for good and in some way we do not know bring all this struggle toward such an end.

I pray continually for peace and for the dispelling of this terrible cloud that envelops Europe.

DANIEL OLIVER.

The following are extracts from Sixth and Seventh Months issues of *Our Missions*:

Things in Beyrout, are, however, in no way to be compared with the state of affairs in other parts of the country, especially the Lebanon, where positive famine exists. Between Beyrout and the Mountain one meets crowds of starving men, women and children, many of whom die on the roadside. Grain is still to be obtained in a few inland towns, but has to be transported by the purchaser to its destination. The train service is at the barest possible minimum. Owing to the lack of coal, wood has had to be used on a large scale, and deforestation has begun.

The climax was reached in the sufferings of this unfortunate country when typhus broke out. It has spread in a most alarming manner, and is raging in Aleppo, Homs, Hama, Tripoli and has now reached Damascus. It is to be feared that it will attain most serious proportions, for there are no drugs or medicines left in the pharmacies, and all the able-bodied doctors have been sent to the war zone. The only doctors left are the staff of the American College at Beyrout, and a few old Syrians, who were unfit for military service. Eight thousand persons have died in Aleppo vilayet, and sixty cases have been reported in Tripoli.

The monasteries and also the Americans have done valiant work in relieving and assisting the people; but the Turkish authorities intervened, and refused to allow any relief to be given. It is suggested that it was evident that those in control of the country wished to see the inhabitants die off.

A reign of terror has been introduced through numerous political executions in public and private, and the so-called political offenders have included prominent Moslem and Christian residents. Some of the principal ecclesiastics have been most severely treated. As a result of this general state of affairs, crime has increased all over Syria, and the Lebanon (we read), which was one of the most peaceful and orderly districts, is now "a hot-bed."

Desperate efforts have been made by many of the residents on the coast to escape from the country; but the authorities have taken energetic measures to prevent them from doing so, even firing on any who were attempting to get away to the Allied warships by swimming.

It is now reported that the recent visit of Enver Pasha to Syria spelt disaster to the Lebanese because he actually cut off their rocky Mountain from the neighboring vilayets, and allowed only an unwholesome quality of flour, made up of dark barley and vetches, to enter the Lebanon, and be distributed at the rate of four kilos per head every twenty-five days. A sample of this flour was found, on examination, to be in bad condition, and to resemble a mixture of flour and sawdust. As the already poor Mountain had previously been laid bare by the locusts, the starving population were lately finding difficulty even in collecting weeds of the fields.

When some of the notables begged for merciful treatment the Mutesarif, Ali Munif Bey, replied that it was the Government's concern and not theirs. Most of the leading members of well-known families are said to have been exiled lately; beasts of burden have been taken away; and the weak and unfit, left behind, are dying of starvation, so that the land could not be ploughed and sown. The strict prohibition of shooting has barred the last door to the poor people's natural resources.

It is said that the death-rate is so appalling that the Mutesarif had to allow burial outside the cemeteries. Whole families are alleged to have disappeared, and some of the villages lost more than one-third of their population. One paper goes so far as to state that up to the beginning of Fifth Month the death-roll in the Lebanon had attained the appalling figure of 80,000. A telegram to *The Daily Chronicle*, six weeks ago, by wireless press, states that 24,000 persons have died of starvation in Syria and Palestine, where the famine is daily becoming more acute.

It is clear that with these conditions prevailing the situation in Syria must be rapidly developing for the worse, and be daily assuming a more alarming character. The military cordon drawn round the Mountain, to prevent any smuggling of foodstuffs from the neighboring districts, is active in its work, and the wealthy and influential clergy, including the monastic establishments, have been dispersed so as to bar the last means of succor to the starving population. "There can thus be little doubt left," adds *The Near East*, "as to the sinister designs of the Turco-Germans. Just as they have attempted the extermination of the Armenians, so now they are trying, by more silent means, to dispose of the Lebanese, as an equally inconvenient element."

To anyone acquainted with the Lebanon, it is not difficult to understand how the whole population of such a province can be starved. The chief means of livelihood of the Lebanese are the rearing of the silk-worm, the cultivation of fruit-trees and vegetables, the rearing of cattle on a small scale, and transport of mules, donkeys, etc. The blockade has killed the silk industry; the commandeering of all sound cattle and beasts of burden has ruined the limited agricultural resources of the Mountain and the muleteers' business; while locusts have put the finishing touch to the work of desolation of the Turk. Further, the seizure of the remittances from abroad has tightened the cord around the neck of the people to the degree of strangulation.

The presence of the Allied Fleets along the Syrian coast and the occasional reconnaissances, while acting as pin-pricks to the enraged Turco-Germans, have been feeding forlorn hopes in the hearts of the poor Syrians, and prompting some of them to overt acts of sympathy, which only led to the multiplication of the cases of hanging.

YOUNGER FRIENDS.

WHAT BOBBY SAW.—"Bobby, did you ever see a hole in your hand?" asked Uncle Joe.

"There isn't any hole in my hand," said Bobby, positively. "The children were never quite sure when Uncle Joe was joking, for he always looked quite serious, although there was sometimes a twinkle in his eyes.

"Now, Bobby," said Uncle Joe, "take a large-sized magazine, or any piece of stiff paper, about eighteen inches long. Roll it up into a small tube; now, hold up your left hand, with the palm toward you, and place the tube against the side of your hand. Look through the tube with your right eye, and keep your left eye open. What do you see?"

"Oh, how funny!" shouted Bobby. "It looks as if someone had cut a little round hole right out of the palm of my hand!"

Bobby laid down the tube, and had to look twice to make sure that his plump left palm was just as sound and whole as the other.

"Bobby, how many fingers have you?" asked Uncle Joe. "Ten," said Bobby, looking as if he thought the question rather a foolish one.

"You never saw an eleventh finger, did you?"

"Why, no," said Bobby. But he did not speak quite so positively this time.

"Hold your hands before you, with the forefingers almost, but not quite, touching," said his uncle. "Now look—not at your forefingers, but at the floor just beyond them."

"O Uncle Joe!" cried Bobby, in great excitement. "I see—right between my forefingers—another little stubby finger, so short and fat! What funny things you are showing me to-day!"

"You see, Bobby," said his uncle, laughing, "no matter how good your eyes may be, there are times when you cannot believe all that they tell you."—ELIZABETH H. THOMAS, in *Youth's Companion*.

HEADING THE HONOR ROLL.—Antonio Caldini and Nicholas Haas went to the same school. Their fathers worked in the same coal-mine two miles away and their mothers were busy each day cleaning, cooking and visiting the neighbors.

"Our teacher, she shows us to-morrow to make a garden on our school. What you think I mak-a-grow?" Antonio excitedly asked his mother one afternoon in early spring.

"Tony, you mak-a-grow salad. Salad she com-a queeck," answered his mother.

When Nicholas asked his mother what he should plant, she said that onions were better than anything else. They were good in soup and other dishes. One could eat them raw, too. Nicholas himself liked them quite as well as he did apples.

The teacher showed the children how to make the garden beds, plant the tiny seeds in the shallow trenches, and cover them over with a blanket of soft earth.

My, but they watched for those seeds to grow! At noon, at recess, even in the morning before school they hurried to their gardens the first thing to see if there was the least speck of green showing. One night there was a soft, warm rain.

"Last night it make much nice-a-rain," said his mother as she gave Antonio his breakfast of cocoa, two prunes and a piece of bread at the stove. "Your garden it grow soon green."

Antonio could scarcely eat. He ran all the way to school and straight to his garden. Sure enough there were tiny specks of green poking through the rich soil. "My salad is up! My salad is up!" he shouted gladly. And all the girls and boys came to see, and teacher, too.

"Your garden is doing finely," praised his teacher. "Let us see if any of the other seeds have sprouted."

Each one examined his own bed closely, but not a tiny green shoot could he find.

"Tony, he has beaten us all," grumbled Nicholas.

"Yes," smiled the teacher, "lettuce comes up very quickly. Perhaps you will find something growing in your gardens tomorrow morning."

When the nine o'clock bell called the pupils inside, the teacher went to the blackboard and wrote, "Roll of Honor" in large plain letters.

"We'll examine the garden once a week," she explained, "and the girl or boy who has the best looking bed shall have his name at the head of the roll for the whole of next week."

The blue eyes, the gray eyes, the black eyes, and the brown eyes all sparkled with pleasure. In the days that followed, their owners pulled weeds, carried water from the school-yard pump, and watched.

Antonio constructed a sprinkler out of his dinner-pail—it was only a lard pail—by making a number of nail holes in the cover.

"It mak-a the water drop nice and soft so it no hurt-a the little plants," he told his playmates.

Whether it was the watering can, or hard work, or because lettuce grows rapidly and can easily be seen from the weeds, it is certain that Antonio had the thriftiest looking bed in the whole yard. For five weeks his name headed the honor roll, even though Nicholas Haas spent all of his spare time on his onion bed. But onions are such slow-growing things and the wee plants look so much like tiny blades of grass that he had to watch sharply or he would be pulling onions instead of weeds.

One morning Antonio had a severe toothache and couldn't go to school. It was a very warm day and all the plants were thirsty, for they had had no water for two days.

Nicholas hurried to the well to fetch his onions a drink. When he had finished watering them, he looked at Antonio's garden. The green leaves that were usually so crisp, were drooping.

"Ho, hi!" rejoiced Nicholas, "I guess Antonio won't get his name first no more."

At recess and again after school he visited the garden. Yes, the lettuce was surely wilting. Another day and it would be quite spoiled. He told his mother about it when he went home.

"Don't worry," she said. "If you water enough give, it will be all right in the morning."

Nicholas turned very red. What would his mother say if she knew that he hadn't given the lettuce a single drop of water! He thought about it the last thing before he went to sleep. He had a horrid dream, too. A whole bed of shriveled lettuce-heads begged and begged him for a drink.

He went to school very early the next morning and carried water until the bell rang. The last of the week, when Antonio came back to school, his garden was in fine shape. It looked better than any of the others.

"You still have your name at the top of the roll," smiled the teacher.

Antonio shook his head. "I lik-a you put Nicholas' name first. It is right, for, while I have the seekness in my tooth so hard, he carry water to the salad and keep-a it all green."

—M. PELTON WHITE.

NEWS ITEMS.

THE [London] *Friend* states that on Sixth Month 30th last the total number of men reported as having been arrested and handed over to the military authorities was 1,451. Of these 616 have been court-martialed and 83 have been released.

At the last session of Frankford Monthly Meeting of Friends, Philadelphia, Edith W. Hall was appointed to represent the meeting at the Young Friends' Conference to be held at Cedar Lake, Indiana, this month.

THERE is some food for reflection for all of us in the brief critical review of the recent adjourned session of London Yearly Meeting, passed by the churchman who acted as reporter on that occasion.

"There were several little matters which left my mind uneasy. I disliked the frequently expressed assumption that Quakers have an exclusive heritage in Christian virtues. I disliked the implication that the minority is always right. I disliked the tendency to accept the 'best possible under the circumstances,' and I disliked most of all the evident desire of the Society to hide its candle under a bushel. . . . I record my thanks for the opportunity not only to be among Friends taking notes, but for the real privilege of joining in their spiritual exercises."

POCONO NOTES.—The woods were never more beautiful than they have been this season on Pocono. The wild flowers have carpeted the ground in fascinating profusion, and especially has the laurel bloomed beyond its wonted beauty about "The Manor," while now the rhododendron appears in all its glory. The cold, rainy weather kept some at home in the Sixth Month, but we found the open hearth and blazing log fire had the same attractions as of old.

All the available cottages and bungalows both at "The Manor" and Pocono Lake have been occupied and never was there more solidarity and appreciation of the charms of this mountain in either community.

Jean Kane Foulke has been with us, instituting local rural centres in neighboring communities, and this subject was most sympathetically discussed at a Town Meeting, on the 20th, when a Committee was appointed to co-operate with the natives, some of whom were present and took part in the discussion. It has been a real concern to co-operate with these mountaineers in every way that would develop them helpfully. Their long, cold winters do not give many opportunities for social intercourse and their educational privileges are limited. So a public hall or center, with a library and such entertainment as would prove strengthening to their social interests, as has been provided in many counties and towns in Pennsylvania, will be a real boon. It was intensely interesting to hear this State organizer and one of our campers tell of the elementary and excellent work done in organizing these rural communities for mutual improvement both in Pennsylvania and New York State. The local rural visiting nurse was instituted by the late Ellen Wood near her own home on the Hudson less than twenty years ago and now nearly every community in Westchester, N. Y., is supplied with one.

We gather on Fourth-day afternoons at some camp about Pocono Lake to hear what may be said in behalf of any good cause and to sew for the Serbians. This week Lettice Jowitz was acceptably with us, as also at a camp-fire meeting on the 15th inst., giving many particulars of the War Victims' Relief Work carried on by Friends in England, France and Holland. The contrast between our sequestered life here and their field experiences was also emphasized by Felix Morley and Nurse Dunlop, of the Pennsylvania Hospital, as both of them had served in the Ambulance work in France. The saddest part of it all is that the same terrible carnage is still going on with unabated fury. No greater contrast could be afforded than that presented by our First-day afternoon meetings in this grove, when the dove of peace has rested so comfortingly upon all assembled in the hallowed stillness of the evening shadows.

J. E.

POCONO LAKE, Seventh Month 24, 1916.

SUMMARY OF EVENTS.

LOCAL.—More than 20,000,000 pounds of food products, not including upward of 18,000,000 dozen eggs and a liberal supply of fruits and vegetables, were packed away in the cold-storage warehouses in New Jersey on the first of last month, according to statistics completed by the State Department of Health. The supply, large as it seems in figures, is about normal for this season of the year.

Almost as many fatal accidents were reported from the various industries of Pennsylvania during the first six months of 1916 to the State Department of Labor and Industry as during the entire preceding year.

There are said to be 38 types of soil in Lancaster County. This is contained in a report of the soil survey of Lancaster County, Pa., recently conducted by the U. S. Department of Agriculture and the Pennsylvania State College. It has just been published by the Federal Department. This report covers 71 printed pages and includes a large map, showing in colors the different kinds of soil found in the county with reference to railroads, highways, rivers, streams, churches, schools and other landmarks.

Although New York City's population now is eight times greater than it was fifty years ago when the present fire department was created the fire loss in 1915 was more than \$1,000,000 less than during the first year's existence of the paid department, according to the annual report of Commissioner Robert Adamson.

GENERAL.—A treaty for the purchase of the Danish West Indies by the United States has been negotiated between the governments of Denmark and the United States, and in the near future is to be submitted to the Senate and House of the United States and to the two houses of the Danish Parliament for approval. The United States will obtain from Denmark full possession of the islands of St. Thomas, St. John and St. Croix, or Santa Cruz, as it is better known. These islands lie about fifty miles off the east coast of Porto Rico. They are 142 square miles in area and support a population of 27,000 persons. Nearly all the inhabitants of the islands are Negroes, who live by the cultivation of sugar cane.

The Prohibition National Convention nominated J. Frank Hanly, former Governor of Indiana, as candidate for President of the United States, and Dr. Ira D. Landrith, of Nashville, Tenn., as candidate for Vice-president.

A million dollar campaign fund, of which \$250,000 has already been subscribed, is planned by the Prohibition Party, according to a statement of Daniel Poling, of Boston.

The sinking of a steam collier in the Cape Cod Canal blocked that waterway for large vessels the past week as effectually as a landslide would have done.

James Whitcomb Riley, died at Indianapolis, Ind., on the twenty-second of last month. His death was the result of paralysis.

Approximately 1,000,000 acres of agricultural land of the Oregon and California land grant will be thrown open to entry and settlement by fall, it was announced at Portland, Ore., by the United States land office. Settlers will be permitted to file on tracts of 160 acres each, paying the Government \$2.50 an acre.

It is reported from Washington that an agreement for an adjustment of the differences between the United States and Mexico through the offices of an international joint commission was reached. The commission will be given broad powers that will enable it to take into consideration every matter that has served to imperil the friendly relations between the two countries. The basic principle of the understanding reached is the prevention of war, but beyond that, the commissioners will endeavor to effect an agreement that will provide for a permanent settlement of the troubles that have so frequently brought the two nations to the verge of hostilities.

FOREIGN.—Sir William Ramsay, eminent as a chemist, died on the twenty-third at his residence, Beech Croft, Hazlemere Bucks, London. Sir William Ramsay was born in Glasgow in 1853, and was made a knight in 1902. He was President of the British Association for the Advancement of Science.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 90.

Rachel B. Dowlin, Pa.; Priscilla Wright, N. J.; Wm. Evans, N. J.; Lydia S. Ballinger, N. J.; Sara W. Heston, Pa.; Sarah G. Woolman, Pa.; J. Harvey Darnell, N. J.; Fred. Lippincott, N. J.; Rachel C. Evans, Pa.; Thos. J. Battey, R. I.; Seth K. Gifford, R. I.; Chas. R. Jacob, R. I.; Jos. C. Hiller, Mass.; Daniel C. Maxfield, Mass.; Albert R. Macomber, Mass.; Walter S. Meader, N. H.; Sarah J. Swift, Mass.; Thomas Wood, Mass.; Francis E. Wheeler, R. I.; Willis H. White, R. I.; Edmond F. Buffington, Mass.; Ruth Anna Clement, Pa.; T. Lee Haines, N. J.; Dr. Samuel S. Haines, N. J.; Mary W. Haines, N. J.; C. F. Saunders, Cal.; J. Edwin James, Pa.; Ephraim Tomlinson, N. J.; Casper T. Sharpless, N. J.; Richard Maris, Del.; Alfred S. Roberts, N. J.; Joseph H.

Roberts, N. J.; Sarah Nicholson, N. J.; Isabella W. Read, N. J.; David E. Cooper, N. J.; Samuel R. Cooper, N. J.; Wm. M. Parker, Pa.; Rachel A. Williams, N. J.; T. Chalkley Palmer, Pa.; Edith P. Griscom, Pa.; Beulah Palmer, Pa.; George J. Foster, N. D.; Ezra Evans, N. J.; Joseph Stokes Evans, N. J.; Mary Bacon Parke, Pa.; Dr. William Martin, N. J.; Amos E. Kaighn, N. J.; Rebecca Evans, N. J.; Hannah Mary Matson, O.; J. S. Moore, Kans.; Ellen C. Tomlinson, Pa.; Joseph S. Leeds, N. J.; Matilda Yerkes, N. J.; J. Morris Cope, Pa.; Margaret D. Melrose, Scotland; Nathan P. Hall, Pa.; Edward J. Whitacre, N. J.; Henry W. Whitacre, Pa.; Lewis R. Whitacre, N. J.; Gilbert McGrew, O.; Anna M. Deacon, Cal.; Mary W. Stokes, Pa.; Annie Martin, Pa.; Mary L. Buzby, N. J.; Joseph H. Ashed, N. J.; Joshua R. Evans, N. J.

✂ Remittances received after Second-day evening will not appear in receipts until the following week

NOTICES.

PHILADELPHIA QUARTERLY MEETING comes in regular course on the 8th inst. The hour is now 10.30 A. M. The Meeting of Ministers and Elders is at 2.30 P. M. the previous day.

An appeal by William C. Allen for funds to assist English Friends in their relief work for Russian refugees was published in THE FRIEND and some other papers. C. Walter Borton reports that in response to this appeal he has received eight subscriptions amounting to \$595.00, one of these subscriptions being for \$500.00 from a person not a Friend.

The following reference to the recent loss of Penn College is taken from a personal letter of President Edwards:

We were visited by a great calamity on the morning of Fifth Month 27th, when our principal building was destroyed by fire. We were engaged at that time in a great campaign seeking to accumulate \$400,000, and this calamity has compelled us to increase that amount to one-half million dollars. Recently I was in the east and solicited assistance from Friends in Philadelphia, Baltimore and elsewhere, meeting with a very sympathetic and liberal response. President Isaac Sharpless went with me in my calls upon Philadelphia Friends and recommended our cause.

The service which Penn College has rendered has been of such wide-reaching influence and has benefited so nearly the entire Society of Friends that we feel we have a right to call the attention of Friends everywhere to our need asking them to assist.

MEETINGS from Eighth Month 6th to 12th:—

Philadelphia Quarterly Meeting, at Fourth and Arch Streets, Third-day, Eighth Month 8th, at 10.30 A. M.

Abington Quarterly Meeting, at Germantown, Fifth-day, Eighth Month 10th, at 10 A. M.

Kennett Monthly Meeting, at Kennett Square, Third-day, Eighth Month 8th, at 10 A. M.

Chesterfield, at Trenton, Third-day, Eighth Month 8th, at 10 A. M.

Chester, N. J., at Moorestown, Third-day, Eighth Month 8th, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Eighth Month 9th, at 10 A. M.

New Garden, at Westgrove, Fourth-day, Eighth Month 9th, at 10 A. M.

Upper Springfield, at Mansfield, Fourth-day, Eighth Month 9th, at 10 A. M.

Haddonfield, Fourth-day, Eighth Month 9th, at 7.30 P. M.

Wilmington, Fifth-day, Eighth Month 10th, at 7.30 P. M.

Ulwhan, at Downingtown, Fifth-day, Eighth Month 10th, at 10.30 A. M.

London Grove, Fifth-day, Eighth Month 10th, at 10 A. M.

Burlington, Fifth-day, Eighth Month 10th, at 10.30 A. M.

Falls, at Fallingside, Fifth-day, Eighth Month 10th, at 7.30 P. M.

Evesham, at Mt. Laurel, Fifth-day, Eighth Month 10th, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Eighth Month 12th, at 10 A. M.

DIED.—At Haddonfield, N. J., Seventh Month 14, 1916, ELLWOOD EVANS, aged seventy-five years; a member of Haddonfield Monthly Meeting.

—, at Haddonfield, N. J., on Seventh Month 17, 1916, CAROLINE P. COWPERTWAITE, daughter of Ella and the late Levi R. Cowpertwaite, in the thirty-sixth year of her age; a Minister and member of Haddonfield Monthly Meeting.

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TESTIMONY—PROPAGANDA.

This is not an age of fine distinctions. Cotton Mather and Jonathan Edwards could hardly get a hearing from modern audiences. Their ponderous volumes of religious discussions, intended to clarify the thinking of their day, are little better than curiosities now. At the same time this is an age that insists that clear thinking is a greatly needed safeguard in the religious world. And clear thinking often is little more than a presentation of distinctions so that "he who runs may read." Indeed the history of religious movements is in good part the record of some genius in making distinctions so clear that they appeal immediately to the understanding. Thus George Fox could not be said to have discovered the doctrine of the Inner Light. It was written in the Scriptures and in the life experience of Christians from the very beginning. He defined it; put it in such a practical form that "multitudes" at once recognized that it expressed their inmost conviction. Perhaps it is not an exaggeration to say that our lives can express no truth until such clear distinctions are mastered. Truth becomes truth to us only as we get it out of the mists of vagueness and obscurity.

If then these observations are justified it is likely no merit in our age that it does not have the art of discrimination. Perhaps the actual situation is more clear if we remember what a world of difference there is between the distinctions of Truth and the long-drawn out distinctions of argument. It is the latter with which our practical age is impatient, and this impatience is often so great that the whole matter of making and maintaining distinctions is condemned. Religious societies are founded upon distinctions; their life depends upon maintaining these distinctions. It is therefore worth while to understand what those distinctions are, and to determine for ourselves candidly whether they are worth maintaining. In an honest effort to find a common ground of militancy against the assaults of wickedness, present-day religious movements are undoubtedly in the direction of eliminating all meaningless differences. It were foolish, if not sinful, to withstand such

an effort, but some who are foremost in it have pleaded that great care be used lest in the attempt to be rid of the meaningless, something that is vital shall "go by the board." The aim of this editorial will be to emphasize something that seems vital in the inheritance of Quakerism that may be threatened by present-day efforts.

In 1911 Dr. Thomas Hodgkin gave the Swarthmore Lecture in London as the preliminary to the Yearly Meeting. His subject, "Human Progress and the Inward Light," seemed most significant, and arrested attention in a marked degree. Not only his scholarship as one of the leading historians of the day, but his long service as a devoted Friend were guarantees of a real message under Divine guidance at his hands; and so it proved. There were those who expected that out of the depths of his scholarship some new relation between the Inward Light and biological law would be disclosed. That, however, was not his line of treatment. With simplicity, but with the force of irresistible logic, he showed that Quakerism contained not only a message but a method. That method required at his hand no new phrase for its description. It is the method of testimony bearing, of "individual faithfulness;" and our great scholar-Friend did not shrink from using the well-worn expression. To elucidate his meaning he recited the case of "a young tanner of Philadelphia, named William Savery." After picturing "the civil war of his soul—which ended, not in successful revolt, but in the full surrender of his will to an unseen Lord"—Dr. Hodgkin outlined very briefly William Savery's religious visits to the Indians, his service for the freedom of the slaves and "his missionary journey to Germany, France and the British Isles." Finally, he is brought in the recital face to face in the Norwich meeting with "the seven motherless children of John Gurney, of Earllham." The effect of that meeting upon Elizabeth is given from her journal in her own words, but Dr. Hodgkin makes it clear that William Savery was permitted, doubtless in wisdom, to return to his Philadelphia home without an intimation of the far-reaching significance of his "faithfulness" in the case. The account as given in the lecture concludes: "None could foresee that thirteen years later that delicate young wife and mother would be entering the Gehenna of an English gaol as it then was, and beginning her marvellously successful battle with the rampant wickedness, squalor and wretchedness of Newgate. If William Savery on his death-bed thought at all of his fair-haired young convert, she was probably to him still his dear child; certainly not the sweet-voiced preacher, the world-famed prison reformer, the founder of the first Nursing Sisterhood in England, probably the best known of the Saints of Quakerism."

Compared with this particular type of "individual faithfulness" in service to which Dr. Hodgkin is able to trace such momentous results, we have the popular method of propaganda. It were easy to show points of relationship between testimony bearing and propaganda. The latter undoubtedly often

develops from the former. The faithfulness of an individual becomes the foundation of an institution, and world-wide results are recorded. This similarity or relationship between the two methods in religious work should not, however, blind us to the great difference between them. An organized propaganda cannot in many instances safely supersede the method of individual testimony. Dr. Hodgkin's treatment of the subject suggests the question whether the connection between Human Progress and the Inward Light can be properly maintained by any system of organized propaganda?

We cannot at least escape the conviction that the method practiced by William Savery still has vitality, is still serviceable. In any event it has the Gospel quality of unquestioning faith. The call is heard for service in the individual soul—the service as proposed finds response in other souls; finally it is performed in absolute simplicity of obedience, and the results are not to be counted in a day or a year—not unlike the actual appraisal of their value will never be openly disclosed.

In some important directions Friends have lately engaged in considerable efforts at propaganda. They have found a host of others united with them in these efforts, and many means new to those who have only cultivated the method of personal or corporate testimony-bearing have been employed. We have no word of discouragement for these efforts, but it does seem desirable that the distinctive line that belongs to our special profession of the Inward Light shall be preserved and stimulated into every rightly authorized activity. For in the final analysis there are situations where the plea or the protest of a divinely called individual has a bearing and a weight even when a regularly organized propaganda is held under suspicion. Any enlargement of our capacity for service is good, but we must not permit our special tools to become dull, because even the most highly perfected machine is doing a work along similar lines.

J. H. B.

THE PHILADELPHIA YEARLY MEETING PEACE COMMITTEE.

Nearly four months have elapsed since Philadelphia Yearly Meeting appointed a large Committee (thirty-four men and twelve women) to maintain its Peace propaganda, to do all in its power to bring to a close the great war which has raged for two years in Europe and Asia, and to promote such international concord and the establishment of such legal and moral agencies as might through all time prevent the recurrence of such a calamity. To this Committee the Yearly Meeting appropriated the meagre sum of \$1500 as an assurance of its confidence, and urged upon its members to support the work with liberal contributions. From the latter source about \$3000 have thus far been received. Probably \$10,000 more—possibly even a larger sum—will be needed during the current year, if the expectations of the Yearly Meeting are realized.

Why so large a sum? What has been done to assure us that it is required, or that it would be judiciously expended? Why so much delay in getting to work? Such are the reasonable questions with which members of the Committee are constantly confronted.

First of all, the work contemplated is varied and world-wide in its operation. Forty-six Friends, many of them very forceful characters, must be brought into concert of action. Immediately they came together the variety of view-point became evident. The moral and religious arguments appealed to one group, the social and economic to another, the political to a third. Waiting at the mercy seat was a necessity. It

has yielded blessed fruit. Friends are coming to understand one another, learning to work together for common ends by common means.

The large Committee has been divided into five working sub-committees—on Governmental Relations, on Literature, on Publicity, on Meetings, and on Churches and Schools. Every member has been assigned to one or more committees, according to his or her qualifications and choice. These committees have met some several times. Work has been planned in their several spheres, and within the limits of available means these plans are being worked out. As a preliminary it was felt necessary to be assured of the underlying motive for all our action. This was to be found in the Christian testimony for Peace professed by Friends from the middle of the seventeenth century to the present time. A special committee was entrusted with the formulation of this motive, the outcome of which was a Statement of Principles, which has been printed not so much for outside distribution as for the guidance of sub-committees in all their action, and of individual members in their intercourse with others. From it, I quote:—

"We reaffirm our belief that all war violates Christian love. But we cannot stop with protest or negation; a more positive work demands the efforts of all Christians. The task which confronts this generation is no less than the reconstruction of the world upon a true moral basis. For this task there is supreme need for men and women to dedicate themselves to the unflinching application of Christ's principle of Love in every relationship of life. Only as we enter with confident faith into this Christian discipleship, willing to suffer cheerfully whatever consequences it may involve, shall we be able to weave this principle into the fabric of our national life."

The Committee on Governmental Relations has produced a vigorous paper which has been printed under the caption, *A Program of Constructive Peace*. The distribution of this among National and State officials, diplomatic representatives of other nations at Washington, Friends' papers throughout the world, the leading religious weeklies and monthlies in America, several hundred ministers of religion, et al, is now in progress. Any one may obtain a copy by application to Peace Headquarters, 111 S. Thirteenth Street, Philadelphia, or Friends' Book Store, 304 Arch Street, Philadelphia. Where larger quantities are desired for circulation requests should be filed, that the Committee may decide upon the size of a second edition which may judiciously be printed. The *Program* deals with the questions: Oriental Relations, Immigration Legislation, Help to Mexico, and Organization of the World for Peace, with practical recommendations on each subject.

The Meetings Committee has planned three campaigns in which open air meetings in towns and rural communities are being held at which an address is delivered by one or more speakers and literature freely distributed in elucidation of the policies under discussion. The first of these embraced towns in West Jersey. The second was along the main line of the Pennsylvania Railroad, from Ardmore to Christiana, Penna., inclusive. The third is planned in southern Chester County and at a few points in Delaware. Several members of the Committee are participating in these campaigns, aided by other experienced speakers.

I trust those who read this simple statement of our beginnings will enter sympathetically into our efforts to fulfil the solemn trust reposed in the Committee by the Yearly Meeting; that they will recognize that even the modest program already adopted will fall short of accomplishment without liberal contributions; and that such will be sent with little delay to the Treasurer, Albert L. Baily, Jr., 1508 Walnut Street, Philadelphia, without waiting to be called upon personally.

JOHN B. GARRETT.

POCONO MANOR, Pa., Seventh Month 27, 1916.

How soon the millennium would come if the good things people intend to do to-morrow were only done to-day.

HE SHALL NOT STRIVE NOR CRY.

Why is the Master so patient yet
 In the world where wrong is wrought?
 Takes He no heed of the riot of sin
 While His will is treated as naught?
 Could He not thunder His judgments down
 Where men His power defy?
 Oh, the Master is great through His gentleness—
 "He shall not strive nor cry."

Not in the whirlwind, not in the storm,
 But the still, small voice of love
 Is His power to reach to the world's hard heart
 And its rebel will to move;
 He finds His way through the silences,
 He hears the prayer of a sigh;
 In wooing whispers the Master pleads—
 "He shall not strive nor cry."

How does the Kingdom of Heaven grow?
 Never through War and noise;
 But as the snowdrops do in spring,
 And as love through household joys.
 No blatant trumpet, no rush of war,
 Proclaims the Christ-King nigh;
 Though the kingdoms of earth shall all be His,
 "He shall not strive nor cry."

He shall not fail nor discouraged be,
 For Him the isles shall wait,
 And He shall reign ever from sea to sea,
 All nations shall call Him great.
 And thus shall His Kingdom be ushered in,
 As the light in the eastern sky.
 He shall save the world by the might of love,
 "He shall not strive nor cry."

From The Word and the Way.—Author Unknown.

THE INTERNATIONAL MISSIONARY UNION.

There meets every year in the town of Clifton Springs in central New York State, a gathering which calls itself the International Missionary Union. It is certainly *international* in that it brings together people from all corners of the world, and a *union*, for its members are united in a common sense that they have been sent to these distant points to bear a message to the folk there. There are many things that seem to divide them. All denominations from the Moravian to the Episcopal are represented, and there is as great a variety in the individual types. The kind of work that they are doing also is widely divergent. One is running a saw mill in Burma; one is teaching school in Egypt; another is traveling through an African jungle on donkey back; another doctoring physical ills in China; and another is preaching to a cultured congregation, gathered in a Gothic church building in Japan. And yet they seem to consider it the same work, because it is all shot through with the same motive—that of delivering their message.

But I do not want to get too far away from the Union, with which I started, for I have not yet told you of its origin. About thirty-three years ago some missionaries home on furlough, got together up in the Thousand Islands for conference. A Dr. Henry Foster, founder of the large sanitarium here at Clifton Springs, attended the meeting, and was so impressed with its possibilities, that he invited the conference to come to Clifton Springs the next year as the guest of the sanitarium. Since then it has met here regularly every year, and although Dr. Foster died some time ago, the trustees of the institution still continue his generous policy. The only qualification necessary for a welcome is some years of service in a foreign country.

And so for the last five days we have been hearing news from many of the countries of the world, from men and women who

have just come from them, and who bring us their personal impressions. One needs to have an atlas at hand. Do you know where Micronesia is, or Assam? We have been hearing how these people have been climbing up the ladder from savagery into the Kingdom of God.

One of the most thrilling sessions—how cold-blooded the expression sounds!—was that spent on *Turkey* and the Armenians. You may imagine that people who had seen their friends shot down before their eyes, their dormitories invaded by soldiers, and the girls carried off, would feel a little warm on the subject. Some of their heat found its way into our gathering place. Of the two million Armenians living in Turkey before the war began, 750,000 have been massacred. They are said to have been the most progressive of every community and to have largely monopolized the professions, so that in a sense the Turks have been committing economic suicide. The speakers bore witness to the fact that it is the government at Constantinople, and not the Turkish people, who have instigated these massacres, and they told of some localities in which Turkish officials had condemned men to death for killing Christians. The Armenians have given a splendid witness to their faith. Again and again they were promised exemption if they would embrace Islam, and again and again they chose death. "We heard something of the relief work among those who have escaped to Russia from one who has been distributing the funds collected in America, clothing and feeding twenty thousand.

Quite different are the problems connected with the work in the great continent of *South America*—the "neglected continent" as it has been called. Instead of religious fanaticism, is found agnosticism and infidelity and a Christian church, the Roman Catholic, is held responsible. It has had undisputed sway there for four hundred years, and as some one said, monopolies are demoralizing. At any rate, if the present condition of 90 per cent. of illiteracy, and from 40 to 60 per cent. of illegitimacy is any index, it has been so in this case. In the past the priests made Protestant work almost impossible, but now their influence is gone, and there is a better opportunity for missionary work than ever before. The young people are anxious for education, and from various points come reports of the revival of spiritual religion. Peru, the last stronghold of conservatism, last year established religious liberty in its borders.

My principal impression of the evening devoted to *India* was the report of the Lutheran missions by a German gentleman. The Lutheran mission is an old one and the second largest after the Church of England. At the beginning of the war the 350 German citizens working there were asked to leave the country, and the Indian Christians were thus deprived of their spiritual fathers and mothers. Into how many phases of life has this war spread its malignant influence! However, it was pleasant to hear that Baptist missionaries and others were doing what they could to lend a helping hand.

You have heard so much about *Japan* that I will not take time to repeat more than one incident that was told at the Conference. Twenty-seven years ago, a Christian mass-meeting was held for the first time in the city of Nagoya. The speaker addressed the audience for an hour and a half, but he assured us that they did not hear more than ten words, because such a constant hooting and determined opposition was kept up that listening was out of the question. When the meeting broke up there was a great surge forward to the platform and the speaker escaped from the violence of the intentions with some difficulty. Last year, just before he left Japan, another Christian mass-meeting was held. After the talks on Christianity were done, and the meeting was about to close, a Shinto priest in his flowing robes hurried to the front of the room and tried to get a hearing for his side of the question. But in a few minutes the students from the government schools, not themselves Christians, attempted to drown his voice by shouts of "Kuriantokyo, banzai!" (Hurrah for Christianity!) As he still continued to talk, however, they

came forward, picked him up bodily and turned him over to the police station. I tell the story not to commend their method, but as an illustration of the change of sentiment within the twenty-seven years.

It was interesting to hear a missionary from Korea say, that he thought as long as Christian teachers there kept to religious and social activities they had no difficulties with the Japanese officials. But it is hard for Anglo-Saxons to keep their hands out of political matters. In spite of the troublous times that the Korean church went through as a result of misunderstandings with these officials, it still continues its remarkable growth and prosperity. It was astonishing to learn that for every dollar that comes across the water for its support the Koreans themselves raise ten.

China was represented by a Chinese woman who for eighteen years had had charge of a hospital in central China and who came to Johns Hopkins last fall for a graduate course in medicine. She was one of few who were brought up in Christian families, and the first girl in her part of the country who was allowed to grow up without bound feet. Her whole family, and the nurses whom she has trained, are devoted to relieving the suffering that is around them, and thus to teach the law of love. Her message to us was full of inspiration. If Chinese womanhood can be what she is and do what she does, what trouble is too great to take for them!

It was Christian missionaries who first opened up the great continent of Africa. Traders rapidly followed them and European governments stepped in later and took possession. This order—church, trade, state—was almost universal at the beginning, but it has not been maintained. A man and his wife who had tramped or ridden donkey-back over 5000 miles of native trails in Africa told us that they found that the trader had been everywhere before them. Tramping was not the whole of their activities. They had learned languages, reduced them to writing, translated the Bible, composed hymns, written text-books for their schools, and in many forms tried to serve these poor, dark people. The reward of seeing the furtive, burdened expression of the savage give way to upright manliness and hope was all they asked for.

And so all over the world the work of the Kingdom of God is going on. Messengers of His love have penetrated everywhere. Everywhere they have met grave difficulties, perhaps nowhere more so than in the countries that boast of European civilization. But those who see—and it was the joy of this Conference that it helped us to see—can say that the light is breaking.

EDITH F. SHARPLESS.

SOME CAUSES OF INTEMPERANCE AS OBSERVED THROUGH SOCIAL WORK.*

This paper is written in an attempt to present briefly some of the causes of intemperance as observed through the social work of the Society for Organizing Charity. This Society during the past year has had intimate contact with over ten thousand families which were brought to its attention for assistance. Out of this number of families, there were 1172 cases, or 11 per cent., where drink seemed to be the striking disability. Such low percentage, no doubt, will be a great surprise to many. It is, in fact, a much lower percentage than is shown through collected statistics given in Amos G. Warner's "American Charities" for 7225 cases, which show that an average of 15 per cent. of poverty and distress is due to alcoholism alone.

Some of the other principal causes of distress among the poor shown in these statistical records are lack of employment, sickness or death in family, providence and inefficiency.

When first taking up a problem where we find a man is neglecting his family and turning to alcoholism, there is a prevalent tendency to send him to the Keswick Colony, or some such institution of reform, or to jail. I do not in any way want to belittle the work done in colonies or in institu-

tions of such character as I have mentioned, but I do desire to stand out against the lack of results from imprisonment. At the same time, the former scheme for reform seems only to be a small part of the plan and purpose for readjusting the home which has become disorganized through alcohol and consequent intemperance in its use. We must not consider the man as a drunkard alone, but must go beyond and back of that and study the personality of the individual, the previous and existing environment and the reasons and causes underlying his intemperance, so that if through a Keswick Colony we have been able to administer to the disease and to temporarily reform the individual, the cause and excuse for future failure may be removed through change of environment, friendly interest and the establishment of a firmer and higher moral code.

During my work for the past few months in connection with the Society for Organizing Charity, I have been in constant relationship with three families where the dependence and misery have been directly traced to alcoholism, and to-night I will briefly relate to you the story of one of these families and endeavor to point out the causes which we are seeking to overcome and obliterate. An effort of this character is usually a long and tedious one, but when seriously undertaken and conscientiously followed up and worked out, the result obtained is frequently most gratifying and lasting.

The case to which I refer is one which I will designate, for the mere purpose of identification, as that of Michael Kelly, whose use of alcohol has brought suffering and misery to his wife and children. There are four of these children, the oldest one, James, aged twenty-two, is now married and living in a home of his own, so that we have before us the problem of the father, mother and the other three children.

Perhaps it is hardly necessary to state here that this man is of Irish parentage, the nationality in which Amos G. Warner in his collected statistics for over 7000 families finds that the percentage of those addicted to the drinking habit is 23.62 per cent., which is 8 per cent. above the average for all other nationalities.

We have been unable, of course, to talk with the parents of Kelly, but we understand from him that they left Ireland when he was quite a small boy to live in one of the mill districts of Yorkshire, England. The father secured employment and was able to earn a modest living for his wife and four children. It was possible for Kelly to attend school only until he was thirteen years of age, and from that time and for three years afterwards he worked on different jobs about the town, which was small, and upon that account probably earned very little money for his efforts. He must have been, however, at this time a bright, enterprising fellow. An older brother and sister had come to America and he felt that by going to London he would obtain better and more remunerative work, which would enable him, through careful saving, to be able within a short time to earn enough money to make it possible for him to join his brother and sister in this country.

Kelly married his wife in 1893, twenty-three years ago. In the early winter, however, of that year we first knew him in connection with the Society for Organizing Charity. He was taken sick shortly after his marriage and had been out of work for six months when application was made to us for assistance. Here we find the first difficulty, sickness, and the consequent unemployment, which apparently was due to no fault on his part. Without work, he became discouraged, the weakness arising from his sickness created a craving for stimulants, and while in better times he had been able to take an occasional drink without in any way affecting his earning capacity, our records at this time show evidences of intemperance, but as yet little impairment of efficiency.

A few words about the wife. It is evident that there has been a marked difference in their environment, although their inheritance was very similar; she too is of Irish parentage, but was born in Pittsburgh. Her father unfortunately had a hard struggle to support the family and died when she was a child of only nine years of age. She continued to attend school

*Read at a Germantown Tea Meeting.

irregularly until she was ten, and then she was sent to work in a mill to do cleaning, scrubbing and other odd jobs, earning \$3.00 per week, which were turned over to the mother to supplement her own meagre earnings for the support of the family. This struggle continued all through her girlhood. As to what she was then we have no record, but she is now a thin, worn-out, little woman, discouraged with life, telling those with whom she comes in contact an incoherent story of an early life, spent in struggles and work among the mills of Pittsburgh. After awhile her mother died, and then she came to Germantown to live with an uncle, continuing to work in different mills in this locality.

Here, in 1893, she met Kelly, and shortly afterwards married him. From this brief outline, it will be seen that when she married she did not have any training in cooking, or in keeping her house in order, home-like and attractive. To look at her now one can imagine the inefficient and improvident house-keeper right from the start. The knowledge of domestic science accessible to girls of this class of the present time was denied to her. The odds were all against her. We find her now a great contrast to Kelly, who is naturally bright and alert and takes pride in his personal appearance and in his surroundings, although so frequently addicted to drink.

I cannot help feeling that, had there been more co-operation, efficiency, knowledge of simple home cooking and a pride in the care of the house upon her part, the sad conditions which surround this family to-day could have been averted.

After a time Kelly regained his health and was able to secure work, so that we did not hear from him or his family again until twenty years later.

During these years, Kelly had braced up again and had become a competent chauffeur and had been earning right along from \$16 to \$20 per week. Evidently, he had developed. His employers thought well of him, stating that he was at all times a hard worker and a competent man. Their only criticism of him was that he had a tendency to drink occasionally, although they had never known him to neglect his work on account of intemperance, or through that habit impair his efficiency. Through an accident, however, at this time, which resulted in an injury to his back, he had been out of work for a period of two months, the savings had all been used up, he and the family were up against it again.

On the other hand, through all these years, the wife had been slowly breaking down in health and generally going backward, due to an overworked, unpleasured childhood, and, at three different times, we have record of her having been committed to institutions for the care of the insane. This condition was brought about to some extent, no doubt, through the abuse which her oldest son, James, before he left the home, used to heap upon her, frequently beating her in the most terrible manner.

As soon as the children, James and Jennie, were old enough to go to work, Kelly seemed inclined to give up and to depend on them for support. These earnings, with what he added from time to time, were insufficient and meagre, but, after James left the parental roof, Kelly has made some efforts to obtain work in various garages in Germantown. Since his residence in this locality, he has become a heavy drinker and so undependable that he is now one of the large class of the unemployable. Long since he has been unable to secure employment at running a car, so that the only field open to him now seems to be the odd jobs here and there when the regular fellow is absent or sick.

His wife lately has tried in vain to make her husband support her through an appeal to the Court of Domestic Relations, but he seems to be able to evade the police so far successfully, and nothing has come of this attempt. Last week we had a long talk with Kelly and his wife, charges and counter-charges were made, so that there seemed to be faults on both sides, each becoming excited in turn. The trouble at the start came about, no doubt, from the improvidence and inefficiency of the wife to spend intelligently and to the best advantage of the weekly earnings of her husband and to take charge of and build

around her the home which a man of Kelly's temperament craved and desired. He states to us that morning after morning he would get up and go to work without so much as a cup of hot coffee for breakfast, and that she, lazy and careless, would lie in bed late in the morning and sometimes well on toward noon. Her excuse for this was that during the winter without coal for fuel she was unable to warm the house and had to keep in bed in the mornings for the reason that it was the only place in the house that was comfortable. We tried to impress upon her that the one thing which she could and must do to keep Kelly away from the saloon was to prepare the morning meal for him.

As an illustration of the incompatibility which has arisen between these people, Kelly pointed to his wife, who was of necessity poorly clad, but whose hair was disheveled and uncombed, her person unclean and filthy, and asked us, "What can you expect of a man who has to look at such a lazy, good-for-nothing thing all of his life?"

At first Kelly had been in the habit of turning whatever money he had earned over to his wife, but now he seems disinclined to let her have the spending of any portion of it, and with the run-down and un-homelike conditions existing about the house, and his wife's improvidence and inefficiency ever before him, I fear that much now of what little he earns is spent for liquor. Apparently, he does keep the rent of the house paid. The daughter, Jennie, is now working and the father insisted soon after she started that she should provide the food for the rest of the family. This was an unreasonable and impossible demand at her present rate of wages.

With the view of getting some little order out of this chaos, we have succeeded in getting these various people to enter into an agreement whereby the daughter, Jennie, is to turn over a portion of her wages, which are now \$3.00 a week, to her mother for food; the father upon his part to pay the rent of the house and \$3.00 in cash per week to his wife; the wife upon her part to get up early in the mornings, prepare breakfast for her husband and the family, clean up and get the house in order and keep it so.

This home, through all the recent years that we have had any knowledge of this family, has been unkept, disorderly and always dirty, but through kind friends money has been given to us to be expended for warm covering for the beds and for paint for coating the woodwork and furniture inside as well as the woodwork on the outside. The red and green which have been selected are certainly effective and striking and seem to afford real pleasure to the members of this family. We are accordingly working on the principle that, if the good work along these lines is continued, the change of environment will appeal to the mother, create new interests and tend to make her change her habits so that the home will assume attractiveness for Kelly and, in that way, assist in breaking off this drinking habit.

This is a much longer story than I had started out to relate to you, but to me it is one of the most interesting of any which I have known. The first real difficulty seemed to arise through ill-health, which resulted in unemployment. The weakness which came from this condition perhaps had a tendency to increase the desire for something stimulating which would make his real physical weakness less apparent.

MARGARET PENNOCK.

(To be concluded.)

"LET all seek to live upon the tree of life and not upon the tree of knowledge. Knowledge puffeth up, and leadeth away from that inward quietness, stillness and humility of mind, where the Lord doth appear and His heavenly wisdom is revealed."

"HE is already half false who speculates on truth, and does not do it. Truth is given not to be contemplated, but to be done. Life is an action, not a thought; and the penalty paid by him who speculates on truth is, that by degrees the very truth he holds becomes to him a falsehood."

Printed at the suggestion of H. B. Evans.

A TRUE AMBASSADOR.

While Europe is setting before the world a group of fighting men, the figure of a great maker of peace comes to us from Japan. Bishop Harris has not been talking peace among the Orientals for forty-five years, he has been breathing and living it; he is a contemporary illustration of the power of love. Many people understand love as a sentiment; few people have ever worked it out as a principle with more striking results than this Methodist missionary bishop who has now retired after a lifetime of unselfish service. When he went to Japan forty-five years ago, the Island Empire was just emerging from the isolation of its long feudal period. Shortly after his arrival a young Samurai, after ceremonial purification and meditation, killed a foreigner as a sacrificial offering in defense of his country. The other day when Bishop Harris left Japan a large company of the most distinguished Japanese of today united in a testimonial dinner to him!

When he went to Japan, a friend of the young missionary sent him a revolver in view of the disquietude then prevailing in the section where he was staying, but the preacher threw it into the sea; he had no need of that kind of protection. He went to the American Consul, reported that he had taken up his residence, and said that he and his wife had come to devote themselves to the teaching of Christianity. After some conversation the Consul said, half humorously and half seriously: "I suppose, Mr. Harris, you will soon be calling for a gunboat!" to which the young missionary replied that he should under no circumstances ask for that kind of protection; that he had come to serve the Japanese, and that he and his wife would accept whatever that service involved.

To the Japanese on the Pacific coast of America, in Hawaii, in Korea, in all parts of the Japanese Empire, his name is a synonym for peace and good-will. The traveler in the East who goes with a desire to understand the people whom he visits, and not simply to confirm the impressions he has already formed of them, speedily finds that from no class of men and women can he get such trustworthy information of the character of the different races as from the missionaries, and if he keeps his mind open he eventually makes the great discovery that they all alone understand a people who work with and for them. The men who go among a foreign people for profit often secure an intimate knowledge of the ways of the country and the habits of its people; but no man ever yet learned the soul of a people who lived among them chiefly for his own profit. It is a significant fact that the missionaries, as a rule, are zealous believers in the superiority of the races among whom they work. The missionaries in Japan, Korea, China, and India, for instance, believe devotedly in the superior capacity of the races among whom they live. They know them from within; instead of "working" them, they work for and with them.

Dr. Harris is an elderly man. It will not harm him, therefore, to say of him that there is a luminous quality about him; as he moved in and out among the Japanese and the Koreans he has lighted the path to a higher and happier life. He has also lighted the path to peace. If such a man as he could interpret the different countries to one another, the very roots out of which hatred and distrust grow would perish.

At the Methodist General Conference at Saratoga, recently reported by *The Outlook*, Dr. Harris made the last report of his stewardship, but no report which he could make, save by its reflection of the great advance of Christianity in Japan and Korea, could in any way suggest the extraordinary service he has rendered by simply being a Christian in those countries. At a farewell dinner given him in Tokyo by a group of the most distinguished Japanese, including the Minister of Foreign Affairs, Viscount Kaneko, the President of the lower house of the Japanese Diet, many spoke with the utmost gratitude of the service which Dr. Harris had rendered to the Japanese people. The Minister of Foreign Affairs said, "If all Americans dealt with us as open-heartedly as Dr. Harris does, and if we revered the Americans as we revere Dr. Harris, friendship

between Japan and America would remain unchanged forever." And on the eve of his departure from Tokyo the Emperor decorated him for the third time.

Such a man is in the truest sense a national ambassador. America has been fortunate in sending to the Far East many high-minded interpreters of the American spirit. Commodore Perry, who opened the country to Western influence, and Townsend Harris, who drew the first treaty made by Japan with this country, are known to every school-boy in the Empire because they represented the spirit which Dr. Harris has expressed in all his relations with the Japanese. Charles Cuthbert Hall's two visits to India are historic, because foremost among the men of the West who have endeavored to explain the West to the East, he approached the Indian mind so sympathetically and with such a desire to understand and to find common ground between the Occident and the Orient that he secured a hospitality of hearing and an earnestness and depth of attention which were a revelation to many who supposed that they were perfectly familiar with the temper of the Indian mind.

The time will come when such careers as that of Dr. Harris will cease to be prophetic; they will become the practical rule of living.—*From The Outlook.*

WHEREFORE, WHITE MAN?

BY MEDICINE ARROW.

White Man, you taught us that war was wrong. You told us to turn from the war-path; you said we should live at peace with other tribes of our own people and with yours. We listened to your words. We have remembered them. All that you told us to do, we have done. Our lances are broken. Our bows are burned and our arrows are lost. Our tomahawks are buried so deep that they have been forgotten. The once keen edge of the scalping knife is dulled with the rust of many years. The useless shield hangs on the wall like the picture of an age that is past. The drum of the war-dance is heard no more. The green grass of the prairie has spread its cloak over the last trace of the ancient war-path to hide it from our eyes forever. The bright path of peace is the only one known to our young men. Our people sing the songs of peace. It is well.

White Man, you told us it was the will of the Great Spirit that we should go to war no more. Do you think He will be unmindful if you draw your sword against another people of your own race? If war was wrong for the Red Man, can it be right for the White Man, or has truth itself become untrue?

White Man, you still sing the songs of war. You teach the stories of war to your young men. Your horses are trained to travel the trails that lead to war. The tread of your armies is more terrible than the flood or tempest. The thunder of your mighty guns makes the earth heave and tremble. You soar to the clouds like the war-eagle. You defy the demons of the deep with craft that are wafted beneath the waves. Yet vain are all the powers thus called to your aid!

White Man, despise not the words of your Red Brother, who is humble and weak. Listen to the message of him whom you once called a savage. Learn for yourself the lesson you once taught him. Turn from your ways of war into the paths of peace.

The words of your Red Brother's tongue are as the impulses of his heart.—*Copied by J. W. B. from "Tributes to a Vanishing Race."*

O, THERE is a time to be empty, to be stripped, to be poor, to be buffeted by the wintry winds, to be deprived of all sense of life, and any relish for, or savor of good; and then, I have found it safe to lie in littleness in true insignificance, waiting in the abandonment of self, in the silence of all flesh, for His re-appearing, "in whose presence there is fullness of joy," and abundance of consolation, saith my soul from undoubted experience.—J. BARCLAY.

"THE FAMILY OF LOVE."

AN OPEN LETTER.

"When I am with our Beloved, in the enjoyment of Him, I enjoy thee & the rest of the family of love of which He is the head, yet hath become servant of all."—George Fox to William Caton, from *Launceston Jail*.

It has been my privilege for some weeks past to move about among Friends in the Eastern States, and also to make a flying visit to the Middle West and get into touch with at least a few of the Friends there. Now that I have returned to the home-land it seems only fitting that I should send back a few lines of loving gratitude for all the wealth of kindness received and for the ready response to the tale I had to tell. And with this message of thanks I would couple a strong appeal that the members of "the family of love" in America would continue to bear upon their hearts their fellow-members in this warring country.

To return to England at this time is like coming back to a beloved household on which has fallen some great shadow or which has sustained some great loss.

Certainly the shadow and the loss were both there already months ago, but one feels them more after an absence in happier scenes. Also the fact remains that the shadow has "deepened down" in the weeks that have elapsed, especially over the members of our own Society and others who share their point of view and line of action. Changes and gaps there are many. This one and that has gone abroad, to France, to Holland, etc.; this one and the other is preparing to go; this one is missing, also, though he may be near at hand, for prison walls conceal him; another is still with us, but any day he may disappear and join his comrades in bonds.

The ordinary First-day meeting-for-worship is a "meeting for sufferings." Friends come there indeed gladly, there is a feeling even of eagerness and anticipation, but there is a new feeling also of solemnity, of sorrow, of tenderness, of depth, a new anxiety to feel out for and to find "the everlasting arms," and "the underlying unity." There is no question but that the gathered company is a loyal part of the great "family of love." Their first privilege and duty is "to remember those that are in bonds as bound with them," to remember also in prayer those that are in danger or pain and those that are bearing heavy burdens of rule and responsibility. We are reminded of our own members whose places are empty and who need our special love.

Then we are led on into wider spaces and live over again something of the living experience of the recent Yearly Meeting, which sought and also to some extent, at any rate, found an "underlying unity." In great humility and need hearts were opened out to see a vision of the great purposes of God and of the possibility of a unity in Him, above and below all differences of thought and action. To seek His will and the power to fulfil it, this is the great quest which calls us all to go forward, humbly, unitedly, prayerfully.

It comes to us at this time with renewed meaning when it is borne on the lips of a widowed mother, who has one of her sons in prison for conscience' sake and the other feeling it his duty to enlist. We are drawn out of ourselves into fellowship at such times and yet there is a new solemnity in the question, "What wouldst Thou have me to do?"

As we separate there is a new sense of privilege in all the common intercourse of heart with heart that still remains to us and new joy in the young life and in the little children who have hardly yet realized the unknown future which it will be theirs to shape.

The time of social intercourse is precious, for there is much to be told and learnt of the happenings to Friends and others in the tribunals, the courts-martial and the prisons, and much has to be planned for in the coming week. Some of the Friends are already appointed "Quaker chaplains," authorized by the military authorities to act as spiritual advisers to such of the "conscientious objectors" as desire their ministrations; some are only visiting occasionally with permission to hold meetings for worship on First-day in this or that prison; some

are busy watching the proceedings of the law-courts and following up the legal issues. Day by day the burden becomes more weighty, but day by day also the vision becomes clearer of the spiritual issues for which it is worth while to work and to suffer, to live and to die, and day by day the bonds become closer among those who are striving for these spiritual ends.

We knew something before the war of what George Fox meant when he spoke of "the family of love," but we know more now, and we shall know more and more as the months go by. Already the bonds of this family have widened over here, and our fellowship actually embraces many more than those who call themselves by our name. But may we not also say that the thousands who call themselves by this same name on your side of the Atlantic are also one with us in family love at this time, and are prepared to hold out to us the hand of sympathy and to bear us on their hearts in the one all-embracing love?

M. CATHARINE ALBRIGHT.

BROWNSGROVE, England.

"THERE WAS GIVEN ME A THORN IN THE FLESH."

Some of us would be rather at a loss without our "thorn in the flesh." We ask God many times to remove it, but if He does not, we make it into a standing apology for ourselves. It is an excuse for every blunder, every omission, every failure. We say that we are so heavily handicapped! What did Paul do? He turned his handicap into dynamic, enthusiasm, efficiency. It became a limitation no longer, but a valuable asset. He grew to think of it as something given him by God to knit his life more surely to the eternal life and strength. So far from it disqualifying him for service, it made him able to serve more abundantly.

Would it be impossible for us to treat some of our handicaps in a similar fashion? To-day a very common thorn in the flesh is "nerves." The word has almost become a modern equivalent to "Satan." The nervous strain of duty is too great for us: certain people "get on our nerves;" we are compelled to avoid all unpleasant tasks, all painful situations, because we are so sensitive and highly strung! How obvious it would have been to Paul, that here, if anywhere, God's strength could be made perfect in weakness. A finely wrought nervous organization, sensitive in every fibre of it—what a channel for God to work through, if once it yielded itself to the grace of God! What a mediator of sympathy and comprehension, and help, a person could be who was really, as we say, "all nerves," and gave God his nerves to keep and use. Yet we make nerves our apology for forgetting God and man!

There is the handicap of poverty. Some of us believe firmly that bigger incomes, the relief from grinding daily cares and duties, would indefinitely increase our capacity for doing good. We would set the world such splendid examples if we were millionaires! As it is, we say to those yet poorer and more helpless: "Silver and gold have we none," but we do not offer what we have. Yet if we did, if we only let God take our poverty and supplement it with His wealth, what gifts we should be! Say no longer: "I cannot give because I am poor," but say rather, "Because I am poor, I *must* give!" So it is with mental, even with moral handicaps. We may be dull, but there is always access to God's wisdom—the infinite wisdom of infinite love. Our lives may be stained and seared by moral failure. But there has never been a life too broken for Him to use, who never fails. We try to palliate our own futility by saying that we are "weak as water." But God's strength is still made perfect in weakness.—MAY KENDALL, in *The Friend* (London).

"Loud upon our blindness Thy pure radiance pour;
For Thy loving-kindness make us love Thee more.
And when clouds are drifting dark across our sky,
Then, the veil uplifting, Father, be Thou nigh."

THE WAR RELIEF WORK.

Of late a good deal has been said regarding the work of relief and reconstruction accomplished by young English Friends and at last the rank and file of us are beginning to realize that something out of the ordinary has been going forward. The various reports and circulars which have drifted westward, the weekly accounts in *The Friend* (London), more especially the narrations of those who know the work at first hand, have combined to give us a glimpse of the quiet, efficient manner in which our English fellows have met their ordeal and are carrying Quaker principles into courageous practice. Yet a vast number among us still know virtually nothing of what is being done. Nor indeed can one always avoid the thought that not all desire information. We are cognizant of the war in Europe, but we would much prefer not to be afflicted with knowledge. Especially to-day, when all our concentration is needed for business—so that we can get off for a week-end on Sixth-day. Besides it is painful to hear that young Friends have been wounded, have died from sickness, and have been killed by shells and bombs during their service. Why mention such unpleasant topics? "It is a great work," we cheerfully admit, "a wonderful work; but" (this we infer) it must not obtrude upon the business day or raise its head in recreational conversation. "The war is not *our* business and while we greatly sympathize—etc., etc."

When all is said and done, if we mean anything by our vaunted professions of Christianity, this war in Europe is very much our business. Starving folk cannot appreciate abstract sympathy—square meals and roof trees more content them. Words help of course, but just now there is rather a striking need for something a little more relevant to the system of the good Samaritan. The purpose of this writing you have by this time probably guessed. Perhaps you already understand the financial problems which face the committees behind the English Friends' Relief Work. Otherwise here is insight to an unpleasant, essential, extremely crucial and little apprehended topic.

The relief activities which English Friends maintain require a total monthly expenditure of close on fifty thousand dollars. As the workers are unpaid volunteers, practically all of this sum goes into actual constructive work. In England there are only twenty thousand Friends—about one-sixth of the number in this country—and for two years the burden of support has been carried by this handful. To date English Friends have given thirteen-fourteenths of the contributions on which the work is entirely dependent, the remaining fraction has come from this country and Canada.

Affairs in England are now such that this proportion must be altered. The more well-to-do among the English Friends—those who have hitherto been instrumental in keeping the work alive and forceful—are losing half their income under the new fifty per cent. war tax. In addition the factories of several have been sequestered for munition making and other war purposes. Under such conditions limitations hedge the most willing spirit. Without alternative the Relief Work will be greatly curtailed, perhaps cease altogether if Friends in this country are unwilling to do their share.

My own personal experience has led me to feel that one of the most splendid features of the work is the practical way in which it materializes Quaker doctrine. It is *positive* pacifism; constructive work carried through against great obstacles at a time when all other resources are turned to destructive ends. Even now, when conscientious objectors are (to say the least) unpopular in England, tributes to the effectiveness of this Quaker Relief Work are coming from many unexpected sources. When the Conscription Act went into effect all members of the Friends' Ambulance Unit were granted total military exemption. No one would accuse the British War Office of showing partiality towards our set, yet even the school of Kitchener realizes that non-combatant work is the proper and well-merited province of these young English Friends. After the war recognition of what has been achieved will lead to a deepened and more general appreciation of that for which the

Society stands. It means a big boom for Quakerism. Should the work cease for lack of financial support?

In and around Philadelphia a few meetings—Twelfth Street, Haverford and Germantown—have instituted campaigns to obtain from members regular monthly donations for supporting the work. This form of contribution is most valuable. It assures the London Committees of a settled income, establishes a working basis and enables plans to be made for enough in advance to render their fulfillment efficient. Moreover, if successful, it gives birth to a democracy of interest which the support of a few wealthy donors must lack. Ten donations of five dollars a month are more valuable than one of fifty, for they show ten times as many people to be actively behind the work and the great ideals and principles for which it stands. There are not many to whom donations of from one to five dollars a month would be a very vital drain. Among the wives and children of the interned aliens in England, in devastated provinces of Belgium, France and Poland, among the Belgian refugees in Holland and the exiled Serbians in Corsica and Salonika—in all the war-stricken communities where Friends are doing their essential work, such sums would to-day be saving life, and other things more precious.

Here is no mention of the great scope and vitality of the work already accomplished. That is of the past and has been well treated in the various reports from London. Looking at facts we see how crucial and precarious is the present situation of the Friends' Relief Work. Without semblance of exaggeration its future depends on our own generosity and exertion. The monthly donation scheme is of tested value. Has it been discussed in your Meeting?

FELIX M. MORLEY.

NOTE.—F. M. M., a recent Haverford graduate, has but lately returned from a ten months' visit abroad. The visit was undertaken on a sense of duty and much of his time was spent in ambulance and relief service, so that as one reads what he has written, there may be no discounting the story he tells.—EDITORS.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

THERE is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindly hope in your fellowmen; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—HENRY VAN DYKE.

TWELVE QUESTIONS.—1.—We hear that alcohol gives strength. If so, why do athletes abstain while training for a race or other contests requiring strength?

2.—We hear that alcohol gives endurance. If so, why do the great employers of labor cut off the supply of drink when work of an especially arduous or lengthened nature is required.

3.—We hear that alcohol gives heat. If so, why is it that the temperature of a person unconscious from drink is always sub-normal?

4.—We hear that alcohol keeps out the cold. If so, why do travellers in Arctic regions, who take drink, succumb to the extreme cold, while total abstainers remain unharmed?

5.—We hear that alcohol is good in hot countries. If so, why did Stanley refuse it to his men during his forced march across Africa in search of Emin Pasha?

6.—We hear that alcohol steadies the nerves. If so, why do surgeons abstain before performing a delicate operation?

7.—We hear that alcohol is needful in illness. If so, how

can it be that the London Temperance Hospital has a well-known low death rate?

8.—We hear that alcohol sustains the *health*. If so, why do Insurance Societies admit total abstainers at a lower premium, or give them a larger bonus than others?

9.—We hear that it is dangerous *suddenly* to give up the use of alcohol. If so, why have prisoners, most of whom are obliged suddenly to abstain, a lower death rate than almost any other class of men?

10.—We hear that alcohol promotes *happiness*. If so, why are drunkards' homes proverbial for their misery?

11.—We hear that alcohol is necessary for *mothers* in the care of their children. If so, why are about 1,000 babies suffocated every year in London alone by drunken mothers, and 27 per cent. of these on Saturday (drink) nights?

12.—We hear that it is easy for *moderate* drinkers to keep moderate. If so, why do so many slip over the boundary line of moderation and sink into a drunkard's grave?

The foregoing was forwarded from England by our friend, Wm. C. Allen.

(Published by the Women's Total Abstinence Union, 4 Ludgate Hill, London, E. C. Price, 6d. per 100.)

NO PURCHASE OF LOCAL OPTION.—C. T. Gibboney is an advocate of the purchase of liquor establishments by the Government. He is opposed to local option, on the theory that it is equivalent to the confiscation of private property. Drive out the liquor industry, he argues, but drive it out by purchase, not by edict.

John Jones had a dog and he paid a license to keep it. It was not a bad dog ordinarily, but one day it went mad, sent its venom into three or four children, killed a wife or two and otherwise inflicted great damage on the community. "Don't touch that dog," cried Jones, "it's licensed." But the big policeman drew a bead on the animal's heart and there was nothing left but the carcass.

There comes into court, calling on the law for protection, an industry which has viciously violated the law, which contributed its money and its influence to corrupt the law, which has degraded the very sources of the law by crowding into the gutter citizens who make the law. Yet it is an industry which exists only by toleration of the people. Indeed, the property value of which it prates is almost wholly a franchise value and nothing more. The value of the saloon is not in its stock of liquor, but in its authorization to sell that liquor.

The industry, obviously needing regulation, has resorted to insidious political activity to prevent that regulation save in such form as it approved. It has induced the demand for its eradication in such communities as are opposed to its continuance. It has constituted itself a public nuisance. Why, therefore, should it be recompensed for its own malfeasance in behavior?

But local option is not Prohibition. It simply confers on a governmental unit the right to decide by vote whether the liquor business within that unit shall be treated as an outlaw. Local option gives the liquor business the same chance that it gives the opposition. A business so rotten that a majority of the citizens want to strangle it has no particular claims on the consideration of the public.

The liquor industry is not a vested right; it is in many cases a vested wrong. Its franchise is held subject to the pleasure of the people. It simply must cease to exist when the people so will, just as the great racing plants ceased to exist. Nobody, we believe, ever advocated that race-track gamblers should be reimbursed, although part of their profits had gone to the State. A business that becomes repugnant to the morals of the age, no matter what its former standing in the law, must go, just as slavery went, and the only consideration it can expect is the warnings of approaching action, a warning which the slaveholders had and a warning which the liquor business has been getting for more than half a century.—*The Evening Ledger* (Phila.)

PARTIES AND PLATFORMS.—"No real fight was made for a prohibition plank in the Republican and Democratic platforms," we see it stated, by which is meant, we suppose, that no contest over this question took place in either of those party conventions. It appears, however, that pleas were made before the Resolutions Committee of each party named on behalf of such a plank.

Prohibition appeals had no weight; and, of course, they were not carried to the floor of either body.

The Progressives were more hospitable to prohibition, for they did consider it in open convention, after their committee had made a report ignoring the question. A pledge to submit an amendment to the National Constitution opened the debate, delegates from North Dakota, Colorado, Texas and Kansas strongly favoring it. Henry Allen, of the last-named State, declared that it was "designed to conserve humanity." James R. Garfield said that he favored prohibition, but was against putting it in the platform, because in that case it would become the main issue of the campaign.

Says Oliver W. Stewart, in *The National Enquirer*, edited by Governor Hanly and himself: "The man who is tempted this year to vote the Prohibition ticket as a protest against the failure of politicians and old parties to declare against the saloon, will not be deterred for fear that his ballot for the Prohibition party may be the means of permitting a weak candidate of one of the old parties to win. He can vote with the Prohibitionists, feeling confident that the ship of State is safe with the hand of either Wilson or Hughes at the helm."

NEWS ITEMS.

We have given as a matter of interest the names of some of those who expected to attend the Cedar Lake Conference. A Friend has sent us a list of those who left Philadelphia on the third. Most, if not all, went as delegates from their Monthly Meetings.

Ethel M. Whitson and Harold M. Lane from Philadelphia Western District; Rebecca Carter and Esther Rhoads, from Germantown; Edith Hall, from Frankford; Julia Branson, from Lansdowne; Eleanor Stokes, from Moorestown; Arthur Pennell, from Chester, Pa., Monthly Meetings; Robert H. Maris and Rebecca Rhoads, from Wilmington, and Ryu Sato and Hannah G. Dewees, from Haverford.

Anna Walton had expected to go as an older representative, but at the last moment was prevented.

On Ninth Month 25, 1915, the Friends of Woodbury, N. J., celebrated the two hundredth anniversary of the erection of the building in which both branches now worship. The pleasant recollection of our working together in preparation for that occasion led to the thought of having an informal social gathering of the members of the two branches on the afternoon of Seventh Month 29, 1916. Both meetings are very small, but over fifty people found much pleasure in a picnic on the large meeting property, with its fine old trees and ample lawn.

By way of entertainment some of us entered heartily into the merriment of an old-fashioned spelling-bee, in which young and old and middle-aged were equally matched. A box supper, to which ice cream was added, was followed by lively games until darkness dismissed us. Cordial appreciation was expressed of this simple little get-together effort, with the pleasure of those hours in the open under ideal weather conditions. E. B. S.

SUMMARY OF EVENTS.

LOCAL.—Seventh Month 31st was reported as the hottest day of the year in Philadelphia, with a record of 95 degrees, not exceeded on that date for forty years.

An army of 150,000 school children of this city attacked caterpillars this week. The Board of Education is supervising the work, which is done through the playgrounds and garden centers and will be conducted in the nature of a contest to encourage the children to gather as many egg masses as possible.

The caterpillar which is doing all the harm is the tussock moth, and is extremely prolific this summer because of climatic conditions. The 140 playgrounds and 16 garden centers of the city will be the clearing-

houses for the children's collections, and record will be made of each child's work and the winner will be announced.

The appointment as chief of the State Bureau of Economic Zoology has been tendered to Prof. J. G. Sanders, recently picked by the State Agricultural Commission to succeed Dr. H. A. Surface after Governor Brumbaugh had approved the appointment. Professor Sanders is at present State entomologist of Wisconsin.

GENERAL.—Property loss in the vicinity of New York City estimated at \$20,000,000 was caused on the 30th ult. by a series of terrific explosions of ammunition awaiting shipment to the entente allies and stored on Black Tom Island, a small strip of land jutting into New York bay off Jersey City.

The epidemic of infantile paralysis is unabated. In New York the total number of cases of the disease since the epidemic began has been more than 4000. While the health authorities assert that they have the situation well in hand, they admit that unless cooler weather sets in the number of new cases probably will be increased by several thousand before the epidemic stage passes.

Balloons of one-fourth of the 400,000 members of four railroad brotherhoods who are voting on the question of calling a general strike on 225 railroads already have been canvassed and they were virtually unanimous in favor of a strike. The Federal authority has been invoked to avert the strike.

Charles E. Hughes has twice declared himself in favor of an amendment to the Federal constitution granting the vote to women throughout the United States.

The "Institute for Government Research," the latest Rockefeller philanthropy, is to be launched in the fall with headquarters in a building which has just been rented in New York City. The Institute will prepare "service monographs," "service manuals," critical and constructive reports disclosed by these manuals, special reports on the organization and administration of the government, and so on.

A Christian school of religion and Christian social center is planned for a site adjoining the campus of the University of Illinois. The land is to be bought with a fund raised for the most part among people of Urbana and Champaign. The plan is projected by the Methodists, and is a part of a general one that hopes in time to provide such schools and centers, with adequate equipments, at great educational centers in Minnesota, Missouri, Wisconsin, Iowa, Michigan, Washington and California. The four Methodist conferences in Illinois are behind the project at Urbana-Champaign.

Senator La Follette made a successful effort to force the Senate to adopt an amendment to the army appropriation bill prohibiting the enlistment in the regular army of boys under 21 years of age without the consent of their parents or guardians. This prohibition was part of the law before the recent enactment of the Hay-Chamberlain bill.

The worthless stocks and bonds found in the estate of the late J. P. Morgan by the appraisers had a par value of about \$8,000,000, yet J. P. Morgan had as sound a judgment in regard to securities as anyone, probably. In all of the great estates appraised in New York in recent years, worthless securities have been found amounting at par to several millions of dollars.

The following is from the *Springfield Republican*: "At Amherst, Pa., is located one of the most remarkable institutions in the United States—a school that is each year turning out young women qualified to run farms, to be florists, market gardeners, proprietors or managers of fruit farms and orchards. This is the school of horticulture for women which was founded in 1910 by the club and college women of Philadelphia."

M. C. Hutchins of the Massachusetts State Forestry Department says that Canadian officials have been obtaining information regarding the Massachusetts system of combating forest fires. The principal feature of this system is the chain of lookouts stationed on hills which command a long view in all directions. There is no reason why it should not be applied to the hilly portions of Canada except that population is sparse and there are few local fire departments to call out.

FOREIGN.—Three chief objects are attained by the recently concluded alliance between Japan and Russia, according to the ideas of well-informed political critics in Japan.

The first is the mutual elimination of the menace of hostilities between the two empires, which has existed for more than half a century, and which was not completely eradicated by the Russo-Japanese War.

The second is the strengthening of each other's hands in dealing with

the situation in China and the affiliation of their special interests in the country and the Far East generally.

The third is the relieving of Russia's anxiety as to the protection of her rights and spheres of influence in the Far East.

Toronto, Eighth Month 2.—Estimates to-day of the number of dead in the bush fires in northern Ontario Seventh-day and First-day at put at 500 by refugees arriving from the various places in the fire-sweep zone. A score of refugees, some with burns and all showing signs of suffering, arrived here to-day with stories of thrilling escapes.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 90.

Phebe S. Gawthrop, Pa.; Susan B. Smith, Pa.; Margaret Hancock, Pa.; Joseph T. Miller, Pa.; Lydia J. Bye, O.; Carl Patterson, O.; Hannah P. Smith, O.; C. W. Vanlaw, O.; Martha M. Vaughan, O.; James Walton, O.; Charles Lively, O.; E. S. Smith, O.; Friends' Boarding School, O. Sara T. Williams, O.; Alfred C. Kennard, Sr., O.; Joseph Hoge, O. Lewis J. Taber, O.; Allen Bailey, O.; Wm. H. Sears, O.; Perley Pickett O.; James Henderson, O.; Rebecca W. Hall, O.; Aaron Devese, O. D. C. Bundy, O.; F. R. Bundy, O.; W. T. Hall, O.; Wilson C. Hirst, O. Lindley P. Bailey, O.; O. J. Bailey, O.; Wm. G. Steer, O.; Mary I. Doudna, O.; Alva C. Bailey, O.; D. H. B. Stanton, Ia.; Milton Mills, Ia. Mary Ridgway, Ia.; Hannah E. Shepperd, Pa.; Benjamin Allertson Mass.; Henry T. Moon, Pa.; Eunice B. Nichols, R. I.; Eamice B. Clarke R. I.; Wm. F. Wickersham, Pa.; Anna P. Sharpless, M. D., Pa.; Jona than K. Blackburn, O.; Leonard Winder, O.; Chas. P. Morlan, O.; Jess Edgerton, O.; Wilson M. Hall, O.; Robert Ellyson, O.; Gilbert Warrington, O.; Edgar Warrington, O.; Lewis Woolman, O.; Horace J. Edgerton, O.; Ezra Barker, Ind.; Margaret T. Engle, Pa.; Mary A. Osborne, Ind.; John W. Hilyard, N. J.; Ruth Anna Sharpless, Pa.; Edith Lippincott, Pa.; Katherine W. Abbott, N. J.; Arthur Perry, Mass.; Arthur Perry, Jr., Mass.; Henry H. Perry, Mass.; Willard L. Sperry, Mass.; Abram Stratton, Pa.; Samuel L. Whitson, Pa.; Amos O. Foster, R. I.; Mary J. Foster, R. I.; Elisha Cook, N. Y.; Joseph Elkinton, Pa.; John C. Thompson, Cal.; Rezin Thompson, Cal.; Sarah Hoyle, O.; Edith Sharpless, Pa.; A. L. Hoyle, N. J.; Wm. W. Bacon, Pa.; Celestia M. Wolcott, N. Y.; Joseph Rhoads, Pa.; John B. Hutchinson, N. J.; Robert W. Balderston, Pa.; Mary W. Trimble, Pa.; Catherine Hall, Can.; Jane D. Montgomery, Can.; William H. Pollard, Can.; Joseph G. Pollard, Can.; Albert Pollard, Can.; Alice Treffy, Can.; George Pollard, Can.; Eliza Hodson, Can.; Joseph H. Clayton, Can.; Henry H. Moore, Can.; Anna Taylor Stokes, N. J.; H. Mark Thomas, N. Y.; Hannah R. Willis, Iowa; Ellis C. Willis, Cal.; Joseph T. Whitson, Pa.; William Pearson, Pa.

Remittances received after Second-day evening will not appear in receipts until the following week

NOTICES.

DURING Seventh and Eighth Months Friends' Library will be closed except on Fifth-day of each week, from 9 A. M. to 1 P. M.

LINDA A. MOORE, Librarian.

BETTER LIGHTING AT TUNESASSA.—Friends who read Joseph Elkinton's appeal for improved lighting at Tunesassa will be interested to learn that an electric lighting apparatus, including gasoline engine generator, and storage battery, is now being installed, the cost of which is estimated not to exceed \$1500. It will be placed in operation before school opens next month and will light the main and school buildings also the barns and dairy.

The Committee believes that Friends will appreciate the conveniences and relief which this improvement promises to afford to both caretaker and children, and will contribute towards it. One thousand, four hundred and thirty dollars are needed. Contributions may be sent to Wm Bacon Evans, Treasurer, 205 E. Central Avenue, Moorestown, N. J. Contributions received to date, \$70.00.

MEETINGS from Eighth Month 13th to 19th:—

Concord Quarterly Meeting, at Media, Third-day, Eighth Month 15th at 10.30 A. M.

Cahn Quarterly Meeting, at Coatesville, Sixth-day, Eighth Month 18th at 10 A. M.

Philadelphia Monthly Meeting, Western District, at Twelfth Street below Market Street, Fourth-day, Eighth Month 16th, at 10.30 A. M.

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THE FULL MEASURE.

In the Gospel of John we find these words as a part of the Master's farewell prayer: "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one."

Friends abroad in the world to-day among thinking and talking men and women, or indeed any warm and ardent advocates of the doctrine of "peace at any sacrifice" find it almost impossible in these times, when the very savagery of war has a grip upon the nations, to argue for their principles without receiving a reply something like this: "You contend so valiantly for peace, why do you not with equal fervor argue for and live out other principles and practices which the Lord coupled with it, and for which He pleaded with a like earnestness? Why do you not literally share with your neighbor the good things of this life which fortune has lavished upon you and which she has denied to him? Why do you go counter to the injunction to lay not up treasure here? Why after possessing the treasure do you share it with others only on the basis of exacting as much interest as the law will sustain you in demanding?" And when you find yourselves a bit puzzled to return a satisfying answer, is your position made an easier one by their continuing: "Is there any consistency in laying such stress upon one part of our Lord's commandments, while you neglect and even violate other parts given with equal clearness?"

No one probably has attempted to argue the question of peace at any price, who has not been met with an opposition that embraces some one of several such objections as these just alluded to. We are not about to advise a line of argument, for we believe such has never been formulated and the very nature of the case forbids us from thinking that it can be done now to the satisfaction of those who do not see with us.

We have a thought, however, that the Society of Friends has a unique and an important position in this matter and it is to this that we want to devote a few words.

It seemed to be given to the Early Friends to see very clearly that the teaching embodied in the commandment,

"Love your enemies" and repeated in other forms had a very positive and direct meaning and was not capable of other than the one interpretation. To them the injunction, "Do good to all men" was as real as it was simple, and the record of their "testimony-bearing" is ample that they tried to act this out and in many cases made a triumphant success of their trial. They did not argue along lines that properly enough commend themselves to the modern economist and statesman, the simple teaching of Jesus was enough, and they rested their case, first and last, on His plain declarations, and in these they were satisfied. So satisfying to them were His teachings that no trials seemed so severe as to shake them from their position. Have we any record that they were as diligent to live out in all literalness all the other commands of their Master?

Some of them we know did, but the peace testimony which they bore from the very first has been the most conspicuous of all their testimonies and has attracted to them more than any others the notice of strangers.

We know that God uses people, men and women individually, one here and another there, one at one time in the world's history, another at a later time, one in one part of the world and one in another, one with a definite mission for Him, another with a call as clearly defined but totally different, these all in their respective fields working out His righteous ends.

To the devout historian no fact is more patent. Is it not natural to assume then that just as He uses individuals in special and isolated cases, He may use communities or groups to witness for Him, and through the slow process of leavening He may advance the race. Christ's symbol of the growth in spirit life—"first the blade, then the ear, then the full grain in the ear" is in harmony with this or rather the two are but illustrations of the one law, that natural advancement in all things is slow and continuous and regular, that things evolve, and after the evolution is sufficiently advanced he who can look with the eye of reason can trace the steps of progress, while however the evolving was taking place it was the eye of faith and not of sight that did the seeing. It has not been the record of history that as any great evil has been testified against by the world, and has been wiped from its statute books and virtually blotted out, that the nations which have achieved this record have come forth spotless and radiant; as a matter of fact, they have long retained the associated emblems of impurity.

The reform work in every cause has been slow and always discouraging and the generation that has won a great victory has been far more ignorant of any advancement achieved than have the generations that followed.

For two hundred and fifty years Friends have been testifying against all war. They have not been universally faithful to the teaching, but the opportunities when they might have been recreant to their great trust and were not have been many in contrast to the number of times that they have backslidden.

They have preached peace in their sermons, they have written about it and argued in its favor, they have taught it in their schools and practiced it in their business enterprises, and they have in good measure lived it among themselves and their neighbors. They have been both passive and active in their opposition to war and their annals are not lacking in instances of heroic suffering for this cause. Who questions that when the end shall be accomplished, and the obscuring line be drawn through the infamous practice of war that has been drawn through other relics of savagery, that one by one have yielded to Christian advancement, who questions that it may not be God's plan to lay another testimony upon a people who will receive strength from Him to bear it.

It is not for us to glory in any achievement. It is rather that we should be thankful for any little part we may have had as a religious Society in openly testifying to one of our Lord's commands, even though to our neighbor we seem to have fallen to his platform in neglecting others.

The eyes of many thoughtful men and women are opening upon problems which seem to them very new because they have never looked for them; the war has turned men's thoughts into many channels where previously they had not searched. Christ's teachings on social questions are to receive an interpretation that they have not received since the days of the Christian fathers. May the farewell prayer of our Lord be realized by the new Society of Friends in no selfish seclusion, regarding personal security and personal salvation as the goal of attainment, but with a broadening outlook each one regarding the welfare of others as equal with his own.

When any body of people has attained to this standard, then He who knows the end from the beginning and who wishes to use us as instruments to further His cause, will lay upon us new tasks and these may give rise to new testimonies. It may be all we can do at present is to be faithful to what we feel He calls us to do, but somehow in our best moments of reflection, we seem to know that there is a pattern set for us to imitate here in this world among our fellows, which pattern we do not measure up to until we fulfil all those requirements which will call down upon us from above all the blessings uttered so long ago upon the Mount.

D. H. F.

AN APPEAL.

HAROLD EVANS.

Last Fifth Month Harold Evans spoke to the Annual Picnic supper held by the Auxiliary of young men and women at Crum Creek. He was much appreciated there and I asked him for a copy of the address which he gave me permission to use as I liked. I have wondered whether it would not be acceptable to THE FRIEND.—M. J. MOON.

As we have sat here this evening around our camp fire beneath the moon and stars, doubtless the thoughts of many of us have turned to the battlefields of Europe where the same moon and the same stars are shining upon far different camp scenes than this. And yet the young men in those camps are made of the same stuff as we. They are our brothers different from us only perhaps in this, that many of them are pouring out "the last full measure of devotion"—are giving their lives—for their ideals, whereas we are living in ease and comfort, many of us taking no part in the great world agony.

How much are you and I sacrificing to-day for our ideals? And if we are not sacrificing, what is the reason? Is it that our ideals are already realized? Surely no. Is it that the struggle to make them realities does not involve suffering and

sacrifice on our part? No reform has ever been achieved without its martyrs. Or is it that we have not enlisted in the battle, that we are drifting with the crowd, content like many another to engage in a continual compromise of our ideals, hoping no doubt for a better world order of society, but unwilling to take the risk of living out our ideals unflinchingly in a world that does not accept them?

What splendid possibilities are in this gathering! What might we not accomplish if we were only willing to give our lives for the spread of the Spiritual Kingdom of Love as thousands, yes, millions, of young men in Europe are doing for the spread of the material kingdoms of the world. We have much to learn from them. If we are to be Christians in more than name we must surely find for ourselves the spiritual equivalent of war. It is not an easy task. If we were to-night being mobilized for the defense of our country, if we were stirred with martial music and the enthusiasm of a false patriotism, it would perhaps be much less difficult for us to arm ourselves and march out to battle than it is for us to put on the armor of God and fight our spiritual battles.

And what is spiritual warfare? It cannot be merely the warfare within ourselves to overcome evil thoughts and evil habits. The Gospel of love is personal, but it is also social. Spiritual warfare means conquering all that keeps men from their best wherever we find it, but conquering with spiritual not material forces. I ask you which requires the greater courage and faith—to go out to defend the neutrality of Belgium, to overthrow Prussianism, with machine guns, bayonets and howitzers, or to go out armed only with the Gospel of love and brotherhood and reconciliation to meet "the serried rows of Prussians" in our social, industrial and political life? And let us not imagine that the Prussians are not among us. We are out of the great war, thanks not to any virtues of our own, but to three thousand miles of ocean. The seeds of war are in our very midst and where the seed is there will the fruit be also. It may not take the form of international conflict, but industrial war may be as baneful as international. It is no worse to kill with a Gatling gun than with a low wage.

The problem of war is not an isolated one. It is bound up in our everyday lives and we shall never have peace until we as individuals live out the gospel of love. It is useless, yes, worse than useless, for us to preach peace in international relations which affect us but remotely, unless we are willing here and now to consecrate ourselves afresh to an endeavor to live out this gospel in our everyday relationships which affect us very intimately.

And what is the essence of the evil of war whether it be social, commercial or international? Is it not that it negates love as a basis of human society and disregards the supreme value of personality? We talk about "the French," "the Russians," "the Germans," "the enemy," "capital" and "labor" as though each were of itself an entity. We forget that each is but a group of individuals like ourselves, our brothers, children of the same Heavenly Father. So, too, in our daily lives. Our servants—well, they are just servants; the car conductor—he is merely a car conductor; the telephone girl—she is scarcely human. Each of them might almost as well be a mere machine so far as our treatment of them is concerned. We deal with them because it is necessary in order to get what we want. We forget that they are individual souls, each of infinite value in the sight of God. We daily commit the sin of impersonality.

Surely this was not Jesus' way. The multitudes that thronged Him, clamoring for food or health were not merely "the crowd." They were individual children of God, each with his own priceless personality. And as such He dealt with them, giving to each what each most needed. Even the despised classes—the publicans, the harlots—were not merely classes to Him. They were individual personalities, children of His Father, whom He must reach and bring back home. Surely otherwise no Levi could have been found among His disciples, no Mary to wash His feet with her tears.

And is it not this spirit of Christ that has made the work of

our English Friends so effective? In France and Belgium and Holland the name "Society of Friends" has become a passport to the hearts of the people, because those who have gone out to help in the work of relief, reconstruction, and reconciliation have shown themselves to be friends in very truth.

And our task here and now is not different. We, too, are to be friends wherever we may find ourselves, striving to bring together again man and man, class and class, denomination and denomination, race and race, nation and nation. Nor can this great end be accomplished except as individuals are brought back again into unity with God—are reconciled with God. Ultimately, we must love man unto their best. We must seek them with a love that will not let them go; we must trust them even before they have shown themselves worthy of trust. We must take the venture of faith and rely on the great spiritual forces which we have never really tested. A child before he learns to swim dreads the water because, until he trust himself unreservedly to it, he knows nothing of its buoyant power. So we with the spiritual forces.

But what are we going to do about it? If we go away tonight and do not strive to put our thoughts and emotions into action it were better for us to have stayed away. Better not to have seen the vision than having seen it to turn away from it. "The Dead Sea is dead because it has no outlet." We must find channels of expression for our faith. We must strive against the sin of impersonality. We must trust ourselves to the spiritual forces. And as we each one give ourselves to the endeavor to find out what it means for us individually to live out the gospel of love wherever we are called, I believe that we shall not only find our individual paths, but that collectively we may see some great field of service before us.

To-day in our own country hundreds of young men are giving up their vacations to train at Plattsburg to defend the country from an unknown foe. Are we to be less willing to sacrifice than they? May we, too, not give up our vacations, yes, even a year or a decade or a lifetime to spread the gospel of love and brotherhood in the prison camps of Europe, in the schools and hospitals of China and Mexico and Japan? To many such a call may come, but surely all of us are summoned at home or abroad, in business, church and social life to consecrate ourselves afresh to living out in a strength not our own that gospel of love and good-will of which He whose name we bear is the one perfect pattern.

LET ALL WHO HAVE EARS GIVE HEED.

JOSEPH ELKINTON.

"If any one is eager to lead others into captivity, he must himself go into captivity. If any one is bent on killing with the sword, he must himself be killed by the sword. Here is an opportunity for endurance, and for the exercise of faith on the part of God's people." (Revelation xiii: 9-10) (Weymouth's N. T.)

In these days of fearful carnage and distorted vision with regard to our Christian duty, it is well to refer to the words of wisdom, especially as no greater opportunity has come to this generation for "endurance" and "the exercise of faith."

One of the saddest results of the world-wide struggle is the weakening of the erstwhile Christians and terrible moral decline of the public mind.

This is notably manifest in England, when such a man as George Adam Smith is reported as saying, in his moderatorial address at Edinburgh quite recently, "that the doctrines of non-resistance or of political peace-at-any-price found no sanction in the Gospels." Contrast this with his own words when the clamor for defense and revenge was not so popular and insistent, "We perceive that the one fact which, amid the mystery and chaos of our inner life gives certainty and light, is a fact which is a Voice. Our nature may be wrecked and dissipated, but conscience is always left; or in ignorance and gloom, but conscience is always audible; or with all the faculties strong and assertive, yet conscience is still unquestionably queen. And conscience is a

Voice. It is a still, small voice which is the surest thing in man and the noblest; which makes all the difference to his life, which lies at the back and beginning of all his character and conduct. And the most indispensable and the grandest service which a man can do his fellow-man is to get back to this voice and make himself its mouthpiece and its prophet." (Isaiah, vol. II, Expositor's Bible.)

This is exactly what the conscientious objector to military conscription and practice is trying to do in England to-day, and just what the Christian pacifists in America are asserting as the basis of their protest, not only against the present hysteria for "defensive" armament—which unhappily is so easily used for *offensive* purposes—but against *all* militarism. The pity of it all is and the surprise, that men and women who under ordinary world conditions plainly see and wish to represent the spiritual order, lose their nerve or faith when it comes to the test, as in the present awful conflict. Jesus Christ did not do that way, for the nearer He came to the final test the more forgiving He was and the firmer His faith in God.

Jesus set an example for all ages and all possible conditions of human stress, and he who runs can easily read His advice when facing His murderers. The prophetic and martyr spirit generally go hand-in-hand, and George Adam Smith, himself, when his vision was not perverted by the astigmatism of war, said, "However fatal men's treatment of their enemies in war or of their criminals may be, it is, nevertheless, subject to a certain order, code of honor or principle of justice; but in all ages the *prophet* has been the target for the most licentious spirit and cruelty for torture, indecency and filth past belief. A Book of Battles is horrible enough, but at least valor and honor have kept down in it the baser passions. A Newgate chronicle is ugly enough, but at least there is discipline and a hospital. You have to go to a Book of *Martyrs* to see to what sourness, malignity, pitilessness and ferocity men's hearts can lend themselves," and yet the writer is backing up the Local Tribunals in England who are committing men with consciences to the barrack detention-rooms—and the same spirit is rampant in our own land.

But while we object to the un-Christian method of the militarist—whatever may be his excuse or "cause"—nothing but a practical suggestion will answer the present need, and it is most gratifying that we have just such suggestions from our Yearly Meeting's Peace Committee in the form of "A Program of Constructive Peace," drafted by one of their committees and alluded to by John B. Garrett in a paper in last week's issue of THE FRIEND.

OUR STAR.

I

Ever up, and afar, is set
The thing for which we strive, and yet
The common wayside path of life
With rare, uncommon flowers is rife,

II

That shed their fragrance sweet, unought;
Swinging their charred censers, fraught
With God's dear blessing, did we know,
And stoop to gather as we go.

III

With eyes upraised, we seek our star
And watch for gleams that shine afar,
Nor see the light in tiny bloom
That brightens all the wayside gloom.

IV

The blossoms round our feet may be
God's blessed light, by which we see
The guiding radiance of His Star,
That shines beside us, not afar.

WASHINGTON, D. C.

—F. L. WARD.

A PROGRAM OF CONSTRUCTIVE PEACE.

FOREWORD.

Many of our fellow-citizens are urging on us "preparedness" and increased military and naval equipment in order to defend our country by force of arms. At the same time, in the hearts of thousands of other American men and women, there is a growing desire that the United States should seek another and a surer defense. These persons look forward to a defense originating, on our part, in a policy of justice and good-will and resting on the sympathy and friendship of other nations. Broad vision and faith in God and man alone lead nations from the bondage of force to the liberty of service; but faith and vision must be embodied in visible forms. They must be transformed into the terms of a work-a-day world. With the feeling that to peace-makers—not to the peace-dreamers—is the ultimate victory, we put forward these suggestions, few and imperfect as they may be, for a program of constructive peace.

FIRST, ORIENTAL RELATIONS.

Through its possessions and interests in Hawaii, Samoa and the Philippines, the United States is directly concerned with oriental conditions, and our relations with Japan and China, in view of the immigration problem and questions of trade and government, grow constantly more important and more intricate. These questions concern independent peoples whose civilization antedates our own by centuries, and whose ideals, life and practices are foreign to us.

Public opinion should be formed and treaties and conventions made, not through ignorance, caprice, prejudice or selfish interest, but on a basis of accurate knowledge, sound judgment and a desire to safeguard the peace, well-being and development of the Orient.

Such results can be secured only by consulting and acting on the advice of men of good judgment who are specialists in the life, history and institutions of the oriental peoples. Therefore we recommend the creation, by act of Congress, of a Commission on Oriental Relations, to consist of men of recognized ability, whose broad experience and accurate knowledge of oriental conditions, enable them to speak with authority.

The Commission should be appointed by the President and should be amply financed by act of Congress. It should be the duty of the Commission to advise the Department of State and the Committee on Foreign Relations of the Senate and House of Representatives on all questions of importance involving oriental countries, and to mold public opinion and foster agencies that tend to promote good understanding, friendship and co-operation between the United States and the Orient.

SECOND, IMMIGRATION LEGISLATION.

The large numbers of immigrants to the United States form vital connections between our country and their native lands. It is of great importance that the immigrants be incorporated into our citizenship in a way that makes them genuine Americans, while still retaining the best racial and national arts they have brought with them.

It is also important that so far as possible causes of friction, misunderstanding and ill-will existing between the United States and foreign countries on account of immigration conditions be speedily removed.

To this end we advocate the appointment by the President of a National Commission on Immigration Laws to study the whole problem and report to the next Congress.

We recommend for careful consideration the "Comprehensive Immigration Policy and Program" of Sidney L. Gulick. This plan provides briefly for (1) a restriction law applicable alike to all countries; (2) a bureau of Registration; (3) a bureau for the education of aliens; (4) the securing of citizenship only by passing educational tests based on ability to speak English and an acquaintance with our history and institutions.

THIRD, HELP TO MEXICO.

The present strained relations between this country and Mexico render it difficult to outline any immediate constructive action. We do, however, believe that the present state of affairs has arisen from the failure to apply the fundamental principle that should govern the relationship of nations.

It should be the constant effort of our government to cooperate with the Mexican people on the basis of service and forbearance. The Mexicans have not had the same advantages of education and democratic government that we have enjoyed, and it is therefore our duty to prepare the way for service by doing all in our power to win their respect and confidence.

If we would appropriate liberal sums for rendering Mexico the help she needs along the line of education, sanitation and medicine the necessity for sending an army to Mexico would never arise. The teacher, the engineer and the physician have it in their power to solve forever the Mexican problem.

FOURTH, ORGANIZATION OF THE WORLD FOR PEACE.

The safety and progress of the world, as of our own country, depend upon the maintenance of peace and established government based upon justice and the safeguarding of the rights of the individual states. To this end the trend of history has been the substitution of law for force, through conciliation and confederation.

We therefore urge that the government of the United States participate in the formation of a League of Nations whose object shall be to make future wars increasingly improbable and finally impossible by the establishment of international courts of justice, and councils of conciliation that shall hear and adjudicate all differences between nations, and the substitution of international pressure, economic and moral, for the present military system, which proves a constant menace to the peace and progress of the world.

We earnestly desire that the government of the United States acting alone, or together with other neutral powers, shall, at the first opportune moment, extend its good offices to the nations at war and exert its influences to restore peace. We recommend that our government vote a generous appropriation to be applied at the conclusion of the war to the recovery of the European peoples, without regard to nationality. To this suggestive program we invite the attention of all men and women of broad vision and faith in their fellow-men. It can be realized by our country only as the people understand it and wish to apply it, and as our Representatives in Congress come to feel that the enactment of laws to secure the peace and happiness of all mankind is the highest service the statesman can render his country. Such a program only is worthy of a Christian nation. It is broad enough to embrace all races, and to include all the religious, social and economic movements of our time. Let us conceive of humanity as a whole and learn to think internationally.—*Issued by the Peace Committee of Philadelphia Yearly Meeting of Friends, 304 Arch Street, Philadelphia, 1916.*

TAKE IT TO GOD.

Hast thou care within so deep
It chases from thine eyelids sleep?
To thy Redeemer take thy care,
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

SOME CAUSES OF INTEMPERANCE AS OBSERVED THROUGH SOCIAL WORK.

(Concluded from page 77.)

In contrast with this case, and as an illustration of what a change of environment can do in the breaking up of the drinking habit of a husband, I had an interview some days ago with the relative of one of our dependent families, a thrifty, hard-working, Irish woman, who made up her mind, on account of the drinking habits of her husband, to break up their association, change their environment and to make a new home for herself and her family in this country. I wish I could show you the picture of the thriftiness, cleanliness and the home-like surroundings in that little house in West Philadelphia. Everything within is scrupulously clean, flowers in the windows, a piano in one of the rooms, showed that the effort of this woman had been successful. She told me in the course of her story that her husband in the old country had gotten into the habit of drinking and was steadily step by step going down hill. She made up her mind that the thing to do was to break up the old home and to start out afresh in a new place and in a new country. She talked this over with her husband, who, after much persuasion, consented to the move. She certainly has done her part in the rehabilitation of that home. The husband appreciated the effort and is proud of his wife. The children are clean, well-dressed, healthy and happy. There is no loafing around the street corners for any of those children. When they are through at school, they are employed at some of the tasks which she finds for them to do. In the evening she keeps them around the home with their youthful friends enjoying the fun and frolic innocent and natural to youth.

When sickness has been prolonged, and when the man is unable afterwards to obtain some sort of light work, the dangers from drink are imminent. To avert it, employment fitted for the strength of the person must be found and at once. Unemployment, statistics show, to be one of the most frequent causes of intemperance. This applies to young men as well as to adults. This case is one of many where the need of education for girls of this class in the rudiments at least of domestic science is shown to be necessary, in fact, most essential. A girl turned out into a mill at such a youthful age, with no experience or knowledge of real home life, starts out when married under the greatest of handicaps, the chances are all against her for making her home sufficiently attractive to keep the man who is moderately inclined to drink away from the lure of the saloon.

During these last years that we have known the Kellys, we find that they have drifted away from their church and now they are inclined to consider only the material relief to be obtained from it instead of the spiritual uplift. Frequently such a family may be benefited and inspired through the church visitors or the priest, and then, when the confidences of such people has been won, the father, mother and children receive new interest through the various church activities. The recreational lines are always most helpful. Indeed, recreation is a most important factor in our program for the reform in the family of the drinking man. Jennie is now attending the gymnasium classes of the Young Women's Christian Association. This is building her up physically and she is having many new interests awakened through friends made and the activities around her. She comes home with a new spirit for work, both there and outside, and brings with her some measure of cheer to her mother.

I would place personally very little importance upon the inherited taste for alcohol, although there are a great many families which we deal with superficially which are of the degenerate drinking type. We find grandparents, children and grandchildren following each other in the same worthless strain. The tendency for drink does not seem to be inherited so much as the low vitality and inefficiency of the parents. When the children of such parents are removed from them at an early age and placed with relatives or friends who are able properly to care for and build up the body, strengthen the

mentality, and exert healthy home influences, the intemperance inheritance is frequently corrected and avoided. But, when inheritance and environment follow the same strain, there is little hope for the physical, mental and moral development of the child, and unless there is some natural influence to change the environment of the family, or, unless the law steps in to protect the child, we find, without these changes, usually that the degenerate and intemperate qualities of the parents are reproduced and continued.

I have already spoken of the lack of education along domestic lines as a cause of intemperance. In the instance which I have given you it played a most important part in the present condition of the family. The home of the parents is, in my estimation, the proper place to bring up the child. Any education along the lines which will enable the young wife judiciously and economically to spend the wages brought to her weekly, to cook the food and to enable her to see the great importance of keeping her home clean and attractive is education well spent and will, I am sure, abundantly repay the effort.

The lack of education and knowledge of the danger to the physical man through drink is the cause of much intemperance. Could a more complete and thorough education be extended to children in our public schools along these lines by sympathetic teachers who would understand and point out the dangers to these young people of the use of alcohol and the effect produced socially, mentally and morally, and who would be able to appeal to their better natures, much could be accomplished. Through public lectures, the press and the various church organizations, much of the misery and want which are now taxing the efforts of so many social and charitable organizations could be removed.

Unemployment and idleness we find also to be a very common cause of intemperance. The man with outdoor or seasonal work, who, of necessity, is often unemployed, is in danger of falling into this habit much more than the man who has regular work. When unemployment and idleness result from accident or sickness, there is the added temptation to turn to stimulants to overcome the weakness and forget the suffering. Misfortune in business is another cause we have had under observation in several cases recently, where we have not been able to find any evidence of the immoderate use of alcohol until after this occurred. Environment, however, it would seem to me, has more to do with intemperance than any other cause, and I would place it at the very head of the list.

MARGARET PENNOCK.

TRUE UNITY.

Extracts from an Epistle written by John Woolman, 1772.

Feeling at this time a renewed concern that the pure Spirit of light and life and the righteous fruits thereof may spread and prevail among mankind, there is an engagement on my heart to labor with my brethren in religious profession, that none of us be a stumbling-block in the way of others; but that we may so walk that our conduct may reach the pure witness in the hearts of those who are not in profession with us.

How weighty are those instructions of our Redeemer concerning religious duties, when he points out that they who pray should be so obedient to the teachings of the Holy Spirit that humbly confiding in his help they may say, "Thy name, O Father, be hallowed! Thy kingdom come; Thy will be done in earth as it is in heaven." In this awful state of mind is felt that worship which stands in doing the will of God on earth as it is done in heaven, and keeping the holy name sacred. To take a holy profession upon us is awful, nor can we keep this holy name sacred, but by humbly abiding under the cross of Christ.

I often feel a labor of spirit, that we who are active members in a religious society may experience in ourselves the truth of those expressions of the holy One: "I will be sanctified in them that come nigh me." In this case my mind hath been

often exercised when alone year after year for many years, and in the renewings of Divine love, a tender care hath been incited in me, that we who profess the light of Christ Jesus to be our teacher, may be a family united in that purity of worship, which comprehends a holy life, and ministers instruction to others.

The church is called the body of Christ. (Col. i: 25). Christ is called the Head of the Church (Eph. i: 22). The church is called the pillar and ground of Truth (1 Tim. iii: 15). Thus the church hath a name that is sacred, and the necessity of keeping this name holy appears evident; for when a number of people unite in a profession of being led by the Spirit of Christ, and publish their principles to the world, the acts and proceedings of that people may in some measure be considered as those of which Christ is the author. While we stand in this station, if the pure light of life is not followed and regarded in our proceedings, we are in the way of profaning the holy name, and of going back towards the wilderness of sufferings and persecution, out of which, through the tender mercies of God, a church had been gathered.

"Christ liveth in sanctified vessels," and where they behold his holy name profaned, and the pure Gospel light eclipsed through the unfaithfulness of any who by their station appear to be standard-bearers under the Prince of Peace, the living members in the body of Christ, beholding these things, do in some degree experience the fellowship of His sufferings, and as the wisdom of the world more and more takes place in conducting the affairs of this visible gathered church, and the pure leadings of the holy Spirit are less waited for and followed, so the true suffering seed is more and more oppressed.

A trust is committed to us, a great and weighty trust, to which our diligent attention is necessary. Wherever the active members of this visible gathered church use themselves to that which is contrary to the purity of our principles, it appears to be a breach of this trust and one step back to the wilderness; one step towards undoing what God in infinite love hath done through His faithful servants in a work of several ages, and is like laying the foundation for future sufferings.

I feel a living invitation in my mind to those who are active in our religious Society, that we may lay to heart this matter, and consider the station in which we stand; a place of outward liberty under the free exercise of our consciences toward God, not obtained but through the great and manifold afflictions of those who lived before us. There is gratitude due from us to our heavenly Father, and justice to our posterity. Can our hearts endure or our hands be strong, if we desert a cause so precious, if we turn aside from a work in which so many have patiently labored?

May the deep sufferings of our Saviour be so dear to us that we may never trample under foot the adorable Son of God, or count the blood of the covenant unholy!

Where people are divinely gathered into a holy fellowship, and faithfully abide under the influence of that Spirit which leads into all truth, they are the light of the world.

On reading what follows, taken from THE FRIEND of Seventh Month 20th, I was led to make the foregoing quotations.

When one not a Friend can write: "I sat at the head of an old-fashioned Friends' meeting for five years, so I can never forget the characteristics that gave to their gatherings a remarkable religious power. There was the silent meeting—a living meeting, for the atmosphere was alive with the presence of the Eternal, and God spoke home to human hearts with a still, small voice."

Many Friends' meetings, especially those of the West, now have a pastor. Many of their meetings have lost the dignity, the quietness and the waiting for God to speak, that characterized them formerly; it shows there is a difference between the old and the new method of worship.

Does not this description of the two kinds of meetings bring out clearly the prophetic writings of John Woolman?

I think that it also shows that it is perhaps of greater importance to have the demon of talk cast out than the "demon of silence." I think that it may be truly said that the demon of talk was the prime cause of the separation in the New England Yearly Meeting of the Society of Friends in 1845.

At the present time the Society of Friends may be compared to a divided house, concerning which our Saviour said: "Every city or house divided against itself shall not stand." Then what a blessing would come to the Society and to the outside world if all of its members, even now, would heed the good advice of John Woolman, and be brought once more by the Prince of Peace into true and living unity.

JOB S. GIDLEY.

YOUNGER FRIENDS.

EXTRACTS FROM THE GOLDEN CLEW, OR WHY WE CHILDREN ARE FRIENDS, BY G. CROSFIELD, CHAPTER V—*The Lord's Supper*.—Winter had given way to spring, and spring to early summer. All had walked home one First-day evening under the light of a lovely sunset, and it was difficult for Kenneth to go indoors to rest. The others sat down in the garden and watched the glow fading in the sky.

"May I not stay a few minutes longer, mother?" he pleaded; "I want to say good night to cousin Edith. I have not seen her all day."

"Where was Edith at breakfast-time?" asked Ralph. "Edith came in late," said Kenneth, "because," and he lowered his voice reverently, "she went to early communion." "And so did I, my dear child," said father, equally solemnly. "Do tell us what thou means, uncle. I know thou did not go with Edith, for I overheard thee saying to Aunt Mary thou was afraid she was drifting into feeling the early services a necessary part of her life. Then what *did* thou mean?" said Dorothy.

"I mean that, before I came downstairs this morning, I had a blessed time of communion with my loving Saviour; and that later on, when I met my dear friends at meeting, I again realized His presence, when He was in very deed amongst us, though we could not see Him, breaking amongst us the Heavenly Bread, and giving us to drink of the Heavenly Wine; and that in this way my soul has been cleansed, and strengthened, and refreshed. And I trust many others to-day have been helped, too.

"At any hour, in any place, with any of His people, I feel it is my inestimable privilege to hold communion with Him, as He alone shall show me."

Dorothy said, "I understand that, uncle. But is there not something spoken of in the New Testament besides this; some fixed plan that our Lord made, and wanted us to keep up in memory of Him?"

"Yes," said Ralph. "I have never quite seen Friends' views on those words: 'This do in remembrance of Me.'"

"This do in remembrance of Me," repeated his father, but emphasizing the last two words instead of the two first. "What were they doing? What were all the Jews doing on that solemn night when every house was busy and awake? What were they crowded into the city from the ends of Judea to remember that once in all the year?"

"It was the Passover," said Dorothy.

"Yes. They had all gathered together to think over again, and repeat to their children, the story of their great redemption; their escape from Egypt on that awful night when their fate hung in the balance. God's way of saving them must have seemed very strange to the Jews. Just at the moment when the Angel of Death hung over the land, they were in more danger than from Pharaoh's cruelty. All the Israelites would have had death in their homes, but for one thing—one little thing it must have seemed to them—which saved them."

"The blood on the door-posts," said Dorothy.

"Yes. Each home was saved by the blood of the little lamb they had just killed. Now this mystery was about to

be made plain; and you must recollect what a mystery it must have always seemed to them. The very next day, as you know, Christ went forth to be the Passover sacrificed for all the world. So the next time, and the next, and as long as the Temple was standing and the feasts kept up, He now tells them, they should not keep it in memory of the escape from Egypt any longer, but in memory of Him, the Lamb of God, whose blood was shed for their redemption, and in memory of the escape from death, an escape which all may know who believe on Him.

"You will see it was not a fresh feast which our Lord was setting. It was a fresh meaning to an old, strange ceremony, which had been showing forth, as in a picture, what our Lord's death was going to do for the world.

"But now that the real Passover had appeared, and the real Lamb was about to be slain, this type lost its use; as it says in Hebrews, these grand new realities made the shadow old: 'Now that which decayeth and waxeth old is ready to vanish away.' In early spring you see the horse-chestnut buds have a thick, dark envelope, which covers them quite up from the cutting winds. When the days get warmer, this opens, and the beautiful, delicate cluster of tiny, light green leaves pushes through; and later on the blossom spike uncurls. What becomes of the useful red covering that looked so lovely in its time? It has shriveled up and is gone! Its little work is done. So these types wrapped up the living truths which are to endure for all time. 'They themselves fall off and die.'

"How are we ever to understand what the Lord really meant to us do?" said Ralph.

"Indeed, dear Ralph, you may both ask that question! For if we try to find out, by looking through all the decisions and counter-decisions of the Church, it would be hopeless."

"Then what must we do?" asked Dorothy. Her uncle did not immediately reply, and she, glancing at him, went on: "I know what you will say. That after all, we should not look to other Christians at all, but just to the Lord Himself."

"But what does that mean?" said Ralph; "because of course the Apostles and the other Christians did that, and yet they sometimes made mistakes."

"I do not know," said his father, "that we must jump to the conclusion that they were always wrong, because those who came after them differed from them. The needs of the Church changed at each stage, and men had to be gradually trained to do without things which once had seemed necessary to them. Both the Jews and the heathen clung to their old feasts and their old rites; and it took time for them to find out that none of these things could touch the conscience or the soul—that spiritual part of us that can only be helped by spiritual things."

"Then is that the reason," said Dorothy, "that the Corinthians had their feasts, and that Paul explained to them how to hold them?"

"I must say," said Ralph, "that is always a puzzle to me. But I begin to see now that perhaps it was one of those things that was even right for a time, till men saw more clearly what the Lord really meant."

"I believe it was just that," said his father. "In these matters of immense importance to us, it is as thou said just now, Dorothy, and I am glad thou saw it for thyself. We have to look, it may be, a little at what men did, the men who were striving with all their hearts to follow Christ; but a great deal more at what our Lord taught by His deeds and by His words, and at what He further revealed through His apostles. And more than this, we must not be guided alone by one command here and another there, but by the whole spirit and teaching which we can only understand by prayerfully studying all that He said and all that He did. And the more we do this, the more we find that all His teaching and all His deeds lead us up from things that we can see, to the things we cannot see, and we learn that, if we really want to please our Father in heaven, our worship must be in our hearts, a spiritual worship, interfered with in no way by outward symbols and outward ceremonies."

He stopped, for mother, who had been upstairs repeating hymns to Kenneth, his First-day evening treat, now came out to them.

"I think," she said, "it is now too late to stay out any longer; the dew is heavy to-night."

They all rose and turned toward the house. Dorothy lingered a moment to look once more westward. The brilliant glow had faded long since from the sky, though a pale, yellow light showed where the sun had been, and higher up the stars appeared, one by one.

"There are lights which fade and change," she said to herself, "though they are all beautiful in their time; and there are some things which never change, though we cannot always see them. They are always there; they endure forever."

A GARDENING SONG.

Supreme I rule in my domain,
Teaching my subjects the way to go,
Out in the morning, sun or rain,
Hoing and weeding each slender row.
But, dwellers in gray city streets,
How should ye ever know
The joys that Youth and Age both share,
Watching the garden grow?

Flat brown beds 'neath a cloudy sky,
My kingdom looks to your town-bred eyes,
Yet beauty to haunt each passerby
In a few short weeks shall there arise.
But ye who live in towers of brick,
How should ye ever know
The peace of mind that comes with eve,
Watching the garden grow?

Open my gate when May is here,
Pass by the wallflowers in velvet-brown,
Waiting their welcome far and near—
There is no perfume like that in town!
O pent-up folk of stony streets!
Wait not too late to know
All that ye miss each budding year
Watching no garden grow.

—ETHEL WOLFE, in the *New York Times*.

CORRESPONDENCE.

OUR dear friend Margaret W. Haines gladly shares the following with us.—[Eds.]

BIRMINGHAM, Eng., Sixth Month 6, 1916.

My Dear Friend:—

Our Yearly Meeting is now over and I must write and tell thee that the loving message to Women Friends from Philadelphia Friends was very warmly received. There is a little mention of it in *The Friend*. We have valued *very much* the sympathy of American Friends at this time.

Our young men are having difficult times just now as some do not feel it right to take any alternative service. A young cousin of mine is in Warwick jail with many others. A meeting was held last First-day with them and will be continued, I expect, as also at Lichfield and other places.

We have been spending much time over the subject of Peace, hoping that by prayer and waiting some definite way might open for us to act unitedly in helping the nations. We have been exhorted to reconsecrate our lives to the service of Christ and to our fellow-men, following in the "Spirit of the Quest after God and Truth," and the path will be opened before us.

My husband and I had a very good voyage home and were very thankful to escape any dangers by the way. I feel that we were kept in safety by the prayers of our friends on both shores.

We are having a very cold Sixth Month and the Daylight Saving Bill makes an hour earlier in the morning for breakfast very chilly, but we love the long light evenings. Our garden is looking very green and it is very pleasant to be at home again after a year and two months.

Thy sincere friend,
EDITH M. MORLAND.

READERS OF THE FRIEND of a year or so ago will recall a series of letters from England signed A. K. These were written by a recent Westtown student, known to many hundreds of our readers. In the last of these letters which we were able to secure for publication A. K. alluded to his strong desire to be joined to a relief organization working in Italy. We learned later through another channel that this opportunity was not granted him, but that instead he was sent to Belgium.

A letter from a near relative of A. K. and addressed to this office was received a few days ago and has been such a satisfaction to us that we print it just as written, thinking many besides ourselves will enjoy it.

EDMORS.

Seventh Month 24, 1916.

Dear Friend.—

In answer to thy inquiry about A. K. I am sorry to have very little definite information to give. He writes with constant regularity, numbering each letter so that we know when one has been lost. We receive them from four to seven weeks later—sometimes three or four at a time, but often there are gaps—for instance, one received this morning shows that three have been written between this and the one last received. These may turn up later or they may not. As a whole, they are colorless, in no way alluding to the war or the suffering in Belgium. Indeed, in Brussels, where he has been constantly employed from his first entry into the work, he sees very little evidence of the country being overrun. Such expressions as the following often occur: "We are far too comfortable for war times," "One would never think to walk through the streets of Brussels that a war was going on," "My life is wholly uneventful, like that of an ordinary business man—I go to the office in the morning, visit the stations to which I am assigned, and keep my accounts straight. After hours we play tennis."

"The concierge and his wife spoil me—they seem to want some one to be kind to." (He and his associates I infer are living in the beautiful home of one of the families that has been forced to emigrate.) Or again, "Many social advantages are open to me, but I go out but little, mostly spending my evenings reading or studying." "It is wonderful to be part of such a superb organization—without a single exception the greatest business concern in the whole world." "I have been approached by a member of the Rockefeller Foundation urging me after the war to take up relief work under them as my experience here will be invaluable to me then. They are contemplating very extensive reconstruction agencies all through the east—Poland, Servia, etc.—after the war."

Once or twice he has said: "I don't know how long I can stand the strain of this." We suppose he means the strain caused by the war, which after all must be telling in a very sinister way on the population of Belgium, although he makes no allusion to disturbance of any kind.

In to-day's letter he has grown a little more daring, he says: "We read a good deal about the Mexican situation which indeed seems very grave. It brings things home to us very strongly! I will be most interested to have thy views upon it—I do not think the censor will object to news about that. For me everything seems chaos—when I try to follow out any one line of mental thought I become hopelessly confused. To think for one moment seriously of what this war means, is so absolutely terrible, that one is forced into playing the role of indifference. One does not think of this or that particular nation involved—all are as one."

There is no doubt if the present offensive continues to be successful for the French, British and Belgian armies, if they succeed in driving the Germans back, that Belgium will again be the scene of heart-stirring events. If, on the other hand, Germany is able to hold her own to a certain extent, and continues to prevent the allies from releasing Belgium—the suppressed animosity of the population can hardly be prevented from arising in terrible explosion—evidently this is the strain that must rest upon every one behind the battle line—like the tension felt in nature before the cyclone bursts. No one can foretell what will happen, but evidently every neutral onlooker, who sees the struggle through to the end, will have unutterable experiences to look back upon.

Thy friend,

E. S. K.

NEWS ITEMS.

FOURTEENTH ANNUAL REPORT OF THE ASSOCIATION FOR PROMOTING COLLEGE EDUCATION OF WOMEN.—A year ago a full report was made of the work of this Association. It is therefore perhaps not necessary to repeat the statistics then presented except to mention that in the

fourteen years of the Association's existence thirty-five girls have received scholarships.

For the year 1916-17 four renewals of \$200 scholarships and three new Scholarships of \$150 each have been applied for. Of the renewals one is a fourth-year Wellesley and three are second-year Cornell, Teachers' College and Oberlin, respectively. Of the new applicants two desire to enter the University of Pennsylvania and a third Bryn Mawr.

It is not in accord with the policy of the Association to encourage girls to board at home while attending college, since it is undoubtedly true that a great part of the benefit of a college education comes from participation in the college life. But unusual circumstances have led us to make exceptions of the three new applicants, as it would require more than the full Scholarship of \$200 each to enable them to live at College.

Our subscribers may with reason ask if the T. Wistar Brown Teachers' Fund will not become available for the purposes of this Association.

We hope that this may be the case, but it will depend very largely on the construction of the twenty-one year clause in the Provision of the Trust. The girls who receive our Scholarships cannot wait until they are twenty-one years of age before beginning their professional training. Besides, not all who receive these Scholarships enter the teaching profession.

In whatever way these points may be settled in the future, the Trustees of the Teachers' Fund have already announced that there will be no disposition made of its income until another year. Hence the granting of these Scholarships will depend for this coming year, as heretofore on the generosity of our subscribers.

We doubt if a greater amount of genuine value to individuals and to our Society can be obtained by an equal expenditure in any other way.

THOMAS K. BROWN, President; DR. ANNA P. SHARPLESS, Treasurer, 3926 Chestnut Street, Phila.; SAMUEL L. ALLEN, RACHEL HAINES BACON, JANE W. BARTLETT, DAVIS H. FORSYTHE, JOHN B. GARRETT, ELIZA STOKES NICHOLSON, ANNA WALTON, ASA S. WING, EDWARD M. WISTAR, AGNES L. TIERNEY, Secretary, 118 W. Coulter Street, Germantown.

The number of Christians outside the Society of Friends who share the views of Friends in regard to war has been a noteworthy feature of these present days. Upwards of twenty Wesleyan Methodist ministers, together with a few other members, including two doctors and several ladies, have issued an address to their own people declaring it to be their duty, as disciples of our Lord, to utter their "united protest against the wickedness and futility of war. It is our deep conviction that war, at all times and under all circumstances, is utterly contrary to the teaching, the example, and the spirit of the Lord Jesus Christ. As His followers, we believe that, if need be, we must be wronged rather than wrong others, and in the last resort, be killed rather than kill. . . ."

"We believe that wars will continue until the Church of God realizes that it is a melancholy apostasy for Christians to engage in the slaughter of men, who are their brethren, and for whom Christ died. If every Christian man refused to bear arms, there would soon be no armies and no wars. We feel it to be unspeakably sad that to-day thousands of English, French and German Methodists are trying to kill each other. We fear that the Christian religion will be greatly prejudiced in the future by the fact that almost every Church in Europe gave its blessing to those who went forth to slay."

We believe that the letter is being sent to all Wesleyan Methodist ministers and to other leaders in that Church.

SOME one recently sent us the following clipping from an English paper. The writer, it appears, had been visiting for the first time among English Friends and says:—

"Altogether, in my crude and misinformed state, I considered the Friends a rather depressing portion of the community, to be avoided by folk with a healthy appetite for pleasure. Staying for awhile in a Midland town I was welcomed in one of the most charming of homes, and entering as a prejudiced outsider, I was made to feel that my presence interfered not at all with the ordered quiet of their thoughts or tranquil pleasures of their life. It was made plain to me that a man who took life seriously, and who held views on war which in time of national conflict met opposition from the military portion of the population, was not necessarily a dour person who believed in black ties and milk-and-water, nor, I found, need he shrink from a romping game with his children, or a holiday party, as savoring of reprehensible frivolity."

The visitor also discovered that the Society of Friends was doing great practical Samaritan work in France; that in the shell-shattered villages of France and Belgium they had built hundreds of wooden huts where the thousands of desolated peasants can live in comparative comfort.

Dr. A. E. Winship recently made a visit to Westtown as the guest of the faculty. He gave an address in the evening to the teachers and others and made an inspection of the school plant. The following is a cutting from a well-known *daily*:—

Dr. A. E. Winship, one of the best known school men in America, has the following in his magazine, the *New England Journal of Education*:—"The Quakers are as interesting a people as can be found under the starry flag, and they are especially interesting, educationally. It had been my privilege to know their educational institutions . . . but the most notable of all their academies to me I had not seen, until in March last I was at Westtown School, about thirty miles out of Philadelphia. Here on 600 acres is a preparatory school established 117 years ago (1799), always thrifty and scholarly, in which there has never been a teacher who was not of their Quaker faith, and practice, and with an enrollment above 200 they have never admitted a student who is not of the same strain of Quaker faith. Although the teachers are loyal to the faith of the fathers they have been educated at such colleges as Columbia, Cornell, Wellesley, Earlham, Mt. Holyoke, Haverford, Bryn Mawr, Michigan Agricultural College, Ohio State University and Teachers' College. Of the twenty-five teachers in the Westtown School, twenty-one are graduates of standard colleges and universities.

"Is there any other school in the United States more than a hundred years old of any Protestant faith in which there has never been a teacher or student of other than that faith?"

The following is taken from a recent number of the *American Friend*:—
DESCENDANTS OF WM. PENN.—We have received a most interesting letter from George D. Hoyland, of Vancouver, British Columbia, calling attention to the fact that some lineal descendants of William Penn are now living in the interior of British Columbia. There is enclosed an extract from a letter received by G. D. H. from Hilda Mary Lanyon (nee Hilda Mary Penn). The Lanyons are members of the Church of England, though evidently very much interested in their connection with the founder of Pennsylvania. The extract of the letter is as follows:—
ENGWOOD, B. C., April 5, 1916.

Dear Sir:—

Your letter of the 30th to hand. I was somewhat astonished, as well as pleased, as I had no idea anyone knew of our connection with William Penn, the Quaker. Doubtless it was someone who had heard we had named our youngest son William Penn, and why we did so.

I am afraid I have nothing of any real interest to tell you about ourselves, except that I remember that my father, though not a Quaker, was very proud of his connection, and bore the name of William Penn himself. My grandfather was for some years a Congregational minister in the South of England, but every year he received a special invitation to attend the Memorial Service (or something like that), held by the Friends at Penn's birthplace—as they all acknowledged his direct descent from the well-known Quaker. My grandfather's name was Thomas Fortin Penn, but I believe in all the families back there has always been one named William Penn.

My own father, who was a great student, died a few years ago, and now I have a brother by the name of William Penn living in New York. As neither of my two brothers has any family, we have called our youngest boy William Penn in order to keep up the name. Our little Penn will be two years old, next June 24th. We call him "Penn," preferring it to William. It is our great hope that he may copy the noble example of his forefather.

ONE of the stock arguments advanced by the advocates of capital punishment is that lynchings follow what they choose to call the lowering of the standard, the following by Alice Stone Blackwell in the *Woman's Journal* was of course written in the interests of woman suffrage; they are facts that must be reckoned with.

There were 69 lynchings in the United States last year. This was an increase of 33 per cent. over the year before. Every one of these 69 lynchings took place in a State where women cannot vote.

Of the 69 persons thus murdered, only 11 were charged with rape.

Three of those who were lynched were women. One man was charged with stealing meat, one with stealing cotton, one with stealing a cow, two with stealing hogs, three with poisoning mules. A family of four—father, son and two daughters—were put to death for "clubbing an officer of the law." Others were charged with burglary, one with wife-beating, one with being accessory to burning a barn. Seventeen were charged with murder. Four at least of the persons lynched were afterwards proved innocent. Eighteen of the lynchings, or more than a quarter of the whole number, took place in the single State of Georgia, where women have not even the school vote. Yet some people still tell us that woman's suffrage will result in lawlessness!

If all of last year's lynchings had happened in suffrage States instead of in non-suffrage States, that conclusion would certainly have been drawn. As the shoe is on the other foot, the opponents of equal rights will probably refuse to see any significance in the fact.

FRANCIS NEILSON, a member of the British Parliament, on a lecturing tour in the United States, has repeatedly declared that "in ten years Great Britain spent \$5,000,000,000 for that sort of insurance (armament that is security), and yet we had not settled with the company, for if this war lasts through the summer we will have paid about \$12,500,000,000." He blames armament firms in large measure for stirring up international hatred in order to boom army and navy appropriations. Answering questions about what would happen if one nation disarmed, he declared his conviction that the others would follow. The growth of the spirit of internationalism is greater now among the men in the trenches than ever before in the history of Europe, he asserted, and they are hoping for the time when the barriers of Europe will be broken down and it shall become another United States.

SOME MORE FACTS ABOUT PREPAREDNESS.—General Nelson A. Miles has told the House Committee on Military Affairs that he is utterly opposed to conscription and to a continental army. He is convinced that our coast defenses are equal to any in the world, and that the present war has demonstrated the inability of battleships to overcome land fortifications. He added that an army of 140,000 men on a peace basis is sufficient, and that in case of necessity we could develop the army to more than a million men out of the material already at hand. Rear Admiral Victor Blue, Chief of the Bureau of Navigation, considers the present American navy fit to meet any possible enemy. Admiral George Dewey said a year ago:

"Our ships and guns are as good as any in the world; our officers are as good as any; and our enlisted men are superior in training, education, physical development, and devotion to duty, to those of any other navy. . . . I can say with absolute confidence that the efficiency of the fleet has steadily progressed and has never been so high as it is to-day."

Within a year our Secretary of the Navy, Josephus Daniels, has pointed out that there are now in active service, fully commissioned, 225 vessels of all characters, which is 36 more than were fully commissioned when he became Secretary. There are 101 vessels of various types in reserve capable of rendering service in war. We have under construction and authorized 77 vessels, 9 of which are dreadnaughts, 23 destroyers, 38 submarines, and 7 auxiliaries, as compared with 54 vessels under construction two years ago. Secretary Daniels is careful also to say that all these vessels are fully supplied with munitions of war. The number of mines on hand and in process of manufacture has been increased during the year by 244 per cent., and torpedoes during two years 90 per cent. By the enlargement of the naval-power factory the Government will soon be able to double its former capacity. *The navy is to-day recruited to the maximum strength allowed.* "There exists to-day no more efficient institution than the United States Navy." Stated in dollars, the Wilson administration in its first two years authorized \$70,000,000 to be spent on the chief fighting force of the navy, as against \$26,000,000 authorized during the last two years of the Taft administration. "Stated in numbers, it authorized five dreadnaughts instead of two; and stated in effectiveness, the five dreadnaughts authorized under Wilson will mount 36 more 14-inch guns than the two authorized under Taft." . . . "The Bureau of Ordnance has developed a 14-inch gun that will shoot farther, shoot straighter, and hit harder than any gun now in use or known to be designed by a foreign country." Secretary Daniels says flatly that the navy of 1916 is larger and better equipped and in better condition than in any previous year.

In the light of these facts there ought to be no room for hysteria in the

council chambers of the nation. Furthermore, there should be no room for the Augustus P. Gardner school of statesmen. Admiral Fletcher, contradicting the statements of Gardner, says that the scores recently recorded by our gunners at sea are higher than any made before in the open sea. People who know are authority for the statement that the scores also show an increase in rapidity of fire as well as accuracy.

Politicians and other misguided pyromaniacs insist, however, upon playing with the fire. The rising wave of fear is advancing still. Ignoring our real defenses at home, and that the vast European enemies will for many years protect this nation from attack, the artful game of party chicanery goes on. The situation in America is too complex and too near to each of us for analysis and explanation. Why we are asked to arm, beyond the dreams of militarists heretofore, against a crippled and disintegrating Europe, more than we have thought of arming when the European States were at the height of their military power, we cannot say. The crime against America, against Europe, against the world, is the apparent inability of our leaders to conceive of any way of attaining unto their ends other than by war.

The above statement of facts is to be relied on. Readers of THE FRIEND can have no sympathy with the feeling that underlies the foregoing, but it is well for all of us to know the truth and to be in a position to correct false statements that are every day passed current as facts.

SUMMARY OF EVENTS.

LOCAL.—As a result of a series of meetings of the newspaper publishers of Philadelphia, called to consider the serious situation confronting them, caused by what are practically famine conditions in the news print paper market, the following agreement was unanimously reached: All daily, evening and Sunday newspapers will immediately reduce the size of their issues to the extent of a total in excess of 80 pages weekly.

The following introduces a considerable article in the *Public Ledger*:—**Temperance pays.** At least it does so far as the 300 employes of the Philadelphia Quartz Company are concerned. With them, however, the reward for total abstinence is not merely of a moral nature, but one far more tangible—a matter of dollars and cents. More than two years ago the officials of this company, the offices of which are located at 121 S. Third Street, hit upon a novel method to promote temperance among their men. If temperance can be made a paying proposition, they concluded, the men will not be slow to recognize its value. Therefore, it was decided to make a 10 per cent. increase in the wages of those employes who would agree to sign a pledge.

GENERAL.—New forces were added to the campaign against the epidemic of infantile paralysis at New York when two committees composed of prominent pathologists and bacteriologists from all over the country were selected to study the disease in all its ramifications.

Heavy floods in West Virginia on the 10th cost more than twosome lives and millions of dollars' worth of property.

After many years of investigation and debate to develop the best method of providing financial aid for the farmer at normal interest rates and on long time, Congress has passed a farm loan act. President Wilson has named members of the board which will administer its provisions, and the work of organizing the vast new system is about to begin. Secretary McAdoo, ex-officio member of the farm loan board, which will be at the head of the system, predicts that it cannot be in operation for at least six months and probably loans cannot be made before next spring.

It is estimated that adverse conditions, due to weather, plant disease and insects damaged the country's principal farm crops during last month and resulted in a loss of 105,000,000 bushels in prospective wheat production, 89,000,000 in corn and 43,000,000 bushels less of oats than predicted by the Department of Agriculture in Washington at the beginning of the month.

The experiment of Government insurance on vessels has proved notably successful. Risks have been accepted on noncontraband cargoes and ships valued at \$138,392,389, on which a net profit of more than \$2,000,000 has been earned and this sum will be turned back into the United States treasury.

A study of the school system inaugurated at Gary, Ind., is being carried on by the general education board for the purpose of making available all over the country an authoritative account of this much-talked-of experiment. The board's staff have already devoted five months to a first-hand study of the purposes, methods and costs of the system at Gary and the results actually achieved there. The work was undertaken at the invitation of the school board of Gary, and the results will be em-

bodied in a comprehensive volume to be issued by the board. Abraham Flexner of the general education board is directing the study.

The disparity between the exports of the United States to South America, and the imports of the United States from there, is being studied with particular attention by New York bankers at this time, and means are being discussed for remedying that disparity.

The Lincoln Highway Association reports that \$4,000,000 has already been spent, with State co-operation, on this great thoroughfare between New York and San Francisco, and that \$20,000,000 more will be necessary to complete it. It comes nearly 70 years after the first transcontinental railroad, following the gold discoveries in California. Already, it is estimated, automobiles can go from coast to coast in from 25 to 30 days as compared with 60 or more before the Lincoln Highway was begun.

A great decrease in native Hawaiians is noted in the following: "When Kamehameha I. was on the throne of Hawaii there were upward of 300,000 native Hawaiians in the islands that compose the Hawaiian group; to-day there are not more than 26,000 native pure bloods," said Judge T. B. Stuart, who is on the bench in Hawaii.

Some of the biggest shifts in the personnel of the Government of the Philippines in recent years are now occurring through resignations or retirements, opening a number of executive positions to native Filipinos, in accordance with the policy of the present Administration.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 90.

John S. Brown, Pa.; Abel McCarty, Pa.; Job McCarty, Pa.; Dr. S. H. Haines, Pa.; Mary D. Malone, Del.; Ellen Bromley, Pa.; Joseph E. Barton, N. J.; Joseph Barton, N. J.; Charles D. Barton, N. J.; R. Satterthwaite, Del.; Mary A. Atkins, O.; Joseph W. Jones, Pa.; Susanna Cox, Ind.; Nathaniel B. Jones, N. J.; Jesse H. Jones, N. J.; S. Stiles, N. J.; Rebecca Price Hunt, Pa.; Sarah Richie, N. J.; Hannah D. White, O.; Sarah Ann Conard, Pa.; Anna M. S. Hamilton, Pa.; Anna Bundy Jacobs, Pa.; Mordecai T. Starr, Can.; Howard G. Taylor, N. J.; Howard G. Taylor, Jr., N. J.; Mary D. Ballinger, N. J.; S. A. Willits, N. J.; Fannie W. Sharpless, Pa.; Caleb T. Engle, Cal.; Jesse Negus, Iowa; Nicholson Larson, Iowa; Joseph N. Dewees, Iowa; Lester Chammess, Iowa; Mary J. Conrow, Ohio; Emma Holloway, Ohio; Abel Walker, Ohio; Edwin T. Holloway, Ohio; George W. Stratton, Ohio; William L. Ashton, Ohio; James F. Walker, Pa.; Voorhees Industrial School, Iowa; Algernon P. Cheyne, Fla.; Jonathan Binns, Ohio; Dolan & Co. Eng.; Alonzo Cloud, Va.; Clement Brinton, N. J.; Louisa Hencock, Pa.; Thomas Thomas son, Iowa; Sarah Gathrop, Pa.; Thomas W. Downing, Pa.; Richard S. Dewees, Pa.; Mary F. Hole, Ohio; H. Mary Strode, Pa.; L. C. Steer Ohio; Pennell L. Webster, Pa.; George R. Chambers, Pa.; Rebecca S. Conard, Pa.; Nancy T. Hadley, Ind.; Elizabeth M. Wood, Pa.; Charlie Lee, Pa.; Ruth L. Jones, Pa.; Dr. Edward G. Rhoads, Pa.; John W. Ta tum, Pa.; Lucy T. Burlingame, N. Y.; Thos. W. Draper, Cal.; Peter J. Fugelli, Pa.; Alice P. Roberts, Pa.; Frederick C. Louhof, Va.; Hanna! P. S. Downing, N. Y.; Elizabeth Gardner, N. Y.; Edwin Crew, Ohio; Rebecca F. Evans, Pa.; Chas. Lippincott, Pa.; Walter L. Moore, N. J. M. R. Brinton, Pa.; Ezra E. Darnell, N. J.; Sarah E. Mitchell, Mass. Isabel L. Gifford, Mass.; Job L. Gidley, Mass.; James H. Tucker Mass.; Henry T. Gidley, Mass.; Thomas K. Wilbur, Mass.; I. Pau Leeds, N. J.

Remittances received after Second-day evening will not appear in receipts until the following week

NOTICES.

MARY E. HAMILTON, 1230 N. Twenty-ninth Street, Phila., Pa., has bound volumes of THE FRIEND to give away; also a complete set of Friends' Library.

MEETINGS from Eighth Month 20th to 26th:—

Western Quarterly Meeting, at Westgrove, Sixth-day, Eighth Month 25th, at 10 A. M.

Muncy Monthly Meeting, at Muncy, Fourth-day, Eighth Month 23rd, at 10 A. M.

Frankford, Fourth-day, Eighth Month 23rd, at 7.45 P. M.
Philadelphia, Fourth and Arch Streets, Fifth-day, Eighth Month 24th, at 10.30 A. M.

Haverford, Fifth-day, Eighth Month 24th, at 5 P. M.

Germantown, Fifth-day, Eighth Month 24th, at 10 A. M.

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OUR WALLED GARDEN.

Gardens and gardening have become more and more an interest of late years. Garden books and magazines abound; gardening clubs draw communities together in a common interest.

And there is a return to the *walled* gardens, of which, in our childhood, we only read in our English story-books, or "Original Poems."

On some large estates the whole location of the garden is changed, and an expensive wall built to shelter the plants and shrubbery, even when the grounds have long been laid out on another plan. Old brick or stone is used, if such can be found, to give a touch of dignified antiquity.

In 1797 was laid out with care and pains, and a wise foresight, the "walled garden" of Philadelphia Yearly Meeting—Westtown Boarding School. And though (as would be expected) some plants have not thriven there, yet, taking the years through, much fair fruit has ripened, and many a young plant, a bit backward, or crooked, has grown straight and tall therein.

May we not reverently say that the beams of "the Sun of Righteousness" have warmed and invigorated this enclosed garden, and gratefully recall the faithful men and women, who might be likened to trees planted by the rivers of water, which have been rooted near and overshadowed it.

Yet now, just as in the art of gardening, there is a return to the idea of shelter as helpful to growth, we discover some disposition to remove, or at least to lower, the "walls" that encompass our Westtown garden! Indeed, it may be that slowly a change of one stone after another is really going on, though hardly recognized; and the good old phrase "a guarded education" seems to be losing its savor.

"There is no other place like Westtown!" said an old scholar returning for the first time, after a wide experience of the world—"Unless it is some of the old English schools! I wonder if you could have the Westtown atmosphere without all the restraints?" This is a pertinent question and deserves a wider consideration.

Reading thus far, some one may say, "But there are so many people interested in Westtown!—the Faculty, the Westtown Committee, the Alumni and Old Scholars' Associations, the Mothers in Council. What further need is there?" To which we might answer, "Our garden is large, and each year there is a greater variety in the planting. It is quite possible for those actively at work in it, each busy with some particular detail, not to get the general effect, as one does coming in from outside."

The wise and active interest of parents can do much for Westtown, and in this connection, part of a letter recently found in a quaint old family "Letter Case" may be quoted.

It is dated "Brandywine Mills, Third Month 29, 1814," and is written to one "Mary C———" at "Weston." After speaking of his desire that his "dear child" might find her time at the School to be "a time of improvement in the best sense of the word," her father adds, "I love the Friends who have the Superintendence, and it is the duty of all placed there (and I hope thou will manifest it) to alleviate their many cares for the welfare of those placed in their care. They feel it very important, as those who have to give an account." Smile at the old-time language if we will, the sentiment is as good now as then, and each one of us can do his part to help "alleviate the cares" of the laborers in our garden, if we will foster in our children a spirit of regard for them and for the dignity of their work.

If Westtown is to be just like any other good school of its class, we need to notice some tendencies of our educational system, which are not altogether satisfactory to parents.

The present tendency toward military training in the public schools comes at once to mind, and the very passive attitude of the National Educational Association recently assembled in New York City. Remembering the resolution passed by this body the year before, against military training, one can but take it as a symptom of strong tendencies toward military training, which is already a law in one State.

A recent magazine gives the views of "A Russian Jew on the American High School," in which the critic points out "the gross neglect of moral training" (as compared to the efficient physical training), and then, after enumerating other "needs," he adds: "First and foremost it (the High School) needs another soul, another spirit, not one that points to money-making, as to the occupation of the ideal citizen." *

Some of our private schools have this same tendency toward the exalting of wealth and luxury, others show as favorable an attitude toward the sheltering "walls," and are as careful to maintain them, though with somewhat different reasons, as we are ourselves.

The question, however, is not "Shall Westtown be just as good a preparatory school as we can make it, with as much simplicity and restraint as the best educators feel is wholesome for young people?" But rather—"Shall Westtown be first and foremost a school of Quakerism, in the sense that

there shall be presented to the student body the foundation truths of our religious Society, as a guide for daily living, by men and women who are themselves *thoroughly convinced of them*, and all that makes a good school added?"

If the latter question is to have an affirmative answer, what is our part—each one of us—in strengthening the walls?

F. T. R.

Collected by Wm. Becon Evans.

RELIGIOUS EXPERIENCES OF ISAAC PENINGTON.

A true and faithful relation, in brief, concerning myself, in reference to my spiritual travails, and the Lord's dealings with me. I say true and faithful, because it is of the Truth, and not given forth in my own will, but in the Lord's will and requireing of me at this time, for His service.

I have been a man of sorrow and affliction from my childhood, feeling the want of the Lord, and mourning after Him, almost ever since I could remember.

In the sense of my lost estate, I sought after the Lord; I read the Scriptures; I watched over mine own heart; I cried unto the Lord for what I felt the want of; I blessed His name in what He mercifully did for me, and bestowed on me, etc. Whatever I read in the Scriptures as the way of God to my understanding, I gave myself to the faithful practice of; being contented to meet with all the reproach, opposition, and several kinds of sufferings which it pleased the Lord to measure out to me therein. And I cannot but say that the Lord was good unto me, did visit me, did teach me, did help me, did testify His acceptance of me many times, to the refreshing and joy of my heart before Him.

But my soul was not satisfied with what I met with, nor indeed could be, there being further quickenings and pressings in my spirit, after a more full, certain and satisfactory knowledge; even after the sense, sight and enjoyment of God, as was testified in the Scriptures to have been felt and enjoyed in the former times; for I saw plainly that there was a stop of the streams, and a great falling short of the power, life and glory which they partook of. We had not so the Spirit, nor were so in the faith, nor did so walk and live in God as they did. They were come to Mount Zion, and the Heavenly Jerusalem, etc., which we had hardly so much as the literal knowledge or apprehension what they were. So that I saw the whole course of religion among us was for the most part but a talk, to what they felt, enjoyed, possessed and lived in.

This sense made me sick at heart indeed, and set me upon deep crying to God, close searching of the Scriptures, and waiting on God, that I might receive the pure sense and understanding of them, from and in the light, and by the help of His Spirit. And what the Lord did bestow on me in that state, with thankfulness I remember before Him at this very day: for He was then my God, and a pitier and a watcher over me; though He had not pleased then to direct me how to stay my mind upon Him. And then I was led (indeed I was led, I did not run of myself) into a way of separation from the worship of the world into a gathered society, for this both the Scripture and the Spirit of God in me gave testimony unto; and what I then met with, and what leadings and help we then felt, there is a remembrance and testimony in my heart to this day. But there was something wanting, and we mistook our way, for whereas we should have pressed forward into the spirit and power, we ran too much outward into the letter and form, and though the Lord in many things helped us, yet therein He was against us, and brought darkness, confusion and scattering upon us. I was sorely broken and darkened, and in this darkened state sometimes lay still for a long season, secretly mourning and crying out to the Lord night and day. Sometimes I ran about, harkening after what might appear or break forth in others; but never met with anything whereto there was the least answer in my heart, save in one people, who had a touch of truth; but I never expressed so much to any of them, nor indeed felt them at all able to reach my condition.

At last after all my distresses, wanderings and sore travails, I met with some of the writings of this people called Quakers, which I cast a slight eye upon and disdained, as falling very short of that wisdom, light, life and power which I had been longing for and searching after. I had likewise some pretty distance of time after this, opportunity of meeting with some of them; and divers of them were by the Lord moved (I know it to be so since) to come to me. As I remember, at the very first they reached to the life of God in me, which life answered their voice, and caused a great love in me to spring to them, but still in my reasonings with them and disputes alone (in my mind) concerning them, I was very far off from owning them, as so knowing the Lord, or so appearing in His life and power as my condition needed, and as my soul waited for.

Yea, the more I conversed with them, the more I seemed in my understanding and reason to get over them, and to trample them under my feet, as a poor, weak, silly, contemptible generation, who had some smatterings of truth in them, and some honest desires towards God; but very far off from the clear and full understanding of His way and will. And this was the effect almost of every discourse with them; they still reached my heart, and I felt them in the secrets of my soul, which caused the love in me always to continue, yea, sometimes to increase towards them: but daily my understanding got more and more over them, and therein I daily more and more despised them.

After a long time I was invited to hear one of them (as I had been often, they in tender love pitying me and feeling my want of that which they possessed); and there was an answer in my heart, and I went with fear and trembling, with desires to the Most High, who was over all, and knew all, that I might not receive anything for truth which was not of Him, nor withstand anything which was of Him; but might bow before the appearance of the Lord, my God, and none other. And indeed when I came, I felt the presence and power of the Most High among them, and words of truth from the spirit of truth reaching to my heart and conscience, opening my state as in the presence of the Lord. Yea, I did not only feel words and demonstrations from without, but I felt the dead quickened, the seed raised; inasmuch that my heart (in the certainty of light and clearness of true sense) said, *this is He, this is He*, there is no other: *this is He* whom I have waited for and sought after from my childhood; who was always near me, and had often begotten life in my heart; but I knew Him not distinctly, nor how to receive Him, or dwell with Him. And then in this sense (in the melting and breakings of my spirit) was I given up to the Lord, to become His, both in waiting for the further revealing of His seed in me, and to serve Him in the life and power of His seed.

Now what I met with after this, in my travails, in my waitings, in my spiritual exercises, is not to be uttered: only in general I may say this, I met with the very strength of hell. The cruel oppressor roared upon me, and made me feel the bitterness of his captivity, while he had any power; yea, the Lord was far from my help, and from the voice of my roaring. I also met with deep subtleties and devices to entangle me in that wisdom which seemeth able to make wise in the things of God, but is indeed foolishness, and a snare to the soul, bringing it back into captivity, where the enemy's guns prevail. And what I met with outwardly from my own dear father, from my kindred, from my servants, from the people and powers of the world, for no other cause but fearing my God, worshipping Him as He hath required of me, and bowing to His seed, which is His Son, who is to be worshipped by men and angels for evermore, the Lord my God knoweth, before whom my heart and ways are; who preserved me in love to them, in the midst of all I suffered from them, and doth still so preserve me; blessed be His pure and holy name.

But some may desire to know what I have at last met with? I answer, I have met with the Seed. Understand that word, and thou wilt be satisfied and inquire no farther. I have met with my God; I have met with my Saviour; and He hath not been present with me without His salvation; but I have felt

the healings drop upon my soul from under His wings. I have met with the true knowledge, the knowledge which is life; and this hath had the true virtue in it, which my soul hath rejoiced in, in the presence of the Lord. I have met with the Seed's Father, and in the Seed I have felt Him, my Father. There I have read His nature, His love, His compassions, His tenderness, which have melted, overcome, and changed my heart before Him. I have met with the Seed's faith, which hath done and doth that which the faith of man can never do. I have met with the true birth, with the birth which is heir of the kingdom, and inherits the kingdom. I have met with the true spirit of prayer and supplication, wherein the Lord is prevailed with, and which draws from Him whatever the condition needs; the soul always looking up to Him in the will, and in the time and way which is acceptable with Him.

What shall I say? I have met with the true peace, the true righteousness, the true holiness, the true rest to the soul, the everlasting habitation, which the redeemed dwell in: and I know all these to be true, in Him that is true, and am capable of no doubt, dispute, or reasoning in my mind about them; it abiding there, where it hath received the full assurance and satisfaction. And also I know very well and distinctly in spirit where the doubts and disputes are, and where the certainty and full assurance is, and in the tender mercy of the Lord am preserved out of the one and in the other.

Now, the Lord knows, these things I do not utter in a boasting way; but would rather be speaking of my nothingness, my emptiness, my weakness, my manifold infirmities, which I feel more than ever. The Lord hath broken the man's part in me, and I am a worm, and no man before Him. I have no strength to do any good or service for Him: nay, I cannot watch over or preserve myself. I feel daily that I keep not alive my own soul; but am weaker before men, yea, weaker in my spirit, as in myself, than ever I have been. But I cannot but utter to the praise of my God, and I feel His arm stretched out for me; and my weakness, which I feel in myself, is not my loss, but advantage before Him. And these things I write, as having no end at all therein of my own, but felt it this morning required of me; and so in submission and subjection to my God have I given up to do it, leaving the success and service of it with Him.

I. P.

AYLESBURY, fifteenth of Third Month, 1667.

SAMUEL FOTHERGILL, PART OF A SERMON PREACHED IN LONDON.

"I cannot think that a people whom the Lord has raised by His own invincible power and so signally placed His Name amongst 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 counsellors and law-givers as at the beginning. 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 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. 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 us to return to the arms of everlasting mercy."

GOVERNMENT—"The science and art of living together in organized communities so that righteousness may prevail."

THE CONQUERORS.

I saw the Conquerors riding by
With trampling feet of horse and men:
Empire and empire like the tide
Flooded the world and ebbed again;

A thousand banners caught the sun,
And cities smoked along the plain,
And laden down with silk and gold
And heaped-up pillage groaned the wain.

I saw the Conquerors riding by
Splashing through loathsome floods of war—
The Crescent leaning o'er its hosts,
And the barbaric semitar,—

And continents of moving spears,
And storms of arrows in the sky,
And all the instruments sought out
By cunning men that men may die!

I saw the Conquerors riding by
With cruel lips and faces wan;
Musing on kingdoms sacked and burned
There rode the Mongol Ghengis Khan;

And Alexander, like a god,
Who sought to weld the world in one;
And Cæsar with his laurel wreath;
And like a thing from Hell the Hun;

And, leading like a star the van,
Heedless of upstretched arm and groin
Inscrutable Napoleon went
Dreaming of empire, and alone. . . .

Then all they perished from the earth
As fleeting shadows from a glass,
And, conquering down the centuries,
Came Christ, the Swordless, on an ass!
—HARRY KEMP, in the *Springfield Republican*.

PROGRESS—SURSUM CORDA.

[One of our regular readers suggests that we print the following articles from *Friends' Fellowship Papers* for Fifth Month. They disclose better than any words of ours could what is in the depth of the hearts of our English Friends, Elizabeth Fox Howard and William Littleboy are not strangers on our side of the Atlantic.—Eds.]

PROGRESS.

Sitting on the shore one calm evening I was watching the tide come in. It was so still that there was hardly a ripple on the sea, and the tiny waves broke almost imperceptibly. There was a heavy mass of brown oar-weed lying all along the beach, and I watched the absurd little wavelets pushing against it with apparently no effect whatever. They were too small and weak to wash right over it. A few minutes later I glanced again at the line of sea-weed and I found it had moved a foot or two up the beach. Half an hour later those seemingly ineffectual waves by their ceaseless, small steady push had carried the oar-weed up to high water mark. The pools were full, the rocks were covered. Behind those small and feeble ripples there had been the whole resistless oncoming of the ocean itself.

Those of us who have had the good fortune to be in the country these spring days have watched, too, how the little tender green things are pushing their way up through pounds weight of soil—"obne Rast, obne Rast,"—just by virtue of the strange mysterious thing in them we call life. The heavy lifeless earth cannot withstand the shoots of the crocus, the

delicate shafts of the daffodil—the power that is in them is irresistible, and before we realize it the spring is here.

I believe that it is given to all of us who believe that love is the greatest force in the world to go on at this difficult time just patiently and unrestingly showing something of the sheer strength of gentleness and persistence in well doing. The opposition seems tremendous. If we look at it in the mass it may well daunt us altogether. But the steady upward *push* of that which has within it the Divine quality of life is infinitely stronger than the dead weight of materialism or the fierce pull-back of hatred.

Even that which seems most to oppose all we hold dear may itself give openings for showing forth truth and goodness. In our bravest dreams of a Peace propaganda throughout the length and breadth of the land, did we ever imagine such opportunities as the Tribunals have been giving us? Peace meetings in ordinary times attract few except sympathizers. Before the Tribunals hundreds of men have had the chance of testifying before those who never in their lives perhaps had had even a glimpse of what the Christian position as to war really involves.

The testimony may often have been given crudely and haltingly, and we know that more often than not it has been met with ridicule and opposition. We must remember that a totally new and little understood point of view cannot be expected to meet with popular approval. But seed-thoughts have been sown. Everywhere men are thinking and talking to-day as never before about the strange fact that thousands of young men are willing to face obloquy, loss of employment, social ostracism and worse for the sake of an ideal, that there is a patriotism of the Kingdom of Christ which is stronger even than the call to take up arms for England. Friends and those who think with them are going through a time of intense difficulty. Criticism and pitfalls beset us on all sides. It may be that just now our words had better be few, so long as our acts speak loud. But ever there must be the quiet, persistent never-ceasing *push* of conviction, of a love that precludes irritation and anger against those from whom we differ, of that untiring faith which can remove mountains, of a hope which nothing can daunt or make ashamed.

E. F. H.

SURSUM CORDA.

The Society of Friends is face to face with a religious crisis of the first magnitude. If any one had ventured two years ago to predict that, in this year of our Lord, 1916, Friends would be suffering imprisonment and perhaps something worse for conscience' sake, it is safe to say that such a prediction would not have been taken seriously. We had enjoyed for so long the privileges won for us at such cost by those who went before us, we were on the whole so comfortable, and perhaps also so well satisfied with ourselves, that to believe that some of our number might be called to bear their witness at the cost of liberty if not of life itself would have seemed like the dream of madness. Yet this is the position with which we are actually faced. Events move and circumstances change so quickly that, writing early in this month, one cannot forecast with any degree of certainty what may be the conditions a month hence when these lines are read. But at the moment it appears as if we are to be involved in a conflict with the spirit of evil the same in kind as that which was waged with such splendid heroism by our forefathers in the seventeenth century.

Let us look at the possibilities which lie before us; let us take them at their worst, recognizing as we do so that even at the last moment some way may be found by the Government for averting the disgrace of a religious persecution. Let us remember, too, that there are many men outside our own membership who are very near to us in faith and sympathy, some of whom are already in prison.

It is needless to enlarge here upon the doings of the Tribunals. With some exceptions they have shown themselves

so uncomprehending, so ruthless, so careless of the declared intentions of the Military Service Act as regards conscientious objectors, that we are sometimes reminded of that classic portrayal of contemporary judicial procedure in the trial of Faithful in Vanity Fair! Tardily and with hesitation the Government has endeavored to provide some palliation in the cases which have not yet been dealt with; but even these mild measures are (in some cases at least) being flouted by the Tribunals. The result of it all is that a great number of young men, including some Friends, are even now awaiting arrest, thereafter to be handed over to the military authorities as "deserters." As to this last, we will not try to penetrate the veil that hides barrack and camp life from the public eye. We know that "Prussianism" is essentially the same, whether at Zabern or in England. We know, too, that military men are boasting that they will quickly find ways and means of bringing conscientious objectors to reason when once they have them in their power.

What then shall we say to these things? Shall we sit in sackcloth and bemoan our hard lot? Shall we sigh for the old times of quiet when life was easy and to be a Friend was a guarantee of respectability? Shall we not rather try to show the spirit of those young men from Galilee who, after their first public flogging, were filled with a great joy that they had come into their own at last, that they were "counted worthy to suffer dishonor?" Let us be filled with a solemn, wondering thankfulness that God has conferred upon us the privilege of standing firmly for the Truth,

"when we share her wretched crust,

'Ere her cause bring fame and profit, and 'tis prosperous to be just."

For there is manifold cause for rejoicing; not least that this crisis, coming upon us so unexpectedly, has yet found so many, both within and without our Society, resolute to "take their part in suffering hardship as good soldiers of Jesus Christ." After our long period of ease it would not have been surprising had it been otherwise; and seeing so wide a response to the Divine call for volunteers to tread the way of the Cross, we thank God and take courage.

But perhaps our main cause for joy and confidence has its spring in the conviction that God is setting before us a widely opened door, and that it is to be our extraordinary privilege to make full use of it. There must have been many, who, amidst the easy conditions of the past and the high estimation accorded to Friends by the world around, have been conscious of a haunting misgiving, as they remembered the woe pronounced upon those of whom all speak well. After this rather stifling air, a breath of unpopularity is as a sea-breeze on a summer's day. There are, it is true, some who shrink from it. They would have us think of our "influence;" they remind us that our reputation is a gift which we are not to imperil by taking up an extreme anti-militarist position. To this plausible plea, spoken we are sure in all good faith, we reply that our reputation is in better hands than our own, and that the voice of the Master says, "What is that to thee? follow thou Me." As soon as we begin to nurse our influence, its vitality and power depart. "He that loseth his life (or his reputation) for My sake, the same shall save it." All history testifies that Christianity has made its most notable conquests when it has been unpopular, derided, persecuted. In the fourth century when the conditions were reversed, and it became "the thing" to be a Christian, the religion of Jesus received a wound from which it has not even yet recovered. The eighteenth century was a period in the history of Quakerism when our Society was losing its spiritual power in proportion as it gained in "respectability." Now once again we have our opportunity, and we rejoice in the certainty that faithfulness in our hour of trial will bring us an abundant reward in the shape of new inspiration and added power to do the work with which we have been entrusted.

In the earliest days of the Church of Christ, two great experiences accounted above all else for the overflowing joy

and spiritual exhilaration which possessed the discipleship. One of these was what is known as the "Communion of Saints;" the new and wonderful consciousness of the spiritual bond which unites all who are "in Christ Jesus," whether they are living in the seen or in the unseen. The other was the bracing, inspiring fact that they were "counted worthy to suffer" for Him they loved. Both of these experiences are with us now, and even if for the moment we are in heaviness through manifold perplexities, yet in the knowledge of these things, we too "greatly rejoice." This emergency has drawn many of us together in a union of sympathy and understanding such as we never knew in easy times. Multitudes of us who are engaged in this conflict, multitudes of happy spirits in the unseen life who are cheering us on and upholding our hands, have become one in heart and purpose in a union the blessing of which will remain with us always. And some of us too are being "counted worthy"—the greatest privilege of all. We will not dream of condoling with those who have been, or may be, called to suffer in mind, body or estate; rather we will rejoice with humble gladness that to them it has been granted not only to believe in Christ but also to suffer in His behalf. And if the worst comes to the best—, we trust that they may enter into the experience of William Dewsbury, who spent so many years in gaol for the cause of Truth, and of whom it was said that "he never played the coward, but joyfully entered prisons as palaces, and did esteem the locks and bolts as jewels."

WILLIAM LITTLEBOY.

BIRMINGHAM.

WAR, RIGHT OR WRONG.

BY MEI TI (CHINA, ABOUT 2500 B. C.).

Translated by E. H. Hou.

In the fifth and sixth centuries B. C. there were many philosophers and schools in China. Mei Ti was one of the greatest of them. At that time even Confucius could not overshadow him. His well-known "Love All" doctrine was later severely attacked by Mencius, the great follower of Confucius. Not only his philosophy, but also his literary ability, have been greatly admired by his own people. The following is a translation of one of his short essays. By this use of the title "gentlemen under the heaven," he means the philosophers of his time.—*Translator.*

Here is a man going into the garden or orchard of some one else. He steals the peaches and prunes from it. All those who hear of this will condemn him, and the authorities will arrest and fine him. Why? Because he does harm to others and benefits himself thereby.

Here is another man stealing other people's dogs, chickens, and hogs. He is worse than the first man. Why? Because the more harm to others he does, the more wicked he is and the greater the crime is.

Here is a third who enters through his neighbor's fences and stables, stealing the cattle and horses. He is considered worse and more heartless than the second man. Why? Because he has done more harm to his neighbor, so his crime is still greater.

Furthermore, the man who murders the innocent neighbor and gets his victim's fur coat and sword, is worse than the third. Why? Because he has done greater harm, and so he is a more wicked man.

At this time, all the gentlemen under the heaven know that he is doing wrong, and they all condemn him.

Now, then, the greatest of these gentlemen is to attack a neighboring country. Not only does nobody see that this should be condemned, but, on the contrary, every one praises it, sanctions it, and calls it right. Does the world know the difference between right and wrong?

It is considered wrong to murder one man, and there is capital punishment for this crime. Then the crime of killing ten men is ten times as bad as that of killing one, and the punishment should be also ten times as much. The crime of murdering one hundred persons is one hundred times as bad, and the punishment should be also one hundred times as much.

At this time, in this case, every gentleman under the heaven knows how to condemn it, and calls it wrong or crime.

But the greatest crime is to invade another country, killing many men. Nobody condemns it, but praises it. Because no one knows it is wrong to go to attack another nation, they write about their glorious victory in order to let the future generations read it. If they could discover the wickedness of war, what is the pleasure of writing such a record of it?

It is just like a man who calls a little black black, and calls much black white. He cannot tell black from white. It is bitter when little is tasted. He calls it sweet when much bitterness is tasted. So he cannot tell bitter from sweet.

Little wrong is wrong; everybody condemns it. But the greatest wrong, that of attacking another country, is not only left uncondemned, but is honored and praised. It shows that the world cannot tell right from wrong. This is the way in which the so-called gentlemen under the heaven teach morality and ethics.—*From Advocate of Peace.*

DO FOREIGN MISSIONS PAY?

An action recently taken by the Chinese Government was the mandate of its late president, Yuan Shih Kai, requiring all men engaged in military and naval service for the country to minister an oath of allegiance and loyalty before the images of two celebrated historical military figures, *Kwan-yu* and *Yueh-fei*, who have been revered as the martial gods of China. This mandate was carried out throughout the Republic, and actual personal participation was required of every individual.

As a result of this order a number of Christians in the military and naval service sent in their resignations. Several of these were men in positions of prominence, and one of them was H. E. Li Ho, Vice-Minister of the Board of Naval Affairs. His resignation was immediately accepted, and it is reported that, as the president accepted it without question, he made a significant remark, saying that he respected Li Ho for being willing to sacrifice a high official position for a principle for which he professed to stand.

Commenting upon this action of the Government, the editor of *Liu Mei Tsing Nien*, organ of the Chinese Students' Christian Association in North America, says: "As the matter stands to-day all Christians are debarred from the naval and military service of the country."

And yet there are those who wonder if Oriental Christians can be the *genuine thing!*

Here is another story, this time of a whole school of Korean boys, who were true to the commandment to worship the Lord their God and Him only: It is the custom in all Japanese schools for the pupils to bow in reverence and adoration before the portrait of H. M., the Emperor. I am told that on the last birthday of the Emperor His Majesty's picture was placed before a roomful of Korean Christian boys, and the school directed to perform the expected ceremony. A spokesman immediately stepped forward and very quietly, very courteously, but very firmly, said to the teacher: "We are Christians, and as such we can perform no act of worship before any other than God, but if you will allow of us we should like, instead, to pray for God's protection and blessing upon His Majesty, our Emperor." The request was granted.—*From The Missionary Link.*

"God is within us, and if we do not love to do His will, as manifested there, it is folly to become outward servants of the outward."

THERE have been honest souls in all ages who have sought and found Christ, and all honest seekers may find Him still untrammelled by theologies which they cannot hold. All these are the works of man, often of earnest and good men, who realized more than they could explain. Let us pass by these with charity, and even reverence, and seek the new and ever-living waters at the "Fountain Head."—CHRISTOS,

AN EVENING'S REFLECTION.

C. S. COPE.

"In life's last scenes what prodigies surprise,
Tears of the brave and follies of the wise;
From Marlborough's eyes the tears of doctage flow,
And Swift expires a driv'ler and a show."

—DR. JOHNSON.

While musing on the checkered lines
Of life's eventful page,
And scanning o'er the various signs
Of dim, declining age,
Thus in mild evening's mellow calm,
My pensive mind could see
What once I was, what now I am,
And what I soon may be.

If some rude stroke should cross my way
With overwhelming blight,
Involve the evening of my day
In intellectual night;
May I have lived a holy life,
So innocent and true,
That habit's force on virtue's path,
Might bear me safely through.

But if unguarded passions reign,
Uncurbed reason's force;
May some kind hand in love restrain
Their wild, ungoverned course;
Deal gently with declining years,
The mind that time has failed;
O'erlook my follies, fears and cares,
And soothe the aged child.

But still I hope when nature's course
Shall have relaxed her powers,
That something more than habit's force
May guide life's lingering hours;
When all earth's prospects here grow dim,
And all her props shall fall,
I'd humbly ask increasing faith,
To look behind the veil.

What cause of reverent gratitude,
As evening shades draw near,
To have a mind serenely calm;
And mental vision clear.
But, oh! be pleased, most holy One,
To nurse that feeble ray;
That when its flickering light is done,
This fabric may decay.

"I WILL SING WITH THE UNDERSTANDING ALSO."

There was a time when it honestly seemed to me that Friends endeavored to do as many things as possible, from their manner of public worship to that of greeting one another in the street, in a way different from that of what we call "the world at large." The more of these differences any individual remembered to observe the more nearly did he approach, to my mind, that high ideal of "a concerned and consistent" Friend. From that pinnacle of absolute non-conformity—crowned with perpetual snow, it is true, but of what perfect purity—there were infinite gradations as one descended towards the broad valley of the world—and many half-way houses, where groups had gathered who seemed to lack the courage or the consecration to go higher.

To anyone familiar with the Philadelphia Yearly Meeting of even a decade ago, it will not be hard to see how such a conception, however erroneous and untrue to the best ideals of the Society, could have existed in the mind of one still in his 'teens,

To-day it seems scarcely likely that such a conclusion should be formed. The change in the general current of our thought has been often so great as to cause honest anxiety and even grief in some quarters. It is not that we do not realize that there are ideals we must stand for, no matter what the cost. Indeed, the strain of present conditions is impressing that more firmly upon us than it had ever been impressed on most of us before. What some anxious ones have mistaken for a headlong rush to embrace all of the "vain customs of the world" has been due in many instances, I firmly believe, to the sincere endeavor [using Robert O. Menzell's phrase in the reported proceedings of London Yearly Meeting] "to grasp the significance of our founder's ideal and allow no boundary to separate us from others who are also striving to uphold the Truth of Christ." Let us hope it is this rather than a spineless degeneracy that causes us to-day to wish to be like others in all the ways we conscientiously can.

That mistakes have been and will be made in endeavoring to pursue such a course is more than likely. Some will fearfully have continued to maintain barriers in which, were they to think out their position, they would find there was for them, at least, no principle involved; others, in commendable zeal and whole-heartedness, will have rushed along, trampling with little heed sometimes on things, small in their way, perhaps, but in which there rests still a really vital principle.

An example of what seems to me to be the latter sort, lying near at hand and close to the hearts of some of us, has been much on my own mind. I refer to the singing of hymns.

Too small a matter in itself to discuss, you say, no matter what view is taken on the subject. But the roots go further down than we are disposed to think and a clearer understanding of a little matter often helps towards a clearer understanding of things greater.

A comparison of our present Book of Discipline with that even of 1903, will, I think, show anyone that as a Yearly Meeting we are convinced that our attitude in the past on the question of music was entirely too severe. My own love of music makes me glad indeed that the change has been made. But even when that other attitude was our official one, there existed in many Friends' homes the beautiful custom of gathering the family together, on First-day evenings, perhaps, to sing some of the glorious old hymns that have helped humanity for generations, and will, I trust, for generations to come. In the close fellowship of the family group there is often a unity of aspiration that the quiet, reverent singing together of such older or newer songs of the spirit, for instance, as "Abide with Me," "Lead, Kindly Light," "Rock of Ages," "Nearer, My God, To Thee," or "Now the Day is Over," can scarcely fail both to express and strengthen.

To-day, too, more and more of our young people are going off to Northfield or Silver Bay or Eagles' Mere and come home from those wonderful conferences deeply stirred by their experiences and by the visions which have been opened to them there. They feel the part that the singing played at those meetings, how it gathered them all, who had come from the four winds, into one unified group with a common longing and a common, contagious purpose. Why shouldn't they be permitted to sing hymns unrestrictedly when they get back home again?

Why not, indeed? It is certainly not because it is *music*, or else, why allow them to sing at all? It can't be because they are *religious* songs or we should have to rule out everything from the Psalms to a great part of the poetry of our own Whittier, with much besides that we should be loath to part with. No, if we are not in favor of the unrestricted singing of hymns there must be other grounds than these for our objections.

Last First-day I attended the little meeting at Quaker Ridge, Maine—a meeting that in the one hundred and six years of its existence has never had a resident minister. There were six others present, and I was told they take turns "leading," which means, so far as I could gather, opening and closing the meeting. We sang three or four simple hymns at the

outset—hymns which somehow seemed peculiarly applicable to the condition of our little company and which were sung in such a spirit that I did not wonder when someone of the isolated community remarked that often the singing seemed the best part of their meetings. It appeared to draw them more closely together in their worship, somewhat as the disciples must have been drawn more closely together after the Last Supper, "when they had sung an hymn."

As a boy of twelve or thirteen I was, for a period of about a year and a half, a member of a well-trained church choir. It was an experience I value for various reasons. It gave me an insight into the beauty and dignity of the Book of Common Prayer and its prescribed ritual. It undoubtedly developed my powers of musical appreciation for which I am frankly glad. But, as I look back upon that period, the idea that those of us who were to sing an anthem or a processional hymn, or were to chant the Responses in the Litany, should in any way consider the words we were singing was never once present. It was not *what* we sang, but always *how* we were singing it. Whatever the effect upon the congregation, for us it was certainly largely lip-worship.

A majority of those who will read this article attend meetings where the congregation does not feel any need of music as an aid to worship. It is for those, it seems to me, to keep clearly before their own minds the difference between what I have been describing in these last two paragraphs and to bear a clear testimony before the world.

Most hymns are written in the form of prayer. We should probably all regard the offering of vocal prayer as one of the most serious and awful of religious exercises. How can a prayer to the Almighty be considered as anything less serious because it is set to music? How are we justified in singing less concernedly what we would hesitate to speak unless deeply moved?

Which is the more important element of a hymn, the music or the words? The prayer or the air it is set to? Yet how often will a hymn be stopped right in the middle and another substituted which "sings better," or has "a prettier harmony," or "an easier tenor!" How often I have heard a group singing hymns who were far more concerned that the "parts" should be sung right than with any words they were singing. And how often do we hear sung—or perhaps ourselves thoughtlessly sing—old songs whose melodies we love but the words of which, were we to analyze them, would be found to embody the doctrines of some outworn theology with which we could in no sense longer honestly unite.

We know that there was some singing in the ministry of the early Friends, but that the practice was gradually dropped. For the reason probably that it seemed increasingly evident to the thoughtful of those days that congregational exercises of any sort, when there were so many "states and conditions" of spirit gathered together, were exceedingly difficult to perform "in the Life." That is, something in the way a true minister waits for the anointing power of the Spirit, so a group, to sing a hymn together or to recite what we call the Lord's Prayer, should, each one, feel something of that same prompting or there results an empty form without the substance of reality.

Yet I have heard it seriously advocated that the boys and girls at Westtown School should be encouraged to sing hymns on First-days, as they stroll in groups up and down the walk, for otherwise they would want to sing songs scarcely appropriate to the day. If they were in the mood to sing this sort of song, surely they could not be in the mood for the proper singing of hymns. As well urge all to take vocal part in every meeting for worship, lest, perchance, they be likely to fall asleep or to talk with their neighbors.

If I have made my point in what I have just written, it is that what seems at first glance to be a small matter really goes far below the surface to the very foundation of our ideals of worship and the ministry. Few of us want to compromise these ideals. Most of us are sincerely anxious to uphold them. As we go about our "barrier-breaking" there,

we ought to try always, if we can, to think our position clear and thorough, with all its implications. Testimony-bearers we have always striven to be—we must see to it that our witnessing is not fogged.

ALFRED LOWRY, JR.

EIGHTH MONTH 2, 1916.

A PLEA FOR PACIFISM.

WILL AMERICA YIELD TO THE ARMAMENT MADNESS?

WASHINGTON GLADDEN.

I am a pacifist, if I understand that word, which is not in my dictionary. A pacifist, I suppose, is a peacemaker. And the teacher from whom I have learned what little I know about conduct once said, "Blessed are the peacemakers, for they shall be called the children of God."

I sometimes hear the word "pacifist" spoken very reproachfully. There is a little more hiss in that word than there is in pacifist, and some people like to use words that have a good deal of hiss in them. But if pacifist is any stronger than pacifist, then I'm that. Perhaps a pacifist is not only a peacemaker, but a man who wants to make peacemakers. If that is what it means, I'm that. And if anybody says that it is silly to be a pacifist, I shall not quarrel with him. I have often, as St. Paul said, been counted a fool for Christ's sake, and I expect to be, as long as I live. And if anybody calls me a mollycoddle, my only answer is: "Very well; then I will try to be a fair-minded, just, honorable mollycoddle; I'll do my best to make it a name which everybody will respect. The name Christian was originally a word of contempt. It was flung at people because there was a hiss in it. And the day may come when the King shall say, 'Blessed are the mollycoddles, for they shall be called the children of God!'"

I am not, however, in favor of "peace at any price"—if I understand what that means. Peace is a good thing which I greatly desire for myself and for my family, and for my city, and for my country, and for the whole world; but I don't want any good thing at any less than a fair price; I wish to pay for all the good I get all that it is worth. I want peace and I am ready to pay full market-price for it, which is justice and truth and trust and fair play and good-will and kindness and service: as a rule, you can get it for that, and I don't believe you can get it for any less—not the real thing, that you can live with and that will stay with you.

But of this I am equally sure; I don't want war at any price. That, indeed, is a costly luxury. It comes high in any market. You have to pay for it carnage, slaughter, widowhood, orphanage, broken homes, crippled lives, desolated fields, ruined cities, and heaping measures of hatred and suspicion and fear. You can never get it on any other terms.

The policy of preparedness may be advocated by honest men, but it has a way of working out its own results. Armaments mean war, and sooner or later they bring war. Of course, they are for self-defense. All the belligerents on the continent of Europe are fighting on the defensive. Ask them! Now that is the logic of preparedness. No matter what you intend by it, that is what it means; you never can make it mean anything else. The kindling of suspicions and fears always will go hand in hand with the work of building the armament.

One fact we may as well face. If we are going to have war indefinitely, it will not be the same kind of war, it will wax worse and worse continually. Experience makes that plain. This war is immeasurably worse, more fierce, more relentless, more inhuman than any war in history. And the next war, for which we are urged to get ourselves in a state of preparedness, will be as much more diabolical than this, as this is more devilish than any which have preceded it. Thousands of minds, furnished with all the resources of Kultur, will be constantly at work inventing new machinery for mangling men, new methods of inflicting torture, new appliances for

erasing the beauty of the earth and ruining its fairest monuments, for making its loveliest lands uninhabitable.

You know that this principle of preparedness ruled, not very long ago, in all our private life, and especially in the highest ranks. Every gentleman went armed. You might or might not have a shirt, but you must have a sword. Now in those old days of preparedness homicide was as common as eggs for breakfast. The time came when it seemed to many men that they had some better thing to do than to keep themselves always in a state of preparedness for war. They began to say, "What mortal reason have we for hating and fighting our neighbors? It is monstrous. It is ridiculous. It is not economical." What did they do about it? Why, they outlawed it. They said, "The thing for us to get rid of is this whole business of preparedness. We will have no more of it. The man who goes about with pistols and rapiers in his belt is not a hero, he is a ruffian; he is an undesirable citizen. He keeps the air full of explosive material. Let him remove himself out of our sight. We can get along without him very well."

What happened then? Why, homicide and violence practically came to an end; at any rate, they were greatly abated. Peace returned to earth. Security began to reign. What was the cause of this change? Was it trust in the police? Not at all. It was trust in one another. It was the replacing of the ape and tiger psychology of human relation by the human psychology of good-will. Instead of seeing in every unknown man an enemy or an assassin, they began to assume that every unknown man was a neighbor and a friend. Where that trust in one another exists, you have peace and security: where it is absent, though your streets are full of policemen and there is a jail on every square, you will always be in fear and in peril.

We all know which way we want history to go, and we can help it to go that way if we are strongly going that way ourselves. But we shall not help it to go that way if we ourselves are going the other way; if we are building ships, enlisting soldiers, increasing armaments.

Of course, we are going to build these ships and enlist these armies that we are now talking about for purely defensive purposes. For defense against whom? I doubt whether any nation on the face of the earth entertains toward us any purposes of aggression. Such purposes may be excited in some nation by the increase of our armaments, for no such construction ever goes on without guiding the thought of the people toward some suspected foe, and that is a secret which cannot be kept: the suspicion and the fear will stir resentment and hostility somewhere. But every nation on the earth which might be such a foe knows to-day that we are not now and cannot be for twenty years in any danger from her. All these nations, broken, wasted, battered, and torn as they will be when they come out of this war, will know that we have no reason to be afraid of aggression from them. You know how easy it is to awaken national jealousies. Would it be strange if some of them should conclude that our defensive policy is a mask for some sinister design? If, as I strongly believe, no nation will be in condition to attack us within twenty years, then the ships which we build now will be junk before we have ever used them. It is safe to wait until the congress of the nations following this war. If it concludes to perpetuate militarism and preparedness and forces us to face the return of Hades, then we will have time, if we think it useful, to get ready for that emergency. But if, on the other hand, it concludes to free the world from the scourge of war, we shall not only have some big and needless bills to pay, but we shall be very much ashamed of ourselves.

Was not that a pathetic note that was sounded across the sea a few days ago from one of the wisest and sanest of the English statesmen, not now in office, Lord Rosebery?

"I know nothing more disheartening than the announcement recently made that the United States, the one great country in the world free from the hideous bloody burden of war, is about to embark upon the building of a huge armada, destined to be equal or second to our own. *It means that the burden will continue upon the other nations and be increased in*

proportion to the fleet of the United States. I confess that it is a disheartening prospect that the United States, so remote from the European conflict, should voluntarily in these days take up the burden which, after the war, will be found to have broken, or almost broken, our backs."

It is not from England alone that this warning comes. Perhaps the most trenchant and influential pen in Berlin is that of Maximilian Harden. And what says Maximilian Harden to-day?

"I find that the time has come when this terrible catastrophe must make similar catastrophes impossible. . . . All great Powers must get together in order to make an end to this unparalleled crime. . . . The nations now at war will have to live together in this house which they are now destroying, and the more terrible the destruction the worse for all of us. . . . If this war is not to be the last great war, it is nothing else than criminal madness."

If Old Europe is struggling to get out of this Gehenna of militarism, what idocy it is for Young America to be getting ready to plunge into it! If the failure of the other nations to make this war the last great war will be criminal madness, what kind of madness is it for this nation to spend a billion of dollars in preparing to continue and perpetuate war?

It is within the power of this nation, at this juncture, to inflict upon the human race an unspeakable injury, and it looks as though she were bound to do it. God grant that I may not live to see it!

NEWS ITEMS.

WM. C. ALLEN writes under date Seventh Month 25, 1916: "We have completed the work I felt called to in England after two months steady and often wearing labor. To-morrow we start to visit my daughter at her Irish home and hope to sail for America Ninth Month 5th."

On the afternoon of Seventh-day, Eighth Month 12th, nearly a hundred gathered at the ninth annual Tea Meeting held in the meeting-house, near Horsham village, Pa. The cooler, fresher air that day added largely to the comfort and enjoyment of the occasion. Benjamin F. Whitson spoke to an interested company, composed largely of neighbors and friends from the surrounding country. His subject, the Rediscovery of Quakerism, was ably handled, in a way that inspired with hope for the future. The clear teachings of our Master in reference to love and peace were dwelt upon, and the thought elaborated that righteousness of communities and nations was as much a part of the Divine plan as that of individuals. After the meeting the company spent a social hour on the grassy lawn surrounding the meeting-house, where a lunch was served. The lunch, consisting of dainty sandwiches, lemonade, ice cream and cake, had been supplied by the Anne-Elizabeth Tea Room, a pleasant stopping-place on the pike near Jarretstown, where Elizabeth W. Shoemaker and a friend will welcome guests. The social hour thus spent helps to a closer fellowship and a fuller understanding of those in different outward religious membership.

PHILADELPHIA QUARTERLY MEETING.—Philadelphia Quarterly Meeting was held in regular course on the 7th and 8th. These were both record-breaking days as regards heat, but there was a good attendance at both meetings in spite of this handicap. The meeting of Ministers and Elders continued for about two hours. One Friend described it by saying, "Well, we were baptized!" In addition to a weighty consideration of the Queries the action of Western District Monthly Meeting in acknowledging William W. Cadbury as a minister was confirmed.

In the meeting on Third-day the service in the vocal ministry was largely from visiting ministers. In the business session Eli Harvey presented a minute of his Monthly Meeting liberating him for service in all the Quarterly Meetings and in their constituent meetings, with authority to appoint meetings as elders and overseers might feel satisfied would be best. There was a response of satisfaction in his attendance and of encouragement for his faithfulness.

The consideration of the Queries evoked little expression, but more than one Friend confessed to feeling their value. In re-appointing the Clerks of two years past an arrangement was made for the clerical work to be done at the expense of the meeting. The thought was in more than one

mind that this might be a first step toward a secretarial office for the Quarterly Meeting. In some places such a development has put the Quarterly Meeting into the list of militant organizations in addition to being a general clearing-house for the subordinate meetings.

POCONO NOTES.—The growth of a child—after years of care and slow development—has its counterpart in community movements when they suddenly mature. And something of this sort has been witnessed in this and neighboring communities during the past month.

For years we have been interested in and earnestly desirous that our mountain neighbors should share the privileges of larger opportunities. Occasional visits to their homes and churches have been made by some of our campers during the last decade and there has been daily intercourse with those who brought supplies to the Preserve or who have helped in building our homes about the lake.

As the temperature in winter often drops far below the freezing point and the Poconos are sparsely settled these mountaineers have lived under some serious disadvantages—socially, educationally and spiritually—the local pastor only making his rounds once a fortnight, and the high school only recently built, while there was no resident physician. It was to supplement these disabilities and stimulate a wholesome interest among themselves that the Neighborhood Improvement Association was formed. Intoxicating drinks have had their degrading effects, as elsewhere, but there is a sturdy, independent character, that lends itself kindly to tactful suggestions and sympathetic co-operation in these matters.

It has been a real satisfaction to have had their good will all through these years, but even more now to co-operate in a well-organized effort to establish permanent rural centers for the public welfare.

A joint Committee from the Preserve and a nearby village gave the initiative, after the visit from Jean Kane Foulke, and then our neighbors wisely appointed their own officers from the permanent residents on the mountain and graciously continued the joint Committee by request, so we could be available for consultation in any time of need. All this was fully presented by the Principal of the high school at our Town Meeting on the 10th inst., as he is the President of the new association.

The Farm Bureau Agent, previously mentioned, also gave a most interesting and encouraging report of his efforts to relieve the farmers in this section, by helping them to solve their agricultural problems.

Seldom have we listened to a young man—one out of 1400 students in the Agricultural Department of the State College—who showed more fitness for his calling and was equally interested in the moral and spiritual welfare of every community. His office is in Stroudsburg and he is called upon from all parts of Monroe County to give advice "from the cure of a sick potato field to a sick cow."

The fact that one of our mountain neighbors has offered a house, rent free, to any one who will occupy it as a base from which to visit in behalf of the spiritual needs of the community, is an encouraging sign.

As these subjects were earnestly discussed beside a glorious log fire on the lake shore, there was a consciousness on the part of all present that we are truly "members one of another," in the widest possible sense, and much appreciation was felt and expressed concerning the attitude of each group toward the other.

The three egrets which remained about our lake for a week, a month ago, have gone elsewhere, but we do not forget their beautiful white plumage and graceful forms—so much enjoyed by the 500 odd campers of this colony—as an emblem of the spirit and purpose prevailing here.

When one reviews the last fifteen years and recalls the condition of the roads and settlements on this mountain, when our late beloved friend, George Abbott, and others launched The Pocono Manor Association, simultaneously with the Pocono Pines Assembly and, a few years later, the Pocono Lake Preserve, one is almost overwhelmed by a sense of how far these improvements have transcended the farthest vision and hopes of those days of camping in the Naomi Pines (now being lumbered for the first time in 115 years).

Joshua L. Bailly has added a thousand acres, contiguous to The Manor estate, of equal size, much of which is a beautiful park and has kindly offered to the guests of The Manor Inn and adjoining cottages to enjoy the beauty of the Swiftwater Creek. And fine golf links have their attractions. The State Road from the Summit Railroad Station across this plateau to the Wilkesbarre and Easton Turnpike—some thirteen miles—was made about ten years ago, and is one of the best highways in our Commonwealth and much used. The forest fires, once such a menace to this

district, are better controlled than formerly by a system of fire lines and a staff of wardens.

Last evening, under a full moon, some 250 of our campers assembled in these woods, and their happy faces made this wilderness seem very much like a Garden of Eden.

J. E.

POCONO LAKE, Pa., Eighth Month 13, 1916.

HENRY D. LANE, of Oskaloosa, Iowa, in a personal letter of recent date, writes of the endeavor to raise funds to guarantee a new Penn College: "I am glad to say that our campaign was successful, thanks to the efforts and generosity of our many friends and sympathizers, among whom were many eastern Friends." A clipping from an *Exchange* is as follows:

"Again Quakerism has manifested the fact that it possesses remarkable vitality. The biggest financial enterprise ever undertaken, in proportion to the constituents, has just been brought to a complete success. Just before midnight, Eighth Month 1st, the final subscription toward the four hundred thousand fund for Penn College was received. Those who began this campaign and who were most intimately associated with it had many periods during its progress when it seemed unaccomplishable, but from the very first until the last nothing was neglected which gave the remotest promise, and from a multitude of sources the aggregate amount was finally secured.

"One could scarcely believe at certain times that an institution that had come into such a situation as had Penn College could be rehabilitated, but the outcome is a proof beyond doubt that there is a tremendous appreciation for the small college which affords Christian education, as it is also a proof of the splendid loyalty of those who have had the benefits of such education.

"Oskaloosa, which had been asked to give \$150,000, overreached the mark by several thousand. The county, outside of Oskaloosa did not come up to expectations, but that was partly occasioned by the impossibility of a thorough canvass on account of the shortness of the time. Friends, both in the east and in the west, were most generous in their gifts and helpful in their service. A brief trip through the east, followed by one in the west, resulted in such gifts, without which the enterprise would have failed, so that eastern and western Friends may have the most satisfactory assurance that it was their generosity which saved the day. Local constituents of the college could not have succeeded alone."

The paper here quoted concludes:

"It would be very difficult to write a personal letter to everyone who has contributed, expressing to them the appreciation for their assistance, therefore I wish to take this opportunity to extend to everyone the deepest thanks of the management of Penn College and of those who have been most closely associated with this enterprise for their help, and this means that everyone who gave, even in the smallest way, has been fully appreciated. It has been the united contributions of all that has made this enterprise successful."

SUMMARY OF EVENTS.

LOCAL.—The *Ledger* prints the following: "J. E. Rhoads & Sons, of 12 N. Third Street, have shipped one of the largest leather driving belts ever manufactured from their plant in Wilmington, Del. It was consigned to the Diamond State Fibre Company, West Conshohocken. The belt, endless and of water-proof construction, is 146½ feet long and 4½ feet wide and three-ply in thickness. It weighs about 1800 pounds and is worth approximately \$5000."

The degree of Bachelor of Forestry will be conferred upon 11 men at the eleventh graduating exercises of the Pennsylvania State Forest Academy, at Mont Alto, on the 24th.

Nearly 30,000 caterpillars were killed, and 33,000 cocoons and 30,000 egg masses were burned by children of four public school playgrounds, and two recreation centers in the campaign for the extermination of the pest. The champion "caterpillar killers" among children were presented to Mayor Smith and acquainted him with their trophy records. The boy is John C. Johnson, of the Packer School, who by official count killed 7,875 caterpillars. The girl killers are headed by Mae Pook, of the same school, who surpassed John's record by slaughtering 11,356.

A foundation for a thorough scientific investigation of the cause, means of transmission, and cure of infantile paralysis has been projected by the Philadelphia Pediatric Society. An eminent pathologist, who was associated with Dr. Simon Flexner, at the Rockefeller Institute, has vol-

entered his services, provided an equipped laboratory is placed at his disposal.

GENERAL.—Eleven thousand cases of infantile paralysis were reported from 37 States to a federal conference with State health officials at Washington.

An economy campaign of nation-wide extent will be started by American farmers at the fourth national conference on marketing and farm credits called to meet in Chicago Twelfth Month 4th to 9th. The campaign will begin with practical plans for checking enormous waste in marketing farm products. This annual wastage is of \$1,000,000,000 magnitude, according to a statement of the general committee. "The root of it lies in defective local organization of farmers," says Secretary Charles W. Holman, of Madison, Wis., "and the delegations will work out machinery for getting the local communities more tightly organized."

In an attempt to advance civilization through the medium of medical relief, the Philippine Government, co-operating with the International Health Board of the Rockefeller Foundation, will send a hospital ship to the Sulu Archipelago, which is inhabited by approximately 200,000 Moros and other savage tribes. The medical service will be maintained for five years. Investigation has shown the Moros to be suffering from skin diseases of severe form, malaria, hookworm and other preventable infections.

A treaty between Great Britain and the United States for protection of insect-destroying birds on both sides of the Canadian boundary was signed at the State Department by Secretary Lansing and Ambassador Spring-Rice. The treaty covers virtually all kinds of bird life. Its administration will be left to local authorities. So far as it is known this is the first treaty of the kind ever signed.

FOREIGN.—The following is from Tokio, under date of the 31st ult.: "Dr. Inazo Nitobe, a Japanese scholar well-known in the United States, where he spent several years, has just published impressions of a recent visit to the Philippine Islands, and his articles have attracted wide attention in Japan. Doctor Nitobe said he heard many Americans in the Philippines express belief that the islands would ultimately pass into the hands of the Japanese, but he believed the attitude of the natives might be quite different."

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 90.

Ira S. Frame, Cal.; Hannah Avis Greene, Ohio; Mary Anna L. Thomas, Pa.; Lucy W. Foster, R. I.; Thomas Perry, R. I.; Harvey C. Perry, R. I.; Lydia F. Nichols, R. I.; Anna A. Gardner, R. I.; Phebe W. P. Buffum, R. I.; Alice E. Perry, R. I.; Charles Perry, R. I.; Charles E. Eerooyd, Pa.; William C. Lowry, Pa.; Alfred Lowry, Jr., Pa.; Mark B. Wills, N. J.; S. Herbert Jones, N. J.; Edwin Ballinger, N. J.; Samuel C. Smith, Ala.; Eli H. Harvey, Pa.; Nathan L. Hall, Cal.; Lewis Hall, Ohio; John Stamp Keeling, Eng.; Hannah Blackburn, Ohio; Sarah C. Blackburn, Ohio; Sarah W. Rhoads, Pa.; J. H. Edgerton, Ohio; D. C. Bathey, Ohio; Samuel Carter, Ohio; I. E. Cope, Ohio; A. G. Scattergood, Pa.; Henry D. Abbott, Pa.; Maud S. Doudans, Ohio; Elizabeth Peele, N. C.; Esther Coppelco, Iowa; Aaron Williams, Iowa; John Hodgins, Iowa; Thomas E. Stanley, Iowa; Asaph Wood, Iowa; Lewis Stanley, Iowa; Ellis Stanley, Iowa; Thomas Binns, Iowa; John H. Foster, R. I.; Belinda H. Schofield, Ohio; Frelove Pyle, N. Y.; Jesse Meckel, N. Y.; H. Foster Owen, Y. Y.; Arthur H. Wood, N. Y.; W. and I. Meckel, N. Y.; R. P. Tatam, Pa.; Albert L. Jones, Ark.; Caroline Cope, Cal.; Annie C. Bonsall, Ohio; Albert Emmons, Iowa; Elisha Hoge, Iowa; Wilson Emmons, Iowa; Jos. K. Evans, N. J.; Wesley Haldeman, Pa.; Reuben Haines, Pa.; Chester Mott, Iowa; Rebecca B. Lowry, N. J.; Elizabeth L. Thomas, Pa.

Remittances received after Second-day evening will not appear in receipts until the following week

NOTICES.

As most Friends are probably aware, the Committee of Six having charge of the ground to the south of the meeting-house at Fourth and Arch Streets, has opened this plot, under the supervision of the Playgrounds Association of Philadelphia, as a Rest Centre for women and little children.

A drinking fountain has been installed, a large shelter awning erected, and a sand pile and benches appropriately placed on the grounds, and it is indeed a pleasant sight to witness the pleasure the visitors evidently feel in their use of this quiet and restful spot. There is in charge an

experienced Social Worker, who teaches the children manual work, simple games, or gathers them around her for stories. So far, since Seventh Month 1st, the daily attendance has averaged about sixty, some twenty of whom have been adults, who come in for the lunch interval from their places of business in the neighborhood.

The undersigned have felt that to many Friends this use of the above ground gives great satisfaction, and furthermore that the suggestion that Friends should do all of this work, not only allowing the use of the ground, but also supplying the necessary funds to the Playgrounds Association to carry it on, would be a very welcome one to many. In the hope, therefore, that a sufficient number will consider it a privilege to spare from \$2 to \$10 each from their vacation funds for this purpose, we are sending out this statement to those that we feel will be interested. Contributions from anyone in any amount will be gladly received by A. G. Scattergood, 409 Chestnut Street, Philadelphia.

Your friends truly,

J. HENRY BARTLETT, DAVIS H. FORSYTHE,
ELEANOR R. ELKINTON, ANNA SHINN MAIER,
CHARLES EVANS, WALTER T. MOORE,

ALFRED G. SCATTERGOOD.

The expected expenses are:

Social worker and caretaker Seventh Month 1st to Tenth Month 1st, at \$60 per month.....	\$180.00
Installation of apparatus, such as awnings, sand box, etc..	200.00
Material for teaching manual work, such as basket weaving, etc., and story books, pictures and games, miscellaneous.....	50.00
	\$430.00

PROGRAM OF THE HAVERFORD SUMMER SCHOOL.—The Lincoln House, Swampscott, Mass., Ninth Month 5 to 12, 1916.—A conference for the study of religious and social problems is held biennially under the auspices of Haverford College. Friends and other persons interested in the subjects to which it is devoted are cordially invited to attend. There is no charge for admission to lectures and classes.

Board and lodging will be provided by the regular management of the hotel at the reduced rates of \$1.75, \$2.50 and \$3.00 per day. Those who wish to reserve rooms in advance should address the undersigned at Haverford, Pa. (after Ninth Month 1st, at Lincoln House, Swampscott, Mass.).

To reach the Lincoln House take the Boston and Maine Railroad from Boston (North Station), or Portland to Swampscott. At Swampscott take the Lincoln House bus.

HENRY J. CADBURY,
Secretary.

MEETINGS FROM EIGHTH MONTH 27th TO NINTH MONTH 2nd:

Burlington and Bucks Quarterly Meeting, at Burlington, Third-day, Eighth Month 29th, at 10.30 A. M.
Gwynedd Monthly Meeting, at Norristown, First-day, Eighth Month 27th, at 10.30 A. M.
Chester, Pa., at Media, Second-day, Eighth Month 28th, at 7.30 P. M.
Concord, at Concordville, Third-day, Eighth Month 29th, at 9.30 A. M.
Woodbury, Third-day, Eighth Month 29th, at 8 P. M.
Abington, at Horsham, Fourth-day, Eighth Month 30th, at 10.15 A. M.
Birmingham, at West Chester, Fourth-day, Eighth Month 30th, at 10 A. M.
Salem, Fourth-day, Eighth Month 30th, at 10.30 A. M.
Goshen, at Malvern, Fifth-day, Eighth Month 31st, at 10 A. M.
Laansdowne, Fifth-day, Eighth Month 31st, at 7.45 P. M.

DIED.—At the home of her sisters and son, Poplar Ridge, N. Y., Sixth Month 27th, SARAH G. HAIGHT, widow of Humphrey S. Haight, aged eighty years; a member of Norwich Monthly Meeting of Friends, Norwich, Ontario, Canada.

—At her home in Sigourney, Iowa, Second Month 14, 1916, ANN GRABONS, widow of Homer Gibbons, and daughter of Asa and Ruth Garretson in her eighty-fifth year; a member of Coal Creek Monthly Meeting of Friends, Iowa.

WILLIAM H. PILE'S SONS, PRINTERS,
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"We know of no Inner Light but that of the Lord Jesus Christ in the Soul. When we talk of the Inner Light we mean nothing more nor less than George Fox meant by the words, the Christ Within; the same that the Apostle Paul meant when he said to certain converts that he was in travail with them 'till Jesus Christ be formed in you.' We recognize no Inner Light that is not an emanation of God Himself. By whatever name we call it—whether Inner Light or Holy Spirit or Christ Within—it is the same thing."—Silvanus P. Thompson, in 1906.

"THE LIGHT WITHIN."

A Study of the Holy Spirit.

This is the title of a neatly-bound volume of some three hundred pages, from the prolific pen of Charles Lewis Slattery, published by Longmans, Green & Co. The author was sometime headmaster of the Faribault Boarding School, in Minnesota, but now "rector of Grace Church in New York City."

He demonstrated his high spiritual quality in writing the "Life of Edward Lincoln Atkinson," whose promising career was so suddenly terminated in 1002. In no small degree the mantle of that gifted soul has fallen upon his devoted friend, and one rejoices that such an extensive field of service welcomes labor of such high spiritual quality. In addition to his duties in a large and influential congregation, he already has nearly a dozen volumes of moment to the credit of his untiring industry.

The present book, as its title indicates, is of appealing interest to Friends. It belongs to the same class of books as Sabatier's "Religions of Authority and Religion of the Spirit," and Amory H. Bradford's "The Inward Light." These all give the Friend the point of view of a non-Friend on our distinguishing doctrine. Perhaps it would not be unfair to say that such contributions indicate that Quakerism is wider by far than any limitations of denominational boundaries. Some of the best Friends apparently are teaching in other folds. Dr. Slattery's treatment of "The Light Within" is entirely from the point of view of a sacramentarian. He touches the ordinances only with a most loving hand, but withal his treatment is so frank and so highly spiritual that to the convinced Friend he seems to be saying throughout, what he writes so aptly on page 157: " . . . one may find good reason for saying that the centuries following the year 1000 have been centuries when the Holy Spirit has been contending against the effort to make the temporal order too stable; against the effort to harden spiritual rites and or-

dinances into institutions pretending to a value and efficacy apart from the Holy Spirit." A page further on this thought is elucidated in the following passage of great beauty and force: "Why is this? What reason can be given but that our association with the Master of Life is intended to be universal and therefore spiritual. Every little wayside cottage is the blessed home at Nazareth; the shop of every honorable workman is the carpenter-shop of Joseph; every friendly fireside is the home of Mary and Martha and Lazarus at Bethany; every grave is the Holy Sepulchre. It was not Palestine only to which Christ came, it was every inch of this sad and happy world. His feet seem to have touched it all. He came to identify His sympathy and His victory not with a narrow province of the Empire in the days of the Caesars, but with the round world of all time."

The climax of this line of thought, however, is on pages 256 and 257 in the following:

"In the same way, an officer of the church—whether Pope of Christendom or pastor of a little wayside flock—may, if he be humble enough and simple enough, cast aside his own ideas and prejudices, and, praying earnestly, may receive for those over whom he is set in the Lord a message from the Holy Spirit. So the Bible, being the inspired record through human instrumentalities of God's message to peoples and to individuals of the past, is more and more the medium of the Voice of the Holy Spirit to the Church and to nations, and to individuals; provided all these make their hearts attentive and seek to know what the Holy Spirit shall now speak to them through the words of the ancient record. We must hold the Church and the Bible in the most reverent honor. (Church in this text is defined on page 235 as "the great all-inclusive Church.") They are God's gifts for our help. They are wonderful vehicles of grace. But when they are made to seem outwardly and mechanically infallible, when they are made in themselves the last resort, then they block the way to the highest. Then God will lower them, that He may surely give us what is highest of all—the Voice of the Holy Spirit to the Church and to the individuals of our own day. The italics have been inserted to put the universal note in relief.

The sub-title of the volume, "A Study of the Holy Spirit," indicates the author's special form of treatment. Had Friends always been careful to identify the "Light Within" with the Paraclete—the promised Comforter—there would not have been the confusion in regard to the Society that one sometimes finds. An Inward Light that has none of the warmth of the Holy Spirit may serve as a guide into correctness of life, but it has little, if any, of the overcoming power of faith which can make the confession, "Insofar as we are descendants of the early saints, we too pierce the discouragements and evils of our time. We know that the future of the world both visible and invisible is ever tending upward towards perfection. This is not because we can argue a case for the tendencies we can see and touch; it is not because we have any infallible testimony; it is simply because we believe in the Holy Spirit" (page 314).

In a running survey of Christian history our author applies this test to men and events in every department of life. Perhaps his conclusion cannot be better summarized than in this passage from page 256: "By refusing us all infallible standards in institutions and men, God drives us to the highest. We are bidden by the cruel facts to go directly to the spirit of the Living God, when we are in the darkness and desire the infallible light upon our path. Instead of infalli-

bility the Holy Spirit gives us each moment, if we will have it, the guidance of His presence and of His love. He is the only way to the Truth."

Nor is such a test and such a guide without resource in the present world-extremity. Our author finds no compromise with which to justify war. On the contrary, he sounds a ringing note to Christians to clear themselves by a more perfect consecration. These are his remarkable words: "For the future, every man will know that if the world is to free itself from war, that freedom must be bought with a price. Each individual man must resolutely discipline himself; he must trim away the self-indulgence of his will, he must graft his will into the will of God. There must be more worship, private and public, more sacrifice for neighbors and for the world, a more pitiless flagellation of all selfishness and worldliness in our souls. We must, by the ideals of citizenship, build up our own nation to be a saint among the nations of the world; the national honor as sensitive as the individual's honor; the nation's brotherliness as tender as the brotherliness of St. Francis; the nation's love for men, a shadow of the Sacrifice of Christ."

Truly his book shows that the resources of our distinguishing doctrine are far from being exhausted. Will it not stimulate some of our number to make new ventures of faith with it?

J. H. B.

OTHER QUOTATIONS FROM "THE LIGHT WITHIN."

"In our reticent modern life we do not suspect how nearly universal prayer is. The Holy Spirit, brooding over our life, yearns to give all men the desire to pray; and all men as the heights loom above them, as the depths yawn beneath them, try to pray. The prayers may be so unconventional that only God calls them prayers, but they are prayers, because those who pray feel that they make a difference in their lives. This difference is not found in a list of benefits received, corresponding to a list of demands. The difference lies in a new human will. Prayer is as the tiny wire, or the waves of ether, bringing the force of God's Will with electric swiftness, into the will of the man who prays." (Pages 293, 294.)

"Obstinacy, hardness, fixity, do not make will." (Page 289.)
 "The pleasant men and women who never do anything aggressively wrong, but who, by their weakness, flow amiably with every current of worldliness, are responsible for most of the defeats of the righteous." (Pages 286, 287.)

"The individual in his own life dares not say what he shall not or cannot do. If his life is to attain, even approximately, its divinely destined goal, it must be wrought according to the plan revealed by the Holy Spirit as the days pass." (Page 284.)

"The individual is apt to dwell on his rights. It is vastly more important that he dwell on his responsibility. He can never lose his right to hear the Inner Voice; he may easily neglect his privilege to listen." (Page 260.)

"The line between a fanatic and a hero is often difficult to draw, but it is safe to say that a hero stands for the truth as he sees it, after he has consulted both his own heart and the larger Christian conscience which surrounds him. He may find that these two consciences do not agree. Thereupon he must decide which is right, the community or the individual. Generally he will find that if his own conscience is clear and unselfish, there will be at least a larger conscience than his own agreeing with him, even if it be not the conscience of the whole people." (Page 261.)

"The holiest word of Christ, assuredly most accurately transmitted to us through the years, is not complete till we have shut our eyes, and with all our hearts and minds have listened; whereupon, we hear the old sentence which was uttered centuries ago, said anew and directly to us by the Spirit of the present Christ—the Christ who never ceases to be a yearning brother to humanity." (Page 258.)

"There is no peril which hordes of lesser peoples can bring to us if we have in our souls the quality of true, Christ-filled,

and therefore great men. Whatever armies and guns can do, the soul by the majesty of its strength will conquer at last. And the Holy Spirit, having put His power to the work, will not be turned back." (Page 240.)

"Men are increasingly aware of the unseen armaments, created by human consciences, which go out to every battle for righteousness." (Page 244.)

THE MESSAGE OF QUAKERISM.

NOTE.—The authorship of this paper is not known to the Editors. It seems a timely message and we gladly print it at the suggestion of our friend Samuel Emlen.—Ems.

There comes a time in our human lives when, in some measure, we begin to feel the solemn responsibility of life; and the desire stirs within us to put away childish things, to take a place in all seriousness amid the workers in the world, to do something for the betterment of our fellow-men. Whether this condition is first experienced in early years or not until later, it marks a critical stage in the earthly pilgrimage; and upon reaching it, it is of vital importance where we look for counsel—whether the attention is directed outwardly to man for leading and direction, or inwardly to a greater than man; for there is needed now, both for our own welfare and that of those whom we would benefit, the teaching of One, who knowing the secrets of every heart, can speak with certainty to its needs. Is such instruction within the ability of man to give? Is there not, indeed, great danger lest men, through ignorance of the true condition of the seeking soul, or perhaps from a well-meant zeal to utilize a willing hand, may hurry it unconsciously into activities before its time and beyond its strength, so stunting its growth? An eagerness to work for the spread of righteousness in the earth is a good motive, but it may well be questioned if it is ever in itself a sufficient qualification for labor. "I began to see," says John Churchman, humiliated because of some over-zealousness of his youth, "there was a difference between seeing what was to be done, and being bidden to do the thing shown, besides this I had to consider there [is] a time to bud, a time to blossom, a time for fruit to set and appear, and a time for it to ripen."

The earth is not man's but the Lord's. To the fields white unto harvest, it is the Lord's prerogative to send the needed laborers. Grave is the responsibility, therefore, alike of them who, being called, hold back, and of them who, taking the need or some earthly motive for a call, go unbidden of the Lord of the harvest. He it is that ruleth in the kingdom of men; He alone is Lord; beside Him there is no Saviour. To man there would seem to be the choice of but one of two positions as regards Him. Either he must resign all to the disposition of his Lord, that whatsoever he does may be in harmony with the Divine will, and himself a willing instrument in the Divine hand, or, failing that, he becomes, by following the leadings of his own imagination (however high his motive), an undisciplined and self-willed workman, wasting his own energies and by his waywardness impeding the labor of others.

"We are nothing, Christ is all," has ever been a watchword with the devoted followers of the Lamb of God. But this sense of nothingness is not a thing to be assumed at will, it is attained only by a daily death—by a patient submission to that thorough purging of the heart, that burning up of the chaff with unquenchable fire, which marks the essential baptism of our Lord and Saviour Jesus Christ. "Who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap, and He shall sit as a refiner and purifier of silver." In those who wait for and give themselves up to this heavenly work, mortality becomes "swallowed up of life," and Christ the Lord becomes all in all. Not in name merely, but in truth, He is their life, their righteousness. Abiding in Him, as branches in the Vine, they wait to know His will declared in them, and what they do is done in that power fresh from the spring of His Divine life. Their works, then, are not their

own, but His wrought through them. Such may say with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

Certain of the people coming unto our Saviour, inquired of Him, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent." Now a true belief in Him implies such a trust in Him, such a confidence in His authority, that our wills are given up to Him, our lives are surrendered into His keeping, our supreme care is to do His bidding. "Every such believer," says William Penn, "becomes an Enoch translated, that is, changed from the fashion of this world, the earthly image, the corrupt nature, and is renewed in the likeness of the Son of God." Such a faith (and nothing short of it is a *saving* faith) is the gift of God, its elements are by the revelation of the Father. "Who said ye that I (the Son of Man) am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "No man can come unto me," again He declares, "except the Father which hath sent me, draw him." "Though I read the Scriptures that spake of Christ and of God," says George Fox, "I knew Him not but by revelation, as He who hath the key did open, and as the Father of life drew me to His Son by His Spirit."

There is abroad to-day in more than one branch of this scattered Society, a spirit of inquiry as to the manner in which the spiritual life of its members may best be stirred up, developed and directed. In its fundamental aspect, is there not, after all, but one way? Who is He that hath said, "I am the resurrection and the life," "I am the bread of life," "I am the way, the truth and the life," "He that believeth on me hath everlasting life," "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." To *know* Him—there is the essential thing, it is something infinitely more than to know of Him—than to be thinking of Him to-day and to be off in the world to-morrow. There is need for each of us of that same process of humiliation, that same fiery trial, that Job was obliged to submit to before he realized his condition and in contrition of spirit could say, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Not by works first, but by submission, not by activity first, but by passivity, not by the encouragement of the first nature, but by its death, that being dead we may be made alive in Christ—is not this the Gospel order? Is the work such as may be accomplished in a day or that one man may do for another?

Here, it seems to the writer, lay the strength of primitive Quakerism, and here lies the possibility of the continuance of Quakerism to-day—namely, a practical faith in the headship of Christ over His Church, so great that no earthly consideration, no love of ease or false peace, no ridicule of men, can shake it. He, the Alpha and the Omega, the beginning and the end, the author of our faith and its finisher, must be the constant spring of our activities, or we fall away into the world. How like a trumpet call is the first Quaker's declaration of his mission: "When the Lord God and His Son Jesus Christ sent me forth into the world to preach His everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that inward light, spirit and grace, by which all might know their salvation and way to God, even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any, but with and by this Divine power and spirit of God and the light of Jesus, I was to bring people off from all their own ways to Christ, the new and living way, from their churches which men had made and gathered, to the Church in God, the general assembly written in heaven which Christ is the head of, and off

from the world's teachers made by men, to learn of Christ, who is the way, the truth and the life, of whom the Father said, 'This is my beloved Son, hear ye Him'; and off from all the world's worship, to know the Spirit of Truth in the inward parts and to be led thereby, that in it they might worship the Father of spirits . . . ; which spirit they that worshipped not in, knew not what they worshipped. I was to bring people off from all the world's religions, which are vain; that they might know the pure religion, might visit the fatherless, the widows and the strangers, and keep themselves from the spots of the world; then there would not be so many beggars, the sight of whom often grieved my heart, as it denoted so much hard-heartedness amongst those that professed the name of Christ. I was to bring them off from all the world's fellowships, prayings and singings, which stood in forms without power, that their fellowship might be in the Holy Ghost, the eternal Spirit of God; that they might pray in the Holy Ghost; sing in the Spirit, and with the grace that comes by Jesus; making melody in their hearts to the Lord, who hath sent His beloved Son to be their Saviour, caused His heavenly sun to shine upon all the world, and through them all; and His heavenly rain to fall upon the just and the unjust (as His outward rain doth fall and His outward sun doth shine on all), which is God's unspeakable love to all."*

Have conditions so changed that the message of Quakerism should be another thing to-day than that which it was in that early time? Surely not. The trials of the human soul are not essentially different from one age to another; and the heart is still the seat of that holy warfare which is accomplished with weapons that are not carnal. The Truth, in its very nature, is ever the same, however men's appreciation of it may ebb and flow; and the Gospel of Christ is an everlasting Gospel—forever remaining to be "the power of God unto salvation to every one that believeth."

THE THINKER.

Back of the beating hammer
By which the steel is wrought,
Back of the workshop's clamor
The seeker may find the Thought,
The thought that is ever Master
Of iron and steam and steel,
That rises above disaster
And tramples it under beel.
The drudge may fret and tinker
Or labor with lusty blows,
But back of him stands the Thinker,
The clear-eyed man who knows;
For into each plow or sabel,
Each piece and part and whole,
Must go the brains of labor,
Which gives the work a soul.
Back of the motor's humming,
Back of the bells that sing,
Back of the hammer's drumming,
Back of the cranes that swing,
There is the Eye which scans them,
Watching through stress and strain,
There is the Mind which plans them—
Back of the brawn, the Brain.
Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in these we trust,
But back of them stands the schemer,
The Thinker who drives things through,
Back of the job—the Dreamer
Who's making the dream come true.

—BERTON BRALEY, in *American Machinist*.

* George Fox's Journal.

GOING HOME.

Out of the chill and the shadow
 Into the thrill and the shine;
 Out of the dearth and the famine
 Into the fulness divine.
 Up from the strife and the battle
 (Oft with the shameful defeat),
 Up to the palm and the laurel,
 Oh, but the rest will be sweet!

Leaving the cloud and the tempest,
 Reaching the balm and the cheer,
 Finding the end of our sorrow,
 Finding the end of our fear.
 Seeing the face of the Master
 Yearned for in "distance and dream,"
 Oh, for the rapture and gladness!
 Oh, for that vision supreme!

Meeting the dear ones departed,
 Knowing them, clasping their hands,
 All the beloved and true-hearted,
 There in the fairest of lands!
 Sin evermore left behind us,
 Pain nevermore to distress;
 Changing the moan for the music,
 Living the Saviour to bless.

Why should we fear at the dying
 That is but springing to life,
 Why should we shrink from the struggle,
 Pale at the swift-closing strife,
 Since it is only beyond us,
 Scarcely a step and a breath,
 All that dear home of the living,
 Guarded by what we call death!

There we shall learn the sweet meanings
 Hidden to-day from our eyes,
 There we shall waken like children
 Joyous at gift and surprise.
 Come, then, dear Lord, in the gloaming,
 Or when the dawning is gray!
 Take us to dwell in thy presence—
 Only thyself lead the way,

Out of the chill and the shadow
 Into the thrill and the shine;
 Out of the dearth and the famine
 Into the fulness divine.
 Out of the sigh and the silence
 Into the deep-swelling song;
 Out of the exile and bondage
 Into the home-gathered throng.

—MARGARET E. SANGSTER, In "On the Road Home."

JOHN BRIGHT.

Bright was once walking with one of his sons past the Guards' Monument in Waterloo Place. The boy asked the meaning of the single word inscribed on the base "Crimea." The father's answer was as emphatic as the inscription, "A Crime." Those two words epitomize Bright's whole mind and heart at the most trying and most heroic period of his long life. For nearly forty years Europe has enjoyed the sunshine of unbroken peace, but, by the end of 1853, Russia and Turkey were at war. England had no concern in the quarrel, but presently espoused the cause of Turkey. The fatal step was announced on Third Month 29, 1854, and on the 31st Bright addressed to the House of Commons the first of his "Great Crimean speeches." Great those speeches certainly were, and are—great in all qualities which make oratory one of the highest arts. They are only four in number, but they

made a deeper and more enduring effect on those who heard them and read them than anything which their author had ever uttered. There are people still alive who can describe the awful hush which fell upon the House when he appealed to the ancient and vainglorious Palmerston to stay the effusion of human blood. "I do not suppose that your troops are to be beaten in actual conflict with the foe, or that they will be driven into the sea; but I am certain that many homes in England, in which there now exists a fond hope—many such homes will be rendered desolate when the next mail shall arrive. The Angel of Death has been abroad throughout the land; you may almost hear the beating of his wings." Never again did a single phrase of Bright's strike so directly home to the hearts of those who heard it. Men who could not quote another sentence from his speech remember the "Angel of Death." Cobden, who heard the speech delivered, said to him as he sat down amid the sympathetic thunder which rewards an oratorical triumph, "You went very near that time. If you had said 'flapping' instead of 'beating of his wings,' the House would have laughed." Quite so; but Bright had a genius for language, which bore him safely even on the dizziest heights.—GEORGE W. E. RUSSELL, in *North American Review*.

JOHN BRIGHT AND WAR.

MARGARET E. HIRST.

[The *Friends' Quarterly Examiner* for First Month contains a long paper on John Bright. Those who have access to the journal will read the paper in full. We wish in a few consecutive numbers of THE FRIEND to give such extracts as will make the narrative continuous if not complete.—EDS.]

After the year 1756, when the Quaker deputies retired from the Assembly of Pennsylvania, for almost a century the Society of Friends had little representation in the political world. It is true that the agitation against the slave-trade, both in England and America, originated with them, but their interest in it was primarily philanthropic, and the actual political leadership of the movement was in other hands. William Penn and John Bright—the list of Quaker statesmen is short but noteworthy. Of the two it is the modern Friend for whom the higher place must be claimed, on the ground of a complete and consistent life. He was not, like Penn, the ruler of a great territory or the adviser of a king, but his empire was in the hearts of the working people and his highest reward was their unbounded trust in him. Palmerston could say, during the Crimean War fever, that he did not "reckon Cobden, Bright and Co. for anything," and in 1859 the Queen refused a suggestion that Bright should be given a Privy Councillorship, on the ground that "it would be impossible to allege any service Mr. Bright has rendered." This fourteen years after the repeal of the Corn Laws! Yet in the Home Rule crisis of 1886-7 his influence, more even than his arguments, told heavily against the Government. "Every word," wrote Lord Morley, "seemed to weigh a pound."^{*}

Of late years, when the great peace advocate is no longer here to answer for himself, some critics have tried to prove that his opposition to war would have given way before the circumstances of some particular war (waged since his death), and that he would have supported and approved the arbitration of force in such a case. In this argument they rely on the admitted fact that Bright carefully and explicitly met the advocates of each war on their own ground, and showed that even on their principles it was to be condemned. However honestly he believed that his opposition was confined to the circumstances of each case, there is scarcely a speech in which his personal abhorrence to war is not manifest, and more than once he alludes specifically to the principles of Friends. For example, in his great speech in the House of Commons on the declaration of war against Russia in 1854, he declines to discuss the war, "on the abstract principle of peace at any

* Morley's "Life of Gladstone," II, 582.

price, as it is termed, which is held by a small minority of persons in this country, founded on religious opinions which are not generally received." Many years later, at Manchester, in 1876, he definitely attributed his opposition to the Crimean War to his Quaker upbringing.

"I do not know why I differed from other people so much, but sometimes I have thought it happened from the education I had received in the religious sect with which I am connected. We have no creed which monarchs and statesmen and high priests have written out for us. Our creed, so far as we comprehend it, comes pure and direct from the New Testament. We have no thirty-seventh Article to declare that it is lawful for Christian men, at the command of the civil magistrate, to wear weapons and to serve in wars—which means, of course, and was intended to mean, that it is lawful for Christian men to engage in any part of the world, in any cause, at the command of a monarch, or of a Prime Minister, or of a Parliament, or of a commander-in-chief, in the slaughter of his fellow-men, whom he might never have seen before, and from whom he had no reason to feel the smallest touch of anger or resentment."

In the great speech for peace at Edinburgh, in 1853, Bright defined war in no uncertain terms:

"What is war? I believe that half the people that talk about war have not the slightest idea of what it is. In a short sentence it may be summed up to be the combination and concentration of all the horrors, crimes, and sufferings of which human nature is capable."

To one who had written to him, asking him if he condemned all war:

"I have no time to write fully upon the question. It is one on which men should make up their minds as to their own personal duty. So far men have defended war as if it were a natural condition of things which must always continue. It might be true that war could not always be avoided, and that in some cases, it might be justifiable, and yet, granting this, it might be shown that nineteen out of every twenty wars which have been waged ought to have been avoided, and were criminal in the highest degree. I believe that all our wars since the time and accession of William III, might have been avoided on principles which do not require the absolute condemnation of war in every possible case that may be suggested or imagined. We need not discuss the question as you put it. We shall change the policy, and the aspect of our country and of the world, if we leave the demon of war to the cases in which there seems to Christian and rational men no escape from the miseries he inflicts upon mankind. I would advise you not to trouble yourself with the abstract question. The practical question is the one which presses, and when we have settled that there will remain very little of the mischief to contend about or to get rid of. If you wish to know the best argument against war, I would recommend you to read Jonathan Dymond's 'Essays on the Principles of Morality' or his 'Essays on War.'"

The recommendation of Dymond's uncompromisingly Quaker essay shows plainly where Bright's own opinion rested, in spite of the careful phrasing of the letter. A few months before, at Manchester, he had described the essentially un-Christian character of war in language which may have inspired the foregoing statement; he said:

"We may differ upon many points of articles in Churches, but we are all agreed on this: that if there be anything definite and distinct in the teachings of the New Testament it is that which would lead to amity among people and to love and justice and mercy and peace on the whole of God's earth upon which His sun shines. If, then, we are agreed upon this, let us, if it be possible to throw off the hypocrite in this matter—let us get rid of our Christianity, or get rid of our tendency and willingness to go to war. War is a game which, if their subjects were wise, kings would not be able to play at; and be they kings or queens, be they statesmen of this or that color or party, never let any man go headlong into any policy that points direct for war until he has thoroughly examined

the question by his own best intellect, brought it to bear on his own Christian conscience, and decided it for himself as if he were asked to pull the trigger or to use the sword."

Such was the careful and considered language of John Bright, both in the maturity of his political life and in later years. It is impossible to resist the conclusion that his opponents were right in their belief that his opposition to war was primarily based on moral and religious convictions, though they were wholly wrong in seizing upon this fact as an excuse for neglecting the weighty political arguments which he marshalled against each war or project of war in its turn.

(To be continued.)

"JUST HIMSELF."

The trite saying, that "people are alike the world over," is very true in many ways. Those of us who are Christians long that this may be said some day about the world's belief in Jesus as its Saviour.

Because of this deep desire, I much enjoyed finding this belief very strong among those gathered at the two conferences which I attended this summer.

It was indeed a great pleasure to find during the days of attendance at the Yearly Meeting of New England Friends, held at Vassalboro, Maine, and also at the Christian Workers' Conference at Princeton, N. J., that the joyous and dominant note was always just Christ—or as a Friend expressed it at Princeton, "Just Himself." With representatives from many denominations, and from all over the United States, one began to think, and almost to hope that "people are alike the world over."

The redigging of the wells of salvation for ourselves, and not mistaking an account of it for the real experience, was a very striking note. "Get back to the supreme reality of the Universe—the living Christ. Do not take any substitute, nothing else will take the place of the living experience of the living Christ."

We were warned against stopping at the point where we can call Christ our Saviour. We must go further and claim the promises and facts which belong to us. Otherwise we are in danger of remaining "babes in Christ," and forfeiting the heritage which is ours, to "come unto the measure of the stature of the fulness of Christ." (Eph. iv: 13.)

Much was said about the absolute necessity of a full surrender to Christ; and that this surrender includes our past, our present, our future, and also the best things in our lives! We were urged to just allow Him, by our faith, and trust, and belief in Him as our Saviour, to dwell in us. Then we will be able to know what it is to have the "moment by moment victory" day by day. And this is the only victory that makes it possible for us to live to His glory.

The service which follows such a surrender to, and such an appropriation of, "just Himself" is service which will have His seal upon it. Then we shall be able to claim as our very own these wonderful facts, ". . . in all these things we are more than conquerors through Him that loved us." (Rom. viii: 37.)

" . . . thanks be unto God who always leadeth us in triumph in Christ." (2 Cor. ii: 14, R. V.)

Shall we not reconsecrate our all to Him, and become real conquerors who are led in triumph, always by "just Himself?" So may we hasten the time when all shall have a better chance to know Him.

ELIZABETH ALLEN ROBERTS.

MOORESTOWN, N. J., Seventh Month 28, 1916.

God does not expose all to the very same thing, and let not us cramp all men to one form; but He leads us through ways that we know not, dark and various, until by His mercy, having become guileless before Him, we dwell with Him and are satisfied by the sight of Him.—F. W. NEWMAN.

LITTLE VICTIMS OF THE WAR.

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And that cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west—
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.

Do you question the young children in the sorrow
Why their tears are falling so?
The old man may weep for his to-morrow
Which is lost in Long-Ago;
The old tree is leafless in the forest,
The old year is ending in the frost,
The old wound, if stricken, is the sorest,
The old hope is hardest to be lost;
But the young, young children, O my brothers,
Do you ask them why they stand
Weeping sore before the bosoms of their mothers,
In the old Fatherland?

—E. B. BROWNING.

A MUSSULMAN ON WAR AND CHRISTIAN CIVILIZATION.

BY HABBIBOLLAH, AIN OL MOLK.
[An Advanced Mussulman.]

No fierce and hungry lion, no sharp-clawed and angry tiger, no furious wolf, is more bloodthirsty than the civilized man of to-day.

This same civilized man, who has attended universities and studied sciences, spends his time, energy, and wisdom in preparing hellish instruments and in inventing infernal machines, deadly guns and cannons, warships and aeroplanes. Why? In order to destroy the business of commercial cities, to change palaces into graves, and to close up all the avenues of escape of his kind, shooting them down from every side with volleys of bullets.

This is the calling of civilized man of this century. What wild animal is there who can smear a thousand of his kind with blood? This bravery, this nobility, is especially reserved for the civilized man of this enlightened era. As soon as he puts the crown of power upon his head and ascends the throne of might and strength, with a cruel heart, as hard as stone, he snatches the first-born from the weak and helpless mother, from the old, deceitful father; he leaves the sister in the last extremity of grief, the widow alone with her sorrow, the little children fatherless.

For their own covetousness, selfishness and passion they send millions of youths, like flocks of sheep, to the place of slaughter, to shield themselves from the bullets of the enemy; just for killing and being killed—murder.

Who is the enemy? And why this animosity? The enemy is another herd sent to the place of slaughter by another civilized man, and the animus is to seize the land of others; and the only difference between these two civilized men is that one is the offender and the other the defender, but both sides are cruel and deadly destroyers.

The teachings of spiritual and heavenly-minded men of all the nations of the world prohibit the shedding of human blood and condemn the murderer to death; but this civilized man, on the one hand, signs the order for the universal slaughter of his own kind and tries in all possible ways to put an end to the human race, while, on the other hand, he kneels in temples and mentions the name of God in great humility, and asks His help in exterminating his fellow-men and begs Him for victory and triumph.

It is thus that affairs are conducted in the name of the

king, regent, governor; and when they are done in the name of the subject, the actions and dispositions are still more surprising and maddening. Millions of educated young men go to the place of execution like senseless sheep. They do not even ask the question: "What are we going for? Why should we be killed? Why should we kill our brethren?" They appear as if they had no will, their only stimulus being the words of those civilized chiefs; and for the sake of one such word they relinquish property, wife and children, to sacrifice their lives for the greed of possessing the land of others.

They hasten to the arena where the only mattress and pillow is the ground and the only cover is the canopy of heaven, where their nourishment is often limited to a little bread and water, and there is no other hope in their despairing hearts except the anticipation of death. They go to roll thousands of their own kind in dust and blood, and they attain in death an excess of ecstasy, as if they had revived some one.

Behold the success of the wisdom of this century! Is this the boasted civilization of Europe, upon which our eyes, the eyes of all of Asia, have been gazing with longing? Is this the ultimate result of the science and wisdom of Europe? The emperors and rulers of the Christian world named the former Sultan, Abdul Hamid, "The King of Blood," and proclaimed themselves as the pure mirror of Christ. These are the civilized Christians of the world, who look upon the Mussulman as a murderer and barbarian, and who call themselves the supporters of Christ's teachings and the spreaders of Christian morals!

Let these civilized men act as they please, even murder one another; but while doing so, it is not reverent that they should call upon the Name of the Almighty, the Powerful. He who detests the odor of blood is far distant from the cruel and selfish.

The true civilization and the real humanity, which is the source of the well-being, comfort, and peace of the human kind, depends upon following the teachings and the holy commands of the Almighty God, and everything outside of this means destruction and extinction, as you are now witnessing.

"Reflect upon this, oh ye possessors of insight!"

[Translated at Teheran, Persia, by Nauuchera Khan and Susan I. Moody, M. D.]

AN INDIAN'S REBUKE.*

Some expressions of Thomas Duk, of Brothertown, taken down by a Friend who visited that tribe of Indians in the year 1811.

"He said he did not often open his mind to any on this subject, but he felt the way open. Some years ago it was laid upon me to encourage others to do good. I thought I was a poor, ignorant Indian, I could not encourage others, so I shoved it away, but it was brought back and laid upon me again, then I shoved it away again several times. It was then opened to my mind that the truth was a very precious thing, very precious indeed. Oh, how very precious did it look to me, words cannot say half. I then said, like Peter, 'Depart from me, O Lord, for I am sinful;' but it was brought back and laid upon me again.

"So one morning, as I was going to the Presbyteriam meeting, I saw a flock of sheep before me, the foremost were fat and large; and I heard them say to one another (but not with these ears): 'Godspeed help you on the way.' But the hindmost looked poor and small, their heads hung down, they seemed most ready to give up. I wondered what it meant. Then something come and talk with me here (putting his hand upon his breast) and tell me these my sheep; this day you shall see them lift up their heads in hope, and feed on the bread of life.

*EDITOR OF THE FRIEND:—The foregoing is taken from an old manuscript of a relative now long deceased, and I thought that it might be of interest and perhaps a help to some, portraying as it does, the vital necessity of a close watch for the true spiritual inspiration.

WILLIAM MARTIN.

ATLANTIC CITY.

"Then it said to me, Them that are before are the priests and deacons, they are full and fat, and can encourage one another, but they forget the poor of the flock. So when I got to the meeting, the priest preached, prayed and sung, and said the very words I heard the fat sheep talk. After he had done, I thought I must tell them what I saw on the way, so I did and I thought I saw the vision fulfilled, that the poor of the flock did lift up their heads in hope, and fed on the Bread of Life. The priest say to the people that what I say was true, though I be poor, ignorant Indian. Then I went home so comfortable, oh, how comfortable I feel. Then sometimes I feel to come, I want to go see them. I 'fraid, I don't want folks to think I encourage others. I think so about poor family, so I think I'll take grist on my back and go to mill and so stop in, it being just in the road, I 'spose he let me sleep in his bed, but I rather lay by poor man's fire, so in the morning when I was going away, I ask the woman for a bowl, she was unwilling. I told her she must, so I left her part of my meal; I felt the wants of the poor children, and I dare not carry all my meal away. Then I go home quiet. So I kept along, when I feel my mind in sympathy with any I try go see them, and I begin to think I do pretty well. So one day I began to think I should go to meeting in two or three days, and what I shall say when I come there. So I thought it over and got something fixed in my mind. I thought it would do pretty well, so I hung it up, and by and by I took it down and looked at it again, and think it do pretty well, and so I did a good many times before meeting-day come. I went to meeting, and after the priest was done, I stood up and said it off as well as I could and thought I said it pretty well. I went home, but, oh, how I was troubled. I did not know what was the matter. So I lived along, being much troubled and I thought sure enough, I am mistaken. I have never known what good is. Oh, how I was distressed to know how to find good. Then it was said to me, suppose some of your neighbors have a piece of meat given to him, a very good piece when he gave it to him, he take it up, feel of it, hang it up. By and by, he takes it down, handles it, looks at it, and hangs it up again. So do a great many times, and keep it till it is too old, then he take it and cook it and set it before you to eat; would you eat it? No, said I, I would not eat it. Then it say to me, so was your preaching t'other day. The folks wont have it, Good Spirit, neither."

YOUNGER FRIENDS.

HOW TO SPELL POTATO.—"Gheaphtheightteough." Can you pronounce it? According to common English modes of spelling, the conglomeration pictured above spells potato. It is derived as follows:

- P like gh in hiccough.
- O like eau in beau.
- T like phth in phthisis.
- A like eigh in weigh.
- T like tte in gazette.
- O like ough in though.

This was one of the interesting points brought out in the questionnaire by Professor Dewitt Croissant at the spelling conference held at Chautauqua.

[NOTE.—The outlines of this story are recorded in Pike's *Historical Anecdotes*. If any reader of the *F. Q. E.* can supply further details of the visit of the Indians to Easton Meeting-house in 1775, or of Zebulon Hoxie and his visitor Robert Nisbet, I shall be glad to know where they are to be found.—L. VIOLET HODGKIN.]

FIERCE FEATHERS.—(*A Story for Children*)—The sunlight lay in patches on the steep roof of the meeting-house of Easton Township, in the County of Saratoga, in the State of New York. It was a bright summer morning in the year 1775. The children of Easton Township liked their wooden house, although it was made only of rough hewn logs, nailed hastily together in order to provide some sort of shelter for the worshipping Friends. They would not, if they could, have

exchanged it for one of the more stately meeting-houses at home in England, on the other side of the Atlantic. There, the windows were generally high up in the walls. English children could see nothing through the panes but a peep of sky, or the topmost branches of a tall tree. When they grew tired of looking in the branches of the tree for an invisible nest, there was nothing more to be hoped for, out of those windows. The children's eyes came back inside the room again, as they watched the slow shadows creep along the white-washed walls, or tried to count the flies upon the ceiling. But out here in America there was no need for that. The new meeting-house of Easton had nearly as many possibilities as the new world outside. To begin with, its logs did not fit quite close together. If a boy or girl happened to be sitting in the corner seat, he or she could often see, through a chink, right out into the woods. For the untamed wilderness still stretched away on all sides round the newly-cleared settlement of Easton.

Moreover, there were no windows in the log house as yet, though open spaces had been left for them. Another larger, open space at one end of the building would be closed by a door when the next cold weather came. At present the summer air met no hindrance as it blew in softly, laden with the fragrant scents of the flowers and pine trees, stirring the children's hair as it lightly passed. Every now and then a drowsy bee would come blundering in by mistake, and after buzzing about for some time among the assembled Friends, he would make his perilous way out again through one of the chinks between the logs. The children, as they sat in meeting, always hoped that a butterfly might also find its way in, some fine day—before the winter came, and before the window spaces of the new meeting-house had to be filled with glass, and a door fastened at the end of the room to keep out the cold. Especially on a mid-week meeting like to-day, they often found it difficult to "think meeting thoughts" in the silence, or even to attend to what was being said, so busy were they, watching for the entrance of that long desired butterfly.

For children thought about very much the same kind of things, and had very much the same kind of difficulties in meeting, then as now; even though the place was far away, and it is more than a hundred years since that sunny morning in Easton Township, when the sunlight lay in patches on the roof.

It was not only the children who found silent worship difficult that still summer morning. There were traces of anxiety on the faces of many Friends and even on the placid countenances of the Elders in their raised seats in the gallery. There, at the head of the meeting, sat Friend Zebulon Hoxie, the grandfather of most of the children who were present. Below him sat his two sons. Opposite them, their wives and families, and a sprinkling of other Friends. The children had never seen before one of the stranger Friends who sat in the gallery that day, by their grandfather's side. They had heard that his name was Robert Nisbet, and that he had just arrived, after having walked for two days, thirty miles through the wilderness country to sit with Friends at New Easton at their mid-week meeting. The children had no idea why he had come, so they fixed their eyes intently on the stranger and stirred gently in their seats with relief, when at last he rose to speak. They had liked his kind, open face as soon as they saw it. They liked even better the sound of the rich, clear voice that made it easy for even children to listen. But they liked the words of his text best of all: "The Beloved of the Lord shall dwell in safety by Him. He shall cover them all the day long."

Robert Nisbet lingered over the first words of his message as if they were dear to him. His voice was full and mellow, and the words seemed as if they were part of the rich tide of summer life that flowed around. He paused a moment, and then went on, "And now, how shall the Beloved of the Lord be thus in safety covered? Even as saith the Psalmist, 'He shall cover thee with his feathers and under his wings shalt thou trust.'" Then, changing his tones a little and speaking

more lightly, though gravely still, he continued: "You have done well, dear Friends, to stay on valiantly in your homes, when all your neighbors have fled; and therefore are these messages sent to you by me. These promises of covering and of shelter are truly meant for you. Make them your own and you shall not be afraid for the terror by night, nor for the arrow that flieth by day."

Here the boys and girls on the low benches under the gallery looked at one another. Now they knew what had brought the stranger! He had come because he had heard of the danger that threatened the little clearing of settlers in the woods. For it was just before the outbreak of the Revolutionary War of 1775. The part of the county in which Easton Township was situated was so much distressed by visits from scouting parties from both British and American armies that the American Government, unable to protect the inhabitants, had issued a proclamation directing them all to leave the country. That was the reason the scattered houses in the township were deserted, save only the few tenanted by the handful of Friends.

"You did well, Friends," the speaker continued, "well to ask to be permitted to exercise your own judgment, without blame to the authorities, well to say to them in all courtesy and charity, 'You are clear of us in that you have warned us'—and to stay on in your dwellings and to carry out your accustomed work. The report of this your courage and faith hath reached us in our abiding place at East Hoosach, and the Lord hath charged me to come on foot through the wilderness country these thirty miles, to meet with you to-day, and to bear to you these two messages from Him, 'The Beloved of the Lord shall dwell in safety by Him,' and 'He shall cover thee with his feathers all the day long.'"

The visitor sat down again in his seat. The furrowed line of anxiety in old Zebulon Hoxie's high forehead smoothed itself away; the eyes of one or two of the younger women Friends filled with tears. As the speaker's voice ceased, little Susannah Hoxie's head, which had been drooping lower and lower, finally found a resting place, and was encircled by her mother's arm. The young mother drew off her small daughter's shady hat, and put it on the seat beside her, while she very gently stroked back the golden curls from the child's high forehead. In doing this she caught a rebuking glance from her elder daughter, Dinah.

"Naughty, naughty Susie, to go to sleep in meeting," Dinah was thinking, "it is very hot, and I am sleepy too, but I don't go to sleep. I do wish a butterfly would come in at the window just for once—or a bird, a little bird with blue, and red, and pink, and yellow feathers. I liked what that stranger Friend said about being 'covered with feathers all the day long.' I wish I was all covered with feathers like a little bird. I wish there were feathers in meeting, or anywhere close outside." She turned in her corner seat and looked through the slit in the wall—why there were feathers close outside the wall of the house, red, and yellow, and blue, and pink! What could they be? Very gently Dinah moved her head, so that her eye came closer to the slit. But, when she looked again, the feathers had mysteriously disappeared—nothing was to be seen now but a slight trembling of the tree branches in the wilderness woods at a little distance.

In the meanwhile her brother, Benjamin Hoxie, on the other low seat opposite the window, was also thinking of the stranger's sermon. "He said it was a valiant thing to do, to stop on here when all the neighbors have left. I didn't know Friends could do valiant things. I thought only soldiers were valiant. But if a scouting party really did come—if those English scouts suddenly appeared, then even a Quaker boy might have a chance to show that he is not necessarily a coward because he does not fight." Benjamin's eyes strayed also out of the open window. It was very hot and still in the meeting-house. Yet the bushes certainly were trembling. How strange that there should be a breeze there and not here! "How shalt not be afraid for the arrow that flieth by day," he thought to himself. "Well, there are no arrows in this

part of the country any longer, now that they say all the Indians have left. I wonder, if I saw an English gun pointing at me out of those bushes, should I be afraid?"

(To be concluded.)

CORRESPONDENCE.

We were lately much interested in an article in *The Chicago Live Stock World*—a market paper—it was evidently a sermon by Edwin T. Snell on "Prayer and the Practice of Silence," parts of which were so much in accordance with Friends' views that it seemed refreshing to know that the need of an inward seeking was being advocated among others. Will copy one paragraph from the article, viz.: "Couldn't we arrange our affairs so that there should be more of these quiet spaces, more of these times when we are simply listening? No steamship of any consequence now sails the sea that does not have its listening chamber where day and night one sits to pick up any messages that may come out of the vast solitudes of the sea. And they do come. Shall we, too, not have listening chambers, so that God can reach us? But nothing is clearer to me than that all this must be planned for, no less carefully than it is planned for on these ships that sail the sea. It is not an accident that one is in fellowship with the enveloping world and another is not, in case of ships. Neither is it in the case of souls. As Jesus here in our text (Matt. vi: 5-7) implies, we must plan these retreats for the soul, and we must patiently practice them. No mastery is so difficult as the soul mastery which achieves the power of shutting off the outward things in order to listen to the still, small voice."—From E. T. SNELL.

What urgent need there is, in this day, amid "the noises and voices" and thunders, too, we might say, to turn to that path "which no fowl knoweth," in faith that there is a way for mankind to be led safely along trusting in the leadership (not of ourselves) of One "who was never foiled in battle," and no need for man to lift a hand against his fellow-man.

In sincerity thy friend,

IRENE SMITH.

Dear Friends:—

I enclose my subscription for THE FRIEND for the new volume. . . . I find myself definitely counting on something worth while in it each week as I open the new copy. The reports of London Yearly Meeting have indicated such a depth and a grasp on the part of English Friends that I am sorry the "extracts" have come to an end. The General Epistle makes it clear that they are coming out from the stress and press of the war with the realities of Christianity simpler and clearer than perhaps ever before. And yet,—even the Friends over there (much less here) are not able to shape up what people like to call the *Quaker message* for the world at war. Possibly we are not yet ripe for it and I hope we shall be willing to let the fruit ripen in His good time, rather than fret ourselves to hand out to the world something that is still partly green and that can be of use to nobody. I like, too, Horace G. Alexander's thought (on page 28) that political action, memorials, etc., etc., are not, in the main, the things which require our attention, "but something much deeper; we could begin to follow in the path of absolute sacrifice of self."

TOKYO, Japan, Seventh Month 14, 1916.

Dear Friend:—

I am enclosing a sheet containing something about the poet Tagore which might be worth publishing in THE FRIEND, at least the part that Tagore said about Friends. I am also enclosing a couple of mimeographed sheets of selections from various magazines, papers, etc. They will notice there is one selection from THE FRIEND, and there were others from THE FRIEND on the subject of "Preparedness" which I have not put in because it would overweight the letter. We have just sent 200 sets of these sheets (four in all) out to missionaries in Japan. We have long had the feeling that something of a deeper nature should be done in the way of peace work among foreigners here, and have found a fine response. It is our intention to get out a little folder made up of selections from anything we can lay our hands on, to be sent out once every three months, for the purpose of strengthening those who already see as we do on this matter and of showing others the light as we see it.

I suppose it is all right for us to take clippings from THE FRIEND and these other papers; but in addition to this we are writing to a number of Friends all over the world asking them to help us in this work by sending clippings from papers, other than Friends and peace magazines, which

would be suitable to put in such a little folder. If thee happens to see something like this I wish thee would send it on.

We certainly do appreciate THE FRIEND our here and all look forward to its coming with pleasure.

Thine very sincerely,

HERBERT V. NICHOLSON.

THE PEACE AND SOCIAL SERVICE COMMITTEE; JAPAN FRIENDS' MISSION. RABINDRANATH TAGORE AND FRIENDS.—The Indian poet, Tagore, gave two lectures to the Japanese people, both of which members of the Friends' Mission heard. They were so impressed with his messages emphasizing faith in the spiritual as contrasted with the material, that they felt it right to send him a letter expressing their feeling of kinship to the spirit the poet had shown in these lectures. Tagore's reply to this letter will be of interest to Friends everywhere.

In order to better understand the correspondence it might be well to quote selections from the Friends' letter, as follows:

"Dear Friend:—

As indicated below, this letter of greeting is written in the name of the Peace and Social Service Committee of the Friends' Mission in Japan, which works in co-operation with members of the Religious Society of Friends resident in and near Philadelphia."

(Paragraph showing how Friends have always emphasized the power of spiritual forces and lived accordingly. George Fox, Penn, Woolman and Elizabeth Fry mentioned as examples.)

"And it is this same spirit of world-wide brotherhood that is even now strengthening many English Friends to endure imprisonment and punishment rather than join in the European war; and turning others to works of love for those made destitute by the terrible calamity. Also in America, Friends are earnestly working to check the campaign on behalf of militarism and to further the cause of peace and faith in the spiritual.

"These facts are mentioned only to show why we, as Friends, were so deeply impressed on hearing the two lectures. We venture to express the hope that while in America they may be given in many great centers. America seems to stand at the parting of the ways, being urged on by many propagandists in the pathway of military preparedness and destruction; while the more spiritual elements are zealously working for the coming of the Kingdom of righteousness, peace and joy in the Holy Spirit.

GILBERT BOWLES, *Chairman.*"

TOKYO, Seventh Month 4, 1916.

To which Tagore answered a few days later:

YOKOHAMA, July 7th.

"Dear Friend:—

"I thank you for your letter of friendship and for the appreciation you express of the message I have attempted to give in my two lectures. It is helpful to me to know that there are so many who feel as I do on the subject of war and the dangers of the present materialistic tendencies of the age.

"There has always seemed to me to be a kinship between the spirit of the Society of Friends and the spirit of the East, and I am glad to find that there are Friends in this country who are standing for the ideals which have always been precious to the members of your Society.

"Thanking you again, I remain yours faithfully,

RABINDRANATH TAGORE."

NEWS ITEMS.

FRIENDS IN PENNSYLVANIA.—The Playgrounds Association of Philadelphia, says "Peggy Shippen," in the *Public Ledger*, has just obtained permission from the Society of Friends to open a new rest centre on a plot of ground in the rear of the old Friends' Meeting-house at Fourth and Arch Streets.

The shade trees and the long grass are delightful to look at, and statistics are being gathered with regard to the congestion of the population in the district. It is this, I am told, that brought about the interest which the Society of Friends has taken in the subject, and the ground it is understood has been assigned to be used not as a playground but as a rest centre.

It seems that a great many interments have been made on this ground. Therefore the Society of Friends cannot allow it to be used as a playground, as this must entail cutting up the surface of the soil, which naturally is entirely out of the question.

Certainly the example of the Society of Friends should be an inspiration to others. Already, in the first six days after the opening of the

Fourth and Arch Streets plot of ground, nearly 350 visitors have been admitted. The ground is open from 9 A. M. to 6.30 P. M. and the superintendent, who is a trained and experienced kindergarten, is really to teach children how to play, how to utilize their time to advantage to themselves, as well as how to read.

All this is in addition to the real purpose of the undertaking, which is to give a good makeshift to the people whose homes in the old and congested parts of the city do not supply them with as much fresh air as we all are agreed to-day is necessary for the well-being of man. By utilizing the existing resources of the city in this particular, instead of allowing them to remain idle, those in charge are working on good economic principles.

Under proper supervision such putting to use of these old open spaces around the churches can do no harm. Creating new recreation parks and rest centres wherever needed will take time, as it will require funds and considerable business adjustments. But meantime, if church-yards could be left open and turned into breathing spaces for the people, much benefit and immense comfort must be derived from a perfectly simple measure which can be carried out at once with very small expenditure.

HENRY FERRIS editorially writes in a recent issue of the *Intelligencer*: OPENING MEETING-HOUSE GROUNDS.—The action of Orthodox Friends of Philadelphia in permitting the use of the meeting-house grounds at Fourth and Arch as a "rest centre" brings up again the question of permitting similar use of the grounds of Race Street and our other meeting-houses.

In nearly all forms of work for others, in helping the colored schools, the Belgians, the Armenians, the "war victims," almost the first thing needed is *money*; and if we cannot give money, we can often help very little. But when it is a question simply of allowing others to use grounds or buildings that are partly or wholly unused, the matter of expense hardly enters into consideration. We have simply to decide whether we will let our meeting-houses and grounds be used.

It is true that some windows may be broken and some bare spots worn in the grass-plots, where the children play; but a few dollars will repair such damages—and suppose that even a few tired mothers were rested, or that a few weak babies were helped through their "second summer" by our willingness to sacrifice our grass and the paint on our shutters, would it not pay?

There are few things that seem to me more incongruous than closed meeting-houses and school-houses, with high walls or fences to keep people out and protect the grass and the window-panes. Let these be cared for, of course, as well as may be; but for what does a religious society exist, with all its buildings and property, if not to do all that it can to help men, women and children?

SUMMARY OF EVENTS.

LOCAL.—All schools, public, private and parochial, in Philadelphia, as well as in all the rest of the State of Pennsylvania, will remain closed, as a measure against the spread of infantile paralysis, until Ninth Month 18th, under an order issued in Harrisburg by Dr. Samuel G. Dixon, State Commissioner of Health.

No girl with an ultrafashionable wardrobe will be admitted to Swarthmore College when the institution reopens in the autumn. This edict has gone out from Josephine Meeter, dean of women, and Emma Bancroft, chairman of the committee on household arrangements, to the parents of all registered students and to all seniors who intend to return for post-graduate work. It is backed by many of the most prominent women on the college committees and among the alumnae.

New York has become a summer resort in a sense unforeseen by those who emphasized the hot-weather appeal of Broadway and the roof-gardens. For the last six weeks the city has been entertaining close to ten thousand visitors—enough to people fifty good-sized hotels—who came here primarily to work and not to play. They have mostly been registered at Columbia University Summer School.

GENERAL.—Receivership for the Boston and Maine Railroad was asked for in a bill in equity filed in the United States District Court at Boston last week.

The rapid growth of the playground movement is shown by the announcement of plans for the International Recreation Congress, to be held at Grand Rapids, Mich., Tenth Month 2nd to 6th. Among the 20,000 Americans to whom personal invitations to attend have been sent

are 7507 professional play leaders employed on 3294 playgrounds in 432 American cities. "Preparedness for peace through play" is announced as the theme of the Congress.

The Seventeenth Annual Session of the National Negro Business League, which was founded by Booker T. Washington, and of which he was the head until his death, was in session at Kansas City last week. The proceedings have already demonstrated that the impetus given by the famous leader was a lasting one. As a concrete bit of evidence it is pointed out that the membership of banks in the League has grown from two in 1900 to 51 at present.

Following up the Conferences on Real Preparedness held in Washington and New York, the promoters of anti-militarism have organized a Committee on Real Preparedness, with a membership of 115, representing twenty-nine States and sixty cities. Amos Pinchot is president of the committee. A series of conferences will be held in Buffalo, Cleveland, Detroit, Chicago, Minneapolis, Milwaukee, St. Louis, Kansas City, Des Moines, Indianapolis, Cincinnati, Boston, Concord, N. H., Providence, Philadelphia and Baltimore.

Dr. John R. Mott's assurance that the 5,000,000 prisoners of war in the prison camps of Europe are well treated is a welcome word from a competent reporter. He says that all of the countries have welcomed the work of the army Young Men's Christian Association, except Turkey, which as yet the Association has not been permitted to enter.

The vote of the Wesleyan Methodist Conference in England to appoint a committee to consider a plan for a federation of the free churches is an event of importance, for it means that the leading Methodist body is not opposed in principle to co-operation with the Baptists, Congregationalists and Presbyterians. The plan does not call for a merger of the free churches, but for closer unity in spirit and, particularly, for co-operation to prevent overlapping.

A letter from Ambassador Jusserand received by Oscar S. Straus in New York said the French Government would permit an \$18,000 shipment of drugs and medical supplies to reach Jewish hospitals in Jaffa and Jerusalem. The supplies, purchased by Jewish relief committees, were shipped on the United States collier *Sterling* and held up at Jaffa.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 90.

Samuel Emien, Pa.; Sarah Gawthrop, Pa.; Wm. T. Griffin, N. C.; Anne Guldrandsen, Denmark; Chas. Gamble, Ohio; Dr. Levi Hoopes, Pa.; Priscilla P. Pratt, Pa.; Maria McCarty, Pa.; Sumner McCarty, Pa.; Chas. Y. Thomas, Md.; Samuel G. Wendell, Pa.; Bethuel Webber, Pa.; Clara E. Webster, N. Y.; Annie E. Warner, Pa.; Mary Emma Hatton, Pa.; Priscilla Hunt, Ohio; Mary E. Hopkins, Pa.; Rosanna Hobson, N. C.; Eliza Pickard, Eng.; Ruth A. Palmer, Kan.; Meta R. Lowe, N. C.; Florence E. Litzey, N. C.; Gertrude Rountree, N. J.; Mills E. Raiford, Va.; Samuel Emien, Jr., Pa.; Henry Mendenhall, Pa.; Edw. M. Jones, Pa.; Chas. Cope, Ohio; Wm. Brantingham, Ohio; Joshua Brantingham, Ohio; Martha Harris, Ohio; Jos. C. Stratton, Ohio; Dikron B. Donchian, N. Y.; Chas. Wright, N. J.; Wm. H. Roberts, N. J.; Wm. H. Roberts, Jr., N. J.; Richard M. Cooper, N. J.; Dennis Gray, Mont.; John T. Emien, Pa. Geo. W. Emien, Pa.; Mary Heustis Patterson, Cal.; Louiza Peele, Va.; Walter P. Shipley, Pa.; Cyrus Cooper, Ohio; Sarah Peele, N. C.; Wm. Hoyle, Ohio; Robert Smith, Ohio; W. M. Cupp, Idaho; Everett Palmer, Pa.; Sarah G. Yarnall, Pa.; Homer Child, Ia.; Wm. B. Harvey, Pa.; David Britton, Pa.; Henry W. Comfort, Pa.; Ann Elizabeth Comfort, Pa.; Lillie Allen, Pa.; Elizabeth M. Eastburn, Pa.; Emily Hulme, Cal.; Wm. S. Lovett, Pa.; Louise S. Haines, Pa.; Aaron Huddeson, Cal.; Anna Hanley, Mich.; Mary D. Warrington, Iowa; Sarah Satterthwaite, Pa.; Chas. W. Balderston, Pa.; Edw. B. Beans, La.; Joseph M. Eastburn, Cal.; Elizabeth Haines, Pa.; Robert P. Lovett, Pa.; Laura Eastburn Lovett, Pa.; Howard P. Eastburn, Va.; Louis Ledcom, Pa.; Chas. M. Moon, Pa.; Sarah W. Nichols, Pa.; Walter S. Satterthwaite, N. J.; Rhoda S. Roberts, Pa.; Chas. W. Roberts, Pa.; I. Roberts Comfort, Pa.; Harvey S. Comfort, Pa.; Sarah C. C. Reeve, Pa.; Jno. W. Cadbury, Jr., Pa.; Mellicent Rich, Pa.; Howard Y. Rich, Pa.; Lewis P. Satterthwaite, Pa.; Michael Satterthwaite, Pa.; Walter B. Satterthwaite, Pa.; Sarah B. Taylor, Pa.; Jacob Twining, Pa.; Robert S. Woolman, Pa.; S. Alan Wilson, Pa.; Chas. A. Lippincott, N. J.; Nathan Dewees, Pa.;

Remittances received after Second-day evening will not appear in receipts until the following week

NOTICES.

HADDONFIELD AND SALEM QUARTERLY MEETING to be held at Medford, Ninth Month 14, 1916, at 10 o'clock. Train leaves Market Street Ferry, Philadelphia, at 9 o'clock, arriving at Haddonfield, at 9.25. Trolley leaves Federal Street, Camden, at 8.45, arriving at Haddonfield railroad station at 9.21. There will be automobiles leaving Haddonfield railroad station for Medford at 9.30; auto fare to Medford 90 cents. Returning by train from Medford, which leaves at 1.45 and 5.08 P. M.

THE ANNUAL Peace Conference at Pocono Manor, Pa., will be held this year under the auspices of the Yearly Meeting's Committee, on Ninth Month 8th to 10th, inclusive.

The passage by Congress of the much-discussed and disputed Army and Navy Bills with their vast appropriations, has created a new situation which the country has never before faced. What attitude the Peace Societies and the Religious Society of Friends will take in view of these changed conditions is a question of grave importance.

Among the speakers who are expected to take part are Gains G. Atkins, of Providence, R. I.; T. Raeburn White, of Philadelphia; George A. Walton, of George School, Pa.; Lucia A. Mead, of Boston, Mass., and Frank Lukens, of Burlington, N. J.

The presence of many who are not Friends, both in the audience and on the program, promises to be a significant feature of the Conference. Friends from Buck Hill Falls and Pocono Lake Preserve are also expected to be in attendance.

For inquiry as to details address PEACE HEADQUARTERS,
111 S. Thirteenth Street, Philadelphia.

OWING to the recent postal regulations in England, the Friends' periodicals have been delayed, and I should appreciate it if they would have some notice put in THE FRIEND so that the subscribers to the English papers may know the cause of the delay. The notice in regard to Postal Censorship is as follows:

"Newspapers, magazines, books and other printed publications, stamp collections, sheets or cards of stamps, stamp samples, etc., can only be forwarded to neutral European or American countries and Portugal if despatched from the office of a publisher, news agent, bookseller or dealer who has received from the War Office the official permission necessary for this purpose."

The publishers are trying to make arrangements whereby they may be allowed to send the copies. If, however, *The Friend* (London), *The Quarterly Examiner*, *The Journal of Friends' Historical Society* and *Friends' Fellowship Papers* are delayed, their subscribers will no doubt consider this new regulation as sufficient explanation.

Thanking thee if thee can inform these subscribers through the means of your pages,

Thy friend, truly,

GRACE W. BLAIR.

The office of THE FRIEND has been without its *Friend* (London) for almost a month.

MEETINGS from Ninth Month 3rd to 9th.

Kennett Monthly Meeting, at Kennett Square, Third-day, Ninth Month 5th, at 10 A. M.

Chesterfield, at Trenton, Third-day, Ninth Month 5th, at 10 A. M.
Chester, N. J., at Moorestown, Third-day, Ninth Month 5th, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Ninth Month 6th, at 10 A. M.
New Garden, at Westgrove, Fourth-day, Ninth Month 6th, at 10 A. M.
Upper Springfield, at Mansfield, Fourth-day, Ninth Month 6th, at 10 A. M.

Haddonfield, Fourth-day, Ninth Month 6th, at 7.30 P. M.
Wilkinson, Fifth-day, Ninth Month 7th, at 7.30 P. M.

Uwchlan, at Downingtown, Fifth-day, Ninth Month 7th, at 10.30 A. M.
London Grove, Fifth-day, Ninth Month 7th, at 10 A. M.

Burlington, Fifth-day, Ninth Month 7th, at 10.30 A. M.
Falls, at Fallstown, Fifth-day, Ninth Month 7th, at 7.30 P. M.

Evesham, at Mt. Laurel, Fifth-day, Ninth Month 7th, at 10 A. M.
Upper Evesham, at Medford, Seventh-day, Ninth Month 9th, at 10 A. M.

DIED.—At her late residence, 147 N. Twenty-first Street, Philadelphia, on Seventh Month 25, 1916, ANNA POTTS, in the eighty-ninth year of her age.

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TREASURES OF DARKNESS.

"I will give thee the treasures of darkness" was the promise made to Cyrus as he drew near to Babylon to execute the Divine judgment upon it. Doubtless, the primary reference is to Babylon's treasures, kept under lock and key in dark vaults or buried in the earth for safe-keeping.

Darkness has its treasures as well as the light. "Truly the light is sweet, and it is a pleasant thing for the eye to behold the sun"; but when darkness overspreads the earth after the setting of the sun, the stars appear to cheer the traveler on his lonely way. The light reveals much but conceals much also. It takes the darkness to bring out the stars.

There are treasures of darkness in earth and sea as well as in the sky. There is bottled up sunlight in dark coal-mines, hidden away for countless ages, waiting for the pick and shovel of the miner to bring it forth for our use. There are silver veins and gold dust and precious gems buried in the darkness mixed with dross and clay.

And what is true of the *material* world is true of the *moral* and the *spiritual*; there are rich treasures of darkness there also.

There is, for instance, the darkness of moral failure. Simon Peter had to enter it, and there discovered the treasure of the dependableness of the heart of Christ, when he had learned by bitter defeat to distrust his own heart, with its treacherous quicksands of high emotion so soon followed by the inevitable reaction of a fall.

There is also the darkness of adversity and but few have escaped it. There may be the loss of property, the fruit of a lifetime's toil destroyed in a day. This present calamitous war has brought this darkness into the lives of hundreds of thousands in the war zone. But how often has the darkness of adversity yielded the treasures of spiritual wealth! The darkness of sorrow may be the very shadow of the Almighty. How many have obtained clearer vision therein, finding more help and comfort in communion with God and making a new discovery of their before neglected Bible.

Sooner or later all must enter the mysterious darkness of

death. It seems all loss and calamity to the natural mind. But to the Christian, the man who can say: "For me to live is Christ," death wears a different face. He can add: "And to die is *gain*." The darkness of death contains the treasures of release from the limitations and bondage of perishing clay, to know the blessed expandings of a regenerated spirit in its own holy and happy fatherland.

The Cross of our blessed-Saviour is the Key to the problem of darkness as to every other in the moral and spiritual realm. For that Cross was deepest gloom and shame, loneliness and pain, nakedness and thirst, wormwood and gall, to the Lord of Life and Glory. But what treasures have come out and are still coming out of that darkness! To those who believe is granted an unveiling of the Cross, even as with the two on the way to Emmaus, when the Risen Lord opened the ancient Scripture and showed them that what they had called defeat was really victory, that the darkness of Calvary was full of glory.

It is possible to pass through the darkness and feel the darkness only. The wise man is he who is careful to remember that there is the treasure in every dark experience of life. That the darkness and the light are both alike to God, that "*He dwelleth in the thick darkness*," as Solomon confessed, as much as "covering Himself with light as with a garment," as David sung: "That the night has its teachings as well as the day;" and that "*Ye are not come unto darkness*" as God's last word, but that as it was in the beginning so now, "*and it was evening*," deepening into midnight, "*and it was morning*," brightening into perfect day.

And when at last *that morning*, of which every morning of our lives is a type, a prophecy and a pledge, that "morning without clouds" dawns upon our wondering eyes, it will be all the brighter for the treasures we found in the darkness that sometimes fell upon our pilgrim path.

MAX I. REICH.

OUR GETHSEMANE.

There comes to each of us, through Grace, an experience designed to bring us into closer and more real relationship with our loving Lord, into a more *feeling fellowship* in His life and Spirit so that we may realize what it is to "live in Christ" and "walk in Him;" an experience to bring us into fellowship with what He in his capacity as Our Redeemer did for us. We will then know better than ever before the deep meaning of that agony of tears through the long dark night when He poured out His soul in suffering and service in the very shadow of the cross, in meek and glorious submission to the Father's will.

As we thus come into vital fellowship, and look abroad over this fair world, we shall know something of the cost of those bitter tears He wept over Jerusalem and of the last pleading prayer—"Father, forgive them, they know not what they do."

Having thus learned, in our human measure, how to serve by suffering, we will look around us and most feelingly pour out the prayer, "How long, oh Lord, how long." And in our night of suffering we will look up to the Helper of the helpless and find fellowship and peace. And though our human hearts

may shrink from the bitter cup, and we may be almost ready to say,

"Oh! for the blessed leave to creep under the cool and quiet sod,

Into the sleep so long and deep, which falls on the weary eyes from God," yet life and love, hope and joy reach out their beckoning invitation to glorious fields "white to harvest," and our spirits rise and we come into glorious fellowship with our crucified Lord and are ready to say with Him: "Nevertheless not as I will but as thou wilt." Notwithstanding our human infirmities we shall then feel the healing touch of the seamless robe, and again take with joy our part in that warfare as victors, knowing no defeat and resting only when the prize at the end of the race is attained.

Having learned something of the real fellowship of suffering, and with the great apostle known what it is in our human measure to be "crucified with Christ," we shall be the better prepared to finish our work with joy—the ministry which we have received of the "Lord Jesus to testify to the Gospel of the Grace of God."

THE FINS, Eighth Month 23, 1916.

B. V.

SPECIAL LONDON MINUTES.

The following have been extracted from the Minutes of the late London Yearly Meeting and have been commended to the special consideration of Friends.

38. In reviewing the present situation with special reference to the position created by the Military Service Acts, we have recognized how very varied are the forms which our advocacy of Peace and our witness for liberty of conscience may take.

While some feel it right to undertake some form of service deemed by the Tribunals to be of "national importance," others are led to refuse alternative service of any kind, maintaining that in their accustomed work, and in the spread of Peace principles, they are making their best offering to the nation. Appreciating this diversity of interpretation, we record our thankfulness for all who follow the Truth as they are able to apprehend it.

We have listened to accounts of the treatment of some conscientious objectors. While we believe that these men are ready to suffer gladly for the Truth and count it an honor to do so, we desire to express to them and their families our warm sympathy, and we ask Friends to do what they can to extend to them their support and spiritual encouragement.

We trust that their stand will be made widely known, and that it will go far to preserve that liberty of conscience, the present menace to which is so dark a stain upon our country.

43. We have realized as perhaps never before, that the duty before us now is to humble ourselves in the presence of God and to wait that He may reveal Himself. May we not believe that, as we thus wait, He whose foolishness is wiser and whose weakness is stronger than men, may make us partakers of His wisdom and strength. It is the time for man to be silent and for God to speak.

There is need to be patient, to possess our souls, to wait for the Divine Call. But this waiting is not to be aimless, hopeless waiting, but is to be vigilant and prayerful, in the belief that, in God's good time, guidance will come, and the next step will be made clear. And, as we thus wait, when the call is heard and the light is seen, even though they point to the path of pain and reproach, we shall be able to answer gladly, and fearlessly to go forward.

89. Our attention has been drawn to the urgent need for seeing that the principles we enunciate in regard to war between nations are allowed to govern all our relationships in daily life. We need an applied Christianity which shall be supreme, and by which we shall order our lives instead of ordering them by the standard of custom or the dictates of personal convenience.

90. We urge Friends not to feel that our work is done. We must continue the quest. We must pray, think, study, wait, suffer. Day by day we must seek to re-consecrate ourselves to God, that so the life of Jesus Christ may be mani-

fested, and His great reconciling work carried further and yet further among men.

This is our truest service.

It may be that some further duty may be laid upon one individual or another. If such a call be given, we hope that Friends will be quick to respond to it, and we recommend such Friends to appeal for the sympathy of their Monthly Meetings, using the avenue to service which is open to them in the system of liberation by Monthly Meetings.

139. In view of the Military Service Act, No. 3, which has just been passed, we re-affirm our entire opposition to Compulsory Military Service and our desire for the repeal of the Acts.

143. In bringing this Yearly Meeting to a close, we have again to acknowledge the good hand of our God upon us.

Last year, and in the adjourned Yearly Meeting in First Month, we examined in the light of recent events our ancient testimonies, especially that in regard to Peace, and were able to re-affirm them unhesitatingly.

This year we have tried to discover and be faithful to the implications of these testimonies.

It has at times seemed as though we were groping in the dark, as though there were no clear path for us to follow. But, as we watched and waited, guidance has come and we have been able to move forward. There is much more light to break forth for us. Let us be faithful to that which is given and tarry and pray, believing that it will grow ever brighter and brighter. As we thus place ourselves in God's hands waiting to receive, and ready to flash out His light, He may condescend to use us as His heralds, and give to us some word for the healing of the nations. Should He thus honor us—let us ever remember that the excellency of the power is of God, for of Him and through Him and to Him are all things, to Whom be the glory for ever. Amen.

THE DAY'S WORK.

Fierce was the heat in field and street,
And I turned my longing eyes
To a mountain fair and felt that there
Was an earthly paradise.

The work begun I left undone,
And went to the cooling rest,
In unearned ease 'mid scenes that please,
I sat me down to rest.

But as my gaze pierced the mellow haze,
That over the valley lay,
And I saw a throng, with spirits strong,
Doing the work of the day.

Unto me came a sense of shame,
As the breezes came and went,
Though they cooled my brow I was hapless now,
For my soul was not content.

It is wrong, said I, to idly lie
At ease in this cool retreat,
While brave hearts strive in the human hive
To win the bread and the meat.

My rest shall end, I will descend,
No more to falter and shirk,
But bravely to share the labor and care
Of those who do life's work.

Yes, I must toil with those who toil
In the glare of the scorching sun,
If I would rest with the brave and blest,
When the long day's work is done.

—G. B. TORREY.

THE NAVAL BILL HOLDS AN OLIVE BRANCH.

[I enclose a clipping from *The Evening Post* (N. Y.) of Eighth Month 22nd, which seems to me to publish the most important bit of news which has come to us for a long time—the incorporation in the Navy Appropriation Bill of a committal of our Government to the policy of reduction of armaments and an invitation to the nations for a conference on the subject at the conclusion of the great war. I give this expression of my feeling, without in any degree abating my conviction, that for Friends—and all other consistent professors of the cause for which Christ came to the earth—the use of an army or navy even as prescribed in the articles of the League to Enforce Peace is inadmissible.—JOHN B. GARRETT.]

This year's naval appropriation—the largest in the history of the United States—not only may be the last of such size ever to be expended for armament, but it is entirely possible that much of the money authorized for naval construction may never be spent.

Close examination of the changes made while the naval bill was in conference reveals that the bill as adopted and now ready for President Wilson's signature makes specific provision enabling the President to suspend construction if an international agreement limiting armaments can be effected at the end of the present war.

Nor is the proviso merely the expression of hope; the President is specifically directed to call a conference of nations interested in disarmament. The fight made in the House by Representative Hensley and the small group of men who oppose big armaments ordinarily has been won. These men were willing to agree to large expenditures this year, but wanted the United States to begin as soon as possible a movement toward international disarmament limiting expenditures for naval construction. President Wilson and Secretary Daniels stood with the House conferees in urging the retention of the disarmament provisions, which are to become law in a few days. When a bill gets into conference, as a rule, there are no many changes made that not until the text is finally printed, several days after conference reports are adopted, is it known exactly what has been eliminated or retained.

THE DISARMAMENT PROVISIONS.

The text of the provisions has just become available. They reveal the plan of the Administration to work for international disarmament, and also that big economies might even be effected in the appropriation of 1916 itself. The new paragraphs read as follows:

"Upon the conclusion of the war in Europe, or as soon as it may be done, the President of the United States is authorized to invite all the great governments of the world to send representatives to a conference which shall be charged with the duty of suggesting an organization, a court of arbitration or other body, to which disputed questions between nations shall be referred for adjudication and peaceful settlement and to consider the question of disarmament and submit their recommendations to their respective Governments for approval. The President is hereby authorized to appoint nine citizens of the United States who in his judgment shall be qualified for such duty to be representatives of the United States in such a conference. . . . The President is authorized to fix the compensation of the commissioners. . . . A sum of \$200,000 is appropriated to carry into effect this provision.

"If at any time before the appropriations authorized by this act shall have been contracted for there shall have been established, with the co-operation of the United States of America, an international tribunal or tribunals, competent to secure peaceful determination of all international disputes, and which shall render unnecessary the maintenance of competitive armaments, then and in that case such naval expenditures as may be inconsistent with the engagements made in the establishment of such tribunal or tribunals may be suspended when so ordered by the President of the United States."

BINDING UPON THE PRESIDENT.

The above provisions, which will be law in a few days, when President Wilson signs the Naval Appropriation bill of 1916, bind the Chief Executive to a definite step in foreign policy. The viewpoint of the President, according to those who are in his councils, is that as long as there is competitive building, the United States cannot afford to lag behind, cannot fail to take into account that her long coast-lines need naval protection. And having authorized a large naval programme, it is the President's idea that the United States will have a much stronger voice in a conference on international disarmament than would have been the case had the United States entered the discussion with only a small navy to give up.

The Administration is working around to the idea of a League to Enforce Peace, as intimated in one of the speeches of the President last spring. The United States would be willing to put its bulk of force in the arch that would support the peace of the world. Such an arrangement, however, must take into consideration the limitation immediately of naval armaments since this is the most costly item of all. And the Washington Government is preparing to move decisively toward that end as soon as the European war is over. One high official in the confidence of President Wilson is even hopeful that some of the money appropriated this year need never be spent, that an international agreement, if not actually effected, will be so certain of adoption after the preliminary steps of the naval conference are taken that Congress might conceivably limit its appropriations merely to the maintenance of the naval establishment already created.

But even if there is no international agreement on disarmament immediately in sight, there are few people in Congress, Republicans as well as Democrats, who do not now admit that the clamor for preparedness will not be so vocal as soon as the Presidential campaign is over, or when the European war is at an end. The revulsion of feeling against war will be so great, the economic distress of the belligerents so vitally felt, that the danger of war between the United States and any other nation will seem to the average American to have become very remote, indeed. Under such circumstances Congress will be disposed to be guided by the spirit of the conferences on international disarmament, though a definite agreement may not actually be brought about for two or three, or even five, years. International agreements consume much time, especially when they have to be referred to congresses and parliaments for adoption, but if the consensus of opinion at an international conference favors a reduction in armaments it will be difficult for the party in power, whichever one it is, to vote large expenditures of money for naval construction in the light of changing circumstances.

DAVID LAWRENCE.

THE RELIGION OF JESUS.

[The following is a portion of a personal letter written to the editor of the *Intelligence* and which appeared in a recent issue of that paper.—Eds.]

The highest and most complete revelation of deity and human brotherhood was, as we all know, made by Jesus of Nazareth, and it was the consciousness He had of that supreme relationship which enabled Him to say, "And I, if I be lifted up, will draw all men unto me," that alone can satisfy the deepest longings of the human soul.

The tender companionship of that Divine personality, which is so fittingly called "The Comforter," brings something into our lives which nothing else supplies. The historical record of the outward life of Jesus Christ has proved of incomparable value to mankind, but the knowledge of that record and of the teachings of the Saviour of men has not prevented a large number of His professing followers from sadly neglecting and misinterpreting those teachings.

One of the most important and at the same time difficult experiences in our lives is learning how to harmonize and realize the oneness of the outward and the inward—the intel-

lectual and the spiritual. To the soul which has come wholly into the Divine presence, or seen "the King in His beauty," or felt that eternal embrace of pure love, which encompasses our personality as the air encompasses our bodies, there will be little difficulty in perceiving that the life of our souls is inseparable from the Source of Life. It is to those who have only had a glimpse, as it were, of this fact that I would offer my own experience—which has grown from a dogmatic conception to a heartfelt perception of the Spirit—and this includes sympathetically every faculty of the mind.

We may have excellent ideas and ideals, and they will always accompany true character and "that wisdom which is from above," but the inner impress of heavenly love often draws us to serve our fellow-men in ways that neither they nor we anticipate. Indeed, our heavenly pilgrimage is much like a voyage of discovery—when every day brings a new outlook and fresh opportunities—and we have the most expectant attitude with an inspiring hope of "a better day."

All are not equally capable of receiving and responding to the inmost appeals of the eternal realities—any more than all eyes or ears are equally appreciative of the beauties of life—but as we all have a common "flesh and blood" inheritance, so we all have a common spiritual privilege, based on our kinship to the Infinite. We are all sustained by the same atmosphere day by day, and if we only substitute the Divine tenderness for that firmament we may feel, as well as see, that we are all living by the same eternal goodness.

The conviction of the inwardness of the deepest breath of life is very different from a *mental* grasp, because the Spirit grasps us, as the sunlight enters our eyes or the air our lungs, and gives us a thrill of joy or health—and both wins and constrains us by its sheer compelling loveliness—whereas our mental grasp is something which we can release or increase at pleasure. "The drawing cords of His love" has a real mystical meaning and fits into the best experience of every sincere soul.

As we grow older, a thousand preferences—and it may be prejudices also—are swept aside by the coming into our hearts of a better spirit than we have sometimes entertained. We feel the forgiving, healing, compassionate nature of Jesus Christ, and see how all that He taught is in perfect harmony with those eternal and universal bonds of brotherhood and fellowship which forbid injuring our fellow-man.

Friends have always put the emphasis on this attitude of heart, which embraces the whole human family. The psychology of the mind is not antagonistic to this normal development of the soul, imbibing the very heart of infinite love, any more than the playfulness of youth prevents the service of maturer years.

What we need most, and what, sooner or later, comes to us, if we are open-minded and open-hearted, is the inexpressible tenderness of a strong and wise companion—one who wishes to share all of life's joys and sorrows with us. This sense of Divine personality with the most human of companionships is to me the necessary focusing of all the spiritual forces in our soul—somehow as our intelligence is the crown of our physical bodies and our free will the evidence of moral responsibility.

We can scarcely imagine love *apart* from one who loves, so when our spiritual eyes are open we see clearly "Him who first loved us," and the moment we realize our whole soul to be in harmony with the supreme intelligence, oh! then it is that we understand how Jesus said, "I am *the way, the truth and the life*," because He revealed the highest and the most complete expression of infinite, universal love and because He has come to us as a Divine friend, counselor and comforter. For we see our sin and the need of one who understands all about our difficulties and our wilfulness, and who can and does say, "Thy sins are forgiven thee, go and sin no more"—because of His infinite compassion.

There is nothing arbitrary or dogmatic in this expression of the Fatherhood of God; for those who possess most of the Spirit of Jesus Christ feel how the same Divine tenderness

which He manifested in word and act so inimitably has moved human souls from time immemorial, in all nations, to give place to the best constraint of their minds and hearts.

What every one of us needs is to strive earnestly to live in and by virtue of that which not only takes away the occasion of strife, but which keeps the soul out of the reach of words and definitions and mental attacks—so far as they can affect our faith. And here is where we have the message which the world so sadly needs to-day and for which Jesus Christ suffered even unto death that all men might plainly see that service and sacrifice which avails most, and never violates the purest and most heavenly aspirations of every heart.

JOSEPH ELKINTON.

JOHN BRIGHT AND WAR.

MARGARET E. HIRST.

(Continued from page 113.)

When Kossuth visited England, Bright, while joining warmly in the popular welcome, made clear his distrust of any movement for intervention abroad. He wrote to Cobden, at the time, "I am expected to be at the meeting in the Free Trade Hall [Manchester], and to speak. I am in a desperate puzzle what to do, but certainly if I speak I shall go against any notion of *fighting* for Hungary or any other country. . . . I am very apprehensive that this Hungarian sympathy will breed a spirit which we have hoped was subsiding, and will tend to fill the peoples' heart with pride and self-conceit, and with a notion that it is our mission to become knight errants in the cause of freedom to other nations, whilst we are forgetting how much we have to do at home."

At Edinburgh, in the autumn of 1853, a Peace Congress was held, at which Admiral Sir Charles Napier vigorously expressed the views of the war party. Bright's reply has become a classic, which may be found in any collection of his speeches and read with profit to-day. In it he alluded to the objection that the time was inopportune to speak of peace.

"The right time to oppose the errors and prejudices of the people never comes in the eyes of those writers in the public press who pander to those prejudices. They say: 'We must not do so and so, we shall embarrass the Government.' . . . We wish to protest against the maintenance of great armaments in time of peace. We wish to protest against the spirit which is not only willing for war, but eager for war; and we wish to protest, with all the emphasis of which we are capable, against the mischievous policy pursued so long by this country of interfering with the internal affairs of other countries, and thereby leading to disputes, and often to disastrous wars."

The peroration of the speech was not merely a masterpiece of eloquence, but an appeal to the moral sense of his countrymen.

" . . . You profess to be a Christian nation. You make it your boast even—though boasting is somewhat out of place in such questions—you make it your boast that you are a Protestant people, and that you draw your rule of doctrine and practice, as from a well pure and undefiled, from the living oracles of God and from the direct revelation of the Omnipotent.

" . . . Is this a reality? or is your Christianity a romance? is your profession a dream? No, I am sure that your Christianity is not a romance, and I am equally sure that your profession is not a dream. It is because I believe this that I appeal to you with confidence, and that I have hope and faith in the future. I believe that we shall see, and at no very distant time, sound economic principles spreading much more widely amongst the people; a sense of justice growing up in a soil which hitherto has been deemed unfruitful; and which will be better than all—the Churches of the United Kingdom—the Churches of Britain awaking, as it were, from their slumbers, and girding up their loins to more glorious work, when they shall not only accept and believe in the prophecy, but labor earnestly for its fulfilment, that there shall come a time—a blessed time—a time that shall last forever—when 'nation

shall not lift up sword against nation, neither shall they learn war any more."

The hope at the moment was doomed to disappointment, for the Churches gave no help to the small but weighty minority which opposed the Crimean War. Bright and Cobden were left almost alone, branded as traitors and refused a hearing in the country, though never in the House of Commons. The eloquence of Bright's speeches and letters upon the war was even then frankly admitted, and few are now prepared to controvert his arguments, but eloquence and reason could not save him from execration and defeat. As Gladstone finely said of him, at that crisis he laid his popularity as a sacrifice upon the altar of his duty.

As Dr. Johnson's old friend confided to him that he had tried in his time to be a philosopher, but "cheerfulness was always breaking in," so we may say of Bright's speeches that he tried to be a politician, but Christianity was always breaking in. In the very speech in which he claimed to discuss the war on admitted principles of English policy are two passages which reveal the distance which separated him from many of his countrymen. He had sympathy, he said, for the oppressed everywhere, "but it is not on a question of sympathy that I dare involve this country, or any country in a war which must cost an incalculable amount of treasure and of blood. It is not my duty to make this country the knight-errant of the human race." And, as was his wont, he translated the cost of war into terms of individual and national happiness, a calculation which, half-a-century later, would have drawn upon him the name of "Little Englander."

"I believe if this country, seventy years ago, had adopted the principle of non-intervention in every case where her interests were not directly and obviously assailed, that she would have been saved from much of the pauperism and brutal crimes by which our Government and people have alike been disgraced. This country might have been a garden, every dwelling might have been of marble, and every person who treads its soil might have been sufficiently educated. We should, indeed, have had less of military glory. We might have had neither Trafalgar nor Waterloo; but we should have set the high example of a Christian nation, free in its institutions, courteous and just in its policy towards all foreign states, and resting its policy on the unchangeable foundation of Christian morality."

It was the sense of the desolation and destruction of war, far more than any pain arising from isolation or misunderstanding, that finally broke down Bright's strength and endurance and withdrew him in 1856 from public life. He had in especial measure the emotion Wordsworth described as

"due abhorrence of his guilt.

For whose dire ends tears flow and blood is spilt."

In 1857, a movement was set on foot among Birmingham Radicals to secure Bright for their vacant seat. The one question in doubt was his attitude to the Indian Mutiny, news of which was just then filling England with horror and panic. An urgent telegram to Scotland received a satisfactory reply, which he expanded in his election address. In the latter he said:—

"The success of the insurrection would involve anarchy in India unless some great man, emerging from the chaos, should build up a new empire based on and defended by military power. I am not prepared to defend the steps by which England has obtained dominion in the East, but, looking to the interests of India and of England, I cannot oppose such measures as may be deemed necessary to suppress the existing disorder. To restore order to India is mercy to India, but heavy will be the guilt of our countrymen should we neglect hereafter any measures which would contribute to the welfare of its hundred millions of population. I hope the acts of the Government will be free from that vindictive and sanguinary spirit which is shown in many of the letters which appear in the newspapers, and that when the present crisis is over, all that exists of statesmanship in England will combine to work what good is possible out of so much evil."

To this position he steadily adhered. His Quaker training freed him from the color prejudice so deeply rooted amongst Englishmen, and he condemned in unsparing terms the blind passion of revenge which found vent in barbaric acts in India and wild words at home. Some Friends felt that even this pronouncement was in some degree a surrender to the war spirit, and it was to meet their objection that Bright wrote to Joseph Sturge (in the letter already quoted):—

"Does our friend Southall think our Government should rest quiet and allow every Englishman in India to be murdered? I don't think so. They must act on their principles, seeing they admit no others. I have never advocated the extreme non-resistance principle in public or in private. I don't know whether I would logically maintain it." "Extreme non-resistance" must not, of course, be identified with the peace testimony of the Society of Friends, which is not a mere Tolstoyan withdrawal from evil, but may include a very definite effort to overcome evil with good. But whether Bright exposed himself to criticism from pacifist or from militarist, Birmingham welcomed him gladly and returned him unopposed, even though for some months more he could take no active part in politics. It was not until the autumn of 1858 that he was able to deliver the first of his great addresses to his constituents, which were to be the pride and delight of the city for many years to come.

In the course of this great address he said: "I believe there is no permanent greatness to a nation except it be based upon morality. I do not care for military greatness or military renown. I care for the condition of the people among whom I live. There is no man in England who is less likely to speak irreverently of the Crown and Monarchy of England than I am; but crowns, coronets, mitres, military display, the pomp of war, wide colonies and a huge Empire are, in my view, all trifles light as air and not worth considering unless with them you can have a fair share of comfort, contentment and happiness among the great body of the people. Palaces, baronial castles, great halls, stately mansions, do not make a nation. The nation in every country dwells in the cottage, and unless the light of your Constitution can shine there, unless the beauty of your legislation and the excellence of your statesmanship are impressed there on the feeling and condition of the people, rely upon it you have yet to learn the duties of Government.

"I have not, as you have observed, pleaded that this country should remain without adequate and scientific means of defense. I acknowledge it to be the duty of your statesmen acting upon the known opinions and principles of ninety-nine out of every hundred persons in the country, at all times, with all possible moderation, but with all possible efficiency, to take steps which shall preserve order within and on the confines of your kingdom. But I shall repudiate and denounce the expenditure of every shilling, the engagement of every man, the employment of every ship, which has no object but intermeddling in the affairs of other countries, and endeavoring to extend the boundaries of an Empire which is already large enough to satisfy the greatest ambition, and I fear is much too large for the highest statesmanship to which any man has yet attained."

(To be concluded.)

A GOOD RESOLUTION.—I hereby resolve that I will live honestly and walk uprightly before God and man. I will keep my lips sweet with words of kindness, my heart pure with noble ideals, my hands clean with honorable actions. I will keep my body sacred and my soul free. I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope. I will serve God by helping some of His children. I will try always to be better than my word and more liberal than my promise. Every day I will make the most of my time and the best of myself, and so be ready for the opportunities which God daily sends to those who are waiting for them.—R. J. BURDETTE.

THE VOICE.

As I went down the hill I heard
 The laughter of the countryside;
 For, rain being past, the whole land stirred
 With new emotion, like a bride.
 I scarce had left the grassy lane
 When something made me catch my breath:
 A woman called and called again,
 Elizabeth! Elizabeth!

It was my mother's name. A part
 Of wounded memory sprang to tears.
 And the few violets of my heart
 Shook in the wind of happier years.
 Quicker than magic came the face
 That once was sun and moon for me;
 The garden shawl, the cap of lace,
 The collie's head against her knee.

Mother, who findest out a way
 To pass the sentinels and stand
 Behind my chair at close of day,
 To touch me—almost—with thy hand.
 Deep in my breast how sure, how clear.
 The lamp of love burns on till death!—
 How trembles if I chance to hear
 Elizabeth! Elizabeth!

—NORMAN GALE.

A DAY'S EXPERIENCE IN JAPAN.

Our friend Margaret W. Haines has sent us the following letter, thinking that the freedom used by the writer, who had not thought of its publication, would add to its interest.—EDS.

30 KOUN CHO, Mita, Shiba, Tokyo, 6-14-1916.

Dear Friend.—

This last week I had a most interesting experience when I went up to Shimodate to see some tent meetings. First, there was an hour's ride from here to the railroad station where I took the train. That street car ride is very familiar to me now, for we pass through the Ginza shopping district and by Mitsukoshi's big department store. Later we pass along the broad street leading to Ueno Park, and can see for a long distance the broad flight of steps flanked on either side by lovely trees. At last we pass the park with its shrines set away back among the trees and arrive at Ueno Station. I managed to get my "san to" (third class) ticket safely, walked through the long station with its various class waiting-rooms opening off the central part, and got into the right train without mishap. The car was fairly full, but I managed to find a seat beside a little girl who was sitting with her feet curled up under her on the seat and opposite a young student.

The scenery as we passed through the country was most interesting, for it is wheat harvest and rice planting time. The fields of golden wheat, on ground elevated several feet, stood right next to the paddies, where the newly transplanted rice stood in water. Then there were the beds of seed rice, vividly green in places where it has been too dry to transplant it yet. I love to see the men and women with their great broad hats, standing in the water planting the rice, for they look as if they had walked right out of an old Japanese print. The wheat is cut by hand and then tied to trees bottom side up in order to dry out the sheaf. Between the wheat rows another crop had already been planted and stood flourishing in all its freshness in places where the wheat had been cut, and only the short stubble remained. The ground is certainly not allowed to lie idle in this country.

After a ride of two hours and a half and one change of cars, I reached Shimodate about half past eleven. Watanabe San, Elizabeth Binford's helper, was at the station to meet me, much to my joy. I hadn't sent word what train I was coming on, so I was expecting to take a kuruma (jinrickisha) to the house of our worker in Shimodate. Watanabe San and I

walked along with our umbrellas up in the broiling sun, and soon reached our destination. Ouchi San, our worker, lives in a new inexpensive, but fairly roomy, Japanese house, with two rooms upstairs and three and a tiny kitchen downstairs. When there is no furniture in the rooms they look larger than the same rooms would in an American house. Elizabeth Binford was out shopping for materials for her Japanese ladies' foreign cooking class that afternoon. Before long she came in and invited me to go out hunting with her. There are very few shops where fruit or vegetables are sold in this country town of ten thousand or so. It is very different from Tokyo, where there are shops with beautiful fruits of many different kinds in almost every square, and just as many green grocery shops, too, with many familiar and many strange but appetizing looking vegetables. Elizabeth Binford and I managed to find one shop where some withered looking peas were offered for a rather large sum, and some most delicious cucumbers. The latter are most common and much used here; I wonder if they are native. There are also no fish shops in Shimodate such as one finds on every side in Tokyo; in fact, it is a most famine-stricken place as far as variety of food is concerned. Yet there were plenty of dry goods and china shops, and in one place we saw them making fans all by hand for the large sum of three sen (a cent and a half). Indeed, Shimodate is such a prosperous commercial town that it has a very materialistic spirit, and it is a very hard town in which to arouse much interest in religious matters. The Baptists and Episcopalians who also do work there agree with the Friends in saying that.

After we had had a fairly late dinner on the little Japanese table around which we sat on the floor, Elizabeth Binford took a nap to try to make up for a sleepless night among too attentive admirers of a hopping, crawling, biting nature. But I had the good fortune to go around with Gurney Binford on his motorcycle to advertise the evening meeting. He had a great notice mounted on three sides of a frame above the bicycle and side-car. Of course the machine makes a good deal of noise, particularly when it is going slowly. Therefore, as we traveled along the people all came rushing to the fronts of their houses to see what was going on. Then they stood there in various stages of undress watching us go by. The undress, as we would call it, is just their regular summer attire in the country; people do not try to make themselves quite so comfortable in Tokyo. Little boy babies run around in delightfully cool style without the burden of any clothes at all or maybe a short cotton shirt. Wouldn't it be a saving of washing if American mothers could dress their children that way? As the cycle went along all the children in town, it almost seemed, came out and ran along with us. Since we were going very slowly, it gave them a grand feeling to think that they could keep up with a motorcycle. Gurney Binford would go all the way along one street through the shops and then out into the country. I saw one farmer hurrying in from the field to see what all the noise was about. As Japanese farms contain only a few acres, a farm of twelve acres being considered a very large one indeed, it is not very hard for a farmer to soon reach the edge of his premises. Then we would take a cross road and travel through the town on a street parallel to the one we were on before. As soon as we would get back into the town we would find our children waiting for us. Some of the boys and girls who followed us so faithfully I discovered afterwards were some of the First-day school children.

In one place Gurney Binford stopped to let me get out and see a house where they had been raising silk worms. Practically the whole house had been given over to the industry. The family were busy taking the cocoons off the straw which had filled the trays where the silk worms had been living and had made a fine place for them to spin. The great majority of the houses seemed to have been used in the same way. Silk-raising is certainly a great home industry. The next day I went with Elizabeth Binford to a silk-market or rather just stopped at one which was open along the street. We saw them shoveling the cocoons in huge piles, and also taking

them out of the oven where they had been baked to destroy the insect inside and prevent its cutting the threads by eating out.

To return to our advertising trip. After we had traveled over all the streets, taken a spin around the school-yard, and run around the pretty little park on top of the hill, we came back to the Ouchi home.

The cooking-class was already beginning. There were not as many women as there had been the day before, for the four or more school teachers had sent word that they could not come on account of a teachers' meeting. However, the wife of the head man or official of the district was there, and some other very nice-looking ladies. They sat on the floor and watched Elizabeth Binford demonstrate. This day she was teaching them to make a salad of salmon jelly, peas and potatoes. She has a cook-book of her own make, which gives recipes in both English and Japanese. The ladies have both the books and the demonstration. While the peas were cooking there was a chance for a Bible lesson. Elizabeth Binford asked me to give this and have Watanabe San translate. We had a lesson on Lydia. Afterwards E. B. explained more fully how Lydia was the first Christian in Europe. So often people think that Christianity originated in the countries from which it comes to Japan.

After the cooking class was over, E. B. and I took the extra dishes of the salad to the people who had sent word they could not be there. The lessons were being given several days in succession, and they were paying for the course, just for the materials, of course. We visited the homes of two school teachers, great big farmhouses, at least they are large according to Japanese standards, and very old, too. We also stopped at two merchants' homes.

After supper we started off to the tent. It was crowded with children when we got there at eight o'clock. First the children sang hymns and then Watanabe San talked to them for about forty minutes about the story of David. The three hundred children listened very attentively, and all around the edge of the tent rows of grown-ups were listening too. At nine o'clock the children were told that they could go if they wanted to, and the older people were invited to come in and take the seats. But the children, many of them, seemed loath to leave and the grown-ups seemed equally loath to come in where they would be seen, so not very many changes were made. Suzuki San, our worker from Isioka, then talked to the people. Some of the little people stayed all through the meeting, and people were standing three rows deep outside. There must have been at least four hundred people there. One adult who came and sat down was the Viscount (I have forgotten his name), who used to be the feudal lord of all this region, but who was given this title when the feudal system was abolished. He gave in his name as an inquirer at the end of the meeting, and so did several other people.

It was nearly eleven o'clock when we finally left the tent. Before long we were all ready for bed on the floor. With mosquito nets over us and a plentiful amount of flea scare powder in our beds, Watanabe San and I managed to pass a fairly comfortable night.

The next morning the regular First-day school of about forty children came to Ouchi San's house, and afterwards the Viscount arrived with his pretty little daughter. He was dressed very finely in foreign clothes with gray trousers and a black coat, and looked very uncomfortably hot. After meeting, in which Suzuki San, as Elizabeth Binford said, preached the straight Gospel, so that the Viscount will at least hear it once in his life, we chatted for a little while and then the Viscount departed. Afterwards he sent word inviting us to come to his house to afternoon tea. Gurney Binford had gone back to Mito for his Bible class and to attend meetings at Minato and Mihama, I think. But Elizabeth Binford, Watanabe San and I went to his home. We found it a pleasant Japanese home, but most unpretentious. We met the lady of the house, who had a sweet face indeed. She had her little baby, just seven weeks old, in her arms. Very soon we received an invitation to dinner. I had to refuse, because I had

to go back to Tokyo, but Elizabeth Binford and Watanabe San could stay. Then it came out that they were very anxious to make ice cream, and didn't know how, but wanted E. B. to teach them. We then adjourned to the kitchen, and while she directed and the maid servants assisted, the ice cream got started. Although it wasn't the way we would have planned to spend a First-day, yet we thought it was very much worth while to get acquainted with this family. Since, I have learned that the Viscount came to the next two tent meetings and his wife came to the cooking class, and he promised to send his children to First-day school in the future.

On my trip home I had the company of a boy who is working in Yokohama and who has joined a church there. I couldn't talk to him very well, as he understood very little English, but we managed to talk a little and he insisted on coming all the way to the house here and carrying my bag.

CATHARINE B. JONES.

YOUNGER FRIENDS.

FIERCE FEATHERS.

(Concluded from page 116.)

But it was the gentle mother, with her arm still round her baby daughter, who kept the stranger's words longest in her heart. "Shall dwell in safety by Him,—the Beloved of the Lord," she repeated to herself over and over again, "yet my husband hath feared for me, and we have both been very fearful for the children! Truly, we have known the terror by night these last weeks in these unsettled times, even though our duty was plainly to stay here. Why were we so fearful? We of little faith. 'The Beloved of the Lord shall dwell in safety by Him. He shall cover him with His feathers all the day long.'"

And then, in her turn, she looked up, as her little daughter had done, and saw the same three tall feathers creeping above the sill of the open meeting-house window frame. For just one moment her heart, that usually beat so calmly under her grey Quaker robe, seemed to stand absolutely still. She went white to the lips. Then 'shall dwell in safety by Him,' the words flashed back to her mind. She looked across to where her husband sat—an urgent look. He met her eyes, read them, and followed the direction in which she gazed. Then he, too, saw the feathers—three, five, seven, nine, sticking up in a row. Another instant, and a dark-skinned face, an evil face, appeared beneath them, looking over the sill. The moment most to be dreaded in the lives of all American settlers—more terrible than any visit from civilized soldiers—had come suddenly upon the little company of Friends alone here in the wilderness. An Indian chief was looking in at their meeting-house window, showing his teeth in a cruel grin. In his hand he held a sheaf of arrows, arrows only too ready to fly, and kill, by day.

All the assembled Friends were aware of his presence by this time, and were watching the window now. But not one of them moved. The young mother glanced towards her other little daughter, and saw to her great relief that Dinah too, had fallen asleep, her head against the wooden wall. Dinah and Susie were the two youngest children in meeting that morning. The others were mostly older even than Benjamin, who was twelve. They were, therefore, far too well-trained in Quaker stillness to move, for any Indians, until the Friends at the head of the meeting should have shaken hands, and given the signal to disperse. Nevertheless, the hearts of even the elder girls were beating very fast. Benjamin's lips were tightly shut, and with eyes that were unusually bright, he followed every movement of the Indian chief, who, as it seemed, in one bound and without making the slightest noise, had moved round to the open doorway.

There he stood, the naked brown figure, in full war-paint and feathers, looking with piercing eyes at each man Friend in turn, as if one of them must have the weapons that he sought. But the Friends were entirely unarmed. There was not a gun, or a rifle, or a sword, to be found in any of their

dwelling-houses, so there could not be any in their peaceful meeting.

A minute later, a dozen other redskins, equally terrible, stood beside the chief, and the bushes in the distance were quite still. The bushes trembled no longer. It was Benjamin who found it hard not to tremble now, as he saw thirteen sharp arrows taken from their quivers by thirteen skinny brown hands, and their notches held taut to thirteen bow-strings, all ready to shoot. Yet still the Friends sat on, without stirring, in complete silence.

Only Benjamin, turning his head to look at his grandfather, saw Zebulon Hoxie, the patriarch of the meeting, gazing full at the chief, who had first approached. The Indian's flashing eyes, under the matted black eyebrows, gazed back fiercely beneath his narrow red forehead into the Quaker's calm blue eyes beneath the high white brow and snowy hair. No word was spoken, but in silence two powers were measured against one another—the power of hate, and the power of love. For steady friendliness to his strange visitors was written in every line of Zebulon Hoxie's face!

The children never knew how long that steadfast gaze lasted. But at length, to Benjamin's utter astonishment, for some unknown reason, the Indian's eyes fell. His head, that he had carried high and haughtily, sank towards his breast. He glanced round the meeting-house three times with a scrutiny that nothing could escape. Then, signing to his followers, the thirteen arrows were noiselessly replaced in thirteen quivers, the thirteen bows were laid down and rested against the wall; many footsteps, lighter than falling snow, crossed the floor; the Indian chief, unarmed, sat himself down in the nearest seat, with his followers in all their war-paint, but also unarmed, close round him.

The meeting did not stop. The meeting continued—*one of the strangest Friends' meetings, surely, that ever was held!* The meeting not only continued, it increased in solemnity and in power!

Never while they lived did any of those present that day ever forget that meeting, or the brooding Presence, that, closer, clearer than the sunlight, filled that bright room.

"Cover thee with His feathers, all the day long."

The Friends sat in their accustomed stillness. But the Indians sat more still than any of them. They seemed strangely at home in the silence, these wild men of the woods. Motionless they sat, as a group of trees on a windless day, or as a tranquil pool unstirred by the smallest breeze; silent, as if they were themselves a part of Nature's own silence rather than of the family of her unquiet, human children.

The slow minutes slipped past. The peace brooded, and grew, and deepened. "Am I dreaming?" the little girls' mother thought to herself more than once, and then, raising her eyes, she saw the Indians still in the same place, and knew it was no dream. She saw, too, that Benjamin's eyes were riveted to some objects hanging from the strangers' waists, that none of the other Friends appeared to see.

At last, when the accustomed hour of worship was ended, the two Friends at the head of the meeting shook hands solemnly. Then, and not till then, did old Zebulon Hoxie advance to the Indian chief, and with signs he invited him and his followers to come to his house close at hand. With signs they accepted. The strange procession crossed the sunlit grass. Susie and Dinah, wide awake now, but kept silent in obedience to their mother's whispers, were watching the feathers with wide, untroubled eyes that knew no fear. Only Benjamin shivered as if he were cold.

When the company had arrived at the house, Zebulon put bread and cheese on the table, and invited his unwonted guests to help themselves. They did so, thanking him with signs, as they knew no English. Robert Nisbet, however, the visiting Friend, who could speak and understand French, had a conversation with two of the chiefs in that language, and this was what the Indians said: "We surrounded your house, meaning to destroy every living person within it. But when we saw you sitting with your door open, and *without weapons*

of defense, we had no wish any longer to hurt you. Now, we would fight for you, and defend you ourselves from all who wish you ill." So saying, the chief took a white feather from one of his arrows, and stuck it firmly over the centre of the roof in a peculiar way. "With that white feather above your house," he said to Robert Nisbet, "your settlement is safe. We Indians are your friends henceforward, and you are ours."

A moment later and the strange guests had all disappeared as noiselessly as they had come. But, when the bushes had ceased to tremble, Benjamin stole to his mother's side. "Mother, did you see, did you see?" he whispered. "They were *not* friendly Indians. They were the very most savage kind. Did you," he shuddered, "did you, and father, and grandfather and the others not notice what those things were, hanging from their waists? They were *scalps*—scalps of men and women that those Indians had killed," and again he shuddered.

His mother stooped and kissed him. "Yea, my son," she answered, "I did see. In truth we all saw, too well, save only the tender maids, thy sisters, who know naught of evil or terror. But thou, my son, when thou dost remember those human scalps, pray for the slayers and for the slain. But for thyself and for us, have no fear. Remember, rather, the blessing of that other Benjamin, for whom I named thee, 'The Beloved of the Lord shall dwell in safety by Him. He shall cover him all the day long.'"

L. V. HODGKIN.

NEWS ITEMS.

PEACE AUTOMOBILES.—We have wanted to give at first hand some account of the "Peace Automobile Tours" through Chester and adjoining counties, but it is to be presumed that the speakers are too busy with their work to spare us the time just at present.

An item in a local paper under date Eighth Month 10th states:

Automobiles filled with speakers on the peace issue, sent out by the Society of Friends, arrived at the Unicorn Inn, Kennett Square, Pa., yesterday afternoon, and a most attentive crowd listened for an hour and a half in the evening to the addresses. The autos bore the American flag set upon a background of white silk, emblematic of the peace cause.

William F. Wickersham, Kennett Square, introduced the speakers, who followed each other with consecutive well-fitted argument. The party held a meeting in the afternoon at Yorklyn, where one hundred men listened to them. They came here from New Garden and Avondale, where good meetings were likewise held, and, after a noon meeting today at the Road Machinery Company's works, will go to Hamorton, Mendenhall, Fairville and Centerville.

In presenting the first speaker, W. Wickersham said they did not claim to have settled the question of peace and war, but that they had some valuable suggestions.

A large body of men stood close to the automobile during the entire meeting, and the porch of the Unicorn Inn was packed with women.

The Friends are much encouraged with the meetings so far, and find the people anxious to understand the issue. At Lincoln University later in the week there was quite a lively discussion and a number of wide-awake questions were put to the speakers.

One who was of the party says: "Everywhere we met with astonishing interest and attention. One of the characteristics of the trip was the fact that we never saw the literature, which we distributed by thousands, thrown on the street without being read. In fact, in Wilmington, where one man had crumpled his and thrown it down, a little child picked it up, straightened it out and carried it away."

The following note over the signature of Mary T. Wildman and dated at Philadelphia, the eleventh of last month, was sent us by a subscriber.—Eps.

The visit of the Friends from England soliciting aid for the sufferers of the European war brings to my mind the liberality shown toward us at the close of the Civil War by English Friends, when millions of destitute slaves were liberated and had to be cared for.

In the bound copy of *The Freedman's Record*, which my father, Archibald Pugh, presented, are very interesting accounts of this work. "A public meeting to inaugurate the National Freedman's Union was held on Fourth

Month 24, 1866, at the Westminster Palace Hotel, London, England," at which time John Bright made an address in which occurs this passage: "This meeting regards the aid afforded hitherto (estimated at more than 80,000 pounds sterling) as a proper and graceful expression of our sympathy and would earnestly recommend that it be largely augmented." At the time the English pound was worth more than six dollars to us.

MARY T. WILDMAN.

Two young men, recently graduated from Westtown, have written us of their attendance at the Lake Geneva (Wisconsin) Students' Conference. They write:

"It was the largest in its history, and the largest student conference held in America this year.

"There were present 903 delegates from the colleges of the Middle West. Because of some of its actions, we are trying to give this Conference publicity in the papers. As your Eastern colleges have the same problems, I thought that thee might publish these enclosed resolutions in THE FRIEND.

"Albert Roberts, International 'Y' Secretary in County work, told me of his many friends among Philadelphia Friends. The seventeen Friends and the seven Mennonites present met each First-day for a denominational meeting.

"The Conference grounds are most beautiful, with substantial buildings, on the lake shore. Provision is made for all forms of athletics up on the hill by the Yerkes Observatory of the University of Chicago.

"The finest and most lasting things about this Conference are the spirit of fellowship that exists between fellows of all denominations and all nationalities, and the vision of a larger service that comes to the men as they study under the guidance of some of the world's strongest Christians.

The following is a verbatim copy of the resolutions referred to:—

WHEREAS, Gambling, profanity, dishonesty, immodest dancing and other social excesses, the use of tobacco and liquor have become a menace to the student life of our universities and colleges, and are undermining character and are destroying the capacity for Christian leadership;

Be it resolved, That we, the delegates to this Conference, place ourselves on record as being unqualifiedly opposed to these destructive practices, and do hereby pledge ourselves, with the help of God, to the eradication of these evils from the student life of the colleges and universities of the Middle West.

Resolved, That this Conference appoint through its Chairman a Committee of fifteen (15), composed as follows: Nine students, two faculty members, two university pastors, and two association secretaries, to prepare a statement in which the evils of student life shall be enumerated and examples of successful remedial measures be pointed out.

Resolved, That a copy of this statement be sent to every college president, college dean, Y. M. C. A. president, Y. M. C. A. secretary, university pastor and to other influential persons interested in improving the character and efficiency of college men, and that this statement be used as a means of initiating a general movement against all pernicious and undermining practices of college men.

Resolved, That this action be made known to the student conferences, both State and Sectional, and to the various preparatory and high school conferences.

The following is taken from a longer report of New England Yearly Meeting, held some weeks ago, at Vassalboro, Maine:

Our forty-first reports showed a loss in the church membership of about a half. There have been a number more requests and admissions than dismissals and transfers, but an even greater excess of deaths over births. The Bible Schools showed a gain in membership in all departments of 139, and we believe with our present methods of graded work this gain can be conserved.

The educational interests of the Yearly Meeting received a large share of time and thought. Moses Brown School is facing the problem of how to provide adequately for the girls, that they may receive as large a benefit from the original endowment as do the boys. The proposal of the committee to build a new and entirely separate girls' school on the same grounds, was referred back to them for one year. At Oak Grove Seminary, as at Penn College, Iowa, there is a crisis involving the very continuance of the school at all. It is meeting a very definite need and serving in a splendid way the surrounding community and the weaker

among the nearby Friends' meetings, yet its insufficient endowment and meager equipment make it absolutely necessary that all those interested should come at once to its financial aid, if it is to go on after the coming year.

The Committee on Peace reported active work by means of lectures, literature and aid in such societies as The Fellowship of Reconciliation and the Society to Abolish War. The time given to this report was but a small portion of that which the subject received, for the deep central thought of many of the addresses and sermons throughout the week was that of our duty to uphold the highest possible ideals of love and service to all. A telegram was sent to President Wilson urging the immediate application of these ideals in our present Mexican situation.

The week was marked by the presence and active interest of a large number, not only of young men and women, but of boys and girls in their early 'teens.

All the meetings on First-day were characterized by a forward-looking spirit, by consecration and the desire to be of service. To discover and to know God for ourselves and to have help and comfort to give to the work in its great need, is the heartfelt wish of New England Yearly Meeting.

MARY A. GOVE.

At the last session of Haverford Monthly Meeting, the following letter was approved.

Haverford, Pa., Eighth Month 24, 1916.

To the Monthly Meeting of Friends in Japan.

Dear Friends:—Our beloved Friend, Edith F. Sharpless, left us on Eighth Month 11th and expects to sail on Eighth Month 26th on her way to resume her work in Japan.

She has been with us more than a year—a time filled with activity in the cause so near to her heart and of blessed reunion and fellowship with her family and friends.

We send her back to you with hearts sorrowful at parting, but rejoicing in the belief that a service wider and deeper than ever before awaits her, and that her loving and true spirit will be used by our Heavenly Father in the advancement of His pure and peaceable Kingdom in the earth.

With a message of greeting and encouragement to you in the love of our Lord and Saviour, Jesus Christ, we are your friends.

Signed in and on behalf of Haverford Monthly Meeting of Friends, held Eighth Month 24, 1916.

DAVID G. ALSOP,

MARY J. PAXSON,

Clerks for the day.

WATSON W. DEWEES, Correspondent.

EDITORS OF THE FRIEND:—

The hot weather of last month and of this month has brought to mind the hot weather of 1868, when we had three weeks of very hot weather in the Seventh Month and one in the Eighth Month, the thermometer ranging from 95° to 98° day after day. Seventh Month 15, 1868, was the hottest day I ever remember or have any record of, the thermometer reaching 103° in the shade. There were 100 cases of sunstroke that day in New York City and 40 deaths; 30 cases in Philadelphia and 19 deaths.

There was great suffering among the horses, many of them died. I think I never saw so many dead or dying ones on the streets. The street cars were drawn by horses and the companies had men with buckets of water and sponges stationed at various points along the lines to water and sponge their heads and mouths. Notwithstanding this relief, many of them died. On the 20th of Seventh Month we had a delightful shower in the evening, which broke the hot spell and caused rejoicing to man and beast. The Report of the Board of Health for the last week of the hot spell was 555 deaths; 55 from sunstroke in Philadelphia; New York, 1100 deaths; 132 from sunstroke.

LANSBOWNE, Eighth Month 25, 1916.

JACOB R. ELPRETH.

SUMMARY OF EVENTS.

LOCAL.—The new lunar tables, on which Professor E. B. Brown and assistants have been working for several years, were exhibited for the first time at the session of the American Astronomical Society at Swarthmore College last week. The tables, it was said by the astronomer present, will be invaluable in their work.

Produce dealers on South Street, west of Broad, several of whom were arrested and fined for failure to safeguard properly fruit from dirt, insects and filth, have started a movement to induce all produce and vegetable dealers to keep all their articles inside of their stores. In each instance where State health and pure food inspectors found violations it was on produce and vegetables displayed outside of stores on the pavements.

GENERAL.—The President appeared before Congress on the 29th ult. and appealed for immediate legislation to prevent the railway strike. On the 2d Congress accomplished this purpose.

All Latin-America at last is to have two-cent letter postage from the United States, effective early this month, says *Leslie's Magazine*. To the American who has resided south of the Rio Grande and who is familiar with the bad repute "short-posted" letters have given our merchants, this news is joyful.

The thirty-fourth annual session of the Northfield General Conference for Christian workers, which has just closed, was the scene of an unusually large number of brilliant addresses and inspiring conferences on many lines of religious work.

The American-Mexican commission to seek a solution of border difficulties will meet probably this week at Portsmouth, N. H., where the Russo-Japanese peace treaty was signed in 1905.

The "prohibition special," carrying J. Frank Hanly, the Presidential candidate and Dr. Ira Landrith, candidate for Vice-president, on their two-months' tour of the country, will stop at approximately 600 towns, it was announced at Chicago at the National Prohibition Headquarters.

Schools for flying have been increasing steadily in the last few years. Aside from the work which is being done at several of the larger universities in organizing aviation corps, many special training schools are now in a position to furnish expert instruction in the art of flying. Several such schools are located on Long Island near New York City, and there are many scattered in other States throughout the country.

A profit of more than \$1,000,000 a week was made by the Ford Motor Company during the year just ended, according to a financial statement made public in Detroit. The year's business totaled \$206,867,347; the year's profit was \$59,994,118. Total men employed in all plants is 49,870. Of these, 36,626 are receiving \$5 a day or more, said the statement. More than 27,000 of these men are employed in Detroit. Henry Ford announced that most of the profit will be used in expanding the company's business.

Since the first experimental rural postal delivery service was established under Postmaster-General William L. Wilson, of West Virginia, in 1896, simultaneously on three routes, from Charleston, Uvilla and Hallowtown, West Virginia, the service has grown to require 42,718 carriers, covering 1,073,099 miles and costing \$49,825,000 in 1915.

In the last eight years one railroad company alone—the Pennsylvania—has spent \$750,000 installing in its passenger cars what is considered the last word in car-ventilating devices.

Columbia University will have four foreign exchange professors during the coming year, a greater number than at any time since the beginning of the war. Among these will be the first Spanish professor that has ever filled an exchange chair at the University. He is Professor Frederico de Onis, of the University of Oviedo, in northern Spain, who will lecture on the "History of Spanish Literature and the Significance of Cervantes's Works," and will conduct classes during the entire scholastic year of 1916-17.

It is said: "We will consume, in this country, this year, about 2,000,000,000 gallons of gasoline; which is the equivalent of a stream six feet wide and one foot deep flowing at the rate of one mile an hour. Five years ago gasoline retailed at 35 cents in England and from 40 to 75 cents on the Continent, and there are those who even predict 40-cent gasoline here some day. Recent improvements in refining have considerably increased the percentage of gasoline extracted, and inventors are confident of perfecting carburetors which will use kerosene; but for the present we are confronted with a decrease in the gasoline content of the older oil wells, and an insufficient capacity in the refining plants.

The earth's population reaches a grand total of 1,700,000,000 persons. Three noteworthy benefactions for combating disease have recently been made by the Rockefeller Foundation. One is a gift of \$50,000 to New York City to be spent in aiding the Health Department to fight the epidemic of infantile paralysis. Another is an endowment of \$10,000 to establish at Sing Sing prison the country's first clinic of crime. Specialists will study the minds of prisoners in a search for the cause of their crimes. Penologists see in such a study, conducted by the best scientists,

a great force for the reconstruction of the lives of prisoners, says Charlton Bates Strayer in *Leslie's*. The third contribution to the public welfare is the establishment near Princeton, N. J., of the Department of Animal Pathology of the Rockefeller Institute. Its work will be the study, by means of animal experimentation, of fundamental biological and medical problems upon which the health of the human race depends.

Recently the weather bureaus in all the States have begun lending a hand in preventing forest fires. Reports of the direction of winds, whether strong or light, are daily sent to the forest service in the various districts for distribution. The probability of rain or continued dryness also forms the subject of weather bureau bulletins to the service. Besides the use of the telephone and telegraph the forest rangers also use the heliograph, with which they are able to send flashes of sunlight many miles to bring aid. These are where telephone and telegraph lines are not yet available.

FOREIGN.—London, Eighth Month 24th.—The Danish Landsting, or upper house, has rejected by 39 votes to 7 the proposal to sell the Danish West Indies to the United States, says a Reuter dispatch from Copenhagen.

Congregationalist churches will celebrate the 300th anniversary of the founding of Congregationalism in America with special attention at the time of the big Pilgrim centenary. They have set up these objects to occupy the attention of Congregationalism during the years 1916-20: 1, Intelligent study and setting forth of the political and religious convictions that brought the Pilgrims to America; 2, half a million new members for Congregationalist churches; 3, large numbers of recruits for the ministry and other callings; 4, \$2 annually for missions; 5, a great permanent fund as a memorial for the Pilgrims.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 80.

Edward B. Taylor, Pa.; Edward B. Taylor, Jr., Pa.; Sarah E. Satterthwaite, Pa.; Esther E. McGregor, N. H.; Dr. Chas. Williams, Pa.; Grace W. Blair, Pa.; Samuel Bucknell, N. J.; John Hutchinson, N. J.; J. D. Blower, Cal.; Jos. M. Fox, Pa.; Mary S. Kimber, N. Y.; J. Borton Hayes, N. J.; J. Clinton Starbuck, Pa.; Wilmer Cheyne, Pa.; Lizzie M. Smith, O.; Thos. H. McCollin, Pa.; Sarah P. Woodward, Pa.; Susan H. Sharpless, Pa.; Edmund Jones, Pa.; Louisa J. A. Keeley, W. Va.; William Trimble, Pa.; A. H. Votaw, Pa.; Mary Vaux Walcott, Washington, D. C.; Henry T. Outland, Sr., N. C.; Israel A. Lane, N. C.; Thos. W. Fisher, Pa.; Margaret Lownes, Pa.; Margaret J. Scott, Pa.; Jesse F. Standing, Iowa.

NOTICES.

HADDONFIELD and SALEM QUARTERLY MEETINGS to be held at Medford, Ninth Month 14, 1916, at 10 o'clock. Train leaves Market Street Ferry, Philadelphia, at 9 o'clock, arriving at Haddonfield at 9.25. Trolley leaves Federal Street, Camden, at 8.45, arriving at Haddonfield railroad station at 9.21. There will be automobiles leaving Haddonfield railroad station for Medford at 9.30; auto fare to Medford 30 cents. Returning by train from Medford, which leaves at 1.45 and 5.08 P. M.

EDITOR:

Dear Friend:—Would thee be willing to publish the enclosed letter in THE FRIEND? Some of us got names from Dr. Stokes and have found corresponding with prisoners well worth while, and I thought some of the readers of THE FRIEND might like to do it, if they knew about it.

Thine sincerely,

ANNA COPE EVANS.

In the midst of the many calls for sympathy and money that come to us from Europe we must not forget those in our midst who are suffering for something that money cannot buy. I am appealing for friendless prisoners to whom a word of sympathy and friendship means more than we know. One of them writes: "If people could only know how a letter from the outside world would cheer us and make our burdens lighter, surely some one will write me." Not long ago 2100 were waiting for correspondents, some of them men without a friend in the world. Who will be "a friend in need" and write to one of these? Names may be obtained from Dr. H. N. Stokes, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

MEETINGS from Ninth Month 10th to 16th:

Haddonfield and Salem Quarterly Meeting, at Medford, Fifth-day, Ninth Month 14th, at 10 A. M.

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MY LOSS—MY GAIN.

Written by a young Friend, imprisoned for conscience' sake.

Which is the keener—joy or pain
While waiting in my silent cell?
How can I measure up and tell
How much my loss—how great my gain?

I miss the toil for daily bread,
That other work, more noble still
For Him, Who bids us do His will
And see His sheep and lambs are fed.

Sweet children's voices dear and bright,
Their joyful laughter gay and free,
Which always bring (at least to me)
Out of earth's sadness, peace and light.

These things I miss, these form my cross,
For missing them must cause some pain,
But there is corresponding gain
To ease the burden of that loss.

I gain a new experience
Of men and things; I take my share
Of this world's sorrow—gladly bear
Hardship and pain in His defense.

One thing alone outweighs all loss,
Outweighs as well all other gain;
Fresh knowledge of a Saviour slain,
A clearer meaning of His Cross.

For e'en within the prison wall
The Christ is ever with His own,
The wooden bed He calls His Throne
And makes my cell His Banquet Hall.

—From *The Friend* [London].

GIVING TO HIM THAT ASKETH.

I listened this morning to the reading of the beautiful last chapter of first Chronicles. It is the chapter wherein King David, "full of days, riches and honor," gives over the treasures he had accumulated for the erection of the first temple at Jerusalem; wherein also he calls upon the princes, the captains,

the rulers of his possessions, and all his mighty men to make their contributions for the same purpose; and wherein lastly the king offers up his happy prayer, his almost jubilant thanksgiving that the wish of his heart is so near its accomplishment.

The whole scene looks very real even after the lapse of three thousand years. Our own hearts waken to the appeal of noble words and deeds whereby David stirred the Jews to enthusiasm and consecration. What a lesson of the imperishable nature of truth!

The striking thought that runs through this passage is the joy of giving. David offered "with gladness of heart." He had made his preparations, he said, "with all his might" for the great work which he was not to do. Moreover, because he had "set his affections to the house of his God," he had also given of his own especial treasures. And "the people rejoiced for that they offered willingly, because with a perfect heart they offered willingly to the Lord."

Turning abruptly to the present, let us question how often this is our feeling when we are called upon to give. I know that many make the willing response and some the same glad offering that David did. But some of us have a feeling of impatience at the constant appearance of the beggar in one form or another. Here is the Salvation Army collector! He comes on so many errands! But how unselfishly and gladly is he giving himself to the "least of these, my brethren"! And yet it is too often with the thought only of getting rid of him that we hunt for the small change in our purses! "When will these calls cease!" we say. "Scarcely a day comes but a begging letter comes too." It were well for us to stop right here and read from David's prayer: "All things come of Thee, and of Thine own have we given Thee."

This chapter in Chronicles seems to be a reminder more particularly of the calls for money that come to us from our own Society—our meeting-taxes, or other requests to help calls to which Friends are committed. Having "set our affections to the house of our God," why not extract from these offerings all the satisfaction which is our due? Why not give "with gladness of heart," even of that which doth cost us something? And why not allow the weary collector some pleasure because of the cheerful giver?

A minister of a prominent denomination in our town told one of our members that he would regard it as an injury to his church for any one to endow it. It was better for his people to raise year by year all the money they needed for running expenses. Giving until they felt the sacrifice increased their loyalty and devotion. Thus a great blessing comes to the giver and to the church.

"I give for my own good," was the explanation granted to one who wondered why his companion rewarded the street beggar with alms. "It may not be the best course theoretically, or for the beggar, but the repeated refusal to give hardens my heart and I can't afford that."

Let us consider, however, whether there is anything to be

said on the other side, that of giving too lavishly. We have known those who gave so much that they themselves were impoverished, and had to be supported, or to beg to repay themselves. I knew an earnest woman, intent on helping others and using her all to do it, disclaiming the thought or intent of laying up for herself treasure on earth. "But," was objected, "what will become of thee in thy old days?" "Oh," she said, "some good Christian will turn in and help me out." The question might have been asked, "But what if all good Christians should follow thy course?" No doubt this course of faith has been justified in many instances, but is it not mostly desirable that each person shall, if possible, aim to bear his own burdens, including those of self-support? Our alms-giving, like other outlays, must be "within the bounds of our circumstances." We must strive to find out which calls for financial help are the calls of our Heavenly Provider, and then with rejoicing to say, "All things come of Thee, and of Thine own will we give Thee." We may distrust our motives, however, if we find while we have little to give to others, that there is no lack in ministering to our own pleasures or comfort. We may question, too, whether the present needs of others should not have a greater claim upon us than the future gratification of relatives who already have as much as is good for them.

This paper is brought to a finish with the knowledge that there are other gifts required of us than gold and silver, but that is another matter. A. S.

LETTERS OF SAMUEL MORRIS.

[When the late Samuel Morris was under thirty years of age, he was asked to be the guardian of four children, and for several years he filled this position in addition to the care of his own family and his farm. His solicitude is shown in letters to one of them as follows.—Eds.]

OLNEY, Twelfth Month 20, 1857.

My dear Mary.—

As I have taken to writing a little for myself once more, I will make one of my first letters for a long while to thee. We were glad to learn through thine of thy safe arrival at school again and being comfortably fixed there—and then through my father—and sister, who have returned from Westtown within a few days—to hear that they found thee doing well, while my sister thought "Mary was improving in several respects." I did not ask her in what way, but take it for granted that she referred to manners or habits, which as I have told thee, always leave an impression favorable or otherwise upon those into whose company we are thrown. Thus thou wilt see, that it is *little things*—as most people would call them—acts trifling in themselves, or language which in itself may be of little account, that go to make for us our characters in life and which generally follow us for good or bad to the end of it. I want thee, therefore, to think often of the time and opportunities which are now afforded thee for improvement and strive in earnest to make the best use of them. Thou wilt probably never find it easier to root out bad habits or to restrain and correct bad propensities than *just now*. And as to what is good and right, I believe there are few of us but know enough to make us much better than we are—if we would only follow our best feelings. Thy sincere friend,

SAMUEL MORRIS.

OLNEY, Seventh Month 11, 1858.

A stirring time which we have had in our little family within the last few weeks, the business of a heavy harvesting added to my divers other cares of which thou mayest remember I had several already, have been the hindrances to my answering thy clever and acceptable letter of a month ago. But as we are just finishing our harvest and we begin to get into a little

more of the quiet at home, I feel a little more at leisure to write than I have done for a long while past. And first I must tell thee how glad I am to find the spirit of contentment which seems to prevail in thy mind and shows itself in thy letters. It is this disposition to make the best of things which is one grand secret of living comfortably and affects not a little our own comfort, but carries with it a happy influence wherever our lots may be cast. I observe thy daily regulations for self-government which I think look as if very well laid out. But I take it, the hardest matter is to keep them up steadily, and this from a little experience in my own case needs some determination on one's own part—since the law-making and law-breaking and keeping are all in our own hands. But I hope thou canst report by this time that in a general way thy rules have been kept to closely. But one little sentence in thy letter pleased me almost as much as any thing in it, viz.: "I am trying to improve." This is all that the best of us can do at last, and if we hold on patiently and perseveringly to such a resolution, with a humble dependence on best help, I have a full belief that our endeavors will be blessed with success. Let us, however, never forget that this is not the work of a day or a year but a whole lifetime, and that we have the highest authority for the promise that "he that *endureth* unto the *end*" shall receive the reward for well-doing.

Thy letter to sister Beulah reached Germantown last week, but father and herself had gone some days before to Saratoga, with the hope that the waters of the mineral springs at that place would be of use to them both. So thy letter was at once mailed to sister there and she returned it again with her next to Germantown that I might see it, too. By thy letter I was very glad to find thee seeming still to do well and be happy. The sea gulls which it speaks of a man having given to thee, I know are very pretty creatures, but should think they could scarcely be tamed or kept, since we must not forget they are birds of prey and live by fishing. Thy canary can be managed much easier. The jar for thy aquarium I have been to see after several times, but hope it will have been procured by to-morrow, when I shall have to be in town and should like to send it with several little matters thou art wanting.

PHILADELPHIA, Seventh Month 24, 1859.

I duly received thine of 18th inst., which was not a little gratifying to me, because I could not help hoping that the good conclusions and resolves which were therein expressed are the results of a sincere conviction that there is need of a more earnest labor, closer watching and deeper searching of heart than has heretofore been the case with thee. And it would rejoice me more than I can express, should this be indeed the turning-point of thy life, and I have been made in some measure instrumental in arousing thee to that work which all must do, if they would hope for the rewards of faithfulness here and hereafter. And that the good work, which I trust has been begun in thy heart may be suffered to go on, until all that the Divine controversy is with shall have been cast out is my sincere desire. Then indeed thou wouldst come to know something of that peace which passeth all understanding and is so infinitely superior to all that the fullest gratification of our corrupt wills can possibly afford. But oh, my child, forget not that this blessed change is not the work of a day, nor yet to be attained while living at ease. No! no! it involves a life-long struggle, for the life of the true Christian, we are told, is one of constant warfare with the enemies of his soul, and with these he must wrestle day by day to the very end. But oh! we know how that crowns all—while even here, as he struggles on his way, he above all others knows where true comfort lies. He alone can meet the trials of this life with holy resignation and feel that all things work together for his good. One of the first results of real religion is to convince us that in our natural state we are naked and poor and blind and miserable in an inward sense, and this of necessity begets a deep humility of spirit and a craving for help from some higher source than our own weak and erring powers, and then the simple, child-like state is begotten in us, in which we are willing

to be or to suffer anything which our Heavenly Father may see best to bring upon us; knowing that He will feed us with food convenient for us, and will not suffer us to be tempted by any of our besetments further than we are able to bear them. And when He sees we are little enough in our own eyes—teachable enough, and poor enough in spirit—He will, I believe, raise us up and qualify us according to our ability for service in His Church and in the world—some in one way and some in another. But let our attainments be what they may, we shall only be able to acknowledge with the Apostle Paul—"through the Grace of God I am what I am." I am glad thou seems to feel the importance, if not the necessity, for cultivating a quiet and retired frame of mind, for I feel sure that it would add much to thy inward strength. This is, however, a gift to be sought at our Heavenly Father's hands, and is one of those unmistakable marks which distinguishes those who above all things are endeavoring to serve Him.

I have for a long time known and valued some sweet verses, which can have been written only by one who knew something in himself of true quiet—they are upon a passage in Job—"When He giveth quietness, who then can make trouble?" I admire them so much that I will copy them and should be glad for thee to commit them to memory.

I am pleased to observe thy plans for study and hope that interest in geometry in particular will be kept up—and if thou should not get over so much ground, I would have thee thoroughly master whatever study thou art taking in hand. The too-common habit of getting but a smattering of a little of everything I have no faith in—indeed, I think it often worse than nothing.

I remain as ever, thy sincere friend,

SAMUEL MORRIS.

WHEN HE GIVETH QUIETNESS, WHO THEN CAN MAKE TROUBLE?

—Job, chap. xxxiv: 29.

Quiet from God—it cometh not to still

The vast and high aspirations of the soul—

The wild emotions, which the spirit fill,

And speed its purpose onward to the goal.

It dims not youth's bright eye—

Bends not joy's lofty brow—

No guiltless ecstasy

Need in its presence how.

.
Action may be its sphere!

Mountain paths—boundless fields—

O'er billows its career—

This is the power it yields.

To sojourn with the world and yet apart,

To dwell with God—yet still with man to feel;

To bear about forever in the heart

The gladness, which His presence doth reveal.

Not to deem evil gone

From every earthly scene,

But see the storm come on,

And feel His shield between.

It giveth not a strength to human kind,

To lay all suffering powerless at His feet,

But keep within the temple of the mind

A golden altar and a mercy-seat—

A spiritual ark!

Bearing the peace of God

Above the waters dark,

And o'er the desert sod!

How beautiful within our souls to keep

This treasure, the all-merciful hath given—

To feel both when we wake and when we sleep

Its incense 'round us, like a breeze from heav'n!

Quiet at hearth and home,

Where the heart's joys begin;

Quiet, where'er we roam,

Quiet around—within.

JOHN BRIGHT AND WAR.

MARGARET E. HIRST.

(Continued from page 125.)

In the summer of 1861 the smoldering trouble between North and South in the United States burst into flame, and for four years the great Republic was torn by civil war. Bright, in his private business life, suffered severely from the cotton famine induced by the Northern blockade, but his sympathies never wavered. To him the cause of the North was the cause of freedom against slavery, and of constitutional order against rebellion. He steadfastly opposed the attempts made in England to recognize the Confederate Government as an independent state, and his great speeches did much to instruct public opinion on the merits of the struggle. Even at the opening of the war he defended the Federal Government, with a significant proviso. He said:

"No man is more in favor of peace than I am, no man has denounced war more than I have, probably, in this country, few men in their public life have suffered more obloquy—I had almost said more indignity—in consequence of it. But I cannot for the life of me see upon any of those principles upon which States are governed now—I say nothing of the literal words of the New Testament—I cannot see how the state of affairs in America with regard to the United States Government could have been different from what it is at this moment."

In a strain similar to the foregoing he wrote to Whittier, "It seems as if a peaceable termination of the great evil of slavery was impossible—the blindness, the pride and the passion of men have made it impossible. War was, and is, the only way out of the desperate difficulty of your country, and fearful as the path is, it cannot be escaped. I only hope there may be virtue enough in the North, notwithstanding the terrible working of the poison of slavery, to throw off the coil and to permit of a renovated and restored nation."

It is an amazing fact that this letter has been described recently as one "in support of the American Civil War." A recruiting meeting would not gain much impetus from such gloomy submission to a terrible evil. That Bright supported the ideals represented by the North against those of the South is indisputable, and, when Lincoln had once made Emancipation a plain issue, he felt that no peace could be admitted which involved any recognition of slavery. Perhaps his most emphatic expression of this is found in a letter to Villiers (1863):—

"I want no end of the war, and no compromise, and no reunion till the negro is made free beyond all chance of failure."

This language is strong enough, but it must be remembered that it was used by a neutral to a neutral. His other letters of the time show that he feared the North was winning too easily and had not yet paid her share of the "penalty" for maintaining slavery. A week before he had written, also to Villiers:—"It needs as many plagues as Pharaoh suffered to force the corrupt portion of the Northern people to let the negro go."

When the war ended, he wrote in his journal, "The friends of freedom everywhere should thank God and take courage."

In 1868 he received the freedom of Edinburgh, and at his visit delivered two fine speeches, one of which, to a deputation of working-men, condensed into a few pungent paragraphs his teaching and his aspirations.

"I do not know whether it is a dream, or a vision, or the foresight of a future reality that sometimes passes across my mind—I like to dwell upon it—but I frequently think the time may come when the maritime nations of Europe—this renowned country of which we are citizens, France, Prussia, Russia, resuscitated Spain, Italy, and the United States of America—may see that those vast fleets are of no use, that they are grand inventions by which the blood is withdrawn from the veins of the people to feed their ulcers, and that they may come to this wise conclusion—they will combine at their joint expense, and under some joint management, to supply

the sea with a sufficient sailing and armed police, which may be necessary to keep the peace on all parts of the watery surface of the globe, and that those great instruments of war and oppression shall no longer be upheld. This, of course, by many will be thought to be a dream or a vision, not the foresight of what they call a statesman. Still, I have faith that it will not be forever that we shall read of what Wilberforce called the noxious race of heroes and conquerors, that what Christianity points to will one day be achieved, and that the nations throughout the world will live in peace with one another." So in the dark days of the American War, he had cherished the hope of a great North American Confederation with "freedom everywhere, equality everywhere, law everywhere, and peace everywhere."

Later he wrote: "It is a painful and terrible thing to think how easy it is to stir up a nation to war. Take up any decent history of this country from the time of William III. until now—for two centuries, or nearly so—and you will find that wars are always supported by a class of arguments which, after the war is over, people find were arguments they should not have listened to. It is just so now, for, unfortunately, there still remains the disposition to be excited on these questions. Some poet, I forget which it is, has said:—

"Religion, freedom, vengeance, what you will,
A word's enough to raise mankind to kill;
Some cunning phrase by faction caught and spread,
That guilt may reign, and wolves and worms be fed."

In the winter of 1880:—"You hear of the hanging of scores of men, you hear of villages burnt, of women and children turned out into the snow and the cold of this inclement season, and all done at the command of a Government and a people professing to be wiser, more intelligent, more humane, and more Christian than those upon whom those attacks are made.

Take down, at any rate, your Ten Commandments from inside your churches, and say no longer that you read, or believe in, or regard, the Sermon on the Mount. Abandon your Christian pretensions, or else abandon your savage and heathen practices."

(To be concluded.)

A CAMPAIGN FOR PEACE.

"THE AUTOMOBILE PEACE TOUR."

Many who read the article by John B. Garrett, in a recent number of THE FRIEND, will be interested to know more in detail of the actual working out of the Peace Campaign to which he referred.

The Emergency Peace Committee of Race Street Friends, although formed after the organization of Philadelphia Yearly Meeting's Peace Committee, at once joined enthusiastically in the plans already mapped out. Wherever both branches of Friends have been found in the rural communities, which the Meetings Committees have reached, there has been a joyous, whole-souled working together in telling the world again the Message of the Prince of Peace.

A member of the Meeting's committee said: "It seemed to me that Friends have swallowed the super-respectability lump in their throats and have in this small degree reassumed the methods of the fathers, though with few of the attendant difficulties of the fathers. Motor traveling is distinctly easier than walking, the tail of a car much better for a rostrum than a barrel head (cf. Wm. Penn in Gracechurch Street, London), and the dangers, real to them, of the authorities and assailants, are negligible with us."

But most of our readers will not know what real bravery it took for this same earnest Friend to start speaking in one of the meetings in a square, without any auditors except two of his companions, and continue his message until some fifty had gathered to hear him.

In all, thirty-nine meetings have been held in New Jersey, Chester Co., Penna., Delaware and in Maryland. About fifty-five hundred people were reached and more than twenty thousand pieces of literature distributed.

Of large significance is the fact that not many of those who listened would have ever heard our message had it been given in our meeting-houses as has been our custom. For perhaps the first time to any large extent have the Friends of our Yearly Meetings in Philadelphia gone out to meet the workman in the factory, the crowd on the street, the "cracker-barrel club" in the country store, and idler in the village square. And these were not only attentive, but in practically every case responsive to the message and the speakers heard people say, "they were good speeches," "they are doing a good work," "we hope they keep it up."

Edward Hollingshead and others planned the meetings for New Jersey, but because of E. H.'s illness, only four of those scheduled were held.

Robert Balderston undertook an almost impossible task when he mapped out the rest of the tour.

The work could not have been so successful had it not been for the efficient office Secretary of the Peace Committee, Jessie F. Davis, who held together the threads of the campaign and kept everything moving quietly, according to schedule, rearranging meetings at the last moment and supplying speakers where some failed to come.

In all the centers reached, local committees had done efficient work and the Peace Party was met, introduced and entertained by Friends in practically all the places.

Two automobiles were loaned by Edward G. Rhoads and Rachel Knight. There were simple Peace banners and the cars carried much literature to supplement the spoken word.

Among those who spoke were W. Lewis Abbott, Mark Balderston, J. Augustus Cadwallader, Rachel Knight and Francis R. Taylor. These were helped in all the important centers by our friend, Frank Stephens, who is a devoted Peace Advocate, a charming speaker, having to an unusual degree the ability of reaching the heart of the common people.

The Committees really started their Peace venture by helping one of their committee members, Maria Moon Albertson and her husband, in their splendid Independence Day Peace Meeting. To William Richie and Barclay Moon we are indebted for their impressions of the gathering.

On Independence Day, Henry H. and Maria M. Albertson opened their home at "Green Hill Farm," near Burlington, New Jersey, for the second semi-annual Burlington County Picnic. This year a "Peace Day" program was arranged by a Committee of Peace Workers, representing several denominations of the county and an unusually interesting and convincing program was given. By noon, probably between seven and eight hundred people were assembled in the "Peace Basket Auditorium under the trees." A pageant was enacted, showing the call of war on the common people to take up arms and fight their brothers. "Peace" and "Justice" appeared, and "War" was ejected. Peace then called forth her following of doctors, nurses, firemen and others, who save rather than destroy life. The States of the Union, represented by small girls in appropriate costume, exemplified the spirit of co-operation and mutual trust, which has bound our States together in justice and freedom. The future was then portrayed by the various nations of the world, called into a Federation of the States. Some of our National airs were sung by the children as they marched. With all the characters in appropriate costume, the pageant was very effective and entertaining. Lunch was then served on the grounds by a caterer, to those who had not provided themselves with basket lunches, and a very pleasant social hour and a-half was enjoyed. The afternoon meeting was presided over by Assemblyman Emmor Roberts, of Moorestown.

Professor Baker of the Moorestown Public School first addressed the meeting on the general subject of "Military Training in the Public Schools." Dr. Lukens, pastor of the First Presbyterian Church of Burlington, then gave a most inspiring and convincing address on the "Immorality of all War" and the special dangers from militarism in this country. Sidney L. Gulick, of New York City, spoke of conditions in

the Orient and the need for our Government to study carefully the existing conditions, in order to develop a better spirit of understanding and co-operation with the Eastern countries, especially with reference to the immigration problem.

Before the meeting "Anti-Preparedness" leaflets were handed about, and it is believed that many seeds were sown which would bear fruit in an increased devotion on the part of Burlington County citizens to the cause of international brotherhood.

The two most important results of this meeting were: The splendid lesson it taught the children who took part in the pageant of the possibility of a world-wide Friendship of Nations, also the bringing together of people of widely differing interests to hear the vital Peace message.

Edward G. Rhoads writes of the next meetings in the campaign:

"The open-air campaign of the joint Peace Committee of Philadelphia Yearly Meetings was begun on the twenty-second of Seventh Month; meetings being scheduled on that day for Salem, N. J., at 4.30 P. M., and Woodstown at 8 P. M. Heavy rain and tire trouble delayed but did not prevent the afternoon meeting. It was after five o'clock when the automobile bearing those members of the party who went from Philadelphia arrived at the old meeting-house in Salem. There we were joined by Anna Griscom and W. Lewis Abbott and proceeded to the chosen position in front of the Court House on the old King's Highway.

There were many passers-by and the strong, clear voice of the first speaker and the display of "Keep Cool" fliers soon drew the attention of a knot of people, who formed the nucleus of an interested and growing audience, listening attentively, and, in the main, sympathetically, to strong messages from Francis R. Taylor and W. Lewis Abbott. A large number of tracts and fliers were handed around and usually were kindly received. Supper was provided for the speaker's party in the annex of the grounds of the old meeting-house, through the hospitality of Race Street Friends, some of whom were holding a week-end "Peace tramp," with Salem as headquarters.

After supper we left old Salem—the site of the oldest Monthly Meeting of Philadelphia Yearly Meeting—and made a pleasant run to Woodstown, where we arrived about 8 P. M., to find the town alive with people who had come from the adjacent country-side. The curbs for blocks were closely lined with automobiles.

Some notice of our coming had been given, the town authorities had been consulted and a policeman indicated a position for our car alongside a fountain, where three ways met at the business centre of the town.

A large crowd soon collected and listened most attentively and with evident approval to an appeal for a better than military preparedness. A great deal of literature was accepted and carried away by those in the crowd, among whom were many solid citizens. Expressions of quiet approval were heard, a few questions were asked, and, when the speakers finished, many lingered as if they wished to hear more, until the car moved away from its station for the return trip to Philadelphia.

Those of the party who had no part in the speaking felt strongly that here was a method of work the value of which is beyond question."

On the twenty-sixth of Seventh Month a meeting was held in Merchantville.

The following day, Frank Stevens and W. Lewis Abbott held three successful meetings in Florence, N. J.—one at the Wood Foundry gate at 5.15, the interest among the workmen being well maintained; another at eight on the Main Street well attended, with two-thirds of the audience men; the third at 9.30 at the Catholic Carnival, through the courtesy of the local priest. Five hundred people were reached, and, as a Friend present said, it was a pleasure to hear an excellent speaker address three consecutive audiences, hold their attention and not repeat himself!

The Chester County Campaign began on Seventh Month 29th, with an evening meeting at Paoli. There followed meetings at Marshalltown, Embreeville, Doe Run, Ercildoun, Parkesburg, Christiansa, Oxford, Rising Sun, Coloma, Lincoln University, Christiansville, West Grove, Chatham, Unionville, London Grove, Landenberg, Yorklyn, Hockessin, Toughkenamon, New Garden, Kennett Square, Red Lion, Hamorton, Fairville, Centerville, Wilmington, Lenape Park, Newport and Newcastle. In some of these there were two meetings held. At Oxford and New Garden five hundred people were present at each meeting.

From W. Lewis Abbott the Committee has had the interesting details of the meetings held in the places mentioned above.

At Ercildoun they gathered in the meeting-house grounds. Although there were less than a hundred present, in that quiet country place, as night fell, there came a fresh vision of the great need of the world at large for the Quaker message of Peace. A number of colored people attended the meeting and at the close they sang their old-time melodies. It was as if at the beginning of the trip a spirit had arisen to link our mission with the historic stand of the Society for justice and freedom and to give us a vision of the thing for which we were working—the brotherhood of the races of the world.

At Calvert, Maryland, on the third, in the yard of the Old Brick Meeting-house, built in 1701, was held one of the best meetings of the tour. Feeling the spell of the location, Frank Stevens delivered a particularly splendid talk. It was a stirring call to battle not only against war, but against all the forces of injustice, privilege and oppression which cause misery and sorrow in the world. War, poverty, crime, all call for men with vision, with courage, with devotion, to work, to gain for all humanity lives of fuller worth and opportunity.

In Yorklyn a factory meeting was held and in Kennett a large meeting in the Square. At Red Lion, Hamorton and Fairville meetings were held before groups of men in front of the tavern and country store.

On Sixth-day, the 11th, our plan called us into the heart of the enemy's country—Wilmington. In the land of the duPonts we were to talk of the evils of war. With doubts and misgivings, we set out. The first meeting was in the center of the business district of the city at the noon hour. For fifty minutes three hundred people, mostly men, stood and listened to us. They applauded each speaker with genuine heartiness. A unique incident, the only one of its kind on the trip, occurred here. A man in the crowd came forward at the close and contributed a dollar "to help your cause."

Although the number reached during these meetings might have been larger, it must be remembered that in each community a group was touched that may act as a center from which thought and comment on the subject will radiate. It is better to come in contact with a few people in many centers than to reach a large number in one place. The interest displayed and the signs of favor did not necessarily mean converts, but it did mean people reached, interest held and thought awakened.

The whole trip was a great personal inspiration to those who took part in the campaign. Everywhere from the open Friendly door came kindness and encouragement, larger acquaintance with each other and a deepened interest in the message for which all were working.

For the Meeting Committee.

FLORENCE TRUEBLOOD STEERE.

HAVERFORD, Penna., Eighth Month 29, 1916.

Give Me thine heart but as I gave it thee;
Or give it Me at least as I
Have given Mine
To purchase thine.
I halved it not when I did die,
But gave Myself wholly, to set thee free.

—F. QUARLES.

AMANDA SMITH.

Some months ago THE FRIEND printed an inquiry from Maria H. Cadbury, of Birmingham, in regard to the closing days of Amanda Smith. Now we have a compact volume of less than one hundred pages with the title "The Life of Amanda Smith, the African Sybil, the Christian Saint," by M. H. Cadbury, with an introduction by J. Rendel Harris. It is published at one shilling, by Cornish Brothers, Ltd., of Birmingham, England. In the main the volume is made up of judicious extracts from an autobiography published in 1893. A generation ago Amanda Smith was a well-known figure in demonstrating the capacity of her race for highest things. A revival of interest in her and in her efforts for race uplift is needed even amongst us. We are mostly ready now to regard the Negro problem in the light of a receipted bill duly pigeon-holed. As a matter of fact, in some particulars the call for help is more urgent than it ever was. Great volumes of suffering—actually of slavery, although not with that name, are enacted in legislative, educational, even in religious lines, from month to month and from year to year, and we are unmoved. We are very glad M. H. Cadbury has lent the power of fine discrimination shown in this volume as a contribution to correct our apathy and impatience with our colored wards. Rendel Harris's introduction is unique and we copy it in full as the best means of interesting Friends in this little volume:—

"It is nearly forty years since I first met Amanda Smith, and I can still recall her erect figure, her striking features, her wonderful voice and her illuminated spirit. I arranged public meetings for her in Cambridge, and it must have been the first time that any such appearance of a colored woman as an evangelist ever occurred in that old-fashioned university town. Her preaching was in the power of the Spirit, if ever we had spiritual preaching in our midst. It was one more of the proofs such as the Lord loves to give, that He chooses things which are not to bring to naught things that are, and to keep us from glorying in His presence. To me, at all events, she was a great teacher. And how full of common-sense as well as spiritual intuition. It was a joy to be with her and to talk with her.

"One day some of us took her to see King's College Chapel, the most beautiful of all the Cambridge buildings. She was profoundly impressed as well as interested. She looked at the wonderful stained-glass windows, and the exquisite stone carvings, 'Why don't they all be good?' said she. 'They' were the undergraduates. Then she looked closely at some of the curious carved dragons that supported the coats-of-arms of kings and nobles of past days. They puzzled her at first. Then she said to herself, quoting from the eighth chapter of Romans, 'Height nor depth nor any other creature.' 'This,' said she, 'must be the "other creature."' Then she went up the steps of what is called the Altar, and sang the doxology, with her matchless voice and intonation. And the official who was showing the party round did not interfere with her.

"At a later date she went to West Africa to visit the people of her own race, from whom she herself was sprung, and to do some mission work among them. Wherever she went among white people or colored, the Lord greatly blessed her works, and she was a lovely monument to Divine Grace—in ebony."

J. H. B.

DO BOYS PLAY TOO MUCH?

In a recent issue of the *N. Y. Independent*, a prominent school-master of almost forty years' experience, says, in the course of a very able paper, after naming these three essentials to educational success: (1) personality of the teacher, (2) individual initiative of the pupil, (3) concentration and imagination—"Consider the following 'seven deadly sins' in relation to these three generally acknowledged educational essentials."

(1) Cheap periodicals and magazines (written down to a taste that balks at the slightest mental exertion).

(2) Cheap theatrical shows (adapted to the tired business man's standard—no mental effort).

(3) Cheap (canned) music, which might be excellent and often is; but too often degenerates into the "empty singer of an idle day"—mere amusement and accompaniment to dancing.

(4) The apotheosis of amusement (the dancing craze, the exaggeration of athletics, the domination of play—Johnny must be out of doors all the afternoon, till he is too tired and sleepy to study in the evening).

(5) Premature assumption of the manners of club life (dependence upon the comforts, conveniences, and luxuries of life—too many servants, no responsibilities; press the button, and somebody else does the rest).

(6) The automobile (the devil's own as a seductive time consumer).

(7) The moving-picture show (and the better the picture the cheaper the show, and vice versa).

WHITTIER TO MARY RUSSELL MITFORD.

It is like dropping out of the present into familiar intercourse with the authors of a half century ago to read the following letter written by the poet Whittier to M. R. Mitford:

"MY DEAR FRIEND, MARY RUSSELL MITFORD:—

"Permit me to wish thee a happy New Year! I am quite sure that thousands who have been made happier by thy writings will join with me. I wish thou wouldst come over to America, just to see what a host of friends thou hast made for thyself on this side the water."

He goes on to speak of the "inspiring scenery and pure mountain air" of New Hampshire, where he has been staying, and of his own literary work, says that he is writing newspaper articles for the *National Era* and "sometimes a jingle of song," and adds: "I also enclose two short poems, commemorative of my sojourn in the hill country. As a specimen of the quieter mood of a rough reformer and controversialist, they may not be wholly without interest.

"Our excellent friend, James Fields, announces two books of thine as forthcoming. Shall we have a new series of the 'Literary Reminiscences'?"

"A little volume of poems, under the title of 'Passion Flowers,' by Julia Howe, wife of Dr. Howe of Boston, is attracting much attention. I hope thou wilt see it. Ticknor and Fields publish it. It seems to me to have great merit.

"My friend Dr. Holmes is lecturing this winter on the English poets—very witty and genial.

"We have recently had a delightful visit from Ralph Waldo Emerson. I wish thou wouldst meet him. He is a man not only admired, but loved.

"I need not tell thee that I should be exceedingly glad to hear from thee. Thy two notes are among my choice treasures.

"Believe me, most cordially thy friend,

"JOHN G. WHITTIER."

DUBLIN YEARLY MEETING.

Although held from the first to the sixth of Sixth Month, the report of Dublin Yearly Meeting has just reached us (Ninth Month 1st). The report is in *The Friend* [London] of Sixth Month 16th. By some vagary of the censorship this and several other numbers of this paper have been withheld. How this copy came through after such detention we are not informed. Some indication of the wholly arbitrary way a war censorship works is indicated by a report made to the Meeting for Sufferings on the ninth of Sixth Month by Isaac Sharp that he had sent identical messages for London Yearly Meeting to two Yearly Meetings in the States. Both messages contained the text 2 Thess. iii: 16 (Now the Lord of Peace Himself give you peace at all times in all ways). The reference was allowed in one case and expurgated in the other.

Dublin Yearly Meeting was held under very peculiar and trying circumstances. The clerk's explanation will make this clear:

The Clerk said that we met this year in a very unusual way, not only as regards the condition of our city and country, but also by reason of the fact that for the first time in our history we were holding our meeting by permission of the Government. On applying to the railway companies for the usual concessions, it transpired that leave would have to be obtained before the Yearly Meeting could be held at all. That leave was granted by the Chief Commissioner of Police, after consulting the military authorities, on the ground that it would be a purely religious gathering. This was the tacit understanding under which the Meeting met and Friends should remember that when certain subjects that bordered on politics came under discussion.

An earnest discussion followed as to what course should be taken under the novel circumstances, and it was agreed, with practical unanimity, to leave to the Clerk the decision as to what subjects, under the circumstances, must be avoided.

The Meeting on Ministry and Oversight had been held the day before the above announcement. The following brief extract contains some interesting items:

After the opening period of devotion, in course of which prayer was offered for the help and guidance of the King and his Ministers and all in authority in the present serious crisis, reports from the three Quarterly Meetings were read, presenting no new features. There are in the Yearly Meeting, 36 Recorded Ministers, 86 Elders, and 136 Overseers, besides seven women Friend visitors in Dublin. Ulster reported 96 Friends as taking vocal part in meetings for worship. Leinster reported consideration of the question of recording ministers, as a result of which Elders had been encouraged to send in suitable names. Nothing, however, had been done.

Attention was called by some Friends and by others later, to the absence of uniformity of action in the Quarterly and Monthly Meetings in this matter. Ulster has 24 Recorded Ministers, and Leinster with almost as large a membership has only 7, the large Monthly Meeting of Dublin having only 4. The matter was considered as deserving of attention by the Yearly Meeting, and arrangements were made for its introduction there.

The subject of Peace was considered Fifth-day evening. The limitations that hampered this consideration will be clear from this extract:

Reports from the three Quarterly Meetings on the subject of Peace were read as usual. The reports showed that beyond the holding of some meetings in Ulster and Leinster and the distribution in the latter of some copies of Dymond's Essay on War, not much had been done directly in this cause. Many individual Friends, however, were working with others outside in promoting goodwill and harmony both between nations and individuals.

The Clerk, on leaving the meeting open, asked for the forbearance of Friends in the difficult task which had been imposed on him. The Meeting had entrusted him with the decision as to what was and what was not admissible to be discussed in the special circumstances under which we were meeting. Three definite questions had been put to him: (1) Can we discuss the position which young Friends would hold should conscription be applied to Ireland? To that he must answer, No. (2) Can we discuss the way in which Friends in England are affected by the Military Service Act and the position of some of the members there in relation to it? Again he must answer, No. (3) Can we discuss the preparation that Friends should make for the work of reconstruction after the war? He was sorry to rule that even there the answer must be No. In ruling thus he felt bound to put the interpretation on those questions which the authorities who gave the permission would put upon them. In these circumstances some might say there was no good in discussing Peace at all; but he believed that there was still room for profitable and purely religious discussion.

These limitations apparently did not apply to expression against the well-known position of the Society so lately confirmed by London Yearly Meeting and more than one plea for force as "the ultimate compelling power" was heard.

The subject of temperance had sympathetic consideration as shown by the following:

The reports on Temperance were then presented. The subject had received special attention both north and south. Very few members in the Yearly Meeting appear either to use or sell intoxicating drink. Much of the work done related to the supply of drink to soldiers and sailors or their wives and dependants, which subject the Yearly Meeting's Com-

mittee had considered. They met in consequence of an appeal made by a Friend in Ulster through the Quarterly Meetings that Friends had a duty in the matter. It was proposed that a special appeal should be made to holders of brewery shares and to others directly interested in the trade. That had not been considered the best course, and instead it was decided to send a deputation to wait on the Under Secretary, and propose certain alterations in the regulations, such as the inclusion of Ireland as a "scheduled area," no wounded men to be supplied with intoxicants, soldiers to be in barracks at an earlier hour, and the payment of allowances to women in some cases to be through a trustee. The deputation had been courteously received, and shortly afterwards, whether as a consequence of Friends' action or not, some changes in the directions indicated had been made.

A minute was finally adopted approving of the "action taken by the Yearly Meeting's Committee, and recording the Meeting's opinion that total prohibition is the most effective legislative remedy for the evils of intemperance." Friends were also advised to be active in combating the evils of intemperance; and that as the Church of Christ has a service in earnest private and collective prayer to see that each takes his share in this portion of the campaign.

This concluded one of the most interesting and best sustained discussions on Temperance of recent years.

On Sixth-day afternoon a letter was read from W. C. Allen, of Philadelphia, conveying a message of sympathy and love to Friends in Ireland in the present severely testing situation and expressing regret that owing to the exceptional Government regulations, he and his wife were unable to attend the meeting.

A letter from women Friends in Philadelphia to women Friends in Ireland was read. Both the letters and their messages were much appreciated, and great regret was expressed that W. C. and Elizabeth Allen had been prevented from attending.

The same afternoon the Statistical Returns were presented, showing a total membership of 2,310, an increase of 2. There had been 37 deaths against 20 births; 18 removals into other Yearly Meetings against 17 removals-in, while admissions had numbered 27 against 7 losses by resignation, etc.; 151 members were reported as "practically withdrawn," attenders number 267 in Ulster, 52 in Leinster and 22 in Munster. Naturally enough a note of discouragement was heard in considering the State of Society.

Two reported expressions with a voice of hope from a visitor from across the channel will make this clear:

Joseph J. Haughton felt that we must be conscious of a lack of power. Did we really want to see God more truly than ever before? When Paul saw Christ, he was henceforth a new man. When George Fox got a vision of God, he became a power in the land.

Charles E. Jacob felt his own great need was to know Christ personally. In the recent momentous experiences a good many had felt the nearness of God in a new way. If we realized His presence in our daily life, He would enable us, so that our words would be healing words, and we should be a power for good.

Henry T. Hodgkin felt that these times of sorrow had had the effect of drawing us all closer together. In the midst of it all the question arose, how were we to serve our Master? Have we, a little body of people, any service to render by which the discordant elements can be drawn together into a common life? How were we to become a unifying force? To do so we must have a unifying principle. In Jesus Christ men found unity. In Him alone, through the ages, men of different types had found their unity, and had worshipped Him together. It was His will to manifest Himself as the unifier through each one of His children, and as we each followed Him fully, bearing His cross, so we might each become centres of reconciliation.

Perhaps the greatest freedom of expression was felt and the most encouraging note sounded on the subject of education. An increased appropriation for Brookfield School was the outcome.

The Yearly Meeting has emphasized the curtailment of liberty due to the war and to the Sein Fein outbreak and Friends everywhere must feel deep sympathy for our brothers and sisters in Ireland.

TEMPERANCE.

A department edited by BENJAMIN F. WATSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

A SONG OF WHISKY.

Sing a song of whisky,

A pocket without pence;

A purse that's always empty,

A head that has no sense.

Four-and-twenty jailbirds

Under lock and key,

Curse the drink that cost them

The birthright of the free.

The Brewer in his counting-house

Is counting out his money;

The Bar-man in his parlor

Is eating others' honey.

While starving little children,

And women lean and poor,

In rags and broken-hearted,

Beg from door to door.

Sing a song of whisky—

Sound it all the time;

The horrid song of whisky—

Sorrow, sin and crime.

—Everybody's.

MARS vs. BACCHUS.—War grips not only bodies and purses, but habits and appetites.

Temperance and prohibition have changed from abstractions to edicts. A British banker writes: "This is no time for waiting on slow moral reformation of a people; Russia with a stroke of the pen has shown what can be done when a national vice hinders a nation's work." The ban on vodka heads the war list, in extent of uprooting; that on absinthe comes second; afterwards trail British and German tax increases, curtailed output, and restrictions on consumption.

Russia drunk to Russia sober is the outstanding example. From 9,233,000 kegs a year consumption dropped to 102,000 in first month of prohibition. Monopoly receipts dropped 98 per cent. But budget loss has readily been made up in multiplied power to pay other taxes, plus tremendous increase, individual efficiency and well-being. State savings banks deposits increased 325,000,000 roubles in first eight months of prohibition, against 7,000,000 increase a year before.

Lloyd-George said: "It is as if Russia added millions of laborers without expense of maintaining them." Of Russia's miners over 30 per cent. are gone to war, yet output has risen 30 per cent. The prohibition experience resembles that in West Virginia, whence 3,500 miners departed in 1915, yet the remainder worked 208 instead of 201 days, and increased State output 5,000,000 tons. Number of Russian factory fines has fallen 30 per cent. In the Moscow government, among 215,000 workmen total loss of time decreased 63 per cent., and after holidays and pay-days 92 per cent. Number of fires in eight governments fell from 3765 to 1839, 56 per cent. Moscow's 3000 beggars have virtually vanished. Sales of clothing, groceries, tools and livestock have largely increased. Many peasants for the first time own a clock or sewing machine.

Other belligerents have gone part way. France, beside banishing absinthe, forbids sale of spirits to soldiers, women and young people. Germany, besides restricting spirits and commandeering distilleries, cut her precious beer output first to 60 per cent. last Tenth Month to 48 per cent., now to 40 per cent.—with product pronounced disgustingly thin.

England is still taking over some distilleries, buying much of the alcohol output of others, and taxing general output hard. The drink industry is under the government Control

Board, with retail hours cut to two short periods daily, certain areas taboo, and experiments in "dilution" with soft drinks.

Influences cross the sea. Remington Arms and duPont Powder seek munition workers. Both specify total abstainers.

Modern war spills much more blood,—but much less rum.—*Taken from Boston News Bureau.*

THE DANGER HOUR.—At the Raritan Copper Works in Perth Amboy, N. J., they studied their accidents and found that the time of greatest peril is the first hour of the day shift on [Second-days] and on the days following holidays. They have a General Safety Committee, which gets the facts and publishes them in a bulletin called the *Ingol*. Here is the *Ingol's* comment on the accident figures:

"To any man who can think in a straight line, these statistics mean just one thing. It is a plain fact, and we'll state it plainly. Drinking at night means foggy eyes and unsteady nerves next morning. Then the accidents pile up.

" We hold no brief for prohibition. What we are working for is safety. Cut down the booze, and as surely as day follows night you will cut down the accidents."

And this is only one case out of many. It is up to you, Mr. American Workman. Which will you have? Safety or whisky? *You will not have both.*—*Collier's Weekly.*

THE PRESENT STATUS OF PROHIBITION IN THE UNITED STATES.—We now have nineteen prohibition States, including Virginia, in which the law is to become effective Eleventh Month 1st of this year. Twelve of these States have adopted prohibition by popular vote. These are Arizona, Colorado, Kansas, Maine, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, Virginia, Washington and West Virginia. The other seven became dry by legislative act. They are Alabama, Arkansas, Georgia, Idaho, Iowa, Mississippi and Tennessee. Elections on this issue will be held in five other States this autumn—namely, in California, Montana, Nebraska, South Dakota and Michigan. Texas will probably vote on the question next summer and possibly other States also will "choose sides" for the future.

UTAH TO BECOME DRY.—The Legislature of 1915 enacted statutory Prohibition for that State. Governor Spry retained the bill in his possession until it was too late for the Legislature to pass it over his head and then vetoed it. In the Republican convention recently Governor Spry was defeated for renomination by N. L. Morris, a strong advocate of Prohibition. Both of the United States Senators, Smoot and Sutherland, turned turtle and lined up with the dries in favor of State-wide Prohibition. Other influential politicians who have been on the booze wagon for years past transferred their belongings to the water wagon. This action means that with scarcely a shadow of a doubt Prohibition will become effective in Utah inside of the next year.—*The American Issue.*

APPLYING ROOSEVELT'S LOGIC.—Colonel Roosevelt, in a letter which has been made public, says: "The time is ripe for the passage of the suffrage amendment. . . . Twelve States already have enfranchised women without producing to even the smallest degree any of the evils prospected."

Well, that sounds logical. But if, as Colonel Roosevelt says, the time is ripe for the suffrage amendment, because twelve States have adopted it, by the same reasoning, the time is more ripe for the passage of a Prohibition amendment, because nineteen States have adopted that policy.

In addition to this, there is dry territory in the other States of the Union, which, with the Prohibition States, makes four-fifths of the area of the Union dry. More than one-half of the population of the United States is living in Prohibition territory. No evil effects have come from the adoption of this policy by States, counties and cities, but there have been multiplied blessings.

The time is ripe for a Prohibition amendment to the Constitution.—The American Issue.

DRIVING THE SALOONS OUT OF PENNSYLVANIA is a tedious process, involved in many difficulties, because the business has been able so far to control the legislature. Some progress, however, may be noted by comparing statistics of five years ago with present conditions. In 1911, we had three dry counties. We now have eleven. We have 10,512 licensed saloons in the State, but this is fewer by 636 than five years ago. During the same period there has been a decrease of 101 in the number of wholesale houses. There are ten towns of more than 10,000 population that have banished the saloon. Mahanoy City, however, is not one of these, for while she has a population of more than 15,000, Mahanoy has more saloons per capita than any other town in the State, having one licensed grog shop to every ninety-five men—one saloon to every fifteen votes cast for Governor in 1914.

WETS AND DRYs.—The Anti-Saloon League in a comprehensive survey of the influence of the rum traffic and its connection with poverty, insanity, crime and prosperity shows that Pennsylvania has 9606 men and women in its poorhouses and that nine dry States with a population nearly twice the size of this State have but 7824 persons in pauper institutions.

The same dry States have 17,466 insane persons in asylums and Pennsylvania, with only about half the population, has 15,058.

In ten years industrial efficiency has increased in the dry States to such an extent that wages have gone up 103 per cent., and in Pennsylvania, a notoriously wet State, wages have increased but 53 per cent.—*North America.*

SINCE Colorado went dry, says Governor George A. Carlson, accidents in the State have decreased seventy per cent.

NEWS ITEMS.

THE subject of the shortage of labor and the consequent danger of older men and women laborers being overworked was brought forward at a recent Sidcot Preparative Meeting (England); the need in question met with a ready response on the part of two of the leading boys of Sidcot School, who spoke of the desire there exists in the school to be of service. The matter has since been taken up with enthusiasm, and a "service corps" of eighteen boys, under the command of the Head Prefect, J. Quartus Smith, acting in consultation with the Headmaster, has been organized to work on the land in the Winscombe district on two afternoons in the week as well as on alternate Seventh-day afternoons. Some of the older girls have also offered to help in weeding and fruit-picking. The rate of pay is 3d. per hour; the money earned will be devoted to one of the many existing agencies for the relief of distress. The boys, who are 16 years or more, voluntarily give up their share in the cricket of the summer term. During a sample week fifteen boys and six girls were employed; eighty-two hours of labor were given by the boys, in some cases in gardens which could not otherwise have been kept under cultivation.

AN appeal to Friends following the meeting of the Laymen's Missionary Congress, held in Washington some weeks ago, concludes thus:

We, therefore, urge Friends—

1. To an earnest study of the issues involved in the present world situation, and our own study in the face of the world's needs.
2. To a deeper and more intelligent prayer life, in the private closet, at the family altar and in our public meetings.
3. To a clear recognition of God's ownership of all that we possess, and our own place as stewards responsible to Him for its use.
4. To an enlistment of each one in the service of our King as whole-hearted and without reserve as that of the men of to-day to earthly powers.
5. To higher standards of Christian living and service for humanity, both in our own community and to the peoples far away.
6. To separation from everything that makes our power for service

less than it ought to be, and a complete surrender to the leadership of the Spirit of God, in this time of opportunity and peril.

The following notes are taken from the Annual Report of the Ackworth School—the Westtown of England:—

The Report presented to the business meeting told of a full School of 180 boys and 125 girls, with no prospect of decrease. The excess of expenditure over income was £384, largely owing to the increased cost of coal and provisions; the house expenses alone were £741 more than in 1914, raising the cost per child to £50 ls. 3d. To meet the increased expense a charge had been made on each scholar of 30s. for the laundry. A more startling economy was the discontinuance of the "weekly pence" to the children, that time-honored benevolence dating from the first year of the School. A graceful donation of £700 had come from members of the Redfern family in memory of their brother, William B. Redfern, and a gift valued at £1700 from Sir James Reckitt, Bart., on the occasion of his golden wedding; also legacies of £500 and £200 from the late Agnes Smithson and Louisa Thompson. The report recorded the death of John Taylor, for forty years clerk of the works, to whose faithfulness, ability and incorruptibility Joseph Firth Clark and Wilfred Irwin bore testimony.

Frederick Andrews, the honored Headmaster who has now held the office for the term of forty years—more than any of his predecessors—gave his annual address in the afternoon. The shortage of four teachers on the boys' side had been made up by the prompt voluntary extra service of those who remained. Economies and self-denials in food had not been found to affect the health of the children, for last spring was the healthiest within memory. In matters educational fourteen scholars had been awarded the Senior School Certificate. The war had somewhat stimulated the interest in French. The natural history society had been active on both sides, and essay writing had been above the average. Attention had been given to the principles of Quakerism, and some of those not Friends had shown even more interest in these things than the full members. Appropriate reference was made to the death of Fred. Enoch, the brilliant old scholar lecturer.

The peace plank in the platform of the Republican party reads: "We believe in the pacific settlement of international disputes, and favor the establishment of a world court for that purpose."

This plank is so important that the history of its adoption is worth recording. We understand that the words were written, or rather dictated, by Richard Bartholdt, of St. Louis, when, because of the enormous number of peace proposals, the subcommittee had practically decided to ignore the question. Realizing the state of affairs, R. Bartholdt broke into the committee-room during its executive session, summoned some of his friends around him, and insisted on the insertion of some kind of a peace plank. When asked how it should be worded, he then and there dictated the words as they subsequently appeared.—*Exchange.*

SUMMARY OF EVENTS.

LOCAL.—Samuel W. Pennypacker, former Governor of Pennsylvania, died on the 2nd, at his home at Schwenksville, Pa. He was seventy-three years old. Governor Pennypacker for many years had been a foremost figure in Pennsylvania affairs.

The staff of the visiting physicians of the Philadelphia Hospital for Contagious Diseases has reached the conclusion that the germs of infantile paralysis float about promiscuously in the air. Food with which they come in contact is contaminated, they believe, and when the bacilli reach the intestinal tract through this medium the development of the disease begins. This opinion is the result of the study of scores of cases of the malady here. Other authorities in many parts of the country, however, maintain that the germs enter the body through the nasal passages.

One-sixth of the world's output of radium is made within seven miles of Phila. in a factory at Lansdowne, which is one of six plants of its kind in the world. It has a capacity of producing three grams of radium a year. The process by which the metal is made was discovered by Dr. D. H. Kahakjian, Assistant Professor of Physics in the University of Pennsylvania and a resident of Lansdowne.

Active work has been undertaken on the campaign of the Philadelphia Wool and Textile Association to increase the number of sheep and output of wool in Pennsylvania and the nation generally.

GENERAL.—Congress adjourned finally on the 8th, concluding a session lasting nine months and two days, and will not reassemble until Twelfth Month 4th, unless some emergency causes the President to call for an earlier date. In the Senate and House the concluding session was brief, devoted to bits of legislation and routine business that had been left over from yesterday's protracted sittings.

Ninety-two labor laws have been passed by Congress and State Legislatures during the past legislative year, according to a survey which was made public at New York by the American Association for Labor Legislation on the eve of Labor Day. "The most significant items in this legislation," says the Secretary, Dr. John B. Andrews, "are two national laws, one prohibiting the shipment in interstate or foreign commerce of certain products in the preparation of which the labor of children has been employed, and the other providing a model scale of workmen's compensation for personal injuries among Federal employes, of which there are now more than 480,000."

Evidence from the States in which women have voted goes to prove, says Thomas A. Edison, that with the ballot women are more fairly treated under the law, the working woman is better protected and social and moral improvement is accelerated.

The Bureau of Education opened a nation-wide campaign on the 1st to induce aliens to come to night school and learn English. The Commissioner of Education has designated men dealing with the immigrant's problems from every angle, to serve on a national committee of 100 to further the purposes of the campaign.

On the 4th inst., the President accepted for the Federal Government the log cabin at Hodgenville, Ky., in which Lincoln was born, in a speech devoted to an eulogy on the civil war president. Standing on a temporary platform at the foot of a hill topped by a magnificent granite memorial building housing the Lincoln cabin, he praised Lincoln as the embodiment of democracy.

John P. St. John, candidate for the Presidency on the Prohibition ticket in 1884, twice Governor of Kansas—1879 to 1883—and one of the most widely-known temperance advocates in the United States, died at Olathe, Kan., on the 7th. He was eighty-three years old and had been in failing health since a heat prostration two months ago while on a speaking tour.

Here and there one hears much talk about the children and the movies. Clergymen and others in discussing the matter make sweeping statements with reference to the number of children who go to the pictures and seem to be under the impression that children constitute the major part of those in attendance. The National Board of Review of Motion Pictures in co-operation with the People's Institute of New York has investigated this subject, however, and finds that children constitute but 17 per cent. of those present at the average exhibition. In the evening the audiences are almost entirely composed of adults.

FOREIGN.—The following is from Kingston, Jamaica: "Everybody is agreed that we have lost about 50 per cent. of our exportable crops for a year," said Governor Manning, after returning from a tour of inspection of the damage caused by the hurricane of the 16th ult. "Bananas are all down; in some parts of the country cocoa has been severely damaged; coconuts have been blown off trees and many of the blossoms have been blown off, too. I am hoping that most of the ground provisions have been spared."

According to a despatch from Nanking, China, one million persons are threatened with starvation and several hundred thousand have been rendered homeless as a result of floods which are raging along the Hwai River, in Anhwei Province.

Lieutenant Ernest H. Shackleton has rescued the members of his Antarctic expedition who were marooned on Elephant Island. Shackleton returned to Punta Arenas, Chili, with his men safe and well on board the rescue ship *Yelcho*.

The following is on the authority of a New York paper: "The kindness of the Turks toward their prisoners of war was one of the chief impressions gathered by Clarence Butler, of Grand Rapids, Mich., and William Hoffman, of Columbus, O., instructors in the American College at Beirut, Syria, on their 3000-mile journey that took them to Damascus, Jerusalem, Tarsus, Constantinople, Sofia, Budapest, Vienna and Berlin."

NOTICES.

WESTTOWN SCHOOL.—By the latest decision of the Pennsylvania Board of Health, schools are at liberty to open whenever they wish, but they may not take children younger than sixteen before Ninth Month 29th. As nearly seventy of the pupils about to gather at Westtown would thus

be excluded, it is practically impossible to assemble prior to this date, which will be Sixth-day. It is therefore probable that the School will open on Second-day, Tenth Month 2nd. Final notices may be expected about Ninth Month 20th. We will endeavor to get down to full work immediately on the opening of School. One of the week-end breaks will probably be omitted, the vacations may be cut somewhat, and School held a little longer in the Spring. But we will count on making up most of the lost time by more diligent work.

Several changes have been made in the Faculty. Annie B. Gidley was a year off for study and her duties as Assistant Principal will be taken by Edith L. Cary and Ida L. De Long. Elizabeth W. Paige, of Lynn, Mass., will supplement the Latin Department, and Caroline Nicholson of Richmond, Indiana, will take some of the German classes, filling her time with English and History. Alfred Lowry, Jr., has leave of absence to spend the year in the camps for the French prisoners in Germany. Frederick O. Tostenson will take his place. The two other new men are Eber Grant Spicer, who is a graduate of the Massachusetts Agricultural College and has had many years of successful experience with boys, and Joshua Alban Cope, who is a graduate of the Yale School of Forestry and has been working on the Government Forest Reservations in Montana.

The group of house teachers who will have the chief care of the boys will be greatly strengthened by these additions to the men's faculty, and various changes will be rendered possible. It is proposed to have a class in Forestry, under Joshua A. Cope, and one in Agriculture for the younger boys by Eber Grant Spicer. Boys who are interested in these things will be encouraged to take their open air exercise in working among the trees or in the gardens and fields, under the oversight of these two men and of James F. Walker. These classes in out-door subjects, as well as those in Drawing, Manual Training and in Domestic Science, will be conducted on the regular lines of Vocational Training, and will count as part of the High School Course. Many colleges now give credit in their entrance requirements for a certain amount of such work.

THOMAS K. BROWN,
Principal.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:

Carver—Religion Worth Having.

Gwynn—Famous Cities of Ireland.

Howe—Socialized Germany.

Lee—We.

Macdonald—Democracy and the Nations.

Mathews—Making of To-morrow.

Mokrievitch—When I Was a Boy in Russia.

Richards and Elliott—Julia Ward Howe.

Roosevelt—Book-lover's Holidays in the Open.

Shackleton—Four on a Tour in England.

Library hours:—9 A. M. to 1 P. M., 2 to 5 P. M.; Seventh-days: 9 A. M. to 1 P. M.

LINDA A. MOORE,
Librarian.

FRIENDS' SELECT SCHOOL, 140 N. Sixteenth Street, Philadelphia, is expected to open on Second-day, Tenth Month 2nd, which is one week later than the scheduled time. Applications for admission should be in the hands of the Principal as far in advance of the opening date as possible. Catalogues will be mailed on request. The School office is open daily to inquirers and visitors.

MEETINGS from Ninth Month 17th to 23rd:

Philadelphia Monthly Meeting, Western District, Twelfth below

Market Street, Fourth-day, Ninth Month 20th, at 10.30 A. M.

Muncy, at Greenwood, Fourth-day, Ninth Month 20th, at 10 A. M.

Frankford, Fourth-day, Ninth Month 20th, at 7.45 P. M.

Haverford, Fifth-day, Ninth Month 21st, at 5 P. M.

Germanstown, Fifth-day; Ninth Month 21st, at 10 A. M.

DIED.—Seventh Month 28, 1916, at the home of her son-in-law, J. Gurney Parker, George, North Carolina, MARGARET A. OUTLAND, aged eighty years, six months, twenty-eight days; she was a member and Elder of Rich Square Monthly Meeting of Friends.

—, at Haddonfield, Seventh Month 14, 1916, ELLWOOD EVANS, in his seventy-sixth year; a member of Upper Evesham Monthly and Cropwell Preparative Meeting.

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THE TEACHER'S GUIDE.

About the school the children's voices rose
In joyful sound and filled with glad echoes
The wood. I stopped and viewed the happy throng.
"Am I the one to lead their feet along
The upward way?" I cried. I was dismayed,
And turned with haste into a woody glade.
There prone I fell and prayed. At length a voice,
Though still and small, did make my heart rejoice.
It bade me be as simple as a child;
Of worldly wisdom full, yet undefiled;
As gentle as the Christ; as firm and true;
A living model for the young to view.
I rose and hastened to the school, my face
Aglow from heart afire with new-born grace.
I saw the upward way before me shine,
And knew my guide must be the One divine.

—SUPERINTENDENT M. A. CASSIDY, LEXINGTON, Ky., in the *Journal of Education*.

KEEPING THE BALANCE OF TRUTH.

Whatever the difference in external conditions when one century is compared with another, and whatever the mode of expression in any age, there are certain truths that are perpetual, and certain concepts that have their foundation in that which is unchanging. Hence, our own age may derive some strength and confirmation in good from voices of the past, "echoing up" through intervening centuries or generations. The comfort of knowing a sure refuge and defense is as great and as real now as when the Psalmist wrote, "Be Thou my strong habitation, whereunto I may continually resort."

In view of the shakings and commotions now disturbing the world, some of us doubtless have need of "staying our minds" with the consideration of that which cannot be shaken; and we may find instruction in the language of George Fox's shepherding spirit, when in 1666 he wrote from "Lancaster gaol" an epistle "for staying the minds of such as might be hurried or troubled about the change of government."

"All friends. Let the dread and majesty of God fill you! Concerning the changing of times and government, let not that trouble any of you, for God hath a mighty work and hand therein. He will yet change again, until that come up which must reign, and in vain shall powers and armies withstand the Lord, for His determined work shall come to pass. But what is now come up, it is just with the Lord that it should be so, and He will be served by it. Therefore, let none murmur nor distrust God; for He will provoke many to zeal against unrighteousness and for righteousness through things which are suffered now to work for a season; yea, many whose zeal has been even dead shall revive again, and they shall see their backslidings and bewail them bitterly. For God shall thunder from heaven and break forth with a mighty noise; His enemies shall be astonished, the workers of iniquity confounded, and all that have not on the garment of righteousness shall be amazed at the mighty and strange work of the Lord, which shall be certainly brought to pass. But, my children, look ye not out, but be still in the light of the Lamb, and He shall fight for you. The Almighty Hand . . . preserve and keep you whole, in unity and peace with Himself and one with another. Amen.

G. F."

Did George Fox and his friends then feel that they had nothing to do but to trust and be still? Never was human conduct farther from apathy or inertness, and their confidence in the Divine Sovereignty never released them from personal efforts for the realization of the Kingdom of Heaven in the practical affairs of this life. However deficient in analysis might be their position in regard to changes of government, it was not intended as a doctrine of fatalism. The burden of mutual responsibility in society pressed constantly upon them and none were more active and alert than they to fulfill its demands themselves and to urge its claims in every direction. Rulers and officers of every class were boldly addressed in the interests of righteousness and order, and on behalf of the persecuted and oppressed; and King Charles II. received some plain words concerning his own duty and the rights of his people.

"King Charles," thus wrote George Fox, "thou camest not into this nation by sword nor by victory of war, but by the power of the Lord. Now if thou dost not live in it, thou wilt not prosper. If the Lord hath shewed thee mercy and forgiven thee, and thou dost not show mercy and forgive, God will not hear thy prayers nor them that pray for thee."

The letter contains further admonition and warning as to what would follow if the King should "uphold persecution," or should "bear the sword in vain." But while King and Parliament and magistrates were thus entreated and admonished, those men who claimed ecclesiastical authority were not overlooked. "Many ways were these professors

warned, by word, by writing and by signs; but they would believe none till it was too late."

Further than this, those "Quaker worthies," mindful of what they owed to their cause to clear it of unjust charges and wrong judgments, would publish their principles abroad, and the "Declaration against plots and fighting" reveals the animus of their labors and their zeal. "Our principle is," said they, "and our practices have always been to seek peace and ensue it; to follow after righteousness and the knowledge of God; seeking the good and welfare [of all], and doing that which tends to the peace of all."

Thus were all aspects of the case regarded by Friends; and as they sought to discharge their responsibilities to the public, to "those in authority" and to one another, they could then with "confidence and quietness" leave the final events and the cause they cherished in the hand of Providence. In the repeating of history to-day, there is ample justification for the industrious and courageous labors of many of the friends of peace and friends of Truth; yet to seek after Divine help, and to endeavor to maintain faith and quietude, will be part of that fervency of spirit which the apostle enjoins upon us in close connection with being "not slothful in business," each having its place in the great essential of "serving the Lord."

M. W.

Contributed by Wm. Bacon Evans.

TESTIMONY OF ISAAC PENNINGTON.

"Concerning the Seed or inward Principle, whereby Life is begotten and maintained in the Heart." (Text abridged.)

[Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? John vi: 60.]

The Lord God who is full of everlasting . . . compassion towards mankind in general, but more especially towards those in whom he hath begotten a sense of want of him; . . . hath chosen a seed or inward principle of life to appear in

. . . Many who have been overwhelmed with misery and whose spirits have melted and failed with the want of the sense of their God, have felt this principle revealed in their hearts.

Now the main thing necessary toward the redemption of the soul, . . . after the revealing of this principle, and some sense and feeling of it, and the turning of the mind towards it, [is] to wait to be made more and more acquainted with it, . . . and to be guided by it.

For though this principle be all life, yet it is at first but as a seed, and the appearance of the Lord in it is but as in a seed; very little, low, weak, hard to be discerned, easy to be overlooked and despised, and some greater and more undeniable appearance expected. Yet that is not the way, but the soul must become subject unto, and bowed under this little appearance; and so as the seed gets advantage and grows bigger . . . in thy heart, the appearance of the Lord will be greater and fuller there. But to look for the greater appearance, before the seed be owned and received in its lesser appearance, . . . is not the way of God, but the deceit of the enemy, whereby he would destroy the souls, . . . which he certainly will do, if he can keep the seed from growing there, and the soul from joining with and growing into it.

Therefore watch to feel the savour of life in thy heart day by day, and therein to feel leadings and drawings from the life, suitable to thy state; for in this savour and in these drawings, rises the true light, which leads into the way of life. And then watch against the reasonings and disputations which the enemy will raise in thy mind, who will strive to make thee a judge over these drawings; whereas the light which ariseth in the savour and in the drawings is thy King (though in this low appearance) and not to be judged by thy mind, thoughts and reasonings, but to judge them all down, and be bowed

unto and obeyed by thee. And consider, in the weight of thy spirit, art thou (in thy darkness and with thy earthly mind) fit to be a judge concerning the light which ariseth in thee? Or rather, is not the light, in its lowest and weakest appearance, appointed and fitted by the Lord to judge thee, and make thee bow down in fear and trembling before it? And thy crown (thou in thy highest exaltation) is to be cast at the lowest footstep thereof; and then it will in some measure, thou lying at the foot thereof, and bowing in spirit before it, enter into thee, and enlighten and quicken thee. But in thy being wise about it, or taking upon thee to judge concerning it, it will stand at a distance from thee, and leave thee in thy darkness and captivity.

Therefore consider where thou art, and breathe into the Lord to reveal that unto thee which is proper for thee at present, and to bow thy spirit under His present will and manifestation to thee.

And be content to be little and low, and to receive little and low instructions from God, and to walk in the path of brokenness and humility before the Lord; for this is His way of fitting for and advancing into the high and glorious power of His life. And this my soul is assured of, that none shall enter into or abide in His kingdom, but as they become little, poor and naked, and as they are led by the little child of God's begetting, who not at all answers the wisdom of man and his expectations, but still confounds them, and leads on in such a path as, if the eye of man's wisdom be open, it will still be crying out it can never lead to life. Yet that which disputeth not, but believeth, at seasons feels a progress, and that the growth of life had advantage in the heart by those very things which at present seemed to give death the advantage.

Therefore watch against thy understanding, and all the workings thereof, as ever thou desireth life; for it will still betray thee, and either keep thee from the way, or turn thee out of the way, whenever thou hearkenest to it. And mark this, that which God sows and brings up in thee is a sensible plant, not a knowing mind; and thy right judgment is only in the sensibleness of that plant, and not in the understanding or comprehension of thy mind; yea, that sensible plant (which thy wisdom will be very apt to despise and perk over) must batter down and bring to nothing thy understanding, and grow up in the stead of it, if ever thy soul be made an habitation for the life. Therefore sink into the feeling, and dwell in the feeling and wait for the savour of the principle of life, and the touches and drawings of the savour, and walk along in it towards the land of life, parting with it, and leaving behind thee whatever the savour of life disreliseth; and entering into and taking up whatever the savour of life reliseth, that thou mayest be prepared for the Lord, and the glorious appearance of His spirit in thee.

And as thou art led into this, and cometh subject to this, so wilt thou taste the Lord, and feel the sweetness of His ointment, and the peace of His nature and the joy of the beginnings of His kingdom in thy heart, and the blotting out of thy iniquities for His name's sake. For though the enemy may lay a load upon thee, and fill thee as much as he can with his filth, and lay it close to thy charge, inasmuch as thou art not able to acquit thyself at all, but art as ready to charge thyself therewith as the enemy is to charge thee, yet the Lord considereth the seed he hath sown in thee, and the desire which he hath wrought in thy heart to be joined therewith; and he knoweth whence the stirring of this mind is, and how weak thou art in this hour of thy darkness and captivity; and the intent of his heart is to deliver thee from all this, and not to condemn thee for it.

But oh! take heed of limiting the Lord to give forth so clear a light, as the natural understanding will be judging necessary! but be content with the light which ariseth in the savour, and shineth inwardly to thy spirit in the drawing; and be subject and bowed under the light of the drawing, though ever so much against the light of the creaturely understanding and the reasonings thereof.

Clearness of light is a state which is to be grown up into; but before thou comest to this, thy understanding must be darkened, confounded, and brought to nothing; and thou canst not have such a clearness there, while it is confounding. There is, indeed, a true clearness in the principle of life (proportionable to its state and growth) even then; but the reasonings of thy dark mind will be continually overclouding and overbearing it (as if it were darkness, and not the light) and will prevail, unless thou be kept in the savour and suffer not thy understanding to judge, but keep it under the judgment of the savour. Mark, therefore, heedfully this which follows:

The first work of the Lord is to confound the knowledge and understanding of the creature; especially in those who have been deep in wisdom and experience of things; for if they were not closely pursued with darkness and confusion, they would presently be gathering a stock into the old storehouse again, and so grow wise after the flesh and never learn the life of the Spirit. Now, in this work of confounding, how can the leadings of God's Spirit be manifest and clear after the flesh, and to the fleshly understanding? Yea, if they were manifest after this manner, how were it possible to withhold the fleshly part from drinking them in? And so the man would live again but the seed not live, which gains its life (and being, and form, and perfection) in the man, by the death of the man; even by the man's being hunted, and battered, and broken out of his wisdom and knowledge and reasonings and comprehension; and becoming as a fool or child, being able to know nothing, nor retain nothing, nor perform nothing, nor keep his standing, but still as he is led, and taught, and created, and preserved in the power, and by the presence of the life.

A MONTHLY MEETING AT WESTTOWN.

FRANCIS R. TAYLOR.

For a people whose instincts would naturally lead them to true preparedness in every phase of life, Friends are, in some particulars, peculiarly neglectful of right opportunities. Philadelphia Friends are rightly wary of school-bred "Reverends" and scholastic degrees of divinity, but that same caution, carried to excess, stultifies the teaching of the Bible and Church history. No one denies in these days that a knowledge of both, call it "head knowledge," if it be, is an aid and incentive to the spirit underlying the narrative. A map of Paul's journeyings or of the Crusader's Palestine may not be inspired writ, but they are valuable vade mecum to the student of the Acts or of Peter the Hermit. In educating for the "duties of life" it is possible to hold too closely to the commercial, domestic or professional duties and to blink the fact that our theory of Church government (which we believe to be the apostolic theory revived) includes as a part of the "duties of life" a share in the burden of Church government, in addition to the share in the economic life.

Our housewives and business men are expected to be fathers and mothers in Israel. Granted! Now what are we doing to develop them for it? Our Church government is in theory the acme of democracy. Admitted! What is it in practice?

Those of us who attended Friends' Schools in the grammar grades were escorted to mid-week meeting by our teachers, and once a month listened to the routine of Preparative or Monthly Meeting "business." Perhaps no effort was made to explain the why or the wherefore, and the mysterious and impersonal sameness of it used to impress me, at least, with an awe worthy of some obscure ritual or occult rite. To listen in suppressed silence, to be thankful when there were only four queries instead of eight (or nine now) and to whoop for joy when released—such was Monthly Meeting twenty years ago and mayhap to-day to a ten-year old boy.

Then came an unexplained change of policy, or better, lack of it in the educational system. Our thirteen-year old was sent to Westtown for four years of guarded education, and at seventeen graduated, having never been to a Monthly

Meeting during the entire period. Then came four years of college, and at his majority he was certified fit for citizenship and business, perhaps an adept at athletics or socially accomplished, but without training or experience in Quaker or, if you will, Christian polity. He had had eight years of mid-week meetings, but no more training, teaching or experience in the theory or practice of Church government, whether apostolic, or congregational, than if the system, of which he was both a beneficiary and a product, didn't exist.

And the rest was inevitable. The duties of life,—domestic, commercial or professional, again absorbed him, and his meeting,—well, "those on the First-day of the week by our membership generally; other meetings not so well attended."

Enough of criticism, even though it come from one who loves and appreciates the school and the college involved. During the past decade Haverford College has encouraged its students to bring their certificates of membership to Haverford Monthly Meeting (re-established in 1905), and some have availed themselves of the suggestion, with mutual benefit.

I can see little reason why a similar expedient would not be beneficial at Westtown School. We take great care to admit only Friends, and require Clerk's certificates as to their membership. We are annually attracting students from a wider group of meetings both geographically and from the standpoint of Friendly practice. Pastoral, Conservative, Liberal, Revivalistic, Gurneyite, Wilburite and Little Body Friends are rightly welcomed to our beloved institution. Some of them have no conception of the Philadelphia type of Monthly Meeting, and probably very few of them understand its theory and its possibilities.

If we are right in believing that Eastern and Western Friends can profit by mutual understanding of each other, and if our theory of Church government is capable of great possibilities, why cannot we accept the opportunity to present to the stranger youths within our gates the theory and practice of a Monthly Meeting, at the same time that we are teaching our own children the significance of the system with which they have long been, perchance, unwillingly familiar?

Incidentally, the effect on our Monthly Meetings themselves would be highly beneficial. Instead of remaining the dread assemblies of cut and dried routine that many of them now are, concerned only with the minimum of duties upon which the Discipline requires a report to the Quarterly Meeting, they would experience a real growth of life in dealing with outside or community concerns such as the ancient order of things involved. The Monthly Meetings at Moorestown, Germantown and Haverford have significance for their communities, and perforce, present the worth-while subjects that appeal to men and women of ability, who would not be satisfied to attend a meeting concerned only with the selfish topics of the purely introspective type.

But to return to Westtown. There are many subjects peculiarly the concern of the students that suffer by too much Faculty or Committee interference. Unkept rooms, littered lawns, discipline and restraint are, by modern methods of pedagogy, looking more to self-control from within than from above. One must not expect too much from "Student Government" plans, but neither, on the other hand, should we exalt the birch and ignore the wholesome influence of the school "leaders." This influence is very real to the school boy. "Arthur" is a beneficent factor at other schools than Rugby, and in all generations. Happy the school that has a wholesome run of "Arthurs" in a succession of Senior Classes.

But what was (and is) Arthur but the best type of Overseer—his influence and his power the greater because unconscious and unassuming. Four years of school life rarely pass without developing a few such spirits, and the unerring allegiance of boyhood readily discriminates between the good and the bad influence, even though it follows the latter.

I do not believe the South lawn at Westtown can be permanently free from paper, banana peels and apple cores until the boys undertake it, and the undertaking would be worthy of a Monthly Meeting concern. How frequently are our

youth reminded of the children in the early days who maintained the meetings on the ruins of their demolished houses, when all the adults were in English jails! Their responsibility fitted them to their undertaking. Each Westtown generation sees better equipment and greater facilities, but do we require the assumption of responsibility that any true educating involves or do we always grant the opportunity to assume responsibility?

A Monthly Meeting at Westtown would not work miracles, but it would educate. It would not register 100 per cent. perfect attainment, but what Monthly Meeting does? It would present many problems, unique problems, but so does every other new departure. These problems are interesting, but would require too lengthy discussion for this article. If the object is worth while, the curriculum of the School and the organization of Concord Quarterly Meeting could easily be adapted for the purpose without burdening either one. One can hardly doubt that good would result from sympathetic, uncompulsory association in the actual practice of Church government by earnest, sincere girls and boys, handling their own problems in conjunction with their teachers and friends, and learning, early in life, to assume some of the responsibilities and obligations of social existence as well as the benefits stored up for them in an ever-increasing degree by generations of loving, sacrificing effort at our beloved Westtown.

IF YOU WOULD PROFIT.

If you would profit in the way of God, despise not the day of small things in yourselves; know this, that to desire and sincerely to breathe after the Lord is a blessed state. You must seek, before you find. Do you believe? Make not haste; extinguish not those small beginnings by an over-earnest or impatient desire of victory. God's time is the best time; be you faithful and your conflict shall end with glory to God, and the reward of peace to your own souls. Therefore love the judgment, and love the fire; start not aside, neither flinch from the scorings of it, for it will purify and refine you as gold seven times tried; then cometh the stamp and seal of the Lord upon His own vessel, holiness to Him forever, which He never gave, nor will give to reprobate silver, the state of the religious worshippers of the world. And herein be comforted that Zion shall be redeemed through judgment, and her converts through righteousness; and after the appointed time of mourning is over, the Lord will give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Then shall you be able to say, "Who is he that condemneth us? God hath justified us; there is no condemnation to us that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Wherefore, my friends, walk not only not after the fleshly lusts, but also not after the fleshly religions and worship of the world; for that which is not born of the Spirit is flesh; and all flesh shall wither as the grass, and the beauty of it shall fade away as the flower of the field, before God's Sun that is risen, and rising. But the Word of the Lord in which is life, and that life the light of men, shall endure forever, and give life eternal to them that walk in the light.

And I entreat you, by the love you have for Jesus, have a care how you touch with fleshly births, or say Amen, by word or practice, to that which is not born of the Spirit; for God is not to be found in that, in yourselves or others, which calleth Him Father, and He hath never begotten it in them; that latitude and conformity is not of God, but secretly grieveth His Spirit, and obstructeth the growth of the soul in its acquaintance and intimate communion with the Lord.

WILLIAM PENN.

If we are going to have peace, it must be proclaimed by the common people. We shall not have peace till they understand that it is their interest as well as their duty. When that time comes, we shall have peace guaranteed so that no tyrant can move it.—HENRY WARD BEECHER.

GOD BLESS US EVERY ONE.

"God bless us every one!" prayed Tiny Tim,
Crippled and dwarfed of body, yet so tall
Of soul, we tiptoe earth to look at him,
High towering over all.

He loved the loveless world, nor dreamed indeed,
That that, at last, could give to him the while,
But pitying glances, when his only need
Was but a cheery smile.

And thus he prayed, "God bless us every one!"—
Enfolding all the creeds within the span
Of his child-heart; and so, despising none,
Was nearer saint than man.

I like to fancy God, in Paradise,
Lifting a finger o'er the rhythmic swing
Of chiming harp and song, with eager eyes
Turning earthward, listening—

The anthem stilled—the angels leaning there
Above the golden walls—the morning sun
Of Christmas bursting flower-like with prayer,
"God bless us every one!"

—JAMES WHEATCOMB RILEY.

JOHN BRIGHT AND WAR.

MARGARET E. HIRST.

(Concluded from page 136.)

Wars upon native races always aroused Bright's deep indignation, and in this election campaign of 1880 he had for text not only the Afghan but the Zulu war. In allusion to both, he said, "I believe all wars are savage and cruel,—but I mean harsh and cruel wars on uncivilized or half-civilized men. When I read of transactions of that kind something always puts to me this question, What is it that makes, if anything makes, this needless and terrible slaughter different in its nature from those transactions which we call murder? . . . At most, in regard to either of these people, the case was one of suspicion, but was it right, upon a mere suspicion, that a country like this should send in the one case 20,000, and in the other 40,000 troops, to invade territories, and to put to death not less, perhaps, than 20,000 men engaged in the defense of their own country, which in our case we considered honorable and needful?" He had the courage on a later occasion to describe the Zulu warriors as men "who, if they had been of our nation, would have had songs written in their honor, and magnificent orations delivered in their praise, and their leading men who fell would have found, no doubt, a home for their bones and a tablet in Westminster Abbey."

In this same speech one passage is peculiarly characteristic of the tenderness which always underlay his abhorrence of war and oppression. Next to children, Bright loved animals, and his eloquence made the sufferings of the army camels an item in the indictment of the Disraeli Government.

"You know something of the untold miseries which war brings upon men and women and little children; but there is one point that nobody, so far as I know, has ever touched upon, that which has always had a certain interest for me, and which has excited my sympathy. I have seen in some of the narratives of the Afghan war that all the region round had been swept for camels as beasts of burden for the forces. What became of the camels? The least number I have heard it put at was 30,000—it has been reckoned as high as 40,000 or 50,000 camels, who have perished in these expeditions. One of our greatest poets in a beautiful stanza, has one line where he says, 'Mute the camel labors with the heaviest load,' and though the camel is not able by any voice of his to make protest or complaint, yet the burdened, overdriven, exhausted, dying beast—I cannot but believe that even the cruelties inflicted on him will be found written upon imperishable tablets by the recording angel."

The general election of 1880, marked by Gladstone's great Midlothian campaign, ended in a decisive victory for the

Liberals. Bright again entered the Cabinet, but his tenure of office was not to be long. With his colleagues he became involved in the deplorable South African policy, and cannot be acquitted of a share of responsibility for the errors and delays which culminated in the disaster of Majuba Hill. But when he awoke to the facts, he was one of the strongest influences for peace and conciliation. Indeed, if hostilities had been continued, the Cabinet would in all probability have lost both Bright and Chamberlain. The discoveries of the mistakes of this year had probably aroused his vigilance, for he became a strong opponent of the Cabinet's Egyptian policy, although in this struggle he stood alone. When the bombardment of Alexandria took place he resigned. The only wonder is that he delayed so long, but Gladstone had repeatedly assured him that the negotiations would have a peaceful end, and he was very reluctant to embarrass a Government, to some of whose members he was bound by ties of old and intimate friendship.

What then had he accomplished in the cause of peace during almost fifty years of political activity? Throughout his life he had stood firmly for principles of foreign policy, which were profoundly unpopular when he first advocated them, yet became the admitted maxims of the British Government for many years of the nineteenth century. He denounced secret diplomacy and entangling treaties, and the heedless spirit which goes to war for prestige or intervenes in quarrels where the country's interests are not involved. With Cobden's help, he taught the nations to know one another better, and showed them the folly of the panic-breeding competition in armaments. When Lord Derby, in 1878, declared that "the greatest of British interests is peace," he showed himself a pupil in the school of Bright and Cobden. But it needed less wisdom to draw this moral after the object lesson of the Crimean War and the convulsions of Europe during the '60's and '70's. Bright had the courage and insight to teach the principles of peace in the midst of the fury and madness of war.

It was a common sneer of their opponents (even echoed by Tennyson) that Bright and Cobden's advocacy of peace was based on the fear of the mere monetary and commercial losses of war. Bright had lived through the years following Waterloo, and he had seen the abject wretchedness of the mass of the people, due to the pressure of war debt and war taxation. As he said, he cared for the condition of the people among whom he lived, and the impulse of pity and indignation inspired his opposition to the Corn Laws and to war. In his old age he wrote, "In war the working-men find the main portion of the blood which is shed, and on them fall the poverty and misery which are occasioned by the increase of taxes and damage to industry." The economic arguments against war are neither ignoble nor unpatrician, and Bright never shrank from employing them. But the moral argument fills and colors every speech which he made. This duty of his teaching may be closed by the peroration from perhaps his most characteristic speech.

"I do most devoutly believe that the moral law was not written for man alone in his individual character, but that it was written as well for nations, and for nations great as this of which we are citizens. If nations reject and deride that moral law, there is a penalty which will inevitably follow. It may not come at once, it may not come in our lifetime; but rely upon it, the great Italian poet is not a poet only, but a prophet when he says,

"The sword of heaven is not in haste to smite,
Nor yet doth linger."

We have experience, we have beacons, we have landmarks enough. We know what the past has cost us, we know how much and how far we have wandered, but we are not left without a guide. It is true we have not, as an ancient people had, Urim and Thummim, those oracular gems on Aaron's breast—from which to take counsel, but we have the unchangeable and eternal principles of the moral law to guide us, and only so far as we walk by that guidance can we be permanently a great nation or our people a happy people."

JOHN QUINCY ADAMS, SIXTH PRESIDENT OF THE UNITED STATES.

[The two papers contributed to former issues of THE FRIEND concerning "Secret Societies," and given under the title "Were our Fathers Wrong?" have suggested the following, taken from an Exchange.—Eds.]

The following is the concluding portion of a letter of John Quincy Adams to the *Boston Press*:

The use of the name of Washington to give an odor of sanctity to the institution as it *now* stands exposed to the world is, in my opinion, as unwarrantable as that of my father's name. On the mortal side of human existence there is no name for which I entertain a veneration more profound than for that of Washington. But he was never called to consider the Masonic order in the light in which it must now be viewed. If he had been, we have a pledge of what his conduct would have been far more authoritative than the mere fact of his having been a Mason can be in favor of the brotherhood.

Treating of the order of the Cincinnati—a secret society composed of soldiers of the Revolution—Thomas Jefferson says: "The uneasiness excited by this institution had very early caught the notice of General Washington. Still recollecting all the purity of the motives which gave it birth, he became sensible that it might produce political evils, which the warmth of those motives had masked. Add to this, that it was disapproved by the mass of citizens of the Union. This alone was reason strong enough in a country where the will of the majority is the law, and ought to be the law. He saw that the objects of the institution were too light to be opposed to considerations as serious as these; and that it had become necessary to annihilate it absolutely. On this, therefore, he was decided. The first annual meeting at Philadelphia was now at hand. He went to that, determined to exert all his influence for its suppression. He proposed it to his fellow-officers and urged it with all his powers. It met an opposition which was observed to cloud his face with an anxiety that the most distressful scenes of the war scarcely ever produced. It was canvassed for seven days, and at length it was no more a doubt what would be its ultimate fate. The order was on the point of receiving its annihilation by the vote of a great majority of its members." (Jefferson's Works, Vol. 1, page 418.) Owing to the influence of French envoys—who were greatly tainted with infidelity and filled with the spirit of Red Republicanism—the society, contrary to the ardent wish of Washington, did not disband, but it *was* modified. Jefferson's conclusive reasons for disapproval of such institutions are given in the succeeding pages of his works, and they are mostly equally applicable to all other secret orders.

If you wish to know what the pledge is, please to consult the recently published writings of Thomas Jefferson, vol. 1., from pages 416 to 422; and especially the paragraph beginning at the middle of page 418. I would earnestly recommend the perusal and meditation of the whole passage to all virtuous and conscientious Masons, of whom I know there are great numbers. If they wish to draw precepts for their own conduct from the example and principles of Washington, or from the deliberate and anxious opinions and solicitude of Jefferson, they will find in those pages lessons of duty for themselves which they might consider it as presumption in me to offer them. The application of the principles in a case not identically the same, but in every essential point of argument similar, and in many respects from a weaker to a much stronger basis, I would leave to their own discretion, though first divested of its passions. It is, in my opinion, an unanswerable demonstration of the *duty* of every Mason in the United States at this day.

I am, very respectfully, sir, your obedient servant,

JOHN QUINCY ADAMS.

"It means more to live and labor for God under certain conditions than to die for Him under others."

SOCIAL PROGRESS AND THE DARWINIAN THEORY:
A REVIEW.

The motive of a book is always interesting. The motive of Dr. Nasmith's *Social Progress and the Darwinian Theory* is especially interesting because it leads into the very thick of the causes of present-day happenings. The purpose of the book is to turn men from the long-enjoyed belief that war is biologically advantageous to the less-accepted view that war is biologically suicidal. Any one who reads first hand will in all probability be surprised with the reasonableness of the argument that supports this claim.

Physics is somewhat distant from the philosophy of force. It was, however, indirectly by way of the former that George Nasmith became unforgetably impressed by the latter. When a student in Germany he was so distressed with the militaristic aspirations, and the requirements of the military system then influencing the German people, that he determined to devote his life to combating the ideas that gave rise to the system.

The philosophy of force directs those individuals who have to do with the conduct of nations to consider antagonistic struggle between nations as the chief and proper method of natural selection. The worth of a nation is proportionate to its superiority in such struggle. According to Novikov, when commenting upon wars: "The doctrine that collective homicide is the cause of the progress of the human race."

Dr. Nasmith's views are based upon the thought of Darwin, whose doctrines, upon last analysis, afford the "force advocates" a precarious footing, but properly supply a most firm foundation to Dr. Nasmith's conclusions. It is true, man wars against inferior species and against his physical environment with a relentless energy. These facts are evident. But do species war within themselves? Nature affords few examples of productive intraspecies conflict, nor do the wars of man against their own kind contribute at all to man's "vital intensity." The organization of men and not their dissociation forwards allowable war against nature. Such is the conclusion that Dr. Nasmith obtains from the writings of Darwin.

Another difficulty is the oblivion of those who entertain the philosophy of force to the fact that the employment of intellect in affairs has proportionately decreased the efficacy of force, so that we see in this day, when intellect functions so widely, the sad exhibit of social troubles reduced not to the arbitrament of reason but to the decision of force and the strength of arms. These current views are readily traced to the philosophers of a recent generation, such as Spencer, Bodin and others equally proficient in the perversion of biological facts. For instance, Nietzsche says: "A good cause halloweth every war."

George Nasmith continually insists, on the contrary, that struggle between men always reduces the effectiveness of the contesting group, and that, conversely, it is organization, association and co-operation that produce "vital intensity." Most interesting is the intellectual revolution described in later chapters.

The results of the industrial revolution have at the present time, to a large degree, surpassed the most sanguine imaginings of the eighteenth century. In a similar way the results of the intellectual revolution which has already set in will completely surpass our present conceptions. So the prophecy runs.

International morality will agree with current individual morality and once for all prick the bubble of romantic conception of an unmoral, impersonal state. At this future time, Germany will see clearly that to fine France in 1870 one billion dollars was both disadvantageous and also unmoral. England will enjoy a similar education. In short, the doctrine of good-will between nations, international honesty, together with social fair dealing, will supersede the present unmoral program. The reason for the change will be due to the sudden realization of the simple truth that good actions are an advantage. Men may properly contend, as Lord Cecil contends, "That the action of the State toward other States ought to be the same as the action of an individual toward other individuals."—HOWARD W. ELKINTON, in the *Westonian*.

Reprinted at suggestion of A. G. Seattergood.
PACIFICISM VERSUS PASSIVISM.

H. A. OVERTRETT.

Most of us who are pacifists, I find, are pacifists only up to a certain point. When the point is reached, we cave in ignominiously and join the enemy. "You mean to say, do you," says the enemy, "that if the Japanese or the Germans were to land on our shores with a million men you would refuse to fight?" The scorn that flashes from the eyes of the militarist is too much for us. "Oh, in that case," we stammer, "of course." In short, we surrender.

We pacifists, I believe, ought to learn not to be frightened into so easy a capitulation. After all, one is not required by the laws of logic or by any other laws to answer every question by a simple yes or no. It is a permissible bit of tactics to answer a question by asking other questions. That is the course which the pacifist may well pursue when this trump question is asked about the hypothetical Japanese or Germans who are to land on our shores and shoot us all up.

But the question that may properly be asked at that juncture is one which most pacifists have no thought of asking for the simple reason that their pacifism is altogether too narrow and superficial. Their pacifism is the pacifism of "Don't kill," "Killing is hideous"—negative pacifism—the pacifism of the emotional shudder. It is the pacifism of "Don't disturb us in our gentle ease;" "The world is good enough as it is;" "Why kill, when you might have Fords and garden parties." It is not the pacifism of constructive social effort.

The constructive pacifist will speak thus: "Japanese land in America? Germans land in America? But why should they land?" And the militarist will answer: "Why should they *not*? Haven't they a thousand reasons to be at outs with us?" "Oh, well," says the pacifist, "if we are foolish enough to let the Germans or the Japanese be at outs with us, I suppose we'll have to pay the price." "I mean, of course," says the constructive pacifist, "that the question whether we are to go to war or not isn't to be settled on the day that a Japanese or a German horde threatens to land on our shores. It is to be settled long before there ever is the thought of any one's landing on our shores. If it is not so settled, why the pacifist may just as well shout 'Stop!' to the incoming tide as to presume by his mere hatred of war to keep war from coming. And when war comes he'll have to join in and pay the price with the rest of his foolish fellows. The pacifist, in short, who waits until war is upon him and then cries out in shuddering distress isn't a pacifist. He's just a belated foolish virgin."

"So the pacifist would fight if the Japanese landed?" asks the militarist with relief.

"He'd fight long before they landed. He'd fight while all the militarists were drinking toasts to patriotic peace and plenty. He'd fight for just human relations. For real pacifism is opposition to every least thing—every strained relation, every misunderstanding, every exploitation, every snobbish pride of race or country, every provincial prejudice—that makes for war. Pacifism, in short, is preparedness—long-range preparedness against group hatred and envy and malice and robbery and misunderstanding.

"Take the case of the Japanese," he continues. "While we are trembling in every militaristic limb of us lest the little brown men come over, what single effort are we making to understand what the little brown men really want in this world of ours? Doubtless their wants are not all 'nasty and brutish.' Doubtless among their wants are some that are as truly human and reasonable as our own. Doubtless, too, there are others that are not as admirable. It would be worth while, would it not, to attempt at least to find out what the wants were, to come to some measure of mutual understanding with this vigorous people across the sea? Instead of that what do we do? We hold the Japanese off at arms' length. We talk to them diplomatically—which means with veiled suspicion and with a minimum attempt at real understanding. We send over missionaries to convert them to the religion of the Brother-

hood of Man, and in our daily talk and in our newspapers, we cast upon them the bitterness of our white man's contempt. 'America for Americans,' we snarl, and then piously, praying to a God that loveth all, we join peace societies.

"The point is that pacifism which is passivism isn't pacifism at all. The real pacifist is up and doing long before there are even rumors of war. Real pacifism, in short, is a constant constructive effort to set right the relations of men. And by that token there are very few real pacifists. There are plenty of emotional war haters, but very few who hate war deeply and understandingly enough to fight war while it is yet peace, to fight war while war is masquerading in the apparently harmless guise of national rivalries, protection tariffs, immigration restrictions, flag worshippings, nationalistic patriotism, snobbish leisure, and so on."

"And so," says the militarist.

"Your question is answered," says the pacifist. "If I, as a pacifist, wait resignedly until the Japanese or the Germans are ready to land on our shores, I shall have to go forth and take my medicine with all my equally foolish fellows. But if I'm a true pacifist, I shan't be waiting. I shall move heaven and earth to get things straightened out long before the landing. That's the job of the real, red-blooded pacifist. That's his job to-day—not a fretful crying out against this hideous war, not a helpless whine that war must cease, not a nervous stopping of the ears and shutting of the eyes—not any such Miss Nancy pacifism, but a pacifism courageously vigorous to get human relations straightened out, to get one's people out of their silly flag-worshipping provincialism into a frame of mind that makes for generous understanding, for mutuality, for common justice. Pacifism that doesn't accept that job, a job that requires the courage to tell men to their faces of their prejudices, their ignorances, their snobbishnesses, their stupid prejudices, their selfish lusts—pacifism that doesn't accept that bigger, more dangerous job isn't pacifism worthy the name."—*N. Y. Post, Eighth Month 24, 1916.*

THE HIDDEN PATH.

I sometimes think beyond the hills I know,
A little hidden, shady path must go,
And I one day will gladly follow on,
Seeking the garden end,—that lies beyond.

I'm sure all blossoms blow more wondrous there
Within this secret garden, sweet and fair,
And souls grow lovely like a perfect rose
Where ends the hidden path,—in God's dear close.

—FLORENCE VAN FLEET LYMAN, in the *Springfield Republican*.

It is always worth remembering that the money spent in one battleship would build a Harvard University and then leave enough to build a Tuskegee and a Hampton Institute. An arbitration costs perhaps \$1,000,000. Lucia Ames Mead has called attention to the fact that "three weeks before Paul Kruger's 'ultimatum,' Joseph Chamberlain, British Minister, refused to refer the difficulties to an arbitration board of two Dutch and three British chief justices. Had he done so, England would have saved three years of bitterness, a setback to all local progress and reform, and the hatred of a people who lost 20,000 women and children in concentration camps; she would have saved \$1,100,000,000, which might have given that third of England's population who are living in dire poverty on less than six dollars a week per family the following things:

- 100 Old People's Homes at \$100,000 each.
- 1,000 Public Playgrounds at \$50,000 each.
- 1,000 Public Libraries at \$50,000 each.
- 1,000 Trade Schools at \$200,000 each.
- 500 Hospitals at \$200,000 each.
- 3,000 Public Schools at \$100,000 each.
- 150,000 Workingmen's Houses at \$2,000 each."

FREDERICK LYNCH.

SEEKING AFTER GOD.

I said, "I will find God," and forth I went
To seek Him in the clearness of the sky,
But over me stood unendurably
Only a pitiless sapphire firmament
Ringing the world-blank splendor; yet intent
Still to find God, "I will go seek," said I,
"His way upon the waters," and drew nigh
An ocean marge—week strewn and foam besprinked;
And the waves dashed on idle sand and stone,
And very vacant was the long blue sea,
But in the evening as I sat alone,
My window opening to the vanishing day,
Dear God! I could not choose but kneel and pray,
And it sufficed that I was found of Thee.

—EDWARD DOWDEN.

DAVID E. SAMPSON.

Few Philadelphia Friends of the past forty years will fail to recall the face and figure of David E. Sampson. The following extract from a paper of his home town in North Carolina will be the first intelligence to many of his recent death in Winston-Salem on the afternoon of last Seventh Month 10th:

We pause to pay tribute to a choice spirit and noble character, just called from service among us to the higher life. A faithful, unselfish servant of his fellow-men and a prophet of the brighter day was David E. Sampson. Though physically blind for many years, mentally, spiritually and morally his sight was never dimmed. The vision of the "new earth" was ever before him and toward that final goal of the Christian soul he strived persistently. For nearly half a century as a minister of the Gospel of Christ he pointed men to the "new heaven," but he never forgot that they were living in an old world that is full of poverty, disease and injustice.

He was a champion of righteousness not only for the sake of saving men's souls for a home in heaven, but also for the sake of saving their lives to make better homes in the world. It was his burning desire to make the community in which he lived a little better place for children to grow up in and a little happier place for men and women to live in that contributed most to David E. Sampson's success in establishing here a Friends' meeting.

Until the end of time the seed which he planted will bear fruit. He did not live to see the coming of the "new earth" for which he looked, but he did live to contribute something fundamental and enduring to the forces that ultimately will bring the perfect day of truth and light and justice.—*Winston Journal*.

THE GLORY OF AGE.

"What is the glory of age?" I said,
"A hoard of gold and a few dear friends"
When you've reached the day that you look ahead,
And see the place where your journey ends.
When Time has robbed you of youthful might,
What is the secret of your delight?"

And an old man smiled as he answered me;
"The glory of age isn't gold or friends,
When we've reached the valley of Soon-to-be,
And note the place where the journey ends.
The glory of age, be it understood,
Is a boy out there who is making good.

"The greatest joy that can come to man,
When his sight is dim and his hair is gray,
The greatest glory that God can plan
To cheer the lives of the old to-day,
When they share no more in the battle yell,
Is a boy out there who is doing well."

—*Detroit Free Press*.

JOSHUA ROWNTREE.

In an interesting article in *The Friend* (London), Edward Grubb reviews the recently-published life of Joshua Rowntree, an English Friend whose character and life ought to be better known in America.

"He was a man," says Edward Grubb, "whose real features the best of biographies can only very faintly and imperfectly portray. To us who were privileged to know him well, there was something quite indescribable in his character—its combination of rugged force with deep tenderness, of the loftiest and sternest ideals with profound humility, of passionate enthusiasm with sound judgment, of unwearied service for others with rich personal experience of inward rest. With all this was the unflinching and irrepressible humor which made him the life of any party of which he was a member—the humor of a soul at rest with the eternal realities—and which forbade him to take too seriously even himself and his own enthusiasms. He said of a distant relative, whom he had met for the first time, 'Being one of us, he sees exactly where the world is wrong!'"

"His niece and biographer, S. E. Robson, has been successful in seizing the salient points of his life's work—his almost life-long connection with the Adult School movement; his labors for the benefit of his townsmen, particularly the fisher folk; his brief Parliamentary career, when he sat as a Home Rule Member in the dark days of Irish Nationalism; his untiring opposition to the Opium Trade, which he just lived to see crowned with success; his efforts for Peace and Temperance. One thing that is not mentioned is the practical withdrawal of his life-long support from the Liberal Party, when he became convinced, in 1911, that it was inevitably drifting into war with Germany.

"Joshua Rowntree was too saintly a man to be really happy or successful as a Parliamentarian. The inevitable compromises of political life were profoundly distasteful to him, and he was too highly strung for the rough and tumble of the House of Commons. He saw too far ahead even to be popular in the large sense—as he found when in 1892, after six years of devoted service, his townsmen failed to re-elect him; and when in 1900 he narrowly escaped injury in the riots that ensued through his inviting the husband of Olive Schreiner to address a private meeting, in the hope of promoting a better understanding between the British people and the Boers. The dignified address to his fellow-townsmen which he drafted, and which was signed by those whose windows had been broken in the riots, finds a worthy place in this volume, and is accompanied by a very beautiful letter addressed to him by the late J. Keir Hardie. The fact that a cause was unpopular never stood in the way of his supporting it, if only he believed it to be for the true interests of his fellow-men. As J. Rendel Harris says in the *Foreword*:

"You might be sure he was at the forefront when hard or daring deeds had to be done, and that winning causes knew him at the end of their long day, and losing causes, or what seemed to be such, knew him in the strain of their long night."

"As a public speaker, Joshua Rowntree succeeded mainly through the fire of his passionate earnestness and sincerity. Sometimes halting at first, he would soon rise to heights of real eloquence as he pleaded the cause of the poor and the oppressed wherever they might be, and the tones of his voice still linger in one's ear as he drew from his wide experience pathetic illustrations of the sorrows that man inflicts on man. He had a profound belief that the heart of a working-class audience is nearly always sound, and he never hesitated to appeal to the best that was in men. His friend, E. Richard Cross, quotes this judgment of his public speaking:

"Lord Chief Justice Russell, who heard one of his Exeter Hall speeches, said of him that he only just missed being a very great orator; for, though he had no particular skill in arranging his thoughts, he had the much rarer gift of touching with sureness of power the springs of moral emotion in his audience."

"But it was not classes of people so much as individuals who drew from him the best that he had to give. There was no one who knew him, especially if poor and in difficulty, who could not find in him a wise and sympathetic counsellor, who

could not be sure of getting the unstinted gift of his love and clear judgment as to the right course to take. Very touching is the story told by a friend:

"I remember once, when I was walking from the Valley on to the South Cliff at Scarborough, I came upon a little girl in tattered clothes who seemed to have lost her way. 'Please, can you tell me where Josepher Rowntree lives?' she said. 'I want him.'" As I look back, it seems to me that this was very much what we all felt."

"He rarely felt the call to speak in Friends' meetings for worship till after his retirement from Parliamentary life in 1892, but in his later years, before he was overtaken by illness, his vocal ministry was frequent and powerful and refreshing."

YOUNGER FRIENDS.

THE INDIAN AND HIS BASKET.—An incident associated with the recent pilgrimage of the Friends' Historical Society to John Woolman's birthplace is worthy of presentation.

We were told on that occasion that the Woolman tract at the juncture of the two branches of Rancocas Creek, was associated with the "Indian" story narrated in the following rhyme. It was known to some who listened to the recital that this same legend had been handed down to New England boys and girls as something that belonged to their local history. It is hardly likely that the same incident happened at two places and quite questionable indeed if it ever happened at all. A Friend tells us that she thinks it was written by a person named Williams, of Newport, R. I., who was a descendant of the kind-hearted farmer alluded to.

THE INDIAN AND HIS BASKET.

Among Rhode Island's early sons
Was one whose orchards fair
By plenteous and well-flavored fruit
Rewarded all his care.
For household use they stored the best,
And all the rest, conveyed
To neighboring mill, were ground and pressed,
And into cider made.

The wandering Indian oft partook
The generous farmer's cheer,
He loved his food, but better still
His cider fine and clear,
And as he quaffed the pleasant draught
The kitchen fire before,
He longed for some to carry home
And asked for more and more.

The farmer saw a basket new
Beside the Indian bold,
And smiling said I'll give to you
As much as that will hold.
Both laughed, for how could liquid thing
Within a basket stay,
And yet the jest unanswering
The Indian went his way.

When next from rest the farmer sprang,
So very cold the morn,
The icicles like diamonds hung
From every spray and thorn;
The brook which babbled by his door
Was deep and clear and strong,
And yet unfettered by the frost
Leaped merrily along.

The self-same Indian by this brook
The astonished farmer sees,
First dipped his basket in the stream,
Then hung it up to freeze.
And by this process oft renewed
The basket soon became
A well-glazed vessel tight and good
Of most capacious frame.

The door he entered speedily
 And claimed the promised boon,
 The farmer laughing heartily
 Fulfilled his promise soon.
 Up to the basket's rim he saw
 The sparkling cider rise,
 And to rejoice his absent squaw
 He bore away the prize.

Long lived the good man at the farm,
 The house is standing still,
 And still leaps merrily along
 The much diminished rill.
 And his descendants still remain
 To tell to those who ask it,
 The story they have often heard
 About the Indian's basket.

NEWS ITEMS.

EASTERN QUARTERLY MEETING of Friends was held at Rich Square, Northampton County, N. C., Eighth Month 26th, the meeting of Ministers, Elders and Overseers having been held on the preceding day. This meeting was well attended and proved to be a time of deep searching of heart. Much good counsel was given and a desire was expressed that we might be more faithful in the future than we have been in the past to uphold and maintain the high profession which we make as true Friends.

Our beloved sister, Abbie A. Hollowell, of Wayne County, N. C., who is so afflicted that she has to use a crutch in walking, came one hundred miles that morning to be at our meeting. She was wonderfully favored in the ministry, for notwithstanding the fact that she has had few educational advantages, she preaches with the power and demonstration of the Spirit.

The Quarterly Meeting at large convened Seventh-day, at 11 o'clock. The Meeting was larger than usual. A living silence soon spread over us and many, we felt sure, felt their entire dependence on Him who has promised to be in the midst of all rightly gathered assemblies. The silence was broken by one of the Lord's anointed servants with these words, "There is a way that seemeth right to a man, but the end thereof is death." He was led to speak very feelingly. A young Friend in the body of the meeting soon followed with a lively testimony repeating the words of our Saviour as He wept over Jerusalem, saying, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

Our dear minister said she had been reminded time and again since they had assembled of a few lines which she read when she was a child. She tried to put them from her, but the promptings became more and more certain until she could not feel peace in her mind without expressing them. The application and results she thought might be left to Him who knows the hearts of every one. The lines are as follows:

"Come ye gay and thoughtless crowd,
 You must die and wear the shroud.
 Then, O then, you'll want to be
 Happy in Eternity."

"Though you deek your bodies so,
 Soon death's hand will lay them low,
 Then you'll cry and want to be
 Happy in Eternity."

Our dear afflicted sister followed with this searching text, "How shall we escape if we neglect so great salvation?"

After remaining for some time under a solemn covering of silence which seemed to be felt all over the meeting, it was thought a proper time to take up the annual business which precedes the Yearly Meeting. It was transacted in much unity.

The Representatives were present from the three Monthly Meetings which constitute Eastern Quarterly Meeting. One minister, who had previously obtained a minute to attend Ohio Yearly Meeting and Seipio Quarterly Meeting, N. Y., had his minute endorsed at this time.

A large number of both men and women Friends were appointed Representatives to our ensuing Yearly Meeting, which begins the first Seventh-day in Eleventh Month. The meeting solemnly concluded.

On First-day there were three meetings held for Divine Worship. Two of these were held at Rich Square and one at Cedar Grove. They were all favored seasons. At Cedar Grove the house was nearly full, made up largely of young people. Three ministers were very much favored to declare the everlasting Gospel with power and one was engaged in supplication, "returning praise and thanksgiving to Him who had been pleased to manifest Himself in our midst to the contriving and tendering of many hearts." Before the close of the meeting a young Friend near the middle of the house arose and addressed the young people in a very tender, touching manner. He encouraged them to be faithful to the manifestation of Divine grace while the day of the Lord's tender visitations is extended unto us. He had come twenty miles to be at that meeting. He said, "I could have attended meeting this morning with another denomination, but so strong were my impressions to come here, I could not put them aside. There is nothing quite so dear to me on this earth as being in a good Friends' meeting."

Many of the young people were tendered and contrited in heart. Such favored opportunities as these are not at our command. All of our members should be encouraged to be more faithful and more diligent in the future to make our calling and election sure, while time and opportunity are so graciously extended unto us.

GEORGE, N. C.

BENJAMIN P. BROWN.

SUMMARY OF EVENTS.

LOCAL.—The U. S. Department of Agriculture has made the following report on roads in Pennsylvania: "The total mileage at the beginning of 1915 was 91,555.84, of which approximately 10,000 miles, or 10.9 per cent, were surfaced. The State has a highly organized highway department, with 10,200 miles of road, designated as State highways, directly under its supervision and maintained at State expense. Contributions for maintenance were also made for some roads other than those designated as belonging to the State system.

The most magnificent of the palaces of the ancient Pharaohs, that of Merenpthah, has been discovered in Egypt by an expedition from the University of Pennsylvania Museum, according to a recent announcement. News of the excavation of the home of the Egyptian kings came to Philadelphia in a letter from Dr. Clarence S. Fisher, head of the Eckley B. Cox, Jr., expedition to Egypt.

Robert S. Bookings, of St. Louis, a native of Cecil County, Md., has established in Delaware College a loan fund for worthy students from Cecil County. This gift will open the door of opportunity to many a young man struggling for an education.

GENERAL.—Appropriations of the late Congress were brought to the grand total of \$1,637,583,682, the greatest aggregate in the country's history and exceeding that for the last fiscal year by more than half a billion dollars.

Four treaties were ratified by the Senate. The most important were the long pending Niagara convention providing for the acquisition of a canal route and naval station rights in the bay of Fonseca for \$3,000,000, and that ratified in the closing hours providing for the purchase of the Danish West Indies for \$25,000,000. Another was the treaty with the republic of Haiti providing for an American financial protectorate. Also a treaty with Great Britain providing for protection of migratory birds on both sides of the Canadian border was ratified.

During the session of Congress just closed 17,800 bills and 642 resolutions were introduced in the House. Of these 252 bills became laws and 33 public resolutions were adopted, in addition to 150 private bills and resolutions passed.

Congress passed the act to appropriate \$3,000,000 with which to continue purchasing national forest land in the White Mountains and southern Appalachians.

Under the United States flag there are now three railroads owned by the government—in the Philippines, in the Panama Canal zone and in Alaska. Future railroad construction in the Philippines must apparently be a State business.

Writing of the First American Congress on Child Welfare, which was organized by social workers in Argentina, and held in Buenos Aires in mid-summer, Edward N. Clobber, Northern Secretary of the National Child Labor Committee, takes occasion to praise the "breadth of vision" of the South American people, and to emphasize the "isolation" of the social workers of the United States in the development of distinctively American ideals in social welfare.

Study of the latest census figures recently showed that of the 13,000,000

persons of foreign birth in the United States, approximately 3,000,000, most of them men and women of voting age, were unable to understand English. Accordingly, the Division of Immigrant Education in the Bureau of Education began to promote special facilities for the illiterate foreigner.

FOREIGN.—Great simplicity marked the formal reopening on the 20th under Li Yuan-hung of the Parliament dissolved three years ago by Yuan Shi-kai. The new President, all the members of his Cabinet, with the exception of Tang Shao-yi, who has been named Minister of Foreign Affairs, all the foreign advisers and important Chinese officials attended without body-guard and were unmolested. President Li Yuan-hung and other prominent Chinese wore conventional European morning suits and high hats.

The longest petition ever presented to Parliament, arrived the other day from Ulster, Ireland. It was two-and-a-half miles long and bore the signatures of 115,000 persons who asked for the prohibition of the sale of intoxicating liquors for the term of the war and at least six months thereafter in Great Britain and Ireland.

Aeroplanes are to be included in the equipment of an American exploring expedition that is setting out from Buenos Aires to study a little-known region which includes Mar Chiquita, a lake having an area of some one thousand square miles, located about 350 miles northwest of Buenos Aires.

NOTICES.

LONDON, Eighth Month 21, 1916.

TO THE EDITORS:—

A few weeks ago the writer called attention to the awful destitution among the refugees in Russia—those millions of men, women and children, who have fled from the clash of contending armies, leaving wide areas of devastated country behind them, and who are now suffering for want of the bare necessities of life. Food, shelter, clothing, medical care, medicines, nursing, are among their crying needs.

The Society of Friends (London Yearly Meeting) has since my last letter sent a number of its members to Russia and is about sending others. The Russian and English Governments are facilitating the operations of these brethren. These Friends represent some of the best professional skill and business life of England. They do not charge for their service—it is a labor of love. Among them are young graduates of English Universities imbued with a love for Christ and for their fellow-men. They face present perils of travel, disease and possible death, that they may mitigate the sorrows of the humble, helpless non-combatants who are the victims of cruel war.

The personal touch of Christian sympathy and advice is one of the most valuable parts of their work, and may be quite as important as the urgently required financial assistance. These English Quakers cannot conscientiously destroy human life, but they will endure much stress and hardship in order to save it.

In France alone, 108 of the Committee's workers have been established in thirteen centers in the ruined districts of the Marne and the Meuse. Maternity and general hospitals have proved an inestimable boon in districts where doctors and nurses have been commandeered for military service.

In seventy-five towns and villages, thousands of destitute have been relieved with food and clothing. Many huts have been built by the Committee's workers. Open-air classes have been organized for the children and work-rooms for women. Farmers have been supplied with seeds, live stock, tools and implements. The Committee's receipts up to about two months ago were £60,000, and the monthly expenditure was about £4,000. The sufferers to be relieved in Russia during the approaching Autumn and Winter are unthinkable.

The past work of this War Victims' Relief Committee in Belgium, France and Holland has been very great. Its successful and economical administration of monies committed to its care has induced many benevolent people to contribute who otherwise would feel cautious about doing so. The donors know that the money is well spent. The cost of the distribution of funds placed at the disposal of the Committee has only been about four pence to the pound, or about eight cents out of every five dollars. Such a business-like and careful administration of relief funds, to such an extent, is probably unprecedented.

The material blessings enjoyed by America may tend to veil our eyes from a view of the homeless and sorrowing millions of Europe. Will not those who read this appeal make haste to more largely answer it?

Contributions can be forwarded to C. Walter Borton, care of the Provident Life and Trust Company, 409 Chestnut Street, Philadelphia, Pa., who will forward them to the Friends' War Victims' Relief Committee in London.

WILLIAM C. ALLEN.

"BETTER LIGHTING" AT TUNESASSA.—This long-needed improvement—installing Electric Lights—is being accomplished at Tunesassa.

Under plans approved by a competent engineer, an Electric Generator, Storage Battery and Wire System are now being set in place at Friends' Indian School.

This betterment will be appreciated, as oil lamps have been insufficient and unsafe.

We want to complete raising the sum of \$1500, the contract price, before School opens, and would ask co-operation to that end. The Treasurer has already \$432.

On behalf of the Indian Committee,

HENRY HALL, WALTER SMEDLEY,
WILLIAM BIDDLE, JONATHAN M. STERE,
WILLIAM BACON EVANS, Treasurer,
205 E. Central Avenue,
Moorestown, N. J.

PHILADELPHIA, Ninth Month, 1916.

The Book Committee of the Representative Meeting has reprinted the Marriage Rules and Advice, as now appearing in the Discipline. To this is appended information concerning the legal requirements under the laws of the States of Pennsylvania, New Jersey, Delaware and Maryland. The pamphlet is held in stock at the Book Store, to be had for the asking by any who desire to possess it.

In a recent issue of THE FRIEND on Ninth Month 7, an invitation was extended to open correspondence with friendless prisoners, held for longer or shorter terms in some of the many jails in our country.

Since our publication of this appeal we have received several mild protests. The appeal was made in the best of faith by those who have been identified with this good work for a considerable time, and who have known of those "whose burdens have been lightened and whose lives have been cheered by this simple means."

We recognize that the plan advocated is open to abuse and we have learned that it has been so grossly abused that those in authority in one of our large Eastern States have positively vetoed the plan.

We offer this information without comment. In proper hands it seems to us a channel for helping the helpless, but we would extend the caution which has come to us from those who have been identified with prison reform work for many years.—[Eds.]

A MEETING under the care of the Religious Service Committee of Haddonfield and Salem Quarterly Meeting, will be held in the Meeting-house at Woodstown, N. J., on First-day, Ninth Month 24, 1916, at 3 o'clock, P. M.

MEETINGS from Ninth Month 24th to 30th:

Gwynedd Monthly Meeting, at Norristown, First-day, Ninth Month 24th, at 10.30 A. M.

Chester, Pa., at Media, Second-day, Ninth Month 25th, at 7.30 P. M.

Concord, at Concordville, Third-day, Ninth Month 26th, at 9.30 A. M.

Woodbury, Third-day, Ninth Month 26th, at 8 P. M.

Abington, at Abington, Fourth-day, Ninth Month 27th, at 10.15 A. M.

Birmingham, at West Chester, Fourth-day, Ninth Month 27th, at 10 A. M.

Salem, Fourth-day, Ninth Month 27th, at 10.30 A. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Ninth Month 28th, at 10.30 A. M.

Goshen, at Malvern, Fifth-day, Ninth Month 28th, at 10 A. M.

Lansdowne, Fifth-day, Ninth Month 28th, at 7.45 P. M.

DIED.—At Moorestown, N. J., Ninth Month 15, 1916, CHARLES NEWBOLD BORTON, youngest son of William J. and Mary Newbold Borton, aged four years, eight months and fifteen days.

—, Ninth Month 13, 1916, at her home in Downingtown, Pa., SUSAN T. HOOPES, in her sixty-second year; a member of Uwchlan Monthly Meeting, Pa.

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THE MEETING.

Of the many poems and verses of Whittier in which he gives a peculiarly Quaker message and which have a decidedly Friendly tone and coloring, there is none that is so strikingly a Friends' message in verse as "The Meeting." It was written in his maturest style and is rich in its religious teaching.

It is with no expectation that any new truth is to be gleaned from it now that attention is directed to it, but the thought has come home with especial force that it is the fullest statement in concise terms Friends can turn to as an exposition of their simple form of worship.

The poet's guest, real or imagined, had attended the plain little meeting with him at Amesbury, and on the way home, the novelty of it having impressed the stranger—

"What part or lot have you," he said
"In these dull rites of drowsy-head?
Is silence worship? Seek it where
It soothes with dreams the summer air,
Not in this close and rude-benched hall,
But where soft lights and shadows fall,
And all the slow, sleep-walking hours
Glide soundless over grass and flowers!"
.....
Our common Master did not pen
His followers up from other men;
His service liberty indeed,
He built no church, He framed no creed;
.....
His sermons were the healthful talk
That shorter made the mountain-walk,
His wayside texts were flowers and birds,
Where mingled with His gracious words
The rustle of the tamarisk-tree
And ripple-wash of Galilee."

It is not the easiest of tasks to answer to our full satisfaction the question which the stranger puts, but the habit of attending meeting, having grown to a conviction that it is a service required of us, which we render gladly and which has become essential to our peace of mind, even then we find it a task to

make clear to our questioner what Whittier's words make so simple to us.

Even if it were the outward self that asserted itself in worship it would be beyond our powers to make a satisfactory statement to our friend and questioner, but we see with Whittier that this part of our being is but a small portion of the whole and that part of our nature with which we are now concerned is the hidden self, in which our religious life is rooted and from which it must grow if it grows at all.

In this hidden part of our being we become conscious of the aspirations of others, of their soul's needs, we are made one with the hidden selves of these and with them are united to the Source of all.

This it seems to me is the most significant truth of the poem. It is not a principle that is easy of statement, it may be difficult to understand and to analyze, but when one becomes possessed of it, it is as natural a part of his being and of his life as are the arms and the feet of his body.

"Where, in my name, meet two or three,
Our Lord hath said, I there will be!
So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.
.....
The breath of a Diviner air
Blows down the answer of a prayer:—
.....
With smile of trust and folded hands,
The passive soul in waiting stands
To feel, as flowers the sun and dew,
The One true Life its own renew."

All worshippers of every name claim that God meets with them when they worship Him. This they claim is what constitutes worship. Their forms of approach vary, but their objects are not various. The Friends, however, put it to a test, as very few others profess to do. Who can know, they say, what He will have for us. We cannot read His mind. One can prepare a discourse and hand forth helpful counsel to others, but it is beyond our ken to know what will happen when our spiritual life has become united in worship with the spiritual life of others, and when all have become melted in the melting-pot which derives its virtue from the Source of all.

The Friends' meeting, if true to its ancient pattern and true to the thought as Whittier expresses it cannot be programmed. The most essential thing is ignored in such planning. The fundamental idea of linking soul with soul in spiritual communion and with the Over Soul of all is ignored by such a practice.

It cannot be that a thing so essential to our well-being as worship should be difficult of attainment. The things that man *must* have in this life God has not made especially diffi-

cult for him to obtain. If worship is real it must be profitable and it must yield a return. The test of its genuineness may be measured in part by the richness or poverty of this return. Whittier's test is the Scriptural one.

"So, to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood
That love of God is love of good,
And, chiefly, its divinest trace
In Him of Nazareth's holy face;
.....
That worship's deeper meaning lies
In mercy, and not sacrifice;
.....

That the dear Christ dwells not afar,
The king of some remoter star,
Listening, at times, with flattered ear
To homage wrung from selfish fear,
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, he lives to-day."

Wonderful attainment! we may well say, who can reach to such an exalted standard?

The coming together is not worship; we all know this. The thinking of good thoughts is not worship, no more is the delivery of a good sermon or the listening to it; these and many other items may be important adjuncts to worship, but they are none of them, nor all of them, put together, worship.

We cannot claim that Friends are fundamentally different from others in their definition of worship, but in what leads up to it, and in the outward helps to worship we claim that there is a difference that is fundamental. Whittier's conception of this does not lose sight of the essential adjuncts. If in worship as we have tried to say there is a fusing together of the spiritual natures of those assembled and the felt and brooding Presence of God's Spirit over all, there must be nothing that tends to mar this, and as the mind cannot pass abruptly from one state to another, there must be a preparation for public worship.

"So, where is neither church nor priest,
And never rag of form or creed
To clothe the nakedness of need,—
Where farmer-folk in silence meet,—
I turn my bell-unsummoned feet;
I lay the critic's glass aside,
I tread upon my lettered pride,
Confess the universal want,
And share whatever Heaven may grant.
He findeth not who seeks his own,
The soul is lost that's saved alone.
Not on one favored forehead flid
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost;
Heart answers heart; in one desire
The blending lines of prayer aspire;
'Where in my name, meet two or three,'
Our Lord hath said, 'I there will be.'"

It is an honest conviction that the times to-day call as emphatically for what Whittier advances in this poem as ever has been the case in the Society's history. As the circumstances of the lives of not a few of our members lead them away from the folds where they have been shepherded, they find other

Christians zealous for the advance of the Master's kingdom and devotedly attached to the observances of their respective churches, but who are always willing to listen to the Friends' plea for a "silent meeting," and who feel and own the power of such a meeting when it has been held in the spirit portrayed in the poem.

In an unseen but a very real union of heart to heart, if we seek after the object for which the meeting is being held, we shall obtain it in greater or lesser degree and shall know of an inrush of power from beyond ourselves, which is what we must all depend upon to nourish up our souls unto that life which is the goal of our earthly pilgrimage.

D. H. F.

THE PUBLIC MEETING FOR WORSHIP.

The following is a paper read recently by Alvin T. Coate in a Friends' meeting-house in Indianapolis. It was published in *The American Friend*, Eighth Month 31, 1916, at the request of several who heard it. It has only come to the notice of the writer of the foregoing paper since he finished his comments on Whittier's "The Meeting," and calls to mind a story narrated in his presence in the Whittier home at Amesbury many years ago, which may be repeated here.

A group of Philadelphia Friends had spent a day in the Merrimac neighborhood and late in the afternoon were in the little Amesbury home, in the poet's study. Our host looked us over and said, with a shade of merriment in his tones, "I should like to tell you of my visit with Uncle Greenleaf to an 'experience meeting.'" We were glad to hear something that concerned the poet which had never gotten between the covers of a book and our host continued: "We happened to be together many years ago in _____, when, on a certain evening, learning that there was to be a religious meeting near our hotel, held in the order of a revival meeting of thirty years ago, I asked him to go with me. He yielded to my request with considerable reluctance. We were quite late in arriving and I never knew what had transpired before our entrance, but we slipped into a rear seat and I know he hoped we were not noticed. But to his great discomfort we were soon seen; and as he was well known to many in the company, urgent appeals were made that he come forward and occupy a prominent seat.

He declined the invitation and we remained in our inconspicuous corner, feeling sure, however, that the information had spread throughout the meeting that the Amesbury poet was present.

I have always fancied that the fervency of the speakers was augmented because he was known to be there and when he leaned over to me and requested the loan of paper and pencil, which I gladly furnished, many interested glances were turned our way.

At the close of the meeting many requested a copy of what had been written, which my uncle gently declined to offer, saying it was of no value and of no interest, but finally to one a little more insistent than the others, and as I thought at the time a little more in need of a rebuke, he handed the slip of paper which he had creased and placed in his pocket.

It contained a brief memorandum after this order: 1—an exhortation; 2—a prayer; 3—a personal experience; 4—etc., until the last item was entered and the final line as follows:—Total seventeen performances." Here our conversation was interrupted and when we were able to resume the topic there was little time for more than this query: "Did Whittier enjoy the meeting?" The answer was an emphatic "No; he was broad-minded and liberal toward all who were sincere in their practices, but the worship which was most helpful to him and as he felt the most acceptable he could offer to his Heavenly Father, was that which had been dear to his mother and the others who made up the Friends' meeting at Amesbury, as his pen has immortalized it in verse."

I am concerned that our public meetings for worship shall more definitely promote individual, spiritual communion.

To-day's world is very full of distracting noises; all our human senses are in constant contact. In all our households there is the greatest difficulty in finding the quiet and seclusion so necessary for spiritual development.

It is a dependable law of life that we come to value and rely upon our faculties in proportion to their respective uses. If

there were no light, it would be no hardship to be blind. If, then, we accustom ourselves to the uninterrupted employment of our physical senses and neglect individual spiritual exercise, the spiritual faculties, by this same law, atrophy and paralyze. But again, if this constant reliance upon physical and mental faculties be carried over into the Sabbath day and the meeting for worship, the avenues to God are in a way to be closed by those agencies which ought to be their opening. Mystical religion cannot thrive amidst these destructions and I am, therefore, apprehensive, not only for us of mature years, but even more for our children, that we may lose that skill and aptness in spiritual faculties which is the very life blood of our denomination, and goes far to make up for our multiplied shortcomings.

Notwithstanding much that is said to the contrary we, of this day and country, were never so little in need of instruction. Our children are so filled with schools and societies, with teaching and preaching, that the process amounts almost to cramming. Mental indigestion and nervous collapse are quite too common and by the same causes we have the flabby congregation, responsive only to music and the spoken word.

Will you tell me, if early Friends needed silent waiting upon God as an important part of their public and private worship—those men and women whose lives were lived out in isolation and solitude—how much the more do we whose ears are dulled with voices?

If they came to the close of such lives with spiritual faculties so keen as to have made the Society of Friends the Euclid of religion—those men and women of the wilderness, with few books and little vocal instruction—how much the more shall we not covet the secret place of the Almighty?

Now, the strange thing is that we will all assent to this plea and at the same time assent to a meeting inconsistent with it.

Neither is there for us the usual defense that we are a mixed people and unused to the practice of worship after the order of Friends. We are not a mixed people; a majority of our children and ourselves are of Quaker stock for generations. Indeed, the desire for greater freedom from a formalized meeting is more frequently expressed by younger Friends whose study of the sources and early practices of Quakerism has won their loyalty.

I force myself against an increasing reluctance to speak also of the dangers of an habitual or perfunctory oral service in meetings for worship. It is a serious thing to interrupt the voice of God in the congregation by vocal utterances. It is as essential to wait for the sure prompting of the Spirit as it is to avoid quenching the moving of God in the soul, and in no Friends' meeting should there be missing some sufficient period for meditation—a period respected by all.

Let no one think that nothing more is involved here than the character of the meeting for worship. For us everything is involved and for the world very much. For us, the day we, as a church, lose that spiritual altitude which has distinguished us in the past, on that day we lose ourselves in the broad stream of Protestantism. And speaking of this spiritual altitude, Dr. Peabody, at Bryn Mawr, recently said, "The average experience cannot rise into this region unaided. Mysticism is thus a faith for the elect, adequate for those who need no support but God. To these, the unbroken silence is more than the most stately ritual, the presence of God more convincing than any creed concerning him, and the Quaker meeting not bare and empty, but full and rich with the eternal Presence. Other foundation can no man lay than the life of God in the soul of man."

Whether we realize this in our several experiences, it is none the less the thing we aim at. Unless we have found a substitute for the practice and development of an inward religion, an experience of new life within, then the first purpose of our public meetings is to give the largest opportunity for this practice and development, and all forms of vocal utterance should lend themselves to this high purpose.

Every one who is abreast of the religious thought of the day knows that spirituality—that is to say, the conscious presence

of God in human life—holds the attention of scholars in an increasing degree.

Destructive criticism has fought its fight and lost, along with dogma and controversial theology. The Society of Friends as it *was*, was never so highly esteemed by all evangelical churches; the Society of Friends as it *is* is in a way to become a voice in the chorus of Protestantism.

The very elect of Christian men and women are to-day saying to genuine Quakerism, whether consciously or not, "Behold, I stand at the door and knock." Our own children, coming back from their college and university training, will cling to us or forsake us according as we cling to the one remaining essential, not practiced by other Protestant churches, and notwithstanding our increasing effort for the greater activity and efficiency of our church, it were better that not an additional member should come to us than that we should abate one degree our insistence upon the full opportunity for individual communion in our periods of worship, or that the real practice of mystical religion should seem to be on trial in a Friends' meeting.

OHIO YEARLY MEETING.

The one hundred and fourth annual session of Ohio Yearly Meeting of Friends opened at Barnesville, Ohio, on Seventh-day, the ninth, at 9.30 o'clock, in the meeting-house at Stillwater. Although this was the official opening there had been various meetings before that. The Friends had begun to come on Fifth-day.

Sixth-day morning the Select Meeting was held. There were in attendance several Friends with minutes from other Yearly Meetings, all of whom were acceptably present. They were Job S. Gidley and Mary C. Foster, with her husband, Horace B. Foster, from New England Yearly Meeting; Alfred E. Copeland and his companion, Josiah Copeland, also Benjamin P. Brown, from North Carolina Yearly Meeting.

The minutes for these dear Friends were read in the Select Meeting and the Clerk was directed to present them to the Yearly Meeting.

The first sitting of the Yearly Meeting was held on Seventh-day morning and after a time of silence the opening minute was read by Carl Patterson, Clerk. All of the Representatives answered to their names. The minutes for the visiting Friends were then read and a welcome extended.

The Epistles from the various Yearly Meetings were then read with the exception of the one from North Carolina, which for some unknown reason failed to arrive. A committee was appointed to "essay" replies to these, if way opened for it, North Carolina included.

A letter from Friends at Fritchley, England, was read. A reference from Hickory Grove Quarterly Meeting, Iowa, was considered, referring to the anomalous position of that Quarterly Meeting with respect to its position within the limits of Iowa Yearly Meeting, and expressing the hope that the time had come for it to be set off as a part of that Yearly Meeting. After a rather brief discussion it was decided to appoint a committee to take the matter under consideration.

Other routine business claimed the meeting's care at this first session.

Two public meetings were held on First-day as has been the usual custom, and as the day was fine and clear, many came from a long distance. The large house was well filled in the morning, and in the afternoon to overflowing. Many vocal testimonies were offered and petitions were raised to the Father of all our sure mercies for the many favors vouchsafed to His poor dependent children, and that we might have the Lord for our portion and the God of Jacob for the lot of our inheritance.

Not many years ago the road near the meeting-house was lined on First-day afternoon with teams which were hitched to the fences. This year there were comparatively few teams, but the grounds were literally packed with automobiles, coming from various parts of Ohio as well as from Iowa, North Carolina and elsewhere.

The first business to come before the meeting on Second-day

morning was the report of the Representatives. They offered the name of Carl Patterson for Clerk and Wilson M. Hall for assistant clerk, and these Friends were appointed. After this a minute for Job S. Gidley of North Dartmouth, Mass., and one for Benjamin P. Brown, of George, North Carolina, were read. The minute of Benjamin P. Brown was rather interesting in its scope. He is privileged to attend all Yearly Meetings with which Ohio is in correspondence, also to appoint some meetings under the jurisdiction of the so-called "larger body" of Friends, and to do some work in Philadelphia Yearly Meeting, and in Scipio Quarterly Meeting. After the reading of these minutes the Epistle from North Carolina, which failed to arrive Seventh-day, was read.

The next thing taken up was the reading of the Answers to the Queries. The reading of these caused considerable concern and comment of a varied nature. It was noted that those who caused the answers to come up with deficiencies were not likely to hear the concern for them, and four Friends were nominated to assist the Clerk in formulating a brief statement of the exercises of the meeting. The following minute was adopted at a later session:

Job S. Gidley asked permission to appoint a meeting on Fourth-day afternoon, particularly for young people, both members and otherwise. The request was granted and the meeting was held to satisfaction.

A Friend requested to have the meeting close in open session, and this was done. He had concern particularly to query, Why is our Society growing rapidly smaller? Why are not we drawing others to us, instead of others drawing our members to them? His answer was that we are not faithful, that we do not yield to the intimations of the spirit as they come to us. We are too prone to think that having had some measure of Divine inspiration, we need do little more. On the contrary, we should do far greater things, with that help, than before.

MINUTE ON THE STATE OF SOCIETY.

During the consideration of the State of Society, attendant upon the reading of the Queries and Answers, some of our many deficiencies being brought into view, a deep and loving concern for our absent members was felt, that there might be an increase of faithfulness known amongst us.

The desire arose that those remote from meetings and who seldom have the privilege of attending Yearly Meetings, might know of the spiritual exercise and concern that prevailed in the meeting, because of these deficiencies, in the hope that they might be drawn nearer to us, and feel a measure of the love that the body feels for its individual members, thus becoming concerned through the power of Divine Love to be more faithful in the maintenance of our Christian testimonies.

The fact of our mid-week meetings being often small and that a few indulge in drowsiness and sleeping brought out the Query, "Would we neglect the attendance of these meetings, or go to sleep, were some great or noted person in attendance? How much more careful should we be when expecting Christ to meet with us!" May we strive to know such a deepening in the root of life, as to fill all our meetings with such spiritual significance as to make us unwilling to forgo their attendance.

The remedy for a lack of love to our fellow-man, it was pointed out, is a greater measure of the love of Christ in our own hearts, and we believe the silent prayer went up to our Heavenly Father for this blessing.

As we experience an increasing measure of this love of Christ within us, love for the brethren, and love for the worship of our loving Father will both increase to our edification and comfort. The importance of the reverent reading of the Holy Scriptures was touchingly alluded to, and its practice earnestly recommended. As we continue this we shall find comfort and enjoyment in both the collective and individual reading of the sacred writings, and these occasions will be looked forward to with interest as times of spiritual refreshment and uplift. The perplexities of the day and the urgencies of business may be relieved by such seasons of retirement, devotion and Scripture reading. That each one may not try to find excuse for

his own shortcomings in the faults and failings of others, was feelingly brought to view and we were encouraged to examine for ourselves how and on what foundation we are building.

If any tend to become discouraged on account of the deficiencies of others the language arose, "What is that to thee, fellow thou Me."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The session on Third-day was devoted largely to hearing and considering reports of committees.

From the Educational Report it appeared that there were 406 children of school age in the Yearly Meeting. Of these 199 have attended Friends' schools exclusively.

The report of the Committee on Education as connected with primary schools was taken up. Its work seemed to be satisfactory and \$600 were appropriated for its use the coming year, to be used to pay the tuition of those pupils who are unable to pay for their own. One hundred and seventy-five dollars were granted the use of the Committee which has official charge of the distribution of the approved writings of Friends.

The report of the Boarding-school at Barnesville was the most compact and interesting given for years, and met with very general satisfaction. The Committee mentioned several things which had been instituted recently. One causing considerable favorable comment was self-government of the students. Another was the beginning of manual training, which has already helped a number of boys. Besides this, the spirit of the school has been very good, and the attitude of the students towards the officers has been excellent, and the spiritual life has probably never been better in the history of the institution. A number of improvements have been made on the farm, and the superintendent figured that the farm had made a clear gain to the School of \$818. The average attendance of the School was about 80 during the winter term. The financial end had been handled with the same care that the other had been, evidently, for there was a balance of over \$775 in favor of the School for the whole year.

The Yearly Meeting closed on Fifth-day as usual with the reading of the Epistles to the various Yearly Meetings with which it corresponds. The reading was followed by a most impressive silence and under the over-shadowing power, as we believe, of the Great Head of the Church, the meeting closed to meet next year, if consistent with the Divine Will. All the Epistles reflected something of the great struggle industrial and military with which the world is filled to-day, and our Friends generally seemed to feel the weight of our responsibility at this stage of the world's history. There was prepared by a Committee appointed for the service a little minute summing up the concerns expressed by different ones during the consideration of the State of Society, which is to be printed separately from the Minutes and circulated amongst our absent members. One of the pleasing features of the Yearly Meeting was the evening collection for the reading of the Bible at the Boarding-school. These readings were followed usually by much profitable advice from concerned Friends.

The social life at the Boarding-school during this week is one of the pleasant things long to be remembered by those taking part in it. Old and young are here brought together and see much of each other and Friends from all sections meet and exchange views.

A week spent at Ohio Yearly Meeting is something long to be remembered by those that attend and brings with it much that is good and strengthening we believe to the spiritual life.

This country is not suffering nor is it in danger from any lack of physical courage on the part of its citizens. It is suffering and it is in danger, serious danger, from a lack of moral courage on the part of its citizens, particularly those citizens who are in public life and as such the representatives of the country's interests. What this nation needs, what the world needs, most of all, is not *physical* but *moral* courage.—SENATOR WORKS, of California.

THE ABIDING ONE.

(The Christian.)

Some hearts are like a quiet village street,
 Few and well known the passers to and fro;
 Some like a busy city's market-place,
 And countless forms and faces come and go.

Into my life unnumbered steps have trod,
 Though brief that life and nearing now its close;
 At first the forms of phantasies and dreams,
 And then the varied tread of friends and foes.

Coming and going—ah, there lay the pang,
 That when my heart had blossomed and unloeked
 Its wealth to greet the loved familiar step,
 Lo, it was gone and only echoes mocked

My listening ear. But O, there came one step,
 So soft and slow, which said, "I pass not by,
 But stay with thee forever, if thou wilt,
 Amid this constant instability."

Then in his eyes I saw the love I craved—
 Love past my cravings—love that died for me.
 He took my hand, and in its gentle strength
 I learned the joy of leaning utterly.

Still do the countless footsteps come and go;
 Still with a sigh the echoes die away;
 But One abides and fills the solitude
 With music and with beauty, night and day.

—Anonymous.

THE SECOND ANNUAL POCONO MANOR PEACE CONFERENCE.

The Second Annual Pocono Manor Peace Conference was held, as it was last year, during the week-end following Labor Day. The speakers and those members of the Yearly Meeting Peace Committee who were able to attend, enjoyed the hospitality of the Inn and cottages. Owing to the unprecedented number of guests remaining at the hotel at this time, no delegates from other cities could be accommodated and the little group of conferees would have fared badly, had their number not been greatly augmented by the attendance of many Friends from the various cottages. At its best, however, the conference was small. Few came from either Buck Hill or the Pocono Lake Preserve (probably owing to the late date at which the program was announced), and few guests of the Inn availed themselves of the opportunity to hear the distinguished men and women whose names were on the program.

The first meeting on Sixth-day evening was opened by John B. Garrett, who gave a short address of welcome and then introduced Arthur Deering Call, Secretary of the American Peace Society, whose subject was "Our Inadequate Defense." In the course of his remarks the speaker gave a brief and clear summary of the new Naval Bill, a copy of which he held in his hand. It contains two passages which should be brought to the attention of all the peace people of the country. There is a clause in regard to conscientious objectors, distinctly stating that they shall not be excused on religious grounds, but shall be given some form of substitute service in case they refuse to bear arms. Another clause provides for drafting any citizen into the militia at the call of the President. This latter clause means that we are now a country under universal conscription—at the will of the head of the nation.

Lucia Ames Mead, of Boston, gave a forceful address on "The World Crisis and America's Duty," in which she deplored the great wave of militarism sweeping over this country.

Thomas Raeburn White presented the case for "The League to Enforce Peace" in his usual clear manner. To establish a reign of universal law is the aim of this organization and its suggested method, a world court backed up by world force.

On First-day evening, Gaius Glenn Atkins, a Congregationalist minister of Providence, R. I., speaking on "Christianity and War," brought the conference to a brilliant close. His command of language was very remarkable; his tolerance and Christian spirit, a convincing illustration of the point of view he was advocating. Reviewing the various roads to peace—the soldier's road, the lawyer's road, the diplomat's road—he gave each its due and with convincing eloquence pointed over and above them all to the Christian's road—the road to the peace that shall last. While it seems at present unlikely that we shall gather many from the outside world to future peace conferences at Pocono Manor, perhaps members of Philadelphia Yearly Meeting who love the cause may get into the habit of coming together in the fall of the year to become better acquainted with one another and to gather renewed inspiration for the war against war which we of all people are destined by inheritance to wage without ceasing. If so, the holding of the Pocono Manor Peace Conference may be truly justified.

THE SITUATION IN MEXICO.

(AN OPEN LETTER AND APPEAL.)

(One of the United States commissioners now meeting at New London on the American and Mexican Joint Commission has written a letter of gratitude stating that the paper will be of real service to him in connection with his duties, and two of the Mexican representatives have written in similar vein. One of them has asked that copies of the letter be sent to about thirty of the leading men in Mexico, including Carranza. He also asks that we take under consideration a wide distribution of the pamphlet throughout Mexico and steps are being taken to have a good translation made. Dr. Leo S. Rowe, Secretary of the Commission, also recommends a wide distribution of the pamphlet in Mexico.)

To the Editors of the Daily and Periodical Press of the United States:—

Realizing the paramount influence the press of our country has had and will have in forming public opinion on the relations of the United States and Mexico, we appeal to all Editors to use their power in the interest of truth, sincerity and constructive statesmanship.

The popular conception of the Mexican situation is based on misinformation and ignorance. Very recently agitation and false ideas of the personality and aims of the Mexican leaders might have forced a war with a people oppressed, impoverished and exploited, who should have only patient sympathy and wise and disinterested help from the government and citizens of our country.

There is great need for the press to place the facts before our people and to interpret them in a broad and enlightened spirit. The people can learn the truth only through the press.

The occasion requires reporters trained by experience and study to observe and record the events and movements of real significance. There is equally great need for constructive editorial service to interpret the facts in the generous spirit of the true statesman and patriot.

The fundamental facts of the situation are, we believe, as follows:—

Mexico suffers from the misgovernment of centuries. The land has been, and is, held in vast tracts by private owners, of whom many are foreigners. While there are exceptions, nearly all these landholders have for generations reduced their tenants to peonage, or practical serfdom, and have forced them into ignorance and depraved conditions of life.

The vast natural resources of Mexico, in oil and minerals, have been made over by concessions to English, German, French, Dutch and American owners on such terms that the national wealth flows to other lands, and the native Mexican labor is exploited so that the workers continue impoverished and unenlightened.

The dictatorial and autocratic power of earlier presidents crushed out the democratic spirit and imposed throughout Mexico the rule of unscrupulous and all-powerful local political agents, who manipulated elections, administered the laws to

suit the interests in power, and ruled with ruthless military authority.

Education, marriage and other social institutions have been church monopolies, and there have resulted ignorance and general neglect of what we consider common duties of decent living. Insurrection, revolution and local anarchy have prevailed for a period of years.

From the chaos some order is gradually appearing. In the judgment of men competent to form an intelligent and fair opinion, the so-called First Chief and his assistants are endeavoring honestly and with a fair measure of success to restore government and redress the age-old wrongs of the Mexican people.

A large number of the states are at peace. As rapidly and justly as possible land is allotted to small holders on terms that guarantee continued cultivation of the soil and the independence of the worker. The local political autocrats of the earlier régime are being gradually supplanted by duly constituted civil officers, who represent the best element in their communities. The church monopolies are abridged and education and other important matters are placed under civil authority. In a number of states traffic in alcoholic drinks has been abolished with immediate good results.

There has developed an intense rivalry among the different states to see which can organize the greatest number of schools. Already there are said to be twenty times as many schools as in the last epoch of President Diaz, and under the influence of Carranza five hundred teachers have been sent to the United States to study modern pedagogy and school administration.

Several of the states, chiefly in the north, near the United States border, are unsettled and in insurrection. Roving bands of outlaws are abroad and lawless leaders are making trouble.

For a time such men will make raids and commit depredations not only in Mexico, but occasionally over the border in the United States.

The boundary between the United States and Mexico is 1756 miles long, as far as from New York to Denver. Most of this distance is wild mountain and desert country, without roads and with very little water. For hundreds of miles there is no railroad on the Mexican side, and troops of either country must be transported on the United States railroad. Such a border cannot be patrolled so as to prevent occasional incursions by outlaw bands and it is more criminal than foolish for the press to urge such chance acts of outlawry as a cause for war.

These in briefest form are some of the facts the people of the United States are entitled to know. If properly presented and supplemented, they will revolutionize public opinion.

Although there is need of co-operation with Mexico for police and patrol duty, our country does not need a large force of young and inexperienced troops on the border.

The army needed is a force of educators, teachers, doctors, sanitary engineers, farmers and agricultural experts, who will volunteer for terms of two or three years in the spirit of service, such as we rendered Cuba at her time of crisis. It would be legislation worthy of our country for the government to make a liberal appropriation for such co-operation. It could be done by a slight curtailment of the proposed naval program.

In conclusion, we again appeal to the press of our country not only to exert its power in supplying in larger measure trustworthy information about Mexico, but also to take its true place in guiding the thought of America and the world along constructive lines of international service and goodwill. Such an editorial policy, widespread and consistent, will raise a discussion that has presented many unworthy and ignoble elements, to a place of enlightened, fraternal service worthy the press of a great democracy.

THE PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS, 304 Arch Street, Philadelphia, Eighth Month 21, 1916.

Issued by the Sub-Committee on Governmental Relations.

J. Walter Buzby, Henry W. Comfort, Henry W. Leeds, Isaac Sharpless, Stanley R. Yarnall, *Chairman*.

THE NEED OF THE WORLD.

I know the need of the world, though it would not have me know;
It would hide its sorrow deep, where only God may go;

Yet its secret it cannot keep;
It tells it awake or asleep;
It tells it to all who will heed,
And he who runs may read,
The need of the world I know.

I know the need of the world when it boasts of its wealth the loudest,
When it flaunts it in all men's eyes, when its mien is the gayest and
proudest,

Oh, ever it lies, it lies!
For the sound of its laughter dies
In a sob or a smothered groan,
And it weeps when it sits alone!
The need of the world I know.

I know the need of the world when it babbles of gold and fame;
It is only to lead us astray from the thing that it dare not name.

For that is the sad world's way—
Oh, poor blind world grown gray,
With the lack of a thing so near,
With the want of a thing so dear!
The need of the world I know.

I know the need of the world when the earth shakes under the tread

Of men who march to the fight, when rivers with blood are red,
And there is no law but might,
And the wrong way seems the right;
When he who slaughters the most
Is all men's pride and boast,
The need of the world I know.

Oh, love is the need of the world! Down under its pride of power,
Down under its lust of greed, for the joys that last but an hour,

There lies forever its need,
For love is the law and the creed;
And love is the aim and the goal
Of life, from the man to the mole,
The need of the world is love.

—ELLA WHEELER WILCOX, in *The Century*.

SOME CEDAR LAKE ECHOES.

It was a happy party of eleven that started from Broad Street Station on Eighth Month 3rd, for Cedar Lake, Ind., to attend the Young Friends' Conference. The trip was as comfortable as possible, the exclusive use of a Pullman sleeping car being given us. We spent the time in getting acquainted with one another and in indulging in anticipations of the coming experience. Two more delegates joined the party later, bringing the total to thirteen. We left the train at Crown Point, Ind., on the afternoon of the fourth and were conveyed from there in automobiles to the conference grounds, about eight miles distant. There we were speedily assigned to our quarters, and after that preliminary was satisfactorily or otherwise completed, had a chance to look around a little and see where we were.

The grounds, which belonged to the Moody Church of Chicago, covered about twenty acres, and overlooked the lake, and were well wooded with oaks and hickories. Curiously enough there wasn't a cedar tree to be seen. The lake was quite fair-sized, having a shore line of seven or eight miles, and furnished much wholesome recreation in the way of bathing and boating. Cottages, dormitories and tents provided shelter for the men, while the girls occupied rooms in the lodge or main building. The dining-room was in a separate building nearby and a large tent, well screened, was also used at times for lectures and classes.

A deeply religious atmosphere prevailed over the entire encampment and those in charge of it, which made the spot a particularly suitable one for the purpose of such a gather-

ing. It naturally took us from Philadelphia a little time to get acquainted and fully partake of the spirit of the Conference, but we early were brought to feel the solemnity and power of the occasion, and as time passed, entered more closely into fellowship with our western Friends. We realized that we all were seeking to direct our lives by the same great truths and principles, and though our methods of worship found different channels of expression, we were brought very closely together in our meetings, and truly felt that "it was good for us to be there."

The Conference was divided into small groups of about ten persons, who met every morning after breakfast out-of-doors and spent a half-hour or so in Bible study. Several of the Philadelphia delegation were leaders of these groups and in this way we all learned to know each other better and to work in greater harmony.

The regular class-work of the day followed. Three lecture periods filled the morning and gave everyone much food for thought. Mission study, Bible study, church history, teacher training and studies in Peace were some of the subjects treated of by competent instructors. We were favored in having George Nasmyth with us for a part of the time to lead the discussion on the Peace question.

An open parliament followed the lectures, in which everyone was at liberty to express an opinion on the subject under discussion, and a good number took such a liberty. Many matters were discussed at length, and while to some of us this discussion did not always appear fraught with much profit, we nevertheless admired the way the affair was conducted and led. The position of Yearly Meeting Clerk could hardly be more arduous. Dinner was welcomed after this and the afternoons were given over to physical recreation. Swimming was by far the most popular sport, though baseball and tennis had some devotees. The vesper meetings, following supper, were held out-of-doors, as a rule, and were very impressive occasions, as indeed were all the devotional meetings, and we were told that more gatherings for silent worship had been held at this Conference than at any previous ones.

After the vesper services there was usually an inspirational address. Three which were given by Ozora Davis, the president of Chicago Theological Seminary, were especially helpful and uplifting.

The whole spirit of the Conference seemed to be one of deep and earnest searching after truth and righteousness and the upholding of our simple Quaker faith, though many of our western brothers seem to have little regard for some of our so-called minor testimonies.

We parted with a feeling of broader understanding of each other and thankfulness for the privilege of meeting and mingling so pleasantly together. Some of us who had never attended such a gathering before will always look back to the days spent at Cedar Lake as a deep and rich experience in our spiritual lives. We came away with renewed willingness and determination to dedicate ourselves to the promotion of our Lord's Kingdom on the earth.

ROBERT H. MARIS.

It is out of date to deny that God exists. "Atheists?" said a preacher in a recent sermon. "Oh, no. We're too polite for that in these days. We just bow God out of our homes, our offices, our businesses, our lives." And is the man who, recognizing the existence of God, then gives God no place in his life, better off than an atheist? Real life begins for us only when we let God himself become our life. To know that God is, and to reject Him, marks us as lower down than those who may have honest doubts that He is.

No man would ever win on the battle-field if he realized that each man is worth to the world, of the possibility of losing a Milton, a Lincoln, an Edison with any man who falls in battle.

KEEPING UP WITH THE CHURCH.

[We have been requested to withhold the authorship of this paper, which was sent us for publication a few days ago. The editors have had no part whatsoever in the preparation of it, but can subscribe to the spirit of the paper, which they know to be most kindly. In line with what the writer says, we would add our conviction that a wide door stands open for the extension of a wholesome influence through the columns of THE FRIEND. Every week brings us proofs that THE FRIEND is widely and carefully read, and freely commented upon. We want very much to enlarge its sphere, and if our present readers will send us names of those to whom we may send sample copies, we shall esteem it a favor, and we believe good will result.—Eds.]

I wonder how many of the people who criticize the Society of Friends are qualified to pass judgment? I wonder what percentage of them are well informed regarding the Society and the activities of its members? I have been repeatedly surprised by statements made to me by young members especially, indicating a lamentable lack of up-to-date knowledge of what is going on amongst Friends in America, or even amongst the meetings of their own Yearly Meeting. They seem to expect the Society to do a great deal of useful service in the world without the offer on their part of any assistance, and finally to bring the facts to their attention in some compelling manner that shall win at once their admiration and abiding respect. But the idea of being themselves in some measure responsible for the condition of the Society, for its influence for good or ill, for its vitality or lifelessness, seems never to have occurred to them. Let me illustrate.

While visiting at the home of a young married couple in a suburb of Philadelphia where there are not many Friends, I asked whether they value their membership, and was assured that they do. I asked whether they are doing anything to show their attachment to the Society, and was told that they usually attend meeting in the city on First-days and sometimes during the middle of the week. On further inquiry I found that they knew very little about the "activities" of the Yearly Meeting or of different subordinate meetings, or of individual members of prominence in the various meetings. Their circle of acquaintances was quite limited; the meeting had not called upon either of them for any kind of service or extended towards them much expression of personal interest or esteem; and, while they had not felt in the least neglected, they had not been *obliged* to think much about the Society or of any possible service they might have as members of a Friends' meeting. "Do you read THE FRIEND?" I asked. "No, we do not take THE FRIEND," they said. "Well," said I, "how can you keep up with the church, or become of service in it, unless you keep informed as to what is being done in and by the Society and endeavor to discover what service *you* may render?" We had some further talk about the Friendly idea of individual initiative as preferable to superimposed tasks, and about the great need of more young people who are willing to "take up the mantle" of prophets whom they would honor and strive to emulate. The function of a church paper was explained, and the reasonableness of giving some business-like attention to our religious duties just as we do in secular affairs. Later I ordered a sample copy of THE FRIEND sent to them, and have been informed that they now are regular subscribers, and are manifesting an increasing interest in the affairs of their meeting.

Another illustration of the need of keeping up with the church was afforded by a young man from a rural neighborhood who announced that he was heartily in favor of the governmental policy of military "preparedness." This youth is the child of several generations of Friends of the "most straitest sect," and yet the fundamental basis of our testimony against all war, or preparation for war, impressed him as a new idea. He responded to it heartily and with a candor that was beautiful. "Is there no force other than physical or material force?" said I. He hesitated. "Thee believes in moral force?" I questioned. "Yes, certainly I do," was his

reply. Then we discussed the declarations of the Apostle Paul, "The Gospel is power," and "our weapons are not carnal, but they are mighty," etc. We talked about the effect of these immaterial forces as compared with the material weapons, how they win by constraint and draw together, whereas the material forces that are used in efforts to coerce always antagonize and tend to break asunder all worthy relationships. We came by degrees to the fundamental teaching—"the law of the spirit of life in Christ Jesus"—unselfish service—the Christ method as opposed to the policy of selfishness, which has been the way of the world. My young friend seemed to see in a new light the meaning of vicarious love. The heroism of Jesus, "the measure of the stature of Christ," seemed so beautiful to him that he exclaimed, "I knew I didn't belong on that side. I never could bear to think of killing anybody. I had so much rather argue *the way I feel*." Wondering, then, how he could have become so confused by the popular way of thinking—the *double standard*—one standard of morals for individuals, another for nations—I said, "Don't you folks read *THE FRIEND*?" "Oh, sometimes," he said; "Auntie takes it." "Don't you read the Peace literature that Friends are so active in circulating?" He thought they had received nothing in that line except an appeal for money and a request to write to President Wilson in opposition to the Naval Bill. These, he said, displeased his father because he had no money to spare, and because he thought we ought not to meddle with the President's business. I avoided discussing their interpretation of popular government, but I did plead to the best of my ability for more attention to Christian thought and less to the paganism of the daily press; more time for Christ and less for teaching that is well calculated to confuse some minds and to lead away from Christ.

The Society of Friends more than any other denomination assumes that its members will voluntarily share the labors of the church in response to a sense of individual responsibility. Relatively little active service is superimposed by the meetings. Under such circumstances can it be other than gross indifference or sad neglect that accounts for so many members not keeping up with the church? If we really want to be worthy of our Quaker ideals or ancestry, should we not at least try to keep informed as to what is going on amongst Friends and what the best thought in the Society has to say on present issues? It seems to me that to the members of any denomination the careful, regular perusal of the church paper is as much a religious duty as reading a trade paper is to a business man. Every member of Philadelphia Yearly Meeting who is old enough to appreciate good literature should read *THE FRIEND*, and should endeavor to extend the usefulness of this periodical and of the religious Society in the interest of which it is published.

SEET the day is ending in a glow of gold and red—
The flash of fire and the heart's blood shed,—
And, afterwards, the dull, still grey of sorrow—
Look up! above there shines the Star of Hope!
Hope for a brighter morrow!

The glare and gore are sinking 'neath the earth,
And with them dies the light—and lives are grey,
Yes, Hope on earth is dead, but to give birth
To Hope in Heaven.

The shades of night herald a brighter day;
Though earthly ties are riven
Earth's loss is Heaven's gain;
Though prayers may seem of no avail
God's promises can never fail:
Peace, Peace shall reign!

—I. C. J.

"It is the want of patience that often makes us exacting toward those we desire to help."

YOUNGER FRIENDS.

OUR LITTLE HOUSE-WREN.—(*Written by an eight-year old boy*).—Early in the spring we made a wren-house out of a piece of a log and bored it hollow with an auger. A knot-hole just the size of a quarter was the door. We put the house in a wild crab-apple tree in our yard.

We looked and hoped for a wren, but the sparrows came first and tried to get in at the door, and pecked and pecked and pecked at it to get it larger. Then the little wren came and he was glad to find the house. He hopped in and out and filled the yard with his song.

He sat on a branch and called and called Mrs. Wren. It sounded as though he said, "Oh, tweet, tweet, tweet; gee, gee, gee! Come and see! Come and see the fine house I've found!"

One day we saw a white speck in the house and soon there was a happy family. And now Mr. Wren sings and sings all day long his cheery little song. And I think the reason why the wren always sings so cheerily is because God wants people who hear him to cheer up and be happier.

Our neighbor has a wren-house that looks more like a real house than ours, with a little porch around it, and little pillars to hold up the porch, and you'd think our wren would like that house better. But I guess the reason he likes our log cabin is because of our garden near by, and the dead honeybees he can get to feed the babies with. So he sings and we are happy.—*From The Continent.*

SOME WONDERS FROM NEW MEXICO.—Most of "Our Younger Readers," especially those who go to school, know something about New Mexico. The following from a letter to *The Continent*, a Presbyterian weekly, may interest older as well as younger.

The writer says, speaking of a trip through Rio Grande Canyon, "This canyon is simply solid red lava walls 800 feet straight up, with a wild river jumping over rocks and falls at the bottom. This country must have been terribly churned up recently. Think of a lava flow 800 feet deep 50 miles wide and 800 miles long! I found some carved rocks in the canyon, the carvings done by Indians of an extinct race."

The writer also tells of finding "some water-oussels," (pronounced oo-s'll), in the canyon. Know them? Little slate-black birds that build nests back of waterfalls and then have to fly through the falls to get to and from the nest. These birds gather at a rapids and jump in at the head and let the water roll them over and over down the rocks. They act just like a lot of boys. But their strangest habit is walking on the bottom of a pool, under the water. They walk around and eat and look up at you just as though they were in the air. And they never get wet.

The letter speaks of seeing the white-throated swift. "It is the fastest moving living thing on this earth. No man has ever found its nest or seen its eggs. . . . Away up at the top of the canyon those we saw were like little spots of light floating and wheeling. In shape and movement they resemble the common chimney swift, the most mysterious creature on the earth."

Stopping at a forest ranger's house for shelter from a snow-storm near the last of Fifth Month the writer saw "a pet porcupine named Splinters. Splinters climbed all over everybody, and the baby pulled him around without his showing a bit of anger. But there was one member of the family that Splinters hated, and that was the cat. Just to emphasize his hatred he slapped poor pussy's nose full of quills."

Our narrator also tells about a beaver colony among the mountains numbering nearly 150, which had built twenty lakes, some of them covering nine acres.

GIFTS FROM THE COUNTRY.—Nancy sat on the back step, her chin buried in her hands, her eyes fixed gloomily ahead, her whole attitude showing the deepest dejection. A few yards away, seated on the chopping-block, sat her brother Dan, whittling a piece of soft pine. His lips, usually puckered

for a merry whistle, were closely shut, and he looked quite as dejected as Nancy.

Aunt Madge came around the corner of the house and stopped in surprise at the gloomy looks. Then she sat down beside Nancy. Nancy moved over a little to make room, and gave her a *quarter* of a smile.

"Don't you think you'd better tell me about it?" asked Aunt Madge, after a minute.

"Oh, Aunt Madge!" cried Nancy so vigorously that Aunt Madge fairly jumped, "it's horrid to live in the country and not be able to do anything!"

"Why-y-y!" exclaimed Aunt Madge, too surprised to say anything else.

"You see, it's this way," explained Dan, putting his knife in his pocket and coming closer, "we'd like to do the things you were talking about last night—you know—the things city boys and girls do for mission schools, and gifts to send away, and such things, but we can't."

"Why not?" asked Aunt Madge.

"Why, Aunt Madge," cried Nancy. "You know. We haven't a *thing* to give."

"Oh, you funny, funny children!" laughed Aunt Madge, "when you could send such lovely things every month of the year."

"What?" demanded Nancy, breathlessly.

Aunt Madge looked up over her head, where a climbing rose rioted in wonderful bloom.

"This month, roses, and next month, daisies, and after that clover-blooms, and next, goldenrod and asters, and then, autumn leaves," checking them off on her fingers.

"But who would want common country flowers?" queried Nancy.

"Why, *girlie*," returned Aunt Madge, "there are hundreds of children in every big city who have never seen a flower growing, and the Flower Mission Bands are glad to have the help that only *you* country boys and girls can give."

"But how could we get the flowers to the city?" asked Dan.

"It takes money to send them."

"The express companies carry them free of charge to cities within 150 miles. You drive over to the railway station every morning with the milk and you can take every day a box which Nancy can help you pack," said Aunt Madge.

"You said *every* month!" challenged Nancy, her quarter smile now grown a complete one at the prospect.

"Yes, little Miss Doubter!" retorted Aunt Madge. "In the spring, of course, mayflowers, hepatica, blood-root, after that violets; then buttercups. And for the winter, what do you think of rose hips, with their bright red, and bittersweet berries, or barberries?"

"I know where to get whole armfuls of ground-pine, too," said Dan.

"And pine cones, lovely big ones," added Nancy. "Will it not be fun?"

"But that is not all," said Aunt Madge. "Can you imagine how the little tots, in the day nurseries, for example, would love these for doll tea dishes?" and she opened her hand.

"Acorn cups!" cried Nancy. "The biggest ones I ever saw grow on our tree in front of the house. I always played with them myself when I was little, but I never thought—"

Aunt Madge smiled, and went on:

"And Dan says he always has more pop-corn than you can use. I never ate any candy half so good as Nancy's sugared pop-corn. You could fill as many bags of net with it as you pleased and send them to a mission school at Christmas. And if you were to tap those three big sugar-maples that I see just over there, and make some maple-sugar in the spring—well, I could wish that I might be one of the children that would get some of it, that's certain. And I haven't said a word yet about beechnuts, butternuts and hickory-nuts!"

"Oh, Aunt Madge!" sighed Dan and Nancy together, too excited and happy to say more.

"That is not half!" declared Aunt Madge. "What about the berries, a long procession of them? If you cannot send

the berries themselves, you can make them into jellies, and the apples, cherries, pears, and all the other fruits that you have in such abundance can be made into jelly or jam for hospitals, and the express companies will carry these, too, free of charge to the Flower Guild which is in every large city. Then down by the lakeside," and Aunt Madge pointed to the little lake which gleamed through the trees, "I saw shells that would be wonderful to some city children I know. Those pretty white pebbles on the shore at the boat landing would be a great treasure to some others. And there are cattails, and the wonderful milkweed pods, and more things than I can say. I think you are very rich and fortunate children."

"So do!" exclaimed Nancy, springing to her feet. "Thank you for helping us to find it out. We must get right to work. What will you do first, Dan?"

"Hoe that pop-corn to make sure of a good crop," said Dan, taking his hoe down.

"I'll gather some flowers and let them stand in water up to their necks before I pack them in a box to send with the milk wagon to-morrow morning," said Nancy. "Then I am sure I can find some ripe berries up in the west pasture. We mustn't waste a minute, there is so much we can do."—J. GERTRUDE HUTTON, in *Everyland*.

POCONO NOTES.

"When the moon's far beam greets the sun's last gleam,
O'er the star-lit zenith line,
'Tis then the happy voices are calling to and fro
As the rowers hail the sunset trail
On the lake at Pocono."

Surely "the moon's far beam" never met "the sun's last gleam o'er the star-lit zenith line" more entrancingly than during the past fortnight. The annual exhibit of symbolic floats—representing the inventive faculty of our campers—was particularly attractive in the star-light, with such illumination as each supplied. One brave youth had a large white dove of peace, suspended above "This is what we all pray for." The return of the egrets was admirably portrayed in a canoe, while another brought to our attention the various insects of the summer by their several models and sounds. Little Red Riding Hood and the Gold Dust Twins were much appreciated. Robert Fulton's first steam-boat, called forth much applause because of its simple and ingenious construction, as well as "The Will-o-the-Wisp." The originality displayed by those who enter into these contests determines their relative merits, together with the inexpensiveness of the material used. Some thirty to forty floats were in the procession, which passed the judges. A popular vote is also taken before the latter announce their choice.

Pocono Lake Day, in like manner, had its special entertainments on land and water, when the native talent was brought out to the satisfaction of all present.

Considering the wide range in age and interest represented in our community this solidarity of purpose and enjoyment is the more remarkable. The mid-week gatherings from house to house have also afforded some very interesting occasions. At one of these, President Sharpless reviewed American educational institutions while Dr. Froelicher of Baltimore, contrasted private and public schools and told us stories of his fatherland. The education of women in Japan and nature-study on the Preserve have also been presented to attentive audiences, the latter with specimens gathered from the woods.

Clubs are being organized for more scientific study. Walks and overnight camping parties have been greatly enjoyed under the guidance of two competent directors. John D. Carter leads the bird students among us. This is a veritable paradise for children, and, during these days when infantile paralysis has cast its shadow over so many homes, it has been a happy retreat so far from the grip of that malady—prolonging their stay upon the mountain.

It is a real concern to lead this lovely group of 250 children in all the wholesome ways of outdoor life and at the same time to give them every opportunity to develop their own initiative. There has been an unusual appreciation of the fundamental purpose of the pioneers of this colony, to keep on the ground floor of simplicity. Professor Sayce of Oxford, England, and Lady Barlow, have both been our guests and the latter

addressed quite recently a camp-fire gathering concerning the conduct of the Society of Friends and conscientious objectors in England.

Professor Bird Baldwin also gave us a most illuminating talk on the physical and mental development of children.

Professor Sayce is traveling across America for the first time and he was deeply interested in our mode of life. He has contributed more to archaeology than any living Englishman. Lady Barlow also said this was the first camp-fire that she had ever seen.

The character and comfort, with the full attendance at our First-day meetings has been well maintained throughout the season, which has been extended some weeks longer than previously. The testimony borne by Dr. Galus Atkins, of Providence, R. I., last First-day to the value of our form of worship was beautiful. J. E.

POCONO LAKE, Ninth Month 15, 1916.

NEWS ITEMS.

FRIENDS' SELECT SCHOOL NOTES.—Friends' Select School has sent out notice to its patrons of one week's postponement of the opening of school, from the twenty-fifth of Ninth Month to the second of Tenth Month. The School is particularly favored in not having had any cases of infantile paralysis in any of the families connected with it during the summer. No cases have been reported either in the families of teachers or of any of the pupils of the School.

The School buildings have been extensively renovated during the vacation. Paint has been substituted for paper on many of the school walls, which is a decided advantage from a hygienic point of view. An electric lighting system has been installed throughout the School, the Assembly Room and offices being provided with the semi-indirect type of lights.

The teaching staff of men and women remains the same as last year, except that the English Department is reinforced by Alice Owen Albertson, a graduate of Friends' Select School and Bryn Mawr College, who has spent a year in post graduate study at the University of Munich, Germany, and who has also had several years of successful experience as a teacher. She is to take the place, for the year, of Gertrude Roberts Sherer, who is spending the present year in post graduate study at Leland Stanford University, Cal. Esther M. White, A. B. Bryn Mawr, of the History Department, has leave of absence for the first half year. Her place is to be taken by Dess C. Ebbert, A. B. Ursinus, A. M. University of Pennsylvania, who for a number of years has been head of the English Department in the Jenkintown High School. Dorothy Houghton, a graduate of Friends' Select School, and also of Vassar College, has been added to the teaching staff as a general assistant.

Several of the teachers, unable to go to Europe, have taken more or less extensive trips during the summer in this country and Canada, and two have spent a good part of the summer in study. Lewis W. Cruikshank, of the Science Department, took post graduate courses at the University of Wisconsin, and Margaret S. James, of the Elementary School, at Teachers' College, Columbia University.

SUMMARY OF EVENTS.

LOCAL.—Eckley Brinton Cox, Jr., of 1604 Locust Street, one of the founders and a contributor to the support of the University Museum, died last week at his summer home at Drifton, near Hazleton, Pa., after an illness of more than a year. He was a member of a family of pioneer anthracite operators, all of whom are widely known in Philadelphia. He was forty-three years old.

Seth Low, former Mayor of New York, twice Mayor of Brooklyn, and for eleven years President of Columbia University, died on the 17th at his country home, Broad Brook Farm, Bedford Hills, N. Y., at the age of sixty-six years. He had been ill several months of a complication of diseases.

It is announced that there are in Philadelphia this year 610 little farms, upon which poor families have grown an average of \$300 to the acre. This is the work of the Vacant Lots Association.

GENERAL.—The lowest death-rate in the country's history is shown in preliminary vital statistics for the year 1915, made public at Washington, by the Census Bureau. The rate, 13.5 per 1000, is based on reports from 25 States and 41 cities with a total population of about 67,000,000. In 1914 the percentage of deaths was 13.6, the lowest recorded up to that time. The average rate during the period 1901-05 was 16.2.

This year will mark the one hundredth anniversary of the founding of

the American Sunday-school Union, with headquarters in Philadelphia. During the past year, nearly 1500 new Sunday-schools have been organized, into which over 7000 teachers and over 68,000 scholars have been gathered. The society's representatives also visited and rendered aid to 14,752 schools, including 76,156 teachers and 902,109 scholars. In connection with this work 10,770 Bibles were distributed and 25,633 copies of the New Testament Scriptures.

A paternal interest in Italian subjects and their children in America is evidenced by King Victor Emmanuel's bestowal upon Arthur Curtiss James, of New York, of the cross of a chevalier of the crown of Italy. The honor is given in recognition of his erecting on New York's East Side, a \$300,000 building to house a school for Italian children, which is conducted by the Children's Aid Society, and is helping to make good Americans of the children.

National banks with capital and surplus above \$1,000,000, according to an act of the late Congress, may open branches in foreign countries or invest 10 per cent. in stock of special corporations formed to do a foreign agency business for concerns holding the stock.

Announcement that an unlimited fund had been set aside by the Ford Motor Company of Detroit, to be devoted to the treatment of crippled children throughout the country who are in need of orthopedic or surgical care was made by Samuel S. Marquis, head of the Ford Educational Department.

Carl E. Milliken, Maine's Governor-elect, is thirty-nine years old and engaged in the lumber business, is a temperance man in practice as well as in theory, believes in prohibition and proposes to see that it is enforced.

A summer vacation camp municipally owned, where the expense of a two weeks' summer outing is \$7.50 a person, is one of the greatest achievements of Los Angeles. The camp is maintained by the City Playgrounds Commission.

It is stated that more than 100,000 Mexicans entered the United States in the year ending Sixth Month 1, and since then they have been coming at a rate more than twice as great. Those who go back after stable government is assured ought meanwhile to have learned something helpful for the maintenance of stability. Travelers have observed that districts of eastern Europe have been greatly helped by the American experiences of returned immigrants.

NOTICES.

MEETINGS from Tenth Month 1st to 7th:

Kennett Monthly Meeting, at Kennett Square, Third-day, Tenth Month 3rd, at 10 A. M.

Chesterfield, at Crosswicks, Third-day, Tenth Month 3rd, at 10 A. M. Chester, N. J., at Moorestown, Third-day, Tenth Month 3rd, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Tenth Month 4th, at 10 A. M. New Garden, at Westgrove, Fourth-day, Tenth Month 4th, at 10 A. M. Upper Springfield, at Mansfield, Fourth-day, Tenth Month 4th, at 10 A. M.

Haddonfield, Fourth-day, Tenth Month 4th, at 7.30 P. M.

Wilmington, Fifth-day, Tenth Month 5th, at 7.30 P. M. Uwchlan, at Downingtown, Fifth-day, Tenth Month 5th, at 10.30 A. M.

Longon Grove, Fifth-day, Tenth Month 5th, at 10 A. M.

Burlington, Fifth-day, Tenth Month 5th, at 10.30 A. M.

Falls, at Falsington, Fifth-day, Tenth Month 5th, at 7.30 P. M.

Evesham, at Mt. Laurel, Fifth-day, Tenth Month 5th, at 10 A. M. Upper Evesham, at Medford, Seventh-day, Tenth Month 7th, at 10 A. M.

DIED.—At his home in Germantown, Phila., Ninth Month 9, 1916, WILLIAM BERRY, SR., in his ninety-fourth year; a member of Germantown Monthly Meeting of Friends.

—, Eighth Month 16, 1916, at the hospital in Salem, Ohio, MARY ELIZABETH HARRISON, in the seventy-second year of her age; a member of Salem Monthly and Particular Meeting.

—, at her home in Salem, Ohio, Ninth Month 14, 1916, MARY H. STRATTON, in her eighty-second year; a member of Salem Monthly and Particular Meeting.

—, at the home of her son, Wm. C. Warren, Ninth Month 8, 1916, S. ELIZA WARREN, in her ninety-third year; a member of Upper Springfield Monthly Meeting of Friends, N. J.

—, at Barnesville, O., Ninth Month 6, 1916, REBECCA WALTON, daughter of James and Sina R. Walton, aged twenty-two years.

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SOME IMPLICATIONS OF SILENCE.

A somewhat cursory examination of the periodicals intended to represent the Society of Friends discloses what may be an interesting fact. The subject of Silence looms large in those that speak for conservatives, while the same subject is conspicuous for its absence in those periodicals that support a programmed service under the leadership of a pastorate. This indication is confirmed by the observation of one most favorably situated to speak for the modern system. "Our people," he is quoted as saying, "do not know what to do with silence." Let the comparative situation as regards the treatment of this subject be what it may, we have no need to deal with surmises in saying that the subject of Silence is very frequently to the fore in our columns. Three or four of last year's editorials treated phases of the subject. One of these seemed so serviceable in a large Monthly Meeting that it has been put into circulation as a tract. Quite as noteworthy, however, and more directly bearing upon the phase of the subject now proposed for treatment is the additional fact that news announcements of the recognition of silence and of its use by other denominations than Friends appear very frequently in our paper. Now it is an account of a "service of silence" established by Episcopalians; again some one tells us how frequently of late in church services the minister instead of the familiar "Let us pray," will use the expression, "Let us unite in silent prayer"; or we have the privilege of printing a review of a book on Silence prepared jointly by a churchman and a Friend. Altogether in the two papers known as THE FRIEND, and in some of the monthlies, these announcements of the use of Silence are so numerous and some of them so momentous as to amount almost to a movement for the general adoption of that which is often noted as specific in the system of worship of the Society of Friends. For this reason and for others, certain implications of silence in worship seem to have a far-reaching importance. It may even transpire that the time-honored method of our Society may contain the basis of a reality for Christianity.

The first implication has to do with the ministry. It has often been said "the silent meeting is the school of the prophets." How much of the prophetic ministry is developed in such meetings is of course dependent upon the quality of the silence. If it reaches the condition of united prayer the apostolic situation is realized: "What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation." Now in the case of those who are accustomed to a professional ministry this situation might easily be fraught with far-reaching results. "The teaching" or "the revelation" not unlikely would be entrusted to others than the professional, and the prophetic quality might easily disclose a poverty in the ordinary service that would be more or less awkward. Doubtless, honest churchmen who have established such "services of silence" have faced this implication. We know some of them are of the spirit to accept such a possible outcome as here indicated with rejoicing, and we are sure they would proceed to make adjustments to it that in the end would greatly spiritualize their services. Be that as it may, professional ministers and a lay congregation would surely under such training come to see the universal quality in silent worship and have at hand a ready means of joining others without the usual prejudice as to forms of ordination and authority for Christian work. It would be a great step forward in the practice of Christianity to have such a pass key for many doors now rather securely locked.

The second implication is in a way quite as momentous as the first. If groups or congregations of those who regularly observe the outward ordinances learn to unite in silent worship it follows of necessity that new experiences in baptism and the supper will be disclosed. Nothing is more noteworthy in Quaker literature than the confession of one and another of the reality of the ordinances as thus spiritually administered by the great High Priest of our profession. Without quoting from seventeenth century writers, the following from a present-day author (T. Edmund Harvey) will disclose the depth as well as the breadth of this possible experience: "For surely there are not merely two or seven sacraments, but seventy times seven, for him whose heart seeks ever fellowship with his brothers and with the Father above him, who would be loved in them, and served by their service. The whole world is God's and full of His light; our lives are His and they are our fellows. And since in every heart of man is some well through which the God-given waters of life may flow, we may go forth in faith to our work; as we serve our neighbors and search for Truth, in the spirit of followers of Christ Jesus, seeking that our own wills may be wider and deeper, and that their springs may be shared more fully by others, God will make priests of all of us, and, if He will it, prophets too." ["A Wayfarer's Faith," p. 57.]

Thus a ready-to-hand means like united silent worship that is quite sure to introduce all who honestly and earnestly prac-

tice it into the privileges of "priests and prophets," is fraught with tremendous consequences in a system that looks upon priest and prophet as a separated class. We hail the wider recognition of silence, therefore, as a great unifying force. How much or how little it may modify ecclesiasticism may depend upon the degree in which we are able to show it to be prophetic and sacramental. Any protest against professionalism in our Society or outside of it must be largely conditioned by evidence—the evidence of personal character—that we attain the ends claimed by this professionalism more fully without it.

J. H. B.

EVIDENCE OF THINGS NOT SEEN.

BY WM. W. CADBURY.

Why do I believe in the great spiritual forces of the unseen world? Why do I believe in God?

These are questions that often assail the thinking young man or woman during school or college days. Our faith in God is our greatest possession and we should ever seek to nurture it, lest we be lost on the great ocean of unbelief.

Our religious life may be strengthened in different ways. Perhaps a sermon stimulates us to new effort, or it may be that the still, small voice speaks to us with conviction in the silent moments of public worship or private devotion.

But there is another source of inspiration open to all and that is the beauty of nature. If we but open our eyes to the works of our Creator how are we thrilled by His majesty and power!

These thoughts came to me while walking over some of the trails of the Canadian Rockies, and that my reader may share in a measure the inspiration of these wonderful mountains I shall briefly describe one of these walks.

Starting one afternoon from Field, my path first led to a remarkable rock formation known as the "Natural Bridge." Here the Kicking Horse River dashes against a rocky barrier, but finding an outlet below, pours through this natural aperture, while the rocks that nearly meet above form a natural bridge. From this point the way leads through lofty spruce trees to Emerald Lake. Here the road is known as the Avenue of the Peak, for at the far end a lofty snow-white mountain appears. Everything along this roadway tends to remind one of the Supreme Being—the lofty trees, like pillars in the nave of a great cathedral, vaulted ever above by the clear blue sky and carpeted below by the most beautiful wild flowers—"paint brushes," blue-bells, white heliotrope and many more.

Finally through a turn in the road the beautiful Emerald Lake is seen, its clear blue waters reflecting in their depths the snow-white mountains. As the evening shadows gathered, a pair of owls appeared, perching on the tops of stately spruce trees and calling to each other across the still water of the lake.

Sleep came readily in the solemn stillness of this distant lake, and early next morning I was skirting its shores bound for the Yoho Pass. A steep climb through spruce and pine brings one to the beautiful lake and lonely cabin at the summit of this pass, where my path turned sharply to the left, and I walked for several hours high above the Yoho River, and just below the snow line of Michael's Peak and the Vice-president and President Mountains.

Across the valley rose the peak of Mt. Balfour and the magnificent cataract known as Takakaw Falls was ever visible falling from a height three times that of Niagara, while its spray flew out far from the rocky precipice.

My path now led me down into the valley once more, past an abandoned camp, where a porcupine turned up his bristling quills at me, showing that innate fear so characteristic of wild animals. I could not but meditate on how slow man

has been to overcome that fear and learn that men are brothers and God is their common Father. It is this same fear and distrust that urges the civilized nations of to-day to arm themselves against their own kind.

Another detour led me up the valley of the Little Yoho, above the glacier from which the river flows, to stand in the very midst of the snow peaks themselves. Then a scramble down a rocky mountain-side and through the spruce trees till I caught the trail again, along the mountain stream, past another great cataract, known as the Twin Falls, through marshy passes, down the bed of a stream, wading across a dashy mountain torrent, where the trail disappeared, finally to be discovered again and at last, after almost forty miles of tramping, to the comfortable camp at the foot of Takakaw Falls.

The Englishman and his wife, in charge, gave me a cordial greeting and I soon made the acquaintance of the Chinese cook and boy who were delighted to find a friend who could speak to them in their own tongue.

Another night in the forests, with only the thunder of the great waterfall to disturb nature's stillness, and then next morning an easy walk over a carriage-road of eleven miles, brought me back to Field.

The emerald-hued lakes, the great glaciers, virgin forests and delicate alpine flowers, mighty cataracts and great mountains such as Burgess, Kerr, Cathedral and Steven, how far removed are these from our busy city life! We all need these experiences to lift us above our daily routine to give us a new vision of God in His all-comprehensiveness. Everyone cannot visit the Canadian Rockies, yet somewhere and somehow each can get in touch with God's great "out-of-doors" and if the eyes of the soul are opened the glories of the creation will give a new vision and a new faith in the Creator.

AT SEA ON THE PACIFIC, Eighth Month 11, 1916.

CONSTRUCTIVE PEACE IN MEXICO.

The summer campaign of open-air meetings conducted by the sub-committee on meetings of the Yearly Meeting Peace Committee has recently been reported in these columns. It was of interest to many Friends as showing what real successes may be made in new fields of Peace endeavor. Of equal interest, we hope, will be the following account of the first Fall meeting of the large committee with its reports by the sub-committees of work already done and of new work planned.

The sub-committee on Governmental Relations laid before the meeting a concern of great scope and importance. Throughout the summer this Committee has been occupied with the Mexican situation. They issued five thousand copies of a paper called "A Program of Constructive Peace" one paragraph of which, entitled "Help to Mexico," ended with this sentence: "The teacher, the engineer and the physician have it in their power to solve forever the Mexican problem." A second leaflet entitled, "An Open Letter and Appeal," of which five thousand copies were distributed, was printed in last week's issue of THE FRIEND and will be familiar to its readers. A translation of this leaflet into Spanish has been made by Señor Bonillas, one of the Mexican Commissioners, and the paper was warmly commended by others of the Commission.

Out of these two leaflets, the Program of Constructive Peace and the Open Letters, as well as out of the deep concern which has been felt by the committee on this pressing question of the relations between this country and Mexico, has arisen a vision of an immediate practical task and opportunity. The plan has developed from some suggestions made by our friend, Herbert Welsh. Largely in accordance with his ideas, the committee on Governmental Relations proposes first of all to send some one of reputation and ability down to Mexico to get at the facts of the situation, especially the facts from an educational standpoint. It would be

"HOLLAND'S WELFARE."

MARY WILLIAMS BROWN.

of the greatest value to be able to send to the periodical and daily press an authoritative statement of the Mexican situation from a Peace point of view. This advantage is, however, merely incidental. The main concern behind the sending of such a person to Mexico is to look into the possibility of starting a school where Mexicans can receive industrial training and instruction in the mechanical arts. Industrial training has proved in this country to be of the highest importance in the development of a backward race. Such a school might grow from small beginnings into a second Hampton Institute, and what could be more valuable than the consequent development not only of individual students, but of whole neighborhoods to whom they would take back inspiration and better methods. Above all, the very existence of such a school, large or small, would be a constant proof of American sympathy and good-will; a constant influence for the right sort of international relations between the two countries.

The large committee received the proposition with encouragement and approval. They do not doubt that interested Friends will rise up to supply the funds necessary for such a gigantic enterprise. Without such enthusiastic support we must abandon a plan, which, if carried into execution, would afford a real lesson of constructive Peace.

Work of less spectacular nature but of no less value is that pertaining to the Literature Committee. While some Friends are fearful lest Peace workers confine their efforts too much to the mere preparation and distribution of literature, others feel that in such work lies a quiet force for the spread of the Peace cause that can hardly be measured and is nevertheless of the utmost value. The Literature Committee reports the distribution of one hundred thousand copies of a flier entitled "Keep Cool," and ten thousand copies of an address by Dr. Charles E. Jefferson, "Do Large Armaments Provoke War?" Seven thousand copies of the latter were distributed without effort or much expense, so great was the demand for them. It is reported from the Peace Headquarters that no literature that has been on the shelves for a long time has been as popular. Copies were forwarded to members of Congress while the Naval Bill was under consideration and several interesting letters of thanks were received. One Senator even included the address in one of his speeches and had it printed in full in the *Congressional Record*.

To give in detail all the work that has been done by the Literature, or indeed, any of the Committees, would require more time and space than are at our command. This brief account is an effort to acquaint the readers of THE FRIEND with some of our major interests and activities, because our work is the work of the Yearly Meeting and can only prosper as members of the Yearly Meeting bear it on their hearts and their purses.

ANNE GARRETT WALTON,
Secretary.

CHANGE.

O soul of mine, why tremble at the dark
Of the cold stream? Can so divine a spark
Be lost in crossing? Nay, the further shore
Is not so far and thou shalt grieve no more
The shadow vale once o'er.

O soul of mine, thou hast not known such joy
As lies before, the peace without alloy,
The partings over, gone are all thy fears,
No pain, no tears.

O soul of mine, so close allied to clay
As thou hast been, in the immortal day
Thou shalt be housed in splendor, waits for thee
The dawn of immortality.

—NELLY HART WORDSWORTH,
in *The Springfield Republican*.

Some years ago I ran across the following paragraph in a little religious paper for the use of children and young people:

"Americans who are travelling through the picturesque little country of Holland, should not fail to visit the Berenstraat in Amsterdam, for they will find in that street a school which has a curious history. England, Holland and America, all had a hand in the making, so that it may be termed an international affair. A school on Dutch soil whose pupils speak no language but their own, yet conducted by English Quakers from funds derived from an American citizen—surely this is a unique combination!"

"There are many instances in which charity commissioners have had to step in and alter the distribution of funds which had accumulated in consequence of the trust becoming extinct. There is, however, one trust connected with Devonshire House Meeting in London which must be unique, as an illustration of the austerity with which Friends one hundred and more years ago maintained their testimony against all war." (Quoted from a private paper.)

Several years since, just before I was sailing for Holland to attend a Dutch wedding in Amsterdam, our Friend Joel Cadbury, of Philadelphia, requested me to visit this school, founded with funds that came originally from his ancestor, John Warder. He desired me to bring him some account of this school as it now stands.

In 1781, John Warder, a member of Devonshire House Monthly Meeting, became unwittingly involved in the reprisals carried on between England and America, by means of privateers. He was engaged in business as a merchant, and, in connection with a certain Captain Smith, was owner, in equal proportions, of a vessel called the *Nancy*, which set sail from England for New York.

This Captain Smith, without any knowledge or approval on his part (as John Warder assured his friends), took out letters of marque, commissioning the *Nancy* to act as privateer toward any vessel of the other contending powers. Holland was included in this, as an ally of America.

It so happened that the *Nancy*, carrying twelve guns, and the *Eleanora*, carrying eighteen guns, encountered a Dutch East Indiaman on its homeward voyage to Amsterdam. They attacked and captured her, and, from the nature of her cargo, she proved a rich prize.

On hearing of Captain Smith's action, John Warder, in order to guard himself against any claims that might arise, insured for £2000 with the underwriters at Lloyd's on the supposition that such an amount would cover his share in the captured vessel.

This boat, *The Hollandische Welvaren* or *Wolvaert*, was taken into Limerick to refit, but on her way around to London, encountering a storm, was lost.

John Warder then claimed and received from Lloyd's the amount of insurance, less the premium and expenses, making the exact amount, £1833, 3s. 9d.

With their known testimony against war, the Friends of Devonshire House Monthly Meeting visited John Warder in the matter. He, being in sympathy with Friends on the subject of war, and, as a proof that he wished to act in accordance with Friends' views, placed £2000 of stock in the joint names of himself and two Overseers in trust, Tenth Month, 1782, from which all just claims should be paid as they arose. In this trust deed he stipulated eighteen months, and, if within that time no claims came forward, the investment should become his own. But the Monthly Meeting thought that "no stipulation as to time could bar the Christian obligation for restitution" (quotation from the minutes).

Two years and a quarter having elapsed and no claimants appearing, John Warder requested the Overseers to transfer the stock into his own name, which was accordingly done. Soon after this John Warder sailed for America, landing in

Philadelphia, and was gone four years, though without the certificate of membership for which he had applied.

In 1790, he was visited again by Friends in London, but he sailed for America a second time without a settlement, and in 1792 the London Monthly Meeting made a statement and requested Philadelphia Monthly Meeting to visit John Warder on their behalf.

In Third Month, 1793, a reply was received. The report states that John Warder (while considering that everything needful had been done by him) is willing to set apart a sum of money for such claims as may arise. And a letter from the committee in Philadelphia enters more fully into the case "expressing a hope that John Warder may be considered to have complied with the wishes of the Meeting *nearly enough* and that the Meeting may feel disposed to appoint a few Friends to unite with one who may be appointed by John Warder, in making a strict inquiry after the owners of the prize, so that thereby he may be enabled to get clear of his entanglement to his own peace and the honor of righteousness, having observed a commendable disposition in him and his family in their attendance at Meetings and in other respects." This compromise seemed only just and there was evidence that the arrangement would be carried out, but unfortunately John Warder's affairs becoming embarrassed, he was unable to put this into execution until 1799, when he transferred the whole amount of £1833, 3s., 9d. to three Friends of Devonshire House Monthly Meeting in perpetual trust, stating "that if, after diligent search, such owners cannot be found the Monthly Meeting shall dispose of such amount, in such a way as they shall think most consistent with their principles of justice and equity." The case of John Warder was now dismissed and a certificate of Christian Fellowship forwarded to Philadelphia Monthly Meeting, Northern District, in 1800, as he had taken up his residence in that city.

The Devonshire House Monthly Meeting had no easy task in seeking those who might have suffered loss, and for twelve years very little was done, war interrupting communication with the continent, but in 1812 a committee of six Friends was appointed for six years "to take such measures as may seem suitable."

At length, as a result of extensive advertising in Dutch newspapers and by means of an old ledger which they found, certain claimants appeared.

The committee reported from year to year and the Monthly Meeting continued to order payments until 1818, when no further claimants appearing, the committee was discharged.

At this time, by good investments and from accumulating dividends, the original sum had increased to more than seven thousand pounds, so that after paying out £3345 to claimants, there was left a balance in cash and stock of more than the original amount. It was therefore clear, that, whilst great delay had occurred in the disposal of the fund, there had been no waste in the principal.

The question arising before Friends to decide was: "What shall be done with the money?" The Monthly Meeting allowed a year to elapse and then recorded its judgment in the following minute:

"This Meeting has solidly and fully deliberated on the subject of the Trust property remaining in the hands of Trustees connected with the case of John Warder and having read and considered the Trust deed, is of the judgment that the application of the remaining accumulated sum is completely vested in the disposal of the Meeting according to its judgment of the principles of justice and equity." A committee was then appointed to take up the matter of the appropriation of this balance, but for some years nothing occurred in their reports to the Monthly Meeting excepting that more stock was purchased with dividends. At length, in 1824, a definite proposal came before the Meeting, and the problem was solved by a visiting Dutch Friend.

John Stephen Mollett had become greatly interested in an infant school which had recently been started in Spitalfields, one of the most poverty-stricken parts of London.

As there were no free schools in Holland, he suggested that such a school might be established in Amsterdam with great success.

The money had come from the ship *Holland's Welfare*, and they were agreed that for Holland it should be expended, so that the proposal met with favor in the Monthly Meeting, but from one cause or another a delay of over four years occurred before this was put into execution, and in the meantime several special cases of distress in Amsterdam were relieved through J. S. Mollett and an annual distribution of bread was made, at which time the origin of the fund was explained to the people. Stephen Grellet being present on one of these occasions remarked that "no more powerful peace sermon could have been preached than that embodied in these circumstances."⁸

Finally, in 1829, a house was taken on the Bereenstraat and a school opened for indigent infant children, modelled on the plan of the London school, J. Stephen Mollett superintending the arrangements. The success was marked, the benefit and example being freely acknowledged by the citizens, for in their list of public schools later, "Holland's Welfare" stood first, while in a letter from J. S. Mollett, just prior to his death, he writes: "This school remains to be a blessing to the city, and though other public schools have now been established, 'Holland's Welfare' obtains a marked preference." After some years the house became so old that it was found necessary to rebuild and English Friends, not wishing so excellent an institution to be closed, as it was a proof of their views against war, subscribed the money and in 1864 the present substantial building was erected at their own expense.

The lower part is of yellow plaster with a full rigged ship over the door and the initials J. W. in three places across the front. Under the window is painted "Bewarschool Amsterdams Welvaren."

A large wooden tablet, inserted in the wall of the main entrance, recounts in both English and Dutch the circumstances leading to the founding of the school.

Children of poor parents are admitted, between the ages of three and six years, though some of these seemed to be somewhat older. As order and cleanliness are cardinal principles, "the children must be taken to and from the school by a member of the family, and they must be neat, tidy and plainly dressed. Sweets are not allowed."

At the two daily sessions the elementary branches are taught, short poems, suited to their age and capacity, are committed to memory and lessons in singing given. The school opens and closes with singing and prayer and a daily reading of the Bible.

A committee of four ladies superintends the management with a school mistress and three assistants. In the summer a vacation of three weeks is given and one at Whitsuntide.

To quote from a granddaughter of John Warder: "A lively scene is presented in the morning with the arrival of the rosy-cheeked children, all eyes catching sight of a clock dial pointing to the school hour with the inscription 'Let op den Tyd' meaning 'Be Punctual.' Gathering in two rooms the young voices are heard in the opening hymn, and later their arms and hands can be seen swinging and whirling in circles to imitate the windmill, so familiar a sight in Holland.

"On the wall in the upper floor were pictures of William Allen, Samuel Gurney, Elizabeth Fry and J. S. Mollett. In

⁸Stephen Grellet's account is as follows: "We came to Amsterdam on the eighteenth of Seventh Month, 1832, and visited the Infant School, supported out of the interest of the residue of the money proceeding from the share of John Warder in the prizes made during the war by a vessel in which he was concerned. They have now upwards of sixty children in that school. The building purchased for the purpose is a convenient one, and the matron, under whose especial care it is placed, appears to act the part of a mother and a Christian towards these young children. Our testimony against war is exalted through this act of justice and benevolence. Many persons come to visit the establishment."—Memoirs of Stephen Grellet, B. Seebahn. London, 1860, Vol. II, 250, 251.—[Editor].

the little library (shown me with much pride by the lady principal, were 'Sewel's History of the Quakers,' in Dutch, dated 1717, 'History of Friends in America,' 'Life of Joseph John Gurney' and 'Friends' Memoirs in English' (several volumes), but as most of the leaves were uncut, I judged these books had not been read.

"As I could speak no Dutch and they could speak but little English our conversation was limited, but the children crowded around us when they found we were from America, making up for lack of speech that was understandable, by a vigorous shake of the hands. They could certainly shake hands in English even if they could not speak it, and my husband's ear trumpet was intensely interesting.

"They recited and sang for us and their bright, friendly faces were a pleasure to see."

J. S. Mollett died in 1851, but for ten years previous to that his son-in-law, Daniel Boissvain, Jr., had become associated in the work and continued his interest for many years after to the satisfaction of Devonshire House Monthly Meeting.

The school's influence has been exerted not only over the thousands of children who have been in attendance, but it has been a model for other infant schools throughout Holland.

"Holland's Welfare!" It is a fitting name for a school where the children of the poor find instruction, warmth and shelter; where they are taught to love God and their country.

The John Warder School is still doing its good work and we trust will be a blessing to generations yet to come.

Through the kindness and courtesy of a descendant of John Warder, the following information concerning him has been furnished:

John Warder was the son of Jeremiah and Mary Head Warder, and was born in Philadelphia the fifth of Fifth Month, 1751, at the southeast corner of Market Street and Letitia Place (now Letitia Street). He was the eleventh in a family of twelve children. He went to England in 1776. Family tradition has it that he was not in sympathy with the American Revolution, and that no doubt was the cause of his removal. He established himself in business in London, and in 1779 married Ann Head, of Ipswich. No doubt his certificate of removal went to London at the time of his removal there.

John Warder made several trips to this country in connection with his business; but in 1795 he settled permanently in Philadelphia, and in connection with his sons, established an importing house at the southwest corner of Delaware Avenue and Race Street.

He died Fifth Month 7, 1828, at the age of seventy-seven, and was buried in the Friends' Western Burial Ground at Sixteenth and Race Streets. It is recorded that on his death-bed he enjoined upon his sons not to withdraw the prize-money from the English trustees for their own use.—*From Bulletin of Friends' Historical Society.*

"THY STRANGER THAT IS WITHIN THY GATES."

Two years ago in London, a Friend found a young man from a province of Austria, stranded and not allowed to carry on his college course. "Come to America with me," was his impulsive invitation, and the two set sail together.

Arrived in Philadelphia, the youth found employment, "a man without a country" as yet, his brother languishing as a prisoner of war in Russia, his parents in the far-off land, writing at long intervals, their little son begging to go to America that he may escape the army; what wonder that this immigrant of ours feels his isolation? His lodging is but a "roosting place," and if any one invites him as a guest over a "week-end," his response is hearty.

This is only one instance among many of young men and women far from home, working in our great cities, who do not wish to be patronized, but who are hungry for friendship, who ask if Friends live up to their name, who are waiting for an evidence of brotherly interest, whose affiliations in after life may be moulded by kindness and Christian influence.

Therefore, if any of our readers have a home they can oc-

asionally share with such, "let us leave the latch-string out" to thy stranger within thy gates (Deut. v: 14), thus widening their outlook and our own. Harold Lane, Secretary of Friends' Institute, 20 S. Twelfth Street, Philadelphia, knows of many who come under his notice, and he could bring the host and the guest together.

Then, too, our country Friends may be cordial in their own communities. We read lately of a good woman who had quietly ministered to the afflicted. During her absence from home her granddaughter "exercised" the old horse, whose habit was to stop at certain houses, so she, too, caught the spirit of sympathy and learned the blessedness of giving.

H. P. MORRIS.

MARY PRYOR HACK.

The failure to receive recent copies of *The Friend* [London] may have deprived some of its usual readers of the knowledge of the death of Mary Pryor Hack, of Brighton, which occurred Seventh Month 13, 1916, in her seventy-ninth year. Her books, "Self-Surrender," "Christian Womanhood," "Consecrated Women," etc., made her known to many in America some years ago and were read with much acceptance. She also published in 1886 a sketch of her great grandmother, Mary Pryor, who experienced a remarkable preservation at sea in 1798 on a religious visit to America. This book elicited high praise from one of our American authors.

She was the last survivor of a "great-hearted family to whom Brighton will ever be indebted in its [religious], educational and philanthropic history;" the youngest daughter of that saintly minister Daniel Pryor Hack, who died in 1886, and herself a minister.

A close companion says of her:—"Her one desire was to live to the glory of God and help to bring souls to Christ; this was her constant prayer."

One of her younger friends wrote regarding her death, "It is the close of a long chapter in all our lives, for what that family have been to our meeting and to Brighton cannot be reckoned—the easy hospitality and the perfect sympathy in every one's concerns. I know for years I shall have the feeling I must go and tell them all about it whatever happens to me." Here lived the godly parents and three daughters, all active in good works, Fanny, also a minister, not long outliving her parents.

Ten years ago the two sisters, Mary and an elder one, Priscilla, removed from town to Fir Croft, in the outskirts of Brighton, to live with their brother Daniel, whose wife had died; and the three presented to Brighton their ancestral home with adjoining house and large garden to be used as an open space for the town, the re-modeled houses as additional room for adjacent schools. The same "easy hospitality" was continued at Fir Croft, the last home, and many a weary missionary or tired worker found that luxurious house and its spacious, well-kept garden a haven of delight and repose.

These three were worthy representatives of their family. In his generous and unflinching devotion to the uplifting of his fellow-citizens Daniel Hack was busy until the summons hence came suddenly six years ago. At the time of the Franco-Prussian war, in 1870, he was critically ill with small-pox, at Metz, contracted while giving his services in relief work.

Priscilla, the eldest, lived to her ninety-second year, filling her place in the home with an ease and grace that a younger woman might envy. When she died last autumn, Mary herself had been stricken with a mortal disease, but maintained the traditions of hospitality and loving service till she gently fell asleep in Jesus. Throughout an intimacy of nearly fifty years I found her a true and faithful friend.

S. C.

EVERY true prayer has its background and its foreground. The foreground is the intense immediate desire for a certain blessing which it is absolutely necessary for the soul to have; the background of prayer is the quiet, earnest desire that the will of God, whatever it may be, be done.—PHILLIPS BROOKS.

THE OPEN HEART.

Would you understand
The language with no word,
The speech of brook and bird,
Of waves along the sand?

Would you make your own
The meaning of the leaves,
The song the silence weans,
Where little winds make moan?

Would you know how sweet
The falling of the rill,
The calling of the hill—
All tunes the day repeat?

Neither alms nor art,
No toil, can help you hear;
The secret of the ear
Is in the open heart.

—JOHN VANCE CHENEY, in *Century*.

AGRICULTURE IN WEST CHINA.

BY JANE C. BALDERSTON.

To one, who has grown up in a land where strong farm horses and good implements and machinery are essential to successful farming, the results obtained in Western China, where these things are practically unknown, seem literally marvelous. Except in the plowing of the rice fields, only man-power is used in all the preparing of the ground and caring for and harvesting of the crops. The nearest approach to farm machinery is a very crude plow, which is used in the rice fields and drawn by the clumsy water-buffalo. And as for farm implements, I have seen only one variety, a sort of hoe, which seems to be used for everything. But in spite of all this, gardens are as well kept as the best in our country, and good fresh vegetables are to be bought the year 'round.

In searching for the reasons for the productivity of this region let us consider first the natural causes. The climate is considerably warmer than that of Pennsylvania, especially in winter. The temperature seldom falls below 35 degrees, and frost is quite rare. (In the mountainous regions of the province this, of course, is not true, but I am speaking now of the lowlands, and especially the Chengtu plain.) The country is really semitropical, and all growth is much more luxuriant than in our temperate clime. By the first of Sixth Month flower gardens are running riot, and rose arbors are sending long shoots away up among the trees.

The rainfall varies considerably in different years. In 1914, there was a total of 50.73 inches here in Chengtu, while in 1915 the total was only 21.98 inches. In winter there is much mist and cloud, but not sufficient rainfall to enable the crops to mature without the help of irrigation. The rainy months of the year are Seventh, Eighth and Ninth Months. During the summer and Autumn there are beautifully clear days with plenty of sunshine, but considering the year as a whole such days are the exception rather than the rule. Once in a while we have glorious views of snow mountains about one hundred miles west of us, but from Tenth Month 4th last year to Sixth Month 7th this year they were not once visible. (The days which are not sunny are not necessarily dull and unpleasant. I think we would all burn up if we did not frequently have the clouds between us and the sun!)

The soil of this plain is alluvial in its formation, and so is very fine and rich. The surrounding region is known as the "Red Basin" because it is formed from red sandstone, and it, too, supports luxuriant plant life. Coming over the hills which border the plain, one is struck, first, with the fact that the hills are terraced and cultivated clear to the top; and secondly, with the very red color of the soil as it shows out between the bright green strips of wheat and vegetables on the

terraces. In places where the soil is too thin to support vegetation, the Chinese place huge pieces of this sandstone around over the ground, and in the course of a few months the rocks are gone and they have the soil they need.

Thanks to the wise foresight of a Chinese statesman who lived nearly two thousand years ago, a splendid system of irrigation covers this entire plain. The waters of the Min River, where it breaks through the mountains to the north, are turned from their channel into a great network of ditches. As we came over the plain late in last Third Month we were always in sight of several of these, and there seemed to be an abundant supply of water flowing through them. The method by which the water was turned first into one channel and then into another was very evident and very simple: they simply block up one ditch with mud and open another.

The methods of transferring the water from the ditches into the fields are also very simple. Where the level of the water is already about the same level as that of the field, men simply scoop it out with large wooden ladles. Where it needs to be raised a few feet the commonest device seems to be a tread-wheel, which is turned by means of small treadles, by two men who sit perched above it. When the wheel is in motion an endless chain of wooden floats, operating in an inclined trough, pushes a continuous stream of water up to the higher level. People who live near a river get water from that by means of huge wheels made entirely of bamboo. They are turned by the current, and lift the water into bamboo troughs away above one's head, whence it is carried off to the fields by means of more troughs of the same material. The cups, which are situated on the circumference of the wheels, and in which the water is lifted, are merely hollow bamboo stems.

Even these methods of irrigation do not reach all the gardens, and many farmers draw water from wells for all their crops. Within city limits, especially, this is the chief method. From the window of my room I can see four well-sweeps in operation, and nearly every morning I see the large vegetable gardens next door (a few acres of them) all being watered by hand. These wells are, on an average, from ten to twenty-five feet deep.

But it is not only favorable climate, rich soil and well established irrigation systems which produce the splendid crops of the Chengtu plain. The farmers seem to be unwearying in their diligence, and they spare no pains in making their crops as fine as they know how to make them. One would almost believe that weeds do not grow in China if he did not occasionally find them flourishing in ravines and out-of-the-way places where cultivation is impossible. And every available bit of land, including much which we would consider quite unavailable, is under cultivation. In coming from Chungking to Chengtu, a distance of three hundred miles, we saw only two level pieces of land of any size which were not being made use of. One of these was a sandy stretch which is generally under water. The other was a high place which was almost covered with stones and was evidently quite barren. But we did find rice paddies away up in mountain ravines. And on terraces between rice fields, even where they were practically perpendicular, we almost invariably found peas and beans growing. Along the Yangtse we saw crops of peas being grown during the winter months on sandy spots, which during spring and summer are covered with from ten to fifty feet of water.

The methods of fertilization are not such as add to the sweetness of the air in China. Every sort of refuse is used, being collected in buckets and carried thus through the city streets and out to the fields. It is then placed in concrete tanks, of which there is one situated alongside of nearly every field. Here it is turned into liquid form, and in this form it is applied, not to the garden as a whole, but to individual plants. In the case of rice, it has to be simply added to the water in which the grain is growing.

Let us consider now what are the results of all this labor. As every one knows, the main crop over most parts of China

is rice, and a great deal of it is raised on this plain. Some of the paddy fields are under water the year 'round and make a very pretty feature of the landscape. As we came overland last spring the plowing of these fields was beginning, and such an awkward process as it seemed to be! Great clumsy water-buffaloes laboriously drag one foot after another out of the mud and water, only to sink away in again at the next step. Of course the man who follows the plow has just as hard a time, except that he is not quite so heavy. He goes in well above his knees at every step. In the Fourth Month the seed-bed is planted and the next month the little spears of rice are transplanted, one at a time. Imagine the labor which would be involved if wheat fields, even though they were small ones, had to be set out one plant at a time, and that with the ground all under water! The crop is harvested in late summer or early autumn. All through this part of the country the water is then drained off and a crop of wheat or vegetables is raised before the next rice needs to be planted.

While wheat is not as indispensable in the life of the Chinese as it is in ours, still a good deal of it is grown as one of the winter crops. It did seem strange in early spring, almost before we are rid of snow at home, to see wheat already three or four feet high. But then we were more or less prepared for anything after having seen peas blooming at New Year's. Both awned and awless varieties are grown, but chiefly the former. The grain is ground and made into a sort of spaghetti, which is a popular article of diet. But bread such as we use is quite unknown.

Barley, millet, corn, buckwheat and oats are grown to a limited extent in the uplands where rice does not flourish. There seems to be no clover or alfalfa raised in the province, though the latter flourishes in North China. This is doubtless due to the fact that there are almost no horses or cattle to be fed.

Another extensively-grown winter crop, which is ready for harvest late in the Fourth Month, is rape, a plant very similar to, if not identical with, our wild mustard. It is grown chiefly for oil, which is not only used in cooking but is also the chief source of illumination all through the west of this country. The small lamps in which it is burned look much like those which our miners wear in their caps, and give about as much light.

In variety and quantity of vegetables grown I would guess that the Chengtu plain is second to no other place in the world. Consul General Hosie, in a report of the products of Szechwan in 1904, names fifty-four varieties of vegetables and eighty species. There are several different sorts of beans, of which two or three kinds are grown throughout the year. The Chinese use them all as vegetables, though some do not seem especially palatable to the "foreigner." Peas can be bought during all the months in which they are not to be had at home; only during the summer they are not on the market. Small, inferior white potatoes are to be bought during the summer months. But sweet potatoes are so abundant and so cheap that they are considered suitable food only for poor people and for pigs. Those of us who are not above eating them, however, find them excellent. Several kinds of cabbage are grown, one or two varieties of squash, eggplant, rather poor celery, fine large cucumbers, and most of the other things we have at home. There are also many things which we do not have. The Chinese are very fond of leeks in their own cooking. Bamboo sprouts is another favorite dish which the "foreigner" also is learning to enjoy. They are only beginning to grow tomatoes since seeing them in the gardens of those who have brought them from other countries. Asparagus they do not yet have, nor any sweet corn which is at all worthy of the name. Our regular field corn is used as a vegetable to a certain extent.

One thing a person misses in looking over a Chinese landscape is fruit orchards. There are single trees scattered about here and there, but even these seem very few. Consequently it is a continual surprise to find a supply of fruit always on the market. The Chinese themselves are not a fruit-eating

people, and this may be one reason why, in spite of lack of trees, the foreigner can always get all he wants. Through the winter months there are excellent oranges and tangerines; a small sort of grape-fruit also appears in the spring, but it has not yet attained any degree of perfection. In latter Fourth Month and early Fifth Month cherries come, which are neither very large nor very sweet, but which one eats because they are a change. Starting with the cherries, but lasting on into Sixth Month and Seventh Month, comes the loquat, a large variety of haw. The fruit is yellow, about the size of a large plum. There are from three to six seeds in the centre, each larger than a cherry-pit, and the layer of fruit which surrounds these is not very thick, but it is very sweet and good when the fruit is at its best. After cherries come apricots, which are very nice for three or four weeks. Through Sixth Month and on into Seventh Month excellent peaches are to be had. There is only one variety, free-stones with very pink flesh; but from the success attained in raising these one would guess that other kinds would flourish if they were given a chance. The next fruit is plums a variety much like our "green Gage," and small, inferior apples. Pears are large, but woody and fibrous; and pomegranates are nice for those who like them. Towards winter come splendid persimmons of various kinds. They grow as large as apples and one eats them with a spoon like oranges.

Of the fruits which one misses, apples, such as one gets in the States, would perhaps head the list. Bananas also are not to be had at all. The trees grow here but the fruit does not mature. A few kinds of berries grow in the mountains, but here the only available sort is mulberries, and most people do not care for those.

Considering the subject of agriculture in West China as a whole, one finds much to admire, as well as much that may still be improved. Probably there is no other portion of the earth so well irrigated as this plain. Nor is intensive gardening carried on in many other places on such a scale. But the Chinese farmer does not have the knowledge which would enable him intelligently to plan for and improve his crops from year to year. Seed selecting or testing, fruit spraying, or any of the modern methods of the Western farmer are still quite unknown to him.

But this state of affairs is not always going to continue. Just as America has already borrowed the soy bean from China, and is learning (according to recent numbers of the *Independent*) that the loquat, and one of the varieties of Chinese cabbage, are worthy of a place in our orchards and gardens, so China is learning that there are not only crops but methods in other parts of the world which are worthy of her notice. Agricultural schools are even now being started and great numbers of students are coming back each year from countries where they have seen modern methods in operation. A few years or generations are bound to see the old order changing. With the output of this region such as it is under present conditions, what may we not expect for the farmer of the future in West China!

AN OLD CERTIFICATE OF REMOVAL.

It is interesting to observe that the surnames of many men who signed this certificate are perpetuated in the locality of Philadelphia and Burlington to-day.—WILLIAM C. ALLEN.

from our Mens Monthly meeting of friends at Burlington in the Province of New Jersey held the 6th day of the 7th mo 1731 To the mens monthly Meeting at Killcomon in the County of Tiparary in Ireland.

These may Certifie that our friend John Grubb by his letter to us desired that a Confirmation from our Monthly Meeting might be had to what some of our friends gave him at his going of from us and accordingly application was made to our Mens Meeting and after due Enquiry was made it appeared that he had frequented our Meetings as often as his Occasion would allow and that when he was at liberty, and was pretty

orderly in his Conversation and very Carefull and diligent about his Employers affairs. So desiring his welfare in the truth that is unchangeable we remain your friends and brethren.

Signed by order and on the behalf of the said Meeting by us.

THOMAS BUZBY	JOHN WILLS
JONATHAN WRIGHT	HENRY BURR
RICHARD SMITH	HUGH SHARP
THOMAS SCATTERGOOD	JOHN RODMAN JUNIOR
JOHN CRAIG	IS. DE COUE
DANIEL SMITH	DANIEL WILLS
CALEB RAPER	THOMAS WETHERLL
JOSHUA RAPER	JOHN GREEN
MATTHEW CHAMPION	JOHN STOKES
EBENEZER LARGE	

NATURE STORIES.

"There's a great wild pull
That comes into my heart,
Like the pull of the wind on the sea.
There's a far, far call,
Flute-sweet and small,
Like the song of new sap in the tree.

There's a restless joy,
And a glad, dull ache,
And a longing to understand
The meaning that lies
In butterflies,
And sunsets, and stars, and sand.

For the spring has bloomed
In a goldeny mist
Of willow buds, sap and tears,
And the fleecy sky
Gives promise shy
Of the 'country that knows no fears.'"

—MARGARET BRADSHAW, in *The Call*.

NEWS ITEMS.

WILLIAM C. AND ELIZABETH C. B. ALLEN arrived in Philadelphia Ninth Month 18th, having spent the past four months in England and Ireland. Most of this time they were engaged in religious work in England. *There was much in both countries to call on their sympathies* in this time of suffering and stress among members of our Society. They have been visiting with relatives and friends near Philadelphia since their arrival and plan to leave for San José, California, about the middle of Tenth Month.

THE work of The World Alliance for Promoting International Friendship through the churches has been already presented to Friends by our Peace Association,—but perhaps all our members do not know of it. The Alliance was established at a conference held in Germany just as the war began. "This was the first International Peace Conference of Christians." Ten national councils have now been formed, the American Council, of which Sidney L. Gulick, is Secretary, comprises 250 of the leading Christian citizens of the United States; they come from forty different communions. (Our friend William C. Allen is a member.) The aim of this Council is to carry on systematic education in true Internationalism by means of Peace Makers' Committees in every local church. No new meetings or organizations are proposed, but the work is to be done through Bible Classes, Clubs and other Societies already in existence; suitable petitions to the President and to Congress are also suggested. No financial obligations are invited, except as individuals may wish to help by contributions. When a church or meeting wishes to join, it reports to headquarters of The World Alliance, 105 East Twenty-second Street, New York City, and sends for a Peace Makers' Manual.

The Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America co-operates with this movement. It certainly seems that the Society of Friends might join in this work, even if all our meetings have some Peace organization.

SUSAN G. SHIPLEY.

HORACE E. COLEMAN is known as a fellow-member to many of our readers. The following, under the caption "A Karuziawa Sunday School Institute," will be of interest:

In this Japanese mountain resort, the missionaries and Japanese unite training work with their recreation, and this summer the interest has taken a new turn, for Horace E. Coleman, as the recently arrived First-day School Field Secretary for Japan, has brought from America to Karuziawa a splendid First-day School exhibit and library.

The progress which Japan is making is shown by the subjects discussed at the Institute, such as "Teacher Training," "The One-Room School," "Graded Social Service," "Story Telling," etc. For two weeks, Japanese teachers, pastors, Bible women and superintendents will be in training at the Karuziawa summer school. The suggestive motto of the school is "The Children of To-morrow Make the Church of To-morrow," and the school prospectus says, "Japan will be won to Christ as soon as the children of a few generations are led to Christ. Observation and experience justify the declaration that less time and effort are necessary to win twenty children to Christ than one adult."

A CORRESPONDENT sends the following, which some of our readers may have seen already in print elsewhere. It will recall to mind much that concerned many friends of Westtown when in the nineties they were busily engaged in preparing for her centennial celebration:

MOSES BROWN SCHOOL.—One of the most interesting events of the past year at Moses Brown School was the Mid-winter Alumni Dinner. Great interest has already been shown in the new Alumni Association and an effort is now being made to gather the names and addresses of as many graduates and old scholars as possible in order to publish a school directory in time for the Centennial Celebration in 1919. In connection with the Alumni Association it is interesting to call to mind some of the meetings of former Alumni Associations which have been allowed to lapse. The reports of many of these meetings have been preserved at the School and much of the matter which they contain is worthy of publication. It was for one of these gatherings that Whittier's poem, "The Quaker Alumni," was written. We reprint an account of an address on the founding of an Alumni Association, delivered by Pliney E. Chase, in 1859.

Pliney E. Chase, of Philadelphia, said that he had considered it a pleasure, and almost a duty, on his way to the meeting, to make a pilgrimage to the school. He visited the building, the playground, the groves,—and while he found much that was unaltered, he found many changes, some of which he was satisfied were real improvements and cheering marks of progress. The pleasant associations that were awakened by the visit had given additional interest to the present gathering, and additional reasons for hoping beneficial results from the organization of an Alumni Association. Such an organization would not only afford an opportunity for frequent agreeable reunions among those who had been bound together by the ties of early friendship and kindred pursuits, but it would also, undoubtedly, react advantageously on the institution to which it owed its existence.

The school was established for the purpose of affording a "guarded education," and it is the duty of its friends and of those who administer its discipline to see that the intentions of its founders are wisely carried out. A rightly guarded education will not only shield the pupil from the undue influence of a worldly spirit, but it will also protect him from the even greater danger of unbounded self-complacency; it will not limit its teachings to any narrow and merely sectarian views, but it will embrace all broad and liberal instructions, subordinated to the highest moral and religious principles,—principles that are recognized not only by Friends, but by all sincere, earnest Christians. If the Association, co-operating with our beloved Alma Mater, secures to all the future pupils of the school such an education as this,—after the world has accomplished its purpose, and the memory of all temporal things has become like a long forgotten dream, the influence we are now inaugurating will continue to be felt, in the character and dispositions that it will aid in impressing on coming generations, as a portion of their eternal inheritance.

THE following testimonial is from the forthcoming report of President Robert L. Kelly, concerning Prof. David W. Dennis, of Earlham College: "First of all, it becomes necessary to speak of the death of that beloved teacher and inspirer of us all, David Worth Dennis. He spent almost all of his professional life in the interest of Earlham College. His influence for good transcended all means of measurement or power of statement. So long as the College exists or the memory of those who knew it and loved it

lasts, the vision which he gave us will remain and his hopeful, helpful influence will warm our hearts and strengthen our purpose. At this time, I can say nothing more except to repeat the official resolution of the Board of Trustees.

"The Board of Trustees of Earlham College feels profoundly the loss of Professor David Worth Dennis. He was one of the most remarkable personalities ever connected with the College, and he has contributed more than can be expressed toward making the College what it is.

"His amazing fund of knowledge and eloquent gift of speech, his dramatic power of expression, his irresistible humor, his never-failing optimism, and, above all, his matchless capacity as an inspirer of youth, constituted for years one of the priceless assets of the College. He gave his students vision; he widened their horizon and he showed them possibilities and inspired them with courage to go forward. His influence will continue through the years and those who do not see him and hear him will hear of him and will be helped to live larger and gentler but at the same time more courageous lives as his virtues are recounted.

"The Board would extend to the family this expression of its appreciation and sympathy and of its unbounded faith in the ideals of David Worth Dennis."

ENGLISH FRIENDS IN PRISON.—*The Friend* [London] of Eighth Month 4th, contains the names of sixty-three "Friends and attenders detained by the military or in prison." The majority of these are in a civil prison under sentences varying from fifty-six days to one year. In six instances the death sentence had been imposed, but in each this subsequently was changed to an imprisonment of ten years. These are all being recognized as suffering because of their convictions on the question of war and their refusal to fight.

The Friend states that this table "does not contain the names of those Friends, who having been in detention or imprisonment, have now been released either unconditionally or in order to join the F. A. U. or engage in work of national importance through some other agency."

It is stated that on Seventh Month 28th the total number of men reported as having been arrested and handed over to the military authorities was 1715. Of these 866 have been court-martialed and 110 have been released. Of the total number 164 are members of the Fellowship of Reconciliation.

In a leader the *Episcopal Recorder* has recently said: "The committee in charge of education in the City of London, England, are facing the problem of a shortage of teachers. This is not a war problem, for the supply has been steadily diminishing. London needs about 1,100 entrants per annum, about one-third of whom should be males. Last year the whole supply was only five hundred, and only twenty-five were males. The chief cause of this great and deplorable shortage is due to the smallness of the salary paid; for while there has been no increase of salary for some years, the cost of living has gone up by leaps and bounds. The sooner the government recognizes this the better it will be. In a measure the same thing could truthfully be said of some of our big cities here. The education of children should be one of the chief concerns of the State or immediately, and those who are in charge of the matter should secure the best service possible. Such a policy would demand the spending of money, or men with any ambition would seek other avenues of service than that of teaching. It is very poor business to "skimp" in the matter of the public schools. There is no nobler profession than that of teaching and none offering greater opportunities for the doing of good, but here, as in other fields, the laborer is worthy of his hire.

AN EFFECTIVE PEACE CIRCULAR.—The Friends' Peace Headquarters, with offices at 111 S. Thirteenth Street, Philadelphia, has recently issued a leaflet in the form of a hand bill printed in two colors, setting forth in brief and telling form a few of the important considerations concerning preparedness from Friends' standpoint.

A few of the striking sentences are as follows:

"The surest defense of any nation is the friendship of other nations."

"Good will is harder to overcome than armaments."

"An ounce of thinking is better than a ton of fighting."

The last sentence reads: "*We call Jesus Master and Lord—why not prepare to do as He said!*"

THE late William Graham Sumner, of Yale, whose essay, "Peace and War," is to this day a text-book that no pacifist can afford to leave un-

read, was perhaps one of the first college professors to endeavor definitely to instill into his students' minds a knowledge of the philosophy and practical aspects of peace. It is to be hoped that as able a teacher may be found for the "Chair of Peace" that is under consideration at Fordham University. An anonymous donor has offered \$10,000 towards the establishment of this chair, providing the trustees of the University will arrange for its further endowment. In his letter to the president of the Fordham Alumni Association the donor writes: "Let Fordham establish a 'chair of peace,' and I predict every great university in the world will follow suit, to Fordham's lasting glory. So long as the multitude is satisfied that even university men believe warfare cannot be ended, so long will the popular cry for war go upon the least provocation. On the other hand, let the universities of the world prove that they believe war is preventable, by establishing chairs of peace, and, before long, the people will begin to accept calm counsel from those who are studying the war question free from prejudice and who will have seen its utter folly."—*From Advocate of Peace.*

CAPITAL PUNISHMENT.—The States of Oregon and North Dakota have recently abolished the death penalty, making nine States where the State may no longer kill. Several other States have substantially abolished it, by allowing the trial jury, when they render their verdict, to declare whether the penalty shall be death or life imprisonment; the verdict is invariably imprisonment, except in very atrocious cases. Bills were introduced to abolish capital punishment in the States of Tennessee, Utah, New York, New Jersey and Michigan. In Tennessee there was a very active propaganda promoted by one citizen. In New York bills were introduced in the Legislatures of both 1915 and 1916. In 1915 a hearing was granted, and a very large delegation attended it and advocated the passage of the bill, but it failed; in 1916 no hearing was granted, although it was requested, and the bill died in committee. In New Jersey the Senate passed the bill, but it finally met with defeat, owing, it is claimed, to the opposition of the Governor. In Arizona the question was put to a vote of the people in a general election. Governor Hunt, whose opposition to capital punishment was well known, was a candidate for re-election; although he was elected, the referendum to abolish capital punishment was lost by about 1,200 in a vote of 30,000. At the time of the election there were eleven sentenced to die and awaiting the day to be set by the Governor. Three men were electrocuted in Sing Sing Prison a few months ago; before their death they signed a remarkable letter, appealing for the abolishment of the death penalty. Warren Osborne gave it to the press and it has appeared in many papers.

The following letter which appeared in a recent issue of *The Friend* (London) has a wide application and may well fit some of us on this side the Atlantic. It appears under date Seventh Month 27th.

SERVICE AND SACRIFICE.

Dear Friend.—In these days when the eyes of the world are so closely upon us, it is surely more than ever essential that we keep a firm hold of the first principles of our faith, and do not allow the desire—very laudable in its place—to give due deference to the opinions of others who may be better than ourselves, to weaken our advocacy of the message that God Himself gives us. The very fact that we have largely outgrown the individualistic viewpoint which was so marked a characteristic of the early Friends, the very fact that we realize that the word of the Lord often comes to us by way of our fellow-men, is apt to lure us gently and insensibly into the opposite error of forgetting that all the Lord's people are, in one way or another, called to be prophets. As George Fox put it (I quote roughly from memory) "it is not 'what did Peter or Paul or John say,' but 'what can't thou say?'"

In considering such very thorny and complicated questions as alternative service or the use of some special advantage in claiming exemption before the tribunals, must we not be particularly careful to ask ourselves, What am I standing for? am I here primarily to get exemption or to witness for the truth? to get security for some special class of worker, or to win the liberty for all men to follow out unhindered the guidance of the Spirit of God concerning their lives? Are those of us, for instance, who are doing what is often talked of as "religious work" keeping firm hold of the principle that all work done under the guidance of the Spirit of God is religious work; that Friends make no distinction between "secular" and "sacred," just because all life must be made sacred, and all work that it is right for us to do must be a vocation. Again, it seems now to be widely assumed in the country that because

"every man ought to make some sacrifice," every conscientious objector at least ought therefore to change his job for another in which, presumably, he is less experienced. But is it not, if anything, a sign of grace rather than of depravity for a man to have found already the work to which God has called him? What meaning has sacrifice in this crisis if not its old, old meaning "consecration"? What sacrifice is morally worth anything that is not voluntary service? "Compulsory sacrifice" is a contradiction in terms and in fact. If, therefore, a man, having honestly examined his own heart, and having thoughtfully and prayerfully considered the suggestions of others, believes that God calls him to continue doing his present work, with all simplicity of living and consecration of energy, is it not his duty to continue to witness for the liberty to do this? And may it not be that, while persuasion should always be tried to its fullest extent, the only way at times to show that one really cares for this fundamental tenet of the Quaker faith is to suffer for it.

Conscience is not negative, only, but positive. It says not only "don't do this, but also you *must* do that." It is above all things a *missionary force*. We Friends are certainly called to be missionaries of a new religious awakening, but if we are to be fit for this momentous service, we must seek to realize the full implications of our position, and stand by them without flinching, or being too anxious even in view of the probable discontinuance of useful work, if we "are out." God will look after His own work in His own way, if we are true to Him. While saying the above I want to urge myself and all of us to be very sympathetic with and appreciative of those who see things differently from ourselves. We are all quite comically fallible, and we are all embedded in acres of glass houses. Only let us be more than ever strenuous, now-a-days, in our endeavor so to live and breathe in the Divine communion, that amid all these baffling complexities our eye may remain single and our whole body full of light.

Sincerely,

MAURICE L. ROWNTREE.

SUMMARY OF EVENTS.

LOCAL.—Announcements showing that Haverford College is tightening its entrance requirements were made when the Main Line institution reopened for the year; Dr. Isaac Sharpless, the President, addressed the sixty Freshmen (the largest class in the history of the college), and 135 upper classmen. Announcement was also made that a bequest of \$10,000 has been given to the College by the late Charles S. Hinchman, of Philadelphia, for astronomical purposes.

It was stated by heads of the various departments of the University of Pennsylvania that the largest enrollment for many years was made. The total enrollment is about 8700, which is almost 600 more than last term. The new Freshman class numbers 2300 youths, or about 300 more than the incoming class of a year ago.

When the schools of Philadelphia open there will be just enough additional accommodations over last year to take care of the normal increase in enrollment, according to Associate Superintendent Albert Raub. "The number of part-time pupils will remain very near the same as last year, when there were 26,000 such pupils enrolled," said Doctor Raub. "During the year a number of new schools and additions will be opened, and it is expected before the school term closes that the majority of the part-time pupils will have been taken care of." The normal increase in enrollment is usually about 4000 children.

GENERAL.—Americans' gifts to the 60 principal war relief societies are estimated at \$28,896,277.36 by the next year book of the Carnegie Endowment for International Peace. Seven million dollars of this amount went into the \$80,000,000 raised from all sources for the commission of relief in Belgium. In addition, the Belgian Relief Fund raised \$3,085,000, other societies added \$184,000, making a grand total for Belgium of \$10,269,000, or over one-third of America's total contributions.

A despatch from Washington contains the following: "Japan's purpose to renew after the European war her contention for the right of her people to emigrate to and own land in the United States, suggested in New York by Baron Yoshio Sakatani, former Finance Minister in the Tokio Cabinet, was frankly admitted at the Japanese Embassy. Negotiations over these questions, which came to a deadlock two years ago, are not regarded by Japan as concluded, it was explained, but merely postponed while the larger issues of the war are being dealt with."

FOREIGN.—This is from the News Summary in *The Ledger*: "Greece decides for war on the side of the Entente Powers. Agreement reached by King and Council of Ministers. Greek battleship joins Allied fleet."

Citizens of the French city of Vendome sent an emissary to Philadelphia, asking for the return of Dr. F. C. Abbott, of Germantown, whose surgical skill and character have endeared him to all.

It is reported that Kavala, the walled Aegean seaport for Seres, the commercial center of northeast Macedonia, has been seized by the Bulgars. In Roman days Kavala was known as Neapolis; and it was here that St. Paul landed on his way from Samothrace to Philippi, where there was a thriving colony of Christians, to whom the Epistle of the Philip-pians was addressed.

It is said that Mexico has 13,000 miles of railroad and over 12,000 miles of the trackage normal conditions exist.

NOTICES.

The Meetings for Worship on First-day evenings at the Twelfth Street Meeting-house resumed on Tenth Month 1st. The hour is 7.30 P. M.

HAROLD M. LANE, a graduate of Penn College and Haverford College (1914) assumed his duties as General Secretary of Friends' Institute, 20 S. Twelfth Street, on the fifteenth of Ninth Month. The appointment was made by the Board of Managers with the view of engaging in larger activities in an effort to make the Institute a more efficient and helpful auxiliary to the progress of our Society. The hope is expressed that all its members will make greater use of the rooms, and encourage others to join, and participate in the privileges which it extends to its members.

On behalf of the Committee,

E. MARSHALL SCULL, *Chairman*.OLIVER W. PAXSON, 409 Chestnut Street, *Treasurer*.

AMELIA D. FEATHERSTONE has been engaged to take charge of the Meeting-house property at Fourth and Arch Streets, in connection with her duties as Matron at Friends' Arch Street Centre.

Regular Committees of the Yearly, Quarterly and Monthly Meetings desiring to use the Committee-room at the Meeting-house, or those at the "Centre," will kindly notify the Matron of the day and hour of the meeting, when sending out notices to the members by their respective committees.

Other committees will confer with the Matron as to time and place before an appointment.

Address AMELIA D. FEATHERSTONE, *Matron*,
Friends' Arch Street Centre,
304 Arch Street, Phila., Pa.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—
Adams, Charles Francis—Autobiography.
Chatterton—Old East Indians.
Dwight—Constantinople, Old and New.
Howe—Why War?
Olcott—William McKinley.
Osborn—Men of the Old Stone Age.
Sains—Conquest of Virginia.
Shyne—Jacob, a Lad of Nazareth.
Tytrell—How I Tamed the Wild Squirrels.
Verrill—Real Story of the Whaler.

LINDA A. MOORE,
Librarian.

The Westtown Alumni will meet at the School on Tenth Month 28th. In the afternoon there will be some athletic events. Supper will be served at the Lake House, and in the evening it is our intention to have a joint meeting with the School, when we will hear Thomas Mott Osborne, Warden of Sing Sing Prison, and author of several books on prison welfare. His subject will be that of "Prison Welfare" and the "Mutual Welfare League," which he has established at Sing Sing. It is hoped that the members of the Alumni will reserve this date, and be present at the meeting.

DIED.—At the home of Arthur W. Stanley, near Danville, Ind., Fifth Month 10, 1916, ANN HAWORTH, widow of the late David Haworth, aged eighty-three years, eleven months and twenty-seven days; a member of Mill Creek Monthly Meeting of Friends.

—, at his home in Colerain, Ohio, Seventh Month 4, 1916, EDMUND BUNDY, in the eighty-second year of his age; a life-long member of Short Creek Monthly Meeting of Friends.

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OUR THRESHING-FLOOR.

There is a beautiful story enshrined in sacred literature how King David discovered the site of the temple and the place of the altar of burnt-offering. He was guided to the threshing-floor of Aranna the Jebusite.

The owner gladly relinquished the plot of land to the king for the purpose desired, even though it was his means of livelihood, and the king in return richly compensated Aranna for his loyal surrender.

And herein is an allegory, teaching the profound lesson of the sacrament of life; that is, of heaven breaking into glory through the prism of earthly things.

We, too, have a threshing-floor, and our heavenly Lord and King wants to build His altar and rear His temple on the foundation thereof. Life on the plane of the visible is meant to be a seminary for life on the plane of the unseen and eternal. Our daily occupations, however humble, are to become forms of Divine worship. They have higher ends in view than the earning of our living and the securing of the means of an honorable independence or of the obtaining of such lawful pleasures harmonizing with our particular tastes. In the last analysis this mysterious earth-life of ours is sacramental. By the quiet performance of our allotted tasks, however menial, whether we work with brain or brawn; by temptations from within or without, if rightly met; by the difficulties incidental to our path, if bravely borne; by the cross, which meets us so unexpectedly and in numberless ways, both at home and abroad, if it be cheerfully taken up; by the reflex effect of our intercourse with others, whether congenial or otherwise, the Divine would communicate itself to us, so that heavenly qualities might be formed in our souls. And this deep work most generally proceeds without our being aware of it, below the threshold of our consciousness. Our humble circumstances, arrayed by the unseen hand of Divine providence, are meant to be a mystic ladder on which angels unseen continually ascend and descend between us and the heavenly world.

As King David built his altar on the threshing-floor of Aranna, so our Divine King would set up His altar in every bank,

factory, business house, store, office, market, occupation and home. His Kingdom must come there as well as in the secret hearts of men.

Alas! how readily people listen to the sophistries of the carnal mind at enmity with the cross of Christ! Because the times are evil, corruption in high places frequent, honesty has a hard fight in its competition with dishonesty. Christ's ideals are good enough to be talked about in sermons, but quite impracticable in the hurly-burly of life! But we believe that to let the *other* man be honest first before we are honest is a fundamentally false maxim.

And even common honesty, however praiseworthy, is not the highest ground. For man, made in the image of God who is a Spirit, is essentially a spiritual being, and from this standpoint must life in all its parts be taken up. That men prone to be hypnotized with the passing and the material, and to ignore the spiritual universe, need to be renewed in the spirit of their minds in order to face life in this life, is evident. Unless our inward eyes are opened to behold the beauty, glory, harmony and love of the spiritual world from which we derive our being, we will not readily allow our threshing-floor to become a temple site, the material clod will continue to dominate us and heaven will be as if closed to our vision. It is not an arbitrary decree, but it lies in the very nature of things, that "except a man be born *from above* he cannot see the kingdom of God."

In Christ Jesus we have the Truth that sets us free to taste the glorious liberty of the children of God. His light shines in the hearts of all to give them the knowledge of the glory of God, if they will but heed it. Prophets have looked forward to the day when the knowledge of the glory of God shall cover the earth as the waters cover the sea. But one by one must men come to it, and to "mind the Light" is the sure and certain way.

But when this Divine teaching shall have overspread the world of human thought, then will men live, as they are meant to live, under "opened heavens." Then shall not only the more obvious evils such as slavery, war, intemperance and vice disappear, but class antagonisms and race-prejudices also. Then shall the deserts of life rejoice and blossom as the rose. The smile of heaven can make all things new, even in society with its problems and open sores.

There are Nathaniel-souls who are living under "opened heavens" already. We have met such again and again. They carry about in their hearts the harmonies of a brighter world amidst the discords of earth. Their threshing-floor has become the basis of a sanctuary. Such are our Lord's fellow-workers. They co-operate with Him in the building of the city of God, not in some far-off sphere, but here amidst human activities and interests, not by the shores of Genesareth merely, but by the banks of the Thames and the Delaware. For all things above and below must yet be gathered into one, even in Christ.

MAX I. REICH.

FRIENDS IN PUBLIC LIFE.

WITH ILLUSTRATIONS FROM AMERICAN HISTORY.

[This address was read at the Annual Meeting of the Friends' Historical Society, held in London, Fifth Month 25, 1916. It is published in the last number (No. 3) of the Journal of that Society and in that way has reached a few of the subscribers of THE FRIEND who will, we feel assured, offer no objection to our using some space in THE FRIEND in a few successive issues in re-publishing it.—Eds.]

A very rough classification might divide ethical standards into two groups. One is based on results, the other on principles. The first is the favorite method of the politician, the man on the street and on the farm. If a thing produces good, it is good in itself; if evil, evil. A method of action, a piece of legislation is to be justified or condemned by the consequences which follow it. In ordinary affairs not involving moral considerations this sort of judgment is universal. Business decisions are wise or unwise according as they prosper. Fiscal legislation is ordinarily decided, not by external principles of political science, but by results as shown by history and experience which followed similar legislation in the past and are likely to follow it in the future. Perhaps ninety-nine per cent. of the acts of legislatures are determined by such considerations.

Philosophers codify these methods and variously call themselves hedonists, utilitarians, pragmatists and so on, as they vary the theories to suit the conditions of the age or country.

If one could see *all* the results nothing could be better. But the wisest of philosophers can only see a little way ahead and the shrewdest of politicians and business men have a limited horizon. What is manifestly useful to a few people immediately affected may not be for a more distant future or a wider circle. The primary results may seem highly beneficial, but those which result from these, unseen by the performers, may be disastrous.

The other sort of standard is based on something supposedly more fundamental. According to this when it comes to decisions involving the moral idea there is no room for a consideration of consequences. Things are inherently right or wrong. One must be guided by what is called the moral law. If we can ascertain this as applied to the case human duty is determined. It may lead apparently into all sorts of pitfalls and failures but in the long run it will prove a safe guide. In the eternal plans of a Divine Ruler of the universe that which seems inexpedient to us may be of the highest expediency; our very failures may be the means to the greatest success. The real good is the permanent, abiding, satisfactory result which comes by the operation of all the many factors and forces producing it, too various and too hidden for human ascertainment, but which are all parts of one great plan. It is the duty of the individual not to mar this plan. If he knows what his part is, small or great, resulting to himself as it will in loss or gain, resulting to others apparently for material good or ill, he performs it faithfully, and concerns not himself greatly with what follows. His conscience determines his course and that is all that there is to it.

But how is the man who takes this attitude to find what this moral law is? How is his conscience to be enlightened? There are quite as many philosophic views on this question as in the field of utility. Men base the standards of rectitude on reason, or intuition, or revelation, or on authority human or Divine, and deduce a code of conduct which satisfies the argument. Sometimes it is expressed in the sacred books of their religion, sometimes it comes to them directly as the revealed will of their Deity felt in their consciences, sometimes as the logical result of their rational processes.

The standard Friends of the past have belonged to this second class. When their duty was made known to them from their Bible or from direct revelation they were not disturbed by results. So they went to jail or to death for a conviction which often seemed trivial or foolish to others rather than abate an item of it. If one argued with them that their liberty

might do more for their cause than the small testimony, the argument fell on deaf ears. That testimony was their present duty and all the rewards of disobedience, all the plausible considerations of results, had no bearing on the case. One and all the Friends of the first generations and the typical Friends who followed them were never utilitarian.

But the interesting fact remains that though they thus ignored results they got them. Their policy or, as it often seemed, lack of policy, secured consequences. They received religious liberty earlier and more fully than the temporizing sects. They had their marriage regulations made legal; they were allowed to affirm rather than to swear; much respect was paid to their anti-martial views; they reformed the jails and asylums of England and America, and their treatment of aborigines and its consequences have become historic.

There are many reasons for saying that fidelity to right in the face of seeming disaster works better than any one expects. There are many facts of history which show that men and nations *do* get along, when they follow the right, in a way which no one could have foreseen. There is some inherent vitality in the truth which makes its own way, or has a way made for it.

Let us consider the subject with which Friends have most often come in conflict with the problems of government—the subject of military attack and defense. Is it at all as sure as most men suppose that a military force is the effective means of sustaining the national life and preserving the national ideals? We look on defenseless China with pity, perhaps contempt, a prey to every designing enemy. Yet for 5000 years China has lived at least as securely as other nations, and preserved her civilization. She has seen the death of Assyria, Greece, Rome and Carthage, the decay of the Ottomans, and may outlast the militarism of Europe. Her boundaries are largely intact, and she finds friends in time of need.

Poor Finland is in the hands of an unscrupulous despotic power. Had she resisted with arms her liberties would have long since perished. But she through her schools and churches kept alive the national spirit and ideals, and through the resistance of this spirit and these ideals has maintained a liberty which cannot be quenched.

The province of Pennsylvania, without forts, arms, martial spirit or equipment, for seventy years lived and prospered as no other Atlantic Colony, and though threatened by Indian attack by land, the inroad of pirates by water and the many enemies of England, preserved her peace with her liberty and her integrity alone among the English Colonies.

The good following wars is often adduced. It is not possible to deny it. Manifest good things have been the consequence, often the effect, of many cataclysms, war, fire, flood and pestilence. The independence of America followed the Revolutionary War, the freedom of slaves the Civil War, settled government in California the Mexican War, and the rights of Cuba the Spanish War. But before we can logically credit war with all these benefactions, it is right to inquire whether the results could have been obtained by means which would not have caused the cruelties and crimes of the battle line or left the inheritance of bitter feelings which usually follows war. We can probably answer this in all cases in the affirmative.

We have only time for one illustration. The Mexican War is usually considered our most indefensible conflict, for the extension of slavery was its ulterior motive. But as we look at the prosperity of the great States bordering the frontier as compared with the anarchy and suffering across the line, was not the Mexican War justified by results?

Undoubtedly, the condition of the population has been improved. But records now in existence show that the war was unnecessary to produce this result. For the people of California were just ready to ask admittance to the United States, and the annexation would have come peacefully and left no inheritance of suspicion and hatred.

But we are not much concerned about such arguments nor should they be used too much as a basis for action. They are mentioned only to show that reasoning from results has two sides and is an uncertain support of theory. It is often more

easy to ascertain the right than to ascertain the expedient, and it has been the custom of Friends in their attitude to public life to work in this direction, and to trust the consequences.

This little dissertation seems necessary to explain their abstinence, in many cases in the past, from the activities of politics and of government. Their thoughts have been so pervaded with the idea that immoral acts cannot be made moral by the beneficent consequences which seem likely to result, that they become inefficient in the work of practical politics as it usually exists in America. When they swallow their scruples they cease to be in harmony with the Friends' position and lose their standing in the Church. Hence we have frequently found that those members who have become active in political life have been on the fringe of the Meeting rather than as they were in early Pennsylvania, the trusted ministers and officials, whose state duties bore on their consciences no less rigorously than their ecclesiastical duties, but who would sacrifice either rather than violate an apprehended moral obligation.

For good seems to come from the chicanery of politics no less certainly than from war. Out of the selfishness, the venality, the immoral strategy of the presidential nominating conventions has come the greatest line of rulers any country has ever seen in any age. From the days when Hamilton traded off with Jefferson the location of the capital city for the funding of the state bonds in the first Congress down to the days of the last Congress, many measures yielding valuable results have come as the result of bargains not always honorable or moral. Every legislator knows that in order to have a good measure passed it often seems necessary to support others who want bad measures passed, and the perfectly independent man who yields nothing in this way is hardly efficacious in the councils or acceptable to his constituents. To do evil that selfish projects may succeed and to do evil that good may come are the lines that frequently distinguish the evil from the good man.

ISAAC SHARPLESS.

HAVERTOWN COLLEGE, PA.

(To be continued.)

A PLEA FOR FREE FRIENDS' SCHOOLS.

"Cast thy bread upon the waters and it shall return after many days."

We believe that in no line of human endeavor open to us would there be greater return than in the maintenance of good free schools under the care of our society.

Aaron S. Watkins, Prohibition candidate for Vice-president in 1908, said that the Society of Friends had stood at the front in all the great reforms of the last two hundred years.

Many of our early members were cast into prison and a number gave up their lives as leaders in the movement which has given liberty of conscience to worship God in their own way to a large part of the human race.

The spirituality of the Christian religion and the immediate revelation of the Holy Spirit to the souls of men preached by early Friends has come to be recognized by thoughtful men of many lands.

The Society freed its own borders from the curse of slavery many years before Lincoln's Emancipation Proclamation lifted the shackles from four million slaves, and many of its members risked their liberty to help the poor fugitive along on the so-called Underground Railroad in their flight to Canada, the land of freedom.

The unnecessary use of spirituous liquors was practically banished from the homes of Friends before there had been much agitation of the subject amongst the people generally.

We believe that their testimony against war will hasten the day when "Nation shall not lift up sword against nation, neither shall they learn war any more;" although just now, to our finite vision, that glorious day may appear to be a long way off.

Thus we see that Friends have been leaders in many lines

of human progress, but are they leaders in the educational field?

They may have been in the early days of the Society when public schools did not exist or were not conducted as they are at the present time.

Friends have maintained schools in most places where a sufficient number resided who would patronize them and pay their expense, but their progress has been retarded and in some places they have been discontinued on account of still adhering to the ancient method of supporting them, which was discarded by the public more than fifty years ago.

Most of the States give every child the privilege of a common school education free, and in our own at least all who wish to can avail themselves of a high school education at public expense. Should not the Society of Friends use its children as well as the State does?

Our method of taxing the pupils for the expense incurred is likely to place too large a share of the burden upon the heads of young families, who perhaps may already be hard pressed to meet expenses and pay for a home.

We believe it would be better to apportion the expense of the primary schools at least amongst our members, for many that have no children of school age are well able to help financially.

For all to help would renew the interest of many in the work, as we are all interested in those things for which we contribute. If undertaken unitedly it would be a connecting link between the old and the young, giving them a common interest.

If all will remember it is for the general good, most will be free to help even if they have paid their own children's tuition. It might seem to work a little hardship in some cases, but it would be no more unfair than it was when the law was passed to tax all for the support of schools, and would anyone wish the public schools to go back to the old method?

With our assessment raised to include support of schools, our Meeting expenses would still fall below that of most religious societies.

There is usually a way found to meet the tuition of those who are unable to pay, from some fund perhaps, but some upon whom the expense is quite a burden may feel a delicacy about asking for aid. If all helped such would be relieved, only having to pay according to their ability, and the fund could be turned in directly toward school expenses.

I am sure that the teachers would vote for free schools, as it would relieve them from making out bills and collecting the same.

It would remove the excuse some Friends make for sending to public schools to avoid expense, and if they helped the school financially they would be likely to patronize it. Some have censured our members for sending their children to public schools, which I think they have no right to do, unless the Society furnishes them with a free school and as good a one as the State does.

Some have suggested that Friends might be given their share of the public money, which at first thought seems fair, but if that were done other denominations might claim the same and the next step might be government support of a leading church.

The Yearly Meeting or Monthly Meetings might direct the raising of funds. Perhaps it would seem to possess a higher degree of authority if it came from the Yearly Meeting and some of the Meetings might help the less favored ones financially, under that plan. On the other hand, if the members of the Monthly Meetings contributed directly to the support of their own schools they might take more interest in the work.

We consider this community one of the most thrifty and progressive in the land; can we not start a new movement for the upbuilding of our schools which will free them from the incubus of this antiquated method of support?

Although our schools generally are conducted with a fair degree of efficiency, they are not all up to the high standard that would be attainable if we could unitedly work for their advancement and make their financial standing such that the

committee can employ teachers possessing a liberal education, a talent and love for the work and for the most part having experience in the same.

Solomon said, "Bring up a child in the way he should go, and when he is old he will not depart therefrom."

If we can keep our children under good influence until they are about through their teens, their characters will be in a good degree established and they will not be likely to go astray. Although they may not all remain in membership with our Society, if they have been educated under its environment they will ever after be influenced by the high ideals and principles which they have perhaps unconsciously absorbed.

The future of our Society depends on the rising generation and the generations yet to come, and if a little sacrifice on our part in their behalf will be as bread cast upon the waters to return after many days, let us freely make that sacrifice.

—Written by WILLIAM P. YOUNG and read at an Educational Meeting at Whittier, Ia.

FELLOWSHIP WITH GOD.

What then a man is called on to do when the summons reaches him to cultivate a spiritual communion with God is, in plain language, to put himself in such attitudes toward the things of religion that God may work in him, more and more often and ever more deeply, those convictions which lift him above the fluctuating motives that debase life and the wavering questions that agitate it.

And this, being further translated into terms of habit and practice, means that a man should open every door in his life by which he believes God can enter into him.

To read the Bible often and thoughtfully, to pray "without ceasing" both stately and on impulse, to attend upon church worship and the preaching of God's word at every opportunity, to seek the society of those like-minded in the purpose to experience Divine reality, to claim and secure for one's self the frequent opportunity of soul-searching meditation, to expose one's life in every possible way to the manifestation of the Creator's presence in nature, and especially to cultivate acquaintance with Christ in those works of human helpfulness which were His joy in the days of His flesh—these and such like means are an honest soul's invitation for the Father and the Son to dwell in his house.

And what the answer will be is written in Christ's own words: "If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him."

"Practicing the presence of God" is then not trying to work up a state of unearthly transport or to develop high-tension raptures but simply to live day by day in the realization that spiritualities are the true realities.

Perfectly has George Croly put the right Christian desire:

"I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away."

From the Continent.

GOLDEN ROD.

A vagrant breeze comes stealing down across the northern hill
And drops into the sunny day a hint of autumn chill;
It stirs the lazy streams, asleep beneath the August skies,
And over daisy-spangled fields a gentle warning cries.

It passes, and where lately massed the summer blossoms frail,
There stands a band of sturdy flowers, enaced in gilded mail;
With spears upraised and plumes a-toss they swarm across the lea,
The rear-guard of a fragrant host departed hastily.

All down the lonely forest ways the daring raiders stream;
Above the dusty roadside grass their brilliant banners gleam;
And still, when frost has fired the wood and seared the autumn sod,
For summer's waning glory strives the gallant golden rod.

—GRACE E. CRAIG, in the *Springfield Republican*.

AT SUNRISE.

How often she has slipped out, silently,
To watch the sunrise from the little mound
She called a hill! How often you have found
Her warm nest empty—no soft, waking sigh
To stir the ruffles of the robe flung by
For brighter garb to meet the day, new-crowned!
So dawn has summoned her, and without sound
She fled, all gladness, as the white doves fly.

This time no footprints on the dewy lawn
To mark her going. Light bath lent her wings,
And this white shape of her that lies so still
Is but night's garment. How the glad day flings
Its arms, and glad birds twitter, "She has gone
To watch new glories from a higher hill!"

—MARGARET LEE ASHLEY, in *Youth's Companion*.

[A series of papers, of which this is the first, will appear in successive issues of THE FRIEND, No. 2, "Moral Damage of the War to England." No. 3, "Traveling Restrictions in England."—Eds.]

MATERIAL EFFECT OF THE WAR ON ENGLAND.

WILLIAM C. ALLEN.

Unquestionably, England has not been hit as hard during this terrible war as have the other belligerent countries, but the following may indicate some of the material damage that has resulted in England within the past two years.

When you get into English country life you see more of the effects of the war than in London. The railway carriages are not only crammed with the innumerable parcels that the traveling Englishman loves to trouble himself with, but with hordes of soldiers. The officers often ride first class, and some of them are no doubt for the first time spending their money for this unusual experience. Queer tales I have heard; thus—a little lady with her child entered a first-class carriage and found sprawled out on the seats a huge young officer, who condescendingly said to her, "Madam, this is a first-class carriage." She quickly replied, "Yes, thank you, I know it; I am accustomed to first-class carriages." He bolted and was seen no more. Notices are posted all around the compartments warning the public to avoid conversation regarding the war because spies are everywhere, and thereby information may be conveyed to the enemy. Other labels also under "The Defense of the Realm Act" ask the public to draw all blinds or curtains after dark lest German bombs attack a moving train. The ticket collectors on trains and platforms are often women. Young girls pull about the tea stands at the stations and dispense tea and cake to the thirsty and hungry public. Sometimes from the rushing trains you catch glimpses of training camps with long lines of men training for the war. The platforms of the stations of the larger towns are often khaki color owing to the innumerable soldiers in view. When you drive through the beautiful rural districts, you at times hear the sharp voice of the drill-master across peaceful meadow or lovely sward. Occasionally you see long rows of stuffed bags suspended about the height of a man from the ground. These are for bayonet practice—the young soldier jabs at them so as to know how to thrust an enemy. Meanwhile he is taught anatomy, so that he may learn the vital places in the stomach of a man, so as to stick his foe. Frankly, I think it is a hideous national education.

The country-side is drained of men; the fields areilly tilled in many places. Feeble old men and women and children are at work, where hardy yokels used to toil in the days of peace. Well do we remember a certain midland station where some forty men with evidently unwilling step followed a young sergeant as he lead them like so many sheep to the slaughter. They had not yet donned their khaki uniform. They looked crest-fallen and scared, except one poor fellow, who sheepishly tried to laugh. A frightened woman clung piteously to one of them, whilst waiting for the train to carry them away.

What were their thoughts? What did king and country mean to them. Why should they thus be led off to kill other poor, limp, scared peasantry from other lands who never did them wrong? Did such thoughts as these claim them? They looked like the dregs of the country-side, yet they have souls. They were simply following the better canon fodder that already had been offered on the altar of Mars.

The shortage of men is everywhere apparent. The big hotels employ many women in almost every capacity except that of porters. These feminine workers do not receive much pay. I asked a bright young "lift" woman one day what she got per week. "Ten shillings," she responded, "and it is very little for I do a man's work." In truth, she did; one day I saw her lifting some big heavy traveling bags for a tall young officer and offering to carry them to his room for him. He took it all as a matter of course. The great banking houses are employing many girl clerks, for frequently fifty per cent. or more of the regular staffs are at the front. One day I went into the Appeal Tribunal in the House of Parliament, to which men came up to offer excuse as to why they should not leave their business and join the colors under the Military Conscription Act. Among the cases that came under review whilst I was present, was that of a young man, twenty-eight years of age, whose employer was offering testimony as to his importance in the business. Finally it came out that in his particular department of the firm there had been fourteen men employed, but now only lads or children were doing their work except the applicant for exemption, who was overseer. The other thirteen men had gone into the army. Upon hearing this, the military representative declared he would not demand the last man, and he was accordingly exempted. All other applicants whilst I was watching the proceedings were refused exemption.

Several times while I was in London I was in the office of one of the great banking companies that cash letters of credit for American travelers. Often in days gone by I have seen that room so filled with tourists that it was difficult to get around it or be waited on. This year not once did I see any Americans excepting ourselves. All was as still and subdued as a sleepy country bank. Not once in Ireland or England did we meet an American tourist, where in ante-war days both town and country had swarmed with them.

The dear food problem in England, whilst probably not as bad as in Germany, is a frightfully serious one. Recently the Women's Co-operative Guild published evidence of the disastrous reduction in the standard of living in the families of artisans, clerks, and others, due to the rise in the price of food. The increase in the cost of food since the war began has been over 50 per cent.; bread has gone up forty-five per cent.; tea fifty per cent.; granulated sugar one hundred and sixty per cent.; eggs fifty-three per cent.; potatoes eighty-six per cent.; meats sixty to one hundred and fifteen per cent.; household flour forty-eight per cent.; even fish, owing to few men now being engaged in fishing, have gone up eighty-one per cent.; coals in many places have advanced over one hundred per cent.

Truly the poor of England have a sorry prospect ahead for the coming winter. Not long ago the purchasing power of a pound was officially declared to be but twelve shillings six pence, as compared with its regular value of twenty shillings at the outbreak of the war. The workers bitterly resent these conditions. Their babies do not have milk; their children live on bread; the mothers and children in many instances almost starve in order that the working members of the family may have sufficient food to keep up their efficiency. It is true that the big wages of munition workers and the large "separation allowances" granted to families of soldiers will in many cases neutralize these conditions, but the fact remains that millions of others are suffering terribly as a result of the war. Their wages have not advanced in proportion to the rise in the cost of living. Meanwhile, the Government can do little for these unfortunate people, who see huge profits going into the coffers of contractors, shipowners and armament manu-

facturers, many of whom are allied by business, social or other ties to members of Parliament and the Government. It is the old story in every country in the time of war. There is the usual transfer of assets from the pockets of one set of people to those of another—mostly from the tax-payers to the contractors and war bankers, the Government practically in its capacity of tax-gatherer acting as agent through whom this transfer of assets is made.

The loss to national vitality, as well as to national wealth, is exceeding great. To illustrate: I was one day talking with a nurse in a private hospital for wounded soldiers, when she incidentally remarked, "We have a great many men without legs here." Her tone was quite matter-of-fact. I also remember what a nurse from Cairo, Egypt, said of the Australian boys, who, going to that city from the Antipodes, indulged in the excesses of the East, which made them "rotten" in body and mind. The vile conditions growing out of the unhallowed system of war as discovered in the Colonial troops bound for Gallipoli were both hinted at and occasionally publicly alluded to one year ago when I was in Australia.

Frequently when in London this year I would see the crowds at Charing Cross or other stations waiting to watch the thousands of wounded soldiers arriving on stretchers direct from France. The London daily newspapers constantly print with smallest type the long lists of dead and wounded. Each day sees the British Empire alone losing on an average from 4,000 to 5,000 men.

One day in a London hotel I met a fine Canadian officer just from the front. I was the first man he had talked to since leaving France one day before. He said to me, "Night before last I heard 4,000 of the Canadian boys marching by, and going to their death. Our losses since Saturday week have been 17,000. I do not know what is going to become of Canada." Here he stopped speaking from emotion. Finally he went on, "We are losing the best blood of Canada. Our people at home do not know what it means. Boys of eighteen years and upward, who ought to be near their mothers, have come out, thinking that they were on a holiday, and are being sent to the front and slaughtered, I do not know what is going to become of Canada."

On reaching home the writer is indeed sorry to see his own fair America at the beginning of all this sort of distress, which is the direct result of the mutual international fears built up through "preparedness." Conditions with us are becoming just as they have been in Europe. I now see here, as it used to be in Europe, pictures of our rich people in the newspapers who pose as the patrons of national defense, or contributors to military enterprises, knowing full well that if trouble comes from such preparation for war the monied class will reap the profits created by opportunities to loan money at high rates, or that are found in the advance of values that inevitably accompany war.

God has His best things for the few

That dare to stand the test;
God has His second choice for those
Who will not have His best.

It is not always open ill
That risks the Promised Rest;
The better, often, is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest;
'Tis not Thy blessing, Lord, I seek,
I want Thy very best.

And others make the highest choice,
But, when by trials pressed,
They shrink, they yield, they shun the cross,
And so they lose the best.

—A. B. SIMPSON.

BEFORE THE TRIBUNALS.

AT LIVERPOOL APPEAL.—Robert Coope (A) (Liverpool), a medical student, in his fifth year, appealed against the decision of the Local Tribunal, which had granted him exemption from combatant service only. R. C. pointed out that by merely attesting or joining an O. T. C., finishing his course and taking a Commission in the R. A. M. C., he could have non-combatant service at £500 a year. He had offered to go to France with the F. W. V. R. C., if the Tribunal would not let him finish his course, and subject to confirmation from France would be accepted. He explained the type of work carried on there.

Chairman: "Have you any objection to treating wounded soldiers?"

Appellant: "I'm willing to treat anybody—as individual to individual."

Chairman: "Then I see no reason why you should not join the R. A. M. C. Don't you think the healing side of it is a great and noble thing?"

Appellant: "I do certainly, but the Government won't let me treat wounded soldiers as an individual. It says, 'You must in so doing become part of the army, acquiesce in the ideals and inner meaning of an organization which is part of the whole scheme of carrying on war.' I refuse to do that for it seems to me a compromise."

Chairman: "Well, the war is here now and we have got to go through with it."

Appellant: "Prostitution and drunkenness and other evils are here now, but that doesn't mean that I am to acquiesce in them."

Chairman: "You conscientious objectors think that no one has a right to object to war except yourselves. We all object to war."

Appellant: "I acknowledge that you do, but I think that your methods of dealing with it are altogether on wrong lines. You are only laying the causes of infinitely more war and trouble in the future and I say that your methods of ending war are ineffective and futile."

M. R.: "Then how do you suggest you are going to stop war?"

Appellant: "I don't think that there is any easy and dramatic solution; I'm out for the establishment of the Kingdom of God in the world and that involves conscientious objections to six or seven other things on this earth besides war."

M. R.: "But that will take hundreds of years!"

Appellant: "That doesn't matter."

[Appel refused and also leave to appeal to the Central Tribunal.]

AT BERKSHIRE APPEAL.—The replies given by A. E. W. Taverner to the authorized questions were read out. They included the following.

1. *State precisely on what grounds you base your objections to combatant service.*

My objection arises from the conviction that all war is absolutely opposed to the will of God as expressed in the spirit and teaching of Jesus Christ. I cannot conceive of Him behind a machine gun or heading a bayonet charge, nor do I believe He would command His followers to do that which He would not do Himself. I regard human life as sacred, inasmuch as there is something of God in every man, and I hold that only He who creates and sustains has the indisputable right to terminate that life. The appeal to force is an animal instinct, savage and revengeful in operation, crushing the higher and developing the lower nature.

2. *If you object also to non-combatant service, state precisely your reasons.*

My protest is against war and the spirit that breeds war not merely against the destruction of life. Therefore I cannot distinguish between the man who actually fires the rifle and the man engaged in the maintenance of supplies. The two forms of service are inseparably connected and equally abhorrent to me, and I must resolutely decline to accept either.

3. *Do you object to participating in the use of arms in any dispute, whatever the circumstances and however just, in your opinion, the cause?*

Most emphatically. A cause is rarely (if ever) so free from complexity as to be wholly just, and even if it were, the use of arms does not emphasize its justice or necessarily ensure the triumph of right. No plea of necessity can excuse either the individual or the nation from the observance of Divine law.

4. *Would you be willing to join some branch of military service engaged not in the destruction but in the saving of life? If not, state precisely your reasons.*

I am not ready to join in any form of military service whatsoever. The saving of life referred to is not an act of mercy performed by the individual, but is essentially a military duty caused by the war and organized for the purposes of war. The result of my undertaking such duty would be to release another for more active service, which I refuse to do. Further, I would point out that a man serving in the R. A. M. C. is liable to be transferred to another unit.

9 (d). *What sacrifice are you prepared to make to show your willingness without violating your conscience to help your country at the present time?*

I am willing to listen to suggestions, but it seems to me that the whole spirit of sacrifice is destroyed and deprived of its virtue by the underlying element of compulsion. It has the appearance of a penalty for the avoidance of a duty, or of providing a means of purchasing exemption.

10 (a) *If you are not willing to undertake any kind of work of national importance as a condition of being exempted from military service, state precisely your reasons.*

It is obvious that a change of occupation at this juncture can only be designed either as a punishment or for the better organization of labor with a view to the more efficient prosecution of the war. I do not see how it is possible for me to assent to this without a sacrifice of principle which I am not prepared to concede. Principle to me is infinitely more important than expediency.

10 (b). *How do you reconcile your enjoying the privileges of British citizenship with this refusal?*

I reject the implication. I hold that the greatest service one can render to his country is to faithfully perform his daily duties and to endeavor to live in unswerving fidelity to the highest ideals.

THOMAS CARLYLE.

Our small village of Winona already has one or two newsboys and perhaps half a dozen aspiring for similar work. One of the latter came across a large package of old numbers of THE FRIEND in the family attic. The find brought with it the suggestion that it was his chance to become a newsboy, so the town was soon supplied with copies of THE FRIEND published in the seventies. We chanced to receive the issue of Second Month 8, 1879, which contains the following:

In the letters of Thomas Erskine of Linlathen, a Scotch theologian and philosopher, lately published, there is the following interesting letter from Carlyle, between whom and Erskine an intimate friendship had long subsisted.

CHELSEA, February 12, 1869.

DEAR MR. ERSKINE:—I was most agreeably surprised by the sight of your handwriting again, so kind, so welcome. The letters are as firm and honestly distinct as ever; the mind, too, in spite of its frail environments, as clear, plumb up, calmly expectant, as in the best days; right so; so be it with us all, till we quit this dim sojourn, now grown so lonely with us and our change come! 'Our Father which art in Heaven, hallowed be thy name, thy will be done,'—what else can we say? The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind with an altogether new emphasis, as if written and shining for me in mild, pure splendor, on the bosom of the night there, when I, as it were, read them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected. Not for perhaps thirty or forty years had I once formally repeated that prayer; nay, I never before felt how intensely the voice of man's soul it is, the inmost aspiration of all that is high and pious in poor human nature; right worthy to be recommended with an "After this manner pray ye."

I am still able to walk, though I do it on compulsion merely, and without pleasure, except as in work done. It is a great sorrow that you now get fatigued so soon, and have not your old privilege in this respect; I only hope you perhaps do not quite so indispensably need it as I; with me it is the key to sleep, and in fact the one medicine (often ineffectual, and now gradually oftener), that I ever could discover for this poor clay tabernacle of mine. I still keep working after a weak sort; but I can now do little, often almost nothing; all my

little "work" is henceforth private (as I calculate), a setting of my poor house in order; which I would fain finish in time, and occasionally fear I shan't."

It is refreshing to again meet with the tenderness of spirit that Carlyle manifested in speaking of sacred things.

The editorial and selection of articles in this issue reminded us of childish memories of John S. Stokes, the publisher. The writer was present during many interesting conversations between him and our older friends. My mother, Hannah H. Stratton, was an unusually sensitive person, but perhaps no more so than he, so she appreciated his novel suggestion that the thickness of the skin of the rhinoceros would be a convenient covering for them.

We wish to commend the suggested program of peace in your last issue, the one of Eighth Month 17th. We like its constructive attitude and believe our part is to stand in advance public opinion as our work is more effective in the early stages of nation-wide problems than after a stand has been taken by the press and the people.

WINONA, O.

DILLWYN STRATTON.

HIS TESTS.

In a modest home in a quiet neighborhood in a great city not far from New York there lives a merchant who has amassed a fortune by treating his customers and employees with consideration and justice. But, not satisfied with being an exemplary business man and a generous employer, he has recently turned the management of his concern over to his employees and admitted them into its ownership upon a co-operative basis. He is thus enabled to devote practically all his time, talents and money to the public service.

He was in New York last week attending a committee meeting where the principal business was the selection for employment of a group of men to carry on a very important public work. This is what he said as to the tests he has applied to men in the past and proposed to apply in the future:

When a merchant from a distant city comes to request me to open an account with him, I first ask him whether he is a member of his local chamber of commerce or board of trade. If he says "No," then I hesitate before proceeding further. I find that the man who exhibits no more public spirit than that is sure somehow and some way to fail when the crisis comes.

When this war is over, however, I am going to apply another test, not only to business men, but to others. If I am asked to pass upon the qualifications of a man, my first inquiry shall be how he has conducted himself, his household and his business during the war. If he has made no readjustments or sacrifices, but has continued to live his normal life, callous to the death of his brothers across the sea and the destruction of civilization, he shall never pass muster with me.

These are novel tests, but we wonder if there are many better ones.—*Independent.*

[The following very suggestive article should be of value to both parents and teachers. The author is well known to some of our readers. He easily takes a first rank amongst those from the younger generation to join the teaching profession. We have taken the article from the *Journal of Education*. It is included in one of the two numbers devoted to gleanings from the meeting of the National Education Association, held in New York early in last Seventh Month. These gleanings represent the "irreducible minimum" of present-day theory and practice in our schools as disclosed in the discussions of that meeting, and all members of school committees should, we think, make themselves familiar at least with this minimum.—EDS.]

READING CLUBS INSTEAD OF LITERATURE CLASSES.

Friends of mine frequently say: "Oh, yes, I hear you just turn your boys loose in the library." Unfortunately that would eliminate the teacher. The chief difference between our reading clubs, which take the place of our literature classes,

except in the final year, and turning boys loose in the library is that we give the teacher a part to play, of stimulating and suggesting, while the class-room becomes a sort of forum for the exchange of information and ideas. But we do have this similarity to the library scheme: No books are prescribed and no two boys read the same book unless they want to or unless the class, with the advice and approval of the teacher, elects a particular book for class discussion. No boy, in other words, is condemned to read a book at the same time as other boys and at the same rate of speed—any more than you or I, in forming our reading habits, confine ourselves to a standard routine as to quality, quantity and speed.

There is nothing new in the idea I am bringing forward; but we have carried it farther than most schools—carried it, I hope, to a more logical conclusion. The first thing to do is to throw the college list of books incontinently out the window, instead of pretending to dignify what can be done in one year by spreading it thin over four years. The point is to meet each pupil at his own level and to lead him gradually by the *right literary steps for him* to a higher level. Such work assumes, of course, that mental discipline is not the object of literature classes and that a set body of literary information is far less important than the habit of reading good books.

The main method employed by us is as follows: Each boy reports on a book from time to time to the class, which discusses the book from whatever angle seems profitable. The teacher is there to prevent irrelevant and haphazard comment, but he is not there to dictate devitalized or meticulous discussion. The fact that he is never quite prepared is one of the most educative parts of the scheme. Such work, moreover, at once liberates the pupil, the teacher and the subject from the superstition that English is a sort of Latin made easy, while it makes possible and desirable discussions which, though really vital, struck with dreadful discord into the solemn dullness of the old-style literature class. No longer required to make all trees grow at the same speed and in the same kind of soil, we find it reasonable to encourage each under its best conditions.

So far, after three years' trial, the results have been gratifying. We find that our boys read about two and a half times as much as they did under the old system of literature classes and required outside reading, and that they read most of the books we used to prescribe, only in different order. Naturally, a good deal of trash is read—as it used to be, incidentally—but it is now possible to handle it frankly and to show, with some measure of success, its real relation to good literature. Since there is no compulsion, there are, of course, a few shirkers, but the number is surprisingly small, far smaller than the number of those at the top who profit by the new liberty. After all, our obligation is to the best as well as to the worst; and the worst are hardly worse off reading nothing than when they took the "classics" as medicine. With the larger background acquired from the reading club, boys find specific preparation for college simple in the last year; in many instances they have already satisfied the group requirements without knowing it. Finally—and this is the important thing—their reading is rationalized till it seems to bear some vital relation to their lives. We hope they are developing the book habit.—W. S. HINCHMAN, Groton School, Groton, Mass.

THE POWER OF PRAYER.—Those who are seeking gifts must recognize one power. They must recognize the power of prayer. The enterprises of the Church that have failed can, in most cases, be marked either by the lack of prayer or by the lack of faith in prayer. From the hour that Christ said on the mountain-side: "Ask and it shall be given unto you," there has been the necessity for the Church to believe this.

The practice of prayer is an absolute requisite to the securing of large gifts. Prayer must permeate the individual messenger. Prayer must permeate the giver, and the whole Church must be in prayer for any enterprise that is to succeed for God.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

The wicked men against the Truth
 May fight, the fight in vain;
 A little while they seem to win,
 But Truth is sure to gain.

Truly in vain shall Earth and Hell
 The march of Truth oppose;
 For Truth shall live, forever live,
 And conquer all her foes.

THE PEOPLE OF THE WEST.—A staff correspondent of *The Outlook*, Frederick M. Davenport, writing his impressions as to political tendencies west of the Mississippi, has this to say in the issue of Ninth Month 20th regarding prohibition present and prospective:

Suddenly, to the wonderment of many of the younger newspaper men of the Hughes party, we ran into the Western prohibition wave. Instead of receding, it is rising higher and higher. In Wyoming it shares, with the struggle over the senatorship, the chief attention of the people. In Utah both parties have declared for it, and there is no question about the passing of the law or its enforcement. The Mormon Church will be behind it. "You know," said a leading Mormon to me, "there weren't any saloons in Utah until the non-Mormons began to move in. We are naturally a temperate people."

The friends and foes of prohibition are to try conclusions again this Fall in California. Every great vineyard in California has a sign warning against prohibition. But my best information is that there is a very strong probability that the first amendment proposed will win this time, and that saloons will be driven from the State of California. In Washington and Colorado attempts are being made at the coming election to modify the existing law. But nothing could be more futile than the effort. In Washington even the extremely conservative Blethen, of the *Seattle Times*, who fought prohibition bitterly, was out just before we came into the State with a declaration that all the power of his papers would be turned against any step backward. Like William H. Cowles, the very progressive owner of the Spokane papers in the Eastern part of the State, he holds that the economic results as well as the moral results of one year of prohibition are beyond price. And the same thing is true in Colorado. Every witness of whom I made inquiry, including Governor Carlson, who is prohibition's most valiant champion in the State, told me the same story. The majority for it, if it were voted upon again, would be doubled and more. Said a prosperous and excellent citizen who took me about Denver in his car, "My cellar is still well stocked and I voted wet. But"—pointing to a corner where one of the leading saloons used to be—"all these places are filled up and good business has covered every loss and more. Why, the Brown Palace Hotel never did so well. And I don't know," he said, "it's a more clean and wholesome town. If this thing comes up again in any form, I vote dry."

A reporter for the *Kansas City Star*, whom I met on our train, and who had been spending a week in Denver interviewing for his paper, and in the interest of the prohibition movement in Missouri, many leading bankers and merchants who had voted wet last time, told me the same story. It is dry for all of them if the matter comes up again.

It is in the air of the West—anything that injures man, woman or child, whether it is political or economic tyranny, or liquor, or whatever it is, has got to go. How is Eastern Republican conservatism going to stand against it? If conservatism tries it again, it means another revolution and destruction. The best conservatism can do is to guide this liberal sentiment and balance it for the good of the whole Nation.

RUM FOR AFRICA.—*The Christian Herald* not long ago printed a letter from J. Newton, Secretary of the Native Races and Liquor Traffic United Committee, Palace Chambers, London, relative to the rum traffic in Africa. J. Newton tells the story of a riot that occurred at a yam festival at a village in the Gold Coast region, caused by the natives getting drunk on American rum. After thirty persons were killed in this riot the government had to close down the liquor shops for a time in order to restore peace in this African village. Hervey Wood, to whom J. Newton addressed the letter, says:

"The distillers and brewers of the United States are sending every year not less than 20,000,000 gallons of rum, whiskey and beer into lands where our missionaries are at work."

The Christian Herald pleads for the enactment of Federal legislation to prevent the exportation of liquor to Africa.

Yes, by all means, let our Government prohibit the exportation of this poison which is working such havoc among the natives. Uncle Sam religiously guards the native American, the red man, against the greed and avarice of the liquor interests. The same motives which prompt him to protect them should cause him to save, so far as within his power, the natives of the dark continent from the ruin wrought by liquor under the protection of the Stars and Stripes.

Frequent comment has been made upon the fact that since the great European War has been in progress the breweries and distilleries of the United States have greatly increased their liquor exportations to Africa, because of England's inability to supply the demand.

The one best way to prevent this exportation is to annihilate the whole liquor business in our own country.—*The American Issue*.

THE CRY OF THE CHILDREN.—Suddenly the child looms up as a proper object of Government concern. Infantile paralysis attacks him, here in New York, and the whole country is interested. Dozens of children die in a day of the new scourge; and city authorities are alarmed. In a few weeks a few hundred of children are carried to their graves; and the alarm spreads. In a month or so a quarantine is established to hem in the disease.

The Federal Government shares in the concern and legislation is invoked, and the National power, to stop the spread of infection and protect the child who may otherwise become infected. The State, the city and the nation are alert in defense of home and health—for the common good.

AND IT IS RIGHT THAT THIS SHOULD BE.

But more children are born every day with a worse endowment than infantile paralysis, than die of it any day in the entire country. They are born with paralyzed brain, or defective organs of locomotion, as such objects of pity as any child who becomes crippled by the paralysis now so greatly feared. They may be found in the institutions for defectives, which tax-payers build and which liquor sellers fill.

The cause of them is well known to scientists. For their support our tax-payers pay. What they cost is charged up to national profit and loss.

This cause the voters maintain. The revenue system of the nation perpetuates it. The folly of the citizen permits it.

Congress betrays no spasmodic alarm over it. The great metropolises do not seek to stamp it out. Neighborhoods near by in other States do not quarantine against it.

The alcohol habit and the alcohol traffic have the encouragement of Government, and when good citizenship would end them both a shout goes up from the liquor seller behind the bar and the politician in front of it that "You can't prohibit!"

Infantile paralysis is a strong argument. If the children should be protected from a scourge which attacks them through some germ not yet determined or known, why should they not be protected from the poison of alcohol, which cripples them from birth?

They should be. It is the duty of every man who may now be or may hope to be a parent to say that such protection shall follow from the child's birth—*yea, even shall be assured before the child is born.*—*The National Advocate.*

YOUNGER FRIENDS.

THE GOLDEN CLEW, OR WHY WE CHILDREN ARE FRIENDS. (Chapter VI.)—Kenneth was sitting on the grass by a pond in the garden, watching the water from a tiny fountain trickle off the leaves of the ferns beneath it. He had been silent for some time and his mother wondered what was passing in his mind, till he looked up and asked: "Mother, have I ever been baptized?"

His mother thought a moment and said, "I can hardly tell, my darling."

"Why, mother," said Kenneth, "don't thou know whether I have or not?"

"I can tell, of course," said mother, "whether thy little body has been baptized; but I cannot look into thy heart and see whether that has had the beautiful baptism that our Lord has promised to all who love Him. What made thee ask the question?"

"Nurse's little niece was christened to-day and I thought how nice it would be if it could have been done here, in this pretty pond, instead of in a dark church. Nurse said that would not do at all. Then I said I should like to be christened here; and nurse said she expected I was christened when I was a baby, but she did not know."

"Nurse's sister," said mother, "likes to have her baby christened, as a sign that it belongs to the church. But the water cannot touch its little heart; and thousands of people who have been baptized never belong to any church really, for their lives show they do not care for religion at all. I long for thee, my boy, that thou may really belong to the Lord's Church, and really have the precious gift of His Baptism."

Kenneth did not answer. He had rolled up his sleeve a little way and was dipping his hand in and out of the bright, cold water.

"What is the Lord's Church?" he asked.

"It is everybody," said mother, "all over the world, who believes on the Lord Jesus as His Saviour, and wants to obey Him—all the people who have ever lived, or who ever will live, who belong to Him."

"All the black people, do they belong?" said Kenneth.

"Why, of course," said mother, "Chinese and Africans and Hindus and everybody who believes on the Lord Jesus. Is it not a beautiful thought that the Lord has a grand, strong army all over the world fighting for Him. Don't we want to belong to it?"

"Yes. Is nurse's little niece going to belong to-day?"

"What does thou think, dear? Is water on thy hand doing any good to thy heart inside?"

"Why of course, mother, it cannot get to my heart."

"No, neither can the water poured on her forehead really help the little girl to belong to the Lord. But most religious people have, in all times, thought it right to show others they belonged to a religion and wished their children to belong to it, too, by being baptized and having their children baptized. It is certainly not for us to judge them about this, and I have no doubt it is a great help to many; but the sad part of it has been, it has often ended there; and some people have thought if they had the water baptism it did not matter how little goodness they had in their lives. When the Lord came, He brought into the world a new Baptism that would really change their hearts. But before He can give us this, we must belong to Him. How can we belong to Him?"

Kenneth said nothing, and his mother went on: "The Lord asks us to belong to Him. He wants us to be His. But we are not obliged to. What must we do?"

"Choose," said Kenneth.

"Choose to belong and then choose to obey," said mother.

"The Church is an army, and the Lord is the Head of it. Everything He bids we have to do at once. Is it easy, dear? Is it easy to be good?"

Kenneth shook his head. "It is much more easy to be naughty," he said.

"But that is not as it ought to be; because the Lord said: 'My yoke,' that means, the life I want you to lead with Me, 'is easy.' It ought to be easy."

"Then why isn't it?" asked Kenneth.

"When Aunt Agnes went to the Centennial Exhibition, she saw in the Great Hall ever so many machines, doing ever so many different things. Some made carpets and some made envelopes; some were great and some were little. But they were all worked by a great engine in the middle of the room. Here and there, however, was a machine quite still, doing nothing."

"It was not connected, I expect," said Kenneth, who was very fond of engines.

"No, it was not connected," said mother. "Well, suppose the machine could talk, and some one would say, 'Why don't you work?' What would the machine say? 'I can't work, it's very difficult to work; it's much easier to be quiet.' But what would one of the machines say that was connected with the great engine?"

"I cannot help working," said Kenneth.

"Now, said mother, "suppose for a moment we think of ourselves as the machines and the Lord Jesus Christ as the great engine of strength in the middle. Does thou not see that, the moment we join ourselves to Him, He gives us just the power we want to keep our lives going? What wonderful things those machines do, the moment the strap is passed around the wheel and they are connected with the engine; and what wonderful things men do and little boys, too, when they really belong to the Lord, and He lets His power come and live in them. They don't do the work. He does it all, really. There is a verse that just expresses it in the Bible: 'And the life which I now live. . . I live by the faith of the Son of God.'

"Now that holy life, which comes to us when we are joined to Christ is really that Holy Spirit we have just been speaking of, which He has promised to every one who belongs to Him. The Holy Spirit is the living Power of God. He wants to come into the hearts of all those who have given themselves to the Lord Jesus, to fill their hearts and teach them and guide them and make them strong, and loving and happy. So that when we have this new Life it is just the sign, the proof, that we do belong to the Lord. And now how is it I want thee to have this true help in thy life? If the beautiful strong, loving Presence of the Holy Spirit is in thy heart, it will be a much more real sign than any outward washing can be, that thou belongs to the Church of Jesus Christ."

Kenneth was silent for some minutes, looking steadily at the lovely water flashing among the green leaves. This seemed to carry his mind back to the beginning of the conversation and he asked at last:

"But why, mother, is that Life called a Baptism?"

"Because the Lord wanted us to think of this Power as something that was to change our lives, and to make them new and fresh and pure; and up to that time, if people wanted to change their religion, they often dipped themselves in water, as a sign that they had changed it. Now, when Christ gives His new life, it changes them all through and the Spirit that He gives is the sign that they have joined His religion and begun a new life, just as dipping in water was a sign that they had joined a new religion in old time. And, indeed, when this grand, holy Power first came to the world, it came quite suddenly on a number of good people and quite changed their lives."—G. CROSFIELD.

"I HAVE never found any who prayed so well as those who had never been taught how. They who have no master in man, have one in the Holy Spirit."

TEACHERS' RETIREMENT FUND.

The undersigned, appointed by the Yearly Meeting in 1914 to cooperate with the Committee on Education in perfecting a plan for Teachers' Retiring Allowances, then presented in preliminary outline, and in its general scope and purpose fully approved by the Yearly Meeting, now take this means of informing the membership of the Meeting that the plan has been matured to the point where it can in our judgment be put in operation with excellent prospects of success and of large usefulness to our educational system.

The sub-committee of the Committee on Education, charged with developing the plan, has, during the past three years, devoted a very large amount of conscientious labor to this intricate subject. They have considered in minute detail the varied requirements of all of our schools. They have been advised by competent insurance experts and they have carefully studied similar plans which have been in operation in other school and college systems and have informed themselves in regard to their points of success and failure.

A gratifying endorsement of the thorough way in which this work has been done is furnished by a recent bulletin of the Carnegie Foundation, which reviews its own experience, and frankly points out some of the shortcomings of its original scheme. It indicates the probability of changes which will make its future plan closely parallel in some important particulars the one worked out by our committee.

Our proposed methods of operation have been submitted in outline to the Actuary of the Carnegie Foundation and have had his approval.

Friends who have been in touch with the subject for some years will remember that the possibility of retiring allowance plans for some of our larger schools, such as Westtown and Germantown, had been considered, and apparently with fair chances of success, but nothing was done on account of the manifest unfairness of providing for the teachers of these schools without doing anything for those who teach in our smaller struggling Yearly Meeting schools. It will always be to the credit of the Principals of the larger schools that they saw the need of making the movement broad enough to cover all our schools.

In addition to elaborating an excellent plan for retiring allowances, the Committee on Education has made arrangements for its administration, which seem to us adequate, and has provided possibilities for such future changes as experience may dictate. The funds for putting it in operation are now all that is required in order to add this very substantial improvement to our educational system. It is calculated that \$125,000 will be needed. Some generous gifts have been promised. A committee is about to ask for contributions and we commend the subject to the liberal consideration of Friends.

SAMUEL L. ALLEN
WILLIAM H. HAINES
MORRIS E. LEEDS
MARY C. ROBERTS
DR. ANNA P. SHARPLESS
ALICE HOOPES YARNALL.

SUMMARY OF EVENTS.

LOCAL.—The Forty-second Convention of the Pennsylvania Woman's Christian Temperance Union opened in Wilkes-Barre on the 6th. President George, in her address, said: "Thirty years ago, when the convention was here, the membership was 1249; now it is more than 43,000." In the course of her address she also said: "Already the European conflict has cost more than \$35,000,000,000 and millions of lives have been destroyed, yet the belligerent nations are making preparations to continue the conflict on a vaster scale than ever. Preparation for war invites war. The zealous of preparedness are urging military training in our public schools. This is all wrong and we should oppose it with all the strength we have."

Five fieldmen of the Pennsylvania Department of Agriculture have started a survey to find the districts in which white pine blister rust is prevalent and to take steps to check it.

So fine an example of civic virtue as the following should not go unnoticed. It is in a despatch from Lansdale, Pa. Former County Controller John N. Jacobs, broken in health at the age of seventy-seven years, made the following announcement to-day: "I am through with public life. I have given my best years to civic duties and now I am through. If I live, I will be known hereafter simply as 'Jacobs.'" He was the first Controller of Montgomery County and refused to take pay, at the rate of \$4000 a year, for his four years of service.

Samuel Mufson, class of 1916 Passaic High School, has won the Harvard prize scholarship of \$250, for having passed with the highest credit of those entering from New Jersey, the Harvard entrance examinations.

GENERAL.—The Federal Farm Loan Board, which has just visited 28 States in New England and the West, finds that interest rates on farm mortgage loans vary from 5 per cent. to 60 per cent., that exorbitant commissions for obtaining loans are frequently charged and that in every one of the States there are small farmers, industrious and able to offer unquestionable security, who are unable to obtain loans at all.

If all the blind people in the world were brought together they could form a city as large as Chicago, or, possibly, Paris. No one knows just how many blind people there are, for in many of the countries worse afflicted, China, Arabia, Turkey in Asia and North Africa, they do not care enough about the blind even to count them. Our Census Bureau, on the basis of ascertained figures covering about half the world's population, estimates the total number as more than 2,400,000.

South Carolina taught 1,000 adults to read and write in night school in 1915-1916, the State appropriating \$5,000 therefor.

Statistics collected by the Bureau of Crops of the Agriculture Department show that the 1915 record for wheat yield in the United States exceeds that of fifty-two bushels an acre reported from Edmonton, Alberta. One hundred and seventeen bushels an acre on a field of eighteen acres was reported from Ireland County, Washington, and there are many instances of where the yield exceeded fifty-two bushels on farms of 500 to 600 acres.

It is said that a discovery now on trial in France makes it possible in broad daylight to obtain detailed pictures of any organ of the body—brain, liver, kidneys or spleen—and see at a glance by what gross lesions they are affected. Thus it is possible to see the blood-vessels of the brain, observe a blood clot in that organ or detect abscesses in the liver. In one case a secretion in the appendix was seen clearly when the picture was complete.

Theodore Steinmann, a fourteen-year-old boy, of San Diego, Cal., has been admitted to the University of California. He is the youngest pupil ever to gain admittance to the institution. He will study medicine.

NOTICES.

UNDER a concern, and by authority of a minute granted to Samuel W. Jones, by Lansdowne Monthly Meeting, a meeting for Divine Worship has been appointed to be held at Old Calm Meeting-house, on First-day afternoon, Tenth Month 15, 1916, at three o'clock. We hope that Friends will favor us with their presence. Those going by trolley leave West Chester, at 1.50, arriving at Thorndale in time to allow for the mile walk to the Meeting-house. B. P. COOPER.

TO THE FRIENDS OF TUNESASSA:—

The sum needed for the installation of an Electric Light Plant at the School has been fully subscribed, and the plant is reported to be in operation.

Gratefully,
WM. BACON EVANS, *Treasurer.*

In response to an appeal by William C. Allen in last Sixth Month, \$590 were received and forwarded to aid the suffering Russian refugees.

In response to a recent appeal by William C. Allen, additional funds have been received, and there is now on hand \$462, which is to be forwarded through the Yearly Meeting's Treasurer, William T. Elkinton, to London, as a special fund to aid the War Victims Relief work in Russia.

C. WALTER BORTON.

409 CHESTNUT STREET, Philadelphia, Tenth Month 6, 1916.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station trains leaving Broad Street (Penna. R. R.), Phila., at 6.30, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester, Bell Telephone, 1016.

E. DEAN STANTON,
Business Manager.

MEETINGS from Tenth Month 15th to 21st:

Philadelphia Monthly Meeting, Western District, Twelfth below Market, Fourth-day, Tenth Month 18th, at 5 P. M. Business session at 7 P. M.

Muncy, at Muncy, Fourth-day, Tenth Month 18th, at 10 A. M.

Haverford, Fifth-day, Tenth Month 19th, at 7.30 P. M.

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THE PATIENCE OF FAITH.—Faith is able to wait with patience. Being itself a "substance" and an "evidence," to use Paul's great words, it does not need to fret or chafe under delay. John Wesley said to himself that he was "always in haste, but never in a hurry." This is because he was a man of prodigious faith. He believed in God. He believed in man. He believed in himself. It is the man who really does not believe in himself or others or God—he, who can never "possess his soul in patience." He has such small faith in nature's constancy; he must, forsooth, watch the pot boil. He doubts the validity of kindness; hence he continually cross-examines it. He is never quite willing to let God "keep" that which He has "committed unto Him." His counterpart is the man who "believes," and who, "believing," does not need to "make haste." Of course, there is no time to lose; but there is still less time to worry.—GEORGE CLARKE PECK.

REST.

"There remaineth, therefore, a rest to the people of God." The author of the Epistle to the Hebrews in the fourth chapter explains in what this rest consists and how it can be attained, and then he exhorts his brethren to labor that they may enter into it.

Turning to the Old Testament we find a parallel passage in the 23rd Psalm:

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."

No one, I think, questions the authorship of these words. They have survived all the happenings of the more than 3,000 years since they were penned, and contain the same solace and refreshment for the weary pilgrim to-day that they did when the shepherd king wrote them down.

They portray his soul's experience, and they will portray ours if we live to merit them. They reflect the country that produced them. Had the thought found expression in a region either to the north or to the south of Palestine, the figure would have been different. There are other lands than Palestine, and many of them, where the shepherd life prevails, but there is something distinctly local in this picture, so much so as to make it belong to no other region on the globe.

References to the shepherd and to his manner of life occur many times in both the Old and the New Testaments and when great lessons were to be taught it was a natural figure to choose, it appealed to the people in the hill country and to those in the cities and the towns also, for the shepherd was a well-known figure all over Palestine. King David used it and so did our Lord with much the same freedom.

Spiritual rest, the rest of the soul, was made more impressive, if not more clear to the dwellers in Judea and Galilee than possibly it can be to us, by the figurative language which was employed. As the flock was brought together at nightfall, if there was any disturbance from without, however slight, it would alarm the sheep, and not even sheer exhaustion under such circumstances would put them to sleep. They would know no rest until the disturbing cause was removed or they were satisfied that no harm would come from it. The first essential that rest should prevail within the sheepfold was that the sheep should themselves feel that they were safe from harm. This granted them, it would be difficult to find a truer picture of contentment than a flock of sheep asleep.

The human soul is like a flock of sheep in this regard. Men may assume a show of indifference, and may claim that they have no regard for their soul's destiny, but in the secret chamber of their thoughts what man is there who does not entertain at times serious reflections concerning his soul's welfare, and to such full peace of mind is dependent on safety.

"The green pastures" "beside the still waters" typified to the Jew the place of safety. Here he could know perfect rest, because he was under the protecting power of Jehovah. To some it meant an outward habitation, hallowed by certain rites and made sacred to holy purposes; to others it signified a mental state, not perplexed with vexing questions, but casting all difficulties upon Him who had promised to bear them, thus in childlike faith trusting to His leadership.

To the Christian a broader vision and a brighter hope are presented than ever King David could have had. Our Lord's first and chief purpose in coming to earth, He often told His followers, was to bring safety to the lost. With this safety came the rest that the soul craves. He came that we might have life and that we might have it in fulness. "My sheep," He declared, "shall never perish, neither shall any man pluck them out of My Hand."

It is the knowing that we are of His sheepfold that brings the feeling of peace. It is not head knowledge. It eludes the fine analysis of our logic, but it is a reality to us quite as much as though we had gained it by the process of reasoning.

This must have been the "rest" which the writer of the Epistle to the Hebrews had in mind when he wrote, "There remaineth, therefore, a rest to the people of God."

All our simplest daily transactions with one another are

based upon the confidence we repose in them; as this confidence dwindles and our relations become strained our life is harder to live and we grow farther and farther away from the condition of rest which we naturally crave; the same is true in even greater degree when we pass to the higher relations of life and consider those things that affect the spiritual well-being.

There can be no perfect love without perfect faith. Even in our temporal relations the ties of kinship and of friendship may be ever so tender, yet we know that they cannot be perfect and full if there is lacking on the part of one toward the other the element of trust; so in regard to our highest interests, those that concern our soul's welfare and know no limits of time or of space, we do well often to revert to the words in this same Epistle, that they be not applicable to us, "For indeed we have had good tidings preached unto us, even as also they; but the word of hearing did not profit them, because it was not united by faith with them that heard."

D. H. F.

FRIENDS IN PUBLIC LIFE.

WITH ILLUSTRATIONS FROM AMERICAN HISTORY.

(Continued from page 183.)

So I think that the principles which have been the keynote of Quaker morality and those which define the average morality of the politician even of the better sort are widely apart. The one is idealistic, the other utilitarian. The one has never been able to convert the other to the theory that idealism in the long run is of the highest utility, and the other has had no faith in any principle whose utility he cannot grasp as likely to ripen in the very near future.

To this extent we can sympathize with the abstention of Friends from politics. If a state is dominated by an unholy machine which allows no one in office except obedient henchmen, who must be without scruple or independent character, then "the post of honor is the private station." There may be a place for them in the ranks of the militant reformers, but hardly in official life. It is not to the discredit of moral people that they are not governors or senators or judges in certain parts of our Union, where such offices are filled by men whose qualifications are meagre and methods dishonorable.

Colonial Pennsylvania and Rhode Island are the only communities in which for any considerable length of time Friends had enough responsibility to make the government somewhat a reflection of their principles. In Rhode Island it was rather the influence of a few public-spirited and willing men, than the exertion of control by the whole body which gave them their prominence. We shall therefore turn to Pennsylvania for our illustrations.

Here Friends from 1682 to 1756 had practically unopposed control of the legislature. While for the most of these years they were a minority of the population, they were elected as a result of a combination of popular respect for their character and principles on the one hand, and shrewd political management on the other. Indeed, it may be said that up to the outbreak of the Revolutionary War in 1775 they controlled, except in the matter of martial preparation, the political destinies of the Province. For while after 1756 they did not hold office to any large extent, "the Quaker Party" was always an influence to be reckoned with.

During the first fifty years after the settlement, while the Executive was not always a Friend, he was under the practical control either of the Penn family or the Quaker legislature. Hence we have here conditions which give us the best opportunity to determine how a Friendly government would succeed in adjusting the oftentimes conflicting claims of conviction and expediency.

In the matters of oaths there was no wavering. From

the teaching of the fathers and from their own conscience they came with apparent unanimity to the conclusion that the taking or administration of an oath was wrong, and concerning this there could be no compromise. Whether it was the Biblical command or a sense of the nobility of simple truth that determined their position, they definitely and always refused to yield it to any consideration of political necessity. For about two years the Colony went almost without organized government because the English Crown would not permit official action without oaths and in many places all fit for official positions were Friends. The meetings rigorously "dealt with" any for the least violation, and many members objected to a form of affirmation which included the expression "in the presence of Almighty God" because it looked like an oath, and finally caused it to be abandoned.

But they could not prevent non-Friends from demanding and administering oaths, and so certain judicial and magisterial positions, the duties of which might require their administration, were closed to Friends by their own self-abnegation or the action of their meetings for discipline. Even complicity to the extent of accepting a clerkship under an official who administered oaths was prohibited. A Friend might, however, serve on a board of judges as a minority member if his position did not make him responsible for the acts of the board. Practically the agreement adopted in 1718 is still in operation over the country with a strong tendency towards the complete substitution of affirmations for oaths. Indeed, the form of so-called "oaths" in many places now amounts to an affirmation.

When we turn from this consistent uncompromising idealistic position on the subject of oaths to other matters the record is not so clear. The taking of human life was not apparently a matter on which Friends felt that such a plain stand could be made. This was apparently in the realm of expediency to be decided by political considerations. William Penn himself reduced capital punishment to make it apply to treason and first degree murder only, not an inconsiderable step in advance. But it is an interesting fact that in the year of his death, 1718, the bill granting relief to Friends in the matter of oaths, also contained a provision to adopt the English penal code, which included capital punishment for some dozen of crimes. This measure was a political bargain. The Friends gave up any convictions they may have had against capital punishment in order to obtain their liberty as to oaths. The bill containing both provisions was suggested by the non-Quaker Deputy Governor, Sir William Keith, a shrewd politician, was drawn up by a Quaker lawyer, David Lloyd, equally shrewd, adopted by a legislature almost if not unanimously composed of Friends, and received with acclamation by the Quaker population, which proceeded to raise through their meetings a sum of money to defray the expense of having it ratified in England. The only explanation possible is that the life of a criminal was less sacred in their eyes than the protest against swearing.

But the sternest conflict between the claims of conviction and utility was on the question of war. While nearly all Friends of the first half century would subscribe to the statement that war was unchristian and wrong under all circumstances it was hard to draw the lines. Under the leadership of David Lloyd an appropriation for war was voted to the Queen and put into the hands of trustees till they could assure themselves that "it would not be dipt in blood." Under the influence of Penn's best friends another similar appropriation was voted unconditionally, *how* it should be spent being, as Isaac Norris expressed it, "not our business but hers." Frequently after 1740 the Quaker legislature would appropriate money "for the King's use," knowing well the use to which it would be put. Their favorite preamble to such a resolution was "As the world is now situated we do not condemn the use of arms by others but are principled against it ourselves." This was possibly a defensible

position for it meant that things were right or wrong for individuals according as their consciences approved or disapproved. On the other hand, if there were any such thing as a standard of rectitude they must have recognized that it was bad not only for the individual but for the state to violate it, and that all violations brought their inevitable penalties.

The opponents of Friends' views urged that there was no essential difference between resisting outside enemies and resisting criminals within. "You hang," said they, "a burglar who breaks into your house, yet you will not take any steps to resist, an organized mass of men who plunder your houses wholesale, and destroy your families." To this Friends replied, in the great peace controversy carried on between Governor Thomas and John Kinsey, the speaker of the Assembly, about 1740, that the burglar was consciously doing wrong, violating all laws human and Divine, and deserved what he got, while the soldier was innocent of intentional wrong doing or was even acting up to the highest conception of duty. Hence there was a difference in motive which justified different judgments as to culpability. With their views as to capital punishment this was probably as good an answer as they could have made, but was hardly basing their actions on an eternal principle.

If given to exact definitions they might have taken something like this position: "We are not absolute non-resistants but we stop resistance where it becomes in itself criminal according to the moral law as our consciences see it. We do not define the exact line where criminality begins, but war and its practices are for us manifestly over the line and therefore we cannot accept any responsibility for it."

William Penn himself was a combination of an idealist and a practical man of affairs. In early life the former prevailed in his writings, but when the details of a most complicated and most insistent problem came upon him in the management of his Colony and in his own unfortunate financial conditions, he went very close to the line. It was with a most abounding enthusiasm that he entered upon his task of government. Religious liberty, democracy, peace, plain speaking and honest dealing, justice to natives, these were the principles that he announced with evident sincerity and an apparently inextinguishable optimism. They were to be applied to Quaker and non-Quaker, to white man and red, to individual and nation. There is nothing in history much sadder than the way in which this optimism was worn away by petty opposition, by well-meant but unfortunate financial management, by an apparent necessity for political compromises, by the breakdown of some of his cherished hopes. The cheering fact remains that during the last two years of his normal life his difficulties, personal and political, largely disappeared, his Colony returned to him in love and respect, and peace and prosperity began to cover his long and discouraging struggle. His idealistic plans had not all for a realized, but neither had they all failed, and his hopes for a full fruition were strong.

(To be concluded.)

HAVERFORD COLLEGE, PA.

ISAAC SHARPLESS.

SOME PEACE BOOKS.

Perhaps no phenomenon of the present great war is more fraught with teaching than the fact that the contagion of the war spirit has become world-wide in its effect. For a little while our own country seemed to be in a degree immune from the poison, but finally it was swept along with the current until upon more than one occasion it has seemed that war would be very easy even for us. Some of those who have been victims of the contagion have not failed since to point out somewhat derisively that the so-called "peace sentiment" had been greatly over-capitalized, and that in fact it had proved itself "a negligible quantity," before the "on-rush of real patriotism." So hasty and so shallow at times are the judgments of public opinion! After months of military propaganda,

great bills in Congress and loud declarations even for "universal military service," some who have an ear to the ground, at least for political purposes, perceive that there has been all the time a great undercurrent against war and even against the preparations for war. So some of the military bills have peace alternatives in them, and so such expressions as "Nothing permanent is ever accomplished by force" is pitted against plans for universal military training in a political campaign.

All the time the phenomenon mentioned above has been at work, another significant phenomenon, little observed, has made an impression that we believe is altogether noteworthy. A veritable flood of peace books has been rolling off of the press in response to a definite demand that has made their publication reasonable ventures for publishers. This body of literature is wholly apart in significance from the multitudinous tracts and protests and pleas of Peace Societies. The war in Europe has evidently quickened as well as deepened the world pulsation against war. The liberal purchase of books on the subject is a sure indication of this.

Friends should keep themselves in touch with these books, even though the number of them is very considerable. The traditional position of our Society in regard to peace has by no means exhausted the subject. The truth is that few of us have exhausted our own position. These books expand it, and illuminate it, perhaps altogether beyond our expectation. Our notice of some of them will perforce be short. The most we can expect to do is to introduce individual books to our readers.—[Ets.]

I.

"The Last Weapon," by Theodora Wilson Wilson, is a shilling book, in paper from C. W. Daniel, Ltd., London. The copy in our hands is of the third edition. The first edition was published in Second Month. The third was called for by the Fifth Month. We are not informed whether this popularity has been maintained. The subject is treated in a vision and in form and substance one is at once reminded of "Pilgrim's Progress." Each chapter is based on Scripture quotations and the exalted style of such writing is maintained. The Christ Child goes forth from the Courts of Heaven into the Halls of Fear to offer the Last Weapon to the suffering world. The encounter with Sir Joshua Power, the mystery in regard to "hellite," the picture of the effect upon the organized Church of the competition between the last two weapons, and especially the incident of the howling mob in the market place before the five Pilgrims of Peace will be remembered as vividly portrayed. They bring home lessons to the readers that are not likely soon to be forgotten. One hardly knows whether to marvel most at the boldness of the author or of the reading public in England in demanding repeated editions of this little work. By this time the censor may have suppressed it, but the three editions cannot be wholly lost in good effect.

II.

"Forks of the Road," Washington Gladden, The Macmillan Co., New York City, \$50. This is the peace essay that won the \$1000 prize offered by the "Church Peace Union" for the "best essay on War and Peace." It is a ringing indictment of the folly and wickedness of the "gospel of force." But it is much more than this. It is a piece of keen analysis in which the system of warfare or of war preparation is shown to be at variance with the "organic law of human Society." This organic law is clearly demonstrated to be fundamental in the teaching of Christ. No point in the book is more ably presented than this. A somewhat lengthy quotation may indicate what we mean and will give a clue to the argument of the author:

"We often hear orthodox teachers sneering at the law of love as a mere sentimentality—'gelatinous' is the term by which they are apt to characterize it. It is sentimental in just the same sense that the laws of hydro-statics or electro-dynamics are sentimental; it is derived from a book in the same way that the law of gravitation is derived from a book; it is an induction from the facts of life; and its sanctions no more

depend on any positive injunction than do the sanctions of the law of dietetics. If you eat poisonous or indigestible food, the retribution is not deferred until after death and the judgment, nor is there any scheme of substitution by which you may evade the penalty; it follows the transgression instantly and inevitably. Not less swift and certain are the consequences of every violation of the moral law. The reaction of the evil deed upon the mind, the heart, the will of the evildoer is utterly inescapable. Transgressions of the law of love register themselves instantly in the character of the transgressor. They darken his judgment; they inflame his passions, they mar his relations with those from whom he has withholden the good will which is their due. We hate those whom we have injured, so long as the injury is unrepented of and unforgiven. We cannot help it, we are made that way. Not only is every selfish act a manifestation of an unsocial nature, it tends to make the man who does it more unsocial. Selfishness breeds hate, and hate, as Jesus has told us, is incipient murder. Such is the penalty of the law of love in its reaction upon the individual. Upon Society its effects are no less deleterious. Every violation of the law of love sets up irritations, resentments, suspicions, jealousies, which disturb all human relationships, which tend to break out in quarrels and collisions of will, and to make helpful human relationships difficult or impossible. The enmities and fightings which keep human society in turmoil are thus perfectly explicable; there is nothing occult or mysterious about them; if they should cease we should know exactly how to go to work to reproduce them, if we should conclude they are undesirable we know how to get rid of them." [Pages 30, 31, 32.]

This quite clearly puts the whole business of warfare at variance with the organic law of Society, and makes the Christian testimony for Peace something more than a cult or a principle of religious belief. In so doing it by no means indicates that the religious aspect of the case is slighted; rather it is reinforced and made practically impregnable. One is tempted to further quotations. One sentence more must suffice; it is taken by our author from Frederick Nietzsche: "The tree of military glory can only be destroyed at one swoop, with one stroke of lightning. But, as you know, lightning comes from the cloud and from above." The 138 pages of this handy volume might well become a pocket companion of present-day peace advocates.

(To be concluded.)

THE BLESSEDNESS OF LIFE.

Ah, what a long and loitering way
And ever-lovely way, in truth,
We travel on from day to day
Out of the realms of youth.

How eagerly we onward press
The lovely path that lures us still
With ever-changing loveliness
Of grassy vale and hill.

On, on through all the gathering years
Still gleams the loveliness, though seen
Through dusks of loss and mists of tears
That vainly intervene.

Time stints us not of lovely things,
Old Age hath still a treasure-store—
The loveliness of songs and wings—
And voices on before.

And—loveliness beyond all grace
Of lovely words to say and sing—
The loveliness of Hope's fair face
Forever brightening.

—JAMES WEITCOMB RILEY.

THE great secret of making the labor of life easy is to do each duty every day.—MARSDEN.

JOHN W. BIDDLE.

Our friend, John W. Biddle, mention of whose death appeared in these columns a few weeks ago, was a Christian gentleman of the old school.

His fine distinction in appearance and character was not so much an acquisition as an innate quality. Those who had only a speaking acquaintance or knew him but slightly were attracted by his courtly bearing and refinement of manner. Dignified at all times, he became gracious and full of charm in conversation with congenial spirits; while his mere smile and passing word had a winning quality all their own. Not only his Friendly dress but everything about him showed a certain delicacy of touch, a certain precision of arrangement which expressed the man. He loved to have whatever he possessed neat and in its place. As he ordered his possessions so also he ordered his days. Hour by hour his duties and pleasures followed one another by a careful schedule. He was never in a hurry, never late. Such perfection of detail is occasionally possible to those who carry few of the burdens of life, but throughout an active career John W. Biddle was more than usually laden with cares and responsibilities.

Sensitive, like every true gentleman, he was keenly awake to the joys and sorrows of others. Not so much of others in the mass—for he grew up before the days of social service and the problems of our industrial order—but of individuals. Few in need were suffered to pass his door unaided. To family, friends and dependents—to a large number whose wants and needs were brought to his attention, he was truly generous. Not only of money but of time and energy he gave cheerfully to others. Of the Pennsylvania Hospital Board he was, for many years, a keenly interested member, having succeeded his honored father, William Biddle. For years also he served on the Committee in charge of Westtown School, giving his services as treasurer and carrying a heavy load of labor and responsibility. As treasurer of the Yearly Meeting, as a member of the Representative Meeting, and in connection with other "Meeting" appointments, including the Committee responsible for Friends' Select School, he gave devotedly of his best service.

One of the distinguishing qualities of the old-fashioned gentleman was devotion to the people and things of his choice. In a rare degree this was true of John W. Biddle. He loved a few books, a few habits of thought and action, a few people with an almost passionate loyalty. Losing his wife when his children were still young he cherished her memory devotedly to the end. Little things belonging to her were kept with pathetic tenderness and no anniversary of her birth, her death or of their marriage, passed unnoticed during the forty-two years that separated them.

He had his share of life's trials; but the fruit of them was evidenced to those who knew him well in a ripened Christian character. It has been truly said of him that he had a full measure of most sterling Christian traits. In his responsible business connections his absolute integrity was a noble witness for the highest ideals of the followers of Christ. As an Overseer and later an Elder in the church his tender encouragement cheered many a bewildered soul. Not a few pigeon-holes contain cherished letters from him in which these refined, almost delicate perceptions found sympathetic utterance. For almost a decade our friend was largely confined by failing health to his home circle. The elements of refined tenderness in his character ripened there and it was a benediction to be admitted to his company and to have converse upon the high plane on which he lived. In the midst of suffering he was remarkably cheerful and patient. Through trying months of slow decline his quiet acceptance of diminishing strength was a lesson to those about him. An infrequent comment tinged with humor was the only sign that he was acutely conscious of the infirmities of the flesh. "I'm not quite up to par; but I guess I'll have to change my par," he said to one of the family only a short time before his death. Thus in quietness and confidence he awaited an entrance into the life that is eternal.

One of the last of the older generation of "plain Friends"

he was also one of the last of an earlier type of Philadelphia gentlemen. Modern education and ways of thinking have their advantages, but men such as this they do not produce. The lesson and the inspiration of his life are the more significant.

A.

 THE CHRISTIAN LIFE.

To play through life a perfect part,
 Unnoticed and unknown;
 To seek no rest in any heart
 Save only God's alone;
 In little things to own no will,
 To have no share in great,
 To find the labor ready still,
 And for the crown to wait;

Upon the brow to bear no trace
 Of more than common care;
 To write no secret in the face
 For men to read it there;
 The daily cross to clasp and bless
 With such familiar zeal
 As hides from all that not the less
 Its daily weight you feel;

In toils that praise will never pay
 To see your life go past;
 To meet in every coming day
 Twin sister of the last;
 To hear of high, heroic things,
 And yield them reverence due,
 But feel life's daily offerings
 Are far more fit for you;

To woo no secret, soft disguise,
 To which self-love is prone;
 Unnoticed by all other eyes,
 Unworthy in your own;
 To yield with such a happy art
 That no one thinks you care,
 Yet say to your poor bleeding heart,
 How little you can bear;—

Oh! 'tis a pathway rough to choose,
 A struggle hard to share,
 For human pride would still refuse
 The nameless trials there;
 But since we know the gate is low
 That leads to heavenly bliss,
 What higher grace could God bestow
 Than such a life as this.

 FOR "THE FRIEND."

The following extract from a letter written by a young woman (now deceased), not a member of the Society of Friends, dated "December 25, 1864," is an evidence there was no desire for a "Greater Navy" at that time:

"I was to visit the Navy Yard last week while I was in the city, and to describe my feelings of mingled pride and contempt for and in man would be impossible. I felt proud that mind could devise and hands complete those monsters of the deep, and while standing in one of them I felt how fearful it was to use the noble powers which are so God-like for the destruction of our fellows and man seemed contemptible then, for he has worked with energy and will to make tools of his brothers that he may sway them as he does the machinery of those vessels. Those vessels were to me emblems of our Republic, for while the planks seemed to form the vessel's strength, the little bars of iron were the real bands that braced and held it together. So we, the masses, are called the nation, but it is the few strong intellects that govern, sway, and hold us together—to be one of the great ones to-day would be worth living for."

D. J. W.

NINTH MONTH 9, 1916.

THE GENTLEMAN AND THE GENTLESTATE.

CHARLES FRANKLIN THWING.

The strength of the peace sentiment in America is revealed by the current discussions. The strength is greater than at times one would believe. The seeds sown in the last seventy-five years are bearing fruit. This fruit we wish were more abundant and hardier. On the whole, however, the advocates of peace should have reason to take heart.

The chief result, it is to be hoped, which will eventuate from the present world-struggle is the dominance of the desire for peace as a permanent human condition. Militarism as a force should be cast out. This result may be slow in coming, but it is sure to come. The tides and the stars fight with us in this endeavor. Education is the great force in the process of securing this result.

From the savage to the barbarian, from the barbarian to the semi-civilized man, from such a man to the gentleman, has been the progress of civilization. A similar progress should be made in Commonwealths. The word gentleman has come to be one of the greatest of all words. The word gentlestate should also come to represent one of the noblest of all human conditions. In respect to the gentlestate I venture to repeat what I have said in the last number of the *Hibbert Journal*:

The gentlestate should exist for all of its citizens, and all of its citizens should exist for it. Reciprocity of rights and duties should be the rule. The gentlestate may be the center and the source of power, but if it possesses the giant strength, it is too great to use it like a giant. It seeks to do justice, to love mercy, and it walks humbly. If it has enemies, it treats them as if they were to become its friends. It has too much good sense to be responsive to insults and too much generosity to bear malice. It is too eager about great things to be annoyed by small irritations, and too much concerned about the good of all to be keen about any lack of respect to itself. It seeks to see the large as large, the small as small, the ephemeral as of the day, and the lasting as permanent, being ever guided by a sense of proportion. It respects the rights of other States with that same honesty and integrity which it merits from others. It makes few or no demands. It has no occasion for self-defense. It is tolerant of others' weaknesses, patient toward their limitations, never finding in either weakness or limitation any excuse for its own aggrandizement. It seeks to enrich as well as to be enriched, to enlarge as well as to be enlarged, and it vastly prefers to be the victim than the agent of any misinterpretation or wrong-doing. Its protective policy is to shield the weak, and its free-trade theory is to give every other State more than it demands. This gentlestate is considerate in thought and feeling, without either hardness or mysticism, cordial without effusiveness, forceful and direct without harshness, firm in conviction without obstinacy, of the highest idealism, ever exercising a good will without giving any impression of weakness. This gentlestate has no armies and no battleships for attacking on either land or sea. Its chief fortresses are the cardinal virtues and the cardinal graces of faith and hope for humanity's future and love for humanity itself.

 MORAL DAMAGE OF THE WAR TO ENGLAND.

WILLIAM C. ALLEN.

We were one day sitting in a crowded Oxford Street motor-bus, when there entered a strapping young soldier in Highland costume, with kilts and bare knees, accompanied by a slender young woman. The girl quickly found space, while the young man stood. Suddenly a rather delicate-looking elderly gentleman arose and offered the soldier his seat; the latter blushing declined, but the elder man insisted, exclaiming, "I consider it an honor." Thereupon, with a decidedly foolish expression, the big soldier boy took his elder's place, while the latter stood. Some would think that a beautiful expression of appreciation of the soldier, but it certainly

indicated, as do so many things in England to-day, that the military man has got on top. I confess that whilst he is new in his position of supremacy, the military assertiveness which so generally develops with wearing a uniform is in many respects not much different from that of Germany. Thoughtful men are asking what will be the ultimate position of the military man after England has been so long under his influence and sway. Some declare that England is destined either to militarism or revolution after the war, and many seem to think that of the two evils revolution will be the least dangerous. I know of an English army officer who in conversation expressed his hope that democracy will be crushed out as a result of the strife; in his opinion, that will be the one great good growing out of it. Was he right, and what will be crushed and cowed democracy have to say on the subject?

The drink evil has occasioned painful anxiety in spite of Governmental efforts to control the traffic. There was an increased consumption of intoxicants amounting to over seventeen million pounds during the year 1915. Part of this increase was caused by the large taxation on beer, but most of it by the increased consumption of spirits, particularly among the poor. With millions of men fighting abroad, the home consumption of beer and spirits has enormously increased among women. Restrictions as to hours of sale and in other respects have to some extent neutralized the above conditions, but, without doubt, many poor, distressed creatures are to an unprecedented degree indulging in the use of intoxicants.

The situation of the young women munition workers in the great industrial centres is creating cause for profound sorrow among those who are engaged in social betterment. Many of these humble workers have left the morally sheltered occupations that formerly engaged them and have entered into a new life amid temptations that are inevitably connected with untried associations. They are employed with thousands of other women in a business based on the destruction of human life. Such a business, so founded, reverses the normal instinct of the sex. These psychological and moral temptations are accompanied by that of earning more money than they have ever before received. I am told by cautious women, who are conversant with the facts, that the above conditions "most terribly lower the moral standard of these workers and that the moral downfall of large numbers of young girls has followed."

I know of one great munition factory being opened with a wild orgy of free drinks to celebrate the occasion.

A spirit of fear is developed by the beastly conflict in which England is engaged. The English and Irish are brave peoples, but scares and terrors from the earth beneath and the sky above are a sure penalty associated with modern warfare. The next generation will not only suffer in depleted nervous force, but in spiritual steadfastness, because of the sufferings of the women of to-day.

Sometimes the effects of fright are ludicrous. I know of a case on the Southern coast of Ireland where a policeman—one of that splendid body who are the great reliance of England in that country—found washed ashore what he thought was a bomb or some equally dangerous weapon. With probable visions of promotion for well-earned fidelity and courage, he reported to his principal. The suspicious article was pronounced to be "a large hairy cocoon."

Aside from such an incident, the fact stands that the moral tone of a people is not developed by the excitement and strain of war. Only Christian ethics and obedience to New Testament teaching can do this. A writer in "The Challenge," the well-known church paper of England, remonstrates against the universal prayer for victory that is being offered in the churches at the present time. He says, "When I think of asking God for victory, I think of it as asking Him that through the medium of huge shells fired from guns of enormous calibre, poisoned gas and bayonet attacks by men rendered insensible to war's horrors by rum, the number of dead and mutilated fathers, brothers, husbands and lovers among

the German ranks may be greater than ours; that sorrowing and bitter mothers, sisters and sweethearts may be more numerous than here." This writer speaks the truth. Unquestionably, a nation almost wholly committed to such a line of thought becomes impaired in its morals, ethics and spiritual conceptions.

A disregard of the sanctity of human life is very apparent in England to-day. You cannot help being affected by this spirit. The continual newspaper references to losses on either side and to the methods as to how these losses have been brought about lower the national conscience and the more generous emotions. There is detestation of the Germans for discharging deadly gas on the battlefield, but there is joy when gas has been successfully used against the Germans. There is hatred of their enemies for bombarding England from Zeppelins, but there are Victoria Crosses for the lads who destroy life and property in German cities. Comments on statements in the newspapers that the Russians have at times taken no prisoners to the rear after capturing them are accepted as being after all not a very bad proposition. Such is the morally numbing effect of war on a people who profess the name of the unresisting Christ. May I illustrate further: When the Zeppelin was brought down in the raid on London, a few days before we left that city, there was great rejoicing. As the watchers saw the blazing vessel tumble to the earth the streets in some places echoed with cheers and with the National anthem. The lad, twenty-one years of age, who sent the huge air ship to destruction immediately received the Victoria Cross. It is true that a military funeral was accorded the sixteen killed Germans, and that the flying corps to which the young man belonged saluted the cortege as it passed. All of these things make fuel for the newspaper reading public, but we are not told whether the lad who killed those Germans participated in the salute accorded by his comrades in arms.

Such activities as the following are publicly lauded in England to-day. We are told that Lieutenant Rankema "led the way into the enemy's trenches and shot several of the enemy, he then rushed a dugout and killed seven and captured fourteen men inside." Of course, this is war, and the Victoria Cross is the suitable reward for killing as many of your foes as you can, but is it possible for men to indulge in such things and afterward be morally the same? Can the community, and even the children, exalt such occasions and not be morally depressed thereby? A young soldier—a friend of a friend of mine—in the agony of witnessing the beastliness of the trenches, of which he was compelled to partake, writes, "We have given in long ago, and now drug our souls with talk of knightly deeds, I feel myself sinking into the darkness . . . I simply cannot think what would happen if I die."

Men can learn in times of war to joke and laugh over the killing of their enemies, just as they might about so many flies. One day the past summer the question as to how much prize money should be awarded Lieutenant Holbrook came up. He was commander of the British submarine that sunk the Turkish battleship *Mesudieh* in the Dardanelles. The newspapers with much gusto told of how the Lieutenant gave evidence about torpedoing the *Mesudieh*. There was considerable discussion regarding the number of men drowned, for the size of the bounty was dependent upon the number of Turks destroyed. Had six hundred or seven hundred men been destroyed? Finally, Sir Charles Evans, Judge of the Court, declared, "I do not think this is a case where I ought to encourage any splitting of hairs . . . I declare the number on board to be seven hundred; nobody can say I am wrong, and I hope I am right (laughter). The prize bounty awarded will be £3,500." Any Christian community that becomes calloused to human agony and can thus forget the precepts of the Gospel to the extent of laughing over discussions regarding rewards for killing its enemies, cannot but be terribly damaged in its social and religious life.

Private conversations, declarations of Conferences and Chambers of Commerce and newspaper editorials all prove

that inordinate greed is tremendously accentuated as the war progresses. The primary commandment, "Thou shalt not covet" becomes more than ever a dead letter. Even the supertax on war—created incomes—is sometimes very tenderly applied by the Government. Munition workers want the war to last because of the big pay; shareholders in armament concerns have a similar desire. The cry goes up from all over England, grab everything in sight; recoup ourselves for our losses by trade combinations to hurt all the world, if necessary, provided we gain wealth. The sober Christians look aghast at the situation and say, "Where is the Lord Jesus; has He left us?"

Premier Hughes of Australia is reported as saying, "This war has saved us from moral—aye! and physical—decay for we were slipping down with increasing velocity into the very abyss of degeneration." He speaks foolishly; the boys' conscription that cursed Australia for a number of years before the war, and produced deplorable fruits in the young manhood of that country, as well as the record of young men turned back to Australia suffering from diseases contracted amid the vices of the Orient the past few years are sufficient refutation of his bombastic utterances. Moral and physical decay are the fruits of the unholy system that political exigencies induced him to extol. The temporary exaltation that followed the outbreak of the war has been far more than wiped out by the sins and by the lowering of Christian ideals that have followed.

WHAT AN AMERICAN SAW IN ASIA.

BY WILLARD PRICE.

- I saw a million handkerchiefless children.
- I saw hundreds of villages in which the community handkerchief [modern sanitation] was absolutely unknown.
- I saw glittering Oriental cities, the pride of the East, and under the shining lacquer and gold paint I saw suffering and filth and want such as no man can describe.
- I saw rotting bodies, empty minds, naked souls.
- I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.
- I saw, in one land, the stains of parental vice on the skin of two out of five of the children.
- I saw a mother selling her babies that their older brothers might not die of starvation.
- I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and receiving a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient!"
- I saw things which I have not the heart to set down and you would not have the heart to read.
- I saw life in its lowest terms.

AND YET—

- I saw love in its highest terms.
- I saw Christ yearning over Asia.
- I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of three thousand a week!
- I saw the dawning of a new China, not in a political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, have brought six thousand of China's strongest leaders to accept Christ, and induced idol-makers to turn to the making of busts for show windows because their old business has proved unprofitable.
- I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.
- I saw the mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best-equipped ten that could be found in China. All were graduates of mission schools; all were Christians.
- I saw hundreds of shops closed on the Sabbath. Neighboring them I saw hundreds of open shops, consuming all

the business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theatre, swallowing the lump in their throat for pity of the ragged child in the play.—*While Asia Waits.*

MY MONARCH.

A PARABLE FROM NATURE.

Some of us have had "Parables from Nature" on our bookshelves for years, and enjoyed the wholesome lessons, so beautifully told, of "Daily Bread," "Not Lost but Gone Before," "Purring When You're Pleased," and the others. But our eyes are not always open to the "parables" all about us in the outdoor world.

Since my childhood I have seen the tawny orange "Monarch" butterflies, with their black-edged wings, hovering over the *Asclepias* (milk-weed plants), but never until this summer did I learn to know the zebra-striped caterpillars or see how they change.

Soon after reading a magazine article which described them one was brought to me, and, placed in a cardboard box, ventilated by holes in the cover, was kept supplied with fresh leaves, and watched day by day.

One morning, on opening the box, no caterpillar was to be seen, but presently we noticed, hanging from the lid by a short thread, a curious smooth, pale green case, something like an acorn in shape, and studded with golden spots, which gleamed in the sun, like the true metal. Having heard that the Monarch's chrysalis is "the most beautiful in Nature," we were sure this must be it.

Each morning as we gathered on the cottage porch to breakfast, the box was opened and the resting-place of our little striped pet was turned about in the sun and air while we admired it.

For ten days or more there was no change. Then one morning a spot was noticed where the thick green skin was clearing and almost transparent. In another day or two a glimpse of the butterfly's wings could be seen as through a tiny clear window. So, bit by bit, the bright new body showed, and the folded antennæ or feather-like horns which spring from each side of the head.

At last, one morning, when the perfect form of the Monarch could be seen, though still closely folded in the case, we gathered about the box to look at it, and then some one forgot to cover it again, and when we looked in the evening the little envelope was empty; the Monarch had flown!

We should have liked to see just how he crept out, and how soon he could stretch his wings and soar away. But now when, on a sunny autumn day, I see a pair of tawny wings joyfully waving about the milkweed, I think "That one may be ours!"

And I remember (as we can all remember) some one we have loved, who was shut out by pain or weakness from an active life, and had to lie as quietly as in a chrysalis, apart from the work or play of others.

And how, as day by day went by, gleams of patience, of cheerful trust, began to show through the suffering and weakness, like the colors of the butterfly's wings, and were, in just the same way, a promise of the new life which was coming, when the chrysalis should be opened.

And at last the day came when we saw only the empty

case, looking so empty with the spirit gone. And while we could not watch its joyous flight, as that of the butterfly, we knew that it was far above pain and loss and sadness.

And should it not give us patience with one another when, even through the thick skin of our earthly nature, we can sometimes catch a glimpse of the spirit's wings? F. T. R.

YOUNGER FRIENDS.

TALKS WITH CHILDREN.—SCATTERBRAINS.—PROVERBS xvii: 24: "Wisdom is before the face of him that hath understanding; but the eyes of a fool are in the ends of the earth."

Scatterbrains's mother is very much worried about him; she doesn't know just what is the matter with her boy, but sometimes she thinks there are leaks in his head. Things she tells him again and again slip out of his mind. She took him to a doctor a few days ago and he felt Scatterbrains's head all over, but could find no holes or cracks in it. Yet there is certainly some thing seriously wrong with his brain; things either never get inside, or, if they do, they trickle out.

Scatterbrains takes the longest time to study his lessons, and then he doesn't know them. You would feel very sorry for him if you saw him. He opens his book on the desk and then sits and sits and sits staring at it. You would think that he must know every word in it by heart; but I don't believe he could tell you what is on a single page of it. We sometimes say of a weak-minded person that he is not "all there." Scatterbrains is not in the least bit crazy, but he is not "all there" when he sits down to study. Some of his thoughts are out in the street where other boys are playing, more of them are floating about in the room. His mother says these thoughts are "wool-gathering." Only a few of his thoughts are left to do his studying, and his teacher tells him that he has not put his mind on his lesson. She is quite right; he only put a tenth of his mind on it.

When his father goes off to business in the morning, he sometimes asks Scatterbrains to attend to something for him at home. "Now, my boy," he says, "keep your wits about you and listen while I explain what I want you to do." But those wits of his cannot stand still and pay attention; one wit runs off to a look at a picture in the corner of the room, another dashes out into the hall where Scatterbrains's little brother is rolling a ball, a third plays with the dog on the floor; and even after his father has gone over at least twice what he wants him to do Scatterbrains gets everything crooked.

Scatterbrains often forgets where he is going, and turns down the wrong block; and when he is riding on the street cars he frequently is carried a long way past the corner where he meant to get off. People call him "absent-minded," but one wonders where the absent part of his mind goes to, and what it does; it never brings back anything from its excursions.

Scatterbrains is a good boy, and he kneels down every morning when he leaves his bed, and again at night before he lies down. I was going to say that he knelt down to pray; but I'm afraid he does not do much praying. Praying, you know, is talking to God; and one has to think of the person to whom one is speaking. But when Scatterbrains is down on his knees his thoughts are flying off in all directions. He may be saying with his lips, "Our Father, which art in heaven," but he is thinking of the game he was playing in the afternoon, or wondering whether he brought his baseball bat into the house. God cannot feel that Scatterbrains cares very much for Him, so very little of Scatterbrains's mind and heart ever go up to meet Him.

Indeed, Scatterbrains does not succeed very well in anything. You see, it takes a complete boy to study a lesson or to play a game of ball or to pray to God; a quarter, or a half or even three-quarters of a boy will not do. The Bible tells us that a wise man puts his entire attention on the one thing that he is doing, and that the man who lets his thoughts go a-roving is a fool. "Wisdom is before the face of him that hath understanding; but the eyes of a fool are in the ends of the earth."—HENRY S. COFFIN, in *The Outlook*.

NEWS ITEMS.

The Constitution of the West China Union University provides that the Annual Meetings of the Board of Governors shall be held in rotation in the United States, Great Britain and Canada. Two years ago London should have been the meeting place, but the uncertainty of conditions arising from the war have necessitated the holding of all the recent meetings in North America. The sessions just closed this year were held in Toronto.

Although no one came out from England, all four of the constituent missionary bodies which organized the University were represented. These are American Baptist Foreign Mission Society, Friends' Foreign Mission Association of Great Britain and Ireland, Board of Foreign Missions of the Methodist Church of Canada, Board of Foreign Missions of the Methodist Episcopal Church, U. S. A.

The report of the Senate and of the President of the University to the Board of Governors showed that since 1910 when the University was opened, there have been erected on its campus, containing about one hundred acres just outside the walls of the city of Chengtu, twenty-six permanent and thirteen temporary buildings. These include those of the constituent denominational colleges. Two or three buildings are yet under construction. The teaching staff includes fifty-six, outside the voluntary instructors in the night school. The total net attendance of students the past year was two hundred and sixty-seven. Of this number two hundred and fourteen have been in residence in the four mission colleges, and of these one hundred and sixty-nine are Christian whilst only forty-five are non-Christian.

During the year the first class was graduated, two men receiving the degree of Bachelor of Arts. Eight men have also been graduated from the Junior Division. Both of the full term graduates and five of the others are engaged in missionary or educational work, whilst two others are continuing their studies.

The complicated political situation now existing in China has not been without its effect on the University. No less than five different Governments have risen and fallen during the year. This does not appear to have interfered with the work as much as might be expected, notwithstanding the fact that the General Educational Secretary was seized by bandits and held for ransom, though afterwards released unharmed.

With China in its present ferment and the general educational system of the all-important western provinces in the forming, the University has a unique opportunity to so mould Chinese opinion and practice that the best of Christian organization and teaching shall be taken as the standards towards which the local authorities may turn their endeavors. This is the hope and aim of those who are shaping the policy of the University. They are making themselves felt and the cordial relations established and maintained with Chinese officials show that the realization of this hope may be confidently anticipated. It is more substantial than a dream.

Those of us who were privileged to participate in the deliberations of the Board of Governors felt an assurance for the future which was in measure accentuated by the conditions in Toronto. Everywhere were the marks of war—the sidewalks crowded with men in uniform, often accompanied by sad-faced women and clinging children; the streets fenced off as drill grounds; the anxious crowds watching the bulletins giving the names of the killed and wounded as eabled from the seat of war; and over all the calm determination of both men and women to do and to bear whatever might be required of them. However much war and all its horrors are to be condemned, we could not but sympathize with the streaming eyes and the aching hearts.

GEORGE VAUX, JR.

At the recent London Yearly Meeting the following minute was recorded: "A suggestion has been made that a Conference be held of all those who bear the name of Friend, with the object of giving full consideration to the deeply important subject of how to secure a general and lasting peace. In connection with this we have been reminded of the loving expressions of sympathy contained in the American Epistles, and particularly of the offer of co-operation in the Epistle from New York Yearly Meeting, held at Glens Falls, in Fifth Month, 1915.

"The proposal has met with a good deal of support, and we decide to refer it to the Meeting for Sufferings, asking it to consider how far it is desirable and practicable, and giving it power, if thought well, to take steps to carry it out."

Henry T. Hodgkin in a personal letter to Dr. Benjamin F. Battin, dated Eighth Month 10, and which has been widely circulated, says:

1. If the Conference is held, it is all-important that we should gather together the very best minds in the Quaker community. I hope that it will be a very carefully chosen gathering, that every person chosen will be enabled to attend. Colleges, Friends' firms, etc., should liberate their members and funds should be provided where needed, to secure substitutes. This may be the largest service Friends have ever been called on to render and we are lacking in constructive statesmanship. We need to summon all we have. We need, further, to meet in a deep spirit of expectancy and in humble waiting upon God; for without His manifest guidance we cannot make any contribution in the least degree adequate to the situation.

2. We need very thorough preparation, and for this we cannot begin too soon. Small groups of Friends should at once begin to prepare memoranda on certain broad principles that we should agree upon. We ought to think out the particular line along which our special contribution can be made, and what we cannot do as a religious Society. We ought to get clear on such questions as disarmament as a national policy, the international use of force, relation of a Christian nation to the less civilized peoples, especially in the British Empire, etc., etc. There are many questions on which I do not think this generation of Friends have done any really constructive thinking. I want to see very careful preparation in the form of memoranda that would be read and studied by all before the Conference.

[Many of our readers are personally acquainted with Jane C. Balderston and others who are not feel a warm interest in her work in West China. A letter addressed by the infant Friends' Meeting at Chengtu to J. C. B.'s home meeting at West Grove, Pa., and dated last Fifth Month 25th, has come into our hands and we have the consent of her friends to reproduce it in translation.—Eds.]

FRIENDS' MISSION,
Chengtu, Szechwan, West China.

DEAR FRIENDS:—

We all are delighted at the safe arrival of the member of your Monthly Meeting, Jane C. Balderston, who came to Szechwan to teach our girls, and she was heartily welcomed by all the members of our Monthly Meeting.

We had never dreamt before that a member of your Monthly Meeting will come to join us in our work. It shows not only your love for the members of our meeting and the Szechwanese, but it will unite our two meetings together and we can co-operate in work for the Lord. Since we are strengthened by your meeting we should go straightforward with vigor and preach the teaching of Jesus Christ in order to lead people to be saved and so satisfy your expectation.

Jane C. Balderston's coming is just China's need to-day. It is not only very good to our meeting, but more helpful to the women of Szechwan. As heretofore China does not care for the women's education, the Chinese women are ignored; the mothers have no knowledge; the result is no good citizens. Both the nation and society are injured, therefore there is no progress of the nation. Though we have several girls' schools, but made little progress owing to the poor teachers. Now we have J. C. Balderston to teach the girls and train them to be good teachers to teach the younger ones, our expectations for China are thus very great and our hope is Chinese women will be well trained. Beside the gratitude in our hearts we write a few lines to show our thankfulness.

We are yours very sincerely,

LU YAO CHENG,
Clerk.
SHU TSEN-CHANG,
Assistant Clerk.

(To the Clerk of New Garden Monthly Meeting of Friends, West Grove, Pa.)

THE Simplified Spelling Board of New York urges college faculties to take action of two kinds: first, to give their students a chance to choose the better of two authorized spellings; and, second, to set them a good example. For the first it is sufficient to allow the students in their written work to use any forms found in the vocabulary of such dictionaries as the Standard, Webster's or Century such as *center, color, rime, and surprise* instead of *centre, colour, rhyme and surpris*. For the second it is recommended that the institution adopt in its official publications and

correspondence the twelve words adopted by the National Educational Association, *program, catalog, decadal, prolog, tho, altho, therefore, thro, throout*. This very moderate program of reform has been adopted by 138 universities, colleges and normal schools comprising about 120,000 students. The movement is also making encouraging progress in the press. There are now in the United States 92 dailies and 58 periodicals with a combined circulation of 12,000,000 which have followed the example of *The New York Independent* in using simplified spellings.

JAPAN AND THE UNITED STATES.—Japan has a population of 60,000,000 souls. The United States has over 100,000,000.

Japan is about the size of California. Her arable land is a trifle larger than Maryland.

Japan is still an agricultural country. Her manufacturers are a generation behind ours.

The annual value of Japan's farm products is one-twelfth that of the United States, her mineral products one-fortieth, her forestry products one-twentieth and her exports of raw materials and manufactures one-eighth.

The value of Japan's farm lands is one-twentieth that of the United States, and the value of her bank deposits is one-one-hundred-and-forty.

Though the Japanese army is somewhat larger than ours, our navy is a third larger than Japan's.

Before the war broke out Japan was the most heavily taxed nation on earth. As a result of the Russo-Japanese War out of every hundred dollars of wealth produced thirty dollars is said to have gone to the government directly or indirectly in the form of taxes. The general poverty of Japan is very great.

Will it be evident, therefore, to our preparedness-at-any-cost friends that Japan is amply able to embark on a great war of aggression against us with every expectation of success?

FIRST-DAY SCHOOL LIFE IN THE PHILIPPINES.—Cook-fighting and the First-day school go on almost side by side in the Philippines, and at San Leonardo it happened that the owner and his rooster actually went to church during a First-day school and evangelical institute. The man felt condemned, forthwith gave his rooster away, and was found at First-day school the next morning at 8.30.

At one of the First-day meetings at that institute a little girl in a red dress wanted to join. The pastor thought her too young. Her parents were opposed to the Evangelicals, but a few evenings later the red dress was there beside her father and mother, and all three joined together. "A little child" still leads, the world over.

From Horace E. Coleman, representing the World's First-day School Association in Japan as Field Secretary, comes an account of a Buddhist First-day school, which is imitating as nearly as possible the Christian First-day schools of Japan.

"Two weeks ago I visited a Buddhist First-day school in Tsukiji and found it quite interesting. They were teaching the children, sentence by sentence, some of the old Buddhist scriptures, of which I do not think they understood much. They had but two songs and these were very poorly practiced.

"There were about 250 children in a large room, and they were kept there for two hours with only five or ten minutes' intermission. The man who gave the first talk to the children spoke for at least forty-five minutes, giving them an historical talk about the Russo-Japanese war and the bravery of a few of the soldiers of that war. The children were good, but of course did not pay very close attention. This was supposed to be a talk on loyalty, but there was no religion in it. They then asked me to speak, and I told them of the largeness of the First-day school work in America and of the importance of following up through the week what they learned there on First-day. They have this school only twice a month."

In the Moslem First-day school field, strong preparations are being made to meet the challenge of the new day that is surely dawning. At the heart of the Moslem educational world in Cairo, with its university of 10,000 students, a First-day-school missionary, Stephen Trowbridge, and his wife are manufacturing the munitions for the peaceful conquest of Islam by reaching Moslem childhood through the First-day school. Thousands of parable stories in Arabic and of the lives of Livingstone and Hogg, eagerly read by Moslem children, are being distributed through the First-day school, and the attendance is doubling at many points.

Teacher-training books in Arabic and pamphlets for workers are being printed and distributed. The First-day school Committee is planning to issue a Boys' Own Magazine in Arabic to offset the stories of crime and other demoralizing literature for boys which are being sold.

Stephen Trowbridge says: "Last week I visited a school of the very poorest of the Coptic and Moslem people in the Boulac quarter of Cairo. The fifty or more who gathered were among the dirtiest people I have ever seen in my life. It made one's heart yearn to help them. This school has been open only four weeks. There are three classes—for boys, girls and women. I am so glad to be able to express myself somewhat in Arabic, for it brings me so much closer to the people. All the Copts in Egypt use the Arabic language and are thus accessible with the First-day school literature we are using."

TRENCH digging in Thessalonica may be very hard and necessary work, but in addition to being part of the preparedness plan of the Allies, such work is incidentally furthering our archaeological knowledge and furnishing us with most valuable relics of the past. What science and religion have been unable to effect, grim war, with pick and shovel, has been and still is doing. "Archaeologists have long known that Salonica—the ancient Thessalonica, which Cassander founded twenty-two centuries ago and named for his wife, the sister of Alexander the Great—is a rich field for study, but they have lacked money to make the necessary excavations. Now the war is doing the work for them. From the trenches the soldiers dig, the antiquarians have rescued enough objects of art, inscribed tablets and other valuable relics to fill a museum." One account says that the archaeologists "follow after the soldiers like crows after a ploughman." We are deeply interested in archaeology, and particularly that branch of it which bears its testimony to early apostolic history. We are hoping that when the war is over this science may have every facility and support for its extensive prosecution.—*Episcopal Recorder*.

THIRTY-FIVE years after the founding of Mt. Hermon Schools by Dwight Lyman Moody, Northfield is as crowded and effective as ever. The anniversary of the school has just been celebrated. It was founded with the idea that by the wise use of three periods for work, play and rest, the boys could do practically all the work of the school, thus securing without large means the very best tuition. The school, under Principal Cutler, has scored a marked success and ranks among the best schools in the land. The number of students is now six hundred. Mt. Hermon will always have historic interest, not alone because of the remarkable work done by the founder, but also because here was born the Student Volunteer Movement. The Northfield Conferences were about as well attended this year as formerly, but the student body is only a little more than half the size. This is in part due to the fever of militarism and to the fact that many have gone to help their student brothers in Europe.

SUMMARY OF EVENTS.

LOCAL.—Eight-cent milk, after a fifteen-year continuous sales period in this city, has become an impossibility, according to the leading local dealers, in view of the steady increase of every item in the cost of production and distribution. The added cost to the dairy concerns, they say, ranges from twenty to 100 per cent. and includes the raw product, freight, hauling from terminal to dairy, handling and preparation and final distribution. Figures furnished to the *Public Ledger* by officials of the local dairy companies show that wages have advanced, that bottles, cans, paper caps and feed have increased in price, while horses, hundreds of which are used for the city and suburban distribution, have almost doubled in price in the last few years.

After traveling thousands of miles from the ice fields of the Arctic Circle, a valuable collection of Siberian relics arrived at the University of Pennsylvania Museum. The relics were purchased from Tungus, Samoyel, Yurak, Delgan and Yakut Indians in the land of the midnight sun by H. U. Hall, leader of the Museum's Siberian expedition.

GENERAL.—As a result of the extension of the suffrage to women, Josephine Marshall Fernand, of California, Jeannette Rankin of Missoula, Mont., Frances C. Axtell, of Washington, Dr. Eva Harding, of Topeka, are running for Congress.

A wholesale German raid on foreign shipping south of Nantucket lightship on the 8th was the work of one submarine, according to reports of American naval officers. Six or seven vessels were sent to the bottom, but so far as reported no lives were lost.

Thomas Mott Osborne has left Sing Sing again, this time voluntarily, and there is much reason to regret that the reforms which he instituted are not to have a thorough and extended trial under his direction. The cause of his resignation was the ill-concealed hostility of his superiors to reform, finding expression in orders and regulations which interfered with principles which he considered essential.

As a correction of a previous notice of highest yield of wheat per acre the following is of interest: C. S. Noble, of Noble Ford, Alberta, has a 1000-acre field, the wheat crop of which, threshed, gave a yield of 52 bushels to the acre, the highest ever known in any part of the world, according to estimates made in Edmonton, Alberta, last week. The world's record for wheat was formerly held by Whitman County, Wash., with 51 bushels.

FOREIGN.—The fears of a section of the Japanese public, which have found an echo in the United States and China, that the coming into power of the new ministry may be tantamount to war, were discussed frankly by Premier Count Seiki Terauchi, in giving to the Associated Press the first statement he has made in regard to the foreign policy of his administration. The premier gave expression in a sentence to the spirit which he declared would animate his dealings with other nations. It was the assertion that Japan would not take any aggressive step toward the United States or any other country "so long as Japan's vital interests and dignity are not infringed. Any idea that I shall 'wave the sword,' while I am prime minister of Japan is based on a false comprehension of my career and a complete misconception of the Japanese Empire, its past and its hopes and ideals for the future," he said.

Japanese immigration has been flowing in a growing stream to South America. The *Kiyo Maru* recently sailed from Yokohama with 931 steerage passengers, most of whom were booked for South America. The steamer also carried forty-five Japanese girls on their way to South America to become the brides of farmers who have settled there. Brazil is the favored country of the Japanese.

Women laborers working among the top rafters of half-constructed buildings are an ordinary sight in many parts of Germany just now. German employers of labor have availed themselves of the temporary suspension of the law forbidding the employment of female labor in the building industries with great readiness.

NOTICES.

DR. J. L. DEARING, of Yokohama, will speak on Japan at a meeting of the Philadelphia Branch of the Foreign Missionary Association, to be held at Friends' Institute, on Sixth-day, Tenth Month 27th, at 10.30 a. m. Dr. Dearing knows intimately the missionaries and the work of the Friends' Mission, and can tell much of interest. All are warmly invited to attend.

THE Annual Meeting of the Bible Association of Friends in America will be held at the Committee Room of Twelfth Street Meeting-house, Philadelphia, Fourth-day, Eleventh Month 1st, at 4 P. M.

J. SNOWDEN RHOADS, Secretary.

A MEETING for Divine Worship will be held after the manner of the Religious Society of Friends, in the Methodist meeting-house at Cedar Brook, on First-day afternoon, the 22nd, at three o'clock, P. M., under the care of Haddonfield and Salem Quarterly Meetings' Committee. All are cordially invited.

MEETINGS from Tenth Month 22nd to 28th:

Frankford Monthly Meeting, Fourth-day, Tenth Month 25th, at 7.45 P. M.

Germtown, Fourth-day, Tenth Month 25th, at 8 P. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Tenth Month 26th, at 10.30 a. m.

Lansdowne, Fifth-day, Tenth Month 26th, at 7.45 P. M.

DIED.—Fourth Month 15, 1916, at the home of her son-in-law, Emmet O. Lightel, Bloomingdale, Ohio, ANN W. HALL, in the seventy-eighth year of her age; she was the widow of the late Linton Hall, and a member of Middleton Monthly and Particular Meetings, Ohio.

—, at her home near Chesterhill, Ohio, Eighth Month 19, 1916, HANNAH P. SMITH, aged eighty-five years; a lifelong friend and for many years a subscriber to and reader of THE FRIEND.

—, Eighth Month 2, 1916, at her home near Barnesville, Ohio, ADALINE B. SMITH, wife of Robert H. Smith, in the fifty-eighth year of her age; a member of Stillwater Monthly Meeting of Friends.

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QUAKERISM AND THE NEW AGE.

The years through which we are passing mark the beginning of a new age. We are facing a new era not simply by reason of the changes wrought by terrific events but by the fresh revelations which we are receiving of the present world order. We can no longer include in our philosophy a comfortable complacency toward what we have been pleased to call Christian civilization. Many voices are now telling us plainly what manner of men we really are. For over two years the guns of almost all Europe have been calling the world to witness the spectacle of Christian principles ruthlessly violated and the moral order overturned. Other voices have spoken to us of the spirit abroad in our own land. The recent danger of war with Mexico; the passage of the largest naval and next to the largest military appropriations ever made by any country in time of peace; the popular catch-words of national self-interest, "Preparedness" and "America First" have proved our kinship with that European family of nations which must now admit Prussia to be its legitimate offspring. From other than international quarters disturbing messages are breaking in. Social, industrial and commercial life give utterance to them. Seven-eighths of the families in our country owning but one-eighth of the national wealth; fully one-half of our male workers earning less than \$626 a year; 10,000,000 persons in the United States in poverty during reasonably prosperous years; the existence of an involuntary "army of unemployed" in every industrial community; methods of industry which drive men as machines during long hours of labor, make work a dreary burden instead of a means for happy self-expression, and leave neither sufficient time nor energy for healthy refreshment of body, mind or soul—these are some of the conditions which surround our comfortable Christian homes. They are facts which cannot be squared with Jesus' ideals for human society.

They mean that for thousands of our fellow-citizens we have nailed "No Admittance" across the door of opportunity. We are denying them the chance to secure not simply a fair measure of food, clothing and housing, but the recreational,

educational and religious activities which are necessary for normal bodily and spiritual growth. It is not strange to find ugly animosities asserting themselves in such a world. The blind self-interest which is responsible for social injustice is driving groups of men into open clashes with opposing groups. The frequent strikes of present times, often accompanied with violence, even with bloodshed, are outbreaks of flame from the ever-smouldering hostilities between capital and labor. The present great war has shed new light upon the antagonism which is frequently, if not inevitably, involved in commercial competition. Social injustice, class bitterness, competitive strife and international war are the natural offspring of a civilization more intent upon the acquisition of material wealth than upon the creation of personality and the maintenance of right human relationships.

Christianity cannot tolerate a civilization so imperfect. Such evils it must ever seek to transform. But if it is to accomplish this transformation, if unequal conditions of life are to be replaced with equal opportunities for healthy growth of body and soul, if the antagonisms between individuals and classes are to be transmuted into brotherhood there is need for all Christians to press forward into new endeavors. Here is a task for every individual. The ultimate solution of these world problems lies not with the statesmen, the captains of industry, the economists or the sociologists, but with the rank and file of Christians. If Christian principles are to become the foundation of society they will have to be built into it by the hands of many workmen.

The events of the present day are, however, a sufficient demonstration that we cannot build a new world by the old methods. Faced by the existing world situation and the spirit which now seems dominant, Christendom must bow its head in shame over its failure. And the reason it has failed is that it has never fully trusted and tried its own Gospel. Against the evil in the world we have pitted, not the pure Christianity of Jesus, but a diluted Christianity of our own creation. We have pronounced the world unready for the Sermon on the Mount, when in truth it has been we ourselves who have been unready to rely upon its efficacy, or to suffer the consequences of practicing it. We have adjusted ourselves to accepted standards; we have acquiesced in prevailing customs, we have compromised. But the world is now giving us to understand that it can never be transformed in this way. It is not inclined to adopt principles which those who profess them do not fully trust. It is not likely to be greatly impressed with the ideals of those whose practice is modified to suit the occasion. The conquest of evil requires a purer Christianity than is generally exhibited. The world's needs are calling individual Christians in all lands to new and unflinching endeavors to infuse into every relationship of life the transforming love revealed by Jesus Christ.

To which of our institutions shall we look, if not to the Church, to give us the men and women for these tasks? The

Church exists not simply to fit men for the Hereafter, but to equip them for a full Christian life here and now. She fulfils her true purpose not by creating recluse saints or learned theologians, but by sending disciples into this present world to grapple with its modern problems in the wisdom and power of their Master. Jesus taught men how to live here on earth. He gave them principles to act by, truth to translate into conduct, and that is the function of His Church. Moral and religious leadership with regard to the practical issues of her day is her responsibility. If she is truly to exercise that leadership she must be more than the guardian of tradition or the prophet of a far-off ideal. She must help her members to read and understand their world. She must guide them in continual endeavors to make fresh interpretations and new applications of the unchanging Gospel.

Quakerism shares these responsibilities with the rest of the Church. It must be to Friends something more vital than the maintenance of Disciplines and Testimonies. Our sacred heritage of truth must mean to us not a body of cold precepts for the preservation of ancient practices but a message of life and power for humanity's present needs. Facing the critical issues of to-day there is a greater work for our Society to do than merely to encourage its members to apply our principles in the traditional ways. If it would render the highest service it will not simply bid them abstain from war. It will arouse them to aid actively and constructively in creating friendship and good-will among nations. It will cause them to query whether many things in the economic system in which they have acquiesced do not violate the Christian principle of love. It will help them to go forward in discovering and practicing the full implications of Christianity for commercial, industrial and all social life.

The service to which the whole Church is called to-day is to inspire men with more complete devotion to Christ's way of love, with more earnest determination to live it out to the full, with more adventurous faith in its efficacy, with greater readiness to sacrifice for it. Let her see to it that she does not neglect her opportunity. "The Church must either condemn the world and seek to change it, or tolerate the world and conform to it. In the latter case it surrenders its holiness and its mission. The other possibility has never yet been tried with full faith on a large scale. All the leadings of God in contemporary history and all the promptings of Christ's spirit in our hearts urge us to make the trial."* E. W. E.

FRIENDS IN PUBLIC LIFE.

WITH ILLUSTRATIONS FROM AMERICAN HISTORY.

(Concluded from page 185.)

From 1710 to 1739 was the Golden Age of Quaker government. No wars loomed up, the oath question received a settlement; the Quaker political machine was developed into a high stage of efficiency; the German vote was satisfied; the oncoming migration of Scotch-Irish Presbyterians had not grown into large proportions; political expediency ruled the councils because there were no moral issues on which men would seriously differ; the Governors found it to their interest to act in harmony with the Assembly. The widow and sons of William Penn seemed to be better judges of Deputy Governors than was the Founder. Material pros-

perity added to the general satisfaction, and the foundations of Quaker fortunes in commerce and agriculture were laid. Coincidentally with this prosperity and control, a generation of Friends grew up who were less certain than their predecessors that it was necessary to suffer seriously for convictions, or who argued that the good things brought about by peace and good fortune were worth more than the idealistic devotion to principles which would seem to work out doubtful results. In short, they changed from a *priori* devotes of uncompromising standards of rectitude to utilitarians.

This did not, however, affect the whole body but became most noticeable among the more wealthy old families, for already there were "old" families in Philadelphia.

Then troubles began to come. Thomas Penn treated the Indians badly, and they fell into the temptations which the French laid for them. England went to war first with Spain, and then with France, and demanded colonial aid. The Penn family gave secret instructions to the Deputies which, because they were secret and only brought out as needed, incensed the Assembly. These Deputies could not understand Quaker scruples, and the Friends probably displayed "a little more warmth than is consistent with the moderation we profess," as Dr. Fothergill expressed it, in opposing what they deemed unrighteous measures of defense and taxation. Till 1756 there was a constant series of disputes and occasions of ill-feeling which were injurious to harmony in the state and had reflex influence on the Church. James Logan, William Penn's secretary and agent, then an old and respected citizen, sent a paper to the Yearly Meeting advocating defensive war, and urging that those who could not join should give up their places in government, which paper was not read. On the other hand, the more rigid of the Friends of the old school gave the same advice because they thought that truth was being compromised by the unholy measures and injurious arguments used to support the political Friends in their contentions with the Executive.

The matter became critical in 1764 when a body of border ruffians marched in motly ranks from the Susquehanna and threatened to kill a band of friendly Indians encamped in Philadelphia. Many citizens, including about 200 young Friends, took up arms and the "Great Meeting House was opened to shield the defenders on a stormy February day." Nothing came of the attack because Benjamin Franklin persuaded the frontiersmen to go home without damage, but the Monthly Meeting took up the case of the militant Quakers. Some repented and apologized; some were labored with with doubtful results, while some defiantly defended their action and were not disowned.

As we have seen, the Friends in the Assembly quibbled considerably in the days which followed 1740. Bad treatment for which the Friends were not responsible made the Indians hostile on the frontiers, and finally in 1756 the Governor declared war. When during these years they appropriated money quite liberally "for the King's use," they knew it would be spent for forts and guns, though they all the time worked and hoped for an early peace. But with the declaration of war, their compromises stopped. Acting on the advice of English Friends they withdrew from the Assembly and declined re-election, and Pennsylvania knew direct Quaker control of politics no more.

It was a strain upon their past habits, for they had managed with striking success the most prosperous Colony along the Atlantic coast, and the people were continually importuning them to reconsider their declaration. Probably they themselves expected to return to political positions after the wars were over but that time did not come. Indian and French excitement and opposition to the English Government extended to the Revolutionary War and that cataclysm ended Quaker influence as well as Quaker official life in the Quaker Colony.

Through all these years there was growing up, basing itself on George Fox's advice to keep clear of the "commotions"

*Christianity and the Social Crisis, by Walter Rauschenbusch.

involved in government, a feeling that Friends should take no part in public life. Their course in the Revolution, which had involved the disownment of some 400 members for participation in the warlike affairs of the day, mainly on the American side, made them unpopular, and they withdrew into a more mystical life and an uncompromising devotion to principle and testimony, and the Quaker of the nineteenth century of Philadelphia Yearly Meeting was evolved.

This little historical sketch would seem to indicate that the application of a Quaker conscience to state affairs in a non-Quaker community is impossible.

Probably conditions will never be better than in Colonial Pennsylvania, and there it broke down, though at first against the popular will, in the face of apparent political necessity.

But it does not prove that Friends may not accept many posts in government, both executive and legislative, which need not touch on their convictions and in which they may render signal service.

They may also bring the attention of a nation to the moral issues of the day, a task for which Friends with the ancient sort of standards would seem to have great advantages.

It tones up the nation to have its thoughts turned to ethical rather than exclusively economic subjects. One moral question brings another in its train and men get to thinking in terms of right and wrong rather than expedient and opportune. In the decade prior to our Civil War when men were fused together on the subject of the rights of man, and used such phrases as "the higher law," "the irrepressible conflict," "the true grandeur of nations," there was a manifest toning up of standards. Then came the war and the host of questions of currency, tariff, revenue and material issues generally, which divided parties in the succeeding years, and morality took the second place to economics and men thought in dollars rather than in righteousness. We had a great growth in wealth and all its unhealthy accompaniments of monopolies, rebates, corporate interference with government and boss and machine rule in politics. Later the moral sense of the nation reasserted itself and the development of attention to human rights and the social conscience, and to specific matters like temperance and peace and civil service reform, went on apace. It is one of the great evils of war that it draws the interest of men from such movements, to the more pressing but less vital ones of national defense, sources of national income, reduction of national expenditure for social development, and all the lesser breed which designing politicians take advantage of to press upon us their own selfish designs for office and emolument. Some beneficent reforms which need advertising to make people appreciate them are thrust aside by the insistence on the more spectacular national needs, and the wholesome march of moral and political reform in a democracy is impeded. For this march under normal conditions is the very lifeblood of progress. The American nation will not get far astray if its attention can be seriously turned to a great issue and a great need. How quickly when it once grasped the dangers of corporation control of politics, with many blundering and foolish steps, it is true, it brought its downfall! Free discussion and the honest purposes of an intelligent electorate can be depended on to clear away any heresy before it reaches the stage of serious danger to the national soul.

But morality must have the right of way, and while matters in which the economic rather than the moral predominate, should have their large place in national councils and public discussion, it is the duty of every man with influence in public life to press to the front the great abiding projects which have their root in eternal right, and here our Quaker traditions and principles should make a prepossession in favor of such a course of action.

There are a number of reforms which have been our concerns very largely in the past. The substitution of life imprisonment for capital punishment, the development of the reformatory idea in our prisons and kindly treatment in asylums, the one-price system in sales, the limitation of fortunes

and expenditures within moderate dimensions, theories of education which are at once practical and spiritual, the rigidly honest management of public funds, all of these, in which good men generally would now join, have some of their roots in legislation, and if not national party issues, not infrequently become the issues in State or local elections or legislation.

Then there is the great question of warlike preparation and policy. This is the rock on which Quaker participation in politics has usually been shipwrecked. It broke its control in Provincial Pennsylvania. It drove the Society back into itself in the Revolutionary War and produced an inwardness from which it has only in the last half century evolved. It forced John Bright from the British Cabinet when Alexandria was bombarded. It caused the breaking of the property of Joshua Rowntree in the Boer War. It has sent many a conscientious sufferer to jail rather than pay military fines or join in military exercises. It is now operating to render the pacifists, with whom all real Friends must join themselves, objects of unpopularity among a great host of men, some unthinking and hysterical, some seriously concerned for the national safety.

Here is the great problem of to-day for the Christian statesman who can maintain himself conscientiously in public life. He needs to show the nation that an aggressive policy of good will, the absence of all design on the integrity or interests of others, the rigid and even generous enforcement of all treaties and conventions, the full comprehension of and respect for the points of view and political and commercial interests of others, are worth more in maintaining peace than dreadnoughts or submarines, coast defenses or standing armies. Had we the greatest armaments in the world, which after the expenditure of billions of dollars and years of time we might have, with all the military spirit and commercial interests necessarily developed by such an aggregation, who could trust the nation not to enter with slight provocation upon a career of conquests or overbearing treatment in the cause of mercenary or political interests. The danger of foreign aggression upon a nation doing its generous part in world diplomacy, upon whose goodwill the commercial prosperity of all others was largely dependent, is far less than the danger, under the guise of preparedness, of creating a spirit of militarism, which will break down our Christian standards and lead on to a cataclysm such as a similar spirit has developed in Europe. We need to teach our people through the mouths of practical politicians, in office and out, the Christian basis of government, none the less so now, when the epidemic of force is being spread through the country with great skill and no little success. It is demanding of us that we reverse the policy of a century and, as Whittier told us in another cause, that we

"Run anew the evil race the old lost nations ran,
And die like them of unbelief of God and wrong of man."

Friends will find more allies in our uncompromising positions than ever before. There are many who would say that under any provocation their allegiance to Christianity as they understand it is supreme, that conscience is so educated that the immoralities of war are impossible to them.

The Friend stands for the development of personality. For this he can not go to war, for this involves the subordination of personality to human commands, doing evil that good may come, the merging of the individual conscience into the conscience of the mass. He can not swear for his every word has the sanction of truth behind it. He can not be an unquestioning member of a political group taking on or leaving off principle at the behest of a leader or for utilitarian considerations. He can not grind the poor in business or the criminal in jail, for the respect for his own personality induces respect for that of others. He must go through life more or less isolated, not from lack of sympathy for others, for he has this in the highest degree, but because the machinery

of modern methods is too rigid for his open-minded and independent soul. He will take his orders from his own discerning heart rather than from current opinion or popular impulse.

If he can do all this and still be an effective public servant, as an exceptional man in an exceptional place may be, the Quaker in politics may live. If not he will sacrifice place to conscience, expediency to principle.

HAVERFORD COLLEGE, PA.

ISAAC SHARPLESS.

ANGEL OF PAIN.

Angel of Pain, I think thy face
Will be, in all the heavenly place,
The sweetest face that I shall see,
The swiftest face to smile on me.
All other angels faint and tire;
Joy wearies, and forsakes Desire;
Hope falters, face to face with Fate,
And dies because it cannot wait;
And Love cuts short each loving day,
Because fond hearts cannot obey
That subtle law which measures bliss
By what it is content to miss.
But thou, O loving, faithful Pain,—
Hated, reproached, rejected, slain,—
Dost only closer cling and bless
In sweeter, stronger steadfastness.
Dear, patient angel, to thine own
Thou comest, and art never known
Till late, in some lone twilight place,
The light of thy transfigured face
Shines sudden out, and, speechless, they
Know they have walked with God all day.

[MANY who read the following will understand the reference to the Orphanage in Cairo, Egypt, others will not. It may be in place to state that under a sense of duty, John S. and Esther Fowler made a religious visit some twenty or more years ago to certain places in Egypt. At the time of this visit they were members of Philadelphia Yearly Meeting and traveled with minutes of endorsement issued by their meetings here.

We doubt not that the seed sown by such dedicated servants will bring forth a harvest in the Master's own time and way. As a practical outcome of the visit, however, is the Orphanage alluded to in the following paper. It is a visible fruitage of the visit which these dear Friends made and E. F.'s modest reference to it is characteristic of the service which she and her husband were earnest to render.—Ems.]

As it has been sometime since there has been anything in THE FRIEND relative to the concern of my late husband John S. Fowler for certain classes in Cairo, Egypt, the writer has felt that it might be due to those who were interested, many of whom kindly and liberally contributed to the object for which he labored so devotedly, to have some information of present conditions. As a result of the effort put forth an Orphanage was started in a rented building, of which we have had from time to time, interesting and encouraging accounts, as well as some touching ones, too. Over two years since a letter was received from the individual who has been much interested in this work, and very faithful in promoting it, informing that they were about to purchase a property for the Orphanage, and added, "I was so glad when I heard the good news that I could not keep the tears back." The following is an extract from a recent letter from the same person: "I have been wishing to write to you for a long time, but I am kept so busy that I have very little time for writing. I wish you could see our nice home. The Lord has been so good to us. It is now more than ten years and a-half since this Orphanage was opened, and He has given us day by day what we need, and now has given us this beautiful home in a wonderful way. I was hunting for a house to rent two years ago, when I saw this old hospital building, and felt that this was just what we needed. There is a little more than an acre of ground and we got the

place for the price of the ground, about £5,000 (or \$25,000). I had been asking for not less than an acre of land, and the Lord gave us more than we asked for. The house is well built, and with some repairs and balconies or porches would be just what we need. When we paid for the place we were expecting a legacy, and on the strength of that money was borrowed, and a part of the house rented to the mission. The rent money was used in part to pay the interest on the money borrowed, but finally the will conferring the legacy on the Orphanage was broken, and we did not get the money but a short time ago money came to pay off the debt. I do not know who the donor is. We are so thankful."

Some expressions are found in which my husband refers to his feeling: "When in that ancient land it seemed to me to be a day of precious divine visitation to the inhabitants thereof, so much so that it is with me when I lie down and when I rise up, and when I walk by the way."

He also alludes to a concern he had felt (which it is believed he faithfully maintained), in regard to those of our beloved Society, that the Master would enable such to exemplify "That He was able to open a way whereby a knowledge of His wondrous love might be made known in lands which have not known His name, and at the same time preserve them from stepping aside from a faithful observance of our precious principles and testimonies." In reflecting on this sacrifice and taking a retrospect of some events in connection with the exercise and journey, now over twenty-one years since, the survivor can thankfully acknowledge that if any good seed was sown, or anything accomplished that adds to the physical comfort, or that is instrumental as a means of placing some of the helpless children in that land under a Christian influence, the praise and the honor belong to Him who it is believed through His goodness and mercy opened the way, and was strength in weakness, and "A very present help in trouble" throughout the undertaking.

It was at a time of pressure that the language presented with comfort, "Because thou hast obeyed My voice." It was in simple faith that the service was entered upon, and we may safely leave the fruitage with Him whose blessing only can give the increase, desiring gratefully to render to all their dues for any helpful part they may have taken in carrying out the concern.

ESTHER FOWLER.

WINONA, Ohio, Tenth Month, 1916.

SOME PEACE BOOKS.

(Continued from page 196)

111.

"Above the Battle," by Romain Rolland, Open Court Publishing Co., Chicago, \$1. This volume contains about 200 pages of very remarkable writing. More than one quotation from it has already been printed in THE FRIEND. The author is doubtless the most famous literary character to associate himself with the cause of peace. It was he who a few years since mystified the world of letters by the famous "Jean Christophe." At the outbreak of the war he retired to Switzerland where his pen has been busily engaged especially in protest against the "insanity" of the intellectual class in the several countries in their efforts to justify the war. His point of view is indicated in the following: "It is a task which seems to me not unworthy of those among us who find themselves outside the struggle, and who through the life of the spirit have wider relations with the universe—a little lay church which, to-day more than the other [the Christian Church], preserves its faith in the unity of human thought and believes that all men are sons of the same Father. In any case, if such a faith merits insult, the insults constitute an honor that we will claim as ours before the tribunal of posterity." [Pages 105 and 106.]

The spirit of his treatment is illustrated in this sentence from the conclusion of the chapter on "War Literature:" "For the present the essential thing is to show that even in

Germany there are certain finer minds who are fighting against the spirit which we hate—the spirit of grasping imperialism and inhuman pride, of military cast and the megalomania of pedants.”

This is a volume that many will wish to own not only for its substance but for its literary merit. A few more brief quotations may help to justify this judgment. “No! Love of my country does not demand that I shall hate and slay those noble and faithful souls who also love theirs, but rather that I should honor them and seek to unite with them for our common good.” [Page 47.]

“Can we not sacrifice ourselves without sacrificing our neighbors also?” [Page 48.] “Every nation to a greater or less extent has an imperialism of its own, and whether it be military, financial, feudal, republican, social, or intellectual, it is always the octopus sucking the blood of Europe.” [Page 50.] “Our first duty, then, all over the world, is to insist on the formation of a moral High Court, a tribunal of consciences, to watch and pass impartial judgment on any violation of the laws of nations.” [Pages 51, 52.]

IV.

“We,” by Gerald Stanley Lee, the author of “Crowds,” Doubleday, Page & Co., \$1.50. The title is somewhat elucidated by this on the title page, “A Confession of Faith for the American people during and after War. A study of the art of making things happen. A recommendation of the first person plural for men and nations.” There are 700 pages of this compact volume. Its precursor, “Crowds,” has gone through seven editions. This is the same kind of writing—the same point of view. If the American public will read “We” with the same appetite it would be safe to say that this book contains the most effective peace propaganda yet put in circulation. But what are the prospects that the book will have readers?

Even those who have a sympathetic feeling for peace work are apt, it seems, to misjudge the motive of the author which appears on cursory examination serio-comic, with some emphasis on the comic. After pondering with some care the whole of the 700 pages we say without hesitation that this is a misjudgment. Much more near the truth is a critical estimate of “Crowds” as follows: “An agitating and memorable book filled with live formulas and arrowy truths.” “We” is “agitating;” after reading it one perceives that it is “memorable,” and there can be no doubt about the “live formulas and arrowy truths.” The thesis of the book at least commends itself readily to those who think on the subject. Thinking world thoughts in terms of “We,” instead of in terms of “I” or “you,” is the *sine qua non* of internationalism. The method of this thinking must be that of getting the world’s attention. The author uses a very homely illustration to make this clear. Advertising of the right kind can secure enough attention for so ordinary a matter as a tooth-brush to transform it into a fortune-making commodity. Peace if rightly understood has the advantage of war every way, so it becomes a plain case of getting the world’s attention to the real thing in order to make it universal. No small portion of the book is taken up with discovering real peace. This once done the difficulty of “advertising war off the face of the globe” does not seem really impossible.

A few of the arrowy thoughts are quoted herewith as a further invitation to our readers to become acquainted with the book:

“There are but two understandings I have come to have with myself about fighting. They represent my only difference with fighters as I know them. First, I will not fight people. I will fight for people. I will fight the fever and lies in the people. Second, I will not take sides. I fight for all people. I fight all the lies in all the people.” [Pp. 10-11.]

“We shall conquer our enemies in their own dooryards, by their own firesides, by serving them better than they can serve themselves.” [P. 14.]

“As humble as it is, even a porcelain bathtub or a Gillette

razor expresses us better, makes more people understand us and have more use for us than a thousand idiotic submarines or senseless ingenious dreadnoughts or stupidly terrible Krupps could in a thousand years. We want to be terrible by being of some use. We propose to defend ourselves with a terrific indispensableness.” [P. 27.]

“War is the failure of a world’s spiritual billboards to advertise what each nation really has for the others that the others really want.” [P. 253.]

“The fact that is standing in the foreground of the world every day while this war is going on, is that no one set of people this world has produced yet, is or can ever be, good or beautiful enough to use asphyxiating gases to convince or to improve the others.” [P. 204.]

“The appeal to force is already getting to be seen by all—in its spiritual essence, as what it really is. Force or the threat of force in a man, instead of being terrible and magnificent and self-possessed as it is in a lion, is a helplessness in the mouth, a mumbling, a sickness of expression—the final feebleness of self-revelation.” [P. 354.]

“Without recklessness, without vagueness, with shrewdness, quietness and matter-of-factness, we believe we have the brains to trust other nations. We believe we have the brains to make them trust us.” [P. 419.]

“National ‘preparedness’ prepares enemies. National confession prepares friends.” [P. 499.]

“This is my conception of peace. It is an amazing, resistless, whirling all-sidedness. . . . In this sense the peace energy in a mind may be said to be the highest voltage of energy in the mind of the human race.” [Pp. 5-6.]

“I have seen that our souls are awaking, that we are but beginning. To-day, at last, with Columbus, Copernicus, Bell and Marconi, we have all been waked out of our little separate selves. We have rushed to our windows. We look out through the windows of our souls upon the earth. The nations shall yet be to us the voices of happy children playing in The Yard.” [P. 595.]

“And it would be a crime against history and against ourselves for America to-day not to silence her national soul, not to listen reverently, humbly to the cries of the nations to her plains and to her mountains, not to prepare herself in daily thought, make herself ready with solemn faithful daily self-control, with love, shrewdness and faith in others—to be the gentle, relentlessly disinterested, trusted peace-maker—the little Brother of the world. We are not worthy of it, but we will try.”

(To be concluded.)

This is the third of a series of papers growing out of William C. Allen’s recent visit abroad. Four others are to follow:—“Effect of the War on Children,” “The Conscientious Objectors,” “The War and the Church in England,” “The Legacy of the War.”

TRAVELING RESTRICTIONS IN ENGLAND.

WILLIAM C. ALLEN.

Traveling abroad in these days is not the easy matter that it was a few years ago, considered from the viewpoint of Governmental authority and regulations. I am informed that a certain citizen of the United States desired last winter to go to Europe and when filling out the form of request for a passport he assigned as his reason for the trip that it was to be for pleasure. Word quickly came back from Washington that a passport could not be issued—it was no time to go to Europe for pleasure. Our Passport Bureau was exactly right; our Government cannot assume responsibility for the protection of its citizens on the high seas in connection with individual enjoyment—the possibilities are too dangerous and momentous.

When my wife and I requested passports we were obliged to write to Washington, D. C., accompanying our request with several photographs, descriptions of our personal appearance, the affidavit of a prominent citizen of San José, California, our own affirmations, the object of the proposed trip, its probable duration, etc. In due course we received

information that the passports would be issued and could be secured at the proper offices in New York prior to sailing. A goodly portion of one day before embarking was devoted to obtaining possession of the precious documents. We were identified by the photographs fastened to them, and after receiving them and signing receipts therefor, we proceeded to the office of the British Consul to have them viséed. Waiting here was a tedious process, but finally we were ready to board the ship. When doing this we successively passed through the hands of several officials on the dock, and heaved sighs of relief when the officials of America and England had decided that we were not suspicious characters and had legitimate intentions associated with our journey.

Upon reaching England we went through a critical examination before being permitted to land, and owing to the rather foolish questioning of a military officer it looked for awhile as if we would be held up. Once in London, the first thing to do was to secure an Identity Book. Then commenced a series of experiences with our friends, the police. This fraternity knew where we were every night that we were in the British Isles. Whenever we changed our lodging-places, be they hotels or private homes, we were compelled to report at once to the police stations our arrival and departure within the part of the district that we happened to be in. Aliens are obliged to fill out and sign a form at every hotel upon arrival and departure, which form indicates, along with other information, where the guests have come from and where they expect to go. Our Identity Books were stamped or viséed in many towns or cities, and so became an authentic history of all our movements. Many hours have we spent in hunting up the proper police station in each new district we entered, or in patiently waiting for the alien officer, or calling upon him again if he happened to be out. It was a great nuisance, but with pleasure I can record that these officials, while sometimes disposed to be supernaturally dignified, were unfailingly polite.

What is an Identity Book? It is a little book full of information and regulations which you carry around with you for the purpose of identification. Any person misusing it, or making any false statements or altering it is liable to six months' imprisonment or a fine of £100. The law demands that there be placed in it the surname and Christian names, date and place of birth, nationality, occupation or trade, name of employer, particulars regarding family, and as to service in army or navy, if ever in any such service, last place of residence and personal description. The photograph of the holder has to be affixed by him. He also has to have put within it the names of father and mother, their nationality and how it was acquired, maiden name of wife, her nationality, and other information supposed to protect the British Empire.

The applicant for an Identity Book makes his passport the basis of his statements. He also must give information as to when he was last in the United Kingdom, where he landed this time, where he sailed from, and as to whether he has any male relatives in arms against Great Britain and the Allies. He must be vouched for by two natural-born British subjects and householders, whose signatures are placed in the Identity Book. The Police Inspector where the Identity Book is issued also certifies as to its accuracy in its pages.

It was a very queer thing that the police in every district attend to alien matters in some way or other differently from all the rest. There was no uniformity regarding action, registration, or the demands made upon us; neither were the Identity Books always viséed in the same way by the different Police Inspectors. In some instances we were told with a lofty look and condescending wave of the hand that our books need not be endorsed at all. Sometimes we were asked to sign our names in big books after our family affairs and honorable intentions as to the British Empire had been duly recorded therein; in other cases, no such formality was required. Occasionally these kindly "muddlers" ("muddle" is a much-used word in England just now) would forget to

do something that was necessary in order to put us into proper shape to report at the next police station. In such case I reminded these brethren, without hurting their dignity, of what was essential with respect to the matter in hand. After a few visits to the police station we found that we knew quite as much about the whole procedure as did many of the officials, to say the very least. It appeared to us that this national characteristic of indefiniteness might easily neutralize the intent of the regulations regarding aliens traveling in the United Kingdom. Anyhow, we were thankful when the uncertainties associated with attempting to comply with all sorts of interpretations of the law had been completed, and when we finally surrendered our precious Identity Books on the dock as we embarked for home.

In the midst of the excitement regarding "Preparedness" last spring, I one day saw in one of the great newspapers of Eastern America a whole page with big type, devoted to explaining the necessity of the United States inaugurating an elaborate espionage system in imitation of European countries. The innocent and scared writer exhibited a small knowledge of facts, or of American ideals and principles. But I expect we must reconcile ourselves to seeing our personal liberty, as well as our money and blood swallowed up by the military machine that interested patriots hoped to build for us.

WE PLEAD FOR PEACE.

Full well we know, on fields of martial glory,
Heroes, to cause and country consecrate,
Write fame's immortal and inspiring story,
And seem to save the state,—

But living, this is glorious revelation
Of deathless virtues that have strength to save—
Why heep the flower of an exalted nation
In an untimely grave?

We plead for peace, for power still ascending,
To nations whose rich blessings round our world,
That in good works, their strength renewing, blending,
When battle flags are furled.

Their zeal shall flame again in wasting spaces,
Their genius once again assume its sway,
That they may lead earth's weak and lowly races
Onward, to earth's best day!

—CHARLES W. STEVENSON, in the *Springfield Republican*.

LETTERS FROM ABROAD.

The interest expressed in letters from the Orient a year ago has suggested the publication of the following from Isaac Mason.

JOSEPH ELKINTON.

DEAR BROTHER JOSEPH:—

How can I let this day pass entirely without a little imaginary chat with thee, since it is the anniversary of our parting at Seoul in Korea! Moreover I have been reading to (my wife) Esther, thy article in "Our Missions" giving such a good summary of our travels and the outstanding points which impressed thee most. . . . This time, twelve months ago, I was feeling somewhat lonely and sad as the train hurried me towards Manchuria—every minute further away from my beloved companion. But since then I have lived over our experiences many times, and always with gratitude and pleasure. I have mentioned to thee more than once that it was a good thing that we made the trip last year instead of this, as I fancy we simply could not have done the Sze Chwan part of it now. I am enclosing some oddments of letters from Tung Chwan, Sui Ning and Chengtu, showing how disturbed things have been up there of late.

The latest sensation has been the capture of our good friend E. W. Wallace by brigands and demand for ransom. (E. W. W.

is Secretary of the Educational Union at Chengtu and lives in the house formerly occupied by Dr. Henry T. Hodgkin. He had come to Shanghai to accompany his wife, who was called home to Canada on account of her mother's illness, and was hurrying back to Chengtu against official advice, to attend a Summer School Conference, when captured by the robbers, who infest Sze Chwan at present.) A telegram to Shanghai tells of his release (after the U. S. Consul in Chungking had gone to his assistance).

I enclose a cutting which I contributed to the paper.

E. W. W. was seized near Yün Chwan not far from Tung Liang, about two days from where we rested at the Methodist Chapel at Pi Shan after changing our route on account of the robbers. Thou wilt now better appreciate the nervousness I had that night at Chin Mu Kwan when we were so near them. I remembered the capture of the French priest years ago, and I also was held up on the small river about the same time and had a narrow escape, so I felt more anxious than I cared to show to thee on that stretch of the journey. The Chinese local slang for this kind of business is "la fei Chü"—holding up the fat hog. They'd have had a fine haul of "hogs" if they had taken us too! (Twenty Chinese men had been captured and held for ransom by these robbers at a certain town only a few hours before we arrived by chairs, carried on the shoulders of four, and we were earnestly entreated by the head men and soldiers of the next village not to pursue our journey in the direction we intended, because the robbers had retired after "a battle" with the local authorities in that direction.) Sze Chwan is having too much political disturbance—due largely to personal ambitions and jealousies—since Yuan died at any rate and "independence" was cancelled there has been nothing to squabble about, as all profess loyalty to Li and the Government. It would be more to the point if they turned their attention to the lawless scallawags who are terrorizing the industrious people and making life a constant anxiety to people in general. Canton seems to be a centre of political unrest still, but otherwise things seem quieter and prospects brighter. A parliament is to assemble on the first of next month.

Sun Yat Sen and thy friend Hwang Hsin have both appeared publicly in Shanghai within the last few days. A few weeks ago there was a great price on their heads. There are much better men available—if they can be induced to take office. I wonder if General Hwang will become popular enough to take part in the Government?

I have recently finished Wm. E. Wilson's "Christ and War." Just now I am translating Dr. George Newman's "Health of the State" and a few selections from "Dymond's Essays on Morality," and am also well on with a translation of Tylor's "Pictures of Church History." We are planning a full and up-to-date Commentary of the whole Bible, which ought to be a fine useful work if we can carry it through. It will mean a great amount of labor divided among many workers, but the results would justify the effort. We hope to get special funds, especially from Boards in America, as C. L. S. funds are suffering very much on account of the war.

I have just been elected Honorable Secretary of the North China Branch of the Royal Asiatic Society, which post will take up most of my spare time. There are nearly 500 members, about 100 scattered in various countries, the rest throughout China. The Society has been founded some sixty years, and has had among its members most of the famous students of "Things Chinese." The objects are to stimulate interest and research into China and Chinese; monthly lectures are given in winter. We have a good museum and an excellent library of works connected with research in China and neighboring countries. Happily we have Chinese clerical help, so my duties will not interfere with my regular work.

(I. M. is stationed in Shanghai connected with the Christian Literature Society.)

With loving greetings I remain, thine affectionately,

SHANGHAI, Seventh Month 19, 1916,

ISAAC.

Umé Tsuda, who is doing such a noble work for the women of Japan, by conducting the most advanced English-speaking school in that country—with one hundred of her graduates placed as teachers in the Government Schools—writes, under recent date, of her earnest desire to enlarge her school and its curriculum so as to make it a real college.

In order to accomplish this, as I explained in a letter to THE FRIEND a year ago, more ground is necessary, and such a tract, admirably adapted to the purpose, and located quite near her present institution, is now offered for sale. With a payment of \$10,000 she would add it to her equipment and carry a mortgage of \$20,000. No investment that I can think of will bring greater returns than thus giving three hundred most worthy Japanese young women such an opportunity to acquire a liberal education under Christian influences. Most of these students became Christians before leaving this School and the atmosphere of their Alma Mater was markedly Christian whenever I have had the privilege of visiting it.

Michi Kawai, now just returning again to her native land from America, has been an invaluable helper with Anna C. Hartshorne in building up this leading educational centre for girls. At Hoshino, a Bryn Mawr graduate, and Matsu Okonogi, a Wellesley College and Oxford, England, now student and teacher in the Higher Normal School for girls in Tokyo, have been most devoted and capable helpers. But Umé Tsuda tells her own story thus, after making very appreciative mention of the above teachers.

JOSEPH ELKINTON.

"But workers are few and all are kept busy. We need many more. Two of our girls, graduates, are planning to go—one to Canada, through the kind offices of the Y. W. C. A. She is a very dear girl, who goes to Toronto to study Domestic Science. Another girl, Kawai San's protégée, Yuri Watanabe, who has been at Earlham College and is one of our dear graduates, is expecting to come back this summer. So our women are having more and more opportunities and my heart rejoices for them. If ever I go to America again I am going to work for another scholarship, which will be given to the graduates of the Joshi Eigaku Juku, and the choice of the college not to be limited to Bryn Mawr College, but left open. "Ryu Sato from the Friends' School seems to have proved a splendid student. There are plenty of fine minds among our women, and oh! we do need a fine college for them out here. I can do so little, I am powerless, for many things. I can only hope to raise up workers and leaders for the future. This is the best I can do; perhaps others will take up the work as it ought to be done—the desire is perhaps all I can offer to the cause and what the School has been and is doing may pave the way. It is so little, so very little, yet God has blessed it and blessed my dear band of girls. They are so loyal and loving. This spring they had a bazaar for the endowment fund, and oh! how they worked—I had to hold them back and keep them from overdoing, and they cleared 1000 yen in a sale from 12 noon till 6 P. M. only. One thousand people came, in spite of a very rainy, stormy day. The new girls were astonished at the zeal of the older girls and said how the students must love their school." (The Alumni, with herculean effort, raised 6000 yen a few years ago to cancel a debt on this property.)

POCONO LAKE, Ninth Month 28, 1916.

J. E.

THE war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor, or commercial advantage, or racial pride. Every soldier dying for his country on a European battle-field, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the cross, but not the cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of life and peace?—ROBERT E. SPEER.

YOUNGER FRIENDS.

THOMAS ELLWOOD.—(*Gleanings from a Sketch by Frances Anne Budge*)—About the year 1643, two young children, a boy and a girl, might often be seen in a little "coach" drawn by a footman through

"The walks of Lincoln's Inn
Under the Elms,"

then and long afterwards an aristocratic neighborhood. The little Guilelma (who afterwards became the wife of William Penn) was the daughter of Lady Springett, the widow of Sir William Springett, who died in the Parliament service. Her chosen playfellow, Tom Ellwood, was the youngest child of Walter Ellwood, Esq., of Crowell, near Thame.

The Ellwoods made London their home until after the surrender of the City of Oxford. On their return to the country, Thomas's older brother was sent to the free school at Thame, whither Tom also went as soon as his age would allow. He was remarkably quick in mastering his lessons, but being a busy little lad, very active and full of fun, he so often heedlessly broke some of the rigid rules of the school that he came in for a large share of the birch. Yet, notwithstanding this, he writes with regret of his early removal from school where he had made good progress in Latin and had begun to learn Greek.

While still in his teens, he one day accompanied his father to the Petty Sessions at Watlington. As they drew near the town, the coachman took a short cut through a cornfield, where there was a pathway wide enough for carriage-wheels; whereupon a ploughman bade the driver draw up and roundly abused the gentlemen for going over the corn. The elder Ellwood quietly told the man that if any damage were done, full satisfaction should be given him if he would call at the inn to which they were going. It was not until late in the evening that the father and son set out on their homeward way. The night was dark and they told the coachman to keep the high road. After a while the carriage came to a sudden halt, the horses' bridles being seized by two strong men, one of whom was their acquaintance of the morning. Alighting from the carriage, Walter Ellwood, followed by his son, walked up to the men and demanded the reason for this assault. "You are upon the corn," was the false reply, "and we have made up our minds that you shall go no farther, but we'll make you go back again." Walter Ellwood remonstrated with them and warned them of the consequences of such conduct, which hint only called forth their derision. Then he ordered them to give up the great clubs they were carrying, but they laughed and said, "We did not bring them hither for that end!" Meanwhile young Ellwood was standing at his father's elbow, his youthful blood boiling with indignation, eagerly waiting for a word that should warrant him to enter the lists. When the order came, "Tom, disarm them," he went right up to the man who was nearest to him, and laying hold of his staff, said, "Sirrah, deliver your weapon." This was the last thing, however, the assailant contemplated; he raised his club, which was massive enough to have felled an ox, but, before he could strike a blow, his nimble combatant drew out his rapier; the glitter of the bright blade so startled the countryman that he fled as fast as possible, followed by his comrade. So rapid was their running or so skilful their hiding that Thomas Ellwood's pursuit was unavailing. The coachman quietly kept his seat with the plea that he dared not leave his horses, possessing more prudence and possibly less courage than his young master, who soon found that he had lost his way and that it was not easy to regain it in the dark; indeed, he could only do so by calling to his father and the driver and following the guidance of their voices. At that time his mind was quite untroubled with the thought that he had narrowly escaped staining his hands with blood, but in after years, whenever he passed the spot or memory brought back the event, he would thank God for the unseen intervention of His restraining hand.

It was about this time that Thomas Ellwood lost his brother,

and not long afterwards his mother, of whom he writes in high terms.

Thomas was one day asked by his father to accompany him on a visit to Isaac Penington, who had married Lady Springett, to whom allusion has already been made. The news had reached Crowell that they had come to live on their own estate at Chalfont, which was not fifteen miles distant. To the astonishment of the Ellwoods, they found on their arrival that their hosts had become Friends. As other guests were present, the father had no opportunity for conversing with Isaac Penington on the change he had made. Meanwhile, his son's mind was occupied with the desire for the companionship of his old friend Guilelma, whom at length he found gathering flowers in the garden. They had sometimes met since childhood, when the Peningtons were in country lodgings. The lovely girl received him courteously, but when he talked to her in his accustomed style, there was something in her deportment, young as she was, that made him apologize for intruding into her private walks, and withdraw.

Walter Ellwood wished to learn more about the Quakers, so after a while one winter's day, he set out with his daughters and son (who was now twenty years of age) for the Grange, the Penington's residence at Chalfont. The visitors were warmly welcomed and remained four days, lengthening their stay in order to attend a Friends' meeting, held in the spacious hall of a farm-house which had once been a gentleman's seat. Edward Burrough was there; he was then only five-and-twenty, but had already for some years been a minister of the glad tidings of salvation through Christ. Young Ellwood sat near him and eagerly drank in the Gospel truths which satisfied his intellect and warmed his heart as no preaching had ever done before.

Soon afterwards, having learned from his father's man that there was to be a meeting at High Wycombe, he went there on horseback, calling his greyhound to follow, so that he might seem to be going out hunting. The town being reached, he ordered the hostler to take care of his dog and repaired to the private house where the meeting was held; as he took the first empty seat he could find, just inside the door, he thought that the sword which he wore attracted the attention of some of the little company. Presently a minister arose with words which were just suited to Thomas Ellwood's state of mind and sealed on his soul the impression which had already been made. He writes that although he had not fallen into the gross sins of the world, its spirit had ruled his life. "I found," he says, "that all sin (even that which had the finest or fairest show, as well as that which was more coarse and foul) brought guilt, and with and for guilt, condemnation on the soul that sinned. Now also did I receive a new law, the law of the spirit of life in Christ Jesus, which wrought in me against evil . . . so that I could not any longer go on in my former ways."

E. S. P.

(To be continued.)

NEWS ITEMS.

GERMANTOWN FRIENDS' SCHOOL.—The School opened on Tenth Month 3rd, two weeks later than the scheduled time, because of the epidemic of infantile paralysis. There naturally was some apprehension on the part of parents and a large number of the younger children were kept out for indefinite periods. Most of these returned on the 9th and by the 16th the attendance was almost normal.

School opened with unusual earnestness on the part of the pupils. The teachers felt that we have never had a first week of school where so much was accomplished and such satisfactory spirit shown. In the case of absent pupils parents have co-operated most cordially and nearly all of them have secured the necessary text-books and are keeping up the work as well as they can. This is made possible by our system of sending home daily slips to all absent pupils.

All possible precautions in the matter of health have been taken after consultation with two of the leading physicians of Germantown. Boiled water is provided for any pupils who are afraid to drink from the bubblers, and only such fruit is served in the lunch-room as is recommended by the health authorities. The lunch-room has been carefully screened, and

bubblers installed at the athletic field, so that the only water now served throughout the school buildings is through bubblers or in glasses in the lunch-room.

The daily medical inspection under the direct supervision of the Board of Health continues as last year. The school doctor inspected every pupil on the first day of school and each day inspects any boys or girls who have just come back.

The school enrollment is the largest in our history. There is always a small readjustment one way or the other during the first week of school. The figures of Tenth Month 10th are as follows: Total number in the school 466; 206 boys and 260 girls. This total is divided among the different departments as follows: High School 148; Intermediate School 124; Primary School 169; Kindergarten 25.

The school is fortunate in having an experienced body of teachers, many of whom have given years of service to the School. There are only two changes in our faculty to take the place of two teachers who have resigned. Dorothy Brooke, of Sandy Spring, Maryland, a successful and experienced teacher, has been appointed a teacher in the Intermediate School and Catherine L. Westling, a graduate of Bryn Mawr College, with two years' experience, as assistant in the Primary and Intermediate Departments. Dorothy Brooke spent the summer at Columbia University preparing for her work in Teachers' College, and Catherine Westling at the University of Pennsylvania.

H. A. Dominovich, D. Lawrence Burgess and Irvin C. Poley spent the summer at Camp Megunticook, Maine, for which they have a large responsibility. Ivan L. Brookmyer was again in residence at Columbia University for the summer working for a higher degree in science. Alfred A. Smith, the physical director, had a responsible position at the well-known Cobbs' Camp, and Emilie C. Bradbury was also a helper at a girls' camp during the summer. Others of the teaching body have had pleasant and helpful experiences in travel.

Marie H. Albertson has returned to the School as Assistant Secretary. She has charge of the new supply office which has been specially fitted up during the summer where all stationery supplies are given out to pupils of the Intermediate and Upper School. The new supply office represents the chief building change during the summer apart from the general painting, repairs, etc. The new locker-room building, however, is now under way, and will be ready for occupancy about Thanksgiving time when it will be needed.

For some years the School has been crowded in its locker facilities. The new building has been made possible by contributions of alumni and friends of the School. The campaign was started in the spring and is still being conducted by a committee of old scholars under the above chairmanship of S. Rowland Morgan. A new building is being erected between the library and gymnasium and the total cost will amount to about \$6500. The old locker-rooms for both boys and girls will be thrown together and converted to the use of the girls exclusively. This will give them four shower-baths and the double former space. The new building for the boys will include five shower-baths, stationary washstands, etc., a measuring-room for the director and for the use of visitors, and a small room for the School doctor together with locker-rooms for the older, intermediate and younger boys.

All but two of the class of 1916 will enter college or higher institutions of learning this autumn. One of the boys, S. Logan Kerr, won one of the free city scholarships granted each year by the University of Pennsylvania.

There is no special change to record in the course of study.

The year promises to be a busy one on account of the shortening of the first term and we have a larger responsibility than ever before in the number of boys and girls preparing for college.

The athletics have been entered upon with the usual interest and vigor and we are fortunate in the fine autumn weather.

STANLEY R. YARNALL, *Principal*.

UNDER date of Ninth Month 25th, Alfred Lowry, Jr., writes on board the S. S. *Bergensford*:—

Our voyage has been slow, but for the most part pleasant. Only two days of rough weather, Seventh and First. Grace has not been sick at all though it is her first crossing. Hope to reach Kirkwall in the Orkneys by Fourth-day, where all Scandinavian boats are held up thirty-six hours at least—and will hope to mail this, with other letters, there. We go to Bergen, thence by rail across Norway to Christiania and then on to Copenhagen.

ALL the readers of THE FRIEND, we presume, are familiar with the appeal for help in the East that has taken the form of a Presidential Proclamation. We have not printed the Proclamation, because we knew of its wide circulation through various channels, but we give place instead to a long letter from Emily Oliver, recently received at our office.—EDITORS.

PHILADELPHIA, Tenth Month 16, 1916.

DEAR FRIEND:—

In view of the appeal which President Wilson has issued, asking that a day should be set aside on which all who can may contribute to a fund for the relief of suffering Armenians and Syrians, may I tell thy readers something of what I have heard lately from American missionaries of the present state of Syria and the urgent need for help.

They left Beyrout on the twenty-sixth of Sixth Month and arrived here on the ninth of Eighth Month, having traveled across Asia Minor, Turkey, Bulgaria, Austria, Germany and Denmark to Norway, where they took ship for New York. This is now the only way of exit from Syria, as the whole coast is patrolled by battleships of the Allied fleets and no ships are calling at any of its ports.

My friends saw my husband the day they started and say he is well and still being treated with great kindness by all the Turkish officials and is free to go about his work as usual.

Through the help of influential friends in the Government, he is able to buy larger quantities of wheat and other foodstuffs than the ordinary allowance, which is small and very dear, and so can relieve the distress of the many suffering ones around him. Prices of many things are so high as to be almost prohibitive to any but the very rich, and, though the harvest has been good, the Government controls the supply and the people are kept on starvation allowances, and the flour they are supplied with is adulterated and unwholesome.

Even such a little thing as sewing cotton is so scarce that the women unravel their Irish lace, which was such a thriving industry before the war, in order to be able to mend or make their clothes.

The one request my husband makes through our friends is for money to be able to keep up the relief work for which there will be increasing need as time goes on.

I am thankful to report that \$812 have already been contributed by kind friends in response to my former letter to thee, part of this amount was sent through the treasurer of the Presbyterian Board of Missions, but the greater part through the Department of State in Washington, which now seems to be the safest way to send.

The accounts we have read from time to time in the papers are unhappily, in the main, true, though Beyrout and other large towns have suffered more than the Lebanon.

Typhus and cholera are prevalent in many places and thousands have died and are still dying from starvation and disease. There are no drugs left with which to fight these epidemics and most of the able-bodied doctors are away with the army, so many of the sick are left without any treatment and often the dead and dying, too weak to crawl back home to die, may be seen lying along the roadside.

Many of the leading citizens of Beyrout, both Christians and Moslems, have been hung in the public square and others have been exiled with their families, or in some cases alone, to different places in the interior of the country.

If help on a large scale does not soon reach these poor sufferers it would seem as though the Syrian population must be decimated by starvation and disease, just as the Armenians have been by more drastic measures.

Let us all remember how much we owe to Syria and Palestine for the blessings of Christianity which we enjoy to-day, and may we in gratitude to God respond to the appeal, for as Paul wrote to the Romans—"if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things."

I am, thine sincerely,

EMILY OLIVER.

UNDER the title "The New Holy Office," or "Why I oppose Conscripting," the New York *Evening Post* prints in its magazine number of Tenth Month 7th the article by Norman Angell which was reported to have caused his arrest and imprisonment. These reports have not been confirmed, but the fact that they are in circulation indicates the increasing tension of public opinion in Great Britain.

The article in question is one of the most straightforward and calmly reasoned arguments against tyranny that has come to our notice. It

shows that where a community is forced to become of "one mind on a given matter [it is in fact] on that matter *mindless*." Such reasoning as this which conclusions as these would have been accounted in England two years ago as plainly matter of fact. Norman Angell explains the great change that has taken place by saying, "And if we wonder how it is that not only sixty or seventy millions of people in the mass, but great scientists, teachers and theologians, as individuals, can subscribe to doctrines and support conduct which appears to the outside world as monstrous, it is merely because we have forgotten that any case, however monstrous, can be made to appear reasonable and acceptable, if we never hear anything that can be said against it."

On the principle of an ounce of prevention being worth a pound of cure we should hope our Peace agencies would be active in circulating this article in our country, where the sad contagion of "compulsory service" is being industriously injected into the veins of public opinion.

SUMMARY OF EVENTS.

LOCAL.—Provost Smith has announced the free public lecture course at Pennsylvania University for 1916-17, to be given in Houston Hall every Seventh-day afternoon at three o'clock. This is the fourth series of these lectures which were inaugurated by Dr. Smith as an experiment in 1912.

Alumni of the University of Pennsylvania are endeavoring to raise a fund of \$200,000 as a gift to the University, to be used toward providing a permanent residence for its Provost. Half of this sum will be used toward the purchase price, alterations and equipment, and the income of the other half for maintenance.

The income of one-half of the estate valued at \$5,000,000 left by Charles K. Smith, wealthy oil man and art patron of Philadelphia, is to be applied to the erection and support of mission churches in the United States and Mexico after the death of his son by the terms of his will.

GENERAL.—It is reported that the military course at Harvard has not proven popular. Less than 250 students have enrolled. Last year 1,100 men joined the regiment. A similar report comes from other colleges.

The South was rocked by earthquake and swept by storm at the same time on the 18th. While a tropical hurricane flayed the gulf coast, earth tremors overturned chimneys and frightened many people from their homes in Georgia, Alabama and Tennessee. The earthquake did little damage, but a wind that reached a velocity of 114 miles an hour lifted roofs from houses at Pensacola, Fla., and sank a number of vessels in the harbor. One life was lost.

The Lake Mohonk Conference on International Relations has announced conditions for its annual prize contest for the best essay on international arbitration written by an undergraduate of a college or university in the United States or Canada. The donor of the prize is Chester DeWitt Pugsley, of Peekskill, N. Y.

The Elephant Butte Dam, in New Mexico, completed recently at a cost of \$5,000,000 and intended to impound the largest artificially retained body of water in the world, was dedicated on the 19th, with A. A. Jones, of New Mexico, personal representative of President Wilson, officiating.

As some indication of the wide-spread interest in dairy farming, a million dollars' worth of the finest dairy cattle on the American continent stood on dress parade in the thousand stalls of the two great stables of Springfield's new Eastern States Exposition last week.

A New England paper has the following: "The fact that 1000 students of the University at Syracuse, N. Y., are to earn their way this year in whole or in part is calculated to awaken the envy of the country colleges, where the opportunities for self-help are limited by the environment."

Japanese will be taught by Columbia for the first time in the current academic year. A course is being organized and the first class was to be held on the 10th.

This item seems to be from a reliable source: "Ambassador Gerard's reassuring statement concerning the reason for his present visit to the United States is most welcome. He denies emphatically that he came home at this time to serve notice on the President of Germany's intention to repudiate her pledges regarding the conduct of submarine warfare, or that Germany was contemplating the resumption of submarine attacks upon all kinds of shipping. He emphasizes his belief that our relations with Germany give promise of being on a friendly basis indefinitely."

FOREIGN.—It is said opinion among surgeons and nurses in England is practically unanimous in favor of the advantages of a new method of dressing large and painful wounds, whereby a thin layer of perforated celluloid is substituted for lint as the first covering for the raw wound. The plan was tried successfully first by Dr. Almoth Wright at St. Mary's Hospital, Paddington, and now promises to become generally adopted.

Japan and Russia have entered protests against concessions for railway and canal construction in China which have been granted to Americans, says a dispatch from Peking. Prince Nicholas Koudacheff, the Russian minister to China, lodged a protest at the Chinese Foreign Office against the proposed American railroad from Fengcheng-Shansi Province to Lanchowfu in Kansu Province, alleging that the Chinese minister in Petrograd promised verbally 18 years ago that Russia should have the privilege of building railways in the vicinity of Mongolia.

NOTICES.

A MEETING under the care of the Religious Service Committee of Haddonfield and Salem Quarterly Meeting, will be held in the meeting-house at Woodstown, N. J., on First-day, Tenth Month 29th, at 3 P. M. All are invited.

A MEETING for Divine Worship appointed by Lansdowne Monthly Meeting of Friends will be held in Paiste Hall, Laneroh, Pa., on First-day, Eleventh Month 5, 1916, at 3 P. M. All are invited.

A MEETING for Divine Worship will be held after the manner of the religious Society of Friends in the Friends' Meeting-house at Barnegat, N. J., on First-day afternoon, Eleventh Month 5, 1916, at 3.30 P. M., under the care of Haddonfield and Salem Quarterly Meeting Committee. All are cordially invited.

FIRST-DAY, the 29th, being a fifth First-day in the month, is known as Friends' day at the Home for Aged and Infirm Colored Persons. The religious meeting at 3 P. M. is held as a Friends' Meeting. The Home is located at Forty-fourth and Girard Avenue. It is desirable that these occasions should be on the minds of Friends. It has been observed that the past generation has been more faithful to these openings than the present.

NORTH CAROLINA YEARLY MEETING of Friends convenes at Cedar Grove, Northampton Co., N. C., the first Seventh-day in Eleventh Month (Eleventh Month 4th), at 11 o'clock. The Meeting of Ministers and Elders is on the afternoon of the preceding day, Eleventh Month 3rd, at 2 o'clock.

Friends from the North and West who are expecting to attend should reach Baltimore in time to take the Old Bay line steamer which leaves at the foot of Light Street at 6.30 in the evening. This reaches Norfolk next morning about 7. Friends should remain on the boat until it crosses over the bay to Portsmouth, Va.; here purchase tickets to Woodland, N. C., via Seaboard Air Line R. R. Train leaves Portsmouth 9.05, arriving at Woodland 12.30, where Friends will be met.

BENJAMIN P. BROWN, George, N. C.

THE Annual Meeting of the Bible Association of Friends in America will be held at the Committee Room of Twelfth Street Meeting-house, Philadelphia, Fourth-day, Eleventh Month 1st, at 4 P. M.

J. SNOWDEN RHODES, Secretary.

MEETINGS from Tenth Month 29th to Eleventh Month 4th:—

Gwynedd Monthly Meeting, at Norristown, First-day, Tenth Month 29th, at 10.30 A. M.

Chester, Pa., at Media, Second-day, Tenth Month 30th, at 7.30 P. M.

Concord, at Concorville, Third-day, Tenth Month 31st, at 9.30 A. M.

Woodbury, Third-day, Tenth Month 31st, at 8 P. M.

Abington, at Abington, Fourth-day, Eleventh Month 1st, at 10.15 A. M.

Birmingham at West Chester, Fourth-day, Eleventh Month 1st, at 10 A. M.

Salem, Fourth-day, Eleventh Month 1st, at 10.30 A. M.

Goshen, at Malvern, Fifth-day, Eleventh Month 2nd, at 10 A. M.

DIED.—In West Chester, Pa., on Ninth Month 23, 1916, MARY G. BALDWIN, widow of the late J. Erskine Baldwin, in the eighty-ninth year of her age; a member of Birmingham Monthly Meeting of Friends.

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THE FAMILY POINT OF VIEW.

Perhaps it is no less an authority than the great historian Gibbon who points out the fact that the failure of the home in Roman society was in large measure responsible for the fall of the empire. The cohesion of the parts of the otherwise almost perfect political machine was insufficient to hold it together without a centre of inspiration and hope in each man's family. In modern phrase this idea is often expressed by saying "the home is the unit of society," and much modern sociological work is thus directed to preserve or develop the home. A recent interesting article by Margaret Pennock in THE FRIEND presented ample illustration of the effectiveness of this effort. Much more insistent, however, than the historical and sociological claims for the family as a centre of attraction and radiation of good in human life are the claims of sentiment and religion. "Poet, philosopher and sage" have vied with one another to put these tenderest of all human feelings into appropriate and appealing phrase. One would be ambitious indeed to hope to make a contribution to these efforts at expression that would not seem to be poor reproductions at the best. That at least is not the object of this editorial.

Such intimate and far-reaching relationships as are involved in the family point of view, naturally enough make a model upon which larger units of society than the home are constructed. The theory of the old town meeting was very largely that the community was little more than an expanded family. Very particularly the organization of the Christian Church in apostolic times had the family for a model. Since that day churches and societies in one form and another have attempted to express this family idea. Hardly any Scripture phrase has a wider appeal than that in Eph. 3: 14-15 ["For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named"]. So it seems entirely clear that there is abundant religious background for the historical and sociological estimate of the value of the home.

In dealing with such basic ideas of human relationship as are involved in the family point of view it seems necessary

often to remind ourselves that these relationships are subject to serious limitations as they become operative in either the smaller or larger spheres. Homes fail, in many cases even when they appear to be good homes, to save those concerned in them, and the home idea in religious and social circles does not in many instances yield the fruit which naturally belongs to it. Is there any easy analysis that will disclose the cause of this?

The intimate character of association in homes or in society on the home plan yields fruit of two distinct kinds. We become aware on the one hand of the gifts and graces of our circle, and on the other abundantly sensitive to their faults and failings. Much must depend therefore upon the measure of values we adopt as to the final outcome upon ourselves and upon others of our home environment. The dictum so well phrased by Professor William James becomes operative, "Real culture lives by sympathies and admirations not by dislikes and disdain." It is to be feared that much domestic happiness is seriously impaired by our sensitiveness to the faults that we observe in those nearest to us. We make these faults our measure of values. Very especially is this the case where the family circle widens into a society and as members of a group of a few hundred, or at the most a few thousand, we are close enough to one another to have first-hand knowledge of human limitations. The cultivation of brotherhood is of course an effort to realize the second commandment in practice. We encourage the good we discover but properly enough we wish to correct the limitations we observe. One of the robust thinkers of our day, John Ruskin, has these striking words on this subject, "You will find it less easy to uproot faults, than to choke them by gaining virtues. Do not think of your faults; still less of others' 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." The strict applicability of this excellent philosophy, even to the smallest family circle, will be found to be difficult, if we are bent on being "one another's helpers in the Lord," but the principle expressed is in line with the burden that has prompted this editorial. We could not possibly give a more valuable rule for self-restraint and self-improvement than this which we have quoted from John Ruskin. How to combine the principle of appreciation with the principle of right criticism in some of the larger family circles is the particular matter to which we would invite consideration.

Our Society of Friends as a whole and the several units of it are conducted on the family idea. We make a studied effort to be members one of another; after two centuries we have succeeded in establishing closest possible relationships. Every unit concerned in the system must therefore meet the strain of this specific understanding of the limitations as well as of the gifts of individuals. There can be no question that many breaks in our system and a considerable leakage of member-

ship come as reactions or protests against such close family intimacy. This may be well illustrated by one unit, the schools of our system. Let us remember, however, that each of our units, every individual meeting, our combined meeting units, our committees, our boards of management have not only the merits but the limitations as well of a very unusual measure of first-hand acquaintance.

Nearly from the beginning of our history as a Society, we have been recognized as particularly gifted and capable in the conduct of our schools. This was no accident or incidental matter, as we may easily perceive. The home idea was practically always basic in these schools. Professor John Dewey is now the recognized voice of this idea and of the ideas associated with it, in what would perhaps be acknowledged as the most advanced pedagogy of our day. One reads his books in connection with the educational history of our Society with growing amazement. What seems to be the final word of educational philosophy at his hand has been in good degree a first word and a continuing word in our system. The value of the child as an individual and as a social unit has never been lost to view in our schools. True it is, as those who have been teachers well know, that in translating these ideas into practice we have made a situation of close relationships that might well rival the inner circle of the most highly perfected home. A very lime-light has beaten upon the Friends' school from every conceivable angle. The teachers are known—often most intimately known by all the patrons; children have grown up together or at least have had many points of association; members of committees have had all the advantages of intimate friendship with one another and with teachers. It were difficult to imagine a situation in which every gift and acquirement and advantage as well as every fault and foible and failing connected with a school could be more openly and more widely exposed. Now it is perfectly plain that success or failure in a case of this kind will depend upon the ability of those who are the leaders, in capitalizing the positive side of their resources. Indeed, it were not difficult to cite instances in which a skilful leadership has reversed an adverse judgment in regard to a school without any other radical change than that of emphasis. In a school, as in a family, faults must be dealt with, but is it not true that effectiveness in dealing with faults under such circumstances will depend in large measure upon a method in which the circle of those who must know of them is just as limited as possible? Let a school staff, or a school committee, or a school community; let a body of overseers or a large meeting committee or a whole meeting undertake to solve questions of personal dereliction and the danger of harm not to the individuals only, but to the body as a whole is very great indeed. One prominent schoolmaster in our city had so much feeling on this matter that he took the extreme position of saying that his teachers must not cultivate acquaintance in the circle of the school's patronage. This in part was a repudiation of the family idea. But we have seen modern educational theory approves the family idea. We need to learn how to cope with its difficulties and perhaps no general principle of doing so is more clear than that the smallest number possible of those concerned should deal with faults, and the largest number possible have a share in attainments and successes. This is by no means a plea thus to deceive ourselves or to deceive others. No family group, large or small, viewed from certain

angles, will be free from faults. We know that. But the principle expressed in the quotation from Ruskin is an active, practical principle. Many faults will "drop off as dead leaves" before the growth of stimulated virtues.

The burden of our plea then is two-fold. In recognizing and approving the family point of view as the organizing principle of our Society's life, let us resolve that a right method of dealing with faults shall be more insisted upon, and let us, each one, give ourselves over to a much larger measure of appreciation of the multiplied gifts and virtues that are disclosed by our intimate association with one another. J. H. B.

BE FAITHFUL!

Familiar as these two words are to everyone of us, it is doubtful whether they are always understood in the depth and fullness of their significance and especially open to question if the double value of the word "faithful" is always borne in mind.

What is it to "be faithful?" First of all, of course, it is to be *full of faith*—filled with trust towards God, having our confidence firmly set in Him that doeth all things well, hard as it may be, sometimes, for us to understand, to see behind the veil of mystery, to know *why*. If we are "full of faith" we feel no need to question, when this thing happens, or that, which seems so beyond our human comprehension, which seems sometimes so unnecessary, so unreasonable, even. Faith is like a sound ship's cargo—to be filled with it is to ride the more steadily against the buffeting winds of false philosophies, the waves of doubt, the treacherous undercurrents of temptation.

Being faithful, then, is to be trustful, and being trustful leads in turn to faithfulness in its other aspect. What is a "faithful servant?" What does the Scripture mean, when it says: "This is a faithful saying?" A servant worthy of being trusted, a saying which is *true*—which is "worthy of all acceptance." To be faithful means able to be relied upon, dependable, trustworthy, faithfulness is still the synonym of the old *fideltas*.

To be faithful thus implies two things—first, something active, a putting of our trust; second, something passive, a worthiness of having trust reposed in us. One is as real as the other and the second is impossible without the first. To be trusted of God we must first have trusted Him. I have just now called this second aspect passive, but it leads to the reallest sort of activity. It has rested with me much of late that one great reason why some, who would rejoice at being given something greater to do for God, feel so helpless in spite of all the need they see around them, lies right here: *We must trust God to do things for us, so that He may be able to trust us to do things for Him.* Then only can He keep us "in perfect peace," and through our very weakness make perfect His strength. Lord, increase our Faith!

ALFRED LOWRY, JR.

On Board S. S. *Bergensfjord*, Ninth Month 23, 1916.

Oh, little child, lie still and sleep!
Jesus is near,
Thou need'st not fear!
No one need fear whom God doth keep,
By day or night;
So lay thee down in slumber deep
Till morning light.

Oh, little child, lie still and rest!
He sweetly sleeps
Whom Jesus keeps;
And in the morning wake so blest,
His child to be.
Love everyone, but love Him best;
He first loved thee.

—Exchange.

"ENTER INTO THY CLOSET."

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.

And never through those crystal walls
The clash of life can pierce its way,
Nor ever can a human ear
Drink in the spirit-words I say.

One hearkening, even, cannot know
When I have crossed the threshold o'er;
For He alone, who hears my prayer,
Has heard the shutting of the door.

THE STORY OF BALAAM.

"A DRAMA OF THE RUIN OF CONSCIENCE."

Balaam, the son of Beor of Pethor, a native of the country of Aram by the river Euphrates, is one of the most mysterious characters brought before us for our consideration in the Holy Scriptures. Though this far-off Mesopotamian lived thousands of years ago, under social, political, as well as religious conditions so very different to our own, valuable lessons may still be gathered from a study of his life and character. After all, essential human nature has not changed since his day—neither time nor distance has made any difference in its elemental passions, temptations, sorrows or joys. The top soil may have changed, but the bed-rock underneath has remained what it was thousands of years ago.

Balaam was one of the most extraordinary characters that have ever appeared amidst the kaleidoscopic changes of human history. The unique nature of his gifts made him a very eminent man in his age, a fascinating subject for the recorder's pen. Endowed with political sagacity, he was a close observer of contemporary events. He took a keen interest in the future of the neighboring peoples, the great monarchies of central Asia. He even took in the significance of the coming of the navies of the Western powers to contribute their share towards the settlement of the everlasting Eastern question. If Balaam lived to-day—even if he were not a member of any cabinet of state—he would certainly have to be consulted in any matter of grave moment affecting the happiness and, political fortunes of his country.

Another thing we have to consider. Balaam, though not a member of the chosen race of Israel, was in possession of a great fundamental truth. Living in the midst of polytheistic cults he believed in the *One God*. It is true he held his belief inconsistently. But in spite of the fact that he tried to combine with it the practices of pagan spiritualism, he held to his monotheistic faith as the pivot of all his religious thinking. To-day he would have been a prominent member of the Society for psychical research along with Sir Oliver Lodge and the late Professor William James.

But that which appealed to the mind of Balaam more than anything else was the *phenomenon of Israel*; and for that reason he has a place in the Hebrew Scriptures. He made no mistake in his reading of the significance of the arising of this young virile nation, which had for its choicest treasure the deposit of the faith and traditions of the patriarchs. Balaam knew of the Divine promises that were to be fulfilled in and through their seed. In his judgment Israel was the nation of destiny.

But not only was Balaam endowed with remarkable insight above many—he was also in possession of the *mysterious gift of prophecy*. He foresaw the coming of the Messiah, the Star that was to come out of Jacob and the Sceptre that was

to arise out of Israel. His eyes filled with light from on high pierced the veil of the unborn future, and he described under figures of poetical elevation the setting up of His spiritual Kingdom. No wonder that the destinies of the nation which was called into existence to give Him to the world should have afforded Balaam such an absorbing theme for investigation.

That God should go outside the fold of Israel for channels of inspiration need not surprise us. Only a narrow theology would confine Him to the institutions of His own creation. The Scriptures abound with instances of the universality of spiritual operations. Melchizedek, chieftain of Jerusalem when it was the stronghold of the Jebusites, stood in priestly relations with the Most High God, and Abram gave him the honor of the tithes, bowing his head under his priestly benediction. Job knew nothing of Israel, and yet there was none like him on the earth for piety towards God, and the deepest questions of religious philosophy are discussed in his book. The doctrine of the Divine sovereignty has been wrongly applied by those who have interpreted it in an exclusive sense. Properly understood it teaches the Divine right to chose whom He will—even Gentiles outside the covenants of promise, as Paul argued in the dispensational parenthesis of Roman ix to xii.

But Balak, the King of Moab, merely regarded Balaam as a very powerful wizard whom he could use as a weapon of offence against Israel, the young nation of which he was genuinely afraid. He shared the common belief of his time that a curse, especially if it come from the lips of one who has great influence with the Deity, possesses a malign power. He had not the view-point of one who regards religion from the inside. Statesmen are apt to make a cynical use of the religious instincts of the people for their own ambitious designs. History furnishes numberless examples of this. Religion—whether true or false—has been made the ally of politics and statecraft. It is the result of looking at it only from the outside. Jeroboam, after the separation from the southern kingdom, made this mistake when he as a matter of political prudence established the calf-worship at Bethel and Dan, to prevent his people going to Jerusalem, to the national sanctuary of the undivided kingdom. Thus the way was opened for worse evils, and he even afterwards had a tag attached to his name as the man "who caused Israel to sin."

Balak was exceedingly anxious to enlist the assistance of a man with the international reputation of Balaam. He endeavored to persuade him to make use of his occult powers against the people which he regarded as a military menace. He sent a deputation to his distant home, with the Oriental bribes of divination in their hands. The effort ended in failure. He tried again, sending a more influential deputation made up of the princes of Moab and Midian, charged to make most flattering proposals. He evidently thought Balaam was only bargaining for a bigger fee. He was sufficient man of the world to hold the cynical doctrine that every man has his price. This time Balaam only consented to accompany the Moabite and Midianite princes back to their land without committing himself to do the bidding of Balak to curse Israel.

The whole transaction opens a window into the real character of this man. It is a subject which has often been the theme of discussion. The early Church devoted a good deal of attention to it and appears to have been divided into two camps of opinion. St. Augustine, for instance, regarded Balaam as a thoroughly bad man, a prophet of the devil, compelled by God to utter truths against his will. St. Jerome, on the other hand, held a somewhat different theory. He believed Balaam to have been at heart a good man, a true prophet, but one who fell through allowing himself to be hypnotized by the temptations of avarice and worldly ambition.

The probability is that the truth lies somewhere between these two extremes. He appears to me to have been all along a man of mixed strands in his inner life. He had a certain knowledge of the true God, and a clear sense of his duty based on this knowledge. He knew enough of God not to wish to

trifle with Him. He would not have gone with the ambassadors of Balak without the Divine permission obtained in answer to prayer. But see how he acts. After receiving a plain command not to entertain the tempting offer of his royal client, he goes and prays about it again, as if it were still an open question. And behold the awful result! God answered him according to the secret desire of his heart.

MAX I. REICH.

(To be concluded.)

PHILADELPHIA, Tenth Month 23, 1916.

EDITOR FRIEND:—

As a conclusion to the proceedings of the Mohonk Conference, held from eighteenth to twentieth, inclusive, and which was of very great interest, the following was adopted.

E. M. WISTAR.

PLATFORM OF THE THIRTY-FOURTH ANNUAL LAKE MOHONK CONFERENCE ON THE INDIAN AND OTHER DEPENDENT PEOPLES, 1916.

The Thirty-fourth Annual Lake Mohonk Conference on the Indian and Other Dependent Peoples recommends that the number of hospitals for the Indian service be increased and urges improvement of sanitary conditions where they are at present seriously deficient, and further recommends an increase of the annual appropriation by Congress for the educational facilities among the Navajos. The Conference wishes also to set its approval upon the progress made in industrial and vocational education and in health conditions.

We heartily commend the work of the various Christian missionary bodies, which are now more than ever before exhibiting a higher degree of co-operation in meeting the spiritual needs and longings of the Indian.

The Conference deplores the fact that the continued uncertainty as to the legal status of the Indians of the State of New York causes serious injury to their industrial, intellectual and moral advancement and prevents the enforcement of the laws of the State relating to vice and crime, the public health and education. It is a matter of congratulation that an able investigation into this legal status has been recently made by a Deputy Attorney General of the State. We recommend that the results of this investigation be submitted to the Department of Justice of the National Government for its consideration and also that Congress be requested to pass a broad enabling act, under which the State of New York may enact all needful legislation for the improvement of these Indians and the benefit of the State. The Conference makes this specific recommendation because of the exceptional historic and legal situation of those Indians.

The ultimate solution of the perplexing Indian problem will be reached only when the Indians by an academic, industrial and moral education have been prepared to receive all the privileges and assume all the duties of American citizenship. Until that time such Indians as are not so prepared are the wards of the nation. The nation is in duty bound to protect their rights, promote their interests, and provide for their education. Experience has proved that it is fulfilled very imperfectly and under great disadvantages by special legislation enacted to meet special exigencies and administered by a Bureau whose head changes with every change in the national administration. A permanent, stable, and developing policy is essential. We therefore urge the creation of a non-partisan, independent commission, permanent in its character, which should make a careful examination of the mass of Indian legislation on our statute books, much of it local and fragmentary, and from it develop an Indian law, general in its provisions, comprehensive in its policy, forward looking in its purpose. Such law, when enacted by the Congress, should take the place of all existing legislation except permanent treaties, and thereafter the administration of this law and the application of its principles to the varying conditions of the various tribes should be left by the Congress to the commission,

to which should be committed the entire charge of the Indian service. We urge this plan, not only to secure greater economy and efficiency, but also to promote a consistent, continuing and developing policy—a need recognized as of the utmost importance by all workers in the Indian service. The ultimate object of this policy should be to bring the present abnormal condition of the Indian to an end as speedily as possible by the incorporation of the Indian in the general citizenship of the nation.

Until the reorganization of the work for the Indian upon the principles above outlined, we deprecate as unwise and dangerous legislation which will remove all authority respecting our Western Indians from the control and supervision of the Secretary of the Interior and the Commissioner of Indian Affairs.

The policy of all Indian administration should include at the earliest possible date the segregation and individualization of Indian tribal property, in order that competent Indians may have available immediately all resources to which they are entitled and that they may be completely severed from the guardianship of the Government.

We urge that immediate steps be taken by the enactment of new legislation or otherwise, further to protect all incompetent Indians, especially the full bloods, in order that their property rights may be conserved and their resources expended for their benefit under proper supervision, looking to the correction of the flagrant abuses now rampant as particularly brought to our attention as existing among the Five Civilized Tribes and the Osages.

During the present year a larger measure of autonomous government has been granted the Filipino people by act of Congress, giving to them greater control over their internal affairs.

It is self-evident that so long as the Philippine Islands remain under the sovereignty of the United States, the government of the United States must continue to be responsible for good government and efficient and economical administration in the islands. It is equally clear that the wise exercise of authority must go hand in hand with such responsibility. The effect of the rapid withdrawal of American administrators, in anticipation of, and coincident with, this legislation, will be watched with unusual interest but not without misgiving. We believe that the policy of dispensing with the services of trained experts and scientists will have a far-reaching and harmful effect upon the sanitary, social and economic life of the islands.

We therefore urge that these necessary aids to the welfare of the people of the islands be not abandoned.

We reaffirm the recommendation of the Conference of last year that an immediate grant of full American citizenship be made to the people of Porto Rico.

PENN. COLLEGE.—Friends will be interested to know that the prospects for Penn College for the coming year are much brighter than it would have been possible to expect a few weeks ago. At the close of last year the burning of the building and the uncertainty of success in our financial campaign caused a great deal of concern. This uncertainty persisted until the campaign was brought to a successful issue, Eighth Month 1st. Since that time, however, a certainty has taken possession of all friends of the institution. Students are planning to return with scarcely an exception and there is an excellent prospect for a large freshman class.

"THERE is a time when our youth of both sexes, need not simply a salutary molding influence, but when they need a mighty power put forth upon them, rousing their souls to great and noble deeds of benevolence.

Let a lady once become settled down at the head of her own family with a narrow soul, and however amiable and lovely she may be, a narrow soul she will carry with her to the grave."—MARY LYON.

THE PSALM OF THE WOODSMAN.

Blessed is the man that loveth nature,
For he shall never be lonely!
Yea, though he loseth himself in the forest
He is still in the midst of friends.

The trees stretch their arms in protection;
They invite him under their shelter.
Their roots take hold of the mountain
Like the stakes of a tent set firmly.

The moss on the bark is a compass
To tell him whither he goeth;
It points his direction as surely
As the guide-board out on the highway.

The winds and the clouds are his servants;
He knoweth their course in the season.
Yea, the tree turns its face from the tempest,
So the burdens of branches is southward.

The beasts and the birds are his comrades;
He knoweth their signs and their habits.
He knoweth their challenge of anger,
And their milder language of mating.

The rivulet calls him with laughter,
And the pool is his only mirror,
He looks, and the beard on his bosom
Is blended with moss on the cedars.

He knoweth the roots that are wholesome,
And the edible barks and the berries—
The camas that holdeth no poison,
The celery and rice of the lakelets.

Yea, blessed the man of the mountains!
And thrice blessed is he if he follows
The trail that leads over the summit
On the highway to regions immortal.

The years hang as light on his shoulders
As the grizzled wings of the eagle,
They are only fanciful burdens,
For they help him to fly away.

His is the calling courageous.
He blazed the trail for his children,
His footprints are waymarks of safety,
And his bones are a guide to the living.

—WILLIAM STEWARD GORDON.

ASTORIA, Ore.

EFFECT OF THE WAR ON CHILDREN AND EDUCATION
IN ENGLAND.

WILLIAM C. ALLEN.

At first sight it would hardly seem that a state of war would directly damage child life or national education. Here are a few considerations upon the subject. But let it be clearly understood that in most respects England is probably the least hit of all the belligerents. These letters are not intended to discredit England—the writer loves that grand old country too much to do that. They do indicate the unhappy transformation in character induced by the spirit of war. Our own beloved America may easily be just as seriously injured if we became involved in war. We may well thank God that we have not entered into its hideous passions and losses.

"The United Board of Sunday School Organizations" has recently issued a remarkable statement regarding children and international relations. This Board is composed of rep-

resentatives from the Denominational Organizations of the Methodist Bodies, Congregationalists, Baptists, Presbyterians, the Society of Friends, and Moravians.

The report shows that there are statistics revealing an increase in juvenile crimes of a serious nature since the outbreak of the war. Thus—Cecil M. Chapman, the Metropolitan Magistrate, when taking the statistics of the Police Court over which he presides, found that during the last few months of 1915 delinquency in children had increased forty per cent. He says: "War had created an excitement in the minds of the children", etc. Sir Edward Troup, Permanent Under-Secretary at the Home Office, in a circular to the magistrates, issued this year, says that he "has under consideration representations respecting the recent increase in the number of offences by children and young persons under sixteen years of age." He declares that "punishable offences have grown in seventeen of the largest towns of England about forty per cent." He adds: "The increase in the number of juvenile offenders is mainly caused by an increase of nearly fifty per cent. in cases of larceny; but there are also more charges of assault, malicious damage, gaming and offences against educational acts." The report of the United Board refers to the "loss of discipline," which the writer also heard about in many places in England during the past summer. This condition is largely owing to the fathers being away, and to lessened educational efficiency, caused by larger classes for each teacher, part time sessions or leaving school at an earlier age. Sir James Yoxall has stated that "between 150,000 and 200,000 children between the ages of eleven and thirteen have been released from school to do wartime work." To quote the same veracious report—"With the older boys and girls particularly, there are evils attendant upon the earning of large wages—impatience of control, unwillingness to learn how to do things in the best possible way, and the rush to amusements which have the same general tendency. There is an unsettled state of mind leading to a desire for adventure, for excitement, with its attendant impatience with ordinary tasks and with discipline, accompanied by a great increase in truancy."

Not the least serious of the difficulties to child life growing out of the war is the fact that children are inevitably learning to rely upon material forces, and not upon the power of love, unselfishness and consideration for others. "The type of patriotism too often presented to the children is narrow and self-satisfied. . . . Religion has become the handmaid of the Allies. To sum briefly: the virtues of economy, generosity, etc., that have been evoked among the pupils have been entirely subordinate to the major military purpose. Militarism has emphatically made a deep impression upon all young minds." The anxiety of this noble group of men, representing the First-day School Organization, on behalf of the children of the nation is most important when taken in connection with the general attitude of the clergy of the country toward the war.

Occasionally when in England I have astonished my friends by telling them of the great strides that education has made in the United States. I can mention my own city of San José, Cal., with its some 40,000 inhabitants, its great system of grammar schools, its high school for 1500 young people, and how many of them can graduate from it into the State University, securing a course in that great institution with but little expense to themselves. It would seem as if England before the war was already so far behind many nations with regard to the education of the great mass of its children that the damage occasioned by the war is especially to be deplored. The *London Times* stated in a recent editorial that "Of the 2,750,000 English children between twelve and sixteen only 1,100,000 get any education after the age of thirteen." *The Challenge* states: "As a nation we have not believed in education, and it is one of our most serious national shortcomings that this should have been so. The facts are well enough known, ninety per cent. of our children receive no form of instruction after the age of thirteen." Lord Haldane,

in a recent speech in the House of Lords, called attention to the conditions narrated above as one of the main concerns of the country.

The future of the children and of education in England is very dark. Just before leaving England I was conversing with a lady from Oxford. Speaking of the depletion caused to the student life by the war she instanced the college in which she was interested. Before the last vacation only thirteen men were left as students there, they being six Orientals, two Rhodes scholars, one candidate for the ministry, and the status of the other four I cannot recall. About the same time I talked with a young man who is a recent graduate of Cambridge University. He remarked to me, "All the best men have been killed—all of my friends have been killed."

The Government could use conscientious objectors as teachers if so minded, but declines to do so. It seems particularly unfortunate, as so many of the schools are suffering for want of teachers. Even such a man as Professor Bertrand Russell, one of the best-known educators of England, has had many indignities placed upon him and has been refused the privilege of coming to America to lecture, because he not long ago was the author of a leaflet published by the No-conscription Fellowship, in which he pleaded for the cause of civil and religious liberty—the great glory of our English-speaking peoples.

In my next letter I shall try to tell about the "Conscientious Objectors." Owing to strict censorship bearing upon the subject, very little is known about them in other countries.

NEST HUNTING AT POCONO LAKE.

JOHN D. CARTER.

The following was presented at a recent camp-fire at Pocono Lake, with a most picturesque setting.

Many years ago, before there was any Pocono Lake Preserve, a party of campers raised their tents between the pointed spruces near the Club-house. Within a short time they discovered alder fly-catchers among the bushes by the lake-side, white-throated sparrows in the clearings and red crossbills, busily pulling cones to pieces. And so it dawned upon them that here was a rare spot indeed, with an avifauna unlike that of any other part of Pennsylvania, except the North Mountain country beyond Wilkes-Barre. Since that day, the Pocono Lake district has been a fruitful field for bird-study.

The birds themselves may be found rather easily, if one has a trained ear, good eyes and tireless patience. But with their nests it is different. Small wonder, indeed! Imagine the country back of Lowry's Hill. In a thousand acres of brush there may be a little wisp of straw, lined with a bunch of rootlets. Even that may be so hidden that you cannot see it until you go down on your knees and look under a stone. That may be the nest you want. Can you find it?

Of course, all that is needed in finding a nest is to look in the right place. The trouble comes from the fact that the places which are *not* right are numbered by ten thousand times ten thousand. So the problem resembles the old one of the needle in the haystack.

Suppose you do accept the challenge and start the search. Naturally you should know something before you begin. It is quite useless to hunt for a flicker's nest in a grass-field, although that is where the bird may be found. Kingfishers do not nest on dead twigs, although that is where they are often seen.

Equipped with at least some knowledge, and the more the better, you cut a stick and start out. What's the stick for, do you ask? It helps in going through thick places, and in parting foliage, it lengthens your reach in all directions, it saves your back and legs a deal of labor, and perhaps most important of all, it concentrates your vision.

It is usually best to decide beforehand what you most desire to find and then try for that, hoping to find other things

on the way. You may pass along rapidly, covering much ground superficially, or you may go more slowly, examining everything carefully. Each person must find out the best method for his own use.

An attractive feature of bird study afield is that you never know what is going to happen nor when it will begin. As your stick passes over a brushy place, there may be a rustling within. You stop motionless, for if you fail to identify the little mother in the first few seconds after she leaves the nest, you may have a long and weary wait before she returns. You see nothing, so move your body from side to side without shifting your feet. Nothing happens. You stoop down and gently part the leaves. Ah, there it is!—A hop-toad!

Again something goes darting away along the ground. You expect a grouse to rise on whirring wings. Just as it disappears, a flash of white shows that it was a half-grown rabbit. But it is not always thus. Sometimes you find yourself looking into gaping mouths which rise above a mass of pin-feathers. Or if the nestlings are nearly ready to leave, they may suddenly pour out almost into your face and scatter to the four winds, with great excitement on the part of the parents. Or you may see the spotted eggs of a chewink, the clouded ones of a white-throated sparrow, or the beautiful blue-green treasure of a hermit thrush.

Again, after hours of fruitless search, your stick may uncover a few stalks of dry grass, lying side by side, and curved to form the arc of a small circle. The innate forces of nature do not often place things just that way. You look more closely; a tiny bit of green moss can be seen. Yes, it *must* be a nest. You stoop down and peep under the stick that nearly hides it. There are the four delicate eggs of some warbler. At least you have beaten Nature at her own game of hide and seek. You have found the needle in the haystack and you are happy.

Have you ever noticed that the grackles here do not seem like those at home? There they walk about on the lawns, bother the corn fields and the robins and eat the cherries. Here they are found near the lake and, for the most part, only where there are old stumps standing in the water. At home they nest in the spruce trees. Where are the nests here? Suppose you go to one of the stumpy tracts. Birds are plenty, but no nests are in sight. Looking about among the weather-beaten stubs, you may notice the least bit of yellowish discoloration on the lower rim of a cavity. What does that mean? Probably nothing,—but you take a chance and climb up. Imagine your satisfaction at seeing, away down inside, the blue-gray and streaked eggs of the bronzed grackle.

Again, suppose you are determined to find the nest of the alder flycatcher. It must be somewhere in a bush. You may, as some have done ere this, look for hours and days and not find it, and do the same thing the next season with the same result, until you are tempted to think that it does not have any nest at all, but carries its eggs under its wings. But on a lucky day, you find hidden among the leaves of a viburnum, a few pieces of straw that could not have gotten there by accident. The chestnut-sided warbler might have put them there; but they do not seem like just his kind. You come back next day and find that the thing is growing. No birds appear to have any interest in it whatever. At last, remembering what is said about "the early bird and the worm," you come soon after sunrise and watch. The flycatcher is working at her trade some distance away. Gradually she comes nearer, and at last settles in the nest, twists about for a second, and darts away. The game is won and the alder flycatcher resumes its normal place among birds.

In a certain spot, the location of which is not widely published, the sphagnum moss grows in mounds. You may be searching there, with the shrill song of the Nashville warbler cutting the stillness every few minutes. Suddenly, a little bird darts out from under your feet. Yes, there is the nest, buried in the side of a mound of moss. Surely it must be the nest of the Nashville warbler, for nothing else is about, and it looks all right. The camera is focussed on the nest, and

while you are under your cloth the bird comes back. At the click of the shutter she darts away again; you go home, develop the plate, make a beautiful-colored slide, and show it to all the learned bird people in five States as a Nashville warbler on her nest.

Another year you are in the same place again. You notice a little call of two syllables, a sort of double cluck, and a thin little whistle. The yellow-bellied flycatcher makes them both. You watch and see it go to just such a nest as the one you photographed years before. The ghost of a suspicion rises in your mind. At the first opportunity you take out your plate, and sure enough, find that your Nashville warbler was a flycatcher, perfect in every detail, except for the colors which you put where they did not belong.

One more illustration. As you pick your way along a path, wet with spongy moss, you happen to look up and there in the hanging twigs beneath a spruce bough, is a bunch of something. Can it be the kinglet's nest which you have hunted for days together? The field glasses show that it is of different material from its surroundings. You scramble up the tree, and then can't see it at all. The foliage has shut it in completely. Your partner on the ground indicates the branch. With legs wrapped about the tree-trunk and toes hooked under other limbs, you reach as far out as you can and pull. The branch is stubborn, but it does yield. Watching carefully lest the precious little basket should be overturned, you work your hands further and further out along the branch and slowly draw it around. The bunch really is a nest of wonderful workmanship. Inside are the eggs like little white pebbles, so far as you know, you are the first person who ever looked into a kinglet's nest in the whole State of Pennsylvania.

The nests have not all been found yet. The field is open; the woods are free to all. Let us pay the price and enter Nature's treasure-house.

The following is an approximate list of the nests found near Pocono Lake (so far as known to the writer).

Spotted Sandpiper	1	Cliff Swallow	Prob. 50
Ruffed Grouse	2 or 3	Tree Swallow	Prob. 50
Mourning Dove	1	Cedar Bird	Prob. 12
Hairy Woodpecker	1	Solitary Vireo	Prob. 1
Yellow Bellied Sapsucker	3	Black and White Warbler	2 or 3
Flicker	Prob. 6	Parula Warbler	1
Whip-Poor-Will	1	B/Pk Throated Blue Warbler,	5 or 6
Chimney Swift	2 or 3	B/Pk Throated Green Warbler	1
King Bird	2	Magnolia Warbler	4 or 5
Phoebe	1 or 2	Chestnut Sided Warbler	4 or 5
Yellow Bellied Flycatcher,	Prob. 6	Canada Warbler	2
Alder Flycatcher	3	Oven Bird	4 or 5
Blue Jay	1 or more	Maryland Yellow Throat,	Prob. 8
Bronzed Grackle	6 or more	Cat Bird	Prob. 12
Purple Finch	3 or more	Brown Thrasher	1 or more
White Throated Sparrow,	Prob. 8	House Wren	2 or 3
Chipping Sparrow	2 or 3	Golden Crowned Knight	1
Field Sparrow, Number uncertain		Veery	2
Junco	Prob. 10 or 12	Olive Backed Thrush	1
Song Sparrow	Prob. 8	Hermit Thrush	Prob. 15
Chewink	Prob. 6	Robin	Prob. 5

Forty-two species. Two hundred and sixty-five nests (estimated), including three first records for State of Pennsylvania.

The following birds nest here without doubt, but their nests have not yet been reported.

Sharp Shinned Hawk	Vesper Sparrow
Cooper's Hawk	Swamp Sparrow
Red Shouldered Hawk	Rose Breasted Grosbeak
Broad Winged Hawk	Indigo Bird
Black Billed Cuckoo	Scarlet Tanager
Kingfisher	Barn Swallow
Downy Woodpecker	Rough Winged Swallow

Night Hawk
Humming Bird
Crested Flycatcher
Wood Pewee
Least Flycatcher
Crow
Red Winged Blackbird
Meadow Lark
Baltimore Oriole
Goldfinch

Red-eyed Vireo
Nashville Warbler
Blackburnian Warbler
New York Water Thrush
Redstart
White Breasted Nuthatch
Red Breasted Nuthatch
Chickadee
Bluebird

Probable Nesters.

Wood Duck
Great Blue Heron
Night Heron
Green Heron
Woodcock
Marsh Hawk
Bald Eagle
Barred Owl
Screech Owl
Great Horned Owl
Olive Sided Flycatcher
Prairie Horned Lark
Red Crossbill

Louisiana Water Thrush
Winter Wren
Brown Creeper
Wood Thrush
Wood Duck
Ringnecked Pheasant
Turkey Vulture
Broad-winged Hawk
Barred Owl
Screech Owl
Purple Martin
White Breasted Nuthatch
Winter Wren

Beyond these come some possibilities, so rare or unlikely as not to be worth listing.

ONE might think he were reading "Sewell's History" or "Besse's Sufferings of Friends" and that the wheels of time had been veritably turned back two and a-half centuries as he follows the subjoined paper taken from the New York *Evening Post* and printed here at the suggestion of Joel Cadbury.

POSITION OF "CONSCIENTIOUS OBJECTORS"

BY AN ENGLISHMAN.

The strict censorship maintained by the English Government, not only over the newspapers and letters which are allowed to leave England, but also over the matter which is allowed to be printed in any newspaper or other publication appearing in that country, has to a large extent prevented the truth with regard to the treatment of conscientious objectors to military service from becoming known in this country, or even to the full extent in England.

When the first Military Service act was passed, it was provided that any man who had a conscientious objection to the undertaking of military service might apply to the tribunals set up under the act for exemption. The tribunals had power to grant total exemption in all genuine cases, and it was their duty so to do. What followed was a painful travesty of justice. The tribunals set up all over the country were composed of local men appointed by the local authority (*e. g.*, the Town Council). Many of them were uneducated men, with no knowledge or experience of judicial proceedings, and often ignorant of the terms of the act they were appointed to administer. Frequently the chairmen of the tribunals were local tradesmen, sometimes the local Mayor.

The tribunals no sooner began to sit than they showed themselves hostile and unfair to all who came before them to claim exemption on the grounds of conscience. There was not even a pretence of impartiality. The claimants were insulted, bullied, and held up to public odium. They were rarely granted total exemption. Sometimes they were granted exemption from combatant duties, and placed in a newly formed "non-combatant" corps to perform such duties as trench digging and military work other than the actual use of arms.

A few typical examples of the treatment of conscientious objectors by the tribunals may be cited. One chairman sat with an open Bible before him.

"Don't you know," he would say to the applicants who appeared before him, "that Christianity means war? The Old Testament is full of fighting."

Another member of a tribunal asked an applicant who based his objection upon religious grounds whether he had never heard of the Divine command, "An eye for an eye and a tooth for a tooth." Other tribunals frequently asked applicants whether Christ had not declared that He came to bring war into the world, quoting the text, "I came not to send peace but a sword." Ultimately a series of questions were adopted by a great number of the tribunals, which consisted of inquiries as to how claimants would act in certain fantastic situations.

The inevitable result followed. The men who were refused exemption or who were placed in the so-called non-combatant corps refused to accept the judgment of the tribunals. They did not cease being conscientious objectors because the tribunals had flouted them and refused them exemption. Some few did indeed join the non-combatant corps, but the great majority went quietly on with their work and awaited developments. In due course they were arrested. Up to the present time over 2,000 have been arrested and the arrests continue daily. The men are first taken before the magistrates, who invariably fine them and hand them over to a military escort.

When in the hands of the army the conscientious objectors immediately become "passive resisters." In some cases they have been subjected to very abominable cruelties. They were forcibly stripped and scrubbed over the naked body with hard brushes in such a way as to produce extreme agony. They were kicked into position on the parade ground. When they would not march they were dragged along the ground. Other and more cruel methods were sometimes resorted to.

In a few cases, men who were broken in mind and body by this treatment gave up their resistance and consented to obey orders. The great majority stood firm. As the details of their treatment gradually became known there was widespread indignation. In Parliament there were many heated debates, and ultimately it was announced that steps had been taken forbidding any unauthorized physical punishments. The men who continued to resist were court-martialed and sentenced to varying terms of imprisonment with hard labor, usually two years. Some who had been sent to France were condemned to death, the sentence being commuted to ten years' penal servitude.

But these actions by the authorities provoked strong action in the House of Commons. A considerable group of members belonging to the Liberal and Labor parties protested day by day against the treatment of the conscientious objectors. The subject was debated at every opportunity. The better elements in public life also protested, and distinguished conservatives like Lord Hugh Cecil joined in the protest. The Prime Minister was at length forced to act, and announced that the cases of all the men who had been court-martialed would be reviewed by the Central Appeal Tribunal (the final tribunal which had the power to revise the decisions of the local tribunals), and that men who were regarded as conscientious objectors by this tribunal would be given the option of accepting civil work of national importance, subject to certain conditions. This scheme of sifting by the Central Tribunal has since been proceeding, the members of the Tribunal visiting the various jails where the prisoners were confined for the purpose, and a number of the men who were offered their liberty if they would accept work of national importance have been released. They have been sent to civil camps to make roads, to work at agriculture, or to do any other work which the authorities order. It is a kind of forced penal labor, but under civil control, and the scheme has already been attended by a painful tragedy.

A man of gentle and refined character, but of delicate physique, was sent to a camp in a far away country district. No proper arrangements existed. The rain came through the tents, the ground was sodden. There was no medical

supervision. The man contracted pneumonia and died before it was possible to obtain any sort of medical aid. At the moment there is an insistent demand for a public inquiry to be held into the facts of the case.

But this scheme of civil labor, even if it could be properly organized and relieved of its degrading conditions, does not meet, and never can meet, the cases of a great number of the conscientious objectors who have refused this alternative service. They cannot compound their consciences and assist in the civil organization of the nation for war as the price of their release from military service. Their position is exactly the same as would have been that of Lloyd-George if conscription had been introduced in England at the time of the Boer War. Of that war he was a bitter opponent, and at one meeting he narrowly escaped losing his life at the hands of the mob. He demanded the stoppage of the war, and his speeches during the war are models of invective against the Government of the day—eloquent, bitter, fiercely uncompromising. He was of military age. If conscription had been adopted, and the policy he now supports in England had been carried out, he would have been arrested and handed over to the military authorities. When they had finished with him, and he had ultimately found his way into prison, he would have been offered conditional release if he were willing to give up his profession as a solicitor, to refrain from speaking in public, and from writing anything for publication or circulation, and to work with a gang of other men as a road-repairer, or an agricultural laborer, or a dustman. For these are the terms offered to the spiritual children of Lloyd-George to-day.

The result is a deplorable tragedy. The men who have refused these terms are to-day in cells, suffering hard labor or penal servitude. They include some of the bravest, most gentle and most noble of men. Two examples may be given:

Before the war Scott Duckers was a well known and greatly respected solicitor in London. He was a man of brilliant attainments and of great public spirit, and devoted much of his time to social work among the poor. He had always preached against the evil of war, and his views were well known. When the Military Service act was passed he became a conscript. He was arrested, brought before the magistrates, and handed over to a military escort. He refused to obey orders, and was court-martialed. He was sentenced to a term of imprisonment. When this was finished, he was liberated from the cells and handed back to the military authorities. The same wretched business was begun over again. He steadfastly refused to become a soldier. He remained gentle and courteous. He was again court-martialed, and sentenced to a further term of imprisonment with hard labor. This he is undergoing at the present moment.

Or take another instance: Clifford Allen was the chairman of the No-Conscription Fellowship—an organization formed before the introduction of conscription, consisting of men of military age, who were opposed on grounds of conscience to forced military service. Clifford Allen is a man of great distinction, a scholar, and a social reformer. In appearance he looks physically delicate, but he is fearless in the cause in which he believes.

He appeared before the tribunal, who, to do them justice, were satisfied that he was a conscientious objector. As, however, he refused to accept alternative service or to cease preaching the principles of international peace, he was ultimately arrested and handed over to the military authorities. A little later he was sentenced by a court-martial to a year's imprisonment, with hard labor, and he is now undergoing that sentence.

These instances could be multiplied indefinitely.

But it must not be supposed that this conduct on the part of the Government and the military authorities has been allowed without protest. Among all the better elements of public life in England there is a growing feeling that the honor of the country is at stake. The expression of this feeling is

repressed in every way possible, but it will ultimately compel a change of policy.

Perhaps the most sinister feature of the whole of this tragedy has been the conduct of the clergy of the English Church. They are themselves excepted from the provisions of the Military Service act, but they have preached conscription from their pulpits and have held up the conscientious objectors to ridicule.

"Conscription," said one dean of the Church, "was a step towards the Higher Life."

But the most remarkable utterances were made by the Bishop of London. He opposed giving exemption to conscientious objectors. He said that what mattered was not whether they had consciences or not. *Their consciences had got to be educated.* This was the claim made by the Holy Inquisition in Spain, and they used the rack and the stake for the work of "education." But the change in public opinion is to some extent seen in the attitude of the people in the streets of London to the Bishop of London. In connection with the (so-called) National Union of Repentance and Hope, the Bishop has made a walking tour through London, addressing the passing crowds at various points. Exhorting his hearers to follow the example of Christ, he declared that the conscientious objectors were "all wrong" and heaped contempt upon them. At the end of his first address he invited and was bombarded with hostile questions. At his later meetings he profited by his experience and declined to allow any questions to be put to him, suggesting that they should be sent "by post," but this device to avoid answering his critics after the pretence of welcoming them was received with cold contempt.

To those who believe in the sanctity of the human conscience and who think that the words of the Prince of Peace in the Sermon on the Mount were intended not as satire, but as a rule of life alike for individuals and for nations, the action of the clergy of the English Church in denouncing the sincere men who with deep humility attempted to apply their faith in their own lives in the face of mob passion remains an inexplicable mystery.

NEWS ITEMS.

WESTTOWN NOTES.—The delay of four weeks in the opening of the School has resulted in a marked decrease in the enrollment for the year. Although there were about the usual number on the list in Eighth Month we opened on Tenth Month 10th with but 93 boys and 97 girls.

On Eighth Month 1st Wm. B. and Frances E. Harvey withdrew from their positions as Superintendent and Matron after ten years of efficient service. Thomas K. Brown is now the general head of the School, while the executive duties formerly performed by the Superintendent have been assumed by E. Dean Stanton under the title of Business Manager.

Mary R. Williams, with Mary J. Edgerton as her assistant, has returned to Westtown to serve as Matron.

The daily program is in several respects different from that of last year. There are six recitation periods a day instead of seven. The four morning periods are followed by a half hour for consultation between teachers and students. Lunch is served in the middle of the day and dinner in the evening. This shortening of the school day has lengthened the free time for games in the afternoon, and has also necessitated uninterrupted evenings for study. To eliminate distractions during the week as far as possible the Literary Union now holds its meetings on Seventh-day evening. Other literary societies and student organizations are held on Seventh-day evenings or in the half-hour interval between dinner and the evening study hour, while lectures are scheduled for the hour before dinner on Sixth-day.

The boys greatly appreciate the changes that have been made in the Collecting-room through the generosity of the W. O. S. A. The walls have been attractively painted, a maple floor has been laid, and new desks and other furnishings have replaced the old ones.

The work of wiring the teachers' houses down The Lane for electric lights is completed and the four lights along "The Granolithic" seem entirely adequate.

Albert H. Brown, head of the Friends' School in Hobart, Tasmania,

recently spent parts of two days at the School. On the second evening of his visit he gave a very interesting and illuminating account of Australian Friends, of their school and of the conditions in which they live.

William C. Allen stirred many hearts when, on the evening of the fifteenth, he told the School of the present struggles and persecution of the Friends in England who refuse to take arms. He appealed for faithfulness on our part to the teachings of Christ when our testing time comes, and warned us that the growth of militarism in this country is bringing that time very close.

On the evening of the 28th the Alumni Association had a supper at the Lake House, the chief entertainment for the evening being an address by Thomas Mott Osborne on "Prison Reform Work." Besides members of the Alumni and the School family, several invited guests availed themselves of the privilege of hearing him.

C. W. P.

TEACHERS' RETIREMENT FUND.—Definite reference was made in a recent FRIEND to the Teachers' Retirement Fund. It is no new project, having been before the mind of Friends and others for many months, and having received the cordial endorsement of the Yearly Meeting last spring.

The actual campaign for funds has now been undertaken and we are at liberty to report that promises aggregating \$30,000, with a pretty definite promise of \$10,000 also in sight have been received.

Friends who have been visited show a warm interest in the undertaking. The calls for help abroad are so many and so insistent that it might seem to argue the present were a poor time to launch this scheme; we believe, however, that our duty to neither of the causes, nor yet to the many others that claim the thought of the generous donor will be neglected.

The Teachers' Retirement Fund is one of the most far-reaching undertakings that Friends have entered upon, it is not a plan simply to make the teachers' calling an easier and therefore a more attractive one; at the root of it will be found the thought that young men and women of rare natural endowments will feel that the profession offers what it has never been able to offer before.

We hope from time to time to keep our readers informed of the work of the committee and commend them and their cause to the generous consideration of all.—[EDITORS.]

WESTERN YEARLY MEETING.—The thirty-ninth session of Western Yearly Meeting of Friends since the separation, convened at Sugar Grove, near Plainfield, Ind., on Seventh-day, Ninth Month 30th. At the time of the separation it was predicted the conservative element would run its course in ten years. The meeting is now under the management of another generation, there being but few living who were old enough to take an active part in the affairs of the meeting at that time.

The meeting is composed of three Quarterly Meetings: White Lick, Plainfield and Laura, all of which were represented. There was a better attendance throughout than usual, and a good degree of interest manifested.

The meeting gathered in joint session, and after a time of solemn devotion, in which a number of lively testimonies were offered, the shutters were closed, and the Clerks read the opening minutes. The Representatives being called all were present but two, who were absent on account of sickness. Minutes were then read for ministers present from other Yearly Meetings: Ida Bins, Ohio; Job S. Gidley, New England; Henry T. Outland and Benjamin P. Brown, North Carolina. These dear Friends were made welcome and encouraged to attend to the work for which they were sent.

Epistles were read from the Yearly Meetings with which this meeting is in correspondence, also one from Philadelphia, inviting the co-operation of all Friends in the cause of Peace, one from the Fritchley General Meeting of Friends, England, and one from London, addressed to all who bear the name of Friends. Two large meetings were held on First-day, in which the Gospel was preached with much clearness to very appreciative audiences. The ministry was tender, instructive and edifying. It was estimated a thousand people were present in the afternoon.

Second-day, the state of Society was considered by reading the Answers to the Queries, which called forth much good counsel. Friends were encouraged to faithfulness in the attendance of all our meetings, not as a form and habit but with minds covered with the spirit of reverence and true devotion to the Heavenly Father.

Third-day was occupied with reading reports from committees. Unity

was expressed with Benjamin P. Brown in a concern to visit Women's Meeting. Job S. Gidley at the close of the meeting entertained the children and others in the yard by some instructive counsel and reciting poetry.

On Fourth-day there were again two public meetings for worship. These coming in the middle of the week are not so large as on First-day, but those who attend are mostly serious, thoughtful people, who add life to the meeting. The Gospel was preached in the spirit and power of God. Many were made tender and encouraged to press forward in the good work.

Fifth-day the meeting heard the report of a committee appointed a year ago to carry out a concern which originated in the meeting of Ministers and Elders, for the help and encouragement of our members and others. The report contained the information that the meetings had all been attended except one at a distance, some of them several times, and some families had been visited; also eleven public meetings had been held, two of them at meeting places of the larger body of Friends. Unity was expressed with the work of the committee and it was continued for another year.

The closing work of the Yearly Meeting was the reading of the Epistles to the other Yearly Meetings, and the returning minutes for our dear Friends who in addition to the labor in the different sessions of the Yearly Meeting, held nine public meetings at nearby points. Job S. Gidley and Henry T. Outland expressed a wish that the meeting close with open shutters, with which the meeting united, and after a remarkable outpouring of the Holy Spirit the clerks read the concluding minutes.

EPHRAIM O. HARVEY.

SUMMARY OF EVENTS.

LOCAL.—The *Ledger* announces that the high price of coal will be a hardship to the poor in the vicinity of the Bedford Street Mission. Last year 16,321 buckets and sixty-nine tons of coal were disposed of at cost or less by the Mission.

John Wanamaker has suggested that a great exposition be held in Philadelphia in 1926, in celebration of the 150th anniversary of the signing of the Declaration of Independence, and the idea is welcomed by the newspapers of the city.

In all the centuries of her history and tradition as America's greatest medical centre, Philadelphia has never found herself the hostess to more distinguished guests than she welcomed last week, when the Seventh Annual Clinical Congress of Surgeons opened its sessions.

Dr. Joseph C. Bloodgood of Baltimore, who has made cancer his life study, told a large audience in Witherspoon Hall that America's great fight of the future would be to conquer that disease which he termed her deadliest foe. From 60,000 to 80,000 lives annually are sacrificed to this scourge, the eminent surgeon declared, a plague that is even more insidious and sinister than tetanus, typhoid or tuberculosis.

GENERAL.—A cargo of foodstuffs and clothing valued at \$700,000 was to be sent last week aboard by a United States navy collier to Beirut, Syria, for the relief of refugees. The response of the public throughout the country to President Wilson's proclamation for Armenian and Syrian relief days was very generous.

Fifty-two acts of heroism were recognized and rewarded at the fall meeting of the Carnegie Hero Fund Commission. Six cases received the silver-medal award, the remainder the bronze medal. Twelve persons were killed while performing their heroic acts; and to dependents of six of these pensions aggregating \$3120 a year were granted; to dependents of three sums amounting in all to \$2000 were awarded.

The following is announced from New York: If every motor car registered in the office of the Secretary of State were available to take out a different load of people each day, it would require less than one week to give the entire population of the Empire State an automobile ride. In other words, about six trips is all that would be necessary to permit every man, woman, and child to go motoring.

Announcement of an increase of \$400 in the salary of each full professor at Brown University appears in the annual report of President Faunce, at the fall meeting of the corporation. The minimum salary, exclusive of pay for administrative work, is now \$3000 and the maximum \$3650.

Food rises of the last four years have cut down the dinner-table supplies not only among the poor but also among families with comfortable incomes, according to an ominous study conducted in New York last week. Twenty New York families whose incomes range from \$2000 to

\$3000 submitted their household expenses for comparison, and agreed in reporting that they had been obliged to give up articles of food for which they had not before regarded as luxuries.

For the first time in its history, according to well-informed leaders, a stand on the liquor traffic was taken at St. Louis, Mo., in the general conference of the Protestant Episcopal church. A resolution adopted by the house of bishops placed the church on record as favoring "such action in our legislative assemblies as will preserve the interests of temperance and the repression of the liquor traffic."

Women were denied equal rights with men in two actions taken last week by the house of bishops of the Protestant Episcopal general convention in session at St. Louis, Mo. Appeal to permit women to sit as delegates in the general convention was rejected, while a request from Logan H. Roots, bishop of Hankow, to be allowed to admit women to membership in his advisory council, was denied.

NOTICES.

An interesting meeting under the auspices of the Peace Committees of the Meetings at Fifteenth and Race Streets and Fourth and Arch Streets will be held on the evening of Fifth-day, Eleventh Month 9, 1916, at 7.30 in the Arch Street Meeting-house. A fifty-cent supper will be served in the Lunch-room from 5.30 to 7.00 and in the afternoon a Round Table for discussion of Peace interests will be held at 4 o'clock in the same house.

It is hoped that Friends and others will make a special effort to attend the evening meeting. Rufus M. Jones will speak on "The Conscientious Objector" and will be followed by Leyton Richards, of Manchester, England, whose interest in the cause of Peace and whose intimate knowledge of the problems of to-day have won him large audiences. He is in America for a short stay and it is a rare privilege accorded Friends to have this opportunity of hearing him.

A Meeting for Divine Worship will be held in Friends' Meeting-house at Arney's Mount, on First-day afternoon, Eleventh Month 12th, at three o'clock, p. m., under the care of Haddonfield and Salem Quarterly Meeting's Committee. All are cordially invited.

ABINGTON QUARTERLY MEETING'S Visitation Committee held an appointed meeting for Worship in the Fire House, 516 Ryers Avenue, Cheltenham, Pa., on First-day afternoon, Tenth Month 29th. It is also proposed to hold similar meetings in Cheltenham on Eleventh Month 12th and 26th, at 3.30 p. m. A Committee of the Quarterly Meeting has been appointed to consider the establishment of a regular meeting for worship in the village where a handful of Friends reside. Any Friends interested to attend the meetings will be gladly welcomed. The Fox Chase car from Fifth and Market Streets runs about four blocks from the Fire House. Alight at Cheltenham Road; time one hour.

MEETINGS from Eleventh Month 5th to 11th:—

Philadelphia Quarterly Meeting, at Fourth and Arch Streets, Phila.,

Third-day, Eleventh Month 7th, at 10.30 a. m.

Abington Quarterly Meeting, at Germantown, on Fifth-day, Eleventh Month 9th, at 3.30 p. m.

Kennett Monthly Meeting, at Kennett Square, Third-day, Eleventh Month 7th, at 10 a. m.

Chesterfield, at Trenton, Third-day, Eleventh Month 7th, at 10 a. m. Chester, N. J., at Moorestown, Third-day, Eleventh Month 7th, at 7.30 p. m.

Bradford, at Coatesville, Fourth-day, Eleventh Month 8th, at 10 a. m. New Garden, at Westgrove, Fourth-day, Eleventh Month 8th, at 10 a. m.

Upper Springfield, at Mansfield, Fourth-day, Eleventh Month 8th, at 10 a. m.

Haddonfield, Fourth-day, Eleventh Month 8th, at 7.30 p. m.

Wilmington, Fifth-day, Eleventh Month 9th, at 7.30 p. m.

Uwchlan, at Downingtown, Fifth-day, Eleventh Month 9th, at 10.30 a. m.

London Grove, Fifth-day, Eleventh Month 9th, at 10 a. m.

Burlington, Fifth-day, Eleventh Month 9th, at 10.30 a. m.

Falls, at Fallsington, Fifth-day, Eleventh Month 9th, at 10 a. m.

Evesham, at Mt. Laurel, Fifth-day, Eleventh Month 9th, at 10 a. m.

Upper Evesham, at Medford, Seventh-day, Eleventh Month 11th, at 10 a. m.

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Sent by W. B. E.

O let me listen with a ready ear,
Thou gentlest among voices! Never yet
To me Thou speakest as in accent set
To syllable or number. What we hear
Comes spoken to us with impression clear,
But how we know not. Thou who dost beget,
Dear thorn-crowned Saviour in Thy bloody sweat,
Friend, in our hour of darkness, ever near!
To Thee all power in heaven and earth belongs,
Thine are the cattle on a thousand hills,
On Thee the needy fixes his desire.
The widow's heart Thou lifts in praiseful songs,
Thy goodness helps us wear our bitter ills,
And brings my spirit through this sea of fire.

To be like Christ, then, is to be a Christian. And regeneration is the only way to the Kingdom of God, which we pray for.

For serving God concerns the frame of our spirits, in the whole course of our lives; in every occasion we have, in which we may show our love to His law.—WILLIAM PENN.

"AS CHRISTIANS SHOULD."

"We call each other by name, as Christians should," wrote Charles Lamb (if I remember correctly), referring perhaps to his friendship with Charles Lloyd. The remark is both characteristic and suggestive. Doubtless it proceeded less from a scruple than from a natural vein of simplicity in the famous essayist—the same in which he found fault with his tailor for "making inroads" (though "by modest degrees") upon the customer's wonted mode of dress: "foisting upon me an additional button," etc., and finally bringing home a coat finished in a style belonging to the "full tide of luxury."

Without stopping here to make particular application of Christian principles to the two matters that were the subjects of these quoted remarks, let us entertain the suggestion to regard our obligations in commonplace things as well as in the obviously momentous ones, and consider what is incumbent upon us daily by reason of our profession of discip-

ship. Admitting the real advances of this age, we are nevertheless face to face with conditions that do somewhat amaze and perplex us. The onrush of business and traffic in multitudinous forms; the achievements of science as affecting our modes of living; the increased production and use of luxuries and "comforts;" the variety and urgency of social and educational demands; the multiplying of recreations and diversions—is there not in all these a place of division, as regards the extent to which the Christian should be occupied with them, as well as the nature and tendency of the things "which he alloweth"?

This is not a plea for austerity or aloofness; but the thought is, that too often there is less distinction—as Biederwolf so well shows—than there ought to be, between a life that is professedly Christian and one that is not. The lesson of scrutiny and even of reproof remains for us in the Master's question, "What do ye more than others?"

True, it is not for us to know always who should be enrolled as the Lord's saints, but those who would be His followers are at least "called to be saints," according to their measures of knowledge and grace; and such calling does assuredly impose the necessity of "walking worthy" of it; in short, of living, in heart and action, "as Christians should." How well this is expressed in "Andrew Rykman's prayer:"

"Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude!"

Such experience, however, is not to carry us permanently into the desert, to isolate us totally from our fellows, or to disconnect us from the forward movements and interests of our time. Rather it is to give us discrimination, adjustment and balance, so that we may be able to be "in the world but not of it," in a sense; or as Paul says, "to use this world as not using it to the full."

To this lofty ideal, most of us must acknowledge that we have not "already attained," but we have some instruction as to the goal toward which we should press. It will be allowed that few have ever reached a higher standard of purity than did John Woolman, so often cited and quoted, whose example, however, in its simplicity and self-renunciation, we are probably more apt to admire at a distance than to emulate in matters at hand. But let us hear some of his observations and "remarks on sundry subjects."

"It is a truth most certain, that a life guided by wisdom from above, agreeably with justice, equity and mercy, is throughout consistent and amiable, and truly beneficial to society; the serenity and calmness of mind in it affords an unparalleled comfort in this life, and the end of it is blessed."

"Where people through the power of Christ are thoroughly settled in a right use of things, and freed from all unnecessary care and expense, the mind in this true resignation is at liberty.

from the bands of a narrow self-interest, to attend from time to time on the movings of his Spirit upon us, though He leads into that through which our faith is sorely tried."

"Where customs contrary to pure wisdom are transmitted to posterity, it appears to be an injury committed against them; and I often feel tender compassion toward a young generation, with desires that their difficulties may not be increased through unfaithfulness in us of the present age."

"So deep is Divine love, that in steadfastly abiding in it, we are prepared to deny ourselves of all gain which is contrary to pure wisdom, and to follow Christ, even under contempt and through sufferings."

In "An Epistle to the Quarterly and Monthly Meetings of Friends," John Woolman refers to that worship "which stands in doing the will of God on earth, as it is done in heaven, and keeping the holy name sacred." This he says cannot be done, "but by humbly abiding under the cross of Christ."

"I often feel a labor in spirit," he writes, "that we who are active members in religious society may experience in ourselves the truth of those expressions of the Holy One—'I will be sanctified in them that come nigh me.' . . . A tender care hath been incited in me that we who profess the light of Christ Jesus to be our teacher, may be a family united in that purity of worship which comprehends a holy life and ministers instruction to others." M. W.

THE STORY OF BALAAM.

"A DRAMA OF THE RUIN OF CONSCIENCE."

(Concluded from page 220.)

Let it ever be borne in mind that there is such a thing as the creation of a false conscience. We may wish for a certain thing to be our duty until we actually persuade ourselves into the certainty that it is our duty. Instead of at once acting on light when it comes and of doing the right when we know it, we pray for further light and knowledge of what is required of us. And thus we can actually get into such a confused state of mind that we lose our discernment between the right and the wrong. The right which our better judgment has approved of, but from which we would like to be excused because of the worldly loss obedience to it entails, comes to be supplanted by the wrong which we secretly love. And in this manner Balaam tricked his conscience. Let me cite the words of another:

"There are two opposite motives which sway men. Some will give gold to be admired and wondered at, others will barter honor to get gold. In Balaam the two are blended. We see the desire at once for honor and for wealth; wealth, perhaps, as being another means of ensuring reputation. And so we have seen many begin and end in our own day—begin with a high-minded courage which flatters none; speaking truth, even unpalatable truth. But when this advocacy of truth brings, as it brought to Balaam, men to consult them, and they rise in the world and become men of consideration, then by degrees the love of truth is superseded, and passes into a love of influence. Or they begin with a generous indifference to wealth—simple, austere, by degrees they find the society of the rich leading them from extravagance to extravagance, till at last, high intellectual and spiritual powers, become the servile instruments of appropriating gold. The world sees the sad spectacle of the man of science and the man of God waiting at the doors of princes, or cringing before the public for promotion and admiration."

Let us now look at the final results. The mouthpiece of some of the most majestic prophecies in the whole range of the ancient Scriptures (See Micah vi) ended by suggesting to Balak that a hideous temptation to iniquity should be placed in the way of a nation whom he could not curse because of its acknowledged moral superiority. He knew no enchantment

prevailed against Jacob and no divination against Israel as long as that nation held fast to its integrity. But once get them into sin, Balaam using his very knowledge of the moral and ethical elevation of the God of Israel over the licentious rites of the pagan world of his time, was persuaded the Divine favor would be withdrawn from them and they would become weak as other men. So reasoned the prophet, and applying his very knowledge of God to the service of the devil, he taught Balak his vile secret. The 25th of Numbers shows how nearly his infernal artifice succeeded. The situation was saved by the zeal of Phineas, the grandson of Aaron, who publicly vindicated and re-established the holiness of the character of Jehovah before the eyes of all in the hour of national peril. But the greatness of the crime and the depth of the fall, on the part of the people, dwelt in the memory of successive generations, for even after hundreds of years we find Hosea reminding his contemporaries how God found Israel:—

"Like grapes in the wilderness, like the first ripe figs in spring; but they went to Baal-peor, they consecrated themselves to that shameful idol and became abominations like their love."—Hos. ix: 10.

In Ps. 106: 28, it is said: "They joined themselves unto Baal-peor and ate the sacrifices of the dead"—that is, of dead idols, as contrasted with the Living God.

As for Balaam, he died in battle fighting against the very cause the final victory and supremacy of which he had at the cost of great personal sacrifice proclaimed as certain.

I close with a few serious considerations which we may justly draw from the study of the subject of this paper.

(1) The ministrations of the most exalted truths may be altogether independent of the personal character of the minister. Our Lord foresaw a day in which many would hear from His lips: "Depart from Me, I never knew you!" even though they might protest: "We have prophesied in Thy Name, and in Thy Name done many mighty and wonderful works." Communion with Christ in a true life is worth more for the Kingdom of God than the most brilliant exploits in the way of public ministry.

(2) It is possible for a man to make great sacrifices for Truth and to be at heart disloyal to it. We can easily imagine how Balaam congratulated himself on his return from Moab that he had been faithful to his light and refused to curse Israel at Balak's bidding; that he had preserved his reputation as a man of principle, seeing that compromise would have promoted him to high honor. But in the eye of heaven greed was in his heart all the time. He still hoped against hope that somehow a via media would be found. He wanted to please himself without displeasing God. To keep on good terms with the God of Israel and with the King of Moab at the same time was his real object. He attempted the impossible to be a prophet and a diplomatist in one. He knew God would not curse the good and so he schemed to make Israel wicked to bring the curse on them. He would not transgress a rule, yet did not scruple to violate a principle.

(3) The desire for personal salvation in heaven is not religion. It is one thing to wish to be saved, and another thing to have a passion for the triumph of the Will of God. Balaam said: "Let me die the death of the righteous and let my last bed be like this," but he died as one of the enemies of the Lord. It is one thing to desire a happy death and another to hunger and thirst for a holy life.

And now what is the remedy, for the same temptation is with us also?

It is so to apprehend the Divine revelation to man that the heart will love God. Balaam knew much about God, but did not love Him. If he had loved Him he would not merely have acquiesced in the Divine will, he would have adored it, would have delighted in it. He would not have prayed the second time about a settled matter. He would have said as the Blessed Son of Man said in His day: "My meat is to do the Will of Him that sent Me and to finish His work." The doing of that Will involved the Cross and the pathway of rejection

leading to it. But the perfect Servant said: "I was not rebellious, neither turned away back. I gave my back to the smiters and my cheeks to them that plucked off the hair and hid not my face from shame and spitting." But for all who will follow in His footsteps it will be found true at last, that "the world passeth away with the lust thereof, but he that doeth the will of God abideth forever."

MAX I. REICH.

The following lines were written by Avis C. Howland in answer to Lorenzo Dow's question, "What Are Your Religious Sentiments?"

Like Bethlehem's inn my heart confest
Is crowded off with sin and care;
Though unsubdued is many a quest,
Yet still I trust the Babe is there.

For oft the Spirit's glimmering beam
Will, through the mists of folly, roll,
And earth with all its pleasures seem
Unworthy an immortal soul.

But these impressions soon depart,
And careless still I hold my way,
Though sure to feel the goading smart
Of conscience at some future day.

These struggles 'twixt the dark and light
My childhood's earliest days unfold;
And best I love and deem as right,
The tenets which the Quakers hold.

A HOSPITAL LETTER.

[We publish the letter of J. P. M. at the suggestion of Eleanor C. Emlen. J. P. M. when in Philadelphia is pastor of a mission in the southern part of the city. His congregation is made up of workmen and women and this earnest appeal to them was published in their monthly church paper a few weeks ago. J. P. M. offered his services, under a sense of duty, and found work in an American Ambulance corps.—Eds.]

THE AMERICAN AMBULANCE,
Neuilly-sur-Seine, France.

To my friends of the Chapel of the Prince of Peace, in true New Testament style, I send greetings. And I am very thankful at every remembrance of you all for all the goodness that God has put into your hearts and lives. May He who has begun every good work in you strengthen you to persevere in it, and make you perfect at last.

For the steady, solid work here, though it has kept me from writing to you until to-day, I am thankful. Only, it may keep me from writing to you again, both together and separately, for there is very little let-up in the duties every day. Now I assure you I can sympathize with you more deeply than before in your own, hard, tiring labor. That is just what the work of an orderly is.

The American Ambulance, with its 650 beds, is a large hospital, and I suppose almost all those beds are occupied now. Most of what I see is, however, in two wards, holding nine wounded men each. As for the war itself, I know less of what goes on than you do. Paris and this suburb Neuilly, in which the hospital servants work, are as quiet as our own city, perhaps quieter. I have heard no cannon until this afternoon, and they were only practicing. The newspapers are four pages short, and I do not get time to read them. But I am gradually coming to know a little about wounded French soldiers. As I cannot speak their language, I cannot talk much with them yet, but we can understand each other in many things. They are just as natural, ordinary, simple-hearted human beings as you are. Besides giving them baths in bed, and doing other humble tasks for them, we help wash their wounds every day. Such wounds are not to be imagined until you have seen them. I suppose they can never

be understood by us, for we have not felt them ourselves. And besides each soldier only God can do that! May He in His love spare you and yours from it! And may His poor, foolish, wilful children cease bringing such terrible things on themselves, on each other, and on Him! One of the men in our ward is especially patient and brave. Somewhere in France he has a wife and a little four-year-old girl, and his hair is touched with gray, and his age is only my age. Two or three times a day it is the duty of the orderly—that means me—to hold up that man's foot and knee while the doctor or nurse syringes it with a strong, disinfecting liquid. Often the rubber tube with which this is done is pushed and pulled two or three inches back and forth in the wound. This is to try to wash out some of the poison which still infects the flesh and bones. You can never have seen such a foot and ankle, with a great gash, two fingers' width, running right through the shattered leg, and the whole thing a wreck. It is not an easy task, probably it is impossible to hold those broken parts up, without hurting the man. But he is very quiet and patient always. He has been long months in this bed, and if his foot can be saved from amputation, it will be many more months before he can begin to limp around. Will he ever be able to go back once more to his wife and child, and be strong to help them?

Another man was brought into us the other day, with his left shoulder frightfully wounded. The entrance of the bullet over the shoulder left a small, clean hole about half an inch in diameter. But where it came out, well, the whole upper side of the arm for a space about five inches long and four inches wide is all torn away in the ugliest, roughest kind of a bloody hole you can imagine—or can't imagine. The soldiers themselves will tell you that the enemy who did this, did it with a lead ball which exploded as soon as it entered the arm. But the officers who claim to be wiser say it was not an explosive bullet, but one which was reversed in the cartridge, so that while it made a clean entrance into the flesh and bone, it made an exit which is, let us say it, hellish.

This is not pleasant reading, and I do not mean it to be. I have only told you a short word about two cases in a large hospital, and they are not nearly as bad as many others in the same building. A large hospital, 650 beds! And it is only a drop in the bucket. Remember that! Every charge you read of, every bitter defeat or glorious victory in this and every war which human beings, from now on, engage in, has or will have for the least dark part of its dark background, the shattered, suffering men that I have told you of, and thousands of others besides. There is nothing sentimental, nothing but the barest suggestion of the complete facts, in what is written here. You can, you must, draw your own conclusion. But I say, may God rouse us to condemn the deliberate sin which has deliberately inflicted such wounds as these on Europe. Yet may He help us to cleanse first the inside of the cup, to cast out and shake off the selfishness and material greed and lack of brotherhood in our own hearts and in our own nation, which in due time would plunge us also into such guilty misery. May Christ make us ever mindful that the Infinite God is our Father. So may He help us to take His own, insistent, unconquerable Good Will for our wills, that in His might we may go forth and conquer evil with good, and treat each other as His sons, as brothers all, and so live together accordingly. Thy kingdom come!

Very sincerely,

JOSEPH PAUL MORRIS.

OUVERT, 368, Par Tautorie Militaire.

THIS truth comes to us more and more the longer we live that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, or somehow, to do it faithfully makes us good, strong, happy, and useful men and tunes our lives into some feeble echo of the life of God.—PHILLIPS BROOKS.

MARY H. STRATTON.

BY ONE OF HER PUPILS.

The death of Mary H. Stratton at her home in Salem, Ohio, on the fourteenth of Ninth Month, 1916, removed from amongst us one who was known and loved by a large circle of friends. She was born near Colerain, Belmont County, Ohio, on the fifteenth of Ninth Month, 1834, thus, at her death, lacking one day of completing her eighty-second year.

She was the eldest daughter of Asa and Asenath Raley. As she grew to womanhood she had the advantages which belonged to a farmer's daughter in that neighborhood. They were, however, advantages of no mean order. Her parents were individually strong, and all the elements of her environment healthy and invigorating. Concord Meeting, of which she was born a member, was one of the small meetings within driving distance of Mount Pleasant, the centre of Friendly interests in Ohio, and the place of holding the Yearly Meeting.

The Raley homestead was famous for its hospitality, and a daughter of the household naturally formed a wide circle of acquaintances. Mount Pleasant was nine miles from the Ohio River and the railroad. By a process of selection quite foreign to modern ideas, it had become the literary and religious emporium of the rapidly growing body of Friends. Wheeling, Va., on the other side of the river, was a slave market, but Mount Pleasant was a hot-bed of abolition sentiment. Here religious books were printed and anti-slavery periodicals published. Near the village a farm had been purchased, a house erected, and before Mary Raley was old enough to be one of its pupils, the Friends' Boarding-school was opened in 1837. The school building was on a hill adjacent to the great Yearly Meeting-house. In the autumn of each year, when the Yearly Meeting convened, the school accommodated a large number of guests, but many others sought lodgings at night at the homes of members at Concord, Harrisville and all the nearby Friendly neighborhoods. At such times the hospitality of the Raley home was tested to the utmost, but never found wanting. A diminishing number of surviving guests can still recall the glimpse they had of a hard-worked, cheery, intelligent, hopeful, wide-awake household, in which the affairs of Society and of the nation were discussed with dignity and hopefulness. Such a stream of guests, whether at Yearly Meeting or at other times, was in itself a widening and educating influence.

There were other daughters in the family, and at early womanhood Mary Raley began to teach in the neighborhood schools which Friends supported. One or more terms she was employed at Stillwater, in the little brick school-house so long in use there.

After a few years' experience in primary schools she became a teacher at the Boarding-school at Mount Pleasant. Here the writer was associated with her, first in 1864-5, as her pupil, then as teacher with her, then as life-long friends who were never burdened with the necessity of "getting acquainted" over again.

After the lapse of half a century, certain impressions of those days remain very clearly outlined. One, as I interpret it now, was the supremacy of character over mere intellectual attainments. Whether or not she was well equipped in textbook knowledge remains a mystery. I never discovered any limitations, and I cannot recall that her pupils ever raised the question or were troubled with any doubts on that score. We fully recognized that she was amply able to meet the varied requirements.

It would seem extravagant for me to speak of her as an illustration of "womanly completeness," but I recall a sense of wonder at the wide range of her usefulness. The school was not well equipped. Modern ideas of sanitation were not even dreamed of. There was sickness to contend with, and homesickness and sometimes disorder and mild insubordination. She was everybody's friend, everybody's helper, and a walking cyclopaedia of domestic, household, nursery and educational hints and remedies. This abiding love and

sympathy and spirit of helpfulness remained with her through life and accounts, in part, for the sense of loss felt by a wide circle of her friends.

One can but recall, in reviewing those Mount Pleasant days, the wide range of her interests, and the ease with which she met a variety of situations. There was a Dr. Updegraff who made professional calls at the school. He introduced a breath of fresh life from the outer world but, what is more to the present question, he felt his call was incomplete, if he did not chat a little with Mary Raley and leave or borrow a new book. I scarcely understood it then, but now I regard it as evidence of sympathy and kinship with culture in its best sense. All who visited the school, and there were many, sought and enjoyed the company of "Teacher Mary."

In the later sixties Mary Raley taught for a few years at Friends' School in Germantown. Of this it is needful only to remark, that here, as elsewhere, she formed numerous friendships which were terminated only with her life.

In 1871, she married Edward Stratton, and Salem, Ohio, became her home. She now exchanged the care of other people's children for the more intimate relation of mother to the little flock which grew up around her. Here, as elsewhere, the innate spirit of helpfulness was manifest, and the needy and suffering drew largely on her sympathy.

She was ever an exemplary member of the Society to which she belonged, and willingly bore a share of its burdens. She was often engaged in committee work, and in Salem, a service of nineteen years as Monthly Meeting Clerk fell to her share.

Growing infirmities kept her much at home during the last years of her life, but wrought no decay in her love and sympathy for those around her, and induced no word of complaint. In reviewing such a life one is tempted to say that the value of any religious society, or any special environment, is best shown by its ability to produce and reproduce such characters as that of Mary H. Stratton. "Her feet ran slow to evil, but swift to do good. . . . She was wise with the wisdom which cometh only to the children of the Kingdom."

WATSON W. DEWEES.

SOME PEACE BOOKS.

V.

(Continued from page 209.)

"New Wars for Old," John Haynes Holmes, Dodd, Mead & Co., \$1.50. The title of this book is the thesis which peace advocates must learn to substantiate. In decrying carnal warfare too many have belittled the militancy expressed by the apostle in saying, "the weapons of our warfare are not carnal." The other part of his statement is the vital part: we do wrestle "against principalities and powers, the rulers of darkness, etc.," and this warfare is emphasized, its motives and methods made clear, in the ten eloquent chapters of this book. The "Logic of Force," "The Fallacies of Force" and "The Meaning of Non-Resistance" are especially valuable chapters. Their point of view is clear from two brief quotations: "War, in the last analysis, as we have seen, is a reversion to savagery; and its advent marks the awakening from slumber of all that is bestly in the human heart. . . . War is in essence chaos and not order, discord and not concord, hatred and not goodwill. It brings liberation to the lowest and suppression to the highest that man knows." (Page 312.) This seems quite clear and altogether unqualified. We should do the author an injustice, however, if we did not observe that he goes the length of giving credit to all the good that has been claimed for the devotion and spirit of sacrifice and heroism manifested in war. His conclusion, quoted above, has the greater worth on this account. He faces the question fairly, avoids none of the difficulties, gives the enemy (in the argument) every possible advantage and then comes out on this high tableland of hope for the race: "Non-resistance is moral militancy, spiritual chivalry, the knighthood of the Kingdom." We have not yet learned as well as we should how to present the cause of peace, so that it will be beyond

question that "non-resistance is no counsel of cowardice and the non-resistant no minion of fear." This book will certainly be a help to us in attaining this advantage.

VI.

"Why War," Frederic C. Howe, Commissioner of Immigration at the Port of New York, Chas. Scribner's Sons, \$1.50. There may be those who will regard this as a partisan work. Its author is an officer under the Wilson administration and the book is dedicated to the President. Should these facts make any chary of the conclusions of the several arguments, they cannot properly impugn the recital of history and the general array of economic and sociological data in which the volume is so rich. The author is a deservedly famous authority along these lines, as six very important and well-used treatises testify. "Why War" is written to show the complex undercurrents in present-day history that account not only for the present fourteen-nation conflict, but that make the possibility of future wars. These causes are many and seem to justify the statement that "all of the machinery of organized society is really arrayed on the side of militarism." (Page 59.) The cure of such a situation might appear well-nigh hopeless were it not for the further step in the analysis, and the conclusion that "in all of these nations the war-mind is economic. It is neither racial, nationalistic nor dynastic." The first hopeful step in curing a disease is to have a right diagnosis. An understanding of the "Occupation of Egypt," of "France and the Morocco Incident," of "The Partition of Persia" and of "Germany and the Bagdad Railway" discloses something of the economic situation. After an understanding of that, one can appraise with a show of success the "Gains and Losses of Imperialism" and the "Shifting the Cost of War." "There would be an end of war and preparations for war if the cost were borne by those responsible for war." (Page 290.)

Frederic C. Howe makes a plain demonstration that even the economic basis of war is feudal in its origin. To Americans at least the further demonstration is quite as plain that "The Possibility of World Peace" is involved "in a real Democracy." "Peace is the problem of democracy," he says, and this is but the corollary of his other statement that in a sense is the pith of the whole book, "Privilege and democracy cannot unite on a peace programme, they cannot join in a peace conference because privilege and democracy have conceptions of the state that are forever at war."

Constructive peace work, if it is to be effective, requires a wide acquaintance with the economic facts and laws which give the 350 pages of this volume such a rich background. If this rich material is to be objected to in an apparently partisan setting let us seek it diligently elsewhere.

(To be continued.)

EARLY FRIENDS' CONSISTENCY AS TO WAR.

Writing in the *Journal of Friends' Historical Society* (England) President Isaac Sharpless says, "I am asked by the editor of the *Journal* to make some comments on certain passages in J. W. Fortescue's 'Military History.'"* On page 11 we read:

"You know that late in the seventeenth century a company of worthy and excellent men formed the settlement of Pennsylvania in North America. They were members of the Society of Friends, who would have nothing to do with war, and consequently bought their lands from the Indians instead of taking them by force or fraud. Frugal, thrifty and industrious, they soon grew wealthy, and extended their borders further and further, until they came into collision with other tribes of Indians, who one day fell upon the outlying settlers with fire and sword. In utter dismay the sufferers appealed to the Government of the province for protection; but the Colonial Assembly would not do violence to their tenets and ignored

the appeal, leaving their unhappy and inoffensive frontiersmen to be massacred. At length, goaded to desperation, the settlers came down to Philadelphia with their arms in their hands, and threatened violence unless the Assembly voted money for supply of ammunition and other measures of defense forthwith. Thereupon the Assembly yielded, but still they would not openly pass a vote for the purchase of gunpowder. To save their conscience they voted money only for the purchase of corn or *other grain*, which, as gunpowder is made up of grains, was sufficient warrant for the acquisition of the necessary but unspeakable article. To such contemptible subterfuge are men driven who refuse to face facts."

This statement is very misleading. It was not other tribes of Indians which made the trouble, but other tribes of white men, who had come to the Quaker Province and abandoned the Quaker methods. The Friends lived in the southeastern corner. The other settlers were the Germans, who got along very well with the Indians, and the Presbyterians from Ulster, commonly called Scotch-Irish. These exasperated the Indians by their pugnacious intolerance. "Why should the Indians have land which Christians want?" they demanded.

"The settlers that came down to Philadelphia" were a company of these militants, who had just lynched some twenty peaceable Indians at Lancaster, and proposed to treat a group of Moravian Indians, then in Philadelphia, in the same way. The Philadelphians, including some 200 Friends, rose in arms, and the expedition went back without a fight and without accomplishing any other object than extorting from John Penn, grandson of the Founder, and not a Friend, a promise to offer a reward for male and female Indian scalps."

The incident, related by Franklin, of the purchase of gunpowder referred to a different transaction about twenty years before. The Province was asked by England to aid in a military attack upon the French fort at Louisburg on Cape Breton. The Quaker Assembly refused, on the ground that "the peaceable principle professed by divers members of the Assembly do not permit them to join in raising of men or providing arms and ammunition." They, however, appropriated £4,000 for "bread, beef, pork, flour, wheat or other grains." The Governor, not a Friend, on his own responsibility said that "other grain" meant gunpowder, and so expended the money.

Again on page 105:

"The pious Quaker of Pennsylvania and Rhode Island used to finance pirates, who at one time nearly swept our East Indian trade off the seas."

There were pirate ships that went out from Philadelphia and from Rhode Island about the year 1700, and returned with spoils. So far as I have been able to ascertain, Friends had nothing to do with financing them. I am sure that if any individual Friends had done so, they would have received the censure of their Monthly Meetings, and the fact would have appeared on the minutes. I never saw or heard anything of the kind.

Haverford College, Pa.

ISAAC SHARPLESS.

NO NEED OF A WAR.—I would not give the life of one clear-eyed Kansas boy for the whole of Mexico. We do not want war with Mexico. Mexico does not want war with us. There is nothing in the Mexican difficulty that could not and cannot be settled by the sincere co-operation of the two countries. All war is wasteful, wicked, criminal folly. It is the wrong way to right wrongs. It is the longest way around any international difficulty. Might does not make right. It never will. Murder and extermination are crimes whether a nation commits them or an individual. An international court to enforce peace and settle disputes between nations is the right way to adjudicate national questions. It is the common-sense way. It is not the brute way.—From Governor Capper's *Address at Baldwin, Kan.*

**Military History*. Lectures delivered at Trinity College, Cambridge, by the Hon. J. W. Fortescue.

"Love that is a mere emotion is a mountain of vapor. Love that is a state of the will is a mountain of granite."

THE DIVINE SERVANT.

"Have ye aught to eat?" the Master cried,
 As He stood on the shore that day;
 The risen Master, the glorified—
 No longer common clay;
 But still the same as He was of yore,
 He stood that morn on the open shore.

They stepped from their boat with hunger keen;
 Lo! food was prepared, and they,
 Hardly daring to trust what their eyes had seen,
 Could only His words obey,
 As He said, in love, "Come, break your fast!"
 Did ever mortals eat such repast?

For, wonder of wonders! the Son of God,
 The Saviour of Men, that Day
 With His own hands had prepared that food,
 And waited on common clay;
 To teach forever the lesson fine—
 He who serves most is most Divine.

And still the hands of the Crucified
 Are breaking bread for men,
 And still, as of yore that morn He cried,
 He calls to each one, as then:
 "Come! Break your fast! Come! Eat with Me,
 That which My hands have prepared for thee!"
 —CHARLES M. SHELDON, in the *Baptist Standard*.

TOPEKA, Kan.

A TRANS-PACIFIC VOYAGE.

BY WM. W. CADBURY.

An ocean voyage is always a unique experience in one's life, and if this be true of a short trip of a few days across the Atlantic Ocean, it is far more so when days are lengthened into weeks, as one traverses the great Pacific.

I have now completed my ninth ocean voyage, and I can look back upon each one as a time when new friends were made, new places visited, and new experiences gained in the school of life.

The trip from Vancouver to Hongkong by the new fast Canadian Pacific steamers occupies about three weeks. These two vessels, the *Empress of Russia* and *Empress of Asia*, are registered at about 30,000 tons displacement, each, and are capable of making five hundred knots a day. They are equipped with all the modern conveniences of a great passenger steamship.

We embarked on the *Empress of Russia* the tenth of Eighth Month. Our ship took us by the so-called northern route to Japan, passing close to the southern shores of the Aleutian Islands, first northwesterly, then due west and finally southwest to Yokohama. Leaving this port we passed on to Kobe and through the Inland Sea to Nagasaki. Cholera was epidemic at this port, so that after coaling we went straight on to Woosung, the port of Shanghai. Our route led thence through the region of perpetual calm, east of the Island of Formosa, to Manila, whence we turned back to Hongkong.

From north to south our course covered about thirty-seven degrees of latitude, that is from fifty-one degrees north to fourteen degrees north at Manila, where the Southern Cross was visible and the North Star lay low in the northern horizon.

From Vancouver, one hundred and twenty-four degrees west, to Canton, one hundred and fourteen degrees east, we crossed one hundred and twenty-two degrees of longitude, about seven thousand five hundred nautical miles in all. This distance, including stops of twenty-four hours or less, occupied twenty-two days, the sixteenth of Eighth Month—meridian day—being omitted from our calendar.

There are four things which always claim the chief attention of every passenger on an ocean voyage. The first is what passengers and how many are able to meet in the

dining saloon. Then the weather is an all-important matter. The personnel of one's fellow-travelers becomes of ever-growing interest as the days go by, and finally comes the important question of when the destination will be reached, a question which none of the officers will venture to answer and many wild reports are spread about.

Only a few stormy days marred an otherwise peaceful sea, so that I was able to enjoy to the full the many interesting men and women whom I met during the trip.

Our party consisted at the outset of five besides myself a married teacher with his wife, and a single man and woman for an academic department, a graduate of Kansas State Agricultural College, to assist in developing our own agricultural work. At Yokohama we were joined by Catharine B. Jones, who will teach at the Canton Christian College during the coming year. Gilbert Bowles and Esther Balderston were at the wharf to see her off. I had about an hour's conversation with Gilbert Bowles and we discussed the great work that he himself and the other members of the Friends' Mission in Tokio are accomplishing, and he was much interested to hear the latest reports from Philadelphia Yearly Meeting.

Bishop Bashford, general director of the missions of the Methodist Episcopal Church in China, accompanied us as far as Shanghai. All who spoke with him and heard his addresses were much impressed with his insight into some of the problems of China.

There were several physicians on board, including my former colleague, Dr. J. C. McCracken, with his little crippled daughter. He is now located at Shanghai. We had many interesting talks together on medical problems in China. Dr. Mary Stone, a Chinese physician, was also on board and impressed all who met her and heard her speak with her beautiful Christian spirit.

The passage of the Jones Bill and its signing by President Wilson were announced during the voyage, and our Filipino passengers received the news most joyfully. One, a young lawyer, graduated from Georgetown University, in Washington, D. C., assured me that in two or three more years it would be quite safe for the United States Government to withdraw the military and naval forces from the islands and even the Governor-General himself. On the whole, I found Americans satisfied that the bill had passed in order that uncertainty of the future course might be ended. The almost universal sentiment of Americans in the islands, is, however, that all real progress has been seriously checked.

At Manila my friend, William Hilles, was at the dock to meet me, and I had a delightful visit with him and his wife in their lovely bungalow. In the evening we dined with Dr. Chester Haig, a Haverford alumnus, at the Manila Hotel. William Hilles took me to visit the Bilibid prison, where we were shown through the workshops employing most of the prisoners. An air of contentment was apparent in all and one could not but observe the striking contrast with the dejected countenances of the idle captives bound in chains. A large hospital is attached to the prison, which though very simple in all its arrangements is scrupulously clean. Most of the nursing is carried on by the prisoners themselves.

Dr. Victor C. Heiser, formerly Director of Health of the Philippines, and now of the International Health Bureau of the Rockefeller Foundation, and Professor MacCallum of the College of Physicians and Surgeons in New York, joined us in Manila. They came with me as far as Canton and I had the pleasure of showing them four of the hospitals of that city. They expressed great enthusiasm for the vast field of service opened up here for a medical man.

I was much interested in talking with a group of American engineers on their way to Peking. They represent an American syndicate, backed up by the International Banking Corporation of New York. An agreement has already been signed by this syndicate and the Chinese Government, whereby a loan of \$50,000,000 is to be made to China for the construction under American supervision of canals and railways. The

first undertaking will be reopening the Grand Canal. This loan differs from the Five Power Loan and others made with European powers in that it is purely a business proposition and the American Government as such has no relation to it.

It was my privilege to meet many other interesting characters during the voyage. Finally we reached Canton on Ninth Month 3rd, and it was a great pleasure to greet my many old-time friends, both Chinese and American.

My friends Clinton N. Laird and wife are occupying my home, the William Penn Lodge, temporarily. They gave me a warm welcome and I am now living with them.

The field for service is fully ripe, and the laborers are all too few. My prayer is that the Lord of the harvest will send more laborers into this harvest.

WILLIAM PENN LODGE, Canton Christian College, Canton, China.

THE CONSCIENTIOUS OBJECTORS.

WILLIAM C. ALLEN.

One of the remarkable sights witnessed in England during this war was the marching of a group of men through the streets of Dover en route for France. They were prisoners proceeding under military guard, and were being deported from "free England" because they could not conscientiously participate in war or destroy their fellow-men. Some were church people and based their refusal to support the war on the teachings of the Gospel; others were Socialists whose conscience forbade them to fight as a sin against humanity and social betterment. Some expected to be executed; all knew that humiliation and imprisonment awaited them. As they marched to the ship all joined in singing "Stand up, stand up, for Jesus."

When the Conscription Laws of England were framed, provision was made for those who are conscientiously opposed to war. Such "Conscientious Objectors," as they are called, would have the privilege of going before Tribunals which were established in different parts of the country and, presenting their case, claim the immunity that the law was presumed to afford them; but theory and practice were two different things; the Tribunals became the judges of the sincerity of the applicants for relief under the law, and with few exceptions have been prejudiced against them. If an applicant at a Tribunal is refused exemption he at once is considered to be and automatically becomes a member of the army, subject to army penalties applied to those who are insubordinate or traitors to their country. Unfortunately, under these circumstances, every Tribunal has done what was right in its own eyes. They have also had the power when granting exemption, if doing so, to determine the nature of the alternative service of national importance which was to be taken up by those released from direct participation in the war. Often they have tried to force "Conscientious Objectors" into work that would indirectly assist the war, and frequently the latter have refused to be inveigled into such a situation. As a result much muddling and chaos have ensued and the presumed intent of the law has often been lost. All this has led to prosecution and persecution and to the destruction of civil and religious liberty to an extraordinary degree.

While the military man has got into the saddle and overrides the liberties of England, and while the people live under restrictions that they have not known for generations, it has remained for the "Conscientious Objectors" to take a stand that is most unpopular, but which must be taken by some if the traditions of the race are to be maintained. Above all, the commands of our Lord appeal to them. Many rejoice in their opportunity to serve their country and the cause of human liberty through personal suffering. One day I met in a railway station in Birmingham a young man, who remarked, "I am going home this afternoon to see my people, for it may be a long time before I have another opportunity,

as I am expecting arrest and to go to prison most any day." I expressed my sympathy, when he added, "I would not miss this opportunity of coming to a decision for anything." Another "Conscientious Objector" wrote from his prison cell, "I am proud to be here; I have never been regretful for one moment that I came here." I am acquainted with a young man—a graduate of one of the great universities—who, when being commended for the sacrifice of all his earthly prospects because of his conscientious convictions, replied, "You speak about sacrifice; I have the peace of God." He faced imprisonment with joy rather than destroy in his heart the peace of God so precious to his soul.

Many young men have faced the Tribunals with the same dauntless spirit. I recall a home where our host was one of the brightest young business men of London and the junior partner in a great and wealthy firm of that city. He apprehended what would await him because of the character of the particular Tribunal with which he would be obliged to deal shortly after we were with him. He lost friends; his beautiful home would be broken up, his partnership profits relinquished, his family scattered, prison would very likely await him; yet I was never in a household where the presence of Christ was more real and where troubles were being faced with a more happy spirit.

I have frequently heard how boys from eighteen years and upward meet the Tribunals. These Christian lads have a genuine intuitive sense of the sinfulness of war, and feel that they cannot engage in it out of loyalty to their Master. Inexperienced and unaccustomed to dealing with men or with expressing their religious faith, they have often faced the ordeal of contending at the Tribunal with men skilful in speech and law and who are trained to entangle others in arguments, and who are also hostile to the lads before them, or fail to understand the purity of their motives. Some of these lads have been known to stand constant heckling by the hour with the utmost composure. The answers given by these boys have at times been astonishing. Thus, a member of a Tribunal during an examination said to a boy of my acquaintance, "How is it that you, who are so tender of life, do not hesitate to kill cattle and even eat them?" Quickly was flung back the answer, "Have cattle souls?" Another lad was being badgered by a Tribunal, when one of his judges asked him "Why should a big, healthy boy like you want exemption?" Instantly the lad replied, "Why are you not in the trenches?" "Oh," said the man on the bench, "I secured exemption." The youngster answered, "That is just what I want." He got it.

Alternative service is very often dictated by the Tribunals as a means of punishment. We are told that in many instances alternative service means one shilling per day and to be housed in workhouses, prisons, or lunatic asylums.

The efforts of the Tribunals to make any service as near the nature of a punishment as possible cannot make for national betterment, and are often ridiculous. Thus, I have known of school teachers being put at farm work of the humblest description, and the vacancies "filled" by incompetent persons who would be most useful to the State if engaged in their regular employments. Up to several weeks ago over two thousand of these contestants for civil and religious liberty had been arrested and many sent to jails—civil or military—and some to hard labor for various terms. At one time thirty-four men were sentenced to death, but their sentences were afterward commuted to ten years' imprisonment.

While in many instances "Conscientious Objectors" have been well treated by prison officials, there are many cases of hideous cruelty, which should be a warning to any nation that professes to stand for a love of human liberty. A friend of mine tells of such a prisoner who, speaking of his bodily suffering, exclaimed, "If they would only shoot me!" Dr. John Clifford writes as follows: "Letters by every post give facts like the following: A Congregational minister writes of a man twenty-nine years of age. He has known him all his life and has been an intimate friend for the last ten years.

For his genuineness he offered unimpeachable evidence. In spite of all evidence, the Tribunals declared he had no conscience and ordered him into the army. I have recently seen him, and under these conditions: the cell is ten feet by seven, walls painted slate blue black, the floor to lie upon, an overcoat for a pillow, and not even a chair; solitary confinement for days and days, and everything taken away, even a tract that a good woman had given him on the journey; nothing to handle, nothing to count, thrown back entirely upon his own thoughts, with just food enough to keep him alive, unable to wash or shave or get his clothes off, or write any letters. "So the great military machine is set to do its work. Bad as that is, it is a mild case compared with others I could quote. "Four of them," says a victim, speaking of the soldiers, "set on me. . . . One shook me, dragged me along, while the others punched and thumped and kicked me. . . . They set on me again and bruised me more." A third time "they started bruising again, I was absolutely exhausted, with bruises all over, lumps on my head, swollen cheek, and bleeding in one or two places, and could do nothing but lie on the floor and pray for God's protection."

A youthful "Conscientious Objector" who was suffering solitary confinement, begged a Bible of the prison authorities. He was refused this, along with any reading matter; but finally the officer in charge said to him, "Too much Bible reading is as bad as too much whiskey; you can have it one hour a day."

The many friends of these sufferers, as in the days of the apostles, "Remember them in much prayer." I recall a young man speaking of the deliverances wrought on behalf of some of these brave young men, declaring that "prayer has done more than anything else." The world may say that he made a foolish statement, but the eye of faith sees that he was right.

Young men of all conditions in life are found in the ranks of the "Conscientious Objectors." The general attitude of many of them when appearing before the Tribunals may be epitomized in part by the statement of the son of a peer, who in normal times devotes his whole life to improving the social conditions of the poor in the east end of London. He stated to the Tribunal, "As a disciple of Jesus Christ . . . I must refuse to take any willing part in operations which have as their object or accompaniment the wholesale slaughter of my fellow-creatures in war. I regard all wars, defensive and offensive, as essentially alien to that Divine Spirit which led Christ to the cross, and which bids us love our enemies and overcome evil, not with explosive bombs and shells, but by the methods of love and reason. . . . I bear my testimony against a Compulsion Act which I regard not only as unchristian, but also as a betrayal, in large measure, of the ideals of liberty for which Britain is considered to be fighting." He concluded his defense by a Scriptural quotation most appropriate to the occasion, whereupon he was accused of "blasphemy" and was compelled to cease his defense. The whole account reads like a reversal to the conditions of the seventeenth century in England, and indeed it is so.

Some may say that the protests of a few thousand men are negligible when they are opposed by millions of other men who think differently, but history proves that our civilization and ideals of righteousness have been developed by the spiritual influence of those who have realized and faithfully called men to obedience to the Gospel of Jesus Christ.

"IN EVERYTHING GIVE THANKS."— . . . "Broken!" Of course your thanksgiving must be broken while troubles are thick upon you; still may I again most gently say, *try?* If the hardships of to-day stick in your throat, *look back* the way you have come and see God's mercies strewn your path and get your praise-material there. *Look onward* to the certain issue of good unto which His love has committed Him to bring you, and find your praise-material there. Then come back and search even the face of to-day again and see if even now there is not much to thank Him for.

PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS, 304 ARCH STREET, PHILADELPHIA.

Readers of THE FRIEND have, from time to time, been kept in touch with the work of the Peace Committee as it has taken shape and gone forward. Those who have followed the previous accounts as published in these columns will be interested in the following description of the work of the past month.

NEW OFFICES.

The second-story room at 111 S. Thirteenth Street, which has been occupied since early summer jointly with four other Peace organizations, was rented for a term of six months, expiring Eleventh Month 1st. The situation was originally chosen in the hope that a considerable number of calls might be attracted from the street. This was not the case, however, and the accommodations have proved inadequate for the work of so many organizations. It was, therefore, the judgment of the Executive Committee that our office work could be more efficiently and comfortably conducted in a separate room and in closer affiliation with other work of the Yearly Meeting. Our new office is located in Room 25, in the Arch Street Centre, 304 Arch Street, Phila., where visitors will be welcome to such literature or other help in their Peace work as we have to offer. As our telephone number was too late to be included in the new telephone book, attention is here called to the fact that we can be reached by calling up *Market 4065* or by asking the operator for the Peace Committee of Friends or for Anne G. Walton. Both names will be listed in the late winter issue of the telephone book.

MEXICO.

The article entitled an "Open Letter and Appeal" which was prepared by the Governmental Relations Committee this summer and distributed widely in the United States and Mexico, appears to be making a great impression on progressive and liberal-minded Mexicans. The Governors of four States of Mexico have written that the letter has been given to the press of their State; and the government official who corresponds to our Minister of the Interior has written a long letter of eight pages voicing his appreciation. At the same time he sent a copy of what Dr. Rowe assures us is the leading newspaper of all Mexico, giving our Open Letter and Appeal in full followed by his eight-page letter of endorsement.

Five hundred letters have been sent out recently to the presidents and deans of colleges and universities throughout the United States, asking them to consider scholarship aid for Mexican students. A very prompt and cordial response has already come from more than twenty colleges and universities and there are indications that by next year several scholarships may be offered and educational avenues of intercommunication may be opened between our country and Mexico.

LITERATURE.

The edition of the pamphlet called "Rifle Practise in Our Public Schools" has been exhausted. This pamphlet was originally issued by the *Friends' Peace Association* and contained short paragraphs from various noted men and women on the subject. The question of military training is likely to be introduced into many of the State legislatures this fall and is, therefore, of immediate interest. To meet the need for debating material for schools and colleges as well as for other distribution a new symposium of opinions of prominent men and women has been prepared. The selections were specially written for the leaflet and come from two presidential candidates, one State governor, several college presidents and professors, editors of educational journals and commissioners of education, noted preachers, etc. Copies of this pamphlet may be obtained on application to the Secretary's office.

ANNE GARRETT WALTON, *Secretary.*

(Selected and adapted from the Minutes.)

YOUNGER FRIENDS.

THOMAS ELLWOOD.

(Continued from page 212.)

In company with Isaac Penington, he went to a monthly meeting at High Wycombe on the following day. It was held in a large room in a private house, and Edward Burrough's ministry, he says, came forth amongst them "in life and power, and the assembly was covered therewith." To his own heart it came again as just the message he needed and the right course for him to take seemed more clearly defined than before. He yearned to yield a loyal allegiance to his newly-found Saviour, but the fear of his father's displeasure weighed heavily on him. When he reached home, his father was out, but after a while he arrived in his carriage; when he noticed the change in the young man's deportment he was very angry, and only saying, "I shall talk with you, sir, another time," hastened into his parlor.

Meanwhile, Thomas decided to go on the morrow to Oxford, in order to attend the Friends' meeting there; he gave orders that a horse which he had borrowed should be ready early. Before starting he asked his sister to go to their father's room to tell him that he was intending to go to Oxford and to inquire whether he could do anything for him there. The message she brought back was that his father would come and speak to him, which he did immediately. When he saw that his son did not remove his hat at his approach, he was so overcome with passion that he struck him with both fists and pulled off his hat; he then bade the servant ride back the borrowed horse; the man who was much attached to his young master tried to make an excuse and to cause a little delay, but in vain—he had to ride off immediately even before taking his breakfast. Regarding "hat honor"—a writer—Hepworth Dickson says: "Lifting or not lifting the hat was very far from being all. It was a sign, and one of many signs. In the reign of Charles II. men wore their hats in house or church as well as in the streets and parks. Men sat at meals in felt and listened to a play in felt. 'I got a strange cold in my head,' wrote Pepys, 'by flinging off my hat at dinner.' Everyone ate covered. A preacher mounted to the pulpit in his hat; the audience wore their hats and only doffed them at the name of God. Hat-lifting therefore was a sign of a depraved and foreign fashion recently brought into England. All sober men put on their hats while wits and foplings carried them in their hands."

To return to Thomas Ellwood: his horse being gone, he now set off on foot. His father, supposing that he had gone to his room, did not ask for him until the evening, when as he sat by the fire, he bade his daughter call her brother down. "It may be," he said, "he will sit there else in a sullen fit till he has caught cold." "Alas, sir," was her reply, "he is not in his room, nor in the house neither, he put on his shoes and went out on foot and I have not seen him since. And indeed, sir," she ventured to add, "I don't wonder at his going, considering how you used him." Walter Ellwood was distressed at hearing this, and so overcome with fear that his son might run into danger and perhaps die in jail that he cried out weeping, "O my son! my son! I shall never see him any more!" Notwithstanding, when Thomas returned the following day the greeting his father gave him (after snatching off his hat) consisted of blows and the words, "Sirrah, go up to your chamber!" Hat after hat having been taken from him, he was now perforce a prisoner at home, where he spent much time in reading chiefly in the Bible and in waiting on the Lord.

The solace of congenial companionship was at length afforded him. Isaac Penington and his wife paid a visit to Walter Ellwood, and before leaving Mary Penington said that, since Thomas's company was "so little acceptable" to him, she hoped he would grant him leave to spend some time with them, and taking advantage of their old acquaintance, she, with womanly tact, overruled all his objections. As Thomas was about to step into the carriage, his sister reminded their father in a low tone that her brother was without a hat

and leave was given her to fetch one, but he started without a penny in his pocket for his father had taken all his possessions from him. This visit to Isaac Penington's was a time of such blessing to Thomas Ellwood. On his return home his sisters did all that lay in their power to soften his father's displeasure, and his path became much smoother.

"As my spirit was kept in due subjection to the Divine power," he writes, "I grew into a nearer acquaintance with the Lord, so that I sometimes heard His voice."

Thomas Ellwood's next visit to Isaac Penington was in Aylesbury Jail, where he and more than sixty other Friends were imprisoned, he found them in a wretched tumble-down room once used for a malt-house, from which there would not have been the slightest difficulty in escaping, but the jailer's confidence in them was unbounded.

After Isaac Penington's liberation, Thomas Ellwood, who was now twenty-one, went often to the meeting held at Chalfont. One morning, this meeting had hardly begun, when the prancing of horses gave warning that tumult was at hand. No one stirred from his seat except a worthy old Independent or Baptist who had come to Chalfont for some religious conversation with Isaac Penington. Seeing a private door which led from the parlor into the garden, he sprang over the bench before him and quickly making his escape hid himself in a safe nook in the shrubbery. Hardly had he done so when a company of soldiers, headed by one Matthew Archdale arrived; his behavior was very different from that of most of the officers sent on like errands, for he allowed no violence and spoke civilly. He said he had received orders to take the men who were present before a magistrate, but added that he should not arrest all. He chose Isaac Penington, George Whitehead, Thomas Ellwood and four or five others. The magistrate received them courteously, but said, "I am sorry that your case looks ill, for how can it be imagined that so many could jump all together, at one time and place from such remote quarters if not by combination and appointment?" They reminded him that their meetings were public, being held with doors open to all comers of any denomination, and that it would be mere madness to plot under such circumstances. Public meetings of all kinds were forbidden in those unsettled times, lest they should prove conspiracies against the government. After threatening the Friends with a term in jail, this kind magistrate dismissed them all unharmed.

(To be concluded.)

NEWS ITEMS.

A FEW weeks since we printed in the children's department from the *Quarterly Examiner* a story entitled "Fierce Feathers." It was written by L. Violet Hodgkin and had unusual merit on at least three counts. Historically it had a well-authenticated background; as a piece of composition its quality put it in the first rank—Hawthorne could have done no better; finally, the peace lesson which was the motive for which it was written told itself without any needless moralizing.

We are pleased to report that it has now been put into circulation as a neat paper booklet of nine pages by the Delaware Peace Society. Our Friend, Frances Tatum Rhoads, is active in this Society and it will be well if others in adjoining or distant States consider what field they can command for service for this or another edition of the booklet. For collateral reading in the history and English classes of grammar schools it is equal to the best we know.—[E.S.]

ALFRED H. BROWN of Hobart, Tasmania, is visiting among Philadelphia Friends and others in the interests of the Friends' Boarding-school at Hobart.

Our readers will recall references to this School in the home letters of W. C. Allen and W. B. Harvey published in THE FRIEND two years ago. A. H. B. in a personal letter to a well-known Friend writes:

"I am traveling with a minute from London Yearly Meeting to see something of American educational methods (before returning to Australia) and to interest Friends in the above School. It fills an extremely important position, as it is the only Friends' School in Australia; New Zealand children also attend. We are anxious that none of the children

of our members should be refused, but the accommodation for boarders is much more than filled already and we still have prospects of an increase in the numbers.

"The School, designed for about thirty boarders, has now to provide for over sixty boys and girls. With day scholars our number stands at about 220.

"Our Society in Australia and New Zealand is very far from wealthy and Friends in England are very hard hit by the war. I am therefore asked to appeal to Friends in the United States to help the committee of Hobart School to make such additions as will bring our premises into a satisfactory condition.

"Estimates show that some \$50,000 will be needful to carry out the work and the School will be very grateful for any help that can be given.

"Wm. B. Harvey, of Westtown, Pa., has seen the conditions at the School and very kindly consents to answer questions and to act as receiver for any amounts that may be contributed."

[Some Friends among us who have become acquainted with conditions in Hobart have made contributions to the cause, and it is hoped others will follow, and English Friends, notwithstanding the demands at home, have remembered this distant interest.—EWS.]

SUMMARY OF EVENTS.

LOCAL.—The following item is from the *Ledger*: "Long periods of silent prayer were conducted by more than 500 women of the Pennsylvania Branch of the Women's Auxiliary of the Diocese of Pennsylvania at an All Saints' Day service in Holy Trinity Church, Rittenhouse Square. Charles H. Brent, Bishop of the Philippines, who officiated, emphasized the value of the silent worship. 'There has been danger of late years,' he said, 'that our speaking to God has been so abundant, that He has had no opportunity to burn His message into our souls.'"

When a child was run down and killed one day last week the year's toll of deaths from auto accidents in Philadelphia reached one hundred. As the hundredth death came just as the eleventh month dawned, this represents an average of ten fatalities a month. In other words, motor-driven vehicles in this city have taken a human life every three days since 1916 dawned.

A band of farmer boys—twenty-four in number—rode from Philadelphia through the beautiful Chester Valley last week for a glimpse of the rural life in that section. The boys came from California. Every one of them is a prize winner through ability to show practical results in farming, and for their interest and success in agriculture, are being given a transcontinental trip under the auspices of the High School Agricultural Club of California.

GENERAL.—The *Springfield Republican* has this item: "The manhood life of the late Dr. Benjamin F. Trueblood, who recently died at his home in Newton Highlands, at the age of sixty-nine, was devoted to unceasing advocacy of peace. In season and out of season he preached the wickedness of war and heralded the coming of international harmony. Death took him in the midst of the world's greatest war, and yet it was a life well spent. He looked forward to international disarmament, and hoped by that means to check the horrors and waste of war. For nearly twenty-five years Dr. Trueblood edited the *Advocate of Peace* that entered so many New England homes, and if it did not convert the readers of it to acceptance of the views of its editor, the sense that he had the full courage of his convictions was always felt."

The undersea freighter *Deutschland*, laden deep with a cargo worth \$10,000,000, completed her second voyage safely and docked at New London, Conn., on the 1st.

Virginia, the eighteenth State to ban the sale of intoxicating beverages, closed all saloons at midnight on the 31st ult. completing a dry area in the South reaching from Washington to Jacksonville on the east and from Washington to New Orleans to the west. Although a large part of the Old Dominion previously had been voted dry in local elections, the new State law closed more than 800 saloons, mostly in Richmond, Va., Norfolk, Newport News, Lynchburg, Petersburg, Roanoke and Bristol.

Last year \$300,000 were spent to build and equip new hospitals with the special thought of securing better care of Indian babies. Much good has been accomplished and it is said that to-day there is substantial increase of births over deaths.

The following is from an eastern paper: "Under the glorious climate of California is to be spread what will be the biggest bridge in the world. It is to connect Oakland and San Francisco, and will relieve five ferry systems. It will cost \$22,000,000, be five and a half miles long, one of the

heaviest bridges ever built, carrying three roadways and four railroads, and two of its 16 spans will be high enough and with space enough between for any ship to pass."

With addition of new features at the University of Maine this year, students can now cut down a tree suitable for pulp, and on the University campus, turn it into a printed newspaper. New machinery has been added to the University Press, among which is a linotype machine, with a complete equipment of all varieties of type, including characters for the German and Greek languages, and accents for Spanish, Italian, Latin and French.

Harvard University is to extend its instruction to police officers in Cambridge. It became known last week that plans for a course in the duties of officers will be under way and would be instituted within a month. Raymond B. Fosdick of New York, regarded as an expert in some branches of police methods has been invited to become the first instructor.

A key to the language of the Moseeton Indians has been discovered among the Bolivian manuscripts in the library of Northwestern University. When Dr. Walter Lichtenstein, librarian of Northwestern University, was in South America a year and a half ago, he purchased in La Paz, Bolivia, the library of Senor Don Donato Lanza. In this library was included a mass of manuscripts which is now being carefully investigated. Dr. Rudolph R. Schuller, who has the work in hand, discovered among these manuscripts a large unknown tract upon the language of the Moseeton Indians of northeastern Bolivia. The author of the work was an Italian Franciscan missionary named Bonigno Bibobetti.

NOTICES.

The Friends' Peace Headquarters have removed to Room 25, Arch Street Centre, 304 Arch Street; Phone number, Market 4065.

A PUBLIC MEETING FOR WORSHIP will be held at Old Centre Meeting-house, Delaware, on First-day afternoon, Eleventh Month 19th, at 2.30 P. M. All interested Friends are invited to attend. Information as to how to reach the meeting from Wilmington may be obtained from

ROBERT H. MARIS, 1009 Jefferson Street, Wilmington, Del.

A MEETING of the Council of Westtown Mothers will be held at Friends' Institute, Philadelphia, on Second-day, Eleventh Month 20th, at three P. M. A large attendance is desired, as there are matters of importance to come before the mothers.

MARY R. WOOD, *President*.

FRIENDS IN ST. PETERSBURG, FLORIDA.—There is a prospect of Friends who are in St. Petersburg, Florida, this winter holding an informal Friends' Meeting. There are enough Friends who would like to do this if they can find each other. Those going to St. Petersburg, or knowing of Friends or persons interested in Friends who are there, are asked to send the names to the Office of THE FRIEND.

FRIENDS' FREEDMEN'S ASSOCIATION is preparing to send the usual boxes of old clothing and shoes to Christiansburg Industrial Institute, Old Christmas and New Year's cards are highly prized as a part of the preparation for "Social Service."

All contributions to be packed should be at Friends' Institute, 20 S. Twelfth Street, Philadelphia, not later than Eleventh Month 22nd, plainly marked: "For Christiansburg." Books and magazines are always in demand.

MEETINGS from Eleventh Month 12th to 18th:—

Concord Quarterly Meeting, at Media, Third-day, Eleventh Month 14th, at 10.30 A. M.

Calm Quarterly Meeting, at Coatesville, Sixth-day, Eleventh Month 17th, at 10 A. M.

Philadelphia Monthly Meeting, Western District, Twelfth below Market, Fourth-day, Eleventh Month 15th, at 10.30 A. M. Business session 7 P. M.

DIED.—At Hartford, New Jersey, Tenth Month 26, 1916, HAROLD C. BLACKBURN, aged twenty-nine years, son of Dr. W. J. and Elizabeth C. Blackburn, of Salem, Ohio; a member of Philadelphia Monthly Meeting of Friends for the Western District.

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THE POWER OF HIS RESURRECTION.

There is an orderly progress of teaching concerning the Resurrection in the New Testament. In the Gospels we have the historical fact of the Resurrection. In the Acts, the proclamation of that fact as the great demonstration of the truth of the Gospel. In the Epistles the doctrine, the spiritual significance and meaning of the Resurrection are unfolded to the churches who had already been gathered into the faith of the Risen Lord of Glory. The Resurrection of Christ was set forth as a *witness* to Christ's personal glory and to the efficacy of His death. It was also regarded as a *pledge* and *prophecy* of the resurrection of His people. And above all, Christ's rising out of the darkness and bondage of the tomb was set forth as the *symbol* of our new life in the world.

Of course, to accept the veracity of the apostolic record is tantamount to the confession of the supernatural, that the spiritual world, which is the world of causation, has verily revealed its reality in the world of matter. The apostles were as certain as evidence could make them that Jesus had actually triumphed over death.

Now the story of Jesus as we have it in the New Testament is the record of the supernatural from start to finish. To eliminate that feature from it is to lose the record as history altogether. The simplest and perhaps the oldest Gospel (that of Mark) is, if anything, fuller of miracles than any other.

A non-miraculous Christ is substantially a mythical Christ. If we reject the supernatural in the New Testament; if we accept one or other of the various theories whereby from earliest times the apostolic testimony concerning the crowning miracle, the Resurrection, has been refused; we are driven to the conclusion that the most beneficent influence in history, that which has been the pioneer and safeguard of civilization in every progressive land, is the result of a bundle of myths.*

*There is the *theft* or *imposture* theory (started by the Jews). The *swoon* theory (adopted by Mahomet). The *hallucination* or *self-hypnotization* theory (advanced by the older materialists). The *ghost* or *apparition* theory (the modern spiritualist explanation). It is not part of my present task to deal at seriatim with these ancient and modern forms of unbelief. Their irrationalism has been shown up over and over again.

But while no event in history universally accepted to have actually occurred can produce stronger evidence for itself than the resurrection of Christ, the mere belief in it did not suffice for the apostles. Paul longed to know "the power of His resurrection." He called it "the exceeding greatness of His power to usward who believe." If the mighty power of God did actually triumph in the grave of Jesus, if that dishonored and crucified body, wrapped in linen clothes by loving hands, and laid in the rock-hewn sepulchre, was really raised, leaving behind the cerements of death; the angel coming to roll away the stone not to let the Lord out, but to show to the weeping women that He had already risen; if the way the garments were left, showed how complete the victory over death, no sign of a conflict even in the grave; and that they were left at all, an evidence that the body had not been stolen, but that it had slipped out of its wrappings as a butterfly slips out of the chrysalis, a "spiritual" body, unhampered by material obstacles, *then* we have an Evangel to "souls in prison." The power that acted *then* is available *to-day* to deliver souls in the grip of moral evil, energizing them to walk as "risen with Christ" in newness of life.

That was the preaching that established the Church. It was carried by the apostles into the great pagan world. It explains the very existence of Christianity. The passing on of the *teaching* of Jesus only would not have produced such results. The presentation of Jesus as a mere *pattern* to copy would have been a mockery to men struggling with their lower nature. The glad tidings were that the death and resurrection of Christ had liberated and set in motion spiritual forces available for every man, even if in the lowest depths of despair, to lift him out, as he by faith takes hold of that power, and to raise him up as a personal witness in his own experience to the historical reality of what took place outside Jerusalem in the tomb of Joseph of Arimathea, on that blessed Easter morn.

MAX I. REICH.

EXPERIENCE AS TO THE ATONEMENT.

WILLIAM DEWSBURY, 1646-52.

Having fully known in himself the utter impossibility of attaining to peace with his Creator, so as to enjoy communion with Him, without the mediation of a Saviour, who, as Advocate with the Father, could plead His own most precious blood as the price paid for the ransom of souls; and impressed with the high importance of obtaining the possession of the good things thus provided, which are variously set forth in the Holy Scriptures, and in testimony to the real enjoyment of which, they afford so great a cloud of witnesses; he was indefatigable in the pursuit of this one great object. "Christ! Christ!" was the incessant cry in the secret of his soul; Christ the Bread of Life, the Fountain of living waters. It was not enough for him to be told, even in the language of Holy Writ, that Christ was his Saviour and Redeemer, that He had tasted death for every man—that He is the Propitiation for the sins of all—that He was manifested to take away our sins—and that He had actually borne our sins in His own body on the

tree; he could see there was no inheritance of the promise for the first birth, that corrupt nature which attaches to Adam and all his children in the fall. He was deeply sensible that "except a man be born again he cannot see the Kingdom of God."

He felt with more than ordinary conviction the full force of the passages of Holy Scripture which most plainly set forth the one great Offering for sin. But although he arrived at the clear and unquestionable evidence in his own mind that remission of sins through the blood of Jesus Christ was and is to be preached everywhere, yet, with equal truth to support him in the conclusion, he was constrained to bear witness that none can become partakers of the benefit of Christ's death, but as they are brought into a measure of His life; which takes place in the obedient mind, consistently with the testimony of John—"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanse us from all sin."

The foregoing extract was sent us by Arthur Pim. He came across it in the handwriting of the late Joseph Radley, headmaster of Lisburn Friends' School. J. Radley had added the following note—"The testimonies of our early Friends were all based on the same eternal truth; George Gregson, the first founder of Lisburn Meeting, explicitly holding the same conviction."

THE PEACE MOVEMENT IN JAPAN.

It is hardly accurate to speak of the *peace movement* in Japan at the present time, for since the outbreak of the great war there has been little activity in the way of general propaganda. But if serious thought and searching of heart be preparatory to future activities, the present mental and spiritual attitude of an influential section of the Japanese people has in it much that is hopeful.

Speaking broadly, the history of the peace movement in Japan naturally divides itself into four periods: (1) From the organization of the first Japan Peace Society in 1891 to its dissolution in 1894; (2) The period from 1894 to 1906, covering the Chino-Japanese and Russo-Japanese wars, during which no organized peace work was undertaken; (3) From the organization of the present Japan Peace Society, 1906, until the outbreak of the European war; (4) The period of the present war.

The impetus which led to the organization of the first Japan Peace Society was given by William Jones, then Secretary of the Peace Society, London. During his world tour in which he secured for his peace manifesto the signatures of many prominent statesmen, William Jones met Count Okuma, who was then Minister of Foreign Affairs, and secured his signature and seal, which are conspicuous among those of W. E. Gladstone, President Cleveland, Li Hung Chang and other influential statesmen, as given in his "Quaker Campaigns in Peace and War."

The first Japan Peace Society took a positive stand against all war, from a distinctly Christian point of view. In the beginning, a vigorous campaign was carried on, including a canvass for members and the publication of a periodical, which was suspended two or three times by the Government. The fight for peace was a difficult one and at the outbreak of the Chino-Japanese War, the Society suspended activities and passed a motion of adjournment, *sine die*.

During the period from 1894 to 1906 there was no organized peace work, though certain individuals remained true to their principles. During the latter part of the period, there was some vigorous work by a few socialists, who were always under strict police surveillance.

The present Japanese Peace Society, founded in 1906, grew out of a conference of thirty-five representative Christian workers, including six or seven missionaries, who met to consider the question of forming an "arbitration and peace society suited to the present needs of Japan." At the first meeting it was decided to admit non-Christians to membership and to adopt a platform calling for general efforts for the removal

of the causes of war and for the peaceable settlement, "as far as possible," of international difficulties. On a platform of educational effort, appeal to government officials, and co-operation with similar national and international organizations, the Society has gone forward with its work.

A new era for the peace work in Japan, as in other places, began with the outbreak of the present war, though in Japan the change has not been of a radical nature. Soon after the outbreak of the war, the officers of the Japan Peace Society definitely refused, in the face of no small pressure, to allow the Society to become an organ for defending before the world Japan's entrance into the world conflict. While the Society has pursued a conservative policy in its educational propaganda it has steadily maintained its standing and character as a peace society, keeping in touch, as far as possible, with peace workers and peace organizations in other lands.

The rest of this article will be devoted to a consideration of the question of peace and war as related to the Christianization of Japan.

As to the early effects of the war upon Christian work in Japan, the following words of the present writer, written in 1914, may, with little modification, be applied to the whole intervening two years:—

"The effect of the present war upon the spiritual attitude of the Japanese people may be contrasted with that of the Russo-Japanese war ten years ago. Because that war was felt to be a matter of life or death for the nation, there was a universal sense of sobering responsibility and sacrifice, so that with all the suffering and sorrow of war, there was a certain moral element to which the Christian message made an effective appeal. Up to the present hour there are no indications that the present war with Germany will have any similar effect upon the people.

"The weakness of the sacrificial appeal of the present war in the Orient, so far as Japan is concerned, leaves more opportunities for the play of the lower forces which war inevitably calls out. As to the influence of so-called Christian civilization upon Japan, there is no question but that the European war has struck it a serious blow. Almost every day is bringing to my notice the confession of individual Japanese Christians as to the difficulty which they have in defending Christianity against the assaults of those who point to the European war now raging as an evidence of the ineffectiveness of Christianity, saying, 'If this be Christian love, we do not need it.'

"The testimony of a few Christian workers may be to the point. The leading Japanese representative of one of the largest denominations said recently: 'The Japanese understood that the *okusuri* (medicine) of the Gospel works slowly,' implying that the fact of its not having thoroughly healed the ills of Western Society need not discountenance it in the eyes of the Japanese. 'But,' he added, 'we wish to have only the real medicine.'

"A well-known Japanese educator and Christian leader confessed two days ago, that he finds it no easy task to meet the recent criticisms of non-Christians. He often answers by saying that the European war has arisen not because of Christianity, but because of undue emphasis upon material development as contrasted with spiritual.

"Last night's testimony of one thoughtful college student is suggestive of the struggle now going on in many lives, but it is feared many may not be able to press on to such a wholesome conclusion as did this young man. He said in substance:

"When the war broke out there was a struggle in my breast. I had been taught nationalism and I had been taught the universal love of Christianity. I could not, even if I would, tear from my heart the love of country, but when I heard the cry, 'Strike Germany,' or 'Strike Austria,' there was conflict in my heart. I went anew to my Bible. I was deeply stirred to find Jesus, moved with intense love of His own country, crying out, 'Oh, Jerusalem, Jerusalem.' But this Jesus who so loved His own land was the same who sought to draw the whole world to His heart and taught the ages universal goodwill and love to all men. My heart was comforted with

this new light and I saw that the truest love for one's own country was that which loves all men and which must, by sacrifice, if necessary, remake society according to the universal ideals of Christianity.

"The war is tending to encourage restlessness and suspicion relative to international relations, especially such as affect America and China. War must not bear all the blame for this, but it has fertilized the soil in which the seeds of suspicion grow. It will require much earnest prayer and effort to counteract the evil forces now at work if they are to be prevented from working injury to the Christian cause in Japan.

"We are gratified to learn that, war notwithstanding, the hearts of many people are opened to the Gospel."

As Japan is far removed from the scenes of conflict, there has been so little manifestation of the war spirit that a well-known publicist has spoken of it as Japan's "Platonic War." But there has been much anxiety and searching of heart as to the bearing of the war upon the future spiritual welfare of mankind. While some Japanese refer to it as the failure of Christianity, there is a general recognition of the fact that if Christianity had really been the religion of the great powers the war would not have occurred.

(To be concluded.)

AMERICA'S PROSPERITY.

They tell me thou art rich, my country: gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of East and West;
Thy factories and forges never rest;
Thou art enriched in all things bought and sold!

But dost thou prosper? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A noble people, hearts more wisely brave,
And thoughts that lift men up and make them free,—
These are prosperity and vital wealth!

—HENRY VAN DYKE.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

LA CITÉ RECONSTITUÉE.

In a corner of the Tuilleries gardens in Paris is a little group of temporary buildings called "L'Exposition de la Cité Reconstituée" which is an attempt to show what might be done in the way of temporary re-housing of a population of various grades of society. They remind one of all other exhibitions in their theatrical paint-and-stucco-effect, and one's heart sinks at the thought of the influence of such gimcrack buildings on those whose fate it would be to inhabit them. But at last, standing a little away from the others, one sees what might be a home. A long low building, of a pleasing dull brown wood, roofed with warm red tiles, bunches of dried haricots hanging in the eaves, plain blue check curtains in the wide windows, the door hospitably open. So solid and good a building, with its double walls, that it seems almost impossible to believe that it can be taken to pieces, folded up and re-erected wherever wanted in a marvelously short time.

This is one of the "Maisons démontables" of which numbers have already been erected by the Friends' War Victims' Relief Expedition for the homeless people in the devastated country of the Marne and Meuse. Within can be seen the history of the work in France, told by means of specimens and photographs sent by the workers from the various centers. The plain and simple articles of furniture are those that have been given by means of our workers, in the villages of the Marne, by the Department and in the Meuse by the "Bon Gîte," a French society formed to help the refugees. There are photographs of the motors bearing the great

piles of mattresses to their destination, snap-shots of our workers, men and women unloading chairs, tables, wardrobes from the lorries, and of the proud possessors wheeling them away on wheel-barrow.

In one bed-room there is a little wicker cradle, with its mattress of chaff, blanket, pillow and dainty patchwork quilt. In cradles like this lie the babies that are born at the Maternity Hospital for the refugees at Châlons, and mothers who need them are given a cradle when they leave. At the hospital there are babies everywhere, in the wards, in the gardens, yes, even in the staff dining-room very often, and their photographs smile at you from the walls of the little house; "les petits anglais," as their mothers call them, a new generation springing up, cementing the friendship between nations. Counting their mothers, their brothers and sisters and the children and others brought out of the bombarded city of Rheims, 1,152 people have been housed and cared for under its hospitable roof. Back come the mothers again and again bringing the beloved babies to thank "Les Amies" for their help in time of trouble, and letters received continually show that the bond of friendship is felt to be no temporary thing. Lately some poor mothers, still in exile, are coming back for care a second time, bringing with them the ex-baby to rejoice the nurses' hearts.

In this room also are specimens of the clothing sent for the refugees from England, Australia, America and many other far-away places where friends are working. Good solid clothing for the men and women, strong and dainty for the children, down to the exquisite baby-clothes that are given to each new arrival. Thousands and thousands of refugees have been visited by the relief workers, their needs noted, sizes measured, and then the "paquets" given. If the friends who have given so much care and thought to the making of the beautiful garments could see the joy they give, they would be many times rewarded. The further off the country from which the garment comes, the greater is the interest. It is, however, not only the clothing but the sympathy it expresses which is so deeply appreciated by the French.

In the living-room are specimens of exquisite embroidery from the workrooms at Bar-le-Duc, organized by our relief workers for the refugees who are crowded there. They have sent also one of the linen chests that are being given to families who have lost all their linen, with a pair of sheets or some towels embroidered by themselves to start their stock again. When Verdun and its neighborhood was evacuated, our workers there had a busy time in helping the authorities to cope with the continuous stream of people flying before the storm of war, and now they are again occupied outside their ordinary work in helping to send them to neighborhoods out of reach of constant air raids, which are shattering to their nerves as well as dangerous.

There are photographs of the little hospital at Sermaize, with its crowd of sick and convalescent boys from Rheims and Bar-le-Duc, and also of the Château at Bettancourt, where about sixty little refugees, all delicate or ailing, are being nursed back to health in the happy open-air life they live, forgetting all the sad things they have seen. There are snap-shots too, of the "garderies," or open-air classes, held by some of the workers in the partly destroyed villages, before their communal schools were reopened to keep the little ones happy and good instead of running wild among the ruins. On a little shelf are seen specimens of the books given to replace the burnt-out children's libraries in the schools.

In one corner are found the garden tools that are given to those of the "sinistrés" who have ground to cultivate, and sample packets of the seeds distributed. There are photographs of the Committee's mowers, reapers and binders at work; of the distribution of livestock, rabbits and chickens to restock the homesteads; of the whole process of building of the homes, from the framework to the finished house in its place with the family reinstated; and of the "cité ouvrière" built in brick at Sermaize, a miniature "garden city." But the most interesting of the exhibits are the plans of

the destroyed villages where work has been done. Every house as it was before the war is shown, colored grey; those left standing after the tide of war had ebbed, in black; those rebuilt, in red. Sermaise, Villers au Vent, Sommeilles among others—what vivid pictures these little maps, so accurate and neat, call up. First, ruin and desolation, people homeless, living in barns, stables or cellars, land uncultivated, children running wild; then a year of ceaseless effort with and for the people; now little homes, red-roofed among the ruins, growing seeds, schools reopened and village life beginning again. And the future? Already preparations are being made for that time, when the wave of invasion shall have rolled back, and the country to which the longing hearts of the homeless are always turned, shall be their own again. Already the help of Friends has been definitely asked for by the governments of these Departments, and plans are being made for numbers of the "maisons démontables" to be constructed ready to erect at once when that happy day shall come. In the meantime our workers in the towns see that the health of those who wait for their deliverance suffers as little as may be, making use of the new home at Samoens for those whose sufferings have brought them to the verge of illness that will cripple them if left uncared for. They help with clothing and if possible find work for those whose savings, perhaps sufficient for one year, no longer exist and they care for the children. In the country not now occupied, the work of help and re-population still goes on and schemes for moving émigrés there from the overcrowded towns are under consideration.

An unasked-for reward comes sometimes already to those who work and those who build, when the people whom they serve show by some phrase or look that the motive of their work is understood. They see visions of a time when all that is now overthrown by war is built up again by love, and they dare to hope that in helping to bring about "la cité reconstruite" they are also helping to build up that other City wherein all men may dwell together in unity.

EDITH M. PYE.

R. C. OGDEN'S LIFE RULES.—Robert C. Ogden's "Stepping Stones" were practically his rules of life. His own career, which was superbly successful, both as the world views success and from the higher plane of noble living, was guided by the principles he put into writing. They follow:

Keep faith in humanity.

A man becomes what he most desires to be.

Do not mistake a prejudice for a principle.

Keep your intellectual and spiritual life bright.

Be energetic, wide-awake, pushing, but be patient.

The world wants men who are well equipped and worthy.

False witness may be given by a gesture or a grimace.

Honor womanhood if you would keep faith in humanity.

What a marvel of a business man's guide is the book of Proverbs.

The longer you live, if you live right, the less you will think of yourself.

Be true. Stand up and believe in yourself, then other people will believe in you.

A vigorous, healthy man has really only one right in the world, only one thing to demand, and that is a chance to work.

In every life comes some crisis when conscious integrity gives a power and heroic strength that can come from no other source.

The charity that we are bidden to display is broad as God's sunshine, but his laws are fine as a razor's edge, and quite as keen.—*Ohio State Journal*.

In the old castle at Edinburgh, the way to the crown jewels leads through a very humble doorway and through a very dingy and circuitous passage. The humble doorways of common duties are frequently the way to the room where God keeps his jewels.

QUAKER ELOQUENCE.

BEING RECOLLECTIONS OF WILLIAM SCARNELL LEAN (1833-1908).

BY ALBERT J. EDMUNDS.

[It was the rare privilege of some of our readers to hear W. S. L. on one or more occasions. To them the following seems but a poor tribute of a noble gift willingly surrendered to the Master's service.—Eds.]

In the second half of the last century (more accurately 1848-1894) there stood on a hill near Ackworth School in Yorkshire, England, a little Quaker college, now extinct. It was known as the Flounders' Institute. During its half century of existence, two learned principals were its pride—Isaac Brown and William Scarnell Lean.

In an address at Ackworth in 1912, an old teacher named Joseph Travis Mills gave some lively impressions of Scarnell Lean's remarkable eloquence in meeting, beginning thus:

"This country, in a degree unapproached by any other, was adorned with beautiful churches by the piety of our fathers. But I doubt whether York's soaring arches or Selby's sculptured choir have ever echoed to words more eloquent than the humble walls of the meeting-house hard by. This may seem to some of you an obvious and gross exaggeration, but not, I think, to any of those who heard and were of an age to appreciate the prayers and the sermons of William Scarnell Lean."

Travis Mills goes on to tell us how, in 1865, when the Friends of Westminster Meeting were wondering whether any minister in the gallery would say aught about the death of Abraham Lincoln—

"Suddenly, in the middle of the room, an unknown youth stood up, with the ancient query uttered by kingly lips upon a similar occasion of national grief: 'Died Abner as a fool dieth?' and, in a torrent of rushing words, of magnificent phrases, the genuine expression of deepest feeling on the part both of audience and of speaker, did homage to the mighty dead, and to the great Spirit who made him."

We are also reminded how, at the funeral of John Bright, the same speaker electrified the crowd up to the housetops by quoting Tennyson's words about Milton:

"God-gifted organ-voice of England!"

Travis Mills then gives a sample of Scarnell Lean's Ackworth eloquence:

"Two weeks in succession there had been a death among our small congregation here. The first was that of a man called home after a long life of over seventy years; the second that of a young girl, a scholar—if I remember rightly—in this school. It was inevitable that the contrast should suggest itself to every mind. Lean condensed our common thought into one brief and sympathetic phrase: 'In the paradise of God there is room for the stateliness of Lebanon's cedar and for the tenderness of Sharon's rose!'"

My diary records this funeral, in 1877, but there is no notice about an old man. However, on Fourth Month 20th of that year, Scarnell Lean referred to an old Ackworth Master, John Newby, who was dying. He compared him to a wave which was breaking, in the following words:

"I often think that the rows of dear children before me are like waves breaking on the shore. As they move gradually up the meeting, first appearing in the front rows, and then giving way to new-comers, they seem like waves which are ever sweeping backwards and backwards, breaking along the sides of the meeting, until they reach the seats in the rear, when they sweep out through the door and are seen here no more. And some there are who HAVE BROKEN IN FOAM ON THE ETERNAL SHORE!"

He then compared John Newby to one of the waves which had risen in the ranks of the little boys, had flowed up along a narrow channel, ever growing smaller and smaller, until now it was dying away in a calm and quiet pool.

EXPERIENCE.

I learn as the years roll onward
 And leave the past behind
 That much I have counted sorrow
 But proves our God is kind;
 That many a flower I longed for
 Had a hidden thorn of pain,
 And many a rugged bypath
 Led to fields of ripened grain.

Though clouds may cover the sunshine,
 They cannot banish the sun.
 And the earth shines out the brighter
 When the weary rain is done.
 We must stand in the deepest sorrow
 To see the clearest light,
 And often from wrong's own darkness
 Comes the very strength of right.

We must live through the weary winter
 If we could but value the spring.
 And the woods must be cold and silent
 Before the robins sing.
 The flowers must be buried in darkness
 Before they could bud and bloom.
 And the sweetest and warmest sunshine
 Comes after the storm and gloom.

So the heart from the hardest trial
 Gains the purest joy of all,
 And from the lips that have tasted sadness
 The sweetest songs will fall.
 For as peace comes after suffering,
 And love is reward of pain,
 So after earth comes Heaven
 And out of our loss the gain.

—STARKE.

THE WAR AND THE CHURCH IN ENGLAND.

WILLIAM C. ALLEN.

One day during the summer of 1916 in London, when walking out Victoria Street from Westminster Abbey, I noticed within a stone's throw of that beautiful old structure and under the shadow of it the offices of the great armament concerns—John Brown & Company, Sir W. G. Armstrong, Whitworth & Company, Ltd., Vicker's, etc. Then I remembered how shares in these huge firms are owned by prominent church members, how the priests of the church in the name of the non-resisting Christ have faith in, bless and glorify the products of their mills, how the church is admittedly the backbone of the war system, and how week by week prayers ascend from grand old Westminster Abbey, as well as from countless other places of worship in the realm for triumph over the enemies of England. Can God become confused about such matters, even though men do? Anyway, it seems perfectly appropriate that the offices of the trade which in its very nature creates mutual international fears and jealousies should thus be nestled close under the spires of the noble edifice which represents the organization that of all others supports war and preparation for it.

I heard an Englishman remark last summer, "The moral and spiritual things are at a discount just now; the Divine in man is blurred, ruined and desecrated." He said that when he would quote "What the Lord Jesus Christ says," he would be met with the reply, "Oh, yes, yes, yes! we know all about the Lord Jesus Christ; but we live in very serious times and cannot think about these things." My own conversation with many Christians discovered this to be the general attitude of laity and clergy alike.

Succeeding the outbreak of the war, many churches were thronged with people who joined in prayers for success to

their arms. This gave the appearance of a religious revival, and was largely considered and has been spoken of as an indication of such. But with deferred hope as to speedy victory the apparent religious fervor has passed away. The ministers of the established Church and of the Non-conformist bodies now deplore that their places of worship are neglected and that so few attend communion services. In conversation or newspapers they ask in pained amazement "Why?"

Really the matter is not very mysterious. The plain people may not all have the religion that some would like them to have, but many of them have a fair degree of common sense and appreciation of the eternal fitness of things. A good many church communicants feel that war is in essence wrong, and are dubious as to an assumed possibility of "Satan being able to cast out Satan." Then, too, if you are persuaded that under certain circumstances it is right to kill men by wholesale and in other ways violate the spirit of the Gospel, it certainly is not harmful to refrain from going to church.

Some men and women are brave enough to denounce the preachers for trailing at the skirts of politicians and armament people, who in turn are obeying the wishes of those animated by greed or who are involved in secret treaties. No sophistry can appeal to these objectors. They are derided for quoting the New Testament and are ostracized by their friends because they are deemed unpatriotic. I met one such man at a Friends' meeting for worship, who said that he had fled to their simple way of waiting upon God because it was the only place that he had found where human slaughter was not exalted in the name of the Lord Jesus.

One day in England recently I met with a Christian gentleman who has been identified with large business interests which had frequently taken him to Germany for many years. He spoke of the decline in church attendance and how it has been accompanied by a deadening of the spiritual life in that country during the past forty years. His statements agreed most fully with common observation and with the statistical position in Christian countries during the past few decades; namely, that in proportion to the development and building of great armies and navies, so has infidelity increased and church attendance and maintenance declined.

England has not been so spiritually depleted as Germany in this respect, but it is no exception to the rule. The expansion of her navy has been accompanied by a national lowering of the obligations of religion. It seems as if you cannot direct your minds towards war, toward preparation for war without blurring the spiritual perceptions and losing grip upon the fundamental moral attributes which make a nation virile and great.

On my voyage out last spring I spoke upon the subject of love at Divine service one beautiful Sabbath morning. At the conclusion a lady attired in black came to me and said, "Mr. Allen, I have been so thankful to hear what you have preached to-day. If the ministers of the Gospel would all preach as you have this terrible war would not have happened." She then, with tears, informed me that one month before her only child, a lad of twenty-one years of age, had been killed in action in France. I also addressed the service on the return voyage. The officiating clergyman read the prayers for the triumph of the foes of England. At the conclusion of the service a gentleman smilingly said to me, "Mr. Allen, do you know that your address and the prayer were in direct contradiction of each other?" I told him I could not help but know that such was the case. Yet a number of the participants in that service seemed very glad of a simple effort to protest on behalf of what we all know are the commands of Christ. A Christian (British) on the ship remarked to me, "I am glad to get away from England; the spirit of the people seems terrible to me. I could not go to church once during the ten months I was there. I do not see how people can worship whilst such terrible things are going on." A young lady, also a subject of the British Empire, said that

for almost two years she had not been to church, adding, "the preaching is all about how bad the Germans are, and how good we are, and I got sick of it and quit."

I know of a preacher who not long ago appealed to the school children of his congregation to save their pennies, for every fifteen shillings six pence would buy one hundred and twenty-four cartridges wherewith to kill the Germans. The demoralization to the spiritual understanding of ministers that develops from the attitude they have assumed towards the war is still more disastrous. A friend of mine was one day pleading with a friend of his, a clergyman, for the exercise of a different spirit toward the Germans. The minister confessed, "I have been preaching 'Love your enemies' for many years, but now I would blow out the brain of every German I met." Again, said a preacher to a friend of mine, when discussing the effect of the war upon his faith, "I am more of an atheist than anything else." The same friend of mine, when talking to another minister, was astounded to have him say, "Frankly, I do not carry a New Testament around with me any more."

Indeed, the New Testament is at a discount just now—it has to be under such circumstances. Last summer a curious incident made cynical England laugh. The good bishop of Oxford had not long before published a book in which he had quoted the New Testament to prove our Lord's teachings regarding some of these matters. Not long ago the censor got hold of the book, and because of such dangerous doctrines ordered the confiscation of any copies that could be seized. It was very funny, but very sad. Considerable newspaper comment followed the incident, along with real and semi-serious suggestions that the New Testament itself be censored as being "quite unfit for the patriotic times in which we live."

Probably the Y. M. C. A. has come to the front during the war more than any other religious or moral agency. It is in many respects doing splendid work at home and behind the trenches. Happily the United States Y. M. C. A. has not become entangled in the international position. Whilst granting the value of the work of the English Y. M. C. A. I confess that it was with considerable of a shock that I discovered one day when stepping into their building in London how fully it was committed to recruiting and in other ways promoting the war. I was interested in the beautiful small editions of the New Testament with a fac-simile of an endorsement of its value to soldiers on the fly-leaf from the pen of Lord Roberts. Will the young soldiers read the Sermon on the Mount or the last verses of the 12th chapter of Romans? I bought in this Y. M. C. A. a postal card of the Camp Silhouette Series representing bayonet practice—humorous or tragic as you please—representing men at the charge or sticking their bayonet into the dummy human forms they are attacking. Surely, this does not seem like our ideals of the Y. M. C. A.

The *London Daily News* and other newspapers report how fully and frankly Dr. Tasker dealt with the present condition of Methodism in England at the Conference held in London this year. Allusion was made to a "dismal decade," and to the fact that the net decrease in church members was over 5000 this year. The ex-president said that there were no general signs of the revival of the work of the Lord in their midst. It was stated that this position was not due to the absence of the Spirit of God, but the minds of their people were necessarily preoccupied. In spite of this fact, these good Methodist brethren as an organization fully support the war, as do most of the other religious bodies.

The attitude of labor has become distinctly unfriendly toward the churches. The *Western Morning News*, of Plymouth, this fall, when referring to the Trades Union Congress held in Birmingham refers to an attack on the clergy in connection with the army. The following resolution was passed: "This Congress regrets the unfair privilege which has been given by the Government to members of the clerical profession by granting them exemption from the Mil-

itary Service Act." The leader who introduced this resolution said that "the best place to convert a parson to Christianity was to send him to the front. . . . The workers had to fight, yet able-bodied parsons and ministers were exempted. Great lawyers had done some thing in the war by creating the 'Devil's Own,' would it not be well for parsons to follow the example and create a 'God's Own'?" He could not see why these men who talked so much of Heaven should be afraid to go there." On the card vote the motion was carried.

Does this action on the part of the Trades Union Congress indicate that, rightly or wrongly, very many working-men feel that the churches have helped to force them reluctantly into the hated war and conscription? Does it mean that the churches have lost their hold on the Master and with it their grip on the masses? Can the American churches learn from these things?

The National Mission of Repentance and Hope is being inaugurated by the churches as a medium through which the people of England may be brought back to God. There has been no intimation that its promoters intend to face the problem of war. A writer in a widely-read Church of England paper has said, "Will the Church of England lead the world into the path of international peace? When will the Church see that the ultra-militaristic attitude which she has chosen to adopt is lowering her in the eyes of ordinary men?"

TEMPERANCE.

A department edited by BENJAMIN F. WITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime.
Hark! What waking up of nations,
Gog and Magog to the fray,
Hark! what soundeth is creation
Groaning for the better way.

THE TRUTH ABOUT BEER.—It is my professional opinion, after observations of many years in the practice of medicine, that beer is doing more harm to humanity than all other alcoholic. There is a reason for this: Beer is insidious, de-lusive, tempting and fascinating. Advertised to contain less alcohol than some other drinks, it appeals to the man who does not wish to be considered intemperate. But statistics prove that this is a delusion.—CHARLES GILBERT DAVIS, M. D., *Chicago*.

BANQUETING FIFTY STEEL WORKERS.—Fifty workmen were taken out of the steel mills in Chicago and transferred to better positions in Pittsburgh. Because of superior ability they had been carefully selected from among thousands employed in the mills. Their friends gave them a supper when they were about to leave and furnished plenty of liquor for the occasion. But to the amazement of the hosts, every one of the fifty workmen turned down his glass. Whether or not the bosses knew about their temperate habits is not told. But it is significant that these fifty superior workmen were apparently total abstainers. All this is in line with the tendency on the part of high-class artisans to cut out drink.—CHARLES STELZLE, in *The National Daily*.

THE SIGNS OF THE TIMES.—Increased demands in industry for sober men. Abstainers given preference in promotion. State and city departments beginning to require sobriety as an essential in officials and employees. Between 850 and 900 newspapers and over 60 magazines refuse liquor advertisements.

GREAT BRITAIN, by its Central Control Board, in many dis-

tricts has reduced the hours of sale to five-and-a-half hours per day, restricted the sale or supply of spirits, forbidden treating and credit sales.

France has permanently prohibited manufacture, sale and exportation of absinthe. Hours of sale in wine-shops are reduced. Military orders forbid sale of spirits to French soldiers in the war zone, in the Paris command; to French, British and Belgian troops in Normandy.

Germany forbade the sale of spirits during mobilization, but the order was not uniformly applied; to save barley the output of beer is officially limited; the sale of spirits to soldiers is forbidden in certain areas, and to all buyers between certain hours in certain areas.

Russia prohibited vodka, and gave local option on wine and beer, which has been widely exercised to close all selling places.

Roumania has forbidden the sale and consumption of alcoholic liquors during the war.

Austria limits hours of sale.

Italy limits the number of selling places.

Norway forbids the sale of spirits three days in the week and forbids the use of grain or potatoes for liquor manufacture. She has only twelve towns or cities where spirits can legally be sold.

Sweden is tightening up restrictions in stricter control by the Gøttenburg System.

Denmark prohibits sale of liquor to soldiers in certain districts and the use of potatoes and some grains for making spirits.

Switzerland prohibits absinthe.

Australian States are limiting the hours of sale.

CANADA'S GREAT FIGHT.—All the provinces of Canada have now voted dry except Quebec and Yukon Territory. A plebiscite on the question was lost in Yukon by only three votes. Prohibition has gone into effect in all provinces that have voted for it except in New Brunswick and British Columbia. Quebec is considerably more than half "dry," by local vote. Newfoundland's legal selling will end Twelfth Month 31st. Prohibition in Canada includes all retail liquor selling, except in Saskatchewan, where there are still twenty government-operated liquor shops.

THAT MALICIOUS NEUTRAL—meaning the liquor traffic in Europe—is the title of an article in a recent issue of *The Sunday School Times*, from which the following extracts are taken. The writer of the article, Margaret Wintringer, was abroad several months last winter for the express purpose of studying the temperance situation at first hand. She says:

"The most important fact brought out by the war is that the welfare and safety of every nation in Europe was suddenly seen to be endangered by the *merely normal drinking habits* of the people. Modern warfare simply revealed the drain of drink upon national resources.

With one drinking-place for every eight men, and her countless wine cellars, Belgium nullified the efforts of her brave army and contributed to her own subsequent humiliation and suffering. Even now, the request of the Belgian government for the importation into Belgium of twelve thousand tons of barley monthly for the Belgian Brewers' Federation falls discordantly upon the ears of a world pierced by the cry of starving Belgian babes and little children hungry for bread. And yet the British government has acceded to the request and every month sees the importation of precious grain to be transmuted into beer instead of bread; and our own government is aiding in distributing the barley to the breweries and in seeing that none of the beer gets across the German lines!

France, with a reputation for sobriety, was bleeding under a lowered birth-rate and increased mortality record, due to the actual consumption of the largest amount of alcohol

in proportion to population of any nation in the world. There is a saying in Paris that "A Frenchman is seldom drunk and never sober." Certainly in this land of constant wine drinking, absolute sobriety is as exceptional as drunkenness. During forty years of peace, with one million private stills among the peasants, one bar to every twenty electors and only one person in every three thousand a total abstainer, alcohol has extorted a toll of men and money equal to that exacted by Germany in 1870, and France entered the present war impoverished in men, health and money.

In Germany, the Imperial chauffeur must be a total abstainer, and there is a rumor that lately his Royal Master has adopted the same safe rule of conduct.

Previous to the war, Germany exceeded every other nation in the consumption of beer. In view of this enormous consumption, it is surprising to learn that Germany is known as a "brandy" country. The fact that the German people consume as much brandy as beer should be a refutation of the claim that beer is a substitute for alcoholic beverages.

Years ago, the Kaiser made the famous declaration that the next war would be won by the nation which used the smallest amount of alcohol; and, foreseeing that sobriety would be on the obverse side of the medal awarded the nation which should win the present conflict, it was an absolutely "dry" army that entered Belgium. But even Prussian militarism cannot transform an habitual user of beer into a "goose drinker" (the German term for total abstainer) in a day.

Russia's consumption of alcohol per capita is smaller than that of any other nation, except Norway and Finland.

The laboratory of Europe is evolving some startling analyses, and none is more important than the discovery that the wine drinking nations have a higher consumption of alcohol and suffer more from those diseases attributable to alcohol, than the brandy and spirit consuming countries.

Drinking among women is common in Europe, but nowhere is it so prevalent as in Great Britain. While the women of the aristocracy and of the middle classes drink in the home, in many of the laboring districts women are in the majority in the public houses. They remain longer than the men and drink more freely.

In Dublin, according to the Metropolitan Police Court records in 1911, there were two-and-a-half times as many women who were habitual drinkers as there were men. I have before me a folder containing a list of homes for inebriates, prepared by the Friends' Temperance Union, which lists six such homes for men and twenty-seven for women. Some advertise that they care only for "ladies of the upper classes."

Previous to the Children's Protection Act of 1908 it was not an uncommon thing to see bars packed with women, a majority of whom held babies in their arms. As late as last Twelfth Month the Bristol police reported thirty-five licensed public houses with "Children's parlors," where children could be left while their mothers drank at the bar. Even now, in every large city in England, one may see scores of children in front of the public house, awaiting the mothers within. The pity of those children! In London alone, every year, six hundred babies are crushed to death by mothers in drunken sleep.

ELECTION RETURNS indicate many encouraging triumphs for prohibition, and no very serious defeat. The effort to repeal prohibition in Arkansas was unsuccessful, and Montana, South Dakota, Nebraska and Michigan adopted constitutional prohibition. Utah elected "dry" legislators who are pledged to statutory prohibition. Florida elected as governor a Prohibitionist, and this is quite likely to result in the adoption of his policy in that State. Baltimore City cast a very encouraging vote, but not a majority, to close all the saloons. Kansas City, Mo., however, surprised the nation and stunned the liquor dealers of that State by voting "dry" by a strong majority. In California the amendment probably failed of a majority.

YOUNGER FRIENDS.

THOMAS ELLWOOD.
(Concluded from page 237.)

One day, as Thomas Ellwood was walking through Beaconsfield, he was taken up by the watchman who said he had orders to arrest all rogues, vagabonds and sturdy beggars; when Thomas asked him for which of these he took him, he vouchsafed no answer, but soon consigned him to the care of a constable; the latter informed him in the evening that some of the chief people in the town had assembled to decide what should be done with him and added that he would have to appear before them, but first he took him to a dirty little hovel adjoining the market-place, the home of an old dame who went by the name of Mother Grime, where the nightwatchmen used to warn themselves. After Thomas had been asked a few questions a consultation was held as to what should be done with him for the night. One suggested that he should go to a public house, others who were for practicing economy when it did not interfere with their own comfort, remarked that it would save expense if he spent the night walking the streets under the care of the watchmen; this idea took exceedingly until some one ventured to ask whether the law would bear them out in the execution of it. "I heard all their debates, but let them alone," says Thomas Ellwood, "and kept my mind to the Lord." One of the company now asked the common sense question—"Does any one know who this young man is and whether he is going?" On hearing this "Mother Grime" could no longer keep quiet, but exclaimed that she knew Mr. Ellwood of Crowell well, for she had once lived in service with his grandfather; the account she gave of his father at once caused the abandonment of the scheme of sending him to spend the night in the streets; he was well lodged at the house of a constable. The next day, being desirous of ridding themselves of a prisoner against whom they had no charge, but the fact that he was a Friend, they proposed that he should slip out at the back door. They found, however, that Thomas Ellwood had no notion of accepting any such dismissal; he told them that as he had come in at the front door, so he would go out at it; having paid the woman of the house for his supper and lodging, he took his departure.

It was soon after this that Thomas Ellwood became ill of small-pox at his solitary home at Crowell. His father having removed with his daughters to London, had sent directions that Thomas discharge the servants, so that he had only a woman who came every morning to set the house in order. As soon as his kind friends at Chalfont heard of his illness, they sent him a nurse and afterwards visited him, bringing Edward Burrough with them. Thomas Ellwood writes, "It pleased the Lord to deal favorably with me, both inwardly and outwardly, for His supporting presence was with me." In his convalescence he turned for occupation to his father's library. His intercourse with cultured Friends had made him aware of his deficiencies in education—so that he spent most of his leisure in study, but longed for more assistance; he spoke of this to Isaac Penington, whose friend, Dr. Paget, was acquainted with the poet Milton. Thomas Ellwood quaintly describes the famous man-poet as "a gentleman of great note for learning throughout the learned world for the accurate pieces he had written." Milton was now leading a quiet life in London; in consequence of his loss of sight he employed a reader, usually some young gentleman who thus found an opportunity for his own intellectual improvement. Dr. Paget now arranged that this privilege should fall to Ellwood's lot; to Milton's house he went each afternoon, and sitting by the great man in his dining-room, read Latin works to him. Milton took great pains to help him on with his studies and was much pleased with his progress. But this was abruptly broken in upon by the imprisonment of Thomas Ellwood, he with other attenders of a Friends' meeting being placed in Old Bridewell Jail. In the violent persecution of this year, 1662, many Friends were confined in the various prisons in London. The Society of Friends had arranged that some of their members should have the oversight of these

prisons; Bridewell was visited by two honest, grave, discreet and motherly women. The weather was cold and they came with hot meat and smoking broth and bade all who were not otherwise provided for to come and partake. Although the smell of the warm, savory viands was very inviting to a hungry man, whose breakfast had been a light one, Thomas Ellwood after pondering the matter decided not to accept the tempting offer, his pocket now contained but ten pence, he had no further money at his command, but others he thought might be worse off, and indeed the ample meal was soon disposed of without his aid. "This was but a small estate to enter upon an imprisonment with," he writes, "yet was I not at all discouraged at it, nor had I a murmuring thought. . . . I knew I ought to be content and through the grace of God I was so. I had lived by Providence before, and I had always found the Lord a good provider." When in the evening the porter came for orders, saying that bread, butter, bacon, beer, cheese and eggs might be had for money, Thomas bade him bring up a penny worth of bread, on half of which he made dinner and supper in one meal. "So well satisfied I was with it," he says, "that I could willingly then have gone to bed if I had had one to go to."

On the following day the prisoners had bedding sent them by their relatives, but Thomas Ellwood, who had no one to provide for him, improvised a bed by gathering up rushes from the floor, which he spread under a table, using one end of its frame for a bolster, here, "with a quiet easy mind, he rested and slept well." After a few days a released prisoner left him his hammock. Before his ten-pence was quite spent a brother of Isaac Penington called and placed twenty shillings in his hand.

Although committed by no civil authority, many weeks passed ere the prisoners were brought before the court. Then, as they could not take the oath of allegiance, they were all committed to Newgate and placed in the crowded common jail, where they found many Friends. At night all, whether Friends or felons, lodged in one room. It was round, with a great wooden pillar in the centre, to this the prisoners fastened one end of their hammocks, securing the other end to the wall, they could find room only by placing these in three tiers, while beneath on the floor beds were laid.

The impure and exhausted air caused illness, and often death; indeed, in this close, foul prison of Newgate, but a few years later, that brave young apostle of the Lord, Edward Burrough, laid down his life, "to the unutterable grief of very many," writes Thomas Ellwood, and the "unspeakable loss of the church of Christ in general."

A death occurring in Newgate at the time of Ellwood's imprisonment, the Bridewell prisoners were all ordered to return thither, "where they would have better air." The porter did not accompany them, but placing their bundles on their shoulders, the Friends walked two and two to Old Bridewell. The procession attracted notice, and they were asked by shopkeepers and passersby who they were, and whither bound. "We are prisoners," said they, "going from Newgate to Bridewell." "What, without a keeper?" was the next question. "No," they answered, "for our word, which we have given, is our keeper." At the next session of the court the prisoners were all discharged.

Thomas Ellwood again resumed his employment with Milton, and it is about this time that the well-known incident occurs regarding "Paradise Lost," the great poet lending Thomas the manuscript to read at his leisure, and writing "Paradise Regained" at his suggestion.

Several times more did our Friend see the interior of prison walls. In 1669 he married Mary Ellis, who later became a minister among Friends. Their home was at Hunger Hill, in Buckinghamshire.

Of the latter part of Thomas Ellwood's life we know but little, he was a prolific writer, his principal work being "The Sacred History of the Old and New Testaments." He also copied and prepared for the press the "Journal of George Fox."

A man of good looks, of a free and generous spirit, courteous and affable, a gentleman, a scholar, a Christian, Thomas Ellwood lived greatly respected by his neighbors, with doors ever open to the poor and the sick. "I matter not what cost I am at to do good," was a saying often on his lips.

He died after a few days' illness in his seventy-fourth year, "If the Lord hath no more work for me to do," he said, "I am content and resigned to do His will. My hearty farewell to all my brethren. . . . My spirit is filled with joy."

NEWS ITEMS.

The Visitation Committee of Philadelphia Quarterly Meeting have arranged for several public meetings for worship to be held under their oversight. There is to be one at Exeter in Berks County, on the afternoon of the 19th inst., one at Wilkes-Barre on the evening of Twelfth Month 8th, the day following and First-day the Committee will be in the neighborhood of Pennsdale and on First-day evening a meeting will be held in Williamsport.

On the evening of the 9th about 1500 Friends and others gathered at the Arch Street Meeting-house in the capacity of a Peace Meeting. Addresses were made by Rufus M. Jones and Leyton Richards and at the close opportunity was offered for asking a few questions touching on the subjects that had been under discussion. It was felt that the meeting was one of the best that has been held in the Peace cause. A Philadelphia daily in the issue of the 10th gave it much prominence; doubtless many readers of THE FRIEND read this report, but we have the promise of a still fuller review of the addresses which it is our expectation to publish next week.

The North Carolina Yearly Meeting held near Woodland last week was an occasion of great favor. We hope to have an account of it from one of our own members, to appear in an early issue. Among Philadelphia Friends in attendance were Walter L. Moore and Wm. S. Yarnall with minutes from their respective meetings, also Edgar T. Haines, Anna Mary Woodward, Emily Haines and Elizabeth S. Harmer.

BALTIMORE YEARLY MEETING comes later than common this year. The opening is on Eleventh Month 17th at three P. M. It is not unusual for some Philadelphia Friends to join in the privileges of this comparatively near Yearly Meeting, and we are assured from experience that they always find a warm welcome.—[Eds.]

EXTRACT FROM LETTER OF ANNE W. MARSH.

2 Downs Park West,

Bristol, England, Eighth Month 11, 1916.

No doubt we want much clearer and more profound thinking than we have had in the past, but in view of all that is sure fact in the present I think one almost falls back on doing and suffering as the ultimate tests of our religion by whatever name we call it.

Personally I find increasing rest in the inward revealings as they keep pace with these awful outward surgings and moanings as of a great sea, forever tossing and flinging its waves upon our national and individual lives. To-day God can only be found and heard in the inward stillness and if we can preserve that we have a bulwark that will serve us in good stead when the roaring of the sea and the tumult of the waves cast us upon strange and unknown shores.

The war is a pinching experience for most of us and we have to help one another. . . .

The end seems not yet in sight, and I suppose we are now in for more air-raids as the days are shortening, and all the preparations of this sort, which the Germans have been making these past months, will be put on their trial to our damage and possible destruction.

Bristol, like London, is very dark at night. It is quite wonderful how people have put up with it, and got used to it, and also how little advantage is taken of it by criminals, so far as any are left in the big towns.

The problems that are already with us and which Peace will only serve to emphasize, are extremely interesting, but almost appalling in

their greatness. I suppose men and women will arise who can handle them; that seems fairly certain, dark as is the outlook.

The great battles now raging are making sad homes for many, and as to who suffer most, the conscientious objector or the soldier and his family, it is idle to try to decide nor does it very much matter. The cup and the baptism are universal though under differing forms.

Is not housekeeping a business these days! Every thing nearly double the price; even fruit very dear this season: one shilling a pound for raspberries, nine pence for plums, apples four pence; bacon one shilling eight pence; eggs two pence each, and bread rising to 4 pence and 5 pence a half quarter!"

The following is taken from a Philadelphia daily:

Haverford, Pa.—Haverford College freshman class numbers sixty. It is interesting to note that the standard of candidates for admission has been raised rather than lowered by the increased numbers; for in the past year, with fewer candidates, about eight per cent. failed on examinations for admission, while in 1916 rejections reached about twenty per cent., and yet the freshman class is larger by thirty-three per cent. than last year. The following schools from New York State and north Jersey are represented: Walden High School, Great Neck High School, Stone School, at Cornwall-on-Hudson and Carlton Academy. Five new seniors, winners of annual fellowships from other colleges, also enrolled. Four candidates for the master's degree began residence for the year. There are several changes in the faculty. Dr. A. S. Bolles, for many years lecturer in banking, retired, but will continue to reside at the college and bring out his publications in connection with the institution. Professor A. G. H. Spiers, who was called to Columbia to head the collegiate French department, is succeeded by Charles H. Livingston, A. M., graduate of Harvard, and an alumnus of Central High School of Philadelphia. Professor Joseph Seronde, of the University of Pennsylvania faculty, and a graduate of Yale, will give two lecture courses in advanced French. For the first half-year, during the absence of Professor Henry S. Pratt, whose "Manual of Invertebrates" has just been published, the courses in biology will be conducted by Charles H. Abbott, A. M., Arnold fellow in biology at Brown University for the year 1915-16, and assistant in field zoology at the biological laboratory, at Cold Spring Harbor, L. I. Dr. Pratt has been appointed to duties in the Belgian relief work, and will remain abroad on leave for some months. During the summer, Dr. Pratt was zoologist at Cold Spring Harbor.

Both sections of Lloyd Hall have been completed and are occupied to their full capacity. Two residences for professors at the west end of the campus are occupied for the first time by Professor Kelsey and Professor Brown.

During the past year, the College endowment has been greatly increased. Gifts during that time (not including two legacies which have not yet been received) total \$449,504, including the T. Wistar Brown fund, previously announced; a \$5,000 gift for scholarships from Isaac T. Johnson, '81; unrestricted legacies of \$10,000 from James R. Magee, '59, and \$1,000 from Albert K. Smiley, '49, and a legacy of \$1,000 from Elizabeth B. Smith, of Germantown. There has also been a legacy of \$30,000 from T. Wistar Brown to add to the library equipment. The total par value of interest-bearing invested funds is now \$2,517,482.

Ithaca, N. Y., Eleventh Month 5, 1916.

MY DEAR FRIEND:—

I was quite amused in seeing "The Indian and His Basket" in No. 13 of THE FRIEND, and as there seemed to be quite a doubt as to the writer, and even the authenticity of it, I will just say that Avis C. Howland was the author and the poem may be found in "Rhode Island Tales," which my sister had republished some years ago. Avis had an intimate friend of her younger life by the name of Sarah Shove, who married and came to this country and was long a member of our Quarterly Meeting, and through her we learned the facts of every incident in that little collection of poems—and she gave me some of her writings that have never been in print.

The Annual Meeting of the Friends' Institute will be held at 20 South Twelfth Street on Third-day, Eleventh Month 21st, at 4.30 P. M. William O. Easton, of the Central Y. M. C. A., and Harold M. Lane, Secretary of the Institute, will speak. Tea served at four o'clock.

SUMMARY OF EVENTS.

"Open-window classes," not for weaklings, but for the normal children of all public schools, are advocated by the Pennsylvania Society for the Prevention of Tuberculosis in an appeal.

On the face of the returns, President Wilson has been re-elected.

Prohibition swept Michigan, South Dakota, Nebraska and Montana and Utah elected a Governor and a Legislature absolutely pledged to the principle that liquor has no place in a modern community, in the recent election.

Supplemental reports filed in Washington show the Republican national campaign fund totaled \$2,012,535 and the Democratic national campaign fund totaled \$1,310,729, at the close of business on the 30th ult. The accounts to date show expenditures of \$1,886,569 for the Republicans and \$1,126,762 for the Democrats.

Six hundred thousand persons died last year from alcohol. Why are we so calm in the presence of this chronic scourge," says the New York *Churchman* (P. E.), "while we work ourselves up to such a desperate pitch over war? Which is the more tolerable evil?"

The Union Pacific Railroad company filed suit in the Federal Court at Omaha, Neb., to test the constitutionality of the 8-hour law recently passed by Congress and known as the Adamson Act. Thomas S. Allen, United States District Attorney and four Union Pacific trainmen, representing the different railroad brotherhoods are made parties defendant.

The post-office department is prepared to accept a proposal submitted by Count Bernstorff, the German Ambassador, that mails between this country and Germany be transported in merchant submarines. Announcement to this effect was made at Washington last week by Otto Praeger, second Assistant Postmaster-general. The proposal is that not more than 300 pounds of first-class letter mail be carried by each German merchant submarine leaving an American port at the regular steamline rate.

Under the auspices of the National Committee on Prisons, Thomas Mott Osborne is to visit every State in the country to preach prison reform and especially to expound self-government as he worked it out as warden of New York's Sing Sing prison. He expects to devote the winter to this work, and the plan is to form organizations in each State to push prison reform.

The recent annual meeting of the American Board in Toledo, O., brought out the fact that the financial support of mission work has not failed in this time of international disturbance. The expenses of the year were some \$98,000 more than last year, due mainly to the increased cost of living and the fact that more missionaries were home on furlough and yet there was a balance of \$917 on the right side.

St. Louis boasts a special library accessory almost unknown elsewhere—a public writing-room, whose free service includes pens, ink, and letterheads, while, for a reasonable fee, other valuable public services are rendered. Its custodian is a public stenographer and notary public, ready to serve all comers. Special assistance in research work, copying, compiling, the preparation of manuscript for publication and similar services may be obtained.

FOREIGN.—Norway has been taking a great slice of the carrying trade of the nations since British shipping has been subject to sudden calls from the Government. The present advantage of her merchant marine looks good to Norway, and her people are buying all the vessels American shipyards will sell. Into such a situation has entered the disturbing fact that German submarines are ruthlessly destroying Norwegian vessels.

NOTICES.

THE true story of *Pierce Feathers*, printed late in the past Eighth Month, in our columns, is now to be had in leaflet form for distribution at Peace Headquarters, 304 Arch Street, Philadelphia.

TEACHERS' RETIREMENT FUND.—The Committee now making the campaign for this fund has continued to receive a cordial reception from those whom its members have so far visited. Up to the 14th inst. out of the total of \$125,000 desired to make up the principal of the Fund, \$46,527 has been already paid in or pledged, with a reasonable hope of some \$15,000 more, not yet definitely promised, however.

WESTTOWN—ENTERTAINMENT OF GUESTS AT THE SCHOOL.—The Faith House having been closed for the winter, friends and patrons of

Westtown may obtain meals at the School, and a limited number may be accommodated over night, if notice is given several days in advance.

A charge of 40 cents will be made for meals and 50 cents for lodging. Tickets should be obtained at the office on arrival.

E. DEAN STANTON,
Business Manager.

THE Western District Monthly Meeting is now held at 7 o'clock in the evening, supper is served at 6 o'clock and a cordial invitation extended to all their members. Friends are reminded that the mid-week meetings are held at 12 o'clock, noon, except at the time of the Monthly Meetings.

WM. S. YARNALL.

UNDER recent date Grace A. Blair writes: "I have received the following, dated Ninth Month 21, 1916, from Headley Brothers, London, England."—

"We have obtained a special license from the Postal Censor enabling us to send *The Friend* to neutral countries, and we have been despatching the publication in accordance with the terms of this permit for some weeks past. We have, we regret to say, had other complaints from subscribers in neutral countries as to the non-delivery of *The Friend* and we are at present time in communication with the authorities on the subject. We trust you may eventually receive the back numbers which are missing, but of course it is the Censor's Department which is responsible for delivery. We hope to write you again when we get some satisfactory reply from the Censor, and in the meantime we hope you will be so good as to convey this explanation to your subscribers."

[At the present writing, Eleventh Month 10th, our copy of *The Friend* (London) is still withheld.—Eds.]

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Collins—Book of Stars.

Dewey—Democracy and Education.

Essen—Short History of Belgium.

Field—Dweller in the Innermost.

Kilbourne—Chronicles of the White Mountains.

M'Cabe—Soul of Europe.

Thomson—Drink and Be Sober.

Van Dyke—The Mountain.

Worcester—Issues of Life.

Yocum—Culture, Discipline and Democracy.

LINDA A. MOORE, *Librarian.*

MEETINGS from Eleventh Month 19th to 25th:—

Western Quarterly Meeting, at Westgrove, Sixth-day, Eleventh Month 24th, at 10 A. M.

Muncy Monthly Meeting, at Greenwood, Fourth-day, Eleventh Month 22nd, at 10 A. M.

Frankford, Fourth-day, Eleventh Month 22nd, at 7.45 P. M.

Germanstown, Fourth-day, Eleventh Month 22nd, at 8 P. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Eleventh Month 23rd, at 10.30 A. M.

Haverford, Fifth-day, Eleventh Month 23rd, at 7.30 P. M.

MARRIED.—At Friends' Meeting-house, Poplar Ridge, N. Y., Tenth Month 25, 1916, HENRY BROWN LEEDS, of Tunesssa, N. Y., son of the late Charles and Susanna R. Leeds, and ELIZA FOSTER, of Sherwood, Cayuga Co., N. Y., daughter of the late Edward H. and Emma W. Foster.

DIED.—At the home of his son, Oliver Rosdale, Tenth Month 23, 1916, SIBGORN T. ROSDALE, in his ninety-third year; a member and many years an Elder of Stavanger Monthly Meeting of Friends, near LeGrand, Iowa.

—, at his home near Ivor, Va., Fourth Month 17, 1914, MILLS E. RAIFORD, aged sixty-two years, six months and six days; a Minister of Corinth Monthly Meeting, Virginia.

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ETERNAL and most glorious God, suffer me not so to undervalue myself as to give away my soul, Thy soul, Thy dear and precious soul, for nothing; and all the world is nothing, if the soul must be given for it. Preserve therefore, my soul, O Lord, because it belongs to Thee, and preserve my body because it belongs to my soul. Thou alone dost steer my boat through all its voyage, but hast a more especial care of it, when it comes to a narrow current, or to a dangerous fall of waters. Thou hast a care of the preservation of my body in all the ways of my life; but in the straits of death, open Thy eyes wider, and enlarge Thy Providence towards me so far that no illness or agony may shake and benumb the soul. Do Thou so make my bed in all my sickness that, being used to Thy hand, I may be content with any bed of Thy making. Amen.—*Prayer of JOHN DONNE (1573-1631).*

REASON AND THE CHRISTIAN LIFE.

The richest verses in Paul's message to the church at Corinth are probably found in the thirteenth chapter of the First Epistle. He names, as we all know, three great and essential characteristics of the Christian life, and tells us that after all else has been reckoned with, after other virtues have been considered and proclaimed to be excellent of their kind and various gifts and powers have been enumerated, the message still rings clear and "now abideth these three." Other virtues and other attainments are not decried, they are recognized as holding a position of importance; but none of them, nor all of them together, attain unto the standard of the three, and of these one notably overtops the other two.

Paul with the scholarship of a rabbi, says nothing in this catalogue about the place of reason or of intellect, and were we inclined to draw hasty inferences from faulty premises we might conclude that in his plan of a Christian life there was to be no place for reason. He definitely calls attention to some twenty or more gifts or virtues and enlarges to some extent on some of them, but the letter closes without a direct reference to the part that reason and intellect are to play.

The Church at Corinth had been established during a sojourn there of a year or more by the apostle, included in his co-called second missionary journey. The years that had

intervened between the establishing of the church and the writing of the Epistle had witnessed marked changes with the little band of Christians there. The location of the city on the isthmus that joins the north with the south portion of Greece made it great commercially and it was not unnatural that the qualities that marked the life of the first converts, drawn together into a church through the instrumentality of Paul's zeal, should in his absence have lost some of the original beauty and that certain weaknesses should have sprung up, which if not called by appropriate names, are certainly made very evident from the language used in the Epistle. Among the sins of Corinth were those associated with laxness in morals. We read that by members of the household of Chloe, Paul learned while at Ephesus of the spread of immorality and dissension among the Corinthian Christians, and it is well for us as we ponder the lessons of the Epistle to have the historical setting.

We have heard from our youth up that the Christian life is the result of a series of experiences, is a growth, very aptly likened to the expanding into life of a grain of corn, and is not something that has been produced out of a system of truth that has been thought out and planned for us. In brief, we have been taught that it is something apart from reason and above it.

Now thus far this is well and right, but there are certain counter considerations that we do wrong to neglect in this connection, and I think they will harmonize with this thought, that Paul was stirring up a people who were given over to many gross sins, and who had exalted ignoble traits to the place of the noblest qualities God has implanted in the heart of man.

Some one has called the picture of the Christian virtues as given by Paul in the thirteenth chapter of First Corinthians, "The New Testament portrayal of the millennium." If we turn back over the span of eight centuries we shall find that the picture Isaiah gives us of that day for which all other days were made is summed up in this: It shall be a day when the powers of darkness shall be suppressed, when violence and destruction shall be no more and when concord and brotherly kindness shall prevail, "and a little child shall lead them."

It is the continual and reiterated lesson taught by Christ that the child nature is the symbol of adoption into the Father's household.

Christianity is above reason. Intellect never has and never can satisfy the implanted longing of man's soul after God's richest gifts.

Argument did not create Christianity, and though argument has often assailed it and marred it in individual lives, yet despite argument it still lives on and grows in stature. The popular evangelists of the day play upon this fact almost to the disgust of many who accept it, but they have the truth with them. Reason and intellect never can save a soul, there

is something they cannot furnish, and Paul, exalted this something to a place above reason, but in doing this he did not decry reason.

We lower the dignity of faith as a gift of God if we allow ourselves to picture it as a blind and groping trust. We fail in our knowledge of child-life if we do not recognize that a child, though incapable of sustaining a complete argument, is rarely at his best except when he is propounding his *whys* to his elders. "Unless ye become as this little child" was our Lord's declaration when He set forth the terms for admission into His Father's kingdom.

Is there anything blind and purposeless in the trust of a little child? Who is quicker to read treachery and deceit than he? Who is harder to win back again to a full measure of the old confidence if that confidence has been once broken? A child's faith, it would seem, is a very rational faith. He has a reason for believing his parents and out of this grows his trust in them. Faith and reason are not divorced in the child and they must not be divorced as he leaves childhood behind him. As he grows in mental grasp, his desire to understand grows also. He has accepted much of his knowledge on faith and he holds much of it on faith and his active mind strives to reconcile his holdings with reason. It is natural for him to do so and he acts out of harmony with his nature if he strives against it.

There are "deep things of God" that we may not understand as we would wish to; they may be opened in great clearness to others whom we esteem less gifted than ourselves; but because they remain still a mystery to us need not argue against a desire on our part to understand them. There are truths of God's teaching applicable to our condition to-morrow which He does not make clear to us to-day. The fact that we trust Him to use His own time for our enlightenment does not dull our expectation of knowing the truth in His time.

Nature cannot be outraged except it be to the loss of those who have been the victims of this folly. Religions have seemed to flourish, but have brought little fruit to perfection because they have violated nature's supreme law. Our intellects, sensibilities and wills are but different expressions of the one self and while we must recognize that religion addresses the heart more than the head, yet it dwarfs us if we relegate the whole of what we call our religious life to the world of sentiment and feeling. We know that there have been sad wrecks where curious reason has been made to pry into the secrets of God, do we also know that a blind faith has supplanted a reasonable faith and led whole nations into a fanaticism that is very far from the simple Gospel of Christ?

It is true that our Lord's teaching was more than once declared to be foolishness and a stumbling-block, but it was also declared to be "the power of God unto salvation." It was His plan for man's redemption. It was not revealed especially to those who were wise in the wisdom of the world, but to those of strong faith in His power. None the less our Lord's intimate companionship with His disciples showed them to be no intellectual sluggards. They used the powers they had in His service.

We recognize that the great truths of the Gospel can be grasped by those who are not profound and that much so-called theology has obstructed the way to the truth, but as

our whole bodies are to be presented to Him, as a sacrifice alive and alert, for His service, the great gift of intellect, that which above all others distinguishes us from the brute creation, cannot be left out.

We are childlike in our nature if we are continually active in striving to know of the deep things of God, if our *whys* and *wherefores* are sincere and are addressed in the same simple faith that characterized the little child.

Where in all the annals of Christian history shall we find a man who had the mark of a reasonable faith more emphatically stamped upon him than had George Fox?

It has always been the claim of Friends that we should be ready "to give a reason concerning the hope that is in us." So intimately blended are all the virtues and traits of a real Christian character that it is a violence to his nature to pick them apart. Like the stool with many legs, if we remove one support, though many be left, the stool is liable to a complete collapse, so He who has given us all the powers we possess claims a full service from every part.

D. H. F.

CONSCIENTIOUS OBJECTORS IN ENGLAND.

To most of those who listened to Rufus M. Jones and Leyton Richards at the meeting at Arch Street, Eleventh Month 9th, the facts which they presented came as a fresh revelation of the sufferings of the English Conscientious Objectors to military service.

Rufus M. Jones reminded us that from the very outbreak of the war the situation for English Friends was extremely difficult. Most of them, though they did not believe in war, believed that the cause which England had espoused was a just cause. A number—for the most part those who were only nominally Friends—joined the army. But most of the Friends threw themselves heartily into the work of service for those who were afflicted because of the war. Scores of young men offered themselves for work even in the most perilous non-combatant services.

With the passage of the Conscriptio Act came a much more serious crisis. In this Act there was included a reasonably adequate exemption clause that would relieve conscientious Friends from military service as combatants, and as a result most Friends have been assigned by the military authorities to ambulance or hospital service or other relief activities.

A considerable number of the young men, however, were unwilling to take advantage of this exemption. They refused any privilege that was extended to them as Friends, which was not equally extended to all conscientious objectors. They insisted that they should be treated not as Quakers but as men, and that they should have liberty of conscience, not because they were members of a certain religious society, but because liberty of conscience is the precious privilege of English manhood.

Of the conscientious objectors of this sort—men who have refused to accept any service that is laid upon them by military authority—there are about 2500 to 3000 in England. Some are Friends, some are men of like conviction who are not Friends.

Such a stand means sore trials and persecutions. As these men are considered deserters from the army, it is a criminal offense for anyone, even their own parents, to give them any food or shelter. Being "traitors," they are debarred from all occupations. Most of them are in prison, and those who are not, are in daily expectation of arrest. A short time ago thirty-six of them were condemned to be shot, and were transported over to France to be so executed. But the British Premier was induced to have their sentences commuted, and to-day these conscientious and Christian young men are

in English jails, classed with those guilty of forgery and manslaughter, serving sentences of ten years at hard labor.

The brutality of the military authorities in the treatment of some of these conscientious objectors is too terrible to report in detail. The men are dragged about, punched, kicked, beaten; they are laced up in straight-jackets, put on bread and water, prevented from sleeping, they are "crucified"—hung up with their outstretched arms strapped to gun-carriage wheels until they faint away. One young man has been done to death by these persecutions.

Rufus M. Jones read several extracts from letters and diaries of those who were being persecuted, of which the following may serve as a sample:

"Four of them then set on me. One of them took hold of me by the back of the neck, nearly choking me, shook me and dragged me along, while the others punched and thumped and kicked me as hard as they knew how. They banged my head on the floor and walls and threw me into a little cell with thick walls and a small skylight. They then told me to get my boots off, but I would not do so, and the sergeant I have mentioned deliberately punched me behind the ear and all of them set on me again and bruised me more. They at last cleared out and slammed the door, leaving me without boots, coat or braces, lying on the floor almost exhausted."

In concluding, Rufus M. Jones pointed out that the kind of spiritual strength that enables these young men to withstand such trials is one of the finest things that can result from the war, and gives promise of a hitherto undreamed of vitality and spiritual power in the future preachings of the Gospel of the Prince of Peace.

Leyton Richards, the other speaker, is an Englishman, a Presbyterian clergyman, who has long agreed with Friends in opposing war. In Australia and in England he had come into contact with many experiences such as those quoted by Rufus M. Jones. He emphatically stated that such brutality does not represent the real spirit of England, but represents the spirit of militarism in England. The British military government had no intention of becoming persecutors. But they found an unexpectedly large number of men who claimed exemption on account of conscience—about 25,000. The administration of the exemption clause was left to the military authorities, and they from the first realized that any adequate exemption clause is in fact a blow at the foundation of their own principle—compulsory and universal military service. A conscription act in time of war, or any kind of compulsory military training act in time of peace, is intended to impose upon the consciences of citizens the will of the militarists.

For some time Australia has had a Defense of the Realm Act, making all young men liable to military training. Even in time of peace the same kind of brutalities in minor degree were practised upon conscientious objectors in Australia as have recently been practised in England. It is impossible to have both militarism and liberty.

The serious fact in the present situation is not that these young men in England suffer, but that suffering is inflicted upon them. For the time England appears to believe that moral courage is wrong instead of right. This coercion of conscience is in fact an attempt to destroy the foundations of national character, and it is to save England, not to save themselves, that these young men have been willing to suffer.

In the struggle they have been upheld by two sturdy bulwarks, faith in God and faith in man. Through faith in God they believe that God will vindicate a life of love and service, and they therefore cannot engage in any activity dictated by the powers that are repudiating the law of love. They are dedicated to a true service of the nation, and are filled with a passion to do good. They are above all believers in spiritual preparedness.

Through their faith in man they are upheld by the belief that fighting is useless because the other men will no more yield to fear than they themselves do. The more appeal is made to brute force, the more heroism is aroused in opposi-

tion. Preparedness is therefore utterly futile as a means of preventing war. Rather is it true that your fellow-man, or fellow-nation, will more readily respond to the spiritual appeal of love and service. Good will engenders good will in the long run. Evil is impotent in the face of the irresistible might of meekness.

Every one concedes that in modern times the only war possible is one which is believed to be defensive. None of the world-powers would dare to undertake a war of conquest, and therefore none of the world-powers could be got to wage war against an entirely undefended nation. The surest defense against attack is to be absolutely undefended.

RICHARD C. BROWN.

THE SECRET OF A BEAUTIFUL LIFE.

An inner life of love changes the aspect of all other lives it touches, casting the light of its own spirit upon them. There is a story of a young woman who was spending the day with a party of friends in the country, rambling through the woods and among the hills. Early in the morning she picked up a branch of sweetbrier and put it in her bosom. She soon forgot that it was there, but all day long, wherever she went, she smelled the spicy fragrance, wondering whence it came. On every woodland path she found the same odor, though no sweetbrier was growing there. On bare fields and rocky knolls and in deep gorges, as the party strolled about, the air seemed laden with the sweet smell. The other members of the party had their handfuls of all sorts of wild flowers, but the one fragrance that filled the air for her was sweetbrier. As the party went home on the boat, she thought, "Some one must have a bouquet of sweetbrier," not dreaming that it was she who had it.

Late at night, when she went to her room, there was the handful of sweetbrier tucked away in her dress, where she had put it in the morning and where unconsciously she had carried it all day. "How good it would be," she said to herself, as she closed her eyes, "if I could carry such a sweet spirit in my breast that every one I met should seem lovely!"

The incident suggests the secret of a beautiful Christian life. We cannot find sweetness on every path our feet must press, in every place we are required to go. Sometimes we must be among uncongenial people, people whose lives are not gentle, who are unloving in disposition, with whom it is not easy to live cordially in close relations. Sometimes we must come into circumstances which do not minister to our comfort, in which we do not find joy, gladness, encouragement. The only way to be sure of making all our course in life a path of sweetness is to carry the sweetness in our own life.

It is thus that Christ would have us live. He does not promise to lead us always through scenes of beauty, along paths of joy; what He promises is to put the beauty and the joy into our own lives, so that we shall have cheer and blessing wherever we go. St. Paul said that he had learned in whatsoever state he was therein to be content. That is, he had in himself, in his own heart, through the grace of God and the love of Christ given to him, the resources for contentment, and was not dependent upon his condition or his circumstances. Some people seem so happily constituted by nature, having such sunny spirits and such cheerful dispositions, that they cannot help being loving and sweet. How others who are not so gifted by nature, or who are in poor health, or have much to try them, can keep always sweet, unaffected by their condition, is the problem. But they can. The secret is to have the love of Christ hidden in their hearts. That will make any life sweet.—J. R. MILLER.

"LET, therefore, our chief endeavor be to meditate upon the life of Jesus Christ. Whoso then would fully and feelingly understand the words of Christ must endeavor to conform his life wholly to the life of Christ. If thou knewest the whole Bible by heart what would it profit thee without the love of God and without grace?"

BLINDFOLDED AND ALONE.

Blindfolded and alone I stand
 With unknown thresholds on each hand;
 The darkness deepens as I grope,
 Afraid to fear, afraid to hope;
 Yet this one thing I learn to know
 Each day more surely as I go,
 That doors are opened, ways are made,
 Burdens are lifted or are laid,
 By some great law unseen and still,
 Unfathomed purpose to fulfil,
 "Not as I will."

Blindfolded and alone I wait;
 Loss seems too bitter, gain too late;
 Too heavy burdens in the load
 And too few helpers on the road;
 And joy is weak and grief is strong,
 And years and days so long, so long.
 Yet this one thing I learn to know
 Each day more surely as I go,
 That I am glad the good and ill
 By changeless law are ordered still,
 "Not as I will."

"Not as I will," the sound grows sweet
 Each time my lips the words repeat,
 "Not as I will," the darkness feels
 More safe than light when this thought steals
 Like whispered voice to calm and bless
 All unrest and all loneliness.
 "Not as I will," because the One
 Who loved us first and best is gone
 Before us on the road and still
 For us must all His love fulfil,
 "Not as we will."

—HELEN HUNT JACKSON.

THE PEACE MOVEMENT IN JAPAN.

(Concluded from page 243.)

The effect of the war upon some Japanese Christians, who were already thinking deeply on the subject, may be seen in one particular young man whose public prayers and messages in the early days of the war, committed him definitely to the position that war itself is fundamentally opposed to the Gospel of Christ's cross.

From the Christian point of view, the peace work of Kanzo Uchimura, an independent Christian writer and teacher, is worthy of recognition. Strongly influenced by Friends from his first contact with them in Philadelphia in the early nineties, he has continued to embody in his work many of their principles. His committal to George Fox's type of peace teaching cost him a hard struggle, but once made there has been no wavering. Though a widely-read writer for one of the popular Tokyo dailies, he gave up his position rather than cease his opposition to the Russo-Japanese War. His best known work has been in the publication of his "Bible Study Magazine," which while giving little attention to constructive, co-operative work, does lead most of its readers to the positive conviction that war had no place in Christ's program for His disciples.

Ever since the formation, during the Russo-Japanese War, of a peace group of missionaries, preparatory to the formation of the Japan Peace Society, there has been a continuous work among the eight hundred Protestant missionaries of Japan. The most effective work has been the provision by the Friends' Peace Association of Philadelphia for from two hundred to three hundred free subscriptions to the *Advocate of Peace*, monthly organ of the American Peace Society, which Joseph Gundry Alexander once spoke of as the most ably edited peace journal. The list of persons to receive the *Advocate of Peace*, which includes some Japanese and foreign business and professional men, has been revised annually here on the

field. It is believed that this periodical has had much to do in keeping such a large part of the missionary body in sympathetic co-operation with the organized efforts represented by the Japan Peace Society and the American Peace Society of Japan, the latter of which deals specifically with Japan-American questions.

The present war has brought to the point of definiteness two positions held by missionaries in Japan, as by Christians in other lands. The one is represented by the fact that at least one of the English missionaries is now serving at the front and others, especially Canadians, are saying that they cannot continue missionary work in Japan if the war does not come to a close. On the other hand, many missionaries are questioning with new seriousness whether international war can ever be right for Christians. A few of these have, through much heart-searching, definitely taken their places with the Christians of the first two centuries.

This leads naturally to the latest phase of peace work in Japan—the gathering together of three informal groups, one of Japanese and two of missionaries, who are prayerfully studying the whole question in the Spirit of the Fellowship of Reconciliation.

It is too early to forecast what will be the outcome of these groups, but the way people with the most positive peace convictions have mingled in the spirit of real fellowship and inquiry with others who desire to see their way clear to the same position, indicates that foundations are being laid for permanent groups, Japanese and missionary, groups kindred to the Fellowship of Reconciliation, whatever be the name and form assumed.

The present writer is thoroughly convinced that the movement represented by the Fellowship of Reconciliation has a vital relation to world evangelization. The note of positive conviction, tendered by the absence of harsh judgment upon others, and the bold adventure of faith which takes hold upon the omnipotence of love, indicate that the Fellowship's spirit and methods are peculiarly adapted to mission fields.

One important fact bearing upon peace work in Japan was dwelt upon to-day in a personal conversation with an experienced Japanese Christian worker. In contrast with the persecution which marked the first peace work in Japan, some twenty-five years ago, this worker stated that, largely as a result of the general peace work which has been done in Japan, peace teaching of the most positive type will not now give rise to bitter opposition. It would, however, be a different matter if Japan were engaged in a war at close range. This worker dwelt upon the fact that Japan has made sufficient progress in freedom of thought to demonstrate the impossibility of stifling moral and spiritual movements by pressure from above.

One of the saddest things about the European war, so far as Japan is concerned, is the discouragement which has come to some leading men, notably to Baron Shibusawa, the most influential man in the Japanese business world. The Baron has repeatedly told of his deferred hope that some light might fall upon the possibility of applying moral principles to international relations. Though not a Christian man, he was hoping that the so-called Christian nations would take some step which would make real in the life of nations the moral principles which as a young man he had learned from the teachings of Confucius. One of his objects in visiting America last year was to study this question. He has not given up hope, but it is a sad day when the wars of Christendom make it hard for the great leaders of Japan to believe in the practicability of the Golden Rule as applied to nations. Baron Shibusawa has said that he sees little difference between the Western maxim, "Might makes right," and the old Chinese saying, "The flesh of the weak is the food of the strong."

TOKYO, Ninth Month, 1916.

"Be content with doing with calmness the little which depends upon yourself, and let all else be to you as though it were not."

[The death of Caroline P. Cowperthwaite on Seventh Month 17, 1916, noted in THE FRIEND for Eighth Month 3, reminded many who will read what follows of her message of Gospel love to the Men's Yearly Meeting at Fourth and Arch Streets, Philadelphia, two years ago.

It was near the close of the week's sessions, that with the full unity of both the meetings she came into Men's Meeting, and a hush that was profound and reverent settling upon us, she rose with the three words, "Let God Work." It would not be possible after this lapse of time to review the burden of her message; but the effect upon many was that of thankfulness that she had been true to her call, and that a message of help and of cheer had come through her from our common Master. The meeting was refreshed.

The following brief paper has evidently been written with this incident in mind.—Eds.]

"LET GOD WORK."

Bequests of deceased ones have often comforted many and relieved necessities.

An inheritance is often awaited and fondly expected, and yet these all have many times proven disappointing, through misuse or failure to really satisfy.

"Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping and praising God."

Such gave the Apostles to the world, commissioned of the Lord, and again and again have His followers offered the same *enduring* riches unto those to whom He sends them.

"Let God work." Not first nor last, nor least has the above been left to us by one who has been quietly and quickly gathered away from us, free, innocent, peaceable, loved, who being dead yet speaketh.

"Commit thy way unto the Lord, trust also in Him and He will bring it to pass."

Beautiful are the lives of dedicated ones, precious is their companionship and we would keep them with us, we expected them to live, we needed them; and yet again and again are we called to yield them up, they are gathered as out of our embrace.

"Keep the star in sight, lads," was the dying legacy of a sea captain to his sailors, the Star of Bethlehem, and fruitful it was to them.

"Let God work;" what more could be done? "I will show thee my faith by my works." God working in us both to will and to do of His good pleasure.

"For poverty and self-renunciation

The Father yieldeth baek an thousand fold.

In the calm stillness of regeneration

Cometh a joy they never knew of old."

She who touched Him experienced His healing power and still it is so, and such as these verily seem to impart, too, somewhat of the same virtue. The human would be active but the spirit so needs to sit at His feet to learn.

"Precious in the sight of the Lord is the death of His saints, and precious in our sight. They beckon to us, "Follow me as I have followed Christ."

"As for me I am safe, thou art still in the flesh, look well to thy ways."

Let God work in us. "Prepare ye the way of the Lord, make straight in the desert a highway for our God." "In quietness and in confidence, shall be your strength, in resting and in returning shall ye be saved."

"In your patience possess ye your souls."

"When a man's ways please the Lord he maketh even his enemies to be at peace with him." How comforting, not so much that the enemies shall be at peace, but in *various* ways God knoweth those who seek to please Him. "Great peace have they who love Thy law, and *nothing* shall offend them."

"Let God work," and when He truly is allowed to work in the soul of His creature man, He makes full and clean work of it.

Then how imperatively does the soul feel the need of His keeping power.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee because he trusteth in Thee."

"Let God work. Farewell, dear sister. Blessed we feel who knew her, praising God who took her, and believing that throng is again increased, and the melodious anthem swelled by those who only can fully sing His praises, the praises of the redeemed ones. Brothers and sisters, let us forget, not the things we have heard, let us remember the inheritance which a loved sister has left, and which she witnessed in herself."

"Let God Work."

C. C.

MIDDLETON, Ohio, Tenth Month 1, 1916.

DR. BENJAMIN F. TRUEBLOOD.

"Down the happy future runs a flood

Of prophesying light;

It shows an Earth no longer stained with blood,

Blossom and fruit where now we see the bud

Of Brotherhood and Right."

Benjamin F. Trueblood has left us—dying Tenth Month 26th, almost sixty-nine years old—at a time when "the bud of brotherhood" seemed terribly nipped with frost and when "the prophesying light" was burning at its dimmest. But he always lived and worked with a large faith in the infinite power and love of God and even in these days of winter's frost and darkness he did not lose hope in the happier future for the race.

He has for a full generation been one of the most impressive figures of our Society, well known within our Quaker circles for his large contribution to its educational work, its public causes and its deeper life, and very widely known outside our fold for his large and constructive advocacy of peace and arbitration and higher ideals in international relationships.

He was born at Salem, Indiana, of excellent Quaker stock, in 1847 and was educated in the institutions of the Society, graduating from Earlham College in 1869. For twenty-one years he was among the forefront leaders of the educational work of Friends in the middle west. He was successively principal of Raisin Valley Seminary in Michigan; professor of English Literature and governor at Earlham College, professor of Greek and Latin in Penn College and one of its founders; president of Wilmington College and finally president of Penn College, which position he vacated to devote his entire time to the promotion of international arbitration.

After attending the Second International Peace Congress, held in London in the summer of 1890, he went to the continent and thoroughly learned the French language, without the acquisition of which he could not have carried on his international work effectively. When he was chosen to be Secretary of the American Peace Society in 1892 he was admirably equipped for the position. This Society had been founded in 1828 by the distinguished philanthropist, William Ladd. It had already had an honorable career, though it had not yet made its influence powerfully felt on the national life. Dr. Trueblood threw himself with great energy into the task of carrying the ideals of this Society into a vastly larger group. He was determined that its candle should not be hid but should light the whole country.

During the twenty-three eventful years of his service to the work of this Society the membership increased from a meagre three or four hundred to eight thousand and the circulation of the *Advocate of Peace*, which he edited, expanded from fifteen hundred to eleven thousand. But these figures do not begin to show the real increase of candle-power which came to the Peace Society during these years. In 1911 it moved its headquarters from Boston to Washington where it was able to exert a far greater influence upon the practical policies of the country. During these same years Dr. Trueblood had a large sphere of influence in the International Peace Congresses, the Lake Mohonk Conferences on Arbitration, the first International Conference at The Hague, and in a multitude of less noted movements and organizations for the promotion of the

main cause to which his life was devoted. He was all the time using his pen effectively, contributing to magazines and periodicals, producing pamphlets and writing a valuable book on *The Federation of the World*. A great many opportunities came to him to give his message to large audiences in this and in other countries and he was strikingly effective as a speaker.

He was a man of splendid physical build and proportions, his mind was well developed, he was a clear and forceful thinker and withal he was a deeply religious man, with a first-hand experience of the vital realities of the religious life. He was recorded a minister in his early life and throughout his extensive public career he continued to be a strong and telling exponent of the Gospel, with a warm and intimate appreciation of its transforming power. He has done his work well and valiantly. He has served his generation faithfully and he has gone trustfully and without fear to enter the larger life, where the bud triumphantly blossoms into full flower.

RUFUS M. JONES.

PREPAREDNESS AND THE HOME.

ARTHUR CAPPER, GOVERNOR OF KANSAS

We have been hearing a great deal about preparedness for war. It is my opinion that our greatest and most important defense against every ill in America is the American home.

This is the age of conservation. But a conservation policy that does not conserve, nor promote, nor foster, nor protect the health, thrift and happiness of the American home—the source of all our strength and vigor as a nation—is an unspeakable sham. We need this kind of a defense far more than we shall ever need a larger army or a bigger navy. Militarism is in fact an enemy of the home as well as a grievous burden for any land to carry.

When we read of the millions of men in the trenches in Europe, it seems to us as if the world had taken up arms. Yet, under one flag, we have a larger, a more potent, a more powerful army in the United States in the twenty-two million children in American schools.

When the warring hosts of Europe shall have vanished or laid down their arms, this huge American army of young citizens of the United States will be waxing stronger and stronger.

What are we doing to mobilize them along the line of independent, self-supporting, high-quality citizenship?

Here is the most potent force of modern times, the America of the near future. Here is the truly great and important preparedness problem, beside which all other preparedness programs sink into insignificance.

It is for us to mold and train this vast army of boys and girls, to have them fit into a useful, purposeful, wholesome life, contributing strength to their communities, to the nation and to their own well-being; or to so ineffectively prepare them that they will find with difficulty, if at all, the place in the rank and file best suited to their powers, and therefore the post of their greatest service to their country and the commonwealth.

Our homes should be what they have always heretofore aspired to be, the recruiting stations of good citizenship, trained in family discipline, honor, thrift, patience, charity and goodwill. These are good Americanisms. They are the very cornerstones of all our character-building in the young, but they are not virtues that America has any patent-right in.

This is the great responsibility that rests not alone upon parents and teachers, but upon each and every man and woman in the United States at this hour. We should strive to realize it, and realizing it, strive to meet it courageously, enthusiastically and effectively.

We are coming face to face with much the same world-old problems which have wrecked empires, vanquished nations, erased peoples. I am not pessimistic about it, only deeply concerned and wishing every American to realize to the utmost the almost staggering responsibility that rests upon him, whether he thinks it does or not.

As a people we are too generally intelligent, too generally forward-looking and enterprising, it seems to me, to fail in this great, big, fundamental purpose of life-home-making, nation-building.

No nation can be better, can rise higher than its homes. The American home is the very foundation of the progress or failure of the American nation.

ARTHUR CAPPER.

TOPEKA, KANSAS.

WHY MEXICANS HATE AMERICANS.

Seventy years ago Mexico and the United States were approximately the same size. In the conflict that began at that time between the two nations, one-half of Mexico's domain was wrested from her and added to the United States, giving the latter country three times the area of the former. That conquest helped to make the United States predominant in North America and settled Mexico's destiny to be that of a second or third-rate power.

An examination of the circumstances shows that, while Mexico was not without blame, the United States was the chief sinner. Magnify Mexican incompetence as you like, call it "manifest destiny" if you will, the fact remains that the United States drove an exceedingly hard bargain because she was in a position to do so.

The trouble over Texas was the beginning of the hatred of the Mexican for the American. Before that time the ties of mutual sympathy were strong between the two countries. So here we have reason No. 1 why Mexicans hate Americans: Fear of their strength and suspicion of their designs. This fear and suspicion extend to Central and South American States, though in the latter region European press agents are partly responsible for such feeling.

But we find other reasons. The language of Mexico is Spanish, that of the United States, English; the religion of Mexico for the most part is Catholic, in the United States Protestant ideals predominate; United States, until recently, has been preoccupied in her own development and Mexico is very much occupied with home affairs even yet. American manufactories, though extensive, supplied little beyond the home market, and Mexico's needs, though great, have their supply, to the extent of her ability to pay, from Europe. Mexico has not evolved or developed a type and some question whether or no there is an American type; be that as it may, Mexican immigrants have come largely from South Europe, while the population of the United States has come from northern Europe, thus representing fundamental differences in beliefs, ideals and character. Furthermore, the descendants of the aborigines far out-number the descendants of immigrant stock in Mexico, which is not the case in the United States. One often hears in Mexico the boast that their policy has been to uplift and free the native, while the policy of the United States has been one of extermination. Though the development of the railways in the United States, after she had completed the Union Pacific in 1869, was very rapid, yet she had no roads extending into Mexican territory until many years later. All of these things—difference of language, of race, of religion and of ideals, which, with preoccupation in home affairs, hindered intercourse between the two countries—account for the misunderstanding which may be given as the second reason why Mexicans hate Americans.

Briefly, then, we have the conditions which in the past have hindered intercourse between the two countries, but a glance will show that what were serious hindrances in the past, as, e. g., "preoccupation at home," can no longer be so considered. On the contrary, the amassing of capital and organization of industries, together with the rise in values, demand for foreign products and development of transportation facilities, are encouraging expansion into virgin fields. The "dead weight of illiteracy" and low moral standard of Mexico, producing vicious government, have retarded development and made of that nation one of those virgin fields for expansion and at the

very door of its powerful neighbor. That expansion had begun before the breaking out of the Madero revolution in Mexico when approximately 45,000 Americans were reported in that country with considerable hold upon its commerce and industries.

History tells us that there can be but one result from the impact of an intelligent, rich and powerful people upon a weaker group, especially if the latter occupy territory of great natural resources. So the American expansion into Mexico has caused more and more friction and the end is not yet. Mexican students, who, by the way, are more influential in their own land than American students in theirs, have, on the slightest provocation, paraded the streets, crying "Death to the Americans (or Gringos)." Mexican newspapers have talked of "Commercial intervention," of "Peaceful occupation" and other worse designs of the "Northern Invaders," whom they designate as buzzards and wolves. The Americans, especially those representing the powerful corporations, such as Standard Oil and the Guggenheim mining interests, are accused of financing and otherwise promoting certain revolutions to gain coveted concessions; they are charged with being incapable of sympathizing with the Mexicans in their struggle for economic freedom and are qualified as, upon the whole, undesirable on account of their arrogance, lack of manners and questionable motives. These accusations could be applied as well, and sometimes are, to the other foreigners and to wealthy natives, but there is a tendency to distinguish between Americans and Europeans in the belief that the former are, with few exceptions, enemies of the commonwealth. The Mexicans, in a word, want to develop their own country, however slowly that may be, and though they welcome foreign capital, it cannot be said to be with enthusiasm, nor can it be denied that the preference is for English, French, German or Japanese capital rather than American.

In this commercial expansion, then, we see another source of hatred for the Americans and the aversion for American capital reveals the real source of the hatred to be jealousy, though the element of fear is not lacking.

Summarizing, we find that military conquest, racial differences and commercial exploitation on the part of the United States have given rise to fear, misunderstanding, suspicion and jealousy on Mexico's part. Other causes might be added and the ones given might be developed in greater detail, should the scope of this paper permit, but the writer is confident that most of the explanations as to why the Americans are "in bad" with the Mexicans, if analyzed, would classify themselves under the causes given above.

Just here comes the temptation to discourse upon duties of governments, though that is beyond the limits of our subject. One cannot forbear, however, a word on the opportunity that presents itself to promote better relations between the two peoples.

Circumstances seem to have conspired to spoil the friendly relations between the two neighboring peoples until the suspicion and hatred of the Mexican have passed all bounds of reason, until even legitimate American enterprises are not safe, yet there are areas where this feeling has been modified to a remarkable degree and almost without exception these are the areas influenced most by Protestant missions.

The miner, the merchant, the oil magnate, fibre grower or rancher all exploit the country without satisfactory recompense. The American hobo and even the tourist are sources of irritation, while the missions alone labor for the good of the native without hope of reward. For the irritation from the political, social and economic sources the real counter-irritant is the Protestant mission which, if supported with one-third the funds and one-tenth the men used by the army and navy departments to "promote a proper understanding," could, in fifty years, make our southern border as peaceful as is our Canadian frontier.—CLYDE ROBERTS, in *The American Friend*.

CENTRAL CITY, NEB.

EVENTIDE.

The deepening shades of Eventide
 Across our pathway fall;
 Once more we come to Thy dear feet,
 O Jesus! Lord of all!
 Through the long day our weary hearts
 Have throbb'd for Thy sweet rest,
 Oh, guide us, Saviour, to Thy light
 And soothe our souls distressed!

All day the noisy world has called,
 And claimed us as her own;
 All day, through hours of ceaseless toil,
 Peace seem'd forever flown:
 But now, when chimes Thy vesper bell,
 We cast our cares away,
 And hasten to Thy welcoming love,
 And, kneeling, humbly pray.

O Jesus! guard our souls this night,
 From danger and from ill,
 And bring us to the light of morn
 Rejoicing in Thee still;
 And when Life's lessons all are learned,
 And all our labor past,
 Bring us, dear Saviour, to Thy rest
 In Paradise—at last!

—KATHARINE A. MATHEW.

A FRIEND'S FUNERAL.

[The following has been sent us for insertion. We believe the experience outlined has been repeated times without number and that it will continue in the future, as we are enabled to remain true to the fundamental idea of worship and communion as held and practised by Friends.—Eds.]

I attended the funeral of a Friend, a stranger, and wish I had words to tell of my impressions. The Quaker church is a very old two-story building, with the meeting-room upstairs. There are ten rows of benches in the center section and seven on each side, with a long bench across the platform in front for the older people. The entire west side of the room is a yellow glass window. The church is on a busy street, but the harsh sounds that came into the solemn quiet of the room as we waited for the funeral party were strangely far away. The silence was scarcely broken as the funeral party entered.

I cannot describe the service or the atmosphere of that little room. My heart had that intangible swollen feeling, and my throat ached as I sat through that thanksgiving meeting, for such it was. There was nothing to regret; he had lived long, and, they said, well. They called him their father, lovingly spoke of him as one who had been their counsellor and guide. A gray-haired man who had sat beside him at the head of the meeting for thirty-four years paid him a high tribute. He said that during all those years they had not once made an agreement as to which should preach the sermon. Sometimes one and sometimes the other received the message. There had been times when neither felt called to speak, so they held their peace, and the whole meeting was silent, unless some one else was moved by the Spirit.

The sun was low in the west, and the mellow light which poured into the room seemed softest around the casket as it was opened and we walked past. I cannot describe my feelings as I gazed on his face for the first and the last time.

Such gentleness and refinement! I have never seen another face like his. . . . I could realize why they had given thanks for him, and why they said he was not dead. I cannot find words to express the effect it had on me. It was like a beautiful picture from first to last. It was not sad any more than some wonderful scene which brings tears to the eyes, or music which brings a lump in the throat. It left the impression of something great and beautiful and unspeakable.

"God hath no unwilling servant."

"All rising to great place is by a winding stair."

PRAYER.

When prayer delights thee least, then learn to say,
 "Soul, now is the greatest need that thou shouldst pray."

Crooked and warped I am and I would fain
 Straighten myself by Thy right line again.

Say! what is prayer? When is it prayer, indeed,
 The mighty utterance of a mighty deed?

The man is praying who doth press with might
 Out of his darkness into God's own light.

The greenest leaf, divided from its stem,
 To speedy withering doth itself condemn.

The largest river, from its fountain-head
 Cut off, leaves soon a parched and dusty bed.

All things that live from God their sustenance wait;
 The sun and moon are beggars at His gate.

All skirts extended of thy mantle hold,
 When angel hands from heaven are scattering gold.

—TRENCH.

THE LEGACY OF THE WAR.

WILLIAM C. ALLEN.

The Board of Trade Report issued last summer showed that during the first two years of the war food had advanced 65 per cent., clothing 55 per cent., fuel and light 40 per cent., miscellaneous items 30 per cent., while rents averaged no higher. This alone indicates that with the constantly increasing cost of living in England, as in other countries, there will be a tremendous readjustment of values to be faced at the conclusion of the war. Up to the twenty-third of Seventh Month, 1916, the indebtedness of England had increased—including the new loan issued just before—£2,832,000,000, and taxation has become almost confiscatory in its character. Not once whilst in England did I see a gold sovereign, as in the days of yore, one pound notes are universally used instead.

The labor and domestic service conditions will also be compelled to undergo great adjustment after hostilities have ceased. Millions of men will return to their homes, some content to enter into their old business occupations, but others compelled to take up new kinds of work. Millions of women will have to be turned out of employment, or will continue to take the places of the men. The munition workers will cease to get the great wages that they have enjoyed. There has been a domestic service crisis in London; thus, the remuneration for parlor maids, etc., has been very small, but of later times these servants cannot be secured in many instances except at £50 per year, in default of which they will go into munition work. The Labor Trades Congress will have many matters to consider in connection with the millions of workers they represent. This Congress recently passed a resolution adverse to the employment of 15,000 Chinese on steamships sailing in and out of England, and, while this is a very small matter, it may to some extent indicate the ramifications of the problems they have to confront. The same Congress is now demanding a conscription of wealth. They represent great masses of the poor who have lost their only asset, their best blood, and which will suffer for many decades in disease and in increased taxation as a result of the war. The laboring men therefore are demanding that wealth and property be conscripted to the same extent as are their bodies and the meagre fruits of their toil. All these things portend trouble.

I found a great sentiment throughout England in favor of leaving that country for America as soon as may be possible

after the termination of the war. This feeling was not observed among the poor, but among the well-to-do or richer middle class people. Possibly the thought of many of these subjects of Great Britain is expressed in the remarks made to me by a Hollander. Said he, "I have just been to America, first going to Virginia, then to Chicago, then through the West, and then to Southern California. I have purchased property in California, and am now returning home to get my wife and boys. Europe is a bad place to live in, a few men may any time foment trouble whereby I or my sons may be compelled to lose our lives or be crippled in somebody else's quarrel. Taxes are high. I want to get to the United States as soon as I can." There is, however, another side to the question. I one day was talking to a friend—a man of wealth and education—when in the midst of the conversation he pulled out his pocketbook and showed me a United States five dollar gold piece which he carried about with him. He said to me: "I would go to your country and take my family there, only I feel that I cannot desert England in the coming years when some who feel like myself must fight for the rights of conscience and for human liberty."

All these business men representing wealth and culture are meanwhile closely following the course of "preparedness" in America lest they escape from their own now fully militarized country to another doomed to soon be no better.

The brutal treatment of conscientious objectors to military service is a terrific indictment of the spirit created by war. It, too, will leave behind it a legacy to the detriment of England. The writer holds in his possession too many authentic statements respecting this question to permit of any contradiction. The facts are too well known to many people in England, although by means of strict censorship of newspapers and periodicals honest enough to tell the truth, the facts have been largely suppressed and knowledge of conditions kept out of America. Why should the ideals and glory of a splendid people be changed and tainted so unmercifully by indulgence in the passions of war?

The writer was so unhappy one day as to be suffering from what the old lady called "plumbago," when his wife sought a drug store with the intent of purchasing that useful German remedy called aspirin. When she asked the man behind the counter for "aspirin" his bosom swelled as that of a pouter pigeon, and he impressively exclaimed, "There is no such word in the English language; we can give you something made in England just as good." One of the first hotels I was in when reaching London last spring had this sign close to the entrance to its dining-room, "Germans, Austrians, Hungarians and Turks not served here." This trifling incident, along with published declarations made by Conferences of well-known Englishmen may to some little extent show the feeling of bitterness which has taken hold of England. It is true that most of the people do not care to hear the truth and that some excellent English people honestly disclaim a national hatred toward Germany, but that hatred does exist and there are many evidences of it. This miserable fact, terrible to Christian thought, is probably epitomized in an article that appeared in the New York *Tribune* of Eighth Month 8th, and which was subsequently quoted in the London *Post*: "Probably never have Englishmen of all classes so completely hated and loathed a foreign nation as do the British now hate and loathe the German." The *Post* of London, in commenting on the above, says that "generations must pass before the very name of German ceases to be in this country anything but a byword of reproach and disgust.

The sentiment of heartfelt passionate detestation for the German and all his works throbs through every fibre of our national life."

Happily for grand old England there are a few leading men who deprecate this condition. Viscount Bryce when addressing the Congregational Union decried the spirit of hate against the Germans and the unfortunate talk of a lasting trade war. He said, "The precepts of Christianity coincide with those of political wisdom," adding, "Let us avoid, let us repress

the spirit of hatred. To indulge in revenge will be to sow the seed of future wars. Nations cannot hate one another forever, and the sooner they cease to do so, the better for all."

One of the great sources of comfort to the concerned Christian when viewing the effect of war upon the life and thought of a people is to see how much has been done for the relief of the unfortunate millions of victims of war. I was particularly interested in the work of the War Victims' Relief Committee of London Yearly Meeting of the Society of Friends. They have had large corps of men and women operating in Holland, France and Russia and the financial cost of the administration of the funds placed at their disposal has been less than four pence in each pound.

Many thoughtful Englishmen are wondering what the end of all this accursed business will be. "What is it all about?" they ask. "Will we regain our liberties? Are dark cells, irons, imprisonments for conscience' sake not taking us back over two hundred years? What will we do with our best men destroyed? Will this 'War of liberation' leave us any liberties worth fighting for?"

I am happy to report that there was no personal discourtesy shown toward my wife and myself while in England and Ireland, except a slight one on the part of a not very discriminating military gentleman. This is certainly a fine thing to say when we consider the misunderstandings and prejudices, even toward neutral nations, growing out of the situation. Anyhow, it was with thankful hearts that we, along with some sixty other passengers, were lead like so many sheep by a soldier who was at the head of our procession, out to the pier from which we embarked on the tender that carried us to the noble ship which conveyed us to our beloved America. There is no country in the world like my native land. Our people do not appreciate their blessings. Little do they understand how much they have to be thankful for, because they have not permitted themselves to be driven into this world-wide cataclysm.

NEWS ITEMS.

A COMMUNICATION has been received from Alice Edmondson, of Fairhope, Alabama, giving some information about that locality and the settlement of Friends there. From this we learn that their meeting is held in a small school-house, two miles from the town of Fairhope, and that it is attended by about fifty members, besides a number of people who have some connection with Friends. A larger meeting-room and a good boarding-house are among the present needs of that community.

The natural advantages of the place include mild winters, good air, and excellent water, besides the attractions of the bay itself.

As this is the only Friends' meeting in that part of the South, it would appear that it might have a large field of service. Any encouragement and assistance which Friends in the North may feel inclined to give to those at Fairhope will be gratefully accepted, and any who feel drawn to visit them are assured of a welcome.

MEETING-HOUSE AT HARRISBURG.—John J. Mallowney writes: It is the feeling with Friends resident at Harrisburg that the time has come when the capital of William Penn's Commonwealth shall be provided with a modest, compact and useful meeting-house. For some years now a few Friends have been holding meetings for worship in Harrisburg. Sometimes they have hired a room in a business building, at one time they rented the building of the Harrisburg Academy of Medicine, but most of the time meetings have been held, as at present, at the home of one Friend and then another. We believe that we could be of vastly greater service to the community and could attract the help of new members if we had some place, however small, which we could call "The Friends' Meeting-house."

The writer would suggest that a beginning be made now to create a fund which shall be used to erect at Harrisburg a Whittier House, wherein the Friends of Harrisburg and vicinity may meet for worship and for social intercourse and fellowship, and where, I hope, the really "best books" could be made available for those who are desirous of self-improvement.

Harrisburg would seem to be a most excellent place in which Friends

could demonstrate to the world that our "Peace talk" is not in vain. The opportunity and the need of Friendly principles was never greater, the use of whole-hearted, world-wide, Christian love was never more fruitful than right now.

In many other places Friends are complaining that the venerable and beloved meeting-houses are unoccupied; here, in Harrisburg, is a place where there are Friends without a Friendly home.

The writer now proposes that a definite step be taken at once to collect the financial means necessary for the establishment here of a small building which could be used for a meeting-house and for small educational lectures, and for social gatherings, approved by Friends.

ELIZABETH WILSON:—About six months ago the Young Women's Christian Associations of the United States of America celebrated their Golden Jubilee. The 31st of March 3, 1896, was the date when Boston first used the name Young Women's Christian Association. This year when half of the 780,000 world's membership are in warring countries, when women in all lands are carrying burdens grievous to be borne, American members are realizing that they must advance not only nationally, but as the largest free force for work in all lands.

During the present year affairs have not stood still in America—the 342,000 membership has grown to 360,000; the thirteen organized counties have increased to eighteen; the first summer conference of colored students was successfully held in Atlanta, Georgia; the fifteen conferences enrolled 6454; emergency forces were sent to the Mexican border and reinforced the Young Women's Christian Association of San Antonio and El Paso, Texas, as well as opened a new work in Douglas, Arizona.

New workers have been appointed to four of the five countries where the American Foreign Department carries responsibilities—in Turkey, alas, members and associations are scattered, but three Armenian college graduates are in this country preparing for service when the way opens. South America asks for seven new workers; the support of one is already assumed by the newly-organized Business Women's Club of the San Antonio, Texas, Young Women's Christian Association. Two secretaries have gone at their own charges to Bombay, India, the first Americans to follow the British president there. In China the National Training School of Physical Education has graduated its first class. In Japan the new Tokyo building is headquarters for an extensive work among students, nurses, factory operators, while travelers' Aid and Emigration Committees are at work in Tokyo, Yokohama and elsewhere.

The following letter was authorized by the "Peace Committee" at a recent session:

At a recent meeting of the Peace Committee of the Philadelphia Yearly Meeting of Friends the condition of education in Mexico was considered from the point of view of constructive peace work. It was the judgment of the Committee that permanent friendly relations between the United States and Mexico would be fostered if a number of well-prepared Mexican students were admitted year by year to American colleges and universities by means of scholarship aid.

All educators have been interested in the results of the education of many Chinese students through the income of the Boxer indemnity fund returned to the Chinese by the United States Government some years ago, and the great Cecil Rhodes foundation also indicated the broad international policy of its founder.

It would be hard to measure the future effect on the relations of Mexico and the United States if hundreds of the ablest young men could look back on the United States as their educational home. We have presented this matter to Haverford College, Pennsylvania, and its Managers, at their meeting in Ninth Month, awarded one \$400 or two \$200 scholarships to suitably prepared Mexican students.

The statement has been made to us on good authority that "several of the students who finish their studies in such institutions as the Escuela Nacional Preparatoria de Mexico have both character and preparation to enter colleges. They are good men of about eighteen years of age with knowledge equivalent to the average high school graduates of the United States." Further information in regard to Mexican candidates for entrance into our colleges and universities may be obtained from Senor Andres Osuna, Director General de Educacion Publica, Mexico, D. F.

In the hope that other colleges may favorably consider the establishment of scholarships for Mexican youth the matter has been referred to the sub-committee on Governmental Relations with the request that

they bring the matter to the attention of presidents of colleges and universities throughout our country.

We would urge upon your institution the importance of constructive work of this sort for the future welfare not only of Mexico but of our own country and ask that you consider the advisability of making some provision along the lines suggested.

Dr. Leo S. Rowe of the University of Pennsylvania, Secretary of the American and Mexican Joint Commission now in session, can give direct information on Mexican conditions.

Very truly yours,

JOHN B. GARRETT,
Chairman.

UNUSUAL EXAMINATION QUESTIONS.—The following is taken from the *Journal of Education*. The questions have a value for self-examination and may interest our readers.—Eds.

To show that it is possible to give a test quite out of the ordinary, that a teacher occasionally dares to do this, I submit the examination test recently given by Professor Miller, of Chicago University, to a class of adult students in the department of education.

DO YOU? HAVE YOU? CAN YOU?

1. Do you see anything to love in a child?
2. Have you sympathy with all good causes?
3. Can you look straight in the eye of an honest man or a pure woman?
4. Will a lonely dog follow you?
5. Do you believe in lending a helping hand to weaker men?
6. Do you believe in taking advantage of the law when you can do so?
7. Can you be high-minded and happy in drudgery?
8. Can you see as much beauty in washing dishes and hoeing corn as in playing golf and the piano?
9. Do you know the value of time and money?
10. Are you good friends with yourself?
11. Do you see anything in life besides dollars and cents?
12. Can you see sunshine in a mud puddle?
13. Can you see beyond the stars?

SUMMARY OF EVENTS.

GENERAL.—It was announced last week from Harrisburg that eight million trees will be available for next spring's reforesting operations from the stock of the State nurseries. This is an increase of thirty per cent. over last year's and is the largest number of seedlings ever grown in the nurseries.

Columbia announces a remarkable increase in enrollment. For the winter session the figures are 18,176, as compared with 15,118 for 1915. The trustees also report many substantial gifts to the University.

The future development of Columbia University calls for a great medical centre in New York City and vast industrial and engineering research laboratories. This development, together with the natural growth which the university will enjoy, will make necessary the addition of at least \$30,000,000 to the institution's endowment funds. It is to this extent, says President Butler, in his annual report, that Columbia is undercapitalized. Commenting on the above a well-known weekly says: "President Butler's statement that Columbia University needs \$30,000,000 sounds pretty big. But the sun wouldn't build many battleships."

To create a medical school in America which will rank with those of Berlin, Vienna and other cities abroad the General Education Board and the Rockefeller Foundation have made a joint appropriation for the founding of a Medical Department at the University of Chicago, amounting to \$2,000,000, to be added to money and property already set aside worth \$9,000,000, according to an announcement, made by Dr. Abraham Flexner, of the General Education Board. With this appropriation of \$11,000,000 it will be the most heavily endowed medical school in the United States.

Professor Percival Lowell, of Boston, one of the world's most distinguished astronomers and who long had asserted that the planet Mars is inhabited, died at Flagstaff, Arizona, on the 13th, in his sixty-second year. He was a brother of President A. Lawrence Lowell of Harvard University.

William A. Sunday carried Boston by storm in his first three sermons. More than 50,000 heard him, and at each of his three sermons in this biggest of all Sunday tabernacles he preached to a bigger crowd than he had addressed before coming to Boston.

Women students excelled men students at the University of Wisconsin in their average standings during the past year. They averaged 84.8, as compared with 81.4 made by the men. The college of letters and science was first on the list of colleges with an average of 82.8, and the college of agriculture came second with an average of 82.4.

FOREIGN.—Chancellor von Bethmann-Hollweg announced at Berlin last week that after the ending of the war Germany would co-operate in an endeavor to find a practical means for procuring a lasting peace by means of an international league.

NOTICES.

A MEETING for Divine worship appointed by Lansdowne Monthly Meeting of Friends, will be held in Paiste Hall, Llanerch, Pa., on First-day, Twelfth Month 3, 1916, at 3 P. M. All are invited.

J. E.

An appointed meeting will be held at Woodstown, on the 26th inst., at 3 P. M., under the care of the Visitation Committee of Haddonfield and Salem Quarterly Meeting. All are invited.

A. L. R.

FRIENDS' MEETING AT CORNELL UNIVERSITY, ITHACA, NEW YORK.—A meeting for all under the name of Friends and others is held at Barnes Hall at 7.30 o'clock First-day evenings. We are encouraged by the attendance of quite a number of students, Friends, and we would extend a welcome to Friends from a distance who may feel drawn to come and meet with us.

EDWARD WOOD.

"**FRIENDS IN PUBLIC LIFE**," the annual address before the Friends' Historical Society (London), delivered by President Isaac Sharpless, which appeared in consecutive issues of *THE FRIEND* last month, has been issued in pamphlet form and may be had at Friends' Book and Tract Association, 144 East Twentieth Street, New York City, price 10 cents.

THE Young Peoples' Tea Meeting held under the Young Women's Auxiliary, has been arranged for Seventh-day evening, First Month 13, 1917. Robert E. Speer is expecting to speak to us in the evening. We hope all young people will plan to be there. Fuller notice will be given near the time.

MEETINGS from Eleventh Month 26th to Twelfth Month 2nd:—
Burlington and Bucks Quarterly Meeting, at Burlington, Third-day, Eleventh Month 28th, at 10.30 A. M.
Gwynedd Monthly Meeting, at Norristown, First-day, Eleventh Month 26th, at 10.30 A. M.
Chester, Pa., at Media, Second-day, Eleventh Month 27th, at 7.30 P. M.
Concord, at Concordville, Third-day, Eleventh Month 28th, at 9.30 A. M.
Woodbury, Third-day, Eleventh Month 28th, at 8 P. M.
Abington, at Abington, Fourth-day, Eleventh Month 29th, at 10.15 A. M.
Birmingham, at West Chester, Fourth-day, Eleventh Month 29th, at 10 A. M.
Salem, Fourth-day, Eleventh Month 29th, at 10.30 A. M.
Goshen, at Malvern, Fifth-day, Eleventh Month 30th, at 10 A. M.
Lansdowne, Fifth-day, Eleventh Month 30th, at 7.45 P. M.

MARRIED.—At Germantown Friends' Meeting, Philadelphia, Tenth Month 14, 1916, HOWARD WEST ELKINTON, son of Joseph and Sarah W. Elkinton, and KATHARINE WISTAR MASON, daughter of Samuel and Katharine E. Mason.

DIED.—In Lebanon, Pa., Eighth Month 20, 1916, WM. G. COPE, in his forty-third year, son of the late Benjamin G. Cope and Ruth G. Cope Moore; a member of Birmingham Monthly Meeting, Pa.

—, on the twelfth of Tenth Month, 1916, SARAH WORTHINGTON, daughter of the late Henry W. and Elizabeth Worthington, in her seventy-second year; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, at his home in Moylan, Pennsylvania, Eleventh Month 7, 1916, ABRAHAM STRATTON, aged fifty-nine years; a member of the Monthly Meeting of Friends of Philadelphia.

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CORPORATE RESPONSIBILITY.

A friend has said to me, "I am a Christian because I believe in God, the Father, and in the efficacy of the atonement for sin through His Son." He goes on and says, "I am a Friend in my denominational relations because I feel the Friends' conception of a militant church, practically worked out, is nearer the plan of the Apostolic Church than anything else that history records or that my own understanding can picture, and further, I believe that the Friendly concept of religion is the true one."

My friend did not stop here, but had he done so, would he have been justified in so doing? To him the Christian doctrines and testimonies held by Friends are very precious. He feels that they differentiate him in certain respects from many of his Christian friends, and set a standard for him which he is not at liberty to evade. Of these friends probably all are doing work for the Master which is yielding visible fruit, but it is work into which he has not entered; some are promulgating what they consider to be great Gospel truths, upon which it would seem that his life places little emphasis; still others, and not a few, are reaching with the message of the Gospel, as they see it, people whose lives are dwarfed through ignorance and clouded with sin.

Their moral standard is as true as his, their love for their fellow-men as seen in the lives they live, as pure, and their devotion to their standards quite as steadfast. The one is not critical of the other, but each is critical of himself, that his own life be according to the pattern set him. There is nothing but love and good feeling among them all, and yet all recognize that there are differences among them, and that there seems to be something essentially fundamental in my friend's standard which they do not embrace.

We do not want to give the impression that we are Christians first and then Quakers, for we claim that one embraces the other, and that the distinctive doctrines of any religious Society should be a natural outcome, based on the rock principle which upholds the whole. The ancient way of giving this expression was, "Our testimonies are a natural outgrowth

of the doctrines which we hold"; a more modern form—"The distinguishing views of Friends are found to be, as a matter of history as well as of theory, corollaries which flowed naturally from the main proposition."

Now there was a "main doctrine" or a "main proposition," which Friends re-enunciated to a world that seemed to have forgotten it, and about it are grouped other doctrines which as corollaries are deducible from it.

We must be true to this fundamental truth, which more than all else set the Friends apart from other religious Societies and gave them an initial vitality that has made them the one survivor of the scores of religious sects that took their rise in England near the middle of the seventeenth century.

Our corporate conscience concerning war is not something that we can scale up and down to suit certain unsettled questions that arise and call for adjustment. If we believe, as we must, in the exceeding value of the soul of every man whom God has created, that every man has something of God in him, and that he and you have possibilities which none but God can know, that to mar God's plan for the development of each soul is to intrude the human into the field sacred to the Divine alone, if we accept this, it behooves us to know whither it will lead us.

We accept it in framing our method of public worship. We claim that we have not been misled as a religious Society in this respect, and have through many generations shown that the simplicity of Friends' method of worship has yielded rich returns when we have really worshipped, be they few or many, in spirit and in truth and where man's prearrangements and the fear of man have not interfered with the soul communion, which is the secret of all real worship.

Where the Society of Friends has lost faith in this tenet and has established some other form of worship, not based, at least to the same extent, on this fundamental doctrine, they have wandered from their standard, they have failed to give evidence of the corporate responsibility that rests upon them as a religious Society.

But there is another matter that presses upon us much more urgently to-day than that of worship. Everyone knows what it is, but probably few, if indeed any among us, know the full extent of the claims it makes upon us. Our testimony against war must cost us something before we can satisfy even ourselves, if we are out and out honest with ourselves.

"I cannot," said the same Friend of mine recently, "conceive of a man among us of any breadth of character, finding himself at the end of the present war no richer in the true attributes of manhood than he was at the beginning of it, and all on account of the lessons the war has been teaching him." He must be more long-suffering and tender, more generous, more kindly-disposed, less haughty and more considerate, more humble and more trustful. He must show out in his daily life those beautiful fruits of the Spirit that Paul names in his letter to the Galatians. In short, he must be more

Christlike and this on account of the very thing that his own conviction tells him is very anti-Christ, the spirit of war which is everywhere abroad.

He can be nothing less than this if he is true to the Quaker principle. We have made a higher profession than others and have claimed for this inner life of peace, a freedom from all bitterness of resentment and false ambition. The standard is not too high. It is Christ's standard as we have read it in His message to mankind. Our corporate conscience responds to it in large measure in these times of quiet and settlement; may we have the assurance within ourselves that the conviction has such an anchorage that no power can prevail against it, be the storm of opposition ever so severe.

D. H. F.

THE QUAKERS AS MAKERS OF AMERICA.

[David Gregg is President of Western Theological Seminary in Pittsburgh, Pennsylvania, a position which he has held since 1904. From 1889 to 1904 he was pastor of Lafayette Avenue Presbyterian Church in Brooklyn, New York. During this pastorate he preached on successive "Forefathers' Days" a series of sermons on the "Makers of America."

One of these "Forefather Day" sermons was on "The Quakers as Makers of America, or Ideal Civilization." We believe our readers will value the opportunity of reading it again.—Ems.]

We are apt to think of the Quakers as a people of peculiarities; they are before our mind as men and women of broad-brimmed hats and poke bonnets, drab coats and gray dresses—a serious people of slow movement; a demure people, who are the victims of their own virtues. They are a *peculiar people, but behind every Quaker peculiarity there is a consistent reason.* The Quakers are more than an embodiment of oddities; they are an *embodiment of great principles and an incarnation of a grand life.* Both their principles and life have entered into the bone and sinew of our Republic, and both are still necessary for the realization of ultimate America. The reproduction of their spirit and purpose by American citizens will make real, by and by, our "manifest destiny." We wish to look at this destiny as it exists in germ form in the souls of our Quaker ancestors. There is nothing more interesting or inspiring or profitable than the experience of those great souls who have helped to lead the nations up the heights of civilization and into the advances of civic life; who have led the human race nearer to God and into genuine and abiding liberty. The Quakers had such souls. Such souls looked out of the clear and striking faces of George Fox and William Penn and Elizabeth Fry. Around the lives of such heroes and heroines the history of the world has turned on an axis. They have helped to direct the main current of human thought in the right direction. You call them single souls, but they have multiplied themselves into myriad souls; they have become a people. There is no getting away from the true man and the true woman, from the single soul, if you would get at the origin and history of great movements. The tendency of scientific study in our time has perhaps led us to undervalue the influence of great souls. History has been believed to advance according to definite laws over which neither human genius nor human freedom has exerted any appreciable influence. J. Buckle explains national character as the result of circumstances, and he claims that history and biography are wholly different in their sphere; yet the fact remains that persons are the ruling centres in history. Take such personalities as Augustine and Luther and Fox and Penn out of history and the course of history ceases to be intelligible. Because this is so, we emphasize the names of the great men who stand chief among the races and peoples who form the constituents of our Republic, and we exalt their principles, which form the bone and sinew of American manhood. The Quakers, when seen at their best, stand in American history for ideal civilization; and this civilization is their contribution to the American Republic. As historic characters

the Quakers are a marked and influential people in the midst of the most marked and influential types of mankind. They have put their stamp indelibly on national and international life. If we enter into the courts of justice we can see that they have been there: the substitution of affirmation in place of the oath is their work. The jails of humanity show the results of their reform; it was they who changed our prisons from sties to sanatoriums. The dream of that beautiful prison angel, Elizabeth Fry, is being worked out into reality in criminal law, and the remedial element in punishment is being pushed to the forefront in the administration of justice. They have put their mark even on the pages of our Holy Bible and have made it a book of greater power. They have taken some of its grandest prophecies and statements and commands and beatitudes; and by believing them, living them, translating them into reigning forces in the home and in the church and in the state, they have so made these their own that in reading the Book we instinctively associate their names with these Scriptures.

The Quakers arose in an age of dogmas and creeds and persecutions and reforms and religious revolutions and quarreling ecclesiastics. They took their place among the ranks of reformers and were the most advanced of all. They were the liberals and radicals of that age; they were the reformers of the reformed, they undertook to reform Calvin and Luther and Knox. The Episcopalians and Puritans and Presbyterians protested against the Romanists, but the Quakers protested against the Episcopalians and Puritans and Presbyterians. In the language of Milton, to them "Presbyter was only old priest writ large." The Quakers were the Episcopalians and Puritans and Presbyterians of the seventeenth century, sweetened and modified and made over with a new and a large admixture of love. They denied all ecclesiastical rites; *they went to God directly for their instructions, and worshipped before God in stillness and silence without prescribed forms.* As the complement of a state without a king, they offered mankind a church without a bishop. Their aim was to humanize Christianity and substitute a Gospel of hope for a Gospel of despair. Sweeping aside creeds and councils and rituals and synods, they held that God and the individual man, living in loving fellowship, were sufficient. They simplified things in a wholesome way and struck for an all-round liberty. This was Americanism before its day; this was Americanism out-Americanized. They were a people of great moral purpose. Their ideals were their inspiration, and the realization of these ideals was their goal. They got their strength from ideals and convictions and visions of which the senses take no cognizance. James Freeman Clarke calls them the "English Mystics." If they were mystics, they were exceedingly practical mystics. They were one of the most independent people among all the races. They differed from all the sects around them in that they renounced the use of all force in the propagation of their principles. They inculcated and practised religious toleration. They have the honor of being one of the few divisions of Christendom against which the charges of cruelty and selfishness and love of power cannot be brought. Their gun was a protest, their bullet a principle, and their power the inner light. They served the church and state by what they were. Their method of pushing their faith was *to be what they believed and then assert themselves.* They exalted the passive virtues. This was the method of Jesus Christ. All which Jesus ever did in this world was to assert Himself and suffer. When violence was used against them their principle of action was, never retaliate. Their method of growth was by patience and perseverance and quiet suffering, and their method was effective. For example, they carried their religion into the Massachusetts colony and planted it right in the midst of the hard-headed Puritans. The Puritans persecuted them, whipped them, robbed them, hung them, but they kept right on asserting themselves and suffering until, by their patience, they wore out the cruelty of the Puritans and brought the Puritan scourge and scaffold into public disgrace. The public, won over to them by their

beautiful spirit, rose and demanded the cessation of persecution. Thus they purchased and established for us by their sufferings the religious toleration which now exists in our Republic. They served America by patiently suffering. Their martyrdom was like the martyrdom of the church of the catacombs, of which history tells us in thrilling words. The church of the catacombs was the kingdom of God in sackcloth, working underground, along channels and galleries of rock, to overthrow and replace the armed empires above. The Quakers were content to be in the minority on every great question until by self-assertion and honest argument and right living they could win men enough to their side to make them the majority. In the first days their ways and principles spelled anarchy, but by the slow education of centuries, and by the beneficial changes which they wrought, they now spell righteousness, peace, love. You see, I am giving the bright and beautiful side of the Quaker story; I am telling what they contributed by way of strength and glory; I am speaking of them as the children of light, shining with the celestial beauty of a Christlike spirit. In telling the story of the Quakers there is only one starting-point—we must start with George Fox.

(To be concluded.)

SOME PEACE BOOKS.

(Concluded from page 233.)

VII.

"The Restoration of Europe," Alfred H. Fried. The Macmillan Company, New York.

Alfred H. Fried is an Austrian. He speaks from Switzerland for the "German Peace Society" which he helped form twenty-five years ago. These facts give his book an immediate appeal. Every one is curious to know what is left for a German pacifist to say. Nor will there be any disappointment in his position. From his viewpoint the war confirms absolutely the teaching of his paper, *Friedens-Warte* (Watch-tower of Peace), and above the din of conflict and the gloom of hatred he sounds a note of hope and of progress.

As a sub-title for the book it would not be unfair to write Dr. Fried's own expression, "Scientific Pacifism." The subject is treated in the very best German form. No detail of analysis is omitted, no mere dogma has place. He puts the world on the dissecting table. To him "cause and occasion are two different things." It is the cause of war that must be disclosed before steps to peace can be intelligently taken. This then is his conclusion, "The present war is the logical outcome of the kind of 'peace' which preceded it." "The rapid development of science and industry has begun to weld the states into a complex organism, and to make the formerly independent and self-sufficient units parts of a higher whole." This principle sounds the note for re-organization.

"Now the world is in a state of 'International Anarchy.' "Only the most primitive stage of organization is achieved through antagonism." "Only by the political organization of all mankind can each nation attain its full freedom and become an active agent of human progress." This is a first foundation stone set by Dr. Fried for real peace. We cannot outline them all. One more at least claims a hearing. He shows by the highest authority that biological, as well as sociological and political law, requires peace. After quoting Novicom this passage is noteworthy: "The stars attract matter; the stronger animal eats the weaker and by digestion transforms it into a part of its own self. But one celestial body cannot chew another, nor can a lion attract cells away from an antelope. The astronomic struggle is different from the biological, and so is the sociological. The fact that the lion tears open the antelope does not imply that the massacre of the population of one state by that of another is natural law. But Imperialism leads us into just such a sea of error. It breeds racial conceit and turns a noble patriotism into Chauvinism."

In style as well as in matter Dr. Fried has produced a stirring book. We should not know how any could rise from its perusal without an enthusiastic determination to join heart and soul in the propaganda for a better order.

"The hour draws near. In millions of minds the world over the thought arises, and the fateful question is put: Was it inevitable? Must it be thus eternally? And the answer swells to an iron echo, awakening and sweeping the world: NO!"

FOR "THE FRIEND."

THE AMERICAN-SCANDINAVIAN FOUNDATION.

Friends sometimes ask if this Foundation is a peace organization. Yes and no. Actually, every T we cross, every I we dot contributes to make war impossible. Technically, we have nothing to do with peace. After the pacifists have triumphed and war is as much taboo among nations as slavery, this Foundation should continue its work as earnestly as now. A few years ago I heard that genial optimist, Andrew Carnegie, prophesy to a group of professional representatives of the peace societies that the days of their service were numbered, while the international organizations, the Japan Society, the Pan-American Union, the Scandinavian Foundation, and others of their ilk had work for centuries to come.

The above question is but one of many asked about our somewhat novel institution. Is the Foundation a society or is it an institute, they inquire; is it a fund, or a legation, an over-consulate, a travel bureau, an employment agency, a lecture extension post, a prize-giving committee, a research establishment, a news service, or a publishing house? One at a time; we must plead guilty of being a little of all of these. We are also a floating university.

Intellectual understanding, international education, are the watchwords of our quiet propaganda, which is limited to the rapport between four nations, the United States, Sweden, Denmark, and Norway. The Foundation was established by "a rich old man who died" in 1911. The late Niels Poulsen was born a poor boy in Denmark where he received the skilled training of an artisan. He came to America. As a foreigner he was misunderstood, his thorough Danish equipment unappreciated. Haste! haste! haste! was demanded of his careful Danish hands. His American taskmasters set him to work as a bricklayer. His qualities slowly came to the top. He died president of one of our greatest companies for the manufacture of ornamental iron, a business that through Poulsen's genius has insisted on carrying the spirit of beauty into the age of iron. When in his riper years Niels Poulsen looked back upon his career, to him education seemed the solution of all things. If Americans had understood Denmark, its high idealism and scientific education, his own path would have not been made so hard. If he, a Danish boy, had known more of America, he could have steered his own way without so many rebuffs. He willed the residue of his estate to form a foundation "for the purpose of maintaining an exchange of students and teachers, and for supporting all other forms of educational intercourse between the United States of America, Denmark, Norway, and Sweden." The institution was incorporated under the laws of New York, and the control of a body of fifteen self-perpetuating trustees, all residing in America, seven of whom are of Colonial, eight of Scandinavian descent. The three Scandinavian governments quickly recognized the importance of the Foundation, and advisory committees in each country were appointed by the kings.

Now at the end of four years of trial our work has been shaped by circumstances into three principal forms of activity: traveling fellowships, publications and a bureau of information. To date some sixty students have crossed the ocean to spend a year of graduate work in America or Scandinavia. At this writing six Fellows, two from each of the Northern countries, are studying at American institutions, at Yale, Columbia, Cornell, Clark University, the Carnegie Technical Schools, and the Rockefeller Institute. One Dane is a physician studying diseases of the heart, the other an agriculturist who investigates the diseases of plants. One of the Swedes studies roads, the other vowel sounds in Chaucer's English. One Norwegian came in search of new methods of refining steel, the other to investigate the psychology of childhood.

They return again to their home countries to scatter seeds of sympathy and understanding and a knowledge of subtle values and intimate life and thought that in more distant perspective seemed blurred and uncouth. In addition to these official "Alumni" the New York office of the Foundation has made connections for upward of five hundred visiting Scandinavian teachers, students and investigators.

Perhaps the most popular thing done by the Foundation is the publication of a magazine, *The American-Scandinavian Review*, which appears bi-monthly, edited by the Secretary, artistically and attractively illustrated and containing articles of a general nature dealing with the life and literature of the Northern nations. The *Review* serves as a link to connect, in every state and territory and eleven foreign countries, the "Associates" of the Foundation, persons who subscribe their good will and one dollar a year to our work. There are now upwards of five thousand of these Associates and subscribers. The Foundation has begun to publish also two series of books, "Scandinavian Monographs," appearing from time to time, and "Scandinavian Classics," authoritative translations of Northern authors, which come out regularly two every autumn.

The students and the publications, however, represent only a fraction of the wear and tear of our modest headquarters in New York. This office has become a clearing-house for Scandinavian ideas. There are, besides the Foundation, three other kinds of bureaus that exist to promote relations between the United States and the North, most of them more efficiently equipped than our organization. Thus the steamship lines take care of travel, the consulates and chambers of commerce cultivate trade, the legations are responsible for the relations between governments. The Foundation may co-operate with all three, and yet our function is properly outside them all. Our counters are intellectual values and our coins are ideals. If a librarian wishes for information about Danish books he writes not to the Danish legation, but to the Foundation. So does the president of the Woman's Club in Texas who is arranging a Hans Christian Andersen program. The dean of a western university is in search of a Scandinavian instructor. A farmer in South Dakota wants to "read up" on Danish co-operative dairying. A local newspaper correspondent writing up an interview about a visiting Danish prince may find the Foundation more accessible than the consulate. And they come in person, both Americans and Scandinavians. Thus a Chicago business man going to the mines of Kiruna will call for a chat and letters of introduction to make his visit to Sweden aesthetically worth while. Fortunately for the small staff who have to compete with this flood of guests and queries, the immigrant has not yet discovered the Foundation, although we are called upon to handle the problem of immigration as a theoretical pursuit. Representatives of all four estates do seek us out, however, after every steamer that docks from Bergen, Gothenburg, or Copenhagen; students with letters from their universities wishing to do research work, lecturers to arrange their tour, musicians in search of a manager, artists hunting for a place to exhibit. Even financiers and diplomats find through us means of making those personal connections and real friendships which the more official and governmental offices could never afford them. So the mechanics of our day's routine resemble those of a legation, except that we are dealing with individuals instead of governments. At present we cannot do full justice to any one of our activities. Fifty students apply for traveling Fellowships where two are appointed. There are manuscripts of five books on Scandinavian subjects ready when we can print but one. Many a long letter of inquiry receives an answer made perfunctory by pressure of time. But we believe that this work contains the seeds of a great public service and that friends and funds will be forthcoming in good time.

The application to peace is obvious. The clear intellectual appreciation between nations that such a Foundation postulates, hour by hour, precludes the possibility of the international suspicions that lead to war.

NEW YORK CITY.

HENRY GODDARD LEACH.

Suggested by Hannah D. Stratton.

GROWING OLDER.

A little more tired at close of day,
A little less anxious to have our way;
A little less ready to scold and blame,
A little more care of a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little more love for the friends of youth,
A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away;
And passing in silence at close of day.

A little less care for bonds and gold,
A little more zest in the days of old;
A broader view and a saner mind,
A little more love for all mankind;
And so we are faring adown the way
That leads to the gates of a better day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going, where all must go,
To the place the living may never know.

[The above was written by R. G. Wells, of Sioux Falls, South Dakota, an editor and a veteran of the Civil war.—EDITOR.]

ENGLISH FRIENDS DURING THE WAR.

WILLIAM C. ALLEN.

These articles would not be complete without reference to the steadfast position assumed by London Yearly Meeting during the present war. I not only allude to its annual assembly of 1916, but to the work of the Meeting for Sufferings and to the general individual attitude and testimony of its members as we observed them.

At the outbreak of the war a hundred or so young Friends enlisted under the volunteer system. They mostly represented the class which may be found in any Yearly Meeting, which is to a large degree associated with Friends through heredity, and to whom the Quaker emphasis on some fundamentals of the Christian religion does not appeal, or who would not claim for themselves any particular strength to the denominational organization. Such cases must be expected among Friends everywhere. There are also some older men, mostly somewhat of the same class, who believe in the war or seem to be influenced by social or financial interests. These neglect their obligations to defend the pacific teachings of the Gospel or to stand for civil and religious liberty. All the above, however blinded by conditions and honest in their beliefs as to the war, are naturally a source of weakness to their brethren who still love them and as far as possible have fellowship with them.

But a large majority of English Friends are standing close by our time-honored principles on these subjects. The greater the pressure brought to bear, the more cruel the derision launched at them, the more valuable friendships they lose, the sharper the assaults on their respectability and patriotism, the keener the persecution their young men endure, just in proportion do they with uplifted eyes and cheerful hearts meet and resist the tide of misunderstanding and international hatred that threatens and assails them. They constitute an example and encouragement to Friends everywhere, and especially to those in the United States who, unless the trend of events soon change, may themselves be compelled at no distant date to make in our beloved country the same stand for Jesus Christ and for the rights of conscience that our Friends abroad have taken.

Considered as a denomination, English Friends are peculiarly well equipped for standing for practical Christianity and for conducting an anti-military propaganda in that country. They have most profound religious convictions. They are not cowards. They are as a group trained to accuracy and definiteness in the handling of church and secular affairs. Their women, with feminine sympathy and intuition, have full scope in church councils. Their leaders and preachers are largely practical business or professional men whose Gospel ministry is free and therefore cannot easily be weakened or touched by financial temptations. They are not easily swerved from their purpose. Thus it happens that whilst Quaker protestants and sufferers on account of military rule constitute but a small portion of the "conscientious objectors" to military service, numerically considered, they at the same time make a rallying point for the many in other denominations who hold the same views with regard to the obligations of Divine and human love.

The title "Meeting for Sufferings" of London Yearly Meeting is in these days no misnomer. The meeting convenes once a month. It frequently lasts from 10.30 A. M. until past 5 in the afternoon. It always commences with a period of silent devotion, sometimes broken with a word of exhortation or vocal prayer. Its activities include nearby relief work, and consideration and alleviation of human sufferings to the very utmost parts of the earth. To these brethren and sisters is not simply committed executive work—they bear the burdens of many of the children of God as well as those of His wayward people upon their hearts. They are reversing the ordinary ecclesiastical attitude in the belligerent countries these days, the attitude of which, whilst resolutely supporting the war, in effect says and preaches, "In the name of Christ and for Him, if thine enemy hunger starve him, if he thirst cut off his water supplies." English Friends still uphold and preach the lovely and sorely needed Gospel doctrine, "If thine enemy hunger feed him, if he thirst give him drink." Which is the better way?

I will here speak of some individual and typical cases we came across in English households. The family in the first home I will tell about consisted of middle-aged parents who were for the time living alone. Their house is very attractive, surrounded with gardens and close-clipped sward. Beneath it flows a lovely river, whilst beyond extends a fair English landscape of soft hillsides, green hedges, trees and homes, all rendered perfect in the gentleness of distant haze.

The father and mother were in deep trouble and keenly appreciative of a visit from sympathetic Americans. They were glad to see our Oriental pictures and listen to and talk of foreign lands. One son, who was not a Friend, had entered the army, and the last they had heard of him he was broken in health in the deserts of Asia. His life had been miraculously spared very often since he joined the colors. Will he ever come back? And how will he come? Will he be able to assist his father in the business which it had been hoped he would soon be able to put his youthful energy into?

The other son had recently won a degree at Cambridge with the highest honors, including a scholarship which few can possibly obtain. He is a splendid, big fellow—strong in body and mind and wields a great influence wherever he goes. He is a "conscientious objector." He recoils with horror at demands made to arm the young men to kill. He is one of the few who have been fairly treated by the Tribunal before which he appeared, yet instead of being put into teaching in the schools which are so sadly depleted of schoolmasters, he has been ordered—no doubt as an intended punishment—to work on a farm. There he carries horses, milks cows and attends pigs. He was very happy. The local newspapers meanwhile have commented on his situation with more respect than is usually accorded conscientious objectors. The heart of the mother of these sons is torn with distress. But she hopes in God.

From this home we went a few miles to another Friend's house. Here also was a beautiful home. The parents did not seem to be as strong peace people as are many Friends. One of them seemed to feel that we cannot expect peace until Christ

comes to reign on earth. I tried to show that God has been pleased to work through human instrumentalities, and that it has only been through the faithfulness of the few who did not dare to wait upon the future that the Divine Will with respect to many reforms has ultimately been fulfilled. These dear Friends, so generous in hospitality, are no doubt sincere in their convictions. One of their sons is in the army. Whilst we were stopping at their home we received a letter from a Friend who incidentally remarked in it, "We are anxiously awaiting news of three of our nephews who seem likely to be landed in prison before long on account of their conscientious convictions."

When I first reached London and heard about the splendid work of the Friends' Ambulance Unit and of how its members drove motor cars filled with wounded men from the battlefield to the rear or at times under hideous fire carried the victims of war out of its vortex I was filled with enthusiasm for its service and ideals. Here there seemed a work for conscientious objectors to military service to perform. Young men filled with a desire to serve their country, but who could not personally imbue their hands in the blood of their fellows could apparently find an outlet for the exercise of their physical and moral forces. They could not enter into the accursed work of the trenches, but they could help the suffering dupes of this abominable strife. As time progressed, and as I became better acquainted with the situation I learned that many Friends of London Yearly Meeting were concerned about the F. A. U., and apprehensive that it did not fully uphold the Christian testimony adverse to war. Almost always the Tribunals, if offering men exemption from active military service, would stipulate that they join the F. A. U. There is among our English Friends a wide range of opinion, yet they differentiate between being personally engaged in efforts to kill their fellow-men and a support of the system of war. The F. A. U. was not started as a Yearly Meeting project or concern.

As near as I could learn the anxiety of these concerned brethren is largely founded on the following: Whilst members of the F. A. U. are not required to take the oath of allegiance, and whilst they are not compelled on the battle-field, as are members of the Royal Army Medical Corps, to first remove the less dangerously wounded, leaving the more hopelessly injured to their fate, they are at the same time practically considered by a large part of the public and by the military as an adjunct of the Red Cross department of the British army. The fact that some of their activities are directed to relief work among non-combatants is lost sight of, and their work behind the trenches which makes possible the release of other men for combatant service is emphasized. They dress in khaki with the Red Cross on the arm. I am told they are expected to use military salutes, and that they are necessarily in much of their work subjected to military commands. Their members have recently been restricted from speaking with any reference to the subject of peace, except possibly in our own meeting-houses—this immediately limits freedom of conscience. The officers of the organization are compelled to be close to military conference and authority. I have heard no challenge of these statements.

(To be concluded.)

"It is more difficult to persevere in good than to begin; but the beginning is useless if we arrive not at the end."

It should be enough for us that certain things are not given to us. God knows what will be helpful to us and what will be hurtful to us. Some of the things that are helpful to others may be hurtful to us, therefore they are not given to us. Then why do we plead for them, after the manner of the child who will not believe that the parent refuses certain things for the child's own good? "No good thing will He withhold," is the promise. Then the inference is unavoidable: the thing that is withheld would be hurtful to us under the circumstances. The call is for faith.—*Selected*

A PRAYER.

Let me be a little kinder,
 Let me be a little blinder
 To the faults of those about me.
 Let me praise a little more;
 Let me be when I am weary
 Just a little bit more cheery—
 Let me serve a little better
 Those that I am striving for.

Let me be a little braver
 When temptation bids me waver.
 Let me strive a little harder
 To be all that I should be;
 Let me be a little meeker
 With the brother who is weaker.
 Let me think more of my neighbor,
 And a little less of me.

Let me be a little sweeter—
 Make my life a bit completer,
 By doing what I should do,
 Every minute of the day.
 Let me toil without complaining,
 Not a humble task disdain;
 Let me face the summons calmly
 When death beckons me away.

—Detroit Free Press.

ROBERT BOWNE HOWLAND, 1826-1916.

A TRIBUTE.

On Eighth Month, seventeenth day, the soul of Robert Bowne Howland passed from this life into the life eternal.

For months he had seemed to be more of the other world than of this, and as the end approached his spiritual exaltation increased, till all who were about him felt themselves in a presence not of earth. "Eternity was revealed," said one, "and life never again will be the same to me." "A holy peace and joy seemed to settle about us," wrote another. "We felt ourselves near the gates of Paradise."

It was out of great tribulation that Robert Howland came up to this nearness to God. Well-born, well-educated, wealthy, honored, he seemed, as a young man, to be blessed with the best that the world could give. He traveled extensively. He enjoyed the friendship of notable people both here and abroad. He collected rare books and works of art. He had the happiness of giving largely to all forms of benevolence. He contributed to literature. He advanced the higher education of woman by founding and conducting a school which was, in some respects, far in advance of similar schools of the day.

And then the wheel of fortune turned. He lost his money. His home and all its treasures passed to other hands. His school was closed—all he had accomplished, seemingly undone. His wife died. He became deaf, and could only with difficulty communicate with friends. He largely lost his sight, and the beautiful realm of books through which he had traveled so happily, was practically closed to him forever. He became dependent for his sustenance on the bounty of others—a crushing blow to so proud a spirit as his. Toward the end, it became necessary, for his physical comfort, to remove him to a hospital, among strangers, where he seldom could see the friends he loved; and at the last, for many weary months, he was racked with physical pain.

But through all these years of trial Robert Howland never uttered a complaint. "My pride needed humbling," he was wont to say, "and God is good." His greatest grief was that he was unable, as he thought, to be of use in his later life. Especially after the war began he often spoke wistfully of his longing to be of help to the world. And in his humility he never guessed that he was bestowing on all with whom he came in contact, the greatest of all blessings—the blessing of a life so Christlike that none could know him without being brought into closer touch with things Divine.

[Personal experience in England at this time we believe is of sufficient interest to share with readers of THE FRIEND, so we enclose extracts from a letter of last Ninth Month received from a Friend to a Friend.]

STILL the weary war goes on. I should have said I knew few in the army, but hardly a day passes but we hear of the death of some one we knew; first an old Band of Hope boy, then the brother-in-law of our neighbor, Lady B., with whose sweet wife I have often been out botanizing. She has five tiny children, poor thing. The night before last there was a bad Zeppelin raid, but two were brought down, one with the crew alive, instead of burnt to death as they have been in former cases. I hear a relative's house in South London had its windows shattered, and he was very busy with the wounded, but I think the damage there was not so severe as in other districts. The noise is so appalling and is heard so far. My sister's old cook says, "You just feel as if your inside turns over!" But considering the hugeness of London with its six million inhabitants little damage has been done. That Germany should be willing to spend such vast sums just to kill a few innocent civilians is so incomprehensible, none of the raids seem to have done any military damage.

More and more of the worst maimed soldiers are being brought here to be nursed. The streets are full of them, armless, legless—oh, the utter folly of it all! They look wonderfully cheerful and are much petted by the populace, but when they go home the inevitable depression must come—and they are such mere boys—with long, crippled lives before them. Our Friends' Ambulance and War Victim men and women go plodding bravely on month after month.

A woman (!) wrote lately of war as the "house-cleaning of nations." But at house-cleaning we don't throw away our choicest silver and china or our best tools, but rubbish. If it were the imbeciles and cripples who were killed off to thin the nation there might be some sense in it.

And good people still go on about the "God of Battles!" To-day I was speaking to the British Women's Temperance Association, about seventy present, and a very man-like lady offered prayer, but the presence of two Quakers on the platform had a very subduing effect. We are incomprehensible animals now, but when the fever is over and the reaction comes I cannot help thinking there will be a great drawing to the one section of the Church which has been loyal to the Prince of Peace. May we be faithful to our appointments! Numbers of the conscientious objectors are attending our meetings now, and being visited in prison by "Quaker Chaplains." R. P. has done fine work in this capacity and we hear that the Church of England chaplain at a prison, although quite unsympathetic at first, has said they have been like a breath of pure air in the prison. I do not wonder he recognized a new atmosphere where fifty or sixty really devoted men attended his services which in ordinary prison life are dreary functions enough. More than 2000 have been arrested and many more are expecting arrest. The "grit" that it has brought out in our young Friends is really grand, and although some whom we meet in the "No Conscription Fellowship" are Socialists of a crude type, I feel that it is all beneficial; these men have never seen *unprofessional* religion, and have passed it by as what the parsons are paid to say. But these healthy minded young business men, with their intense belief in Christ, are a revelation, and a very wholesome one.

I had a cheery letter a few days ago from ———. He and his brother are still working very hard among the Serbian refugees. The women spin wool with a distaff, dye it with home-made dyes, and weave quite artistic carpets on a primitive loom which he helped them to make. The boys sent the first completed carpet home as a present to their mother. It is a fine piece of work.

My brother's large harvest has dragged from wet weather and shortness of hands, but it is finished now. Government has commandeered all the farmers' hay and straw, and, worse still, wool, at far less than the open market price.

"EVERYTHING good in man leans on something higher."

SHADE.

The kindest thing God ever made,
His hand of very healing laid
Upon a fevered world, is shade.

His glorious company of trees
Throw out their mantles, and on these
The dust-stained wanderer finds ease.

Green temples, closed against the heat
On noontime's blinding glare and heat,
Open to any pilgrim's feet.

The white road blisters in the sun;
Now, half the weary journey done,
Enter and rest, O weary one!

And feel the dew of dawn still wet
Beneath thy feet, and so forget
The burning highway's ache and fret.

This is God's hospitality,
And he who rests beneath a tree
Has cause to thank Him gratefully.
—THEODOSIA GARRISON, in *Everybody's Magazine*.

THE LYRE BIRD.

(THE AUSTRALIAN MOCKING BIRD.)

We in Australia have probably the cleverest mocking bird to be found in any part of the world. In size it is quite as big as a White Leghorn hen, with a very much longer tail, longer legs, and very long tapering claws; in the specimen now lying on my table the hind claw is over $1\frac{1}{2}$ inches long. The claws and strong feet are of great use to the bird in scratching for insects, beetles, grubs and snails amongst the fallen tree-fern fronds and dead sticks with which the ground is thickly covered in the tree-fern gullies which form its true home. The color of the bird is dark grey on the underside, and the upper and tail dark olive brown, a shade of color that makes it difficult to see the bird amongst the thick shadows of the undergrowth. The name lyre bird is not given as some of my small friends have thought, because it deceives other birds and people by pretending to be what it is not; but it is named after a musical instrument called a lyre, owing to the cock birds having a most wonderful tail over two feet long, in which the two principal feathers are shaped like the musical instrument of that name. The tail of the hen bird is 18 inches long, and the two outer feathers are half the length of the feathers in the cock's tail, but are branded with chestnut and transparent bands, and are of the same "lyre" like shape as the outer feathers in the cock's tail.

Now, about the home of the lyre bird. I am sorry to say that we have none in South Australia, although we are trying to get the Government to introduce them on to Kangaroo Island, where they will be free from the danger of foxes.

You must come with me, in thought, to the Dandenong Ranges, near Melbourne, or better still, to the wet, big-tree country in Gippsland, about 100 miles east of Melbourne. There the gum trees grow to the height of 300 feet, with a dense undergrowth of smaller trees and bushes that makes it very difficult to push one's way through the scrub. In fact, in one spot I found that the wallabies had made their runs on top of some low bushes that were matted together with a sort of wiry grass. I had to take the same path as the wallabies, but my legs now and again slipped through into space, which was very awkward. This country is cut up into a great number of little steep-sided valleys, the sides covered with masses of glorious ferns, and the bottom, where the purling brook of clear water ran in and out among the tree fern stems, was overarched by a perfect canopy of fronds, the fern trunks standing like pillars, each stem festooned with the delicate drapery of filmy ferns, and some six to ten feet above

our heads a ceiling of delicate green, composed of the tree fern fronds. This country, then, is the favorite home of the lyre birds. My visit to this spot was paid in mid-summer. I was awakened early in the morning with the loud but musical cries of a cock lyre bird, the sound coming out of the deep gully below the paling hut in which I slept. The night had been frosty, and as I entered the gully each delicate fern frond glistened with gems, and at the tip of each of the filmy fern fronds was a little ball of ice, which, as soon as the sun was up, began to melt, and gave one a real early morning shower bath. At that time of year the lyre birds were mating, and it is the custom for the birds to congregate at a clear spot in the scrub, where there is sufficient space for the cocks to show off before the admiring gaze of the hen birds. One such spot, ten to fifteen paces across, surrounded with a wall of saplings of hazel, musk and other tall bushes or small trees, was shut in on the creek side by a large bramble bush. I was able to stalk a cock lyre bird, who was performing on his "seat," or more correctly, his "scratch," a slightly raised mound in the centre of the opening. It took a long time to reach the spot, because one could only move while the bird was singing, or more correctly, calling; the second he stopped, even if one was standing on one foot, it was not safe to put the other foot to the ground, because the least snap of a brittle fern stem or stick under one's foot would be heard by the bird, whose hearing is very acute, and he would warn the hens, and away they all would go, and all I should see would be a streak of brown amidst the green of the leaves or the dark shadows of the bushes.

By dragging myself along on my stomach, I managed to get within the shelter of the bramble bush, about five or six yards away from where the cock bird was performing. The hens were either perched low down or standing in the shadows of the mass of tall bushes that surrounded the open space, watching the performances of the male bird. Whether more than one male took part I could not ascertain. The proceedings were much as follows. I have no notes taken at the time, and I may not now remember all the birds that were imitated on that particular occasion, but the following were some of them:—

After a few moments of dead silence, I heard the whistling notes of the harmonious song thrush, both the run of four notes so familiar to all who visit the Australian bush, and which has given the bird the local name of "Bob Bob Whitehead," and in addition were some of the other whistling notes of the same bird.

After repeating these notes a few times, there was again a dead silence, when, from the same "seat," burst forth the hearty laugh of the "laughing jackass," or, as it is called in New South Wales, the kookaburra, followed by another rather lengthy pause, the cock bird listening and the hen birds bestowing on him their admiring gaze, and humbly awaiting his warning before presuming to attempt to escape from any threatened danger. On being satisfied that nothing was to be feared, the cock bird burst forth in the "wailing cry" as "of some lost spirit," which is the note of the great black funeral cockatoo, followed as before by a dead silence. And then a strange rustling sound and a noise of scratching came from the other side of the sheltering bush. Had I been able to see as well as I could hear, this is what would have met my gaze:—The lyre bird spread his magnificent tail, then shook and rustled it, which caused the sound I was listening to, all accompanied with scratching and various antics. This was followed by the sweet, full notes (which always remind me of the notes of the nightingale) of the yellow-breasted thickhead. Several other of the bush birds were imitated, and amongst them was the shrill squeak of the grey crow shriek, and I think the wattle bird was another, though I cannot now recall them all, and interspersed between all this mimicry were the rich, full notes that may be called the lyre bird's true song. So perfect was the imitation that I could not distinguish any difference between the notes of the mocker and those of the birds whose cries he had been so successfully imitating; had I not been so

close to him, I should have been quite deceived. On my disturbing the gentleman in his performance, he gave the hens warning, and several of them flew over the tops of the bushes down into the gully. Owing to their wings being feeble, short and round, it is evident that the birds depend more upon their legs for escape from any danger than upon their wings, therefore it is quite unusual to see them fly. The easy, graceful manner in which I have seen a cock bird step, apparently without effort, from the ground on to the top of a gigantic fallen log, makes one compare the legs to steel springs.

Last autumn it was my privilege to spend a week on the slopes of Mount Dandenong, and although it was not the season for the lyre birds to call, on most mornings I was able to get a sight of them or to hear their cry soon after sunrise. On the last morning, as we were driving through the township of Dandenong, we heard a strange sound coming out of the head of a gully that takes its rise in the township itself. The noise sounded almost like someone knocking a piece of wood. The driver told us that it was a cock lyre bird that always frequented that particular gully, although so close to the houses. He said that it imitated all the various sounds of the township, especially the crowing of the roosters.

Some years ago I was visiting some hilly country near a place called Bembo, in New South Wales. The country was very similar to the stringy bark ranges of the Mount Lofty hills, but rather dry, less underbrush, and no tree-fern gullies. I was most pleased to find that lyre birds were not uncommon there, and I saw a nest that had been built in a burnt-out stump, about four feet from the ground. The foundation was earth or clay. Quite possibly the clay had been conveyed there by ants, and the lyre bird had chosen it as a nesting-place afterwards. The nest was made of twigs, arched over. Only one egg is laid, and the more usual nesting-place is on the ground, under some overhanging fern or in some well-hidden spot. The foxes are likely to destroy this wonderful bird from the mainland of Australia. The gentleman I was with near Bembo told me that one day he and his son thought they heard a miner knocking off bits of quartz, looking for gold, from one of the reefs that abound in that locality; this is known by the miners as "knapping." While a couple of years or so before there had been hundreds of prospectors in that district, he had seen no one for a long time, so my friend and his son strolled off the track to see who it was, when, to their astonishment, they found it was a cock lyre bird that was imitating the sound made by a miner knapping.

It has been recorded that some birds that were quite tame in a place in Gippsland used to imitate the sound of a heavy wagon passing over a road made of small logs, placed together, and called a corduroy road. We may be very proud of this wonderful bird, and very glad that Australia possesses the cleverest bird mimic in the world.—EDWIN ASHBY, in the *Australian Friend*.

"WITTENGA," Blackwood.

FROM THE OUTSIDE LOOKING IN.

The sheltered environment in which most of our members live all their lives seems to those of us who are outside the circle a happy realm of congenial friendship, the spring of inspiration, the rare atmosphere of a mountain-top.

And yet, as the clouds wrap the peaks hiding the humble village below, so you, Philadelphia Friends, on your cloud-capped heights cannot feel the human touch known to us who are deprived of your privilege of inspiration. I count among my friends to-day people whom I would never have come in contact with had I always lived with you. I have found their hearts warm and their spirits brave, yes, I have found longings and aspirations, but so pitifully bereft.

Do you know that the man who knocks at your door, begging a bit of breakfast, may be a man of highest culture; of a family who have been known for generations as standing for integrity, honor and wealth?

"If they just went straight they might go far;
They are strong and brave and true."

but his fortune has been his misfortune; his erratic discipline has made him rebellious; wealth and luxury have weakened self-control; and unadmittedly, yet nevertheless irresistibly, he is manacled by alcohol. We have had such a boy in our home, restless, aimless, miserable. There were moments of ambition; days when he resolved to conquer; then he fell back, spineless, despising himself and his lack of moral courage.

"And each forgets, as he strips and runs
With a brilliant, fitful pace,
It's the steady, quiet, plodding ones
Who win in the lifelong race."

Inheritance, environment and lack of wise discipline have joined hands to unman this manly man.

There is a woman, almost utterly depraved, and yet one night having occasion to use the phone she recognized by the night operator's voice that the girl was ill. That woman drove two miles through the midnight chill to bring relief to the girl on guard over the sleeping town.

Another girl I have known, motherless from childhood. You would think her the very dregs of humanity, and yet the moral problems that she has solved she is absolutely steadfast to.

There is a man, not especially a church-goer (and we Philadelphia Friends look askance at such folks), but those blue eyes look directly into mine; and no one in trouble ever called on him in vain. Once he owed a large bill and was temporarily unable to pay it; but when he was able he paid the bill *and interest*. Do you not know some who attend meeting regularly and yet feel that, having paid a long overdue debt, their duty is done?

I do not condone the errors of these people; but I have learned that, when you *know* people you understand why they are as they are; you understand their motives; their sincerity; their warm hearts; you can't help loving them; real love for the individual, not abstract love of humanity. There seems a close connection between the infinite knowledge of Jesus Christ and His infinite compassion.

And now to come closer home; to those who are right beside us. There was a time when all who attended Westtown from outside the limits of Philadelphia Yearly Meeting were dubbed "foreigners." To this day those who are not bred-in-the-bone Friends from generations back, those who come into the meeting by conviction or by marrying in from other meetings are looked upon as aliens. They are made to feel a suspended sentence until they prove themselves. Even if they are accepted we never forget that they are *new*, such regard have we for conventional ancestry. It has been said that it takes moral courage for a young Friend to marry outside our Yearly Meeting even if it be a member of another meeting.

The new members are pitifully aware of this chill, so much so that their self-consciousness hinders expression or action, which would prove their worth and usefulness to the meeting and community. A young woman came into our midst who in her own environment "shook the country for ten miles' round." Not one thing has been heard from her since she came among us; she has been smothered under our burden of ancestry and convention. Oh! let us throw open the doors and windows; let the sunshine and the stranger in; take them to our hearts; and warm ourselves and them.

ELIZABETH ABBOTT CHRIET.

ORLANDO, Fla., Tenth Month 19, 1916.

DON MARQUIS.—A great Chinese wall is not detrimental merely because it keeps new ideas out of a country. It keeps some old ones in.

THERE is a big difference between being on God's side and thinking that God is on our side. If we are on His side we can't lose. If we think He is on ours, we may.—*Christian Herald*.

YOUNGER FRIENDS.

A PAGE FROM MY DIARY.—*The Story of Some Wrens.*—To-day, our joyous front tenant, Johnny Wren, very early in the morning, maybe five A. M., announced in his singing at our window, that he and his Jenny had begun their family life in the delightful bird-box right there and he was very, very happy in the arrangement. (Parenthesis—We hope they may prosper and that they will let us see their little birds in due time.)

Eighth Month 6th.—We made a little close observation of our lovely wrens who have given us so much entertainment. They are now very busy, feeding their babies and keeping their nest clean and in good order with their growing youngsters. I began to time them when one parent flitted home and alighted at their front porch at 3.12 in the afternoon; in five minutes another fat morsel was taken in, in four minutes another, in one minute another, in one minute another, in one minute another, making six visits with food brought in twelve minutes. Then maybe the father said to them, "Now, go to sleep, you have had enough for a while;" yet in ten minutes more, mamma came darting home with another big worm. On several trips, as papa or mamma flew away, they carried with them, each, a piece of house cleaning, thus keeping their nest all right.

Eighth Month 9th.—Yesterday was a very active day with our wrens. Jenny came in our big front doors; she looked for food and (oh! dismay to good housekeeping) she found it, in the spiders' web under the east front window-ledge. This morning we are very glad to have our wrens flying in and out of their house as they carry food to their young ones. Other birds have been very much in sight to-day, as the light is clouded and the birds are especially active—great-crests, juncos, chippies, song-sparrows, myrtles, as well as several wrens and cedar birds. The voices of the youngsters are high-pitched and diminutive as we hear them flying with the parent birds.

Fifteenth.—Very noisy at our wren-house early this morning. We thought one of the young wrens had got out of the wren-house somewhere near; we could not see it; there was high-pitched chipping, but upon continued investigation to trace the voice, it proved to be a bat which had gone under one of the shingles of the eaves very near the nest and was protesting about something.

17th.—Very chattery at wren-house. To our great interest a small bird's head appeared at the opening at the top of the roof of their house, showing us that the young wrens are very crowded in the house and so are nearly ready to fly.

18th.—At about 5.30 this morning, things were very active at the wren-house, and by all appearances the whole family took its flight. Five weeks and four days since Johnny and Jenny took expectant possession of the nest.

19th.—This evening, in the spruce tree at the east of our front porch, we heard wren chipping. We were very much pleased to hear them again, for we had not heard a sound from them since about six o'clock yesterday morning; we missed them and wanted very much to know where they were; before long, mother wren and three young wrens flew out. It certainly is delightful to know they are safe and around here.

20th.—We had a lovely visit at our front porch from our five (!) wrens—Johnny, Jenny and three youngsters. The three do not fly very confidently yet and their tails do not seem quite complete.

26th.—Yesterday we had a visit from an immature magnolia warbler; coming into our living-room, it sat on our west cross-beam and visited; it flew across the room, back and forth at times and perched in various places as it visited, we had excellent opportunity to look at it and enjoy it.

27th.—And to-day a young red-eyed vireo flew in at our west window, thinking apparently that he was still out under the sky and among the trees. When he found that he could not fly straight on through the front window, he changed

right about, and after being on the floor a very little while, he flew out again at the west window.

30th.—Had a jolly visit at our front porch from Jenny Wren and three very lively youngsters.

Ninth Month 4th.—We had our supper on our back porch so that we could have the full glory of "the open" and the sunset. As we were leisurely taking dessert Jenny Wren came to visit with us and I wish you could have seen her doings—she has a runway under our house which she enjoys for fun, she flew into this in her prettiest way and it seemed to me, before she had had time to go through, so quickly did she go, out she came again, then she sat on the stones by the porch and teetered her head for us, then she flew up onto the porch railing to visit nearer. I was talking to her in bird-talk as nearly as I knew how and she was enjoying it, then, as if to do something still more entertaining, she jumped up to the side of the house, clinging to the shingles a little above the porch rail, as naturally and prettily as if she were a little brown creeper, all the time visiting with us. Our attention was taken for a moment and when we looked again she was gone—happy wren.—ANNA WOOLMAN.

SEVENTH MONTH 10, 1916.

NEWS ITEMS.

READERS OF THE FRIEND will recall that sixteen months ago funds were raised for casting a bronze tablet containing the prayer of William Penn for Philadelphia. After long delay this tablet is now in a fair way to be completed, and in a few weeks the contractors promise to have it in place in its new location. This will be in a recess on the east wall of the passage through the City Hall, looking north, up Broad Street, immediately within the archway.

The design has been drawn by the Acting City Architect, Louis E. Marie, and has been passed by the Art Jury, so there will be no more tantalizing delays and objections. This tablet will be well lighted by day and night, and conforms to the high arched recess in which it will find place.

ISAAC SHARPLESS has resigned as President of Haverford College. The resignation is to become effective at the end of the current college year. His term of service covers a period of thirty years.

WILLIAM EVANS,

Dear Friend:—I am in receipt of thy letter as to *The Friend* [London]. I understand there has been a great deal of difficulty in getting this into neutral countries during the last few months. I myself paid for copies to go to Switzerland which were, however, not delivered. A representative of *The Friend* informed me last week that after much trouble the Censor has made a concession and assured them that there shall be no further trouble with copies of *The Friend* sent abroad. I will pass thy letter on to the publishers of *The Friend*, who may like to reply personally. Our Meeting for Sufferings has not had the subject before it at all.

With kind regards,

Thine sincerely,

ISAAC SHARP.

ELEVENTH MONTH 9, 1916.

[Since the above was written a package of 16 copies of *The Friend* [London] has been received at our office.—EDITORS.]

The total number of men arrested and handed over to the military authorities by the English Tribunals was 2,734 on Eleventh Month 3rd. Of these, 806 are working under the Home Office scheme; 156 have been released on various grounds. Of these about 500 are Friends. Stephen Hobhouse, whose acquaintance many American Friends made a few years ago when he was in this country, writes from prison:—

"We had a fine country tramp this morning. . . . I manage to pick a few flowers from the autumn hedergeros, as we skirt them, so our 'dining table' of trestle beds is gay with ragwort, hips, and milfoil. It is a grief to me that few of the soldiers here seem to be learning to love the hills and woods; they long for the excitement of the great city again.

. . . . It will be a sad winter. I feel with prices still rising, but visions of the redeemed City of God will float in, blotting out the sordidness of outward things. How gladly we may give our lives to be the building

stones of that city! And the greatest task of all is patience, God's endless, tireless patience, year after year."

Rodley Dixon, who when first called up by the military, was returned as medically unfit, was called up again a few weeks ago and induced to join the colors. After some time, he felt he could not remain in what was to him an equivocal position. As he said to his relatives, his conscience would assert itself: his rifle "felt like fire" in his hands and he realized that he could not take life whatever the consequences to himself. He was court-martialed on the 30th ult., and was sentenced to 84 days' imprisonment. He was sent to Wornwood Scrubs on Eleventh Month 3rd.

The following cheering messages come from Japan:

"The Quakers in Japan, led by Gilbert Dowles, are true to the traditions of their people in the testimony they are giving in behalf of peace. Militarism in Japan has its roots sunk deep in Japanese history. For a thousand years the military clans have been predominant in the affairs of the nation. Notwithstanding the immense growth of industrialism and education in recent times, the military ideal still holds foremost place. . . . What a splendid location the Friends' Mission has for its schools, its houses of worship and its residences! Not far from the Keio University, in the vicinity of Shiba Park, and in one of the best residence neighborhoods of Tokyo, the mission headquarters they have established give to the missionaries responsible for this work a great point of advantage in the capital of the Empire."—S. H. WAINWRIGHT.

For some years a growing need has been felt for a new meeting-house, situated off the mission compound, where men and women of all classes and ages could come together for worship. During the past summer this need was put before one of the members of our Association, with the result that a promise has been made of \$15,000 for this purpose. The money is given by Agnes Brown Leach, in memory of her grandmother, Elizabeth Farnum, and her mother, Mary Farnum Brown, both of whom were greatly interested in the Tokyo Mission in its early beginnings.

Another gift has come to us, which we gratefully acknowledge. In Horace Coleman's work for young men, he has felt that a dormitory should be built which would offer a Christian home for students who attend the universities in Tokyo—a place where they could be surrounded by the best influences and where institutional work could be carried on. We feel that this building can now be a reality through the generous gift of \$7,500, given by one of our members as a memorial.

SUMMARY OF EVENTS.

LOCAL.—Elsa Ueland has been appointed President of Carson College, the school for orphan girls whose buildings are about to rise at Flourtown. This is the institution for which the will of Robert N. Carson provided, which is to be created at a cost of about \$4,000,000 on his beautiful estate, Erdenheim, of eighty-seven acres, in the Whitemarsh Valley, a mile and a half north of Chestnut Hill.

It is stated that forty scholarships will be established at Pennsylvania State College by the Pennsylvania State Federation of Labor for the education of skilled tradesmen and women members of labor organizations.

Representatives of the Russian Government signed a contract with the Baldwin Locomotive Works for forty locomotives to cost approximately \$1,250,000. This information was confirmed by Alha B. Johnson, President of the company. The order swells the total contracts signed by the Baldwin Company in the last two weeks to 100 locomotives, with an aggregate value of \$3,500,000. The remaining sixty-nine are for domestic roads.

GENERAL.—The Independent summarized the result of the election as follows:—"President Wilson will enter upon his second term a majority President, which he was not at his first election. He received over a million more votes this year than four years ago. He has a majority in the Electoral College of ten votes, and a popular plurality of something over 400,000 votes. This is the smallest electoral majority since the famous contested election of President Hayes in 1876; and the smallest popular plurality since the second election of Grover Cleveland in 1892. McKinley at his two elections received popular pluralities of 600,000 and 850,000, respectively, Roosevelt a plurality of two and a half million and Taft a plurality of a million and a quarter."

The largest orders ever placed by the New York Bible Society have just been given to two publishing houses. One is to a house in London

for 150,000 copies of the Scriptures, the other is to a western house for 100,000 volumes, making a total of 250,000 copies of the Scriptures. If all of the quarter of a million volumes of the Scriptures just ordered were put together in line, they would reach for a distance of about twenty miles.

While Secretary Daniels was awarding contracts for armorplate, the appropriation subcommittee of the House Naval Committee began work on the 1918 estimates, the heaviest in American history, to be presented to Congress this winter. The estimates are said to total \$379,000,000.

The election adds to the nineteen prohibition States four more, Michigan, Montana, Nebraska and South Dakota, with the prospect of two others, Utah and Florida, coming in later. Half of the States, and, if we include Alaska, more than half of the area of continental United States, are now dry territory. Besides this, liquor is now excluded by local option or high license from a large part of most of the other states.

The "Clean-Up Campaign" in twenty counties of Virginia brought these returns: Dwellings painted, 35; dwellings whitewashed, 311; homes cleaned, 1,006; fences repaired and built, 121; out-buildings whitewashed, 370; homes screened, 51; yards cleaned, 1,029; sanitary closets built, 67; closets repaired, 21; barns and out-buildings cleaned, 138; wells and springs improved, 130; schools and school yards cleaned, 47; churches better ventilated, 20.

It is said that to date the war has cost sixty billions. It takes a sum equal to our own greatest national debt at the close of the war to save the Union to pay even the annual interest on this new debt of Europe.

FOREIGN.—Francis Joseph, Emperor of Austria and King of Hungary, died on the 21st, aged eighty-six. He had ruled the Dual Monarchy sixty-seven years.

The following is a despatch from Rome, dated the 18th: "Rigid economy throughout the world in the consumption of food, in view of the deficient crops and the extraordinary requirements of the European armies, is urged by the International Institute of Agriculture, which has made the most extensive report it has issued since the war began. The Institute says all nations are confronted with a grave situation."

A royal proclamation issued in London on the 23rd, declares that henceforth gold, silver and paper money, securities, checks, drafts, letters of credit and any negotiable instruments or documents relating to the transfer of money, credit or securities will be treated as contraband.

NOTICES.

TEACHERS RETIREMENT FUND.—Up to Eleventh Month 27th, the amount actually paid was over \$38,000, with some \$20,000 more pledged for future payments, and perhaps \$15,000 more confidently expected from Friends who have been approached, but who have not yet definitely pledged themselves. The Committee in charge has reason to expect that nearly the full amount of the fund, \$125,000, will be raised during this campaign.

MEETINGS from Twelfth Month 3rd to 9th:

Kennett Monthly Meeting at Kennett Square, Third-day, Twelfth

Month 6th, at 10 A. M.

Chesterfield, at Crosswicks, Third-day, Twelfth Month 6th, at 10 A. M.

Chester, N. J., at Moorestown, Third-day, Twelfth Month 5th, at

7.30 P. M.

Bradford, at Coatesville, Fourth-day, Twelfth Month 6th, at 10 A. M.

New Garden, at Westgrove, Fourth-day, Twelfth Month 6th, at 10

A. M.

Upper Springfield, at Mansfield, Fourth-day, Twelfth Month 6th, at

10 A. M.

Haddonfield, Fourth-day, Twelfth Month 6th, at 7.30 P. M.

Wilmington, Fifth-day, Twelfth Month 7th, at 7.30 P. M.

Uewelan, at Downingtown, Fifth-day, Twelfth Month 7th, at 10.30

A. M.

London Grove, Fifth-day, Twelfth Month 7th, at 10 A. M.

Burlington, Fifth-day, Twelfth Month 7th, at 10.30 A. M.

Falls, at Fallsington, Fifth-day, Twelfth Month 7th, at 10 A. M.

Evesham, at Mt. Laurel, Fifth-day, Twelfth Month 7th, at 10 A. M.

Upper Evesham, at Medford, Fifth-day, Twelfth Month 9th, at 10 A. M.

MARRIED.—At Friends' Meeting, Haddonfield, N. J., Tenth Month 7, 1916, WARNER RUDOLPH COOPER, son of Warner W. and Mary R. Cooper, of Woodbury, N. J., and RACHEL EASTLACK JONES, daughter of Edward H. and Rebecca M. B. Jones, of Haddonfield, N. J.

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BY-PRODUCTS.

Industrial Germany is said to have been largely created out of by-products. The frugal German mind in dealing with industrial production has first of all seen fortunes in the waste of many ordinary processes of manufacture.

Secondly, it has been able to develop these ordinary processes, so that instead of a single product there would be two or often more than two products from one process. Indeed, a series of products has been found to be possible in not a few cases, as in dealing with petroleum and coal tar.

It may seem commonplace to point out that something very similar to the phenomenon of by-products in industry takes place in the development of human character. What is a conscious effort in the one case becomes, however, so largely unconscious in the other, that we may easily lose sight of its significance. In that event our relation to by-products of human character is very much that of a manufacturer who proceeds year by year in ignorance of unappropriated values, and so actually sacrifices a large margin of profit and usefulness. We need to hold ourselves in character-building somewhat rigidly to standards of complete production.

In a Friends' Conference no great time ago the development of Christian character was claimed by a young Friend to be dependent in large degree upon "Instant obedience to the Divine promptings." It may at least be said that this principle has been a fundamental in making the kind of Christian community that the Society of Friends has been during much of the past two hundred and fifty years. What interests us very particularly about this "instant obedience," is that as a process in character-building it gives rise to a series of products, rather than to a single one. In the average well concerned Friend numerous by-products of the greatest value and often of the greatest beauty as well can be connected with the development of this simple principle. First of all "instant obedience" shuts individuals off from that common type of character described as "drifting with the current." It makes individualists; stands men and women fairly on their feet—"four square to all the world," is the

general description of such Divine-human products. Directly it is clear of such that they are becoming more and more perfectly schooled in self-restraint and in self-denial. The details of life, conduct and conversation have thus a pattern of their own and reflect the principle of which they are by-products. It is not possible for a Christian of this instant-obedience type to conceal himself for long behind ordinary convention. He makes such a mark upon his environment that those who look on from the outside as well as those who have the inside view perceive a difference. And herein lies a difficulty which the Society of Friends has had to face and a difficulty which it must be confessed individuals have too often failed to face successfully.

A principle like this of instant obedience to first-hand commands of the Master of life does create a type of its own in self-restraint and moderation; in "plainness," if we use the term of our Discipline. But no sooner is such a type created, than it becomes so easy to "put on" the marks of difference from the outside, that even the principle itself as a principle for the control of life becomes discredited. Without descending to details, any who are interested can easily perceive a large territory in which this of which we write has become sadly operative. Protestants against form have become mere formalists. The unescapable fact, however, is that the best Christian character is made on the "instant-obedience" principle, and that the process of making such character yields naturally and easily a whole series of by-products which we have sometimes called minor testimonies. We hail the revival, especially by the young, of this great character-forming principle. If we accept it we shall not be a characterless people. Very certainly we shall not be a people devoted to empty forms.

The principle itself gives large scope for variety, it is the open door to real liberty in personal characteristics, it is unfailing in its charity if it is the real thing, but it does not know how to believe that the great process of personal obedience can go on and produce no visible fruit. It puts the emphasis, true enough, on the invisible product, but expects this to shine through the roughest material and to irradiate the most obscure life.

Times like the present put fundamental principles such as this of instant-obedience to searching tests. So it is not surprising to find new expressions that indicate a return in some measure to the original ideas of simplicity and self-denial that marked two centuries of our history. This from a recent message to all Friends by a committee of London Yearly Meeting is at least in this direction: "That we shall seek for a way of living that will free us from the bondage of material things and mere convention, that will raise no barrier against brotherly comradeship with all, and will put no oppressive burden of labor upon any by reason of our superfluous demands." That may mean something quite different from the ordinary efforts for sincerity and simplicity.

If so, such efforts are not on the basis for which we plead. Any protest of form against "mere convention" and "superfluous demands," is a wholly different thing from an active determination to let the in-speaking Word work itself out in our lives in direct product and in by-product as well. J. H. B.

THE QUAKERS AS MAKERS OF AMERICA.

FROM ADDRESS BY DAVID GREGG.

(Continued from page 267.)

In George Fox we find the traits and principles and hopes and methods and life of Quakers at their best. He represents the heroic age of the Quakers. He gave Quakerism as a life and started it out on its thrilling career to march through England and Holland and America. This has been the order and growth of Quakerism: George Fox gave the world a Quaker life. Robert Barclay took the doctrines and principles and purposes out of which that Quaker life was constructed and built these into a terse, clear, logical Quaker system. It was necessary to build such a theological system for the purpose of defense under attack and misrepresentation, and as a fair treatment of the public. This formulated the Quaker system Edward Burroughs took and carried out to the world and expounded and preached, and by the conversions which he made built up into a Quaker society. Then came William Penn who took the life of Fox, and the system of Barclay, and the converts of Burrough, and built all into a Quaker commonwealth, which gave Quakers the civil embodiment of their cherished ideals and which gave America the powerful colony of Pennsylvania, a bulwark in the defense of freedom. After this came John Greenleaf Whittier, who took the commonwealth and the converts and the system and the life and beautified all. With chiseled words and sculptured cadences he built Quakerism into a cathedral-like poem of liberty, full of reverence for God and of appreciation of man and of praise for the truth. George Fox, who was the spiritual father of the Quakers, was born in 1624. This makes him a child of the seventeenth century. Did he rise to power in that century? Was he so endowed and did he assert himself so as to make for himself an immortal name among immortal men? If so, he was a man among men. That was a powerful century and brought forth wonderful products. It was a century when every weakling was relegated to obscurity; for George Fox to make his mark in that century is all the evidence required to prove him a great man. This was the century of great religious wars; this was the century of great books and measures and men. If you except the Bible, the most democratic books ever published were published in this century. Cervantes published "Don Quixote," which set all the world laughing at sham aristocracies and mock heroisms; that book helped to turn away the human mind from the worship of the false and artificial. Shakespeare's dramas were published then; his works tended toward human equality; they made kings and queens only men and women like their subjects. Bacon's works were published then; these taught men to feel it not only their right, but their duty, to look with eyes undimmed by a church creed at all things which the Lord had created. Bacon's works made it possible for Newton to open the heavens, Watt the air, Lyell the earth, and Darwin animal life. "The Pilgrim's Progress" was published in that century; so was "Paradise Lost," so was Baxter's "Saint's Rest," and so was the authorized version of the Bible, which gave the Book to the common people. The Book is the ever-enduring Magna Charta of civil and religious liberty. This was the century of the Westminster divines, with their catechisms and confession of faith. This was the century of Cromwell's guns. Can George Fox rise in this century? Can he in this century found a sect which shall live and prevail and modify society, and add freedom to freedom, and inaugurate reforms which, when carried out, will realize the ideal civilization? Can he lead in the strike for independence in an age when the whole trend of things is toward independence? He does.

George Fox had a profound sense of the length and breadth

of the love which God had for mankind, and this made him the philanthropist he was. "All men are members of the family of the All Father and are brothers." In his journal he says: "I saw the infinite love of God." God's love to man inspired his doing good to all men; hence he inaugurated help for the helpless and led in prison reforms and charities, and in the organization of societies for the emancipation of all human brothers in slavery; hence he inaugurated movements looking to the abolition of the horrid and ungodly practice of brother man shooting down brother man, hence he protested against imprisonment for debt and against the infliction of capital punishment for minor crimes. From the brotherhood of man he evolved, under the teaching of the Spirit, the doctrine of human equality. He made woman the equal of man, and to establish her equality gave to her her full half of the meeting-house. He argued, if men are equal, why should some be greeted with idolatrous titles, and receive obeisance from others, and be addressed in flattering pronouns? With him every brother man stood for just one, and that one was no better than his neighbor; hence he refused to doff his hat to any man, or address any man as "your reverence," "your holiness," "your grace," "your honor," hence he called men by their Christian names, treating all alike. William Penn, following his example, addressed even King Charles II. as "Friend Charles." There was democracy in that. Hence he introduced the use of the pronouns "thee" and "thou" into conversation as a protest against caste. William Penn has built up a grammatical argument for the use of these pronouns; "thee" and "thou" are singular pronouns; "you" is the plural pronoun. Why should any single man be addressed as though he were plural—as though he were a regiment in one? A plural pronoun used in the place of a singular pronoun is a species of flattery for the purpose of magnifying a man or a woman. Recognizing that man is the brother of man, George Fox labored to promote honesty and truthfulness between man and man. This led him to secure a fixity of price for goods in all the trades, a custom which is now established. This led to simplicity of speech in conversation. He argued for the abolition of the oath, for the reason that he would have every word uttered by man as true as an oath. That honesty and truthfulness might be made easy, he argued for an all around simplicity of life, and protested against extravagance and waste and vanity and idle luxury and the senseless change of fashion. Such was George Fox, and such were the doctrines and practices which he contributed to civilization. George Fox was a magnificent freeman, and he introduced into the world of thought and life that genius of liberty which was calculated to make every other man a freeman like himself. How did these legacies which George Fox contributed to America reach America? He brought them himself. The man himself trod the very ground we to-day tread. He traveled through the American colonies for the express purpose of asserting himself and his gospel of liberty. After he had worked out his mission here he went back to England to find a grave, and there he died, saying: "I am clear, I am clear." And was he not clear? What man ever left the world having done his duty more fearlessly, or having declared more completely all the counsel of God as he understood it, or having given to the world grander ideals for the coming civilization? But the principles of George Fox came to America not only in the person of George Fox himself; they came also in the persons of his many followers, who settled in all the colonies, but notably in Massachusetts and Rhode Island and Pennsylvania. In most of the colonies they had patiently to work their way into recognition. This was especially so in Massachusetts. The first thing which met the Quakers there was persecution, and that from the holy Puritans. This is one of the stains which rest on the memory of the Puritans. It is vain to try to excuse it, for it cannot be excused; it can only be admitted and apologized for. In former years I offered my service to the Puritans and made a special plea in their defense, but I now beg leave to withdraw from the case.

(To be concluded.)

UNDER ONE ROOF.

Therefore at each moment can we joyfully exclaim: in spite of time, death and change, we are still all together.—SCHOPENHAUER.

Once, in days of long ago,
Days—of my whole life the best—
When the time for sleep had come,
And the house was hushed to rest,
It was such a happy thought,
Used to make my heart so light,
We were all beneath one roof
When I barred the door at night.

Let the wind moan as it would,
Let the rain-drops patter fast,
They were near me, nestled warm
From the midnight and the blast!
Not one lingering out of reach,
Not one banished far aloof—
It's a woman's heaven to have
All she loves beneath one roof.

How to-night the Autumn wind
Through the keyhole whistles shrill;
It must roar amongst the firs
In that graveyard on the hill.
Dying leaves are whirled aloft,
Swaying branches knock the pane,
In the pauses of the wind
Listen! Oh, the rain, the rain!

Now, when bed-time comes at length
To me, sitting here alone,
And the ticking of the clock
Tells how still the house has grown,
Oh, how heavy is the heart.
That was once so light of yore;
Now—I seem to bar them out
When at night I bar the door.

But our Father surely needs
All His dear ones near Him still;
Are we not at home with Him,
In the house, or on the hill?
So I fill my empty heart
With the thought that, far above,
Over them, as over me,
Spreads one roof of Heavenly Love.

So I can go up to bed,
Pass the doors where once I heard
Gentle breathing, as I crept
Softly by, without a word;
Though the house is silent now,
Though they wish me no good night—
We are still beneath one roof—
When I bar the door at night.

—MARY M. SHARPE, in the *Holborn Review*.

MILITARY TRAINING AND THE BOY SCOUTS.

JAMES E. WEST.

[The following is part of an address given before the N. E. A. at New York last summer and will be found in full in *Scouting*, Vol. IV, No. 9, pages 1, 2 and 3.

J. E. W. is Chief Scout Executive of the Boy Scouts of America and there is no one who writes or speaks for this organization who has a prior right to a hearing than he.

The object of the paper is to make clear to a doubting public that the Boy Scouts are not military in spirit and incidentally it is one of the strongest papers we have read against the popular notion that would place military training in the curricula of our public schools.—EWS.]

Just at the present all of us are stirred as never before by the realization of the necessity of some marked improvement and a forward step in the programs which have been followed

in the training of boys and young men. Specialized athletics, i. e., baseball, football, track and field events, have been developed unduly to the detriment of the physical training of the individual, who must therefore be a "slacker," only entering into the spirit of individual physical preparedness from his position on the bleachers.

We must frankly admit that thus far, as a nation, whenever the test has been applied, we have been sadly deficient in physical preparedness.

The reports from the War Department show that of the State militia drafted for Federal service in the present emergency, from 15 per cent. to 65 per cent. of the men from various States sent to the border have been rejected because of lack of physical fitness.

Again, the records of the U. S. Government show that of the men who apply for enlistment in the marine corps, 90 per cent. are rejected because they are not physically fit, the percentage in New York City alone being as high as 97 per cent. plus, while in Los Angeles, Cal., it is 66 per cent. plus.

Primarily this is an indictment of our educational system, and incidentally of educational authorities of our country, including those who specifically have the responsibility for physical education. It is because of the weakness of the leadership in having our people and our legislative bodies properly understand the facts that adequate provision has not heretofore been made to deal with this condition.

As a result, because of the European War and recent Mexican developments, the country is alarmed and aroused, and an earnest effort is being made by many well-meaning people to impose the burden of military preparedness upon our schools and boys in their teen age. It is true that much of the agitation and resulting hysteria show a lack of knowledge of what is properly covered by the term "military training," but it does, nevertheless, show an earnestness and patriotism on the part of those who are advocating this or that method for correcting existing conditions which must be reckoned with.

As a matter of fact, many of those who have been opposed to each other in the discussion of military training in our public schools would find themselves in complete accord if there were available an accepted definition of the term "military training."

Again, if those who are leaders in physical education would come forward with a definite program of instruction which would greatly improve the physical condition of the product of our schools and colleges, I feel confident that the most radical advocates of the technical military training would be satisfied with it as a preliminary program and would be content to have their strictly military program commence at a more mature age.

As a matter of fact, in the programs of many of our most progressive schools as well as in the program of the Boy Scouts of America, a great deal of what is commonly understood as military training is given very effectively as citizenship training. Indeed, I am told by many of our people who have been at Plattsburg that a great proportion of the program of the Plattsburg and other military training camps is included in the citizenship training program of the Boy Scouts of America.

Because this is so, it does not make the training given in our progressive schools and by the Boy Scouts of America military training—it is more appropriate to call it citizenship training. The Nation and the State and the community support the schools because they want our boys and girls not only to be educated, but to be prepared physically and otherwise to meet the responsibilities of citizenship—therefore they must have citizenship training.

It is just as important that boys and girls be taught how to live and how to care for themselves and what to do in emergencies in order to prepare them to be good school teachers, stenographers, bookkeepers, accountants, clerks, to engage in any of the trades or to work as a day laborer on the streets, as it is to prepare them to withstand the test of army service in time of war.

Indeed, all of our boys and young men should be given op-

portunities for such all around training so that upon reaching a point between the ages of eighteen and twenty-one, there will be relatively little to teach them in order that in the event of war they can do their duty to the nation as soldiers.

The question naturally arises, "What should be excluded from the training of the early teen age boy?"—in other words, "What should be left to be dealt with as distinctively military training?"

Although during the last six months I have read practically every article and newspaper clipping that has appeared in our public press on the subject of military training for boys, I have not found any commonly accepted definition of the term. Indeed, there is an alarming evidence of misunderstanding in this respect on the part of newspaper editors and even educators. I hesitate even to venture a definition, but from my knowledge of the subject, it would seem to me, technically speaking, the term "military training" should include merely military tactics and maneuvers of utility only in army life. This will, of course, include sham battles, manual of arms, sabre and bayonet drills, skirmish work, army engineering and the study of army organization, etc.

Those things which make for discipline, obedience, loyalty, courtesy, endurance, resourcefulness, initiative, alertness, moral courage, good health, knowledge of how to care for oneself, etc., should not be considered distinctive military training, but should be given, as part of citizenship training, to all boys and girls to properly prepare them primarily for their later responsibilities as home-makers, wage-earners and citizens.

It was upon this theory that Robert S. S. Baden-Powell formulated the program which is being followed the world over by regularly organized boy scouts.

The purely technical military training which experience shows is unwisely given to groups of young boys as cadets simply occupies valuable time and crowds out a program of other activities which would, in the judgment of those promoting Scouting, prove more effective and beneficial in securing the desired results.

General Baden-Powell, in speaking on this subject recently, said:

"My own experience as a soldier includes having served as a cadet, having commanded cadets and having seen them in most of the Overseas Dominions; but this experience does not lead me to think that, under their usual organization and training, they are of supreme value for military purposes. In my own Territorial Division, when I suggested the formation of Cadet Corps as feeders to the various battalions, not one of the commanding officers of those battalions desired to have them.

"The difficulty of obtaining really first-class officers and instructors to train boys is very great, and unless you have them you are likely to do more harm than good from the military point of view. More than one officer has told me that he would rather have raw recruits to train than ex-cadets, since, as a rule, these have so much to unlearn.

"It is impossible in the brief spells of cadet training to instill the habit of discipline as part of the lad's character. I have no use for the so-called discipline which is put on and off with the parade uniform."

Aside from the exceptional cases where school buildings are equipped with gymnasiums, athletic fields and other facilities for physical training, the opportunity for official action by the school authorities is limited to the brief period with the boys under the direct control of the schools. Manifestly this is not adequate. Therefore, plans must be considered to reach the boy during his leisure time through some form of recreational activity which will result in bringing about physical preparedness, as an essential part of preparedness for citizenship.

This is where the Boy Scouts of America, the Playground Movement and other similar organizations very definitely provide a supplement to the work of the directors of physical education and the school work proper.

Based upon the results secured through the program of Scouting here and in England and throughout the rest of the world, we earnestly urge consideration of this program as a basis of courses of citizenship training in and out of our public schools, to help in the forward step which must be taken to improve the physical condition of our boys and young men.

Already important steps have been taken because of the necessity of definite action. New York State has created a so-called military training commission, consisting of three men who have complete and absolute power to develop a program of training of not more than three hours in each week to be given to all boys over the age of fifteen who are not employed. Undoubtedly other States will enact legislation to meet the situation.

It is for us who believe that physical preparedness is the greatest educational need of America, to actively interest ourselves in seeing to it that whatever legislation of this character is enacted will be along lines calculated to secure an all around citizenship training and therefore the best results for our country. We should all co-operate with those to whom authority is given, and aid in the development of programs which will give the boys proper physical development as well as the proper point of view as to their patriotic duty.

The Boy Scouts of America must frankly confess that notwithstanding the fact that at present we have over 42,000 men who are giving volunteer service in various parts of the country in order to make our program available to 190,000 boys who are registered as Scouts, as an organization, we cannot reasonably expect to provide sufficient leadership to reach all the boys of the country of the teen age for whom something should be done outside of the school.

Every step in the scouting program aims at character development and citizenship training. The variety and interest, as well as the practical knowledge insured by the tenderfoot, second class, first class and various merit badge tests are, after all, but a means for holding the interest of the boy under such leadership as will bring about character development. The form of troop organization, the scoutmaster and his assistants, the local council and indeed the National Council and all its officers are but a means to this end. This character development manifests itself in health, efficiency, chivalry, loyalty, patriotism, good citizenship and joyous living. We want all to look upon the Boy Scout idea as a movement rather than an organization and to realize that we are merely seeking to supplement existing agencies for the education and physical development of the boy.

—
 "O Master, let me walk with Thee
 In lowly paths of service free;
 Tell me Thy secret; help me bear
 The strain of toil, the fret of care.

"Help me the slow of heart to move
 By some clear winning word of love;
 Teach me the wayward feet to stay,
 And guide them in the homeward way.

"Teach me Thy patience, still with Thee
 In closer, dearer company,
 In work that keeps faith sweet and strong,
 In trust that triumphs over wrong,

"In hope that sends a shining ray
 Far down the future's broadening way;
 In peace that only Thou canst give,
 With Thee, O Master, let me live."

—GLADDEN.

—
 "WHERE the river is the deepest, the water glides the smoothest. Empty casks sound the most; whereas the well-laden vessel silences its own sound."

VISIT TO NORTH CAROLINA.

North Carolina Yearly Meeting of Friends, held at Cedar Grove, in the town of Woodland, N. C., from the third of the Eleventh Month to the ninth of the same, inclusive, 1916.

So runs the official caption under which a considerable body of Friends have recently been refreshed together and again strengthened for their day's work on earth through the efficacy of the truths of the Gospel and renewed assurance of the hope of immortality through Jesus Christ, our Lord.

As a visitor upon the above occasion and partaker of its spiritual blessings and exercises, let us account for the week spent thus in the "Sunny Southland," hitherto by him unvisited, yet filled with interest and restorative quality to one who entered it with mind jaded with the exacting round of required material duties.

Enroute.—Upon the afternoon of Eleventh Month 2nd, the train for the South leaving Broad Street Station, Philadelphia, at 3.30, carried our group of six persons, that happened to divide equally as to sex, and but one of whom had already experienced what we had set before us.

The P. B. & W. branch of the great Pennsylvania Railroad system is one of the country's main arteries of trade through which ever flows a large share of its life-giving substance of human and material wealth. The line is strung with great and rapidly growing cities. Of these Chester and Wilmington are now expanding as never before under the strain and stress of the European war, with its insatiate demand for munitions, of which these cities are engaged in pouring forth their tale, bringing in turn the horrible destruction of life and property and misery untold. The thought of these things bowed our hearts, as, in such comparative comfort, citizens of a land of peace and unmeasured plenty, we sped our course.

The States of Pennsylvania and Delaware are soon left behind, and we breathe more freely as we glide into the more open country of Maryland; its fields, though browned by the nip of early frost, are restful to the eye, as though they emitted somewhat of the peace and tiredness of mind that emanates from the drab of wilom Quakerism.

The yellow gleam of corn in heap,
The dairy barns and greening wheat—

all flash memories of boyhood days spent amid the toil but recompensing joy of mind, body and soul that may attend the farmer's life. Having caught the spirit of it all, let us ponder those words of our country's father, so called:

"Agriculture is the most healthful, most useful, and most noble employment of man."

John Woolman, too, had learned this secret when he wrote:

"If the leadings of the spirit were more attended to, more people would be engaged in the sweet employment of husbandry, where the labor is agreeable and healthful."

At North East we catch a glimpse of Chesapeake Bay; later, at Perryville, our train slowly rolls out onto the high bridge spanning the Susquehanna, affording a grand view of this charmingly picturesque river which here discharges its volume of water at the head of the above bay, one of the most beautiful on the globe, and having with its tributaries a navigable mileage exceeding twenty-five hundred miles.

The shades of evening have already gathered as our train enters the tunnel leading to Union Station, Baltimore, the sixth city of the United States, and appropriately named the "Crown of the Chesapeake." We here leave the train and are transferred by bus to the docks of the popular "Old Bay Line," where lies in waiting the S. S. *Alabama*. Our party is here increased by three additional members—one, a woman Friend, from Canada, and two men from Pennsylvania, the latter about to renew former visits to the Yearly Meeting. A visit to the purser's office resulted in all securing comfortable quarters on the gallery deck in close proximity to one another, as the travel at this season of the year is light. Having adjusted ourselves thus, we went on deck to find the vessel already steaming out the harbor. The air was highly

refreshing, bringing to mind that our evening meal had not yet been partaken of. For this event some of our more thoughtful members had already provided through the medium of tempting lunch boxes. Two of the party, however, had decided to acquaint themselves with the ship's cuisine; this they found to be bountiful and of excellent quality, served with generous attention amid appetizing surroundings; so much so, indeed, that these two spent so great a while under the beguiling influence of keen appetite and the opportunity for renewing old friendship that another of our party came with a naive inquiry as to what had become of us. Thus refreshed, we again sought the deck, once more to gladden our hearts with the scene about us, ere seeking bodily repose for the night. Above were the clear, stary heavens amid which shone the moon, now at the first quarter, closely accompanied by Jupiter, now star of the evening. Below, were the lights of the great city growing fainter and fainter as our vessel steamed onward through scenes replete with historic interest out of the Patapsco River into the Bay. Though loath to quit such scenes, we turn in for the night, and, being fair sailors, are soon soothed to sleep by the monotonous chuck of the great propeller, ever moving its mighty burden of human and material freight southward.

The day is already breaking when we arise and peer forth from our cabin window. The sea is calm, the soft saline air bathes our face as the heart wells up in gratitude for such a morning. Far to the eastward lies Cape Charles, as indicated by its well-known lighthouse, flashing its intermittent signal of warning to the mariner. We realize we are nearing our destined port. We thrill with expectancy as we hastily dress and go on deck, to find our vessel already swinging her course to the westward, and know that we are at the entrance to Hampton Roads, that magnificent harbor which forms the mouth of the James River. As the lights grow dimmer on shore, we are conscious that the morning is one of majesty, and ideal for viewing the scenes of deep historic interest which here await the visitor. As thus we stand with enraptured gaze, a touch on the shoulder caused us to turn around, when, lo! suspended above the vapory horizon of the sea from which it has just arisen, hangs the sun, the only thing needed, it would seem, to idealize the situation to the full. Places were now seen for the first time whose names had been lisped in infancy, when an uncle lay at the point of death in the great military hospital located here during the War of the Rebellion. As we dock to unload a large portion of our great cargo of merchandise which was taken on at Baltimore, we observe close to our right the massive ramparts of Fortress Monroe constructed near a century ago at the cost of millions of dollars, and regarded as one of the strongest military defenses of the world. "Old Point" is a clean, attractive place with an equable climate, long popular as a winter resort, though over all broods the subtle influence of militarism—its precision, its etiquette, its pomp and parade, especially as it obtains in the ball-room of the famous hostelry that arises from the water's edge directly in front of us—The Hotel Chamberlin. About us in the haven lie at anchor many of the nation's war vessels, and speeding among them the ponderous, strange-looking craft which we were informed were engaged in coaling them. As if to remind us of present world conditions on the high seas, nearby lies a trading vessel riding at anchor. She flies the Norwegian colors, in times of peace this would well identify her; not so now. A new engine of war lurks amid the high seas seeking only to destroy, and so upon the sides of the little vessel, near stem and stern, her nationality as a neutral is again set forth in three broad vertical bands, while her name stands out amidship in huge letters, thus:

SOLVEIG SKOGLAND, NORCE.

Learning that the *Alabama* will dock here for near an hour we pass out through the hold redolent with the odor of coffee and other edible merchandise (especially pleasing to those who, like ourselves, have not as yet breakfasted), amid the

din of dusky stevedores engaged with their rattling trucks in discharging so much of the cargo as is consigned to this point. As we stroll about, decided pacifists though we be, the old fortress holds a strange fascination over us, and thither we direct our steps. With awe-struck feelings we cross the moat and pass through the *porte salle*, whose walls are fifty feet thick and the same in height, suggesting something altogether medieval; but well we know that behind those ramparts, now so peaceful and still in the morning light, there lie the great disappearing guns with power undreamed of in the days of knight errantry. The space within the enclosure covers sixty-eight acres. Here are the barracks and officers' quarters. Everything is suggestive of military precision and cleanliness. The sentinel on guard answers our questions with civility, and we make our exit feeling that we have added one more novelty to our life's experience. Not the least interesting feature to us, however, was our first acquaintance with the live oak, a number of fine specimens of which with their thick, dark-green leaves, imparted to the above grounds a pleasing and noble aspect.

(To be continued.)

ENGLISH FRIENDS DURING THE WAR.

WILLIAM C. ALLEN.

(Concluded from page 269.)

Some young men connected with the Society of Friends have felt dissatisfied with it and have resigned, returned home and faced the Tribunal as conscientious objectors. Members of the Society of Friends would certainly seem to have limitless scope connected with the relief of millions of innocent non-combatants without entering into compromising labors associated with army work. I personally found in private conversation amongst casual acquaintances, who are not Friends, the distinct impression prevailing that the near-army work of the F. A. U. revealed that the Quakers had largely relinquished their dislike and generally considered non-patriotic position, and were to be commended for doing so. The whole question has been weightily discussed in Meetings of Friends and the feeling certainly grew whilst we were in England that as a testimony-bearing proposition the F. A. U. does not in the minds of many Friends meet the demands of the hour. The situation is one that will soon have to be faced by English Friends.

A much-beloved and prominent Friend of London Yearly Meeting used language to the following effect one day in a Quarterly Meeting: "There is no question but that the conscientious objectors (Friends and non-Friends alike) who face the Tribunals and who will not give in, who protest against any sort of participation in war, who endure insult and imprisonment, are the men who are really making the fight for religious liberty in England to-day, and upholding the rights of conscience."

It must be remembered that many conscientious objectors are men of affairs holding excellent business, professional and social positions, and whose Christian integrity and character are unimpeachable. Many of them are the best that Christianity can produce in the churches to-day. Others are Socialists with lofty ideals of brotherhood and love, who are influenced by Christianity and who at the same time may be positively derisive or hopeless as to the condition of the churches about them. As far as I can understand most of the denominations are pretty well represented among these protestants against war. Many of these conscientious objectors co-operate with Friends.

There is, however, antagonism discovered from the most unexpected sources. Common observation and statistics alike show that war or preparation for war dims the spiritual vision and benumbs the moral perceptions.

One of the most unhappy and disappointing exhibitions made in connection with the whole situation is that offered by most of the clergy in England. Friends, as far as I have observed, whilst not even among themselves commenting on

it, and whilst full of love for their persecutors, have had to face this trying position. It indicates the sort of prejudice they are compelled to meet. These ministers made their places of worship the recruiting grounds for the original volunteer system, and have since, at the first intimation from governmental sources, vigorously preached conscription. They have elected to follow the behest of politicians and munition makers rather than the commands of Him whom they call their Lord. There are unqualified and unanswerable statements to the effect that when the conscription acts were being framed and passed, leading clerics of England went to Westminster and secured exemption for the clergy from compulsory military service. It will be of no advantage to mention their names. Unfortunately their inconsistency did not stop here. Some of them—presumably the spiritual leaders of England—have been most abusive or contemptuous in references to the conscientious objectors. They have apparently forgotten the freedom of conscience inculcated in the teachings of the Gospel. Not only have they failed to obey the command to love their enemies, but they have publicly insulted and derided those who do love their enemies. Their high position and authority in the church has been employed in weakening the position of those who do obey the teachings of Jesus Christ and in scoffing at them. They seem to think that they have secured the approval of the masses. They are in error. They have been greedily listened to by those who make gain out of war, but if newspaper reports and labor periodical comments are correct they have secured much contempt from the working classes. Their action has been a terrific blow to the prestige of the church, if not to the cause of Jesus Christ.

A man refused exemption by a tribunal, immediately and automatically is considered a soldier and as such becomes subject to the terrible penalties inflicted in the British army for treason or insubordination. Some Friends along with others have been sentenced to be shot but their sentences were subsequently commuted to ten years' penal servitude. The history of these penalties and the brutal treatment accorded to conscientious objectors would be unbelievable except for the authentic sources from which they are received. It constitutes one shameful record of physical and mental tortures in military prisons, barracks and camps. I shall not enter into details. It may be enough to say that I possess numerous copies of speeches made in parliament on the subject, editorial comment and parliamentary reports in the London newspapers, and published remonstrances of some leading clergy of the non-conformist denominations, etc. Some English people view the situation with terror as they contemplate the loss of civil and religious liberty which they apprehend dishonors England.

Naturally, the hearts of English Friends, who devotedly love their country, burn because of all these things. The eight Quarterly Meetings we attended—some of them lasting more than one day, and with numerous sessions—were largely devoted to conditions growing out of the war, the immoralities, the losses, the sufferings, the tears of those not of our communion who are oppressed and who have no Comforter. The ministry in meetings for worship was largely imbued with the same agony and thought. In private houses the conversation could not help but be full of reference to the sorrows of the world and to trials connected with faithful discipleship at home. When you pour out your money and strength without stint on behalf of millions of homeless refugees abroad, when your best loved boys in your own Monthly Meeting are being taken before Tribunals or to prisons; when you endure calumny for your Saviour's sake, then you are drawn together in the holy bonds of the brotherhood of Christ. You learn what it really is to sacrifice for Him. Were these conditions depressing to us as we day by day saw and heard what we did? They were. But at the same time we were deeply impressed with the possibilities of the sustaining power of our Lord. We saw young Friends smiling and happy a few days before they were taken from Devonshire Meeting-house to go to jail; we saw a living faith in the older people which rose higher and higher

in proportion to the depressing nature of the trials that assailed them; we saw cheerfulness in sorrow; we saw that there yet remain in this sin-tossed world men and women who really have a glimpse of the glory of the Lord and who are willing to endure the cross and despise the shame for His name's sake.

I ask Friends everywhere in America to get into closer comradeship with their English brethren and sisters in this hour of trial and remember them in their prayers.

As English Friends are thus faithfully and bravely contending in the spirit of love with spiritual blindness and military tyranny in high places, let us of America also set our spiritual houses in order that we too, with God's help, may courageously meet the same menacing conditions which are to-day knocking at our very gates.

THE WORK OF THE CHEYNEY TRAINING SCHOOL.

The Cheyney Training School for Teachers is a gift to the nation by Friends. They ought, therefore, to have some report from time to time of the fruit the institution is bearing in its chosen fields of service to the nation in the training of teachers for the Negro race.

As the years go on the so-called Negro problem becomes no less difficult of solution, and no less worthy of patient attention and study. The colored man in America is not thinking of going some day to another land where he may be freed from the evils of prejudice. He has long ago, for better or for worse, cast in his lot permanently upon American soil. Jews, under Zionism, may dream of returning to the land of the patriarchs, but Negroes in America, in spite of suffering and set-backs, can conceive of no other home. We are here, therefore, definitely and permanently, to be a help or a hindrance, to pull down or to build up, to be citizens in the true sense of that term, or irritating dependents. No other third outcome is possible. And if we are to be assets instead of liabilities in the sum total of our national life, we must be educated. Mere negative criticism will not help. Our minds and our hearts must be set free and developed so that we may make some worthy contribution to American progress. Long ago Friends helped to strike from our limbs the physical fetters. This was a vast but truly a comparatively easy service. The greater task remained. The masses of my people are still bound by the shackles of ignorance, poverty and prejudice. Who will rend these asunder? Who will bring now the salvation that can come only by character and efficiency?

Work for this redemption cannot, in the long run, be done by white men and women. It must be accomplished more and more by Negroes themselves. It must be guided by trained and consecrated men and women of the race, who know their people and their needs. All the battles that have been fought for us must be won over again by ourselves on a higher plane. There is no such thing as giving a people freedom or civilization. These mighty boons come only to those who can command and deserve them. The only secure race is the one that mounts to self-realization by character and trained productive energy.

No endeavor for colored people, therefore, could be more significant than that of the Cheyney Training School in developing teachers who shall hold up for Negro youth high ideals of character and of service, and stimulate in them the spirit of self-reliance, of race pride and of goodwill to their neighbor. It requires time, money and patience to establish these ideals and to diffuse widely that spirit. It requires, better still, mutual understanding and co-operation between the races. Not only is all the energy, resourcefulness and talent of colored people themselves needed, but also for generations to come all the practical assistance and encouragement that white friends can give. That is the only way in which colored people can be helped to help themselves. That is why the Cheyney Training School makes its appeal systematically from year to year to all good citizens for increased interest and support, believing that any institution that can point the way to an intelligent, energized and productive Negro citizenship is a vital factor in promoting national peace and prosperity.

Last summer twenty-one young men and women were sent out from the various departments of the School with the Cheyney training, specialists all in the manual arts. They are now widely scattered, especially in the Southland, each to be a leavening influence upon his people in character-building and industrial efficiency. These graduates are not seeking the easy positions in the most favored localities. They are building up run-down institutions, inaugurating in good schools new modern departments and attempting the most exacting and difficult kind of rough pioneering in the rural districts. They are meeting every sort of professional problem, and enduring many personal privations and sacrifices. Yet their reports uniformly bring to us the spirit of good cheer, of faith and of success. Nothing could more convincingly prove the genuineness and effectiveness of the Cheyney discipline than the actual records made by the graduates.

Special mention ought to be made of the Cheyney extension work. This is work for a better Negro citizenship in the immediate Cheyney neighborhood where the influence of the school ought first to be felt. During last year students from our summer class organized at the Gay Street School in West Chester evening classes in handicrafts, physical training and the practical domestic arts. These classes were for the colored people of the town, old and young, who were not privileged to attend the day schools, but who still desired some opportunity for self-improvement. They were sustained throughout the winter and spring with considerable interest. Not only did they give to the students concerned experiences in social service of the modern sort, but they revealed many possible extensions of public school activity in community betterment. The call for similar help has now come from other nearby communities. How important this kind of activity is must be appreciated by all who realize how rapidly Negroes are multiplying in the North, and how fast race problems breed wherever colored people are found in considerable numbers. Ill will and mere complaint do not help. Colored people in the North need incentives for self-improvement. They need industrial opportunity, decent housing, safe and wholesome recreation, and a regular school attendance. The extension classes were all designed to make a beginning in the direction of these needs. As the years pass the field for this type of service will steadily widen, and the value of the school in its own state will be greatly magnified.

The new school year, 1916-1917, opened in Tenth Month with another largest enrollment, and with a faculty more convinced than ever of the certain need among Negro teachers of the training for which they are responsible. The one great task still is adequate means and facilities for our work. The school is now fairly crowded when we have received 100 students. There ought surely to be dormitory, shop, class-room, laboratory and gymnasium space for 200. There is also urgent need of funds with which to build up the agricultural department, so that our farm of 116 acres may be made not only more productive in food for the schools, but a model of the best agricultural methods and results. These needs, it is our faith, will in good time be supplied by friends who sympathize with our cause and realize how much is at stake in the training of safe and effective leaders for the masses of Negroes in America.

LESLIE PINCKNEY HILL.

ONLY to the extent that a Christian is "missionary" will he realize the companionship of his indwelling Lord. A missionary minister said recently, "Our Lord is often quoted as saying, 'Lo, I am with you always.' He did not say that. He said, 'Go, . . . make disciples of all the nations. . . and lo, I am with you.'" The promise is in direct connection with the commission. Without obedient stepping forward we fail of the *companionship* of our missionary Lord. Let us take the obedient step forward that says, "Yes, Lord," in answer to His command, and "I am with you" is then His personal word to us.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

Step by step the Temperance Cause

Advances toward the goal;

Bit by bit it takes the loaf

Until it gets the whole.

Although with slow, yet steady pace

It urges on its way,

Before it Bacchus shall recede

As night before the day.

—Anonymous.

"PROHIBITION A NATIONAL ISSUE" is the heading of a double-column editorial in *The North American* (Philadelphia), dated Eleventh Month 14th, and running in part as follows:—

In remarkable contrast to this lack of a decision respecting the issues that were supposed to divide the two great parties was the verdict rendered upon a question which had not been recognized at all in the national contest. The liquor traffic met the most overwhelming condemnation that has been visited upon it in half a century.

It is striking enough to say that four States, with an aggregate population of more than 5,000,000, voted themselves under prohibition on election day, another electing a prohibition legislature and governor, and that this action makes "dry" twenty-four States, embracing, with those States made partially dry under local option, more than 60 per cent. of the people of the country and 85 per cent. of its area. Yet these facts just begin to tell the story of the liquor disaster.

Seven years ago there were only nine prohibition States, and a year ago the number committed to the principle had crept up to only sixteen. Now half the commonwealths have outlawed rum, a twenty-fifth State has declared itself for similar action, and in many more the traffic is tolerated in only a few centers of population.

It is worth noting that Michigan, Nebraska and South Dakota tried prohibition many years ago, but repealed the laws. That they have adopted the policy again means that there will be no going backward.

Idaho was already "dry" territory, under an act of the legislature, but emphasized its decision last week by adopting a constitutional amendment.

Prohibition was not a political issue in Maryland, but Hagerstown and Havre de Grace voted themselves "dry" under the local option law. Twenty of the twenty-three counties have banned liquor.

Defensive victories which were decisive were also won. Liquor amendments designed to nullify or weaken the effect of prohibitory laws in the States of Washington, Colorado, Iowa, Oregon, Arkansas and Arizona were voted down.

Even where prohibition was not actually a recognized factor, it determined the result and overturned the most elaborate campaign arrangements of the big parties.

Florida, naturally, had no real party contest, but the fight for the governorship between two Democrats was decided on the prohibition issue. Beaten by the machine at the primaries, the "dry" candidate was named on an independent ticket and actually defeated the regular nominee.

Minnesota has been under local option for two years, and during that period fifty-five of its eighty-two counties have voted the saloon out of business. In the recent contest, the Republican governor campaigned for re-election as an advocate of state-wide prohibition, and was elected by upward of 50,000 plurality, while it has required an official canvass to discover a Hughes plurality.

In Illinois the Democratic party is in alliance with the liquor interests, and, when a demand for local option became insistent, Governor Dunne declared against it. Lowden, the Republican candidate, seized upon the issue, pledged himself to a county local option law, and was elected. Here the State administration was overturned by the uprising against liquor,

and to that must be credited a considerable proportion of the 175,000 plurality which the voters gave to Hughes.

But undoubtedly the most striking evidence of the power of the prohibition issue is to be observed in Indiana, where it decided the possession of two seats in the United States Senate.

The Republican candidates were Harry S. New and James Watson, both practiced politicians of the most hard-headed type. Until this year they would have scouted the idea of cultivating the "dry" sentiment; but they realized that the movement could no longer be ignored, and they went before the voters pledged to the support of national prohibition, which is considered a far more radical proposal than a State law.

Both of them were elected, defeating Senators Kern and Taggart, two of the most powerful Democratic leaders, who have been noted for their pro-liquor activities. Incidentally, Hughes got the electoral votes of Indiana, which four years ago went to Wilson.

Missouri, the home of the greatest brewing industry in the world, showed 100,000 reduction in the normal majority favoring the saloon. But it took the vote of St. Louis to keep the State "wet," while Kansas City, which five years ago voted three to one for liquor, declared this time for prohibition. The explanation is simple. Just across the river is Kansas City, Kan., and the contrast in public order, industrial progress and general economic well-being revealed by the Kansas community inspired the revolutionary vote.

The irresistible argument of example was, indeed, a powerful influence in every test. The successful candidate for governor of South Dakota emphasized in all his campaign speeches the desirability of bringing the State up to the level of North Dakota, which has been "dry" since 1907 and which has distanced its neighbor in prosperity. In the same way each prohibition State created sentiment beyond its own borders—the experience of West Virginia and Kansas and Tennessee had its effect in Michigan and Nebraska.

There has been no more remarkable development in American politics since the nation was founded than the rapid growth of prohibition sentiment.

The liquor question is the greatest single issue of the day, for it breaks down party barriers and unites on common ground men of both the old organizations. Already the anti-liquor sentiment constitutes the balance of power in the central west and most of the northern States; and the day is not far distant when it will confront the bosses as a national issue.

THE MEANING OF THIS IS PLAIN, says *The Independent* of New York. It is simply that the American people are becoming slowly but soundly convinced that alcohol is too dangerous to be allowed at large in the community. This is no outburst of fanaticism. The people have not been carried off their feet by eloquence. They have not been misled by exaggerated statements as to the evils of the liquor traffic or of the advantages of abstinence. They know what the saloon does, they know what prohibition does, and they prefer the latter. They are shutting down on alcohol.

Our system of State autonomy affords a means of introducing and trying out such reforms. It has given to political science what has made the physical sciences so sure-footed, the experimental method. Each State is a laboratory, and, after enough of them have tried some new plan and found it a success, then it may properly be extended to the whole nation. The time is fast approaching when prohibition will be ripe for such extension by congressional action.

TREMENDOUS GAINS FOR PROHIBITION, says *The American Friend*, in every State where the issue was raised directly. Michigan, Nebraska, South Dakota and Montana went into the dry column by most pronounced majorities. Alaska joined the procession, every town in the territory, according to the reports, returning dry majorities. Arkansas was saved to prohibition by a majority that gave no uncertain sound,

Wet propositions in Colorado, Arizona, Oregon and Washington were defeated by overwhelming majorities, the city of Seattle in the latter State returning a dry majority of nearly 15,000 as against an equal wet majority two years ago. Florida and Utah are said to have elected dry Legislatures, the report being that in the former State an independent candidate was elected governor on a prohibition issue. It is believed that both these States will enact statutory prohibition laws this coming winter. In Missouri and California the wet majorities were greatly reduced over the vote two years ago.

ON TO WASHINGTON is now the slogan of Anti-Saloon League and other temperance forces. The following statement was issued from The League Headquarters, Washington, D. C.: "Twenty-four States, one-half of the States of the Union, have now, by the vote of the people or by the act of the legislatures, outlawed the drink traffic.

"Most of the territory of the remaining States have abolished drink through the instrument of local option. Four-fifths of the liquor traffic is now cornered in a half-dozen of the great cities of the States. . . . The time has come to insert a plank in the platform of all political parties favoring nationwide prohibition. Local option has demonstrated its value by demonstrating that in many States it is no longer valuable. State-wide prohibition is only an enlarged form of local option.

"Henceforth, the political party that is not willing to put a plank in its platform, and the candidate, from president down, who is not willing to stand squarely on that plank, is not worthy the support of patriotic American citizens. We believe the last president has been elected who will enter the White House dumb and silent upon this, the greatest and most far-reaching question now before the American people. But one thing can prevent it from being an acute issue in the next presidential campaign, and that is for Congress to submit the question for ratification by the States before the next presidential campaign."

CALIFORNIA LIQUOR MEN are now "crying temperance from the housetops and the bars beneath," says Special Correspondence. That "dry" vote was about the scariest thing the liquor interests have ever encountered in this State. "No. 1," the amendment providing total prohibition, was defeated by a large majority, but "No. 2," aimed to eliminate drinking in saloons, clubs, cafés and hotels, was beaten by only a scant 40,000. The cities went to the rescue and saved the day for the saloon men. But the "drys" polled so much greater a vote than two years ago that immediately they began planning another campaign two years hence. That is the reason for the sudden temperance stand of the liquor men.

A VERY INTERESTING LETTER has been received from our friend Walter E. Vail of San Francisco. He says, "California increased her 'dry' vote more than 100,000 over that of 1914. Wilson was elected in the face of the fact that there were many thousands more Republicans registered here than Democrats. During my boyhood and for many years thereafter, the Democratic party was considered as favorable to the saloon interests, but a great change has occurred in this respect in nearly the whole of the solid South by the enactment of prohibitory laws by States, until now this situation exists: Whenever the Democratic party elects a majority in Congress, the balance of power is held by men from prohibition States. On the other hand, until great changes occur in the more populous centres, whenever the Republican party secures a majority in Congress, the balance of power of that majority must come from the wet centers of Philadelphia, Pittsburgh, Boston, Chicago, St. Louis, Cleveland, Cincinnati and other wet districts of the North and East. The dry map of the United States which now includes almost the whole of the country south of the Ohio River and west of the Mississippi, is worth studying.

"For thirty years I have cast my vote at each election with the main idea that I must do my utmost to destroy the legalized

liquor traffic and consequently have pretty generally voted the Prohibition ticket, because there seemed no possible way to aid the cause in voting for either of the old parties. I am in hopes, now, that the Democratic party, having to receive its strength from prohibition States, will not only stay progressive, as it has lately, but in the near future use its powerful organization for temperance and prohibition.

"It is interesting to note that those States having the largest percentage of American-born citizens as a rule are the States that have adopted Prohibition and progressive politics."

WILLIAM JENNINGS BRYAN says, "The Prohibition issue is here. The Democratic party cannot afford to take the immoral side of a moral issue. My work during the next four years will be to do all I can to make Democracy dry."

PROHIBITION IN MICHIGAN becomes effective Fourth Month 30, 1918, in Montana Twelfth Month 31, 1918. The city of Denver two years ago voted 9000 "wet," but the State of Colorado as a whole voted "dry." This year, Denver having tasted the benefits of prohibition, voted 16,000 against weakening the law.

NEWS ITEMS.

The Annual Convention of the Women's Peace Party is scheduled for the 9th and 10th in Washington. It is expected that Jane Addams will preside, and we note with satisfaction the name of Agnes Brown Leach amongst the delegates from New York City.

ABOUT twenty Friends were present on Third-day, the 21st, for the Annual Meeting of the Friends' Institute. Tea was served by members of the Board of Managers, which added a social element to the occasion. The election of officers was held. Following is the Board for the ensuing year:

President, George Vaux, Jr.; Vice-Presidents, E. Marshall Seull, Jonathan M. Steere, Lucy B. Roberts; Secretary, Mary Anna Jones; Treasurer, Oliver W. Paxon; Board of Managers, Sarah E. P. Mickle, Hannah P. Morris, John L. Seull, Rebecca Carter, Ethel M. Whitson, Henry D. Allen, Harold Evans, D. Robert Yarnall, Susan J. Dewees, John W. Cadbury, Jr., Edward C. Wood, Charles T. Moon.

In an interesting talk William O. Easton described very clearly the work of the Y. M. C. A. for the young men of the city. Harold M. Lane then spoke of the change in ideals of the Institute since the day of its establishment and of the desirability of a return to those ideals of an association for mutual benefit and co-operation in literary, philanthropic and religious work.

THE opposers of capital punishment again vindicated in the case of Charles Stielow. On a morning last summer Charles Stielow sat in his cell in the "death house" in Sing Sing prison. He was ready for his last journey on earth—to the electric chair which would take his life in expiation of the death of two persons he had been convicted of murdering. Three times already he had been reprieved and each time the law had reaffirmed his guilt and commanded again his death. His last hope was gone.

In twenty-six minutes he would take up his march to the execution-room. Suddenly the warden of the prison appeared at the grated door of the cell. For the fourth time he brought a reprieve, and this time something more. The real murderer had confessed. Stielow's innocence had been discovered. The terrible death that, day by day, for a year had crept closer and closer till it stood on the very threshold of his cell had suddenly vanished away. He would be a free man again.

Stolid, insensitive, dull creature that he is, he only answered, "That's fine," and turned to sit on his bed again. Then he was heard to murmur, "Thank God."

But Charles Stielow is not the only one who should be giving thanks to a Divine Providence for this eleventh hour revelation.

The law had once more been protected from its own bungling ineptitude. The people—that great sovereign conception whose name stands grim in every indictment in the courts of justice—had been snatched back from a disgraceful crime.

The case of Charles Stielow adds one more stern count to the indictment against capital punishment. In a short half hour the State would

have taken the life of an innocent man. The State in its sovereignty has the power of life and death. But unless it can use that power with infallible justice, it ought to abstain from its use at all. Who can believe that human justice is infallible? Who can be blind to its grievous blunders? Who can find, in any benefits which flow to society from the general operation of the death penalty, a counterbalance for the possible murder in the name of justice of even so humble a unit of society as Charles Stielow?

SUMMARY OF EVENTS.

LOCAL.—The *Springfield Republican* has the following: "Dr. Isaac Sharpless is to retire from the presidency of Haverford College in Pennsylvania after having served it for forty years, despite the fact that every member of the teaching staff has asked him to remain at the head of the institution. He is sixty-eight years old, is accounted a leading authority on Pennsylvania colonial history, and has written a number of text-books on mathematics. The man who gives up a college presidency when nearing seventy years of age is on the safe side."

The estimate of rabbits killed in Pennsylvania this season will be close to 4,000,000, double that of last year, according to Dr. Joseph Kalfhus, secretary of the State Game Commission, who predicts that there will be a record killing of wild turkeys and probably of deer and bear.

Reports showing that New Jersey is taking a strong position among the States with respect to enlisting boys for a militant, practical Christianity marked the preliminary sessions at Atlantic City of the fifteenth annual older boys' conference under the auspices of the Young Men's Christian Association.

Philadelphia women are making a concerted effort to keep the school-girls of the city from using paint and powder. The Teachers' Club, with a membership of about 300 teachers and principals of the schools, has started a campaign to exterminate the germ-reeking powder puff, the brazen rouge cake and all other emergency aids to nature.

All records for receipts and expenditures of the Commonwealth of Pennsylvania were shattered when the fiscal year ended with the totals showing \$36,663,039 in revenues collected and payments amounting to \$35,489,553.

GENERAL.—The population of Continental United States at the beginning of 1917 will be 102,826,300 and, with its outlying possessions, 113,309,285, the census bureau estimates, upon the increase as shown by the Federal censuses of 1900 and 1910.

A report from Washington says: "There were 120 persons in the United States in 1915 who paid taxes on incomes of \$1,000,000 or more. On incomes between \$500,000 and \$1,000,000, 209 paid taxes, and there were 122 others with incomes over \$400,000."

An evidence of extent into which saloons are falling into disfavor is to be noted in the provision made by Congress that hereafter Washington must be dry on inauguration day.

The great inflow of gold into the country during the past fiscal year increased the Treasury holdings of the precious metal to \$1,803,493,933, an increase of \$420,533,943 over the previous year, according to the United States Treasurer's annual report.

The so-called Moody Schools are doing a wonderful work in preparing young people for life and for training in higher institutions. The records at Northfield Seminary show that 450 girl graduates of the institution are attending different colleges in America, and the Mount Vernon School for Boys has 400 of its former students enrolled in 12 colleges.

FOREIGN.—It is announced from London that among the passengers on the submarine steamer *City of Birmingham* was the great New Testament scholar, Professor J. Rendel Harris, formerly of Johns Hopkins University and Haverford College. All the passengers have been reported saved.

The following is from a New England paper: "Ambassador Naon's idea for a system of correspondence between high school and academy pupils of Argentine and the United States is a happy thought. Better understanding between the two great republics should be materially helped by this sort of association. Dr. Naon already has the plan under way and the American Peace Society, at his suggestion, has taken it up."

The largest cast-iron pipe contract ever placed in Argentine has just been awarded to the United States Cast Iron Pipe and Foundry Company by the Department of "Obras Sanitarias de a Nacion" (National Public Health Works). Four British firms tendered bids as well as the American one.

NOTICES.

In many Friends' homes there would seem to be something decidedly lacking, were there no "Moral Almanac" for ready reference, and no Friends' Calendar with its clear type and helpful verses, hanging on the wall. Through more than three generations the Tract Association of Friends has published the former, and for more than thirty years the latter; but perhaps few of the purchasers who have invested in these well-known annuals, realize that the cost of the two is well on toward four hundred dollars.

In pricing the present issue which is now on sale at Friends' Book Store, the Board of Managers has been confronted with cost advances ranging from about 20 to 40 per cent. over last year. As these publications have been sold nearly at, or even below cost, it is hoped that Friends will help the Association by purchasing liberally at the prices which they are compelled to give, and distributing to those who are not likely to receive them.

The Friends' Card Calendar for 1917 is now on sale at Friends' Book Store, No. 304 Arch Street, Philadelphia, at six cents each, by mail ten cents. The Friends' Religious and Moral Almanac for 1917 is also ready at the following prices: Six cents each, sixty cents per dozen, by mail add one cent for single copies. With paper covers, seven cents each, seventy-five cents per dozen, by mail add one cent for single copies.

FRIENDS expecting to ship clothing to Wm. T. Elkinton to be forwarded by him to the war sufferers in Europe should, in every case, write to him in advance for shipping instructions. His address is 121 S. Third Street, Philadelphia. Cloth and clothing are greatly needed and Friends are again urged to help so far as their means permit.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Barton—Archaeology and the Bible.

Brown—Dutch East.

Cowles—Our Little Saxon Cousin of Long Ago.

Holmes—New Wars for Old.

Moore—What is Education.

Reade—Finland and the Finns.

Rinehart—Through Glacier Park.

Robson—Joshua Rowntree.

Seton—Wild Animal Ways.

Slattery—Light Within.

LINDA A. MOORE, Librarian.

COLLEGE SETTLEMENT FAIR.—The Friends' Select School Sub-Chapter of the College Settlement Association will give its annual Fair for the benefit of the College Settlement at the School on Seventh-day afternoon, Twelfth Month 9th. The attendance and patronage of all interested will be appreciated in support of this valuable social activity.

LYCEUM LECTURES REVIVED AT FRIENDS' SELECT SCHOOL.—It is proposed to offer occasionally through the winter opportunities for instruction, entertainment and social intercourse, such as used to be furnished by the fortnightly meetings of the Friends' Institute Lyceum, at the lecture-room of Friends' Select School, Sixteenth and Cherry Streets, Philadelphia. All Friends and others interested are invited to be present and to invite their friends.

The first lecture will be on Sixth-day evening, Twelfth Month 15th, at 7.45 o'clock. Professor Herbert L. Willett, Ph.D. of the University of Chicago, will speak on "The Youth of the Twentieth Century." Dr. Willett is one of the most-gifted public speakers at Chicago University, and is in great demand as a lecturer. He will speak before the School on the same day at 12.45 on "The Man of Tarsus." A cordial invitation is extended to this lecture also.

A second Lyceum lecture of much interest has also been arranged for the evening of First Month 5th.

MEETINGS from Twelfth Month 10th to 16th:

Haddonfield and Salem Quarterly Meeting, at Moorestown, Fifth-day, Twelfth Month 14th, at 10 A. M.

DIED.—At Llanerch, Delaware Co., Pa., Eleventh Month 10, 1916, WILHELMINA T. MCCOLLIN, wife of S. Mason McCollin, M. D.; a member and Overseer of the Monthly Meeting of Friends of Philadelphia for the Western District.

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The following extracts are from a memorial from Philadelphia Meeting for Sufferings "To the Senate and House of Representatives of the United States in Congress assembled," signed by John Drinker, Clerk, tenth of Second Month, 1796, a copy of which has just been added to the Friends' Reference Library, Devonshire House. It was called forth by a sense of religious duty "to assert the Sacred Rights of Conscience, which will be manifestly infringed should the Bill now in Contemplation for the establishment of a Militia throughout the United States become an enacted Law, the proposed Exemption being only nominal with respect to those who sincerely adhere to Gospel Conviction in this important point of faith and practice. . . . By Conscience we mean that apprehension and persuasion a man has impressed on his mind of his duty to God. And the liberty of Conscience we plead for, is a free and open profession and unmolested exercise of that duty. . . . It is not through any intention of embarrassing your Councils that we thus address you, but conceiving the subject to be of serious importance we desire it may obtain your weighty attention, and that Divine Wisdom may so preside in, and direct your deliberations, as to incline you to guard against any Act which may be opposed to the Progress of the peaceable Kingdom of Christ, by inflicting fines and penalties on those who are religiously constrained to manifest their sincerity in promoting its advancement."

GROWTH IN GRACE.

Years ago a woman Friend, who rarely spoke even in "Meetings for Discipline," rose, after the Queries and their answers had been read, and said, in a very impressive manner, "Friends, we no longer answer that most important Query of all, 'Has there been any growth in Grace amongst you?'" The writer, then a young girl, has never forgotten the incident, and partly on this account, was interested to hear that a recommendation was likely to be made to our Representative Meeting, that the same, or a similar Query, should be added to those for Meetings of Ministers and Elders, to be read and answered once a year, with the thought that it might "make the reporting of the state of the Society more effectual."

A Friend well-versed in historical matters says that the form of the old Query was this, "Is there among you any growth in the Truth?" but there was added to it another,

"And hath any conviction appeared since last year?" The form now proposed reads, "Is there, in the judgment of ministers and elders, a growth in spiritual life in the meetings to which they belong, and do there appear to be any convictions?"

The Query, in its original form, appears to have been in use in England when Clarkson's "Portraiture of Quakerism" was published in 1806.

The Friend alluded to above writes: "The substance as well as the style of the Query indicates an early origin. The dropping of it from the regular list was due, I believe, partly perhaps to a real difficulty in answering it, and partly to the fact that 'a doleful answer' came to be sent up from time to time." "We hope some Friends experience a growth in the truth," etc. This was not edifying, nor very informing, and probably the meetings got on quite as well without it.

"Whether this Query was ever used in America I cannot say, but I think it not unlikely. Evidently Queries were in vogue before there was any well-formulated Discipline, for this of course grew largely out of the practice."

Some discussion of the advisability of reviving the thought presented in this ancient Query revealed an honest difference of opinion. It was noted that instead of being read and answered in the open meeting it was only now to be considered by those who hold the station of ministers and elders—supposed to be watchful of the spiritual life in our meetings.

One of our older Friends felt that it might have been useful in the earlier time, but saw no purpose in reviving it now. Was there a note of sadness in his voice? Did he really feel—we questioned in our hearts—that in this day, it is hopeless to look for "growth" or convictions, surely not.

With the memory of his apparent discouragement in mind through the duties of a busy morning at home, some days after, the sorting out and putting away for the winter of some gladiolus bulbs brought the subject of *growth* up freshly, in a homely way. The bulbs looked much as they had in the spring, but a closer glance, beneath the outer skin, revealed clusters of smaller bulbs, showing the season's growth, and making it well worth while to care for this promise of future bloom. Life *is* growth; and if the tree or plant that shows no growth, or but little, is not considered worth the gardener's care, what shall we say of a meeting where no spiritual growth is noted?

Some "doleful answers" might need to be given. But shall we shrink from a knowledge of our true condition?

The query might be difficult to answer. Do we not find others so at times? And if an exact knowledge seems beyond our poor human judgment, have we not guarded phrases such as, "We believe,"—"So far as appears,"—"We trust that there is"—etc., all framed to cover possible errors in judgment.

And as we recognize that the most helpful feature of our custom of answering the Queries is the state into which the

meeting is brought by an honest endeavor to put the questions to our own hearts, and to answer them for ourselves—so this one, most searching of all, might, in its repeated reading, from year to year, be of untold value in keeping before us the duty of looking for and expecting “a growth in the spiritual life.”

“Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain.”

F. T. R.

THE QUAKERS AS MAKERS OF AMERICA.

FROM ADDRESS BY DAVID GREGG.

(Concluded from page 278.)

The Puritans who desecrated temples and destroyed the finest works of art are not the people to condemn others for rudeness, are not the people to bore the tongues of Quakers with red hot irons, and cut off their ears, and brand their flesh, and strip them naked and publicly scourge them for the crime of rudeness. In some cases the cruelties inflicted had unbalanced them mentally. The Quakers used no force; theirs was the strength of the martyr nature. On behalf of the Quakers I instance the letters which they wrote in their prisons, and the words which they spoke on the gallows, and the prayers which they offered for forgiveness of their murderers. I put these in the deadly parallel column with the Puritans' cruel laws and branding irons and knotted whips and public gallows, and then leave the decision of the case to posterity. There is this to be said for the Puritans: A popular reaction set in against persecution, and by this means Puritanism rectified itself. The reaction came from such outspoken men as the Puritan sea captains whose story John G. Whittier forcibly relates in a poem pertaining to the dark colonial days. The Quaker power in America reached its height in the coming of William Penn and in the establishment and life of the colony of Pennsylvania. William Penn was second only to George Fox as a Quaker influence. The territory of Pennsylvania was given to William Penn by Charles II. in lieu of money owed his father by the crown. The land was his to do with as he wished and he devoted it to working into life a Quaker commonwealth. There was no man better fitted to establish such a commonwealth than William Penn. He had paid a large price for the privilege of being a Quaker, and this made him a man to be trusted. He sacrificed the friendship of his home; his father said of him, “William has become a Quaker or some such melancholy thing.” He had ability; he was educated at Oxford. He was democratic in spirit; and his definition of a free government shows this. “Any government,” he said, “is free where the people are a party to the laws enacted.” He was a kindred spirit to John Bright, the Quaker statesman of Great Britain, who for a whole generation was a leading spirit in the great movements of his country, and who was always on the right side. John Bright got his principles from William Penn. An analysis of his public life will show the Quaker principle of civil life to be this: Political power is rightly exercised only when it is possessed by the consent of the governed and is used for the welfare of the community according to the permissions of the moral law. This principle guided William Penn when he organized his colony. He gave it a constitution and laws full of the genius of humanity and full of equal justice. He allowed all reforms to be pushed within his territory. There was not one good Quaker thing which did not flourish in it. Here the Indians were treated as brothers and here they acted brotherly in return. The colony was a temperance colony; it was an anti-war colony; it was a colony noted for its religious toleration. For over one hundred years the Quakers controlled it. Its homes were full of sweetness and strength. The colony was one of the greatest powers in the American revolution and furnished such men as Logan and Mifflin and Dickinson, all of them Quakers. Benjamin West, the great painter, was born here in a Quaker home; he was one of

the founders of the Royal Academy of Great Britain. The liberty of thought granted by this colony bore its products and brought the colony honor. It enabled it to grow into what it is to-day, the second State in the Union. The colony gave the country the city of Philadelphia, the one city of the Republic which rivals Boston in old colonial landmarks, just as in the olden time it rivaled Boston in that leadership which inaugurated the American Revolution. It gave the country Independence Hall; it was the home of the Continental Congress. Here was framed and debated and publicly signed the Declaration of Independence itself, which made the American Revolution a historic fact. All this took place not on Puritan soil, but on Quaker soil, and all this took place where it did because there was more freedom of thought in Philadelphia than there was in Boston.

The part which the Quakers have taken in building the American Republic makes clear this two-fold way in which patriots can effectively serve their country:

1. By uttering an emphatic protest against all destructive evils.

History can ask no grander illustration of the power of protest than Quaker life on American soil. Why is it that there is no African slavery to-day within our borders? It is because the Quakers as early as 1688 issued their protest against African slavery, and kept it issued until the nation was educated up to the emancipation proclamation. But mark this: They invested their all in their protest. They meant it, and they made the American people feel that they meant it. Their protest was strong with the moral strength of a splendid personality and a consistent life; its power was moral.

2. By keeping before one's country uplifting and inspiring ideas.

We call guns, swords, powder, forts, iron-clads and armies national powers; the Quakers have taught us that there are powers beyond these. The powers beyond these are right thoughts, high ideals, holy visions, righteous principle, burning aspirations. These make a strong manhood and womanhood, make a strong, pure state. The men and women who have these thoughts, ideals, visions, aspirations, go straight to God for them; they are exponents of God. The ideal civilization exists only in the plan of God.

This is the message of the Quaker fathers to the patriotic sons of America: If you would render your country the highest service and lead it forward to the millennial age, be an intellect to your country, think for it; be a conscience to your country, make moral decisions for it; and think and decide within the lines of God's holy law. If you would render your country the highest service, be the Lord's prophet to your country; dream dreams for it and see visions for it. It was Socrates and Plato and Aristotle, men of thought and of vision, who were the promoters and conservators of the national strength of Greece; and it was Samuel and Elijah and Isaiah, the prophets of the Lord, who were the chariots of Israel and the horsemen thereof. Be to the American republic what these men were to the kingdoms of which they were citizens. Hold up ideals before the people as they did, and then, like them, you will attain a civilization embodying your ideals.

“EACH FOR ALL.”—If a cross-section showing a single day in the life of a civilized man could be exposed, it would disclose the services of a multitude of helpers. When he rises, a sponge is placed in his hand by a Pacific Islander, a cake of soap by a Frenchman, a rough towel by a Turk. His merino underwear he takes from the hand of a Spaniard, his linen from a Belfast manufacturer, his outer garments from a Birmingham weaver, his scarf from a French silk-grower, his shoes from a Brazilian grazier. At breakfast, his cup of coffee is poured by natives of Java and Arabia; his rolls are passed by a Kansas farmer, his beefsteak by a Texan ranchman, his orange by a Florida Negro. . . . In return he has contributed his mite to add a unit to the common stock of necessities and luxuries from which the world draws. Each is working for all; all are working for each.

THE WIND-SWEPT WHEAT.

Faint, faint and clear,
Faint as the music that in dreams we hear
Shaking the curtain fold of sleep,
That shuts away
The world's hoarse voice, the sights and sounds of day,
Her sorry joys, her phantoms false and fleet—
So softly, softly stirs
The wind's low murmur in the rippled wheat.

From west to east
The warm breath blows, the slender heads droop low
As if in prayer;
Again, more lightly tossed in merry play,
They bend and bow and sway
With measured beat,
But never rest—through shadow and through sun
Goes on the tender rustle of the wheat.

Dreams more than sleep
Fall on the listening ear and lull its care;
Dear years send back
Some treasured, forgotten tune.
Ah, long ago,
When sun and sky were sweet,
In happy noon,
We stood breast-high, 'mid waves of ripened grain,
And heard the wind make music in the wheat.

Not for to-day—
Not for this hour alone—the melody
So soft and ceaseless thrills the dreamer's ear;
Love, sorrow, longing, pain,
The restlessness that yearns,
The thirst that burns,
The bliss that like a fountain overflows,
The deep repose,
Good that we might have known, but shall not know,
The hope God took, the joy. He made complete—
Life's chords all answer from the wind-swept wheat!

—MARY ANGE DE VERE.

VISIT TO NORTH CAROLINA.

(Continued from page 282.)

Returning to the vessel, the alarm is soon after sounded, the hawsers thrown off and again we are steaming onward towards Norfolk and Portsmouth. These "twin cities" are highly interesting in many particulars. The former has been called the "Golden Gate of the Atlantic Seaboard." It possesses in many respects all the requirements for becoming a great metropolis. Its excellent climate, its harbor, easy of access, tideless and without current, adjacent to an agricultural district vast in extent and capable of producing four or five crops annually in the line of vegetables, and near waters that yield the world's biggest supply of fish, oysters, clams and crabs, the potentialities of such a city are overpowering. Already Norfolk is the world's greatest port for the shipment of vegetables, and its greatest station for the export of coal, it is the great peanut centre of the country, and the world's fourth cotton port. Here many railroad systems converge, and here we find a bewildering assemblage of wharves and warehouses amid which we thread our way to the railroad station at Portsmouth, where we are to enter upon the fourth stage of our journey by taking the train of the Seaboard Air Line, which is already impatiently waiting to depart on schedule time; but that spirit of hurry seems at first only an official bluff, since we but slowly move onward for many a mile farther into a land which but recently has begun to awake from its "manana" of plantation days "befo' the wa'". But to us this way of moving is agreeable, if only for its novelty; for have we not escaped from the hurry and bustle of the North partially for rest; then, too, we recall that we are on the way "to meeting," an engagement for

which the slowing down of our mental and physical powers we have been taught is a fit preparation. We are now traversing a section of "Old Virginia," a country which lies in striking contrast to that with which our lives have been so familiar. We miss the great houses and barns, the green pastures and broad-acred homesteads; here we find patches—the remnants of old plantations, or else more recently hewn from the ever-abounding woodlands of short-leaved pine, oak, gum and maple through which the line of the railroad passes, making, together with the country roads, those avenues of commerce which connect the more fertile and settled portions of the country and span the great wastes of swamp and indifferent meadow that lie between.

Suffolk is the first large town reached as we journey onward. It is an important railroad centre and environed by a vast acreage of land devoted to market gardening, the vision of which is highly pleasing, surpassing, even as it does, anything the "Garden State" of the Union can afford. The principal crops now are seen to be peanuts, some cotton, and corn; as to the latter we note with interest that the universal manner of harvesting, in striking contrast to that of the North, is that of removing the leaves and tassel at the proper stage of growth for forage, and allowing the ear to hang on the stock until it may be convenient to harvest it, even well on into the winter season. Cows are seen but rarely; the hog everywhere seems to hold dominion—great pigs, little pigs, in ones and twos and dozens; white pigs, red pigs, mottled pigs, pigs whose ancestry would puzzle any judge at a stock exhibit, though he might with certainty be able to trace a strain of Yorkshire, Berkshire, Chester White, Jersey Red and the whilom almost sole porcine frequenter of these domains, the historic razor back.

The dwellings, aside from those of the towns, are almost, without exception, constructed with one story, are small, and have the chimney upon the outside; this is built of brick or of small timbers deeply imbedded in mortar. Not infrequently the water supply is drawn from a well furnished with the primitive sweep. The general aspect of thrift and prosperity so common in the North is lacking, for, be it remembered, this land and its people have not entirely passed from under the blighting effect of slavery, and that we are not far removed from the capitol city of the Confederacy.

Our journey has thus far involved the following distances: Philadelphia to Baltimore, 97 miles; Baltimore to Portsmouth, 189 miles; Portsmouth to Boykins, where we change cars for the last stage of the journey, 54 miles, leaving 18 miles to complete the journey to Woodland, our destination. Boykins lies in Virginia, where we have a wait of nearly a half hour. Our company is now composed of eleven persons; the fact of one common purpose in our journey has in a way brought us near together in fellowship. While we thus wait it may be proper to review a little of the history of the people and the meeting we are about to visit.

If we turn to the Journals of those sturdy pioneers of Quakerism in America, William Edmundson, George Fox, Thomas Chalkley and others, we shall find a quaint yet thrilling narrative of its beginnings in North Carolina. As regards the work of the former of these it has been said that "this missionary effort along the Albemarle was the first organized effort of any kind to carry the religion of Christ into North Carolina."*

From these beginnings about the year 1670 the Society continued to grow rapidly by convictions and immigration for one hundred years. In 1668 the Yearly Meeting of North Carolina was established at Old Neck, in what is now Perquimans County. About the middle of the eighteenth century through immigration from the North and east a large number of Friends had settled in Wayne, Randolph and Guilford Counties, thus forming three Quarterly Meetings to the westward, and from this time on it was but natural that there should be a strong effort made to transfer the place of holding the Yearly Meeting to that section of the State,

*"The Quakers in the American Colonies." RUFUS M. JONES.

a distance of upwards of two hundred miles. After some alternation this change was finally secured in 1813. Towards the end of last century the movement known as the "Great Revival," which began in the Middle West, had extended to North Carolina, where, as elsewhere, there was a diversity of sentiment as to its efficacy and the acceptance of certain innovations which it engendered, resulting in a separation of those disaffected from the main body of Friends. This occurred in the year 1903. The Book of Discipline of the separatists thus briefly states their case: "Those members of the Yearly Meeting who felt it was right for them to maintain the doctrines of the immediate and perceptible guidance of the Holy Spirit, and the Headship of Christ over all things to His Church; also the waiting worship and *inspirational* ministry which are, and must ever be, the outgrowth of these doctrines, believe it would be right for them to hold a Yearly Meeting. Accordingly they met in the capacity of North Carolina Yearly Meeting of the Religious Society of Friends, at Cedar Grove, in the town of Woodland, Northampton County, in the year 1904." And here from year to year this group of people, together with such as may feel drawn to meet with them, have assembled in an honest endeavor to uphold the cause of Christ in the spirit of harmony and with love for all who profess His name in righteousness.

With this brief review of the situation we will rejoin our friends already seated in the train at Boykins. We are soon confronted by the genial conductor, who greets us pleasantly, knows at a glance what we are and whither we are going, and then informs that others have already preceded us to the Yearly Meeting, and that so and so of the train service is a Friend and has secured leave of absence for the week in order to attend it. All this of course entuses us, and we begin to feel at home with the people we are about to visit, even if not yet in sight of them. We soon cross the line into North Carolina and notice that the section of country now traversed presents a far better appearance in every way than much we have left behind.

(To be continued.)

CONFERENCE AT CHESTER, PA.

A very valuable conference was held on First-day, Eleventh Month 10th, at the meeting-house at Chester, Penna., to consider some aspects of individual Christian duty, and also the duty of the meeting towards its community. A striking unity was observed throughout the exercises of the morning meeting for worship, and the three prepared addresses which followed. In the meeting for worship Thomas A. Sykes, a minister from East Lynn, Massachusetts, spoke first of the need of individual consecration to the Master's service; and J. Harvey Borton, of Moorestown, N. J., spoke of the "rivers of living water" which God was waiting an opportunity to have overflow from our lives to enrich and bless all those with whom we come into contact.

Following the meeting the first session of the conference was held in the meeting-house. Richard C. Brown read a paper on "Individual Christian Duty," pointing out that a truly religious life is one that is filled with the spirit of love, manifesting itself continually in works of service for our Master on behalf of our fellow-men.

After dinner at the home of one of the members of the meeting, a large company gathered for the afternoon session. Thomas A. Sykes spoke first of the need that we should get the Master's spirit of service, and then went on to mention some of the possibilities that lay before meetings that devoted themselves to action and sympathetic service towards their surrounding communities. He referred to meeting-houses which were filled with worshippers as a result of such service, of First-day schools which were ministering to the needs of those without other religious interests, and of the blessings that were coming into the lives of persons and of meetings that let themselves be used freely in the Lord's work.

J. Harvey Borton followed, emphasizing the blessing that attends such service for the Master, and urging that none of

us allow ourselves to get into habits of life which do not include some very positive interest in some kind of religious service. Particularly he urged that every young man, starting out in business, should ally himself also with some philanthropic activity, or similar interest, that would draw him away from continual absorption in the thoughts of his business.

R. C. B.

THE LAKE MOHONK CONFERENCE.

In his opening remark as Chairman of the Thirty-fourth Lake Mohonk Conference on the Indians and Other Dependent Peoples, Dr. Samuel A. Eliot, of Boston, likened the assembly to a number of persons who might be climbing to the top of a mountain. At first they were separated on different sides, in the undergrowth and trees, and were able to see but little. Finally as they pushed up and up toward the higher levels they find their views more extensive in their scope until at last when the summit is reached they discover, no matter what their difference of outlook may have been in the first instance, that at last the same extensive panoramas spread out before them. So it is with such Conferences as this one. Those attending come together bringing many different points of view. It is only by a combination of these that the best efforts can be crystallized into the best thoughts, the best processes for the future outlined and developed, as we arrive at true unity.

To two of the members of the Conference the approach to Mohonk was a very attractive one. They had been favored to drive from Pocono up the beautiful Delaware Valley and then across to Mohonk from Port Jervis, a distance of about one hundred miles, with the whole country aglow with the brilliancy of the autumn foliage. Most of those attending had come from the other direction, though some had followed a similar route to ours. With that approach we too had been familiar, but we had never before reached Mohonk from the south and west. From whatever direction one may come, however, the charm and beauty of the spot are compellingly attractive.

As usual there were some two or three hundred invited guests who composed the Conference proper. In addition there were many others, the regular guests of the hotel, who attended the sessions held in the large drawing-room overlooking the lake. In all there were six sessions held. Of these three were in the main devoted to the North American Indians and one to Porto Rico. The balance of the time was given chiefly to discussions of problems relating to the Philippine Islands.

The National administration of Indian affairs was ably represented by H. P. Pears, of Washington, Supervisor of Indian Schools; R. C. Allen, of Oklahoma, Probate Judge for the Choctaw Nation; and Dr. L. W. White, Superintendent of the Lac Flambeau Indian School, Wisconsin. Each of these speakers had something to tell with regard to his own personal share in the working out of problems, the solution of which has been a matter of so much thought and study for generations on the part of consecrated men and women. After many delays and long years of effort that fruit is at last being gathered.

In the field of education the most signal advance in the past year has been the adoption of an entirely new course of study which it is expected will produce remarkable results. This course includes not only ordinary academic training in the English branches, but also an industrial program, teaching of hygiene, sanitation and correct methods of living, all so correlated as to make a complete and well-rounded out scheme. The difficulties of preparing such a course are many, for it must be remembered that there are the greatest diversities of conditions among the Indians, some of them being as far advanced as most of their English-speaking neighbors, whilst others are in a condition little removed from savagery. Necessarily in the schools, English is the center around which all the training is grouped. In the industrial program great emphasis has been laid in the lower grades upon the improvement of

general home conditions, whilst in the fourth, fifth and sixth grades stress is placed on agriculture and more advanced home making. Four years of vocational training follow the sixth grade.

The weakest point in the Indian character is the lack of initiative. The endeavor is made to overcome this situation by devoting the latter part of the course, especially with the larger boys, to such training as will make foremen of them and compel them to take responsibility upon themselves.

This new course of study went into effect in all Indian schools Second Month 1, 1916. In order to supplement it, last summer a number of conferences were held for discussion. All of the superintendents in the country but ten and about 1600 teachers were present, in all about one-fourth of the entirety of the Indian office employees. The results of these efforts should very much improve the character of the teaching in all of the Indian schools.

The difficulties are, however, manifold. It is evident that such a course is better adapted to the highly organized large schools than to the very large number of smaller schools where but few teachers are employed. In this connection it should be noted that Indian schools are suffering very largely from limited facilities. The plants are sadly inadequate; the teachers are underpaid; many of them in remote localities have but indifferent quarters in which to live. Among the great needs of the Indian school service at the present time are normal training, decent pay, decent houses, and a pension system for the teachers.

In health and sanitation forward strides are being made in all directions. The policy of the past dozen years of increasing the number of doctors and also of hospital facilities is commencing to show results. It was felt by many at the Conference, however, that the large claims that were made by one of the speakers, who represented the medical side of the work now being done by the government, were hardly justified by the situation as it exists. At the present time there are eighty-three hospitals for Indians, including nine sanatoria for the tuberculous.

Both in the school and in the hospital service there is need for more devoted workers who will feel that they are making a real contribution to Christian missionary work by giving their services to this very important part of the duties which our government has undertaken.

Through all the service the menace of politics is not to be overlooked. In time past the Indian Bureau has been riddled with this vice and though during the past decade the influence of politics has very much depreciated yet there has been enough of it seriously to hamper the work that ought to be carried on. When it is borne in mind that nearly one-third of all of the employees of the Indian Bureau, over six thousand in number, are changed each year either as respects their direct personnel or in the positions they occupy, it can readily be seen how difficult is the problem of properly officering such a great undertaking.

So the difficulties and discouraging features of the work were also dwelt upon. One of the serious handicaps is that there is no proper jurisdiction over petty offenders on many Indian reservations. When minor crimes have been committed it seems to be nobody's particular duty to hunt out or punish the offenders. Naturally this leads to vice and crime multiplying in very large degree.

In some localities where the Indians' property has become the prey of avaricious men most serious wrongs are committed against the Indians in order to deprive them of their wealth. Many instances of this were recited by Judge Allen of Oklahoma as coming within his own personal knowledge in connection with his work there.

We were also told of the conditions among the Osage tribe in Northern Oklahoma, whose great wealth has been a frequent subject of comment in the daily press. The result of riches has been really to pauperize the whole of the Osage nation. Most of these people have never had the training to qualify them to take care of their own property. As the result of

the large payments being made to them by the government from time to time, produced by the royalties and rentals paid on their oil and gas leases, they lead lives of idleness and debauchery. There seems no way to accomplish an improvement in this respect save only by increased educational facilities for the children. Among these people it is gratifying to note that there has recently been a great decrease in the use of intoxicants.

Conditions among the Seminoles in Florida, not unfamiliar to the readers of THE FRIEND, were also discussed. Then there was an interesting and racy description by one of the supervising field matrons of her work last summer among the Blackfeet of Montana, when an organized force of doctors and nurses carried on an educational campaign among not quite 1000 members, being about one-third of that tribe. As respects their condition, it is interesting if appalling to note that only a little over twelve per cent. had normal eyes, whilst nearly sixty-five per cent. of them were suffering from trachoma in more or less advanced stage. Strangely enough, trachoma is almost unknown among the Indians of Canada.

The subject of Porto Rico did not claim so much attention. The most serious condition existing in the Island at the present time appears to grow out of the fact that owing to legal difficulties there is no way by which the Porto Ricans can gain citizenship anywhere. They lost their citizenship to Spain at the time of our war with that country, and we have given them nothing as a substitute for it. Literally a Porto Rican is "a man without a country."

Naturally the Philippines attracted a great deal of attention. The recent legislation in Congress as well as the change in the underlying principle by which affairs are being managed in the Islands came in for serious consideration. In contrast with other years there was not present at the Conference any considerable number of prominent government officials who are engaged in Philippine work. The reason for this was evident. The Philippine question was too live a political one during the late presidential campaign to make it proper for government officials to discuss the problems involved one way or the other. Those present who gave attention to the Philippine situation were largely men of experience who had had to do with work in the Islands in the past and had returned more or less recently. The sentiment was practically unanimous that before the real wishes of Filipino people on the subject of independence can be secured we must wait until after the generation, now growing up and which has had the opportunity of receiving the advantages of education from the American standpoint, has had the opportunity to make itself felt. This cannot be for a few years yet. With the great diversity of language, customs and degrees of civilization that there is in different parts of the Islands, it seems impossible for there to be any homogeneous civilization for a number of years to come. The hope for this is centered in the American school system. With the Filipinos, as in fact with every one else, education, Christian education, seems to be the keynote by which the difficulties and the problems may be solved.

The platform of the Conference has already been printed in full in THE FRIEND and it is not necessary to refer to it here.

The day after the close we again wended our way down into the great Roundout Valley and as we traveled along it we looked back from time to time to the great group of hotel buildings perched high up on the hillside with reminiscences of happy days spent there and of many delightful acquaintances.

GEORGE VAUX, JR.

BRYN MAWR, Pa., Eleventh Month. 1916.

"DIVINE activity may always be distinguished from natural activity, in that its operation is calm, peaceable, and free from impetuosity and anxiety."

"It were good that we should knock and rap at the Lord's door; we may not tire to knock oftener than twice or thrice. He knoweth the knock of His friends."

"TO GIVE IS TO LIVE."

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.
"To give is to live."

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
"To deny is to die."

WORK AMONG THE MOTHER RACE.

We are more and more impressed every day with the great capabilities of the Indian or mother race of Guatemala. Whenever they have a chance to make good they show what there is in them.

Not long ago we received a daughter of one of them into the girls' school, who has shown special capability as a believer and active church member, and we have great hopes of her for the future. Her father has had a severe trial lately. He was taken to serve as a soldier, and while there his house burned down and he lost all he owned in the house, which was more in his case than in some others, as he was very industrious. Then as soon as he got free from military service, he lost one after another six near relatives, including a son and his father, the latter converted in his last days to the Gospel. During all this time the tempter has been hard at work with him trying to persuade him that all his misfortune was due to his having accepted the Gospel. But his reply is, the Gospel teaches me to leave vice and sin. How can it be wrong?

Good brother Pedro Poz has continued faithful in his old work in Cantel, and in the work started last year in the neighboring village of Estancia, and in addition has opened up a new work in Quezaltenango with one service each week in the Indian language. He has also visited some of the congregations of the south coast lately. His family circle has been enlarged by a fine little Indian daughter lately whom he has named Naomi. His oldest daughter is in our girls' school this year and seems unusually bright. We have great hopes of this new work in Quezaltenango, for there are so many Indians there and they have less suspicion of anything they hear.

The believers of the mother race in San Antonio are showing some remarkable fidelity. They live in a ranch about six miles away, and must cross six rivers to get to church, and in the rainy season these rivers are swollen with the rains, two of them being quite dangerous. This last year one of the men was washed down and nearly lost his life. It was one of these Indians who was speaking of the tobacco habit and Christianity, and remarked in a sententious way, "Better take out stumps and all while you are clearing the ground."

A group of fifteen Indians attend the church at Retalhuleu. One of them lately lost a son, and the ranch owner refused to allow them to bury in his land, because the Indian funerals are always drunken carousals usually resulting in wounds and sometimes in murders, and often in legal trouble. So the owner said to them "go and bury your dead somewhere else, I don't want any drunkenness around here." The father of the dead boy said, "Patron, we are not that kind of people. We are 'Evangelicals.' Search us and see if any one here has a bottle. Examine and see if any one of us smells of brandy. We are decent people. We don't do those things." The owner was dumbfounded at hearing such things from an Indian, but saw that he told the truth, and immediately gave him the desired permission.—*From the Guatemala News.*

SYRIAN NOTES.

DEAR FRIEND:—

I am enclosing several extracts from letters which have lately come from my husband, that I think will be of general interest to Friends.

We have just completed the shipment of boxes for Syria, in which so many Friends have been interested, and I would like to thank again all who have so generously contributed to the relief of the sufferers there, and have in this way lightened the burden, which must press so heavily on my husband, of seeing so much distress all around him and being able to do so little to relieve it.

We have sent three boxes containing warm underclothing for men, women and children, stockings and shoes, pieces of materials for dresses, bolts of outing flannel and unbleached muslin, children's dresses, sweaters and scarfs, with a good supply of needles, cottons and other sewing accessories.

We have also sent a box of medicines, chosen from a list made out by one of the Beyrout doctors, of drugs that were badly needed in Syria.

A supply of groceries which I sent for my husband completed the shipment. A cheque for five hundred dollars has been forwarded through the Department of State to my husband, and I hope to send another next month, as the Committee for the Relief of the Armenians and Syrians told us there was urgent need for money to be cabled at once, so as to save the lives of those who would otherwise die of starvation before the Christmas ship could reach Syria.

I understand a second ship may be sent later on, and if any Friends would like to prepare for a later shipment of goods or would like to contribute to funds which I shall be forwarding through the winter, I shall be most grateful to receive and acknowledge the same.

May I ask that we should follow the Relief Ship with our prayers, for there are dangers and difficulties to be met with and overcome before her cargo can be safely landed and distributed in that far-off land, but our Heavenly Father, who has already so wonderfully opened the way for her to be sent, will surely protect her to the end of her voyage, and make her a messenger of comfort and good will to those who have been so long cut off from all outside sympathy and help.

I am thine very sincerely,

EMILY OLIVER.

GERMANTOWN, Pa., Eleventh Month 27, 1916.

SIXTH MONTH 13, 1916.

I am in splendid health and enjoying perfect liberty. I am free to go and come anywhere as I wish, and I receive only kindness and courtesy from all. That has been my experience all along, and I cannot speak too highly of the consideration and courtesy which the authorities have shown me. One of my favorite relaxations is gardening, and I do not think our garden has ever looked more beautiful. We have not such a variety of flowers as we have sometimes had, but everything is so green and fresh. The lavender is at its best at the present moment. We have roses all the time.

SIXTH MONTH 20, 1916.

I am in perfect health, and feeling very fit in every way. I have plenty to do and enjoy my work. I read a great deal, and do some thinking. I walk and I ride, daily, or almost daily, and so I feel I have very much to be thankful for. There are things that I long for that are denied to me, but then I have learned long ago that one cannot have all things at the same time in this life. We can only have some things, that is, a choice of things, and when we make our choice then it would be foolish to be pining for what lies outside that choice. The true wisdom is to find the treasures and pleasures that lie in our daily path and make the most of these, and in doing so, we shall surely find the true balm for every heartache.

EIGHTH MONTH 16, 1916.

If I were speaking instead of writing I think I could tell a great many things that would be very interesting, but when I shall have an opportunity of speaking to you, if that time ever comes, will be so distant that I turn my thought away from dwelling on it. Life is very complex, and we are living in a time such as was never known in the world before, hence all ordinary standards of judging or estimating time do not any longer hold. The grim realities of life are stag-

gering. The whole world seems to be in the throes of some infernal volcano and where it is all going to end, or when, is a problem so vast that when I attempt to tackle it my mind is simply stunned and overwhelmed with the magnitude of the issues involved, and I turn away from it with a feeling of utter helplessness, but at the same time I am glad that I am only responsible for being faithful in my own work, the rest I must leave to God who has not forgotten His world, although at times it almost looks as if He had done so. I know practically nothing of what is going on in the world. My isolation is complete. I wonder if ever I shall catch up again with current affairs, and if that is possible, I sometimes wonder if I shall have the same deep soul interest in them as in days gone by. My life now is full of interest and always occupied. The love of nature and books fill up all my spare moments. Oh, the beauties of nature. How blind we are at times to the loveliness of the Creator's works that are all around us, and yet how true it is that

"A thing of beauty is a joy forever;
Its loveliness increases, it will never
Pass into nothingness, but will keep
A bower of quiet for us, and a sleep
Full of sweet dreams and health and quiet breathing."

I had a very pleasant visit this week from a German officer, who is an old friend of mine. It was lovely to see him again as I had not seen him for many years. The Germans have been so delightfully kind to me, without exception. I have always had a great regard for the Germans—they are such a fine people—and those that I know personally are excellent friends, but after my experiences during the past two years, my respect for the Germans has greatly increased. I could not occupy space now to tell of my exciting experiences, but some day I hope to be able to do so, and I have some lovely things to tell of my experience of the kindness and friendship of the Germans. There are some of them amongst the very best and kindest people on the face of the earth.

I am in splendid health, for which I am especially thankful at present. I am taking every precaution to keep my health up to the maximum because of my surroundings, and I hope I shall continue to be successful. I sold my horse some weeks ago, because it was too expensive for me to keep a horse at present, and I can manage to do without one, although I miss riding very much. I am doing more walking in consequence. I live night and day in the fresh air and the love of nature grows upon me every day. With such a beautiful world surrounding one it would be difficult not to be interested and absorbed in its loveliness, and I can truly say that I am both. Jack, my dog, is a delightful companion, and a splendid guard, although he is not needed in the latter capacity. He is never far away from me and the affection that shines in his dark brown eyes is touching and beautiful. Whoever may betray his master, Jack will never do so. Recently, when I was away from home, and under a very heavy cloud, Jack never left my bed-room door. He lost his spirits and was looking very wretched, but when I returned home he went almost crazy with joy. He could not allow me to get out of his sight, he was so afraid that I might disappear again. At night he slept outside on the sill of my bed-room window so that he could see me in the room, and hear me when I moved. How beautiful is love and faithful affection even in a dog. As a matter of fact, dogs never fail in this respect. I was in very serious difficulties three weeks ago through the false accusation of some unknown enemy. The details are most interesting, as far as I know them, and sometime I shall tell all, but not now. A sudden arrest at two o'clock A. M. has of necessity elements of surprise and romance. However, only truth will stand. A man need never fear the punishment for something which he has not committed. The best companion in the world, under all circumstances, is a good conscience. The Government treated me with all courtesy and consideration. No one failed in respect and kindness even when suspicion was at its worst. Ultimately the order came from His Ex-

cellence, Jemal Pasha, which restored me to my former position of perfect freedom to go and come in the country as before. I feel it is a great honor to have the full confidence of the Commander-in-Chief. The examination will have done me good, and my enemies will not attempt any more lying, I hope.

WHEN?

Exhaustion is not Peace—
Only success
Of War, from lack of men
To fight again!
Nor yet, when swords are sheathed
And victors wretched,
The while their foes he still
Beneath their heel,
Is true Peace won at last.
But—rancour past—
When Nations learn to spell
Just one word well,
Not "I" nor "You" but "We!"
When will that be?
—HENRIETTA R. ELLIOT, in *The Springfield Republican*.

NEWS ITEMS.

A SYMPOSIUM "Does America Want Military Training for School Boys?" has been prepared by a Committee of the Peace Committee. It contains the opinions of eighty men and women, every one of whom has a right to a hearing on the subject.

Here is an opportunity for the Friend who does not actually work on any peace committee to secure these folders and mail them widely among his friends. Apply to room 25, 304 Arch Street, Philadelphia.

WESTTOWN NOTES.—In a former issue of THE FRIEND allusion was made to the closing of "The Farm House" for the winter. The date stone on the east wall of the house is 1850, so that we have reasons for assuming that the house has been a place of entertainment without interruption for sixty-six years. One who appreciates what the place has stood for writes:

"The School and all its friends are lamenting the closing of the doors of the Farm House to the public. Nor is the convenience of the place the only consideration. In the nine years that Charles and Mary Stratton have been in charge the teachers, the students and their friends have found their hospitality a thing long to be remembered. By their unflinching efforts to make the place attractive and pleasing they endeared themselves to all who came in contact with them. The teachers miss the chance to slip away from the School for a quiet meal and a chat with Mary Stratton. The students can yet hardly believe they have no place where their parents or friends may take them for a change and visit. The public in general is finding it very inconvenient to have no place of entertainment except at the school. With the going of Charles and Mary Stratton it seems an almost necessary adjunct to the School is gone."

Included in the lecture course for the year, two lectures have been given since our last report.

On the first of the month, Marguerita Phillips, class of 1912, who graduated at Vassar College last Sixth Month and who, for superior work in geology was rewarded with a trip to Alaska, told us of her trip and experience, and illustrated her lecture with a set of Alaskan pictures, photographed and beautifully colored by herself.

Samuel Scoville, Jr., of Haverford gave a talk to the school on the "World of the Wild Folk," the afternoon of the 8th.

Soccer has been to the fore as afternoon sport for the boys and hockey for the girls.

The Faculty has played the School in two games of soccer. In the first the School won, two to one. In the second game the score was reversed.

Owing to the late date of opening School in the Autumn, there has been but one week-end visit home.

George L. Jones and wife were present at Wilmington Monthly Meeting, Delaware, on the 7th inst.; at the tea meeting following the former gave some account of Friends and their meetings in New England.

Ida L. Delong attended the sixth annual meeting of the National Council of English Teachers at New York, on the 1st.

Walter H. Wood attended a meeting of the Permanent Board of New York Yearly Meeting in New York, on the 5th.

S. Edgar Nicholson, editor of *The American Friend*, visited at the School his daughter, Caroline Nicholson, who is teaching here, and his son, Francis, a member of the Senior Class.

The Senior Class has elected as officers for the year: President, Milton P. Hunter; Vice President, Edwin Vail; Secretary, Eleanor Rhoads; and Treasurer, William J. Cheynev.

Recently the members of the Faculty entertained at the Lake House those who live in cottages on the campus. Two weeks later, those out of the building reciprocated by giving an eight-course dinner, each course at a different house.

L. J.

USING THE METRIC SYSTEM.—One incidental result of the war is that large numbers of manufacturers and workmen in England and the United States have for the first time become familiar with the metric system through its use in making goods for the continental Allies. Now, after a man has been using the metric system it is as hard for him to go back to our awkward and irrational weights and measures as it is for one who is accustomed to the decimal coinage of other countries to use pounds, shillings and pence. The theoretical superiority of the metric system has always been well known and conceded in Anglo-Saxon countries, but so long as the people were unacquainted with its practical advantages through personal employment of it, the movement for its general adoption made little progress. Now the general public is becoming familiar with it and the American or Englishman talks about "42-centimeter guns" and "203-meter hill" as easily as if he were a Frenchman or German.

The scientific and engineering societies of Great Britain are urging that the metric system be made compulsory and the question has already been brought up in Parliament as a necessary means of trade expansion. A country that insists upon its customers using its own local weights and measures instead of those of the rest of the world will be at a permanent disadvantage. The Pan-American conferences always talk about the desirability of a common system in the Americas and always recommend the metric, but the United States holds out like an obstinate juror against the other twenty republics. Recently, however, it seems that American prejudice is dying down. The National Wholesale Grocers' Association is awake to the need and has recommended that the metric equivalents of the weight of contents be printed upon all packages. Our schools have long included the metric system in their curriculum, but it has often been taught in a perfunctory and uninviting way. Now is the time for teachers to take it up in earnest and give their pupils a practical acquaintance with its advantages.

SUPERINTENDENT SCHAEFFER ON MILITARY TRAINING IN SCHOOLS.—Nathan C. Schaeffer, Superintendent of Public Instruction, Pennsylvania, has sent this strong letter to superintendents, principals and teachers in the schools of the State:

"In view of the fact that legislation is pending in the United States Senate more drastic than the militarism of the countries now at war, I take the liberty of sending you some literature on the introduction of military drill into our schools and colleges. Senate Bill 1695, introduced by Senator Chamberlain, of California, provides that all persons between twelve and twenty-three years, inclusive, must submit to military drill under penalties ranging from twenty-five to five hundred dollars, and twenty days' imprisonment. It makes an exception in favor of members of well-recognized religious organizations whose creed forbids participation in war; but no protection is afforded to the thousands of others or their parents who are conscientiously opposed to military drill and training for killing.

"In Australia military drill becomes obligatory at the age of fourteen, and in New Zealand at the age of sixteen. In these countries thousands of boys have been thrown into military prisons, where they came in contact with undesirable characters and without any of the safeguards which the home throws around its children.

"After her defeat in the war of 1870-1871, France introduced military drill into her schools. More than two decades ago this was dropped from the curriculum, and the uniforms and other expensive accoutrements

were sold at auction. That this was not a mistake is evident from the account which the French soldiers are giving of themselves in the trenches.

"Germany has relied upon gymnastics in the schools to develop the strength and endurance which the soldier needs. Dr. Angerstein, a high authority in army circles, pronounces it a physiological crime to introduce military drill into the schools.

"Since gymnastic drills and other exercises are employed to counteract the one-sided physical development which drill with guns produces, the inference is sometimes drawn that gymnastics and military drill are synonymous terms. Did any one ever claim that dancing is military drill because it is used as part of the setting-up exercises in some military schools? It is possible to introduce and maintain a rational system of physical education without the drill with guns.

"A company of one hundred soldiers requires thirteen commissioned and non-commissioned officers; a regiment requires 130 officers, and a million soldiers require 130,000 officers.

"Since there are more than twelve million male persons in the United States between the ages of twelve and twenty-three, the proposed legislation would give us more than one and a half million military officers in a country devoted to the arts of peace. Who can foretell the ultimate effects of such a policy or system after it has been fastened upon the youth of our land?"

FRIENDS AND THE NEW NATIONAL DEFENSE ACT.—The American Union Against Militarism sends this extract from the address of Congressman George Huddleston, of Alabama, in the House of Representatives on Ninth Month 5th:

"The gentleman from Virginia made the point the other day that this bill exempts Quakers and others whose religious beliefs are opposed to war. But he did not call the attention of the House to the significant and essentially militarist change in the status of Quakers under this bill. Section 59, after reciting the usual exemptions from militia duty, such as the Vice-President of the United States, naval and military officers, and so forth, adds:

"And all persons who because of religious belief shall claim exemption from military service, if the conscientious holding of such belief by such person shall be established under such regulations as the President shall prescribe, shall be exempted from militia service in a combatant capacity; but no person so exempted shall be exempted from militia service in any capacity that the President shall declare to be non-combatant."

"This is something new, gentlemen. You do not find it in American legislation on the subject of militia and militia exemptions. It was borrowed from Europe, a product of the great war, invented—not by the civil authorities, but by the military authorities—to get a hold upon those elements in the community which object to war. Under that clause the military authorities can seize a Quaker and put him at whatever line of work an epauleted military chief has deemed 'non-combatant.' They do not consult his conscience in the matter. They consult only their own will. So they take him and put him to carrying shells, entrenching, or at ambulances work, thus releasing other able-bodied men for service in the trenches; or they put him at mine-sweeping, and send him to jail if—as I am told has happened—he insists, as a conscientious Quaker, upon sweeping up the deadly mines of his own country as well as those of the enemy country. In short, from the standpoint of the Quaker, this bill withdraws the main protection which he has earned by his hundred or so years of war against war. It abolishes his right of private conscience, and it drives him, by the power of the State, to contribute indirectly—if not directly—to the murder of other men.

"You cannot read this bill to a Quaker and fool him into thinking that you have left him the freedom he has fought for, the right to abstain from taking human life. He knows that you have made serious inroads upon his freedom, a serious invasion of that sacred right."

A News dispatch from London, dated Tenth Month 20th, says, the House of Commons has passed the second reading of the Rhodes Estate Bill, which would exclude Germans henceforth from enjoying scholarships at Oxford University under the Cecil Rhodes trust fund.

The Rhodes Estate bill would set aside, apparently, the provision of Cecil Rhodes' will by which he founded five scholarships for Germans to be nominated by the Kaiser. That paragraph follows:

"I note the German Emperor has made instruction in English compulsory in German schools. I leave five yearly scholarships at Oxford of 250 pounds (\$1,250) per annum to students of German birth, the scholars

to be nominated by the German Emperor for the time being. Each scholarship to continue for three years, so that each year after the first three there will be fifteen scholars. The object is that an understanding between the great Powers will render war impossible, and educational relations make the strongest tie."

ENGLISH Friends have had new problems thrust upon them not a few, as a result of the complex conditions surrounding them. That they are on the threshold of others is indicated by the following letter which appeared in print a few weeks ago, and which contains important food for reflection.

Of recent years no "concern" of Philadelphia Yearly Meeting has gained a stronger hold upon the membership than that introduced a few years since and known among us as "our duty towards those just outside the Society." Without offering a comment on the subjoined letter, we wish to commend its spirit to the thoughtful perusal of all.—[Eds.]

MEMBERSHIP IN A CHRISTIAN SOCIETY.

Dear Friend.—Our Society has had to face many problems since the outbreak of war. Amongst these, one of the most important is the consideration of what is involved in membership of a Christian Society. This is matter which we are bound to deal with in the near future. It is being forced upon us from two opposite directions. On the one hand, there are the cases of those who have felt it their duty to enlist, and we know that the Yearly Meeting has deferred action in relation to them until hostilities come to an end. (With these should be included those Friends who have supported the war.) But there is another and a brighter side to this problem which is becoming one of great urgency and it is of this that I want to write. Our opposition to war and our stand for a new way of life is attracting people to us. The sympathy we have extended to conscientious objectors, regardless of the distinctions which some have tried to make between the religious and the political conscience, is drawing many persons of varying types and experiences to our meetings. Already some of these have applied for membership. Many more are likely to do so in the near future, and in this way a new challenge is coming to the Society. It is more than probable that we may have many applications for membership from some persons who think of the Society as a Peace organization and nothing more. Some have already been received. There will be others (probably the majority), who whilst realizing that underlying our Peace testimony there is a spiritual conception of life which we seek to apply to worship and conduct and the solution of our social disorder, are unaccustomed to our Quaker methods of saying and doing things.

My purpose in writing this letter is to urge Friends to do some hard thinking on the question of what constitutes membership in a Christian Society. It seems to me that we shall be greatly helped both in relation to those who have enlisted and to those keen pacifists who are drawing towards us if we will try to understand the fundamental basis of membership in our Society. In our meetings and in our homes let us earnestly consider this question, and exercise a large-hearted and tolerant spirit in such consideration. If the impact of a large number of persons, some of whom may give expression to their spiritual experience in terms to which we are unaccustomed, should cause us some bad "shocks" in our meetings, let us rejoice and be thankful for the awakening touch of minds that are cast in a different mold from our own. We have much to learn from the hundreds of men now in prison. They are reaching new levels of spiritual experience unknown to us. The same must be true of their women folk. We need their help. The time has come for us to realize that our Society must no longer be a "spiritual aristocracy" (as G. M. Trevelyan describes us in his "Life of John Bright") but a spiritual democracy—a fellowship of persons who desire to take part in a forward spiritual movement, and to make articulate by life and by word the truth we see, and which others are helping us to see more clearly than ever before.

Lastly, I would ask Friends to seek an answer to this query: Are we, both as individuals and as congregations in such a state of "spiritual preparedness" that we shall be able to give that help which will be looked for by those who are expecting to find a spiritual home amongst us? Your friend sincerely,

ROBERT DAVIS.

CORRESPONDENCE.

30 KOUN CHO, Mita, Shiba,
TOYO, Japan, Tenth Month 20, 1916.

It hardly seems possible that I have been back in Tokyo for almost two weeks. The time is flying as fast as ever and it is a great joy getting started in the regular round of work again in spite of the extreme weather, which makes us feel like retreating to the mountains for another spell. The locusts and other insects are numerous, as are the small boys trying to catch them with long bamboo poles with a little stickiness on the end; the natives wear as few clothes as possible and we foreigners swelter in the coolest things we possess; the sun beats down by day and the moon by night; in fact, one might think it was mid-summer instead of the beginning of fall! But just now there are some black clouds coming up and we are expecting a little rain and then nice, cool weather. But even at that we have not had such terrible heat as it is reported you have had in America this past season.

This is also the time for returning missionaries. The boats have been coming back with record lists of passengers for the last month. I told of the return of Edith Sharpless last week, and since then we have had many visitors either passing through or staying in Japan. Roderick Scott, Haverford, and wife (daughter of President Kelly, of Earlham) were here over night the other day, and we had a fine time talking over mutual friends, etc. I believe I mentioned Carroll Malone and wife, from Cleveland, last time. A friend of ours has just been here for a few days with his newly acquired wife. A friend named Walter Williams, wife and small son were here one night on their way to their work near Nanking, China. Then there are many new people in Tokyo who intend to go to Language School, which opened yesterday with about thirty-five students, which is a record. We are sorry one or more of these new people are not members of our Mission, but we have surely gotten our share of good things this year and hope for some one next year.

Then another excitement here has been that all our evangelists from the country have been here for five days attending meetings held in one of the churches by Charles Inwood, of Keswick Convention. I have already spoken of this man's work at Karuzawa, and he was good as usual here, although much simpler because speaking to Japanese audiences, many of whom were not Christians. But he had the straight Gospel. The interpreter was wonderful. I heard many experienced missionaries and Japanese say they had never heard such wonderful interpreting. The usual way of interpreting is to either give the whole thing after, as it was done for Dr. Wm. A. Brown when here last winter, or after a completed thought or paragraph. But this time it was done after every sentence and they were all very short—two, three or five words usually and sometimes but one word. It was done so rapidly that the thought was hardly interpreted and Charles Inwood went right on with his gestures. I was down at the central station to see them off yesterday, and it was impressive to see him say "Good-bye" to the interpreter. I thought he was going to embrace him, the way he held his shoulders and patted his head. He was overflowing with gratitude for what the little man had done for him, and told him he was "filled with the Spirit," or he could not have done it. And it was true, indeed. Anyway the meetings were always well attended and they have been the source of much blessing to the Japanese and ought to lead them to a deeper consecration than ever before. It is wonderful what a power there is in the plain Gospel given very simply without any flowery language or deep arguing—just a presentation of truths. I got a lesson from the fact that Charles Inwood gave himself wholly to the meetings. He did absolutely nothing else but that—no time for seeing people or sight-seeing. I fear I've been putting too much of my energy into running around the country as described in my last letter, and not enough into the real work of a missionary. I'll try harder to keep down to business in the future.

With the best of wishes to all of you and may we all endeavor to more and more put forth all our efforts in bringing in His Kingdom.

I am as ever your devoted though distant friend,

HERBERT V. NICHOLSON.

P. S.—During supper we have had a glorious down-pour and now it is much cooler, so blessings continue to shower upon us.

SUMMARY OF EVENTS.

LOCAL.—Ten schools in Philadelphia have been selected by the Board of Superintendents of Public Schools in which the concentration of the seventh and eighth grade schools, under departmental instruction, will

be tried with a view to reorganizing the elementary system. One school has been chosen in each of the city school districts, and each school will have ten classes of seventh and eighth grade scholars, who will be drawn from the surrounding eighth-grade schools.

Pennsylvania's system of State aid to local charities has always worked badly. The Medical Bureau has now issued a report attacking most of the 166 hospitals receiving State money, and resentment of their bad showing is especially keen because they have so largely neglected all public functions.

Co-operative motor trucking to make farm owners independent of railroads in getting their products to consumers was considered by representatives of 18,000 farmers in the annual session of the New Jersey Grange, in Atlantic City.

The gift by an anonymous donor of \$600,000 to Columbia University for the construction and equipment of a building for the newly established School of Business was announced by the trustees of the University. The School of Business was opened this year and has about 1200 students. In a letter to President Butler the donor wrote that for more than a third of a century he had been impressed with the need for such a school of business as Columbia has established, and feels a strong sympathy for college graduates who seek employment and discover they possess little knowledge or skill that is marketable.

GENERAL.—With a calendar overcrowded with general legislation, with railroad reforms and high-cost-of-living investigations on its program and unprecedented estimates of nearly a billion and a-quarter for the nation's expenses for the next fiscal year to be considered, the Sixty-fourth Congress convened on the 4th for its last session.

Football claimed fifteen lives during the 1916 season which closed with Thanksgiving Day games, according to figures compiled by the Associated Press. Last year the total was sixteen, and in 1914 there were fifteen deaths.

"Religious Education and the Coming World Order" is to be the theme of the Fourteenth Annual Convention of the Religious Education Association which will be held at Boston, Second Month 27 to Third Month 1, 1917. The theme will be developed in addresses at popular evening sessions in Symphony Hall and other meeting-places, and will be studied in its relations to the colleges, to churches and First-day schools, to the family, to public schools and to other social agencies in special meetings held in the afternoons.

In Massachusetts, where accident records are kept carefully, one person was killed or injured in 1915 for every eighteen motor vehicles registered. If the 25,000 foreign cars visiting the State are included in the computation, it shows one person injured or killed for every twenty-two motor cars. The gravity of such an accident record cannot be denied, yet even such figures are relative, and should be compared with the accident record of street cars, which run on tracks and require less skill for safe operation.

A Boston girl has been winning school-home garden prizes from nine to seventeen years of age. This year she is the premium canner of her age and weight. She has a garden of 700 square feet, another of 600, and this summer, at seventeen, she was official supervisor of more than one hundred other gardens. The city girls are setting country girls a lively pace in gardening.

Word has been received from Norman Angell to the effect that he will be in America from Third Month 15 to Fourth Month 3, and during that period may lecture on international politics.

FOREIGN.—In the Government crisis in London Herbert H. Asquith resigned the Premiership, which he has held through eight stormy years of domestic and foreign history. The Unionist leader, Andrew Bonar Law, Secretary of State for the Colonies, was summoned to the palace immediately, and the King offered him the Prime Minister's commission.

The best sellers in the book-shops of Japan are said to be works of history and geography and foreign language dictionaries. The Japanese are still diligently seeking information about other peoples.

NOTICES.

TEACHERS' RETIREMENT FUND.—Thinking that those who have contributed and those who are contemplating contributing to this Fund will be interested in knowing what the contributions, totaling to date, \$61,689, consist of, the following list is appended: 18 of \$25 or less, totaling \$289; 3 of \$50; 15 of \$100; 8 of \$200; 7 of \$250; 1 of \$300; 11 of \$500; 1 of \$600; 12 of \$1000; 2 of \$2000; 3 of \$3000; 1 of \$5000; 2 of \$10,000.

The cordial interest of almost all of those who have been visited has been a great encouragement to members of the Collecting Committee, and they entertain the belief that their hopes of the real service which this Fund will perform in improving Friends' Schools will be realized.

SAMUEL L. ALLEN,	WILLIAM H. HAINES,
JAMES G. BIDDLE,	HENRY W. LEEDS,
THOMAS K. BROWN,	MORRIS E. LEEDS,
CHARLES EVANS,	ALFRED G. SCATTERGOOD,
EDWARD W. EVANS,	J. HENRY SCATTERGOOD,

Collecting Committee.

TWELFTH MONTH 12, 1916.

DURING the Tourist Season Friends' Meeting for Divine Worship will be held every First-day in the home of Dr. Calvin D. and Elizabeth Abbott Christ, No. 420 S. Orange Avenue, Orlando, Florida, at 10.30 A. M.

E. A. C.

"GIVE US WORK AND HOPE!"—The Friends' "Emergency Committee" (169 St. Stephen's House, Westminster Bridge, London) has through its special visitors kept in touch with the thousands of innocent "alien enemies" who have for so long been confined in the various detention camps in Great Britain.

The Committee's work of providing employment for the interned civilians is carried on with the sanction of the War Office and the Home Office, and with the encouragement and co-operation of the Commandants of the various camps.

With the strain of the prolonged internment becoming more marked, as the third winter of the war approaches, it is imperative that the occupants of the camps should be given the encouragement and the change of thought which follow regular and congenial employment, and this can be of the greatest value in saving them from hopelessness and despair.

The immediate need in one large internment camp is for work-shops to accommodate several hundred men for making toys and fancy goods, shoe-making, basket and mat-making, general woodwork and cabinet-making, clothing and metal-work, with the addition of store-rooms and a room to serve as a centre for religious, social and educational meetings. A careful scheme has been prepared which will probably involve an expenditure of \$5,000 in that one camp. There is need of more than double that sum if the scheme is to be extended to other camps, where the cry "Give us work and hope" is making itself heard just as persistently.

The sum is a large one and on this side the demand for relief funds of all kinds is making it very hard to raise money quickly. Are there not sympathizers in America who will help to relieve the distress of mind of these unfortunate victims of war by setting them speedily to interesting work?

The cost of transit would probably preclude sending over wooden workshops in sections ready to put up, but if the Committee could receive a cabled assurance that part of the necessary sum was forthcoming they would be relieved of a weight of anxiety.

Will Friends and others in America use this channel of help, and by doing so aid many to keep their self-respect and their belief in the love of their fellow-men?

Is not this one way of setting forth the love of God?

(Signed) LETTICE JOWITT.

BRISTOL, England.

Contributions should be sent to W. Hanbury Aggs, Devonshire House, Bishopsgate, London, E. C., or through the editor of this paper.

MEETINGS from Twelfth Month 17th to 23rd:

Philadelphia Monthly Meeting, Western District, Twelfth below Market Street, Fourth-day, Twelfth Month 20th, at 10.30 A. M. Business Session at 7 P. M.

Muncy, at Muncy, Fourth-day, Twelfth Month 20th, at 10 A. M.

Frankford, Fourth-day, Twelfth Month 20th, at 7.45 P. M.

Germantown, Fourth-day, Twelfth Month 20th, at 8 P. M.

Haverford, Fifth-day, Twelfth Month 21st, at 7.30 P. M.

DIED.—On Eleventh Month 24, at Newark, N. J., WILLIAM C. ENGLE, son of David D. and Margaret C. Engle, aged twenty-five years; a member of New York Monthly Meeting.

—, on Eleventh Month 18, 1916, ANNE RANDOLPH, daughter of the late Edward Taylor Randolph; a member of the Monthly Meeting of Friends of Philadelphia.

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"From age to age, throughout all ages, Divine love is that alone, in which dominion has been, is, and will be rightly conducted."

—John Woolman.

ANOTHER JOHN THE BAPTIST ?

One can scarcely read a serious article written by an English Friend since the war began, without feeling that it carries the lament from beginning to end that Friends have been sadly negligent to a great trust committed to them, and that after the war has ceased it will be made more or less manifest, that if they had used greater diligence to press upon others the lessons they were in a position to teach, at least England's share in the strife might have been greatly different.

A credulous public looks upon such a statement askance and reasonably asks for evidence, and as yet, it must be admitted, no sufficient evidence is forthcoming.

On the other hand, there seems to be a settled conviction growing with each day's returns from the Tribunals, that there is a company of men and women in England, with a large nucleus of Friends as part of the group, who are making a record, which nothing but a time of war could call into existence.

None among us claim that war is essential that such traits of noble courage may be exhibited, but all who love the cause for which these suffer, return thanks many-fold that there are such witnesses to the Truth.

How easy it is sometimes for the devout historian to read God's finger in the ordering of human events after they have transpired and cause has had time to produce effect, and how impossible it is for the present to judge of its own actions in the same honest and critical spirit.

Those who hold faith in the overruling mercies of a Heavenly Father, when they can see nothing but discouragement and worse ahead, must cling to the belief that out of sight, and, alas, often out of mind, as well, He is still ruling in the affairs of men and will reveal His power to those who come after in some of the very events that are transpiring now, but which our eyes are unable to see.

It is surely not irreverent to believe that God is again exposing the wickedness of man to praise Him and out of

the holocaust of all that is wicked in human thought and action, which was never shown forth on a greater scale than it is to-day, He "will perfect praise" and bring to pass that which the eyes of the present can see only by faith. But He must choose instruments to gain His ends and these must be imbued with the spirit of self-surrender and sacrifice, and until these are ripe for the service He has in store, the great lesson waits.

It has always been the case that circumstances shape themselves to fit the reception of some great reformation. The man who trusts God in history as his leader finds an easy explanation for this. It was emphatically so in the days of the rise of the Society of Friends. George Fox was not the discoverer of the "inward way" to God. We have ample evidence that there had been before his day a widespread unrest in various countries of Europe, notably in England and Germany, and this found expression in the life and preaching of Fox. His experience was without question first-hand experience as witnesses this often-quoted passage from the Journal: "When all my hopes in them [the priests] and in all men was gone, so that I had nothing outwardly to help me, nor could tell what to do, then, O then, I heard a voice which said, There is one, even Christ Jesus, that can speak to thy condition, and when I heard it, my heart did leap for joy. . . . My desires after the Lord grew stronger, and zeal in the pure knowledge of God and of Christ alone, without the help of any man, book or writing. For though I read the Scriptures that spoke of Christ and of God, yet I knew Him not, but by revelation, as He who hath the key did open, and as the Father of Life drew me to His Son by His Spirit," but there was fallow ground in many places, ready to receive and to nourish into life the doctrines Fox taught.

It is true that George Fox had begun his ministry in 1648. It does not detract one iota from his fame that the great awakening in England came through the little band of sixty converts who had in large measure been ripe for the change they experienced when he first came among them and preached the great sermon on a First-day afternoon at Firkbank Fell.

It is easy for us of to-day to see in the revolt of opinion against the dogmatism of the seventeenth century, the preparing of the way for the reception of George Fox's new teaching. There has been a John the Baptist as the forerunner of every reform, and it was this spirit of earnest inquiry that was preparing the way for George Fox. "In the keen doctrinal atmosphere of the time, a day's dispute in public between opposing combatants was the most delightful and improving of pastimes. A Puritan divine, for example, at Henley-in-Arden, would take up the cudgels against preaching without a call, and argue his case with five private preachers—a nailer, a baker, a ploughwright, a weaver and a baker's boy. When Thomas Taylor, who afterwards became a Friend, disputed at Kendal in 1650 on the subject of infant baptism in the parish church against three other ministers,

and had got the better of them, his hearers ran up Kendal Street crying: 'Mr. Taylor hath got the day! Mr. Taylor hath got the day!' with an enthusiasm now reserved for the result of a game in football."*

There has always been pioneer work before any great moral issue has been brought to a crisis, and long before the crisis has been reached there have been years of willing service on the part of multitudes whose individual identity has never been recognized. It is God's plan in the evolution of His work to use men and women and to conceal their names, one here and another there simply standing out as witnesses for the age in which they live, that those who come after may have landmarks to measure their progress.

The query is often raised, "Is the present scourge of war the final pass in the great game of nations? Has the seed-sowing of the past in the interests of Peace grown into sufficient strength and spread abroad its teaching to such an extent that the warring nations, and indeed mankind everywhere, as they turn with loathing from the recent past to a more hopeful future, shall gather strength from what these John the Baptists have been preaching?"

Into the hands of those sixty seekers, who listened to Fox's teaching in the north counties of England in 1652 was committed a trust that ripened, after most of them were dead, into the rich boon of religious and civil liberty. Everywhere to-day that language is spoken, and wherever men look each other face to face, the question of Peace and War is under discussion; in the trenches among the men at the front, in the councils of state, in the churches and in the homes. If there are a few little bands of Christians who have seemed to gain a clearer vision of the great Eternal Truth, may they stand as steadfast to the cause as did the sixty whom Fox says: "The Lord had raised up, and did now send abroad out of the north country in the service of the Gospel to the eastern, southern and western parts of the nation," what more can they do? Is not the issue with Him who can be trusted?

Never did men work harder than did those sixty missionary Friends, and rarely have men suffered more for righteousness' sake; they possessed themselves in patience, but they were never idle. They speak loudly to their successors of to-day and the bravest, truest and most helpful of these may be the men, now out of sight, held in English jails and barracks. George Fox tells us that during the twelve years that the commonwealth continued under Cromwell, about three thousand Friends were in prison and more than thirty died in prison. *The Friend* (London), Eleventh Month 10, 1916, states: "The total number of men arrested and handed over to the military authorities is 2,734." May the concluding paragraph never be written as was that two hundred and fifty years ago.

*"The Beginnings of Quakerism," p. 17.

D. H. F.

THE TRUE KNOWLEDGE OF GOD.

Everything of real value lies wrapped up in the knowledge of God. Truly it is the sum of all blessedness for man. But how may God be known? The heart is hungry until this momentous question is answered. GOD CAN ONLY BE KNOWN BY REVELATION. No one knoweth the eternal Father save the eternal Son in His bosom, and he to whom the Son is pleased to reveal Him. Christ is "the Word" in whom God is "declared," "the true Light" who illuminates the heart of man with "the light of the knowledge of the glory of God."

If that "Word" speak not to me, if that "Light" shine not within me, I shall continue both ignorant and dark touching real, living acquaintance with God.

The Holy Scriptures are given by inspiration of God, they are the words of the Living Word through human lips or by human pens, guided and controlled by the Divine Spirit. They tell me *about* God, they are a revelation *from* God. But they are not God, nor the revelation of God; that I find in *the Son*; I must "hear Him"; and the Scriptures point me away from their letter to *Him* who is the life-giving Spirit.

The prophets of Israel spoke of the dawn of a new dispensation, the glorious day of the new covenant. The crowning blessing of that covenant was that those in it would not need to be *taught* by man to know God. They would know Him by direct Divine teaching, through Divine writing on their hearts. Though Israel rejected that covenant and clung to the mere outward knowledge imparted by the Law, the blessings of this covenant may be enjoyed by every one. The apostles spoke of themselves as "able ministers of the New Testament; not of the letter but of the Spirit, for the letter killeth, but the Spirit giveth Life." Those converted through their ministry were "manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart." Such converts could be written to as not needing that any man should teach them, that is in respect of their acquaintance with God, for the Anointing they had received was their inward Teacher, who taught them to abide in the Father and the Son. Such only are true New Testament believers. Art thou such an one?

The true knowledge of God consists in *the life of God*. "This is life eternal, that they might know Thee the Only True God, and Jesus Christ whom Thou hast sent." Everyone breathing this life can testify: I know that the Son of God has come to me, and has given me that understanding which can understand God. This is the true God found, and eternal life enjoyed.

The business of the seeker after God is to be silent, so that the "Word," who has become flesh, and has put Himself in His grace in connection with man, might speak to Him, as He assuredly will, until God is known in His nature and life.

MAX I. REICH.

FOREGLEAMS OF THE DAWNING DAY.

"The night is far spent, the day is at hand." (Rom. xiii: 12.)

"Until the day dawn and the Day Star arise." (2 Pet. ii: 19.)

"Ye are all the children of light, and the children of the day: we are not of the night nor of darkness." (1 Thess. v: 5.)

There's a light upon the mountains, and the day is at the spring,
When our eyes shall see the beauty and the glory of the King;
Weary was our heart with waiting, and the night watch seemed so long,
But His triumph day is breaking, and we hail it with a song.

In the fading of the starlight we can see the coming morn;
And the lights of men are paling in the splendors of the dawn;
For the eastern skies are glowing as with light of hidden fire,
And the hearts of men are stirring with a throb of deep desire.

There's a hush of expectation, and a quiet in the air,
And the breath of God is moving in the fervent breath of prayer;
For the suffering, dying Jesus is the Christ upon the throne,
And the travail of our spirit is the travail of His own.

He is breaking down the barriers, He is casting up the way;
He is calling for His angels to build up the gates of day;
But His angels here are human, not the shining hosts above,
For the drumbeats of His army are the heartbeats of our love.

Hark! we hear a distant music, and it comes with fuller swell;
'Tis the triumph song of Jesus, of our King, Immanuel!
Zion, go ye forth to meet Him! And, my soul, be swift to bring
All thy sweetest and thy dearest for the triumph of our King!

—HENRY BURTON, in *Bombay Guardian*.

DR. SARGENT ON MILITARY DRILL.

Dr. Dudley Allen Sargent, Director of the Hemenway Gymnasium at Harvard University, who is generally acknowledged as the highest authority on Physical Training in America, presented the following epitome of his views on the introduction of military training into the schools before the Massachusetts Special Commission on Military Education, on Eleventh Month 3rd, 1915.

This is a question which has come before the State and country before, and is the usual result of a wave of popular concern for our military condition and state of preparedness for war such as has swept over the country every ten or twenty years.

1. Let us consider first what are the fundamental requirements of modern war as regards the men and women of a belligerent country:

(a) Health and vigor of its people, and the knowledge of how to maintain it under both favorable and adverse circumstances.

(b) Mental acumen and bodily and mental control under trying circumstances.

(c) A courageous and generous spirit that will fight for what it believes is right for all it is worth.

11. How near do we come in this country to fulfilling these conditions?

(a) The most of our children are not trained and developed physically as they should be, while a few are overtrained and enjoy the special attention of instructors and the use of facilities barred to the many.

(b) Mental acumen as regards physical activities is not developed as it should be for lack of the opportunity for its expression.

(c) The moral qualities of courage, co-operation and self-sacrifice and the fighting spirit, in its broadest and best sense, are not developed as they should be for lack of wholesome and properly directed means for their expression, except again in the case of the favored few.

111. Does military drill in the schools develop these qualities in youth which prepare a nation for the struggles of war, to say nothing of those of peace? No, because:

1. It is not an adequate means for physical training, being not only very limited in its activities, but actually harmful in its effect on boys less than eighteen or twenty years of age. The musket is a one-sided implement, too heavy for young boys and inefficient and harmful for older boys. Sir William Aitkin, Professor of Pathology in the Army Medical School of England, in his book "The Growth of the Recruit and the Young Soldier" says that boys given military training at eighteen make soldiers who are less robust and efficient than men with whom this training was deferred a few years, remaining in civil life until after their bones, heart, lungs, liver, etc., were more matured and developed. Recruits of eighteen show physical immaturity which results only too frequently in their ending in the hospital or being discharged as invalids. Recruits of eighteen require two years' special training before they are fit for military training.

2. It does not offer sufficient opportunity for the development of the individual's powers of muscular and mental co-ordination and the exercise of judgment under unusual and trying circumstances.

3. It does not offer sufficient opportunity for struggle, which requires and develops a spirit of co-operation and self-sacrifice, loyalty and a strong will.

4. The most military nations in the world do not have military drill in their schools, but give military instructions and training only after the boys have reached eighteen or twenty years, and have received years of physical training as a part of their schooling.

5. The same qualities that are of most value for war are of most value in peace. Military drill also is inadequate as a preparation for the struggles of peace, such as are necessary to sustain the place of the individual or nation in the pursuit of science, politics, commerce, etc.

6. Military drill in the schools cannot teach boys the real art of war, since they are too young to handle the real weapons, and undergo the rigors of adequate instruction. Hence it is apt to foster a bombastic military spirit of "tin-soldierism" and a false sense of patriotism which does not appreciate the seriousness of war nor the glories of the struggles of peace.

IV. A rational system of physical training in the schools and colleges would be of the greatest value in preparing the youth of the country—both boys and girls—for the struggles of both war and peace; because:

1. The development and functioning of both the mental and moral attributes is dependent upon and limited by the health and vigor of the individual.

2. Physical training in the schools would be training at the formative and most critical period of life, just when it is most needed and able to produce the best and most lasting results.

3. By this means not only would the stature be improved in size and carriage, but all the vital organs—heart, lungs, liver, etc.—would be developed and brought into condition to undergo the rigors of real military training in camp or barracks if necessary.

4. Furthermore, the boys and girls would learn how to take care of themselves under adverse circumstances and apply the laws of hygiene, instruction in which is, of course, an important part of any adequate system of physical training.

5. An adequate system of physical training includes athletic sports and games, and general gymnastics under competent direction. In these activities—and in this way only—is an opportunity offered for the exercise of the same physical, mental, and moral qualities which are of fundamental importance in war. I refer to presence of mind, courage, self-sacrifice, and the desire to struggle for a cause which is believed to be right. Physiologists have recently shown that the whole bodily tone and functions are different according as the individual's emotions are those of quiet rest or active struggle. To exercise these various functions in preparation for the struggles of war or peace, contests must be provided. Hence we have a new reason for promoting the plays and games of the playground, school yard, and athletic field.

6. The countries whose armies in this war are found best prepared do not give military drill in their schools. On the contrary, they give abundant instruction in physical training. As illustrating the interest in physical training, independent of the schools, in Germany alone, in 1909, in 7174 cities and towns there were 8607 gymnastic societies with a total membership of 902,910, and an active membership of 416,861, an active junior membership of 150,332 and an active female membership of 49,627. On First Month 1, 1914, the total membership was 1,486,320. It is easy to see at what advantage the German military authorities worked with such a nucleus in addition to their regular army. On the other hand, once England's small army of regular troops—than whom there are none finer in the world—had gone to the front, she found herself faced with the herculean task of training a citizen army. She has been at this for over a year and is still at it, trying to do in a few months what Germany and France and Switzerland have taken years of gradual and consistent training to accomplish.

CONCLUSION.

V. Upon the foundation of a healthy and vigorous youth can be laid the technical training for peace or war which is necessary for the successful nation of to-day.

In the summer of 1908 I visited Frankfort, Germany, and saw 25,000 men, women and children doing mass exercises in the field, before perhaps an equal number on the benches.

I went back to London a week later and saw the close of the Olympic games, at which there were 25 men performing on the track and field and perhaps 100,000 spectators on the benches.

The former represents the survival of the Greek type, the latter the decadent Roman period. One was educational, the other was gladiatorial and spectacular.

The scene at Frankfort shows us very plainly why Germany has so many men prepared for service, and the scene at London

shows us why England has some million or more men at the training camps which she is trying to get into condition.

What America most needs is some way of giving those physical advantages to the masses which she now lavishes on the favored few—some way of providing more athletic students and fewer student athletes, some way of providing more soldierly schoolboys instead of schoolboy soldiers.

[The following paper was read before the Friends' Peace Committee some months ago and references have been made to it in our columns and parts have been printed in THE FRIEND. At the suggestion of a reader we will give the entire paper.—Eds.]

PRINCIPLES ADOPTED BY THE PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS.

This Committee enters upon its duties with a profound consciousness that the tragic events of the present times make this one of the most solemn and critical hours in the history of Christianity. Christians throughout the world now face the gravest responsibilities. In America we are all in danger of taking the war too lightly. The broken body and the wounded soul of Europe cry aloud for healing and for a new way of life. We desire that this Committee, the Yearly Meeting which it represents, and all followers of Christ may earnestly and prayerfully seek to meet the needs of these fearful days with quickened hearts, clear vision and vital power.

We believe that Love as it has been known and is yet more to be discovered in Jesus Christ is the one possession which can satisfy the needs of all mankind. Only as men become united through a redeeming and reconciling Love can they fulfil their true natures, satisfy one another's deepest needs, and attain to an abiding Peace.

We, therefore, conceive that Love is the supreme law of all personal relationships, and that no evil which men may commit against one another can necessitate the violation of this, Christ's new commandment to His disciples. We believe that loyalty to Him means the endeavor to practice Love at whatever cost, though it be at the sacrifice of life itself.

Those who strive to follow this way of life to the uttermost will not be neutral toward wrong or powerless against unrighteousness. Peace for them will be no sluggard's paradise or coward's refuge, but a life throbbing with the energy of a love that tirelessly and fearlessly seeks to overcome evil and to accomplish its redemptive purposes.

Such an ideal demands unwavering confidence in the invincibility of Love, and we realize with humility how inadequate has been our faith. But we can rejoice that Love's transforming power has not been without its witnesses. We are strengthened as we recall the conquering influence of Christian saints and martyrs throughout the ages, and above all the victory of Him, who, facing the Cross, could say, "Be of good cheer. I have overcome the world."

There is need for us all to examine the foundations of our present social order in the light of these principles. What does Love mean for the world to-day? None can fully say, but it is for us to seek greater knowledge. Somewhat we know already. Love strives to serve, not to be served, to co-operate for mutual advantage, not to compete for private profit. Love demands that in personal, industrial, national and international life, we have reverence and not contempt, for personality; trust and not suspicion; forgiveness and not revenge.

We are convinced that these principles should be sovereign for every relationship, and should govern the collective as well as the private life of man. We deem them applicable to nations as well as to individuals. The Christian ideal of brotherhood recognizes no insurmountable barriers of nationality or race. To strive to realize this ideal through persistent good-will and self-sacrificing service is the highest privilege of any nation. We affirm our devotion to our country, but we conceive that the truest patriotism is that which

seeks to have the nation serve the interests of mankind throughout the world.

We conceive that the full acceptance of these principles by the United States would mean disarmament, and the substitution of trust for suspicion toward every nation, however militaristic. The domination of our foreign policies by good-will would work revolutionary changes. We should make haste to settle the immigration question with honor to Japan and China, and in accordance with the highest good of each race; we should seek every opportunity to spend our wealth and efforts for the help of the Mexican people in their struggle for material and spiritual progress. Instead of arousing the distrust of the European belligerents by increasing our armament we should be solemnly preparing ourselves to make our contribution toward the establishment of peace upon the basis of mutual service and co-operative friendship.

We are further convinced that our international problems cannot be solved apart from the problems of our social and national life. If we are to establish international relations on a Christian basis we must seek to apply fully the principles of Christianity within the nation. We must transform an industrial system in which the greatest mass of the workers have totally inadequate opportunities to rise to the full capacity of manhood and womanhood. We must challenge competitive self-interest as the driving power of commerce. We must reject patent methods which are not redemptive. We advocate no social theory as a remedy, but we are convinced that those who seek peace on a Christian basis must endeavor to establish principles in commercial, industrial and all personal and social life.

We reaffirm the belief, long held by our Society, that all war is a violation of these principles, and we unalterably oppose all tendencies in our nation which may hinder it from expressing them in all its relationships. But we cannot stop with protest or negation. A more positive work demands the efforts of all Christians. The task which confronts this generation is no less than the reconstruction of the world upon a true moral basis. We believe that this will be accomplished only as men and women enter into a Christian discipleship which shall be willing to make unflinching application of Christ's principle of love with confident faith in its transforming power. We may all take our part in this endeavor, but only as we heartily accept these principles for ourselves and seek to apply them uncompromisingly shall we be able to weave them into the fabric of our national life.

THE COMPLETE WORKS OF WILLIAM PENN.

Albert Cook Myers, who will be known to future generations as the biographer of William Penn and editor-in-chief of Penn's collected works, is about to return to America, carrying with him vast stores of information which he has accumulated during the past six years. These are contained in some 150 quarto volumes of typed and illustrative matter, arranged in the most orderly and systematic manner that well-trained ingenuity could devise.

From every available source in public and private archives some 1,200 Penn letters have been collected, of which less than one-third have been printed hitherto. The personal and historical allusions in these letters, as also in unpublished diaries and other manuscripts, have been traced with a minuteness and unwearied effort that is beyond all praise. Penn's wanderings over England, Ireland and the Continent of Europe have been tracked from day to day, with the skill of a detective following the living object of his quest from one point to another. For some years the Meeting for Sufferings has allotted a room at Devonshire House to Albert C. Myers and his staff for the purposes of his work, and the strong rooms have conveniently and safely housed his collections; but owing to the pressure of the requirements of the Society, he has recently had to remove his office to the Devonshire House Hotel. His position at the headquarters of the Society, the introductions brought from America and the support of

the United States Ambassador, have procured for him the entrée of private libraries which might otherwise have been difficult of access. Almost, perhaps quite, without exception, noblemen and other possessors of books and manuscripts bearing on Penn's life and associations have welcomed him to their houses and placed their treasures at his disposal for copying and photographic purposes.

This *magnum opus*, which will probably run to some fifteen volumes and contain in all some 6,000 pages, is estimated when complete to cost at least some £4,000 to £5,000. Hitherto it has been financed by American Friends and others and no systematic appeal has been made to English Friends, who have contributed not more than £60, of which £50 was received from one donor. At the present time American Friends are contributing thousands of pounds to our various funds for alleviating distress, and we warmly appreciate their work. It will be a matter of regret, when the undertaking of Albert C. Myers reaches completion, if English Friends have not had a substantial share in contributing to its success. The cost may appear large, but the work will be a standard work of reference for all time and should be well done and *will* be well done in the hands of the scholarly enthusiast who has undertaken it. William Penn was essentially an Englishman and a Quaker. Of his seventy-four years he only spent four in his beloved colony. For his defense of the rights of Englishmen we may well help to keep his memory green, for as English subjects we owe as much to him perhaps as Americans, who in all parts of the States regard his Pennsylvanian constitution as the model of their own. William C. Allen, who was recently with us so acceptably from Philadelphia Yearly Meeting, has written a very appreciative article commending the work of A. C. Myers to the notice of Friends. It was the boast of the late Joseph Smith that his Catalogue of Friends' books was in all the great libraries from the Vatican to Washington. It is safe to predict that all the great libraries of the world will some day possess "The Complete Works of William Penn." By this means all that William Penn stood for as a high-minded statesman and a Quaker will be brought before the world in a new light, and will prove him to be an even greater man than his earlier biographers have represented him.

If any Friends incline to send me contributions, I will gladly take charge of them and transmit to Albert C. Myers as Trustee of "The William Penn Fund," which is deposited with the Girard Trust Company of Philadelphia.

ISAAC SHARP.

38, FOREST DRIVE EAST, Leytonstone, London, E.

THE COMPLETE WORKS OF WILLIAM PENN.—When in London last summer I much enjoyed meeting with Albert Cook Myers, of Moylan, Pennsylvania. He has been residing in London for several years in connection with his proposed edition of the complete works of William Penn. Since the outbreak of the war he has more than once narrowly escaped with his life in Zeppelin raids. He, however, seems well and happy, and is awaiting conditions favorable to his return to America.

Up to the 31st of last Eighth Month he had been working on the life of William Penn for six years. This labor has covered all the ground connected with the life work and experiences of that eminent Friend. It is likely that there will be at least fifteen large octavo volumes, each volume to contain from 400 to 500 pages. These books are to be illustrated, including letters, papers and books of William Penn in chronological order. There will also be biographical notices illustrating these documents and papers.

Albert Cook Myers has obtained over 1200 letters of William Penn from widely scattered sources; less than 35 per cent. of these have been printed before. There are also to be introduced three new diaries that have never been published. Included is "A Persuasive to Toleration," a new book from Penn's own signed manuscript, which has never yet been published.

This great work is being consummated with the endorsement and co-operation of the Historical Society of Pennsylvania.

A prospectus of the proposed publication says: "Penn was not only a great courtier and a statesman. He was a philanthropist and a con-

structive social reformer as well. He upheld the rights of Englishmen. He interceded for and relieved the distressed and persecuted for conscience' sake. He helped worthy and useful men in their undertakings. He was a great leader of a religion that has profoundly affected the thought of the world. He was an enlightened and far-sighted lawgiver and maker of constitutions. He was the builder of three great commonwealths, keystone provinces in the arch of the American colonies. These States were founded and developed in their formative years under his ideas, governmentally and in their more subtle underlying social and economic aspects. These States were the means of transmitting Penn's ideals as exemplified in practice, to other States and to the Nation as a whole, not only as makers of constitutions, but peculiarly as disseminating hives of population which carried these transforming Penn influences of democracy and progress to the up-country of the South and to the West, and so into the heart of the Nation. These ideas have reacted upon England and Europe. It may be said with truth that Penn stands forth as the greatest of the early American founders. His life and his thought have entered into the bone and sinew of England and America, and, indeed, into that of all the world."

It is much to be hoped that this great work will be published in due course. It will prove a strong and valuable contribution to political and religious thought.

WILLIAM C. ALLEN.

ONLY THROUGH ME.

Only through Me! . . . The clear, high call comes pealing
Above the thunders of the battle-plain;—
Only through Me can Life's red wounds find healing;
Only through Me shall earth have peace again.

Only through Me! Love's might, all might transcending,
Alone can draw the poison fangs of hate.
Yours the beginning! Mine a nobler ending—
Peace upon earth, and man regenerate!

Only through Me can come the great awakening!
Wrong cannot right the wrongs that Wrong hath done;
Only through Me, all other gods forsaking,
Can ye attain the heights that must be won.

Can we not rise to such great height of glory?
Shall this vast sorrow spend itself in vain?
Shall future ages tell the woful story—
Christ by His own was crucified again?

—JOHN OXENHAM.

THE INNER LIFE.—"Take care of what you are, and what you do will care for itself." Our secret life is our most sacred life. Take care of the springs of the sacred life and you need have no fear of your public life. In the rush of things this day it is absolutely necessary to keep a lonely hour, without which you cannot be efficient for God. Enter into your closet and shut the door. Love itself must knock in vain at the shut door. If you do not keep this lonely hour, life will waste itself, your power will be exhausted; through this hour, power is renewed.

The secret life needs meditation, loneliness and introspection. With an open door you cannot pray. I entered a cathedral one day; the aisle, the architecture, the windows were conducive to meditation, but I could not meditate. The door of the cathedral was open, and through the door I heard the clatter of horses' hoofs, the wheels of commerce—that was no hour of meditation, for the door was not shut.

There is nothing more sacred than your inner self. Prayer is contact with God, the inner self or personality reaching out for the personality of God. There is a subjective influence from prayer, an influence which calms the mind, quiets the nerves, but this subjective prayer does not explain its mystery. Prayer is also objective. There are two personalities; the personality of God and the personality of man; these personalities in contact is prayer.

God soon fades out of the life of a man who never prays. Arrange, therefore, your time to give your soul a chance to grow.—WILLIAM J. DAWSON.

VISIT TO NORTH CAROLINA.

(Continued from page 292.)

The straggling "worm" fences of Virginia are rarely visible. The County of Northampton through which we are passing, has recently passed an ordinance requiring "fencing in" along the roadsides, and this has been accomplished to a large extent by the use of wire so common in the North. The ubiquitous hog is therefore restricted in his range, resulting in a great encouragement to the would-be thrifty husbandman. The richer and more intelligently-tilled soil is seen to produce a much larger yield. The country is more thickly settled. On all sides are the neighborly crops of cotton and peanuts growing side by side, and, to our delight, in the midst of harvest. In the fields are the cotton-pickers quietly stealing their way along the rows engaged in transferring the pure-white feathery substance from the widely-expanded bolls to sacks suspended about their waists. This work appears mostly to be done by women and children. The peanuts are harvested in the following manner: When ripe they are taken up adhering to the vines, which are stacked around a pole, making a shock of about four feet in diameter and from five to six feet in height; in this situation the "peas" dry out in the course of about three weeks and are then ready for the "picker"; this is a machine constructed somewhat after the order of a grain thresher, which rapidly removes the peas from the vines, cleans them and passes them into sacks holding about four bushels each; they are then ready for shipment to the wholesale market where they are graded and sometimes brightened for the retail trade. The price received by the producer is about four cents per pound.

The town of Woodland has a cotton gin, consequently the roads leading thither were quite alive with teams conveying the seed cotton to the gin, or bringing away the baled product to be shipped from the railway station. In some instances the yield per acre may be but two or three hundred pounds of seed cotton. Much of the land that we saw, however, it was said would yield from one to two thousand pounds, the market price of which is now about eighteen cents. Until a few years ago the seed was considered worthless, except as fertilizer, but the many uses which have since been discovered for it render it highly valuable, so that the market value of a bale of lint cotton with its by-product of seed amounts to considerably over one hundred dollars. These facts have brought prosperity and encouragement to the community of Friends about Woodland and Rich Square, so little would that while those who visited them some ten years ago found some of them riding to the Yearly Meeting in the primitive two-wheeled carts still used for the transportation of their farm products, we now found many enjoying the comforts of "Overland" cars. To these latter we were escorted upon the arrival of our train at Woodland station where a number of Friends were in waiting to receive and convey us to the homes where for one week round we were to enjoy unstinted hospitality and that Christian regard which unites soul with soul and leaves both the visitor and the visited enriched by the intercourse.

THE YEARLY MEETING—This began the afternoon of our arrival with a meeting of Ministers, Elders and Overseers, to which were welcomed the visitors and all concerned persons who might feel an interest in the occasion. About sixty individuals assembled and were soon sensible of the overshadowing of Divine goodness, this was recognized in prayer and testimony, well summarized in the utterance of a beloved woman minister, far advanced in years, who had come upwards of one hundred and fifty miles to attend her Yearly Meeting, thus expressed: "There is a river the streams whereof make glad the city of God."

The leading business of this session was the reading of the minutes of visiting Friends, and the appointment of a committee to prepare for these returning minutes.

Seventh-day morning the general Yearly Meeting assembled in joint session. Out of the depths of the precious solemnity that overspread us came forth a tendering plea for

the responsibilities of motherhood and rarely has such an exercise shaped itself so definitely both in weight of feeling and expression as upon this occasion. The shutters being closed, the men and the women proceeded with the business in separate session, though there continued a community of interest in all the proceedings most beautiful to see, as was repeatedly shown by the passing of notes from Clerk to Clerk through the medium of messengers seated on either side of the communicating door between the two rooms. Though the writer by sex was committed to reporting the transactions of the men's meeting only, his seat being very near the shutters which did not adjust closely, there was not a little opportunity to sense the life and the interest with which the affairs of the Church were being conducted on the other side. The call of the roll of representatives from the two Quarterly Meetings, named respectively Eastern and Southern, was interesting to the visitor as showing the difficulties of age, distance of travel and exacting engagements by which some of these Friends are surrounded; touching also it was to see the brotherly condescension with which the absence of some was excused.

The reading of the credentials of those visiting Friends who had minutes from their respective meetings, showed the following present: from Ohio, Elwood Conrad; from Iowa, Abner Newlin and wife, Ella Newlin, and Eva Irene Smith; from Philadelphia, William S. Yarnall, and from New Jersey, Samuel B. Hussey and Walter L. Moore. In addition to the above Friends there were present, four from Iowa; eleven from Ohio, two from Indiana, three from Pennsylvania, three from New Jersey, two from Virginia, two from California, and one, a woman Friend, from Canada, to whom as she set forth without company had been furnished a brief unofficial letter commending her to whomsoever she might come as an Elder in good esteem among her Friends at home. Epistles from all the Yearly Meetings with which this meeting corresponds, six in number, and one from Fritchley General Meeting, England, were read, bringing freshly to remembrance that those who truly love the Lord Jesus may have close Christian fellowship though widely separated by time and space.

(To be continued.)

LETTERS FROM ABROAD.

Jane C. Balderston recently forwarded the following letter, addressed to Joseph Elkinton, from the Monthly Meeting of the Society of Friends at Chengtu, Sze Chwan, West China, under date of Ninth Month 18, 1916, with the remark, "The enclosed letter is supposed to be only a first draft; the other two members of the committee, Fang Shu Shuen and Chang Too Pin, asked me if I would correct and type it. But I know thee will be much more interested to have it just as it is. I think it is a pretty good production for two of our University students. I think they had no help from any one in writing it."

As I met with these worthy young men, both in their Monthly Meeting and educational work a year ago, it has been a constant and increasing concern that Friends of Philadelphia Yearly Meeting should become well informed and truly interested in this group of Friends, who are looking to us for guidance. Dr. Joseph Beech, President of the West China University, with which several of these Friends are connected, has been in our midst for some weeks past and fully confirmed all that appeared in THE FRIEND recently as relating to this Union University. Dr. Henry T. Hodgkin lived in Chengtu for five years and worked with Dr. Beech and others to found this noble institution, which now has about three hundred students directly connected with it and about 10,000 in schools so graded as to prepare students for it. Years ago, when Dr. Beech dedicated himself to this field of labor, he distinctly felt that there was no more strategic point than West China, among unchristian people, for the propagation of the Christian faith, and the events of the last fifteen years have abundantly confirmed this judgment. He

told of an appeal from the chief of one of the wild tribes of the Tibetan border, representing 100,000 families, asking very earnestly that heralds of the Gospel might be sent to his people.

With the awakening of 400,000,000 people, China will become one of the great nations of the earth, and, if she becomes Christian, perhaps one of the most formidable. I found everywhere the most open attitude toward the United States from one end to the other of that Republic and everywhere some individuals who were friendly to those who approached them in a truly Christian spirit. The next decade or two will probably decide whether the counsels of Confucius or of Christ will prevail.—J. E.

CHENGTU, West China, Ninth Month 18, 1916.

DEAR FRIEND:—

Crossing the Pacific Ocean, nearly half of the world, your kind letter of Seventh Month 1, 1916, has reached us not long ago. We are very glad indeed to receive such a nice letter as this. It was translated to us when our Monthly Meeting met a week ago, and every one of us was deeply interested in it.

The spirit of your letter is very good, and we appreciate it very much. We cannot tell you how glad we are to hear all you told us which is thousands of miles away from us.

We have been always thinking and talking about you since you left us last year. Your effect and influence left upon us did not wear out with your going away. We expect you can still remember all you saw at Chengtu, and you are thinking about us either in the city or outside in the University. We are constantly in need of help; if you are ready to help us in any case you can, we shall be very grateful, for this is what we mean by to live in a Christian life, and it is exactly the same thing that our Lord came to teach us and gave us example that we must help one another.

We are interested especially in the kind of work that you have done to those black people in America. We suppose they are willing to receive and to welcome you when you go to their houses to visit them. We are exceedingly glad to see your way of establishing the Kingdom of God on the earth. We cannot be a perfect Christian unless we start to help those poor people around us.

Christianity is an ever unfinished religion and we all should be willing to make fine progress. There is no better way to do this than to go to our neighbors and try to make their conditions better, for in God we are all in one and there is no limitation in Him.

You spoke about our political changes that had occurred in past time. True we are thankful that Yuan-Shi Kai died; but we are still looking for the future that China will be led by the spiritual guidance of our Lord, so that she can be as strong both physically and spiritually as she can be. China cannot be strong unless she is enlightened and strengthened by the everlasting Gospel; and, on the other hand, she will get worse if she is still in trouble with her political struggles.

We hope America is not going to get into war with Mexico. It does seem awful to think of so many nations already at war with one another. We earnestly hope that because of your good persons in your country, and your good President's steadfast efforts you will stop fighting with your neighbor. We are praying, as a nation, to be delivered from the world war. We cannot see the end of the present struggle and it does seem as if the nations have gone wild in this tumult of bloodshed and revenge.

The work that we are keeping on at the University is just as usual. We are still having a nice Primary School inside the city in the Chin Lung Kai. There are about one hundred boys in this school. With regard to the University outside, there are more students this term than there were last term. There are about eighty in the University and one hundred and eighty in the Middle School, which stands in the University grounds. Besides these, there are Normal and Theological students in both, which there are more than fifty. We are sorry that our University buildings are very few

at present, so we cannot take in a great number of students. We think you can remember very well all about the University plant.

We are always glad to hear from you if you will have time to write. Please think on us, when you see some rare object worthy of notice in your country, and wish us partakers of your happiness.

With the love of Christ we are always your Chinese friends.
On behalf of the meeting.

ROBERT J. DAVIDSON, Clerk.

THE SUPERSTITION OF FRESH AIR.

The popular idea that there is something peculiarly beneficial or invigorating about outdoor air has been effectually dispelled by the experiments carried on during the past few years under the auspices of the New York State Commission on Ventilation. The latest results of this investigation given in *School and Society* for Fifth Month 6th and Eighth Month 12, 1916, show that the children in a school-room provided with a liberal supply of outdoor air do no better work and make no more progress than those in a room where the air is partly recirculated. The experiments ran for three months at a time, the teachers exchanged rooms, and a very elaborate system of mental tests devised by Professor Thorndike of Teachers' College was used to test accuracy, speed, memory and improvement. The results in the fresh air room came out practically the same as in the recirculated air room, what little difference there was being mostly in favor of the latter.

It appears then that if air is kept to the proper temperature, humidity and composition it may be breathed again and again without deleterious effects. The matter of composition, which used to absorb the attention of sanitarians, is the least important of the three, for it has been found by experiment that a considerable increase in the percentage of carbon dioxide or decrease in oxygen makes comparatively little difference.

In accordance with this theory some of the most modern and best constructed gymnasiums, that of the International Y. M. C. A. College of Springfield, for instance, have no open windows. The air is continually being drawn through an apparatus that washes, cools or warms it and gives it the amount of moisture proper to its temperature. Of course, without such purification and rectification the air of a closed room would soon become intolerable, so those of us who live in houses not provided with a circulatory system of this type had best keep our windows open.

A TRANSITIONAL PERIOD.

Individual experiences are instructive and suggestive, but they should never be authoritative. We are living in a transitional period, when there is no genuine church upon the earth, *except that which is ultimated in the good deeds of the daily life*. There is nothing authoritative, because we are in the midst of the breaking up of all authorities, so that the Lord may establish His personal government among men. Every soul must discover its own duty, and do it without reference to other people. The Lord leads us all differently and by ways unknown to ourselves or others, until we look backward and see what He has done for us. Consult your own conscience and reason, analyze your motives fearlessly and profoundly; act from the principle of *use* and for the benefit of others; look constantly to the Lord and His word, keep your heart always open to Him by faith and prayer, try all things, prove all things, put charity always in advance of faith and He will lead you aright.

BETTER to strive and climb,
And never reach the goal,
Than to drift along with time—
An aimless, worthless soul.
Ay, better to climb and fall,
Or sow, though the yield be small,
Than to throw away day after day,
And never strive at all.

YOUNGER FRIENDS.

A BOY'S THOUGHT OF WAR.

The best part of the day I know
Is after all the whistles blow,
When down the street, and up the lane,
Come all the fathers—from the train.

We children leave our play for this,
And run to get a smile or kiss,
And mothers—looking trim and sweet,
Are watching—up and down the street.

But then—the thought just comes to me,
Of all the boys across the sea,
Who stand and watch, beside the door,
For fathers who will come no more.

How can a war be right and fair
Which kills the fathers everywhere?
When wives and children need them so,
That's one thing I should like to know.

—F. T. R.

THE ROMANCE OF A PEN.—As fascinating as a fairy tale is the story of the boyhood of Platt R. Spencer, the originator of the Spencerian system of penmanship, who from his early childhood was possessed with an intense longing to put his dreams and poetic fancies into tangible shape.

He was born on the seventh of Eleventh Month, 1800, in a typical log house in a remote mountainous section of New York, and his earliest environment helped to develop the love of nature which in later years amounted to positive passion. His parents were people of small means, but abundant culture, and the old quill pen so frequently used by his father was always an object of abounding interest to the little boy, though his beauty-loving nature abhorred the grotesque characters which it formed, and led to his determination to learn from the beautiful curves and lines of nature to make beautiful characters which could be used in writing.

With indomitable purpose, and untiring patience, the little lad of six began his self-imposed task. The first crude characters were traced with a sharp stick in the snow piled high on the mountain side. Undaunted by repeated failures and disappointments, he persevered until the last snow bank melted away with the advancing spring, when a sudden inspiration sent him to renew his efforts upon the smooth bark of the ever-friendly trees. About this time he received permission to practice on bits of leather in a shoemaker's shop, and a little later the fly-leaves of his mother's Bible were found to be covered with his quaint little characters.

Up to this time the little fellow had never owned a whole sheet of paper. But one golden day a visiting relative gave him a penny, and a mountaineer, about to set out on a journey to a distant town, agreed to spend it for him for writing paper. Platt watched the clumsy sled lumbering down the steep mountain trail, and felt that its return would mean for him the opening of a new world. The days which passed during its absence seemed almost interminable, and when finally the jangling bells announced the home-coming at midnight, the child's entreaties prevailed, and he was permitted to dress and await its arrival at the gate. The coveted paper was delivered into the eager little hands, and carried reverently into the house, to be dreamed about until daybreak brought the opportunity to try his skill upon its dazzling white surface. But he failed to realize his ideal, and this failure caused him the bitterest tears of his childhood.

When the boy was about seven years of age his parents removed to Geneva, Ashtabula County, Ohio, near the shores of Lake Erie, and here Platt began his school days in a primitive country school, and here, too, he spent every spare moment writing in the smooth white sand on the lake shore, and making remarkable progress toward the realization of his

consuming ambition. Years later he wrote of this period of his life in the following beautiful lines:

Evolved mid nature's unpruned scenes,
On Erie's wild and woolly shore,
The rolling wave, the dancing stream,
The wild-rose haunts in days of yore.

The opal, quartz and ammonite,
Gleaming beneath the wavelet's flow,
Each gave its lesson—how to write—
In the loved years of long ago.

I seized the forms I loved so well—
Compounded them with meaning sives,
And to the music of the swell,
Blent them with undulating vines.

Thanks, nature, for the impress pure!
Those tracings in the sand are gone;
But while the love of thee endures,
Their grace and ease shall still live on.

Very soon after his arrival in the new home Platt made the acquaintance of a hermit scholar whose rude hut stood in the wilderness some twenty-odd miles from the village. When he had exhausted the fount of knowledge in the country school-house, he obtained the consent of his parents to place himself under the instruction of the hermit, who agreed to become his teacher upon condition that he take up his abode in the wilderness until his course of instruction should be completed. This the boy readily consented to do, and there, remote from all distracting influences, he mastered Greek and Latin, and studied the master minds of literature. At sixteen he returned to his village home and devoted himself to teaching and to perfecting his system of penmanship, which was now taking definite shape in his mind. It was not, however, until he reached his twenty-first year that the Spencerian system of penmanship, together with the Spencerian pen, became a factor in the world's work.

From the primitive log cabin in which he taught, on the southern shore of Lake Erie, the new system was disseminated, and became the prevailing style of penmanship in America, adopted by the leading schools and colleges, and welcomed for its beauty of light, shade and form.

To the memory of Platt R. Spencer—poet, educator, author, benefactor, philanthropist—a noble library has recently been dedicated in the one-time straggling village, now the thriving young city of Geneva, Ohio, where this "servant of genius" lived, and loved, and labored.

The floating clouds, the sun's bright beam,
The ocean wave—bud, leaf and sky,
The opening flower, the rolling stream—
Are letters to the enraptured eye.

—EDITH VIRGINIA BRADY, in *Forward*.

NEWS ITEMS.

A FRIEND writing from Pasadena, California, under date of Twelfth Month 10th, states that Wm. C. Allen was most acceptably with them. His visit at this time was in part due to a request that he attend the Ministers' Union of Southern California, representing almost all denominations, where opportunity was afforded to advance the interests of Peace.

At the session of Concord Quarterly Meeting, held last month, the request, which had its origin among the younger members, that a Conference be held specially in their interests, received the favorable endorsement of the meeting. A Committee of older and younger Friends was appointed to arrange for it, and on the afternoon and evening of the 16th, the Conference was held in the meeting-house at Media; between 125 and 150 were present, the younger members largely predominating. In the afternoon session, George L. Jones, of Westtown, gave

MEXICAN-AMERICAN LEAGUE.—When relations between Mexico and the United States were severely strained last summer, after the tension was released, Dr. Starr Jordan of California, Manuel Rojas, Director of the National Library in Mexico City, Dr. Atl, Modesto C. Rolland and representatives of the Peace Societies and social interests, met in Washington and New York, and formed the Mexican-American League with the following aims:

1.—To help bring about a new and constructive era of friendship between the people of Mexico and of the United States.

2.—To interpret and promote joint negotiations between the two governments with respect to border control and all other questions of public policy.

3.—To promote common understanding between the peoples of the two countries, by giving publicity to the facts about Mexico and American relations with the Mexican people.

4.—To secure an exchange of teachers and students and to encourage the American Universities and Colleges to grant scholarships to Mexican students.

5.—To promote industrial and agricultural education in Mexico and institutions for the training of competent teachers and leaders.

SUMMARY OF EVENTS.

LOCAL.—There were 54,061,400 bushels of wheat harvested in Pennsylvania this year, or 750,000 bushels less than in 1915. This is the estimate of the Bureau of Statistics of the Pennsylvania Department of Agriculture, which announces also that there were approximately 50,880 less acres harvested this year than a year ago.

It is announced that Princeton University wants the type of man who has the grit to earn his way through college, and of late years has been doing a good deal to make it possible for more of that kind to come there. The Bureau of Student Self-Help was organized several years ago to aid the needy students in obtaining and keeping remunerative positions while in college, and has found several ways of creating and maintaining organizations which afford permanent sources of income to a certain number of students.

Sheldon W. Funk, farm adviser on fruits for the Pennsylvania Department of Agriculture, says: "Thousands of bushels of fine apples are ruined each season simply because the growers harvested them in a careless manner; and then they wonder why they do not keep in storage during the winter months."

GENERAL.—A noted figure in the world's petroleum industry was removed when John Dustin Archbold, president of the Standard Oil Company of New Jersey, died at his home in Tarrytown, N. Y., on the fifth, after a two-weeks' illness subsequent to an operation for appendicitis.

Orville Wright has filed application for a patent on a stabilizing device that, he says, will make the flying machine as safe as an automobile. The new attachment enters the domain of electricity. By a unique arrangement of batteries, augmented by a pendulum swinging in a liquid bath and a minor propeller, placed almost directly over the pilot's head, absolute, unswerving, automatic stability is said to be possible.

The United States Public Health Service tells of an alarming spread of smallpox in nineteen States, and the health boards of New York State and city have issued warnings that those who have not been vaccinated within five years should be revaccinated as a precaution.

Opposition to military training in the public schools was embodied in a resolution submitted to the Federal Council of Churches in St. Louis by the committee on peace and arbitration. The committee also urged the American Government to invite European belligerents to state the basis upon which they would be willing to begin peace negotiations.

The Yosemite Valley will soon be lighted by electricity, as a result of an appropriation of \$150,000 made by Congress at the last session for the erection of a power plant at that national park. The plant is under construction.

Not a single national park in this country has an adequate sanitary system, says R. B. Marshall, Superintendent of National Parks, in his first annual report. Indeed, Superintendent Marshall declares that he shudders at the probability of an epidemic in any of the country's natural playgrounds which are being visited annually by increasing thousands of citizens and tourists.

A declaration of war on the butter and egg and mercantile exchanges was made at New York by John J. Dillon, State Commissioner of Foods and Markets, in his efforts to cut the high cost of food. The trading on some of the New York food exchanges, he declared, is done merely among

the members, not with outsiders, and less than twelve men make food prices for the entire country.

Sole leather at \$1 a pound, a record level which a year ago would have been deemed impossible by American tanners, last week became a reality. According to an authoritative report, a special lot of all No. 1 secured oak bents was sold in the Philadelphia market at \$1.06, the purchaser being a large shoe manufacturer from the West.

The Federal Bureau of Navigation announced that 1115 vessels had been turned out in eleven months with a gross tonnage of 521,711. All but forty-nine were for the American flag. This more than doubled the tonnage of last year's output.

Smith College, Northampton, Massachusetts, with 1903 regular, all the year enrollment, is the largest women's college in the world.

FOREIGN.—On the twelfth the German Government made a decisive move for Peace, but as it was on the basis of "being conscious of victory," it did not seem likely the Allies would respond.

More than 100,000 Belgians have been deported from Belgium by German military authorities according to information presented to the State Department at Washington by Minister Havenith. Deportations, the minister said, are continuing at the rate of 3000 a week and are especially severe among railway workers taken to man military roads now being laid.

Engineering contains an interesting article by Professor Luiggi on the utilizing of volcanic heat for power-production purposes. The idea of utilizing volcanic heat to drive an important electric power-house of 15,000 horse-power might have been considered Utopian in ordinary conditions. It has, however, become a reality—and a successful one—in these hard times, when the price of coal has reached in Italy incredible figures.

NOTICES.

A FRIENDS' Meeting will be held at the Home for Aged and Infirm Colored People, Forty-fourth Street and Girard Avenue, on First-day, Twelfth Month 31, 1916, at three p. m. Friends generally are invited to attend.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:

Adams—Pioneer Boys of the Columbia.

Banks—Bible and the Spade.

Fosdick—Meaning of Prayer.

Fuller—New England Childhood.

Gladden—Forks of the Road.

Hazlitt—Thinking as a Science.

Horsley and Sturge—Alcohol and the Human Body.

Purinton—Efficient Living.

Vernon—Making of the Bible.

Ward—Social Centre.

LINDA A. MOORE, Librarian.

MEETINGS FROM Twelfth Month 24th to 30th:

Chester, Pa., at Media, Second-day, Twelfth Month 25th, at 7.30 p. m.

Concord, at Concordville, Third-day, Twelfth Month 26th, at 9.30

a. m.

Woodbury, Third-day, Twelfth Month 26th, at 8 p. m.

Abington, at Horsham, Fourth-day, Twelfth Month 27th, at 10.15

a. m.

Birmingham, at West Chester, Fourth-day, Twelfth Month 27th, at

10 a. m.

Salem, Fourth-day, Twelfth Month 27th, at 10.30 a. m.

Philadelphia, Fourth and Arch Streets, Fifth-day, Twelfth Month

28th, at 10.30 a. m.

Goshen, at Malvern, Fifth-day, Twelfth Month 28th, at 10 a. m.

Lansdowne, Fifth-day, Twelfth Month 28th, at 7.45 p. m.

DIED.—At the home of her son, Milton J. Shaw, Twelfth Month 9, 1916, HANNAH SHAW, aged ninety years (lacking seven days); a member of Springfield Monthly Meeting of Friends, Iowa.

—, at her home in Philadelphia, Eleventh Month 28, 1916, ELIZABETH T. TROTTE, daughter of the late Samuel F. and Mary Troth, aged eighty-five years.

THE FRIEND.

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WISDOM AND SUCCESS.

It sometimes happens that a short phrase contains a large suggestion, and a word or two may furnish a theme or a text for a discourse. The person who drops such hint or thought may have little idea of its value to the one into whose ground the seed falls, or of the potential harvest—whether thirty, sixty, or an hundredfold—hidden away in the heart of the grain.

In a brief letter recently received from one of our subscribers, the writer remarks upon the enjoyment that she derives from *THE FRIEND*, and she concludes with wishing us "wisdom and success" in the management of it. The wish is a beneficent one (proceeding from a Christian interest that is more than personal in its scope), and a ripened experience appears in the order of the words "wisdom and success."

No explanation or analysis follows; but we shall have no difficulty in understanding that the success which our friend desires for us is such as falls within the sanction of wisdom, and that this wisdom is of the kind that comes from above. If success, either immediate or ultimate, is in any sense a sequence of wisdom, the amount of it to be expected must be commensurate with the accuracy or the fulness with which the behests of wisdom are obeyed, whether this term be used to describe an active quality—a grace bestowed—or to represent the Source whence the quality or grace is derived.

But success is the accomplishment of a purpose, the attainment of an end. In so far, then, as a high purpose has been joined with sanctified talent and enlightened understanding, we might fairly expect a resultant service (if nothing more) that could rightly be esteemed success. As to the extent to which *THE FRIEND* has hitherto, and on this ground, justified its existence, its career of almost ninety years may furnish some testimony at least; yet none of those who are now concerned in the management of its affairs, and responsible in some degree for its character, would for a moment feel that they had attained all they desired, nor be disposed to abate their efforts in the direction of attainment. Neither could they hope for that success which is measured in service

from any smaller endowment of "pure wisdom" than was needful for those who planned and launched the enterprise. The first editors acknowledged themselves "chastened with a sense of their responsibilities." Can we meet ours without something of the same chastening? They felt that an important part of their work was to uphold and defend the truth, in a spirit of "fairness and fidelity." Shall we do less in a constructive way with the opportunity and the "challenge" of our own times?

The prospectus which appeared on the front of the first number of this journal in 1827 gave promise of considerable variety in the contents to be chosen for succeeding numbers. Periodical literature was scarce in those days, and it was desired to provide a "fireside companion" for the families of Friends. To this end, history and literature, science and religion were to contribute; and as we look through some of the old volumes, we shall hardly doubt that *THE FRIEND* was a welcome and instructive visitor in many homes, even though doctrinal controversy received some share of notice and of space. As time went on, the prospect which "animated" the founders—namely, that of "an honorable and useful career" for the journal—came to be in good measure fulfilled.

The needs and the interests of the present day, however, are obviously not identical with those of several decades ago; yet every paper that undertakes to be, to any considerable extent, a "fireside companion," must minister to various tastes and conditions. *THE FRIEND* is no exception to this rule. Its patronage is greatly diversified and widely distributed; and it would be no easy matter—especially in these "stirring times"—to keep in the paths of judgment, and yet make the paper equally acceptable to all classes.

Like the husbandman in the figure employed by the prophet Isaiah, we may find use for the fitches and the cummin and the spelt, while putting in the wheat in rows and the barley in the appointed place. But when the harvest is gathered in, divers instruments and processes are required to dislodge the seed from its husk and convert the "bread grain" into meal or fine flour. Efficiency in all these procedures is attributed by the prophet to Divine instruction. "This also cometh forth from Jehovah of hosts, who is wonderful in counsel and excellent in wisdom."

If this may be rightly applied to ordinary husbandry, for example, much more may it be to those undertakings which claim a purpose other than secular. *THE FRIEND*, if we mistake not, has still a mission somewhat different from that of most journals—even of the distinctly religious ones. Otherwise it has no sufficient reason for continuing. But the burden of performing this mission does not rest solely with the editors; and it is essential that all who have a part in it should act in the counsels of wisdom, with patience and consideration, if success of a high and worthy order is to be achieved or maintained.

M. W.

WHAT WILL THE JUDGMENT MEAN?

In the silence of the evening hour
When all is hushed and still,
Save the rushing of the mighty wind
Obeying His sweet will,

I seem to see the millions
As they stand before the throne
In that solemn, awful moment,
As He makes His judgments known.

Oh! my war-mad brother falter,
Think of what that day will be,
Pride and greed and selfish honor,
What will they mean to thee?

Will it signify, my brother,
That He'll say to all who fought,
"Bravely done, my valiant soldier,
My will first has been thy thought?"

Nay, my brother, though it grieve Him
And His heart of love be torn,
Words like these will fall on only
Those who to Him have been borne.

Those who fought not for their country,
Those who fought not for their own,
But to those who sought His glory,
Who to Him their deeds have sown.

Thers has been a war, my brother,
Not of strife and sin and shame,
But a war to bring the sinner,
To our Lord through His dear name.

—MARY M. MACCOMBER.

PORTSMOUTH, R. I.

"PEACE, PERFECT PEACE.

FOR "THE FRIEND."

The above is a quotation from a well-known hymn and comes home to me linked with the words of our Divine Lord and Master, Christ Jesus, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I."

"And now I have told you before it come to pass, that when it is come to pass, ye might believe." (John xiv: 27-29.)

The same Holy Spirit that brought the saints of old into that tranquility of mind by Christ's indwelling is able and willing so to gather us to Himself, if we are willing and obedient in the day of God's grace and power. There are those to whom God's mercy has been reached forth in early life that can gratefully acknowledge in old age He hath not forsaken them who feel a tender care for all who are following after, who may be in early or middle life, that the world and the spirit thereof may not obscure that purer and heavenly vision of a holy life, devoted to God and His service. Only thus can we know that freedom in the temple of God that makes joyous in the house of prayer.

Childhood and youth have been passed, also middle life, and now having reached four-score years I thus once again put pen to paper, not I trust to glorify myself, but, if may be, to bear witness to God's Truth, calling us away from trust in ourselves and in one another, and to daily seeking for the Bread of Life that keeps us in life by communion with God by the One Spirit of promise by Christ from the Father, who leads into all Truth. Christ, who is the Light and Life of the new-born soul, has promised the fuller unfolding of the Father's will, even as He prayed when here on earth, that they all might be one by the law of Divine love keeping and purifying

them, and of them, by the one baptism to be made by the One Spirit, the baptizers of others into the like communion of Father, Son and Holy Spirit. We are to be transformed by the Spirit and to be co-workers with God for the transformation of our fellows upon this the Lord's earth. It is an high and holy calling doubtless, but we are not sent on the spiritual warfare on our own charges, or in our own strength, but are to be clothed with the armor of righteousness on the right hand and on the left. There will be the early shoots, the blossom, and the ripe fruit in due season, only let us not grow weary in well-doing, for in due time we shall reap if we faint not. Let us eye the Master, keep close at his side, and cease not in secret to lift up our hearts unto Him in prayer, not aiming at great things, but keeping low before Him, seeking to do the little or the much as we are clothed and fitted by the Good Master. The reaping will come, and the happy harvest, and in the many mansions there is abundant room. Let us not too much dwell in the past, neither over much on the future, but seek now to live in the will of our Father, and as from day to day we tread the heavenly road in His presence, each day and everyday will we find a haven of rest and peace to the soul as we travel on, finding in ourselves, though not of ourselves, the fullness of the promise, I will never leave thee nor forsake thee. Truly the Lord is our helper and slavish fear and dread will in the mercy of God be put far from us. Yes, we may know, here on earth, "Peace, Perfect Peace," that peace the world cannot give, and possessing, the world cannot take away.

CHARLES WATT THOMSON.

BECKY'S BOOK.

A GLIMPSE OF QUAKER LIFE IN HOMESPUN DAYS.

The sun was near its setting on a sultry summer evening in the year 1714, when two travelers, weary and dust-covered, were plodding along the narrow Surrey lanes. Far too rough and narrow for wheels were many of these lanes, so that riding on horseback was the inevitable mode of traveling, even for elderly people, and this couple were mounted on horses so strong and good as to proclaim them in comfortable circumstances, although their quaint raiment was of Puritanical plainness with no pretension to gentility about it.

Benedictus Martin was a yeoman; honest, thrifty and much respected, with a ruddy, sun-tanned face, straightforward grey eyes and Saxon fairness of hair. His great roan mare carried besides his portly weight, a well-filled pair of saddlebags, but their pace was but slow, and for lesser journeys she was well accustomed to the pillion saddle, with the mistress mounted behind the master; but as they had just accomplished a journey to London—full thirty miles away—the second rider was now mounted on an equally good horse by herself.

A remarkable woman was Susannah Martin, in spite of the homely simplicity of her bringing up. A gentle placidity made the face beneath the plain riding hood motherly and attractive, but the broad forehead and keen brown eyes told of an intellect far beyond the average; the combination of qualities making her the "Mother in Israel" in her little circle which she is recorded to have been in a quaint book of religious memoirs, published in 1735 under the title of *Piety Promoted*.

"We are almost home now, wife," said Benedictus, "I can spy the Hunts Green chimneys between the elm-trees," adding, as his wife looked eagerly forward, "Ah, thy heart has been here all the time, in spite of the fine friends and fine things we have seen in London town. Thou art ever anxious lest harm should come to thy two chicks."

"Nay, Benedict," said the wife smiling, "not unduly anxious, for I have ever felt a strong sense of the Divine protection being over our dear daughters—and Aunt Mary Martin guards them well, but I feel some natural impatience to see them again, and I know that thou dost the same."

A turn of the lane brought them into full view of a comfortable red farm-house, its gabled roof covered with the pic-

turesque stone slabs common in the district, mossy and lichen-stained, with a goodly array of well-thatched barns and sheds behind it.

Two slender, girlish figures who were busying themselves among the herbs, and sweet-scented, old-fashioned flowers in the low-walled garden before the house, paused to listen as the sound of hoofs fell on their ears. Then recognizing the riders, they flew to open the gate with such eager haste that the prim linen cap of the elder girl fell to the ground, showing an abundant crop of fair hair. Molly Martin was her father over again, honest, sturdy and practical; while Rebekah, who was but sixteen, was slender and dark like the mother, but with a dreamy, unsatisfied look in her soft brown eyes. Both gave a warm welcome to their parents, and if the embraces, after the travelers had alighted at the horse-block of massive mossy stones, were more formal and reverential than modern parenthood exacts, they were none the less hearty. Benedict Martin followed the lad who came to take the horses to the stable to give special directions for the welfare of the animals, after a journey which seemed to these simple country folk as great an undertaking as a trip across the Atlantic would be now-a-days. Busy Molly flew off to make some addition to the supper table, while Becky clung to her mother, and went up the wide oak staircase with her to see that all was ready for her comfort in the quaint bed-chamber above. By the time that Molly's ham and eggs were ready, a goodly group was gathered round the massive oak table in the large, low-pitched farm kitchen, for man and maid ate with the master's family in those primitive days.

Aunt Mary Martin, a vigorous old dame who had taken charge of the household in the absence of her nephew and his wife, had the place of honor, while "below the salt" were modestly grouped a white-haired old retainer, Peter by name, who had faithfully served three generations of Martins; two stout, red-armed maids, and several bashful, shock-headed lads.

A farm in the eighteenth century was almost self-supporting, and little upon that homely table came from other sources. The big brown loaf was of home-grown wheat, ground at the windmill on the neighboring heath; the bacon, butter and cheese, and also the mead and cider which were the universal beverages, were all produced and manufactured under the watchful eyes of the good yeoman and his wife. The farm being freehold, they were accounted to be well supplied with this world's goods, and their two daughters as somewhat of heiresses.

The talk over the supper table brought out strongly the characters of the two maidens—Molly was eager to tell the home news; Rebekah to hear all her father and mother could tell her of the great world which lay beyond the hedgerows of Hunts Green.

"It is good to be home again," said Benedictus, "it feels so sweet and quiet after the sulphurous air and racket of London; and just now, because poor Queen Anne lies at the point of death, all the tongues are wagging as to who will be her successor."

"Ah, poor Queen," said the gentle voice of the mother, "not one of all her many children lives to take her place on the throne. I doubt me there is too much both of pampering and restraint in the life of a Court to be wholesome for the little ones."

"And who do they say will be king, father?" asked Rebekah eagerly.

"The Queen's second cousin, George of Hanover, I expect," said Benedictus, "but they say he is but dull, and speaks only German—I cannot say that I fancy him as a ruler."

"But thou wouldst not wish to see the Stuarts back, father?"

"Nay, nay, Becky, we must have a king who is no papist, and who will allow liberty of conscience and keep his given word, which the Stuart kings could never do. I only trust that the question will be settled without bringing war and bloodshed on our poor country," and Benedictus poured out a second cup of cider with a grave face.

The pause was broken by Molly. "Father, neighbor Bonwick wishes to buy the sorrel colt; he has been here twice about it. Thou won't sell him, wilt thou? He will make a beautiful nag for Becky and me when he is broken in!"

The father laughed and gave no promise, but proceeded to ask various questions as to how the farm had fared in his absence, concluding with:

"Had Peter sheared the sheep?"

"Indeed he has," answered Aunt Mary Martin, "and what do you think this good Molly of yours has done? She will never let the grass grow under her feet! The fleeces were barely off the sheep's backs when she went to work with the maids, washing and drying and carding and spinning, until they have yarn enough for the couple of large blankets which were needed before winter."

The parents commended the blushing Molly and she further explained to her mother: "Thou knows that Becky and I both needed new tuck aprons, so we span the black sheep's fleece first of all, and have already taken it to weaver Miles to make into linsey woolsey for us, and when it comes back we mean to make our old aprons into a warm gown for widow Bates' little Nance."

This project being cordially approved, the great-aunt went on to commend Rebekah, for she was a just woman, although Molly was decidedly her favorite.

"And Becky here has been spinning some of that very soft flax. I never saw a finer or even thread. It will make a beautiful lawn for kerchiefs or caps. She has also stilled enough peppermint and other strong waters to dose the neighborhood, and they both manage the dairy and the cheese like two old women! They are a credit to thy training, niece Susannah!"

The mother colored with pleasure, but only said simply, "The Lord has granted them good understanding and strong, healthy bodies. I trust that they will ever use their powers in His service."

(To be concluded.)

VISIT TO NORTH CAROLINA.

(Continued from page 306.)

First-day, Eleventh Month 5th.—While for the region about Philadelphia, as we afterwards learned, the weather was cool, cloudy and threatening, at Woodland, N. C., it was far otherwise. The morning broke in great beauty, bright and summer-like was the day that followed; our hearts were filled with gratitude, so many had already been the proofs of our welcome, and we realized afresh that we were in the "Sunny Southland." Three meetings had been arranged for the day at Woodland where many households were astir with guests, and where outward food was so abundantly supplied the longing could not be suppressed that in a spiritual way there might be a like blessing.

The morning and the afternoon meetings were held in the "Cedar Grove" house, used for the Yearly Meeting. Let us see if we can picture for our friends at home the scene. From without it is the plain little white meeting-house by the roadside, within its grove of cedar, oak and southern pine. The air is still, the soft genial rays of an autumnal sun bathe all things; across the road it falls upon the peanut shocks of the adjacent field and beyond where the cotton gleams pure-white from the wide expanding bolls; in the hazy distance the horizon is ringed with woodlands bronzed by the hand of the retreating year. Within the house this same light falls upon the faces of those—men, women and children (some of these babes in their mothers' arms)—who in the days they have already sat together in the meetings, in social intercourse in homes and by the wayside, have learned to know each other better in what most deeply affects their lives and life's service. The spiritual exercise of the meeting so far as vocally expressed, seemed to be the commendation of the soul of the believer seeking relief from the stress of outward things to that heavenly quietude implied in the words of Scripture: "The peace of God, which passeth all

understanding, shall keep your hearts and minds through Christ Jesus. The meeting held in the afternoon seemed a continuance of that of the morning, both as to attendance and spiritual refreshment.

The meeting First-day evening was held in the auditorium of the commodious building erected by Friends for educational purposes, which goes by the name of Olney School. The occasion was meant especially for the youth, and proved one of much interest and Divine favor. Two of the visiting ministers were enabled to speak in a lively manner concerning the temptations, and the opportunities of those in the morning of their years, but especially of the love of God to their souls. One of the speakers alluded in a striking manner to the young men and women, and even children, who in the early days of the Society were eminently useful in the service of Truth, some of them undergoing great suffering even unto death rather than yield to that which their conscience set them against.

Second-day morning the Yearly Meeting again convened in joint session. These periods of worship in which the men and women together sought strength from the great Head of the Church before entering upon the business of the meeting, seemed to the visitor unaccustomed to the practice solemnizing and efficacious. In this instance perceptibly so, for the session that followed was particularly lively, and from this time on the interest of the younger Friends deepened. The outstanding exercise of the period of worship just referred to, seemed to centre in an impressive communication delivered by a visiting woman minister from the text: "Beware of covetousness, which is idolatry."

The business which claimed the attention of this sitting was the reading and answering of the nine Queries which this Yearly Meeting has designed for the help of its membership in attaining the standard of discipleship established by Christ and His Apostles for the Church. Following the Queries the Advices were read. The matter of these when prepared was largely collated by selecting the best and most pertinent expression covering the various subjects as found in the Books of Discipline of a number of Yearly Meetings. As a whole, they bear the impress of hands that must have entered into their preparation with a fresh and lively sense of the doctrines which they are intended to exemplify and the testimonies which they are designed to uphold.

The Query adverting to the subject showed that one new meeting had been established within the past year, that of West Grove, in Alamance County. The meeting recorded the loss sustained through the decease, at the age of seventy-two years, of one of its widely-known ministers, Cyrus W. Harvey; also of a much esteemed Elder, Margaret A. Outland, who had occupied the station for twenty-two years and deceased aged eighty years.

Second-day evening, by request of two visiting ministers, a deeply interesting and largely attended meeting for worship was held in the Methodist house in the town of Woodland. The outstanding message of the occasion, as chiefly handed forth by these two Friends, was that of the peaceable nature of that kingdom which the Lord Jesus came into the world to establish in contradistinction to that which obtained under the earlier covenant of the Lord with His people. The old was not simply intended to be amended or improved upon—it was abolished. It is the failure to recognize this great truth of the Scriptures which hinders the progress of Christianity in the world to-day and has been the direct cause of the continuance of war throughout all these so-called Christian centuries since the Prince of Peace came to establish His Kingdom in the hearts of men. The doctrine preached seemed to be well received and the attitude of the people towards the visitors that of sincere and affectionate kindness.

Third-day Morning Session.—The letter of London Yearly Meeting, addressed to all Yearly Meetings of the Society of Friends, asking co-operation in the work of peace by the appointment of delegates to represent them at a general

conference, was read and favorably received. It was decided to appoint two men and two women to communicate with the Clerk of the English committee, also to get in touch with similar organizations in America. The beautiful spirit of harmony which prevailed in the meeting during the consideration of this subject, as well as the interest manifested, seemed a fitting prelude to entering upon such peace work as that proposed.

A report on education showed that there were over one hundred children members of the Yearly Meeting of school age, and that there was an increased interest in the subject. A committee under appointment with regard to influencing the Legislature on the subject of capital punishment made report of its work and was continued.

Third-day Evening.—By request of two of the visiting ministers made to the Yearly Meeting in joint session in the morning and freely granted, a meeting for worship was held at Rich Square, about four miles distant from Woodland, where Friends have a very attractive and commodious house of worship; this was well filled, chiefly by people of the town not in membership with Friends, who, as at Woodland, appeared to receive the Gospel message with open gladness of heart.

The Friends who had felt the call for the above meeting held at Rich Square were very hospitably entertained over night at the home of a young couple residing in the adjoining neighborhood. The morning following, a visit was made to the aged parents of these which will long be remembered. A short automobile ride brought us to the comfortable homestead, which stood at the end of a lane and was surrounded by its many acres of carefully-tilled soil. Nearly a century had elapsed since the erection of this house, and many, we thought, had been the number of those who like ourselves had been welcomed at its great, cheerful fireside in that sunlit room where we gathered for a while in social converse and for the asking of the Divine blessing, especially upon the dear mother of that household whom invalidism and the advancing infirmities of age had long kept from mingling abroad with her friends. We could have lingered longer amid such engaging hospitality, but we had to hasten back to Cedar Grove, for this was Fourth-day morning and already Friends would be gathering ere we reached the place for the mid-week meeting for worship. This was well attended and the people eager to hear the Word as handed forth by its messengers. When those who sat at the head of the meeting moved to close it the people so inclined to remain that it was continued for a considerable while longer in life and power.

Fourth-day Afternoon.—The Meeting of Ministers, Elders and Overseers again assembled. Instead of being the rather select and tense group of individuals to which some of us had been accustomed when thinking of such a meeting, there was here a marked freedom and that without any discernible hindrance to its dignity or spirituality. Other concerned persons were freely admitted to the deliberations, and the babbling of babes in arms here, as in all other meetings, was not absent. The Queries and Answers, with the Advices for those holding these important stations in the Church, on being read, it was observed with what frankness Friends had been willing to search themselves as to their high calling, and where weakness was thought to exist, to admit it.

Fifth-day morning the closing session was held. A committee appointed at a previous session to nominate Friends to constitute a Visiting Committee, made report. The work of this Committee during the past year had been briefly presented at a previous sitting, at which the impression prevailed that owing to the smallness of most of the congregations constituting the Yearly Meeting and the isolation of several of the members there remained a lively concern for the continuance of the service, the motion for which arose in the women's meeting of one year ago, and was worded as follows: "That a committee of concerned Friends be appointed to visit the meetings and families of this Yearly Meeting with power to appoint meetings or enter into any service which,

in their judgment, will advance the cause of Truth by arousing our membership to more zeal in the work of the church."

Report was made of a Committee to Assist those Traveling in the Cause of Truth. Their work was commended and directed to be continued. The minutes of the Representative Meeting were read and its proceedings approved. The work appeared small in comparison with that of a large body such as Philadelphia Representative Meeting. A deep impression was made, however, by the feeling which was expressed that owing to the general world condition and the alarming spread of militarism in our country, this meeting might have work to do which would ally it more closely in name to that formerly applied to such meetings, *i. e.*, a Meeting for Sufferings.

The Epistolary Committee produced letters to each of the Yearly Meetings with which this is in correspondence, viz.: Kansas, at Emporia; Iowa, at West Branch; Western, at Sugar Grove, near Plainfield, Ind.; Ohio, at Stillwater, near Barnesville; New England, at Westerly, R. I.; Canada, at Pickering, Ont.; also one for Fritchley General Meeting, Eng. To those of us members of a Yearly Meeting not thus officially associated with other bodies bearing such designation there arose a feeling akin to one of isolation, but this was happily allayed in the remembrance that all who truly follow Christ in the essentials of Gospel unity, "are living epistles written in the heart, known and read of all men." The interest of these epistles was intensified by the information that some of them were the work of young people not members of the Committee, in whose hearts had arisen what they believed to be a message for the hour. The reading of these epistles was followed by that of the minute embodying some of the exercises prevailing in the meetings of Ministers, Elders and Overseers. Returning minutes were presented for all the visiting Friends attending the meeting with credentials, and directed to be signed and delivered on behalf of the Yearly Meeting. Soon after this announcement was made by the Clerks that the business appeared to be concluded. Then came, to some of the visitors, at least, that for which all that had preceded had been prepared, and to which it had been steadily leading. The closing event of a week of many interests was at hand. Many and varied were the occasions on which some of us had been blessed together, in meetings, in homes where we had been welcomed by kindly faces there had been created a renewed sense of the value of human souls and how all in their moments of sincerest and best desire were seeking for the same thing, even their preservation from corrupting influence and their enlargement in the faith of the Lord Jesus. A visiting minister arose and with much feeling quoted the words of the intercessory prayer of the Saviour: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are;" affectionately commending those he was about to leave to this sanctifying influence. A young woman of the membership adverted to a message of the day before wherein the purifying, stimulating influence of the love of God was compared to the ocean upon some parts of the Atlantic coast where all may, according to their strength and religious experience, find the depth that suits them—the babes in Christ may find their delight in the safety of the comparatively shallow water close to shore; those stronger in religious experience may venture into the surf, while others may feel safe in still deeper waters beyond which there lies the extended ocean of infinite love to which the soul must approach with deepest reverence.

Another young woman arose and repeated the text: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Next, from the young woman acting as Assistant Clerk to the Women's Meeting, came words that in full, rich tones fell like a benediction upon the assembly—"Return unto thy rest, O, my soul, for the Lord hath dealt bountifully with thee!" The Clerk of the Men's Meeting now read their closing minute, directly followed by that for the Women's Meeting, a few minutes of weighty silence ensued, and the Yearly Meeting for the year had ended.

(To be concluded.)

W. L. M.

MILITARY TRAINING.

[The Peace Committee of Philadelphia Yearly Meeting have collected expressions of judgment touching military training in schools from many prominent men and women in the United States. These have come to them as answers to definite questions mailed from the headquarters of the Committee. It is the expectation to issue many of these in pamphlet form and to give them wide circulation. For breadth of grasp of the subject we cannot imagine anything more fair or concise than the following.—Eds.]

Militarism is not only a system, but an attitude of mind. It is a survival of days when men failed to see the might of the Spirit of Jesus and the good sense of love. Doing one another injustice, both intentionally and in ignorance of the laws of social welfare, they felt the need of soldiers to defend and enforce their policies. Thus history revolved in a vicious circle. Bad internalism demanded military establishments, and military establishments diverted attention from Christian ideals in national policies.

To my mind military training in schools will serve to consolidate this same attitude of mind in growing generations. Military training cannot fail to make impressionable lives feel the justice of militarism as a spiritual attitude toward other nations. It will divert attention from ideals of justice and friendship in the same proportion as it is defended and enforced. Pride and suspicion are indispensable accompaniments of military preparation. Why should boys and girls be given such lessons? As far as real military preparation is concerned military training in schools is of no real value; but as developing a bent of mind, an accustomedness to military thinking and a respect for war it is liable to be a psychological suggestion which will make sanity and justice more difficult in all dealings of future public opinion with international relations.

Schools should look to the future and not to the past. If preparation for war must ever come, let it come as a consciously confessed evil, rather than as an expression of attitudes engendered and justified in the midst of a formative educational process. Boys and girls should be taught that war can be averted by giving justice and that fighting is a survival of a lower civilization rather than an expression of truest patriotism.—SHAILER MATHEWS, *President of the Federal Council of the Churches of Christ in America.*

TRAINING FOR WHAT?

From the many expressions of parents of high school students in favor of military training that have come to my notice the following stand out pre-eminently:—

1st. It is much to be desired because it trains the boy to prompt obedience and a quick response to demand for action.

2nd. It is a fine form of physical discipline resulting in erect carriage and a certain physical hardness that makes for endurance.

3rd. It gives the boy a definite means of expression for his feelings of patriotism and prepares him to serve his country in her hour of need.

4th. It makes possible the speedy organization of a latent force in the nation which if unorganized is almost futile to withstand the advance of a possible foe.

IN REPLY—

1st. Did you ever consider that there is a training which begets something even more to be desired than what you call "prompt" obedience, which in reality in military training is usually *blind* obedience. I mean the training which makes for *prompt understanding action*, and which allows room for initiative and makes men think for themselves. Such a training is an absolute necessity for the citizen of a democracy.

2nd. This statement has been successfully refuted by too many pedagogues of note for us to spend time upon it. The very fact that the nations of greatest military prowess to-day have refused such training in their schools is an unanswerable argument.

3rd. That depends upon your interpretation of the meaning of "preparation" and "patriotism." Our boys need to be trained in a patriotism that declares its willingness to *live* rather than to *die* for their country. They need preparation in those finer qualities of "brotherhood" and "neighborliness." It takes great courage and supreme faith to live up to the ideals of good will towards men.

4th. You may be surprised to know how ardently I am with you on this point, only the "force" to which we refer is not the same. Herein lies the crux of my opposition to military training in the schools. It is preparing for the use of and the reliance upon a force which has proved itself ineffectual in the past in bringing about conditions desired. Military training as a means to meet the needs of the age seems a deliberate setting of our faces backward.

There are indications of Divine stirrings on all sides today pointing to the vaster, subtler energies of mind and spirit, the very power of which lies in their independence of force. "A power which bids the strong man not to use his strength; which tells the muscled arm not to strike back! Which strips its soldiers of their weapons of violence and clothes them instead with forgiveness, trust and love."

This I believe to be the upward push of life toward something finer than man has yet tried. As his experiments in the physical world are lifting him from the solid earth to launch him in the air, so the untried forces of the spirit challenge his powers.

Therefore if we are to train our boys for that which will result in a richer, fuller civic consciousness let it be in the development of those forces which make for Love not Hate, for Life not Death.—MARY V. GRICE, *President Philadelphia Home and School League.*

THE YOUNG FRIENDS' CONFERENCE AT ARCH STREET CENTRE.

On Sixth-day, Eleventh Month 17, 1916, a small conference of young Friends was held at the Arch Street Centre to consider various aspects of the "Young Friends' Movement" in Philadelphia Yearly Meeting. Edward C. Wood presided, and after a brief period of silent waiting, the afternoon meeting was opened by a short history of the movement and its present status. A little over a year ago a small group of Friends at Eaglesmere originated the idea of such an organization, and since then it has proceeded slowly along organized lines. There is at present a central Executive Committee of nine, forming the nucleus of the general or large committee, with representatives as far as possible from each of the twenty-nine Monthly Meetings. It is desired not to duplicate other Friendly organizations but rather to bring them together, so that young Friends may be able better to work through the group in which they are most interested. This organization is distinct from that of the Race Street Friends, but we desire to co-operate with them as way opens along lines of Peace, study groups, etc.

Henry J. Cadbury spoke on the purpose of a Young Friends' organization. The movement, he said, was already here, and the purpose of an organization was simply to serve the movement, in correlating, so far as possible, the various activities of Young Friends throughout the Yearly Meeting. Such an organization would not be amalgamated with Young Friends' organizations in other Yearly Meetings, but would be a medium through which our common aims and purposes could be realized. A group consciousness would be expressed and we could undertake new tasks as we see them. With the unusual advantages of education and solidarity possessed by our Yearly Meeting, there are great possibilities for us to proclaim our united message to the world, but this can be done best only through individual consecration to the service of our Master. The afternoon session closed with a short devotional period, in which we were drawn very earnestly to seek the guidance of our Father in Heaven in furthering this organization, that it may be of service to our Society, and

an effective means of carrying the Quaker message to the world.

Supper was served at the Centre, after which the evening meeting was held, devoted to the consideration of the practical side of the movement, as distinguished from the inspirational side of the afternoon.

Emma Cadbury, Jr., spoke on the subject of Study Groups. In the development of fellowship we need to work, think and pray together and the study class or "round table" furnishes us this opportunity. Co-operation is made, more efficient, for the group is often the centre of a strong nucleus for working with other Yearly Meetings and other Christian groups. There is greatest liberty in the method of organization, as in subject matter for study. With a class not larger than fifteen as a basis, such subjects as Peace, Social Service, Mission and Bible Study, History of Quakerism, etc., may be taken up. Let a secretary of Study Groups be appointed who with the help of a committee shall have programmes and bibliography ready for any group who may apply for them.

Anne G. Walton had a definite way for us to help in the spread of the Peace Message. There are four subcommittees in connection with the Yearly Meeting Peace Committee which need help.

(a) The Governmental Relations Committee, which is endeavoring at present to promote Friendly relations between the United States and Mexico. Become experts on the Mexican situation, and in this way you can help them more than you know.

(b) The Meetings Committee you can help by offering your services as speakers, in mill districts, granges and other places where people seem especially open-minded.

(c) The Committee on Schools and Churches can be helped by distributing literature on Military Training in the Public Schools and Churches.

Emmor Roberts, a member of the New Jersey Legislature, spoke on the opportunities of Friends in Politics. Christianity and politics are not often consciously combined, he said, but as in America the people rule, there is opportunity for every one to assert himself in the right way to help mould public opinion on such vital questions as temperance, peace, etc. By writing to the United States and State Senators about bills to be passed, Friends exert more influence than they realize.

Thomas A. Sykes, said that we must so live that everything we do or say shall reflect personal contact with the living God. Friends have a great opportunity to minister to the community along lines of social work. This was similar to the line of thought taken up by Margaret R. Carey, who spoke on "Our Opportunities Among Those of Other Sects and Faiths." We ought to stop going so much to committees and take time apart to think and pray. Having known God we should go forth and proclaim our Quaker message to the world, in schools, in industrial groups, wherever we feel the call and especially on the foreign field, where the Quaker message has a unique appeal.

The last speaker of the evening, Benjamin S. De Cou, emphasized the value of the meeting for worship. It is an activity where work must be done, and if it is what it ought to be, we must work and take time to prepare ourselves for it. The "morning watch," Bible study and Daily Living up to the best we know are three important ways in which to help our meetings. With the "inflow" through such channels as these, there will be opportunity for the "overflow" to others. We must first of all yield our gifts of intellect and ability to Christ, that He may energize us, that His living personality may work through us.

ELEANOR STOKES.

MOORESTOWN.

By all means strive sometimes to be alone,
Salute thyself: see what thy soul doth yearn.
Dare to look in thy chest—for 'tis thine own—
And tumble up and down what thou findest there.

—GEORGE HERBERT.

FOR "THE FRIEND."

MOSCOW AND THE REFUGEES.

Moscow is in its spring beauty. Gilded domes and spires gleam in the sunshine against a dull blue sky suggestive of the tropics. Ten days ago not a flower was to be seen in the public gardens, but under long days of sunshine in this sweet air, brown beds have blazed into color with astonishing rapidity. The lawns are now brilliantly green, tulips are in their glory, and the gray-brown branches of ash, elm, poplar and maple are decking themselves in their summer tints.

The city is built on an eminence formed by seven hills and has, at present, with soldiers and refugees, an inflated population of nearly three millions. Though Petrograd was the official capital up to the days of Peter the Great, Moscow is the natural capital of Russia. It is the seat of the oldest university, the chief industrial and commercial city, and the centre of the railway system.

We felt the charm of human vitality of Moscow before we reached our hotel. Petrograd is formal, artificial and fading, Moscow is varied, natural and fresh. Possibly a triumphant bargain with a cabman to pay five roubles* instead of ten, increased our appreciation. The sun shone brightly, the cruel sting had gone from the air, and our rooms at the Hotel National looked delightfully clean and inviting after twelve hours in the train.

After ten days here, I doubt if there is another city in the world like Moscow. The grace and beauty of Paris fascinates, as the splendor and whirl of New York astomishes one. London is too vast and many-sided to create any one impression. But Moscow is at once so natural yet devout, so homely yet so comely, that one loves her instinctively.

Among the churches and historic buildings of the Kremlin is the Bell Tower of Ivan Veliki, completed in 1600 and restored in 1813. Every time I see it I experience a fresh thrill of delight. The tower rises to a great height, 320 feet, and crowned by dome and cross, is one of the most beautiful objects in Moscow. Napoleon and his Marshals gazed from its summit in 1812, and the original cross was torn down by the French soldiers in the belief that it was made of gold. The view is well worth the long climb up the spiral staircase. The city looks so pleasant and so varied with the domes and spires of its churches, its Imperial Palace and municipal buildings and the vast block of the Foundling Hospital. Lines and patches of verdure contrast with buildings of varied colors and through the sunny landscape the river Moscua winds like a silver thread.

It is noticeable that this city, which best expresses the national life of Russia, is full of churches. "Moscow," the people say, "has forty times forty churches." Churches, shrines, ikons, revered with devout kisses and bowed heads and countless crossings of the breast, are everywhere. The street corners, public buildings, railway station, hotels, private houses, all have their ikons, often of imposing appearance and with a sacred picture of artistic merit. The room in which I write has a small gilt-framed picture of a haloed saint, and I saw a little ikon on every soldier's bed in the Anglo-Russian Hospital at Petrograd.

In Russia the churches are popular places of worship, they and their ritual seem to meet the need of the people, and even in the great cathedrals, the poor worship with the rich on an equal footing. In one costly church of rare beauty a comparative beggar stood by the side of the official who read the service.

The short services held before a shrine are intimate and devout. Some of the worshippers stand with bowed heads, others cross themselves or kiss the floor. One priest intones the amens in a voice so deep and unearthly one can hardly believe it comes from a human throat, another reads the service and holds the cross to be kissed. Prayers are handed up written on slips of paper, and little yellow tapers are lit and erected before the shrine. There a handsome old peasant with flowing beard and long hair stands devoutly crossing himself. He is wrapped in a long black cloak reaching to his high leather

boots. Here a woman lifts up her little girl to kiss the glass covering the precious relics. A better dressed woman hands a coin to the priest to be blessed and laid for a moment on the shrine, possibly for a son going to the front.

One dwells on the religious side of Moscow, because, to a visitor, it is the noticeable feature of the city, but education is not forgotten. There is a university for 12,000 men students, and we visited one for 4000 women, where in a huge hall, surrounded with galleries, girl graduates walked or talked in groups. Here a woman may be educated for 100 roubles a year and be lodged and fed for 250 more. Board and education for £35 a year!

The countess who has so kindly introduced us to the philanthropic work of the city is a delightful type of the advanced woman. Her English is fluent and incisive, her strength and kindness inexhaustible. With her hands bare of gloves or jewelry and dressed in a striped cotton blouse and black skirt and coat, she might be the wife of an English country parson. As the car jolted over the cobbles she assured us that while England is aristocratic, Russia is democratic in its temperament. The simplicity of her own manners, and still more the absence of fear or constraint among the poorest persons who spoke to her, seemed to confirm this. When in the huge distillery now turned into a clearing hospital for the sick and wounded, she spoke to a soldier, she was not a countess, a philanthropist, a widely educated citizen of the world, but just a Russian woman with boys fighting and girls nursing at the front, and the man with the tiny silver cross on his neck, the wide-jawed peasant face and big hands, answered her as such.

Showing us over a cheerful little residential home for refugee boys, she spoke with vehement scorn of the patronizing charity which regards the poor as so many puppies whose business in life is to educate the finer sympathies of the upper classes.

Moscow is famous for its churches, the public spirit of its merchants, its 800 benevolent institutions and its theatre, which claims to be the best in the world. It is becoming famous for its eager spirit of reform and its civil administration.

How has this great city borne itself in this overwhelming crisis of war, when two or even four million people have been driven from their homes?

As a submarine volcanic eruption hurls a tidal wave, so the war, last autumn, burst beneath the peoples of ten provinces, and loosening them from the land where they had been rooted for generations, flung them eastwards in a vast surging wave of refugees.

There are not many roads in Russia, but there is a great highway running northeast from Poland to Moscow. Half-way it branches southward to Kiev. In Eighth, Ninth and Tenth Months last year, this road became a human river flowing into the centre of Russia—a countless multitude of men and women, children and frail old people, horses, cattle and carts filled with cherished possessions and every sort of chattel. As it flowed on the people became poorer day by day, women got nervous and irritable, children had not the heart to cry, the men pressed on hopelessly, not knowing their goal. The inhabitants of the country were charitable, they gave and they gave freely, but the needs of the crowd were inexhaustible and dire necessity knew no law. The weather became colder, many of the refugees were footsore and rheumatic. Dysentery was raging. There was typhoid, bronchitis, pneumonia. Scarletina broke out among the children. At Rostavl, a quiet little town in the Province of Smolensk, the flood of drifting humanity encompassed the village, whirled round it, finally submerged it. It was late in Tenth Month and though dry, the weather was getting colder, and the people had become so poor and so exhausted that they could go no further. Necessity drove them to sell their horses at Rostavl and go on by train.

To the moujik who has been driven from his home, lost his crops, seen wife or child buried under a little wooden cross by the roadside, this parting from his horses was the last drop in his cup of misery. Without a horse the moujik scarcely

*A rouble is worth 1/4d. at the present rate of exchange.

feels himself to be a man. The war had changed a valiant, striving personality into a beggar without hope—a mere human driftwood. So the beloved horses were sold for a fraction of their value, and the moujik took the train.

And still, careless of individual suffering, the river of refugees flowed on. Part of the stream set southward towards Kief, the other part by circuitous railway routes flowed round Moscow and spread and lost itself in the eastern provinces. Thousands of the exiles went southward to the inhospitable mountains of Turkestan, or were transported by train into Siberia, some even reached the sea at Vladivostock.

Though but a small portion of the war victims came to Moscow, numerically that portion was great. Trains poured refugees into the railway stations, hopeless, starving, ill-clad people, some of whom had been traveling for weeks and even months. They suffered terribly from cold, many were ill, some were lying dead in the trains. Families were separated, scores of little children had lost their parents.

Moscow was not ready, but she rose valiantly to the emergency. In six months, by dint of municipal liberality, individual self-sacrifice and untold kindness and perseverance, they had reduced a chaos of despair to the successful organization of refugees which we ourselves have seen in Moscow.

J. B.

[This paper was written many months ago, but was received quite recently. The name of the author, a Friend, we are requested to withhold.—Eds.]

BOOKER T. WASHINGTON.

When the slaves were freed in 1865, W. J. B. in the *Journal of Education* says a nameless negro boy about six years old went to work in a coal mine in West Virginia to support his mother and himself. The story is told that the child was so fond of books that he was called a "booker"—hence his first name. When after many cruel disappointments and denials he was allowed to go to school, he was asked by his teacher for a last name as well as for a first name, and, as he afterward said, he chose a good one, "Washington." Thus starting in life without a name he made one for himself which will never die.

With an unquenchable thirst for knowledge he began while working in the mine to study such books as he could find. One day hearing two miners speak of Hampton Institute, he started at once, walked five hundred miles, and after untold hardships that would have utterly crushed one of ordinary mould, he was finally admitted to the classes of this great school. He did all manner of chores for a meager living, and finally got the rudiments of an education, became a teacher at Hampton, and while there was selected by General Armstrong to take charge of what was to be a normal school for colored people in the little town of Tuskegee, Alabama.

While Tuskegee Institute must ever remain Booker T. Washington's greatest monument, he achieved distinction in other lines of human endeavor. As an orator he had few equals, and as an author his books alone would have brought him fame. His principal publications are his autobiography, "Up from Slavery," "Working with the Hands," "The Man Farthest Down," "The Story of the Negro" and "Character Building." All of his writings are characterized by a high and definite purpose, by sane judgment, good taste and pure English. For every word he uses he gives the reader an idea. "Up from Slavery" and "Character Building" are two books that should be in every library, and young people as well as old should be encouraged to read them.

Dr. Washington tells us in his autobiography that in literature Lincoln was his patron saint. Doubtless his own simple and forceful English was greatly influenced by his careful study of the great emancipator's writings.

Dr. Washington, in addition to his other high qualities, was the possessor of a very keen and capable business brain. To illustrate this, it is related that some years ago Andrew Carnegie sent him a check for a comparatively small sum to use in his educational work. Upon receipt of this check Dr. Washing-

ton reasoned thus: "Andrew Carnegie is not fully aware of the work Tuskegee is doing—else he would have given us a greater sum—which we very much need. If it goes out to the world that the amount of this check is his measure of Tuskegee it will influence others to belittle our work and to limit their aid to small amounts." But what was to be done? After careful consideration Dr. Washington returned the check with a frank statement for so doing. He took the risk. Andrew Carnegie afterwards made a personal investigation of the work done at Tuskegee, and has since given more than half a million dollars to the Institute, and placed at interest a large sum for the support of Dr. Washington and his family—"so that, in carrying on his great educational work Dr. Washington might always be free from financial care and anxiety of a personal character."

Harvard University bestowed upon him the degree of Master of Arts, and Dartmouth College honored him with the degree of Doctor of Laws. In his visits to foreign countries Dr. Washington was received with such distinguished attention and honors as are accorded to but few men. The fame of the man had preceded him, and without racial prejudice and with great enthusiasm he was received at his true value and honored accordingly.

YOUNGER FRIENDS.

"THE LAND OF ANYHOW."

Beyond the Isle of What's-the-Use,
Where Slipshod Point is now,
There used to be, when I was young,
The Land of Anyhow.

Don't Care was king of all this realm—
A cruel king was he!
For those who served him with good heart
He treated shamefully!

When boys and girls their tasks would slight
And cloud poor mother's brow,
He'd say, "Don't care! It's good enough!
Just do it anyhow."

But when in after life they longed
To make proud fortune bow,
He let them find that fate ne'er smiles
On work done anyhow.

For he who would the harvest reap
Must learn to use the plow,
And pitch his tent a long, long way
From the Land of Anyhow!

THE KNOCK-BOX (*Be Polite—Perhaps Your Family Won't Mind if You Practise it on Them*).—There was more than average contentment and general "get-alongness" in a Connecticut family where I visited one summer. Back of the politeness and pleasant attitude of each to the other lay a secret of some sort which was joked about and laughed over, but never divulged to the general public. The mystery hovered about a slitted box which stood on the parlor mantel. It resembled a mail box, and when it was emptied each evening, notes were handed around to mother, father, brothers and sisters. Sometimes they were read with quiet gravity, sometimes with a smile. One morning a missive fell on my plate. Here is the message it held:

"If our company would be good enough to 'phone when she decides not to return for luncheon, the cook would be exceedingly grateful."

I re-read it, mystified a trifle, also a bit ruffled, I confess, and a laugh went round the table.

"Mother," cried one of the girls, "explain to the company about our knock-box. It was not exactly fair to discipline her without a warning."

That forenoon while I fated to empty a damning basket I suggested, "Now tell me about the knock-box."

"The knock-box," explained my hostess, "is an ancient and honorable institution of this family, but it was not fair to initiate you as we did."

"It was perfectly fair. I felt guilty enough yesterday when I found you had waited luncheon for me. Now for the story."

"When we were married," she began, "I was a fault-finder, a petty, fussy housewife, picking on somebody about something all the time. One evening my husband took me to task and I suddenly realized that if I did not take heed I might develop into a genuine nagger like a woman next door, who is the terror of our neighborhood. He suggested as a cure that instead of blurting out every little fault I found in him I should write it down each day and drop my criticism in a box. He said he would do the same thing with me. We christened it the knock-box. Two rules were made: That complaints should be politely worded and read over several times before being mailed. If they seemed too trivial for utterance they were to be destroyed. I remember the first time we emptied the knock-box. I found a suggestion that coffee ought to be served steaming hot and that when a man loaned his knife to a lady he expected it to be returned."

"My husband had one solitary knock to read. I had destroyed ten or twelve during the day; on a second reading they had sounded petty. This one was about a man who left his belongings scattered all over a house when he dashed out to catch a car. It was seed sown in good ground. The work grew lighter each day after that, because my husband became tidier. It is years since he found a complaint in the knock-box about careless habits. When the children were old enough to read and write they found little reminders in the box. They were also allowed to send knocks to us, and some of them were very funny. I remember one from Bobs about hanging the key of the preserve closet where he could not reach it. At the age of eight Margaret objected strenuously to wearing pinafores. Each one agreed that eight o'clock was much too early to go to bed. You have not an idea of how the knock-box saves a family from snarls. One little bit of fault-finding is capable of stirring up a storm of recrimination. Besides, a written hint sinks in as no amount of nagging can."

Can you imagine what my first task was on reaching home? I instituted a family knock-box. It works; oh, it has worked like a charm.—ISABEL GORDON CURTIS.

NEWS ITEMS.

The last message from our friends, Alfred and Grace Lowry, of which we have knowledge, is dated Eleventh Month 12th, from Munich. It will be remembered that Alfred Lowry, Jr., gave up his position as German teacher at Westtown and in the late summer started with his wife for Germany to work under the auspices of the Y. M. C. A. The letter alluded to says:

"Friends have so little of what is called church work that one feels somewhat at a disadvantage when it comes to seeing the things that need to be done and the most practical way of doing them. The Serbians are the most needy of all [the prisoners], some of them have been in one war after another for five years now and haven't seen home or family in all that time." He also says, "I hope THE FRIEND may be on its way, I always miss it here also."

His home letters are of course written for the censors, and contain little of detail. Prior to going to Munich he was in Berlin, doing secretarial work. His address is care C. V. Hibbard, No. 124 E. Twenty-eighth Street, New York City.—[Eds.]

NOTES FROM HADDONFIELD AND SALEM QUARTERLY MEETING.—This meeting was held at Moorestown, Twelfth Month 14th, with about the usual attendance, which means that the large house had the pleasing inspiring appearance of being well filled. A conspicuous feature, however, was the almost entire absence of visiting "public Friends," though not a few other visitors were in attendance. The meeting for worship proved a Bethel to many hearts, wherein there was refreshing from the Day Spring from on High. One of its striking features was the remarkable unity of the religious exercises which early settled down upon it; the one theme which was brought repeatedly to the fore being that conveyed by the Scripture expression (though not quoted), "He hath

shown thee, O man! what is good, and what doth the Lord require of thee but to deal justly, love mercy, and walk humbly with thy God."

This seeming message of the hour and place was well and impressively presented by a visiting minister who referred to the deeply instructive incident recorded in the New Testament where the amiable young man came to the Saviour with the burning question of his soul, "Good Master, what good thing shall I do that I may inherit eternal life?" Other vocal expression on the same line followed until the meeting was baptized as one into a remembrance that the salvation of the soul of man is a definite work to be carried on between the individual and his Maker.

Always and in all places our religion teaches us to raise the question, "Lord, what wilt thou have me to do," rather than the easier one, "And what shall this man do?"

The business meeting was held throughout in joint session, so many important subjects claiming its attention that the Quarterly Meeting as a whole was nearly four hours in length. Three reports of committees were presented, all referring to activities of the meeting. These were that of the Committee having the oversight of the Atlantic City meeting, that of the one having a similar care over the Merchantville meeting, and that of the large Committee, now under appointment for about three years, and known as the "Religious Service Committee." The report of this last Committee was of such nature as to show that the work in which it is engaged is of a highly important kind—that of endeavoring to strengthen the smaller meetings and of increasing the zeal of all in the work of upbuilding the Church. The effort put forth with this objective had largely been in the line of holding "appointed meetings," a number of which had been held to the satisfaction of many people not in membership with Friends, but seeking the "way of life" as held forth in the Gospel of Christ.

It was, then, a disappointment, and of the nature of a surprise to the body of the Quarterly Meeting, when a Committee appointed three months ago for the consideration of the work of the Religious Service Committee, and the making of nominations for its continuance (the present Committee having desired in a previous report to be released) made report, that the subject committed to them had been carefully and prayerfully considered, but that it did not find the way open "to make any recommendations to the Quarterly Meeting." The effect of this report, as hinted above, was to throw upon the meeting what proved to be a very helpful discussion of the subject in all its bearings, and rarely has there been in the sessions of the Quarterly Meeting a more lively, instructive, and, as it were, "heart to heart" consideration of a weighty matter than upon this occasion. It was shown that the times called for zeal rather than apathy, that ever, as the blessed Master said, "the fields are white unto harvest," that now as then, "the laborers are few," but it was also shown that so important a work must proceed with an enlightened sense of continued fresh anointing, though, as quoted in the meeting, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," being Paul's exhortation to his beloved Timothy, in that stirring passage wherein the latter is enjoined, "to stir up the gift of God, which is in him."

The subject was finally and with much unity disposed of by the continuance of the nominating committee for its reconsideration in the light of the discussion which had followed their report. As the meeting was passing away from this important matter, which for so long a time had held its interested attention, very sweetly and powerfully were brought to remembrance the incident of the two disciples of the Lord Jesus, who, after He had made Himself known to them in that resurrected personality which made their "hearts burn within them," as they talked by the way, constrained him, saying, "Abide with us, for it is towards evening, and the day is far spent."

WALTER L. MOORE.

MOORESTOWN, N. J., Twelfth Month 18, 1916.

ANNUAL REPORT OF BOARD OF MANAGERS OF FRIENDS' INSTITUTE FOR 1915-1916.—During the past year approximately 12,000 persons have used the Institute rooms and about 400 Committee-meetings have been held, with several thousand people attending them. Several Committees which meet regularly at the rooms continue to contribute to our Treasury in return for the opportunity given them.

The present membership is 880. These figures indicate in some degree the usefulness of the Institute.

Two matters of vital interest have claimed the attention of the Board during the past year. Our late friend, T. Wistar Brown, provided that

the income of \$20,000, of a larger fund placed by him in the hands of Trustees for educational purposes, might, under certain circumstances, be used by the Institute to make it "a more efficient and helpful auxiliary to the progress of our Society."

The Managers suggested to the Trustees of the Fund that the income be used toward paying the salary of a General Secretary who should devote his time to the building up of the Institute and extending its lines of usefulness; the Trustees have granted the income; the services of Harold M. Lane have been engaged to act as General Secretary and he entered upon his duties on Ninth Month 15, 1916. Harold M. Lane is a graduate of Penn College, Iowa, and of Haverford College, Penna., and comes well-fitted for the tasks before him.

In an undertaking of this kind it is not easy to formulate with precision the labors to be performed. They depend in large degree upon the individual, but there is much that the members of the Institute can do by way of suggesting lines of work which will develop the Institute into the sort of an organization that will be more helpful than it now is in promoting our Friendly interests.

As the income from the T. Wistar Brown Fund will not become available until Seventh Month 1, 1917, a special appeal has been made to friends of the Institute to furnish the money needed for the added expense until that time. This appeal has met with generous response, although not enough money has yet been pledged to meet the requirements of the treasury.

We cannot close this brief report without once more appealing for wider support of the Institute.

There are fixed charges to be met each year for salaries, heat, light, magazines, etc., and the Managers feel that many Friends who more or less regularly use the rooms are not aware that it is dependent on membership fees and contributions to meet its running expenses, which amount to a considerable sum annually.

We sincerely hope, with the wider opportunities for service now available through the offices of the General Secretary, that more Friends will become members and share in the expense of maintaining this Friendly centre.

On behalf of the Board of Managers.

JONATHAN M. STEERE.

SUMMARY OF EVENTS.

LOCAL.—Jane Deeter Rippin, has been made chief probation officer of the Municipal Court in Philadelphia at a salary of \$5000. It is said she owes her nomination to herself and to the good work she has done, whereby her eminent qualifications have been demonstrated.

The Pennsylvania State Grange at the final session of its forty-fourth annual convention passed resolutions to ask city and town agencies and clubs to co-operate in securing from urban centers young persons to help plant and harvest crops, pick berries and aid in preserving during the coming year to offset the shortage of farm labor. The State Employment Bureau will try to interest the Boy Scouts in the plan.

The following awards have been made in the boys' corn-growing contest in Bucks County: First prize—George Harris, Newtown, white dent corn, yielding 94.3 bushels per acre. Second prize—Albert Mason, Yardley, white dent corn, yielding 96.8 bushels per acre. Third prize—Howard Moon, Morrisville, yellow dent corn, 101.2 bushels per acre. The average yield of corn in the United States is 26 bushels to the acre; in Pennsylvania, 38 bushels, and in Bucks County, 40 bushels.

The problem of extravagance in college is not peculiar to Wellesley, but Wellesley is probably first in trying to devise ways and means to stop it. That most college men and women spend much money needlessly is of course beyond question. That there is a certain joy in spending money needlessly is also too true. The problem, then, is not easy of solution. A simple appeal to the students will not suffice. There must be a campaign to work a fundamental change in human nature. Men and women in college must be made to appreciate unconsciously that extravagance has no place in the new doctrine of world fellowship and that waste is wicked while suffering and distress are rampant in so many countries.

The swamp huckleberry, converted by scientific selection of strains, hybridizing of varieties and new methods of cultivation into the large and luscious "blueberry," soon to be made a staple commercial crop, will give the pine barrens and the swamps of central New Jersey a product as important and profitable as its relative the cranberry, according to re-

ports brought to the New Jersey State Horticultural Society, which held its forty-second annual convention in Burlington.

GENERAL.—Resolutions requesting the Administration to protest against the "outrages and violations of the rules of war deliberately perpetrated" by the German Government against the Belgians were passed at a great mass-meeting in Carnegie Hall on the 15th after speeches denouncing the "enslavement of Belgium" had been made by James M. Beck, Judge Alton B. Parker and other noted citizens.

Hugo Munsterberg, Professor of Psychology in the Harvard department of philosophy, dropped dead in his class-room at Radcliffe College on the 16th. He had lectured about ten minutes when he fell to the floor, turned purple in the face, and lost consciousness. He died in twenty minutes, apparently from apoplexy.

FOREIGN.—An investigation into the exact conditions of women's work in France is being carried on by two national organizations, the Conseil National des Femmes Francaises and the Union Francaise pour le Suffrage des Femmes, with the object of furthering a nation-wide campaign which will establish women's work on the same pay basis as men's.

NOTICES.

ROBERT E. SPEER will address a Young Peoples' Tea Meeting (arranged by the Young Women's Auxiliary) at Twelfth Street Meeting-house, on First Month 13, 1917, at 7.45 p. m. A cordial invitation is extended to all. His subject will be, "Loyalty to Christ, the Supreme Missionary Motive."

All Young Friends (and their guests) are invited to supper from 6.15 to 7 p. m. Supper tickets (40 cents) should be secured before First Month 9, 1917, from local representatives or from Harold M. Lane, Friends' Institute, Philadelphia.

All who have heard Robert E. Speer have appreciated the earnestness of his message. Those who have not will be glad of this opportunity when he speaks for the first time to a representative group of Philadelphia Friends.

ANNA R. EVANS,
President.

FRIENDS' SELECT SCHOOL LYCEUM LECTURE.—A general invitation is extended to all Friends and others interested to be present at a lecture in the Friends' Select School lecture-room, Sixteenth and Cherry Streets, on Sixth-day, First Month 5th, at 8 p. m., on "Mountaineering and Exploration in the Selkirk," by Professor Charles Sissons, of Victoria College, Toronto University, Canada. Professor Sissons is one of the most active members of the Canadian Alpine Club, and an authority on his subject. Many Philadelphia Friends will be interested in him through his wife, who was Anna R. Normart.

MEETINGS from Twelfth Month 31, 1916, to First Month 6, 1917.
Gwynedd Monthly Meeting, at Norristown, First-day, Twelfth Month 31, at 10.30 A. M.
Kennett, at Kennett Square, Third-day, First Month 2, at 10 A. M.
Chestersfield, at Trenton, Third-day, First Month 2, at 10 A. M.
Cheston, N. J., at Moorestown, Third-day, First Month 2, at 7.30 P. M.
Bradford, at Coatesville, Fourth-day, First Month 3, at 10 A. M.
New Garden, at West Grove, Fourth-day, First Month 3, at 10 A. M.
Upper Springfield, at Mansfield, Fourth-day, First Month 3, at 10 A. M.
Haddonfield, Fourth-day, First Month 3, at 7.30 P. M.
Wilmington, Fifth-day, First Month 4, at 7.30 P. M.
Uwchlan, at Downingtown, Fifth-day, First Month 4, at 10.30 A. M.
London Grove, Fifth-day, First Month 4, at 10 A. M.
Burlington, Fifth-day, First Month 4, at 10.30 A. M.
Falls, at Fallsington, Fifth-day, First Month 4, at 10 A. M.
Evesham, at Mt. Laurel, Fifth-day, First Month 4, at 10 A. M.
Upper Evesham, at Medford, Seventh-day, First Month 6, at 10 A. M.

DIED.—At her home, West Chester, Pa., on Twelfth Month 13, 1916 CAROLINE C. SCATTERGOOD, widow of George J. Scattergood, in her seventy-eighth year; an Elder and member of Philadelphia Monthly Meeting of Friends.

—, at his home near Rohrsburg, Pa., Twelfth Month 2, 1916, ISAAC HEACOCK, in his ninety-third year; an Elder and member of Muncy Monthly Meeting.

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THE IDEAL.

"Oh, that we who declare against wars and acknowledge our trust to be in God only, may walk in the light, and therein examine our foundation and motives in holding great estates! May we look upon our treasures, the furniture of our houses and our garments, and try whether the seeds of war have nourishment in these our possessions. Holding treasures in the self-pleasing spirit is a strong plant, the fruit whereof ripens fast."

"Divine love imposeth no rigorous or unreasonable commands, but graciously points out the spirit of brotherhood and the way to happiness in attaining which it is necessary that we relinquish all that is selfish."

JOHN WOOLMAN.

MORE THAN CONQUERORS.

There is a love that will not let us go, a love that doth not alter when it alteration finds, a love which the many waters cannot quench. Until the heart has found repose in that love, its deepest wants still remain unsatisfied. It is this love, the love of God in Christ Jesus, the love incarnate and crucified; the love which has grappled with our temptations and overcome them; with our sorrows, and tasted their bitterness; with our sins and expiated them; which makes us more than conquerors in a scene of strife and suffering; which puts heavenly lustre into the dews of earthly sorrow, and changes our deepest pain into divinest peace.

More than conquerors! These words were addressed to a little group of Christians located in imperial Rome, where power was deified, where the highest honors and the loudest applauds were accorded to the conqueror who, having crushed the resistance of the enemies of the empire on the battlefield, was returning laden with the spoils of victory. To him the triumphal arch was erected, and to keep his memory alive his statue was placed in the halls of fame. The military conqueror was considered to have reached the highest rung in the ladder of success.

But in the light of heaven, the little band of poor and obscure men and women to whom the apostle wrote his wonderful epistle were greater than such. They were more than

conquerors, greater than the world's greatest men. In Christ they had obtained a new conscience and a new understanding, so that they had to change their values and saw better wherein true glory consists.

Already the older revelation had declared, "Greater is he that ruleth his own spirit than he that taketh a city." But that did not go so very far beyond the light bestowed upon the men of Attica, the wisest of the race, as they sat down to ponder the mystery of life. The love of God in Christ Jesus comes into a groaning and travailing creation and enables faith to strike a deeper note. It not only empowers men to rise superior to the contradictions and disagreeable elements of our earth-life. It not merely teaches us how to extract the sharp sting out of sorrow. It is not merely in spite of "tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword," but because of them we become more than conquerors through Him that loved us. The evils of life are transmuted into benefits. The things we naturally shrink from as hurtful, looked at in the love of Christ, have a friendly face. Better thus to have been in the dungeon with Joseph, in the den of lions with Daniel and in exile with Ezekiel. Better thus the valley of thorns with Jesus, than a luxurious bed of roses without Him. Better to share His bitter cup, than to see it pass by in answer to our tearful entreaty. "In all those things" we are more than Alexander, Cæsar or Napoleon—through that One whose love has come into our lives and made all things new.

The great question is: Is the love of Christ real to us? Have we met Him, heard Him, been conquered by Him, opened to Him for ourselves? Have we owned Him before the visible and invisible world? Has He touched us with His Spirit and kindled in our withered hearts an unquenchable flame of faith and love? Can we speak of lusts He has destroyed, fetters He has broken, hidden wounds He has healed, tempers He has tamed, fears He has cast out, hungry cravings He has appeased? Have we looked long enough into His face—marred more than any man's; bedewed with the blood from the thorn-pierced brow—to see the glory of God there, the glory of suffering yet triumphant love, overcoming evil with good? Then we have learned Paul's secret for ourselves, and we shall have melody in our hearts amidst the discords of earth and may even enable others to hear the music of this wonderful love, till their hearts also are set in tune with the heavenly strain.

In bringing these lines to a conclusion, my eye fell on the following words of Meister Eckhart's (A. D., 1260-1327), which I will transcribe here: "This is the chief significance of the suffering of Christ for us, that we cast all our grief into the ocean of His suffering. If thou sufferest only regarding thyself, from whatever cause it may be, that suffering causes grief to thee, and is hard to bear. But if thou sufferest regarding God and Him alone, that suffering is not grievous, nor hard to bear, because God bears the load. The love of the Cross

must swallow up our personal grief. Whoso does not suffer from love, for him sorrow is sorrow, and grievous to bear; but whoso suffers from love, he sorrows not, and his suffering is fruitful in God. Therefore is sorrow so noble. No mortal's sorrow was like the sorrow which Christ bore; therefore He is far nobler than any man. Verily were there anything nobler than sorrow, God would have redeemed man thereby.

"Through the higher love the whole life of man is to be elevated from temporal selfishness to the spring of all love to God. Man will again be master over all nature by abiding in God and lifting her up to God."

MAX I. REICH.

THE STEADFAST MIND.

That was a fine old gentleman whom the Pilgrims found on the border of the Enchanted Ground. The way in which he is revealed to the travelers stamps him at once as of the true metal. They hear a little way ahead of them "a solemn noise, as of one much concerned. . . a man upon his knees . . . speaking earnestly to One that is above." Then they join forces and Father Honest knows his man at once. "This," he says, "is Standfast,"—comes from my old neighborhood—sure thing—"he is a right good pilgrim." So we get acquainted and the better we know him the more we like him. He belongs easily to the Immortals. When his summons comes we do not wonder that the waves of the Great River are quiet for a season and that he has a good testimony to leave behind him. "I see myself now at the end of my journey; my toilsome days are ended; I am going to see that Head which was crowned with thorns and that face which was spit upon for me."

One hardly knows how to stop quoting him, for his words ring true to the hopes and desires of the Christian in all the ages.

Now Standfast is a portrait of the kind of man much needed to-day. He is no boaster, and is not given to stirring up sensations, but has a certain quiet strength about him which he himself will be the first to tell you is not his own; press him hard for an answer, and he will say it comes from that One above to whom he was talking in the midst of the perils of the Enchanted Ground. He has a reserve of power deep down in his mind and heart and soul. He has learned the great lesson not only of self-surrender but of consecration, and he is not at all disposed to let his mind go untilled, untrained, running to waste. No, he believes that God has given him a being in which there is a wonderful combination of forces and that the Steadfast Mind will be of untold value to him in those hard places which try the soul and heart.

Does he set us then to judge others? Not at all. Does he worship knowledge and cast away faith? Not he. Do you see him going about to belittle the people who are in distress about losing their hold of certain blessed truths which their fathers and mothers taught them? Not by any means. But this he will do, hold his mind so open to the informing wisdom and grace of God that it becomes a part of his armor, use his brain and all his faculties in such a way that they grow strong; and his mental powers are molded into lines of beauty and fortitude and patience, so that the soul of the man has help and not hindrance from his mind. Faith and hope and love are fortified, and as the young man grows in years we have Standfast over again, in reality not in an allegory. He is taking life as it comes and bending his work, whether it be buying or selling, or manufacturing, or building, or financing, or teaching, to make a life which shall stand fast in the Master's Service. That life knows when to go forward and when to wait, how to do the Lord's will and how to endure that will; and it does not fret itself against the walls of its earthly dwelling, the mind has become trained to be the companion of the Soul and shares its immortality. This man rejoices in knowledge of God's ways in His universe so far as revealed, but remembers the hour drawing nigh when he shall have "no

need of Science because he is about to stand in the presence of Omnipotence" and he is humbled, but none the less steadfast.

When Paul writes to the Corinthians and tells them of his vision of the great Realities that lie beyond this life, of mortality changed to immortality, and corruption putting on incorruption, he seems to stand as it were at the very gates of Eternity; but as the vision closes he brings us back again to earth, to the fact of sin and to the victory we may have over sin through Him who is the Saviour and Redeemer of the world; and then Paul comes right down to the work-a-day world, and his first word is a command to be steadfast, then unmovable, always abounding in the work of the Lord.

But the steadfast mind has its supreme example in One greater than Paul—in the purpose from which He never swerved—the path which led day by day to Calvary and the Cross. With that light upon our path to-day let us gird up our loins afresh and ask of Him for ourselves and for the Church larger measure of the Steadfast Mind which was and is forever in Christ our Lord.

GEORGE M. WARNER.

GERMANTOWN, Twelfth Month 25, 1916.

PROFESSED CHRISTIANITY AT WAR—CHRISTIANITY AT PEACE.

DAVID HOLLOWAY.

Doubtless there has never been a time since the advent of Christianity into the world, through the coming, suffering and sacrifice of its blessed author, Jesus Christ, our Lord, when there was more being enacted under the profession thereof, contrary, and repugnant to its benign spirit, and its peace pervading precepts as contained in the New Testament Scriptures, than at the present.

Most prominent is the spectacle of the professed Christian warring nations of Europe now engaged in the wholesale destruction of men, for whom Christ died, He who has said, "I came not to destroy men's lives, but to save them."

Such a pointed contradiction evidently represents Christianity in the "Spirit of the letter that killeth," dominated by man through an intellectual grasp and manipulation of its obligations and requirements to suit his own selfish and sinister purposes. How different are the results when Christianity is in fact in the ascendancy, and dominates man, and through spiritual regeneration, enables him to realize its living realities. He then witnesses to the all-availing means of his release from the bondage of corruption, and knows a restoration again to the image of his Maker, and comes into possession of his own, that portion in Christ purchased for him through His sufferings and death on Calvary's Cross. Such only truly witness that Christ's kingdom has come, and that His will is done in, by and through them, as it is done in Heaven, having yielded up their lives when required as martyrs to His cause.

The foregoing represents the extremes exhibited under the profession of Christianity. The first strikingly denotes failure, the latter as strikingly denotes successful achievement of its gracious purpose, viz: the salvation of men by and through the exaltation of Christ's kingdom in their hearts, each one constituting a unit towards its larger development, and as these units increase and become sufficiently universal, then, and not until then, in accord with ancient prophecy, shall the kingdoms of this world become the kingdoms of our Lord and of His Christ.

Perhaps much the larger number concerned with Christianity find themselves in the various stages of attainment between these extremes of success and failure; success, as they recognize themselves to be under the dominion of the Cross of Christ, and guidance of His life-giving and soul-sustaining power; failure, as they find themselves from under the dominion of His Cross, aloof from its restraints, in the pursuit of their self-chosen aims and purposes, thus, in a manner, denying the Lord who has bought them with the

costly price of His own precious blood, and assuming that Christianity is responsible for their acts they accept its teachings in the letter, merely as an intellectual and cultural asset, and reject it in the spirit by which their lives should be conformed to its righteous precepts, and they enabled thereby to glorify God in their bodies and in their spirits, which are His.

The Scriptures testify that it is righteousness that exalteth a nation, and that the work of righteousness is peace, and the effect of righteousness quietness and assurance forever. The little stone which King Nebuchadnezzar saw cut out of the mountain without hands—which went on increasing until it became a great mountain filling the whole earth, is no doubt figurative of the development of Christ's kingdom on earth, to be consummated in time, however much there seems yet lacking of the vision's fulfilment. For the invincible Conqueror is still on the way and by His inherent power and volition, is breaking in pieces and subduing (as seen in the vision) the opposing kingdoms which are in the image and authority of that which is from beneath in the fall, and which ever obstruct the peaceable progress and exaltation of Christ's kingdom in the way of its ultimate triumph and establishment.

In view of all that has transpired in the past, and is still transpiring to obstruct the realization of this crowning achievement, is it not evident that nineteen hundred years is long enough to have demonstrated the failure of human policy in its application of Christian ethics to the needs of mankind; and this prolonged failure is quite sufficient to convince all men that nothing short of their submission to the quickening, enlightening, regenerating, cleansing power of Christ can constitute them true representatives of His kingdom, and integral parts of the universal brotherhood—a brotherhood, the cementing bond of which is the love and power of God?

Such a phalanx of regenerated humanity if it faithfully adheres to the bond that binds it together, constitutes a procession in the way of the furtherance and fulfilment of the final great and glorious consummation; when, in accord with ancient prophecy, "The earth shall be filled with the knowledge of the Lord as the waters cover the sea." "When nation shall no longer lift up sword against nation; neither shall they learn any more."

THE SUN-DIAL AT JORDANS.

The sunk-garden, so much admired by visitors at Jordans Hostel, was laid out, and is kept up, in memory of a deceased Friend buried in the graveyard nearby. On the south side of the old granary which forms one end of the sunk-garden a sun-dial has been placed bearing the initials E. L. and the motto "Love Endures." The following lines were composed by a visitor to Jordans some weeks ago, and seem peculiarly appropriate at the present time.

Here sun and shadow measure out our days,
And over these 'tis written to the praise
Of steadfast love that lightens all man's ways,
"Love endures."

God's own effulgence, Light of our light within,
Sent from the Father to a world of sin,
Stands at the door with love to enter in—
Love endures.

Love that is true and kind, a gentle guest,
Hid in the heart and by the tongue confessed,
And love in song immortally expressed—
Love endures.

Long suffering love that seeketh not her own,
With faith and hope abiding, yet alone
Of human grace highest perfection—
Love endures.

Hereafter when earth's shadows flee away
And, night abolished, ushers endless day,
The hosts of Heaven shall exult for aye—
"Love endures."

—H. W. J.

OUR PEACE PROGRAM FOR TO-DAY.

BY WILLIAM L. HULL.

There are at least four great tasks to be accomplished in the field of International Peace. These are, first, the speediest possible ending of the greatest war in history; second, the development of a constructive program which shall prevent war in the future; third, the checking of the tide of militarism in the United States; and fourth, the solution of the most pressing and dangerous problems in the foreign relations of the United States.

The killing off of thousands of young men each day, and the rapid and insidious growth of militarism caused by the war in every neutral as well as belligerent country, make it both humane and prudent to end the war as speedily as possible. The American Committee for an International Conference of Neutrals is the chief agency undertaking this task. It is soliciting signatures to a petition to the President and Congress, and is in many ways influencing public opinion with the object of inducing the United States, the largest of the neutral powers, to summon a conference of neutral nations, which shall invite each of the belligerents to state the objects sought to be attained by the war, and to offer mediation, joint or separate, for bringing the war to a close.

The second task is being undertaken in this country by the World Court League, the Judicial Settlements Association, the League to Enforce Peace, and by a large international committee known as The Central Organization for a Durable Peace. The many problems connected with this great task of constructive statesmanship are being studied and discussed in pamphlets written by a large number of publicists in the various nations.

Militarism in the United States is met in the form of un-precedented congressional appropriations; of military training in the schools; of conscription of adults in time of war, of the attempted suppression of freedom of speech and of the press, of a growing faith in the supremacy of physical force, and a decreasing faith in the potency of the moral and spiritual forces. To combat this militant tendency, the American Union against militarism is urging in every possible way the application of the Hensley Amendment to the Naval Appropriation Bill; it is also combating military training in the schools, and will endeavor to secure the repeal of the measure for conscription adopted at the last session.

Two of the problems connected with our foreign policy have to do, first, with the treatment of the Japanese in America, and with the open door in China; and, secondly, with the treatment of Mexico. The Japanese Society in America is urging the holding of a joint conference between America and Japan; other agencies are urging the holding of an International Conference on the Chinese situation, to include not only the United States and Japan, but also China, Great Britain, Russia and France. For the solution of the Mexican problem a joint commission is now in session, and proposals have been made by the Friends to establish scholarships in America for Mexican youths, and for the establishment of American schools in Mexico.

In view of the large and intricate character of the four great tasks outlined above, and of the numerous and varied agencies which are already at work, some of them with large financial resources, upon one or the other of these tasks, it becomes a matter of first-rate importance for the two committees of the two Yearly Meetings in Philadelphia to consider carefully and determine wisely the most useful line of endeavor for them to pursue. It would be easy for them to waste their energies by endeavoring to undertake too much, while, on the other hand, by wise selection and earnest co-operation they could achieve much.

In view of the past history of the Society of Friends, it would seem that the most appropriate work these committees could do, would be to emphasize constantly the rela-

tion of the individual conscience to war and preparations for war. For this purpose the third of the tasks mentioned above, namely, the checking of the tide of militarism in our country, would offer the most promising field. The part which the individual conscience should play in the question of military training in the schools, the conscription of adults, the struggle for freedom of speech and of the press, and the supremacy of spiritual and moral force, is in crying need of being emphasized in our country to-day. The Conscientious Objectors in England are confronted with the fact of actual war, and the heroic efforts of the Friends in England in the face of this great emergency are becoming gradually known and appreciated among members of our Society on this side of the Atlantic. It should be our task to make these facts known among all of our fellow-citizens; and it should be especially our task to state our conscientious position and the reason for it *now*, in this time of manifold preparedness for war. There is obviously quite as much need for the Conscientious Objectors in times of preparing for war as in times of war itself.

The many cogent reasons and the extraordinary experience upon which our Quaker principle of super-resistance is based should be clearly stated and widely known. A wide knowledge and thorough appreciation of such significant facts as the winning of the Roman world by the early Christians, the progress of the Moravians in Bohemia, William Penn's dealings with the Indians of Pennsylvania, the Quaker sanctuaries in the Irish Rebellion of 1798, and the American Civil War, the disarmament of our Canadian frontier, the increase of the Bahaists in Armenia and other parts of Turkey, the arbitration and disarmament commemorated by "the Christ of the Andes," and many other illustrations of the striking success of so-called non-resistance, based on conscientious and religious motives, it should be the special task of the Society of Friends to contribute, among other services, to the great peace work of our time.

—From *The Intelligencer*.

BECKY'S BOOK.

(Consolidated from page 315.)

When the supper table was cleared, and the servants had withdrawn, some London presents were brought out for the girls—enough of soft grey camel to make a gown for each, and two black silk riding hoods—simple enough, but with an air of town elegance in their shape which enchanted Molly, who tried to make a mirror of the bright warming pan which hung by the casement.

But a convex copper lid, however brilliantly polished, is not flattering to a fresh young face, so the hood was transferred to the hand again and held up, and chattered about until the father, turning to the quieter younger daughter, bade her fetch his saddle bags, as he had something there which would suit her fancy as well as the finery did Molly's.

"Oh, father! a new book?" exclaimed she, with rising color. "Aye, Becky, and a rare good one that I bought in a shop in Gracechurch Street the very day it was published—ah, here it is," and he drew forth a thick volume covered with brown leather. "It is called 'The History of the Life of Thomas Ellwood.' Dost thou remember seeing him at thy uncle Thompson's the day that I took thee to Reigate on the pillow?"

Indeed Becky did remember. That journey to Reigate had been one of the few events of her quiet life, and the sight of the benevolent old man who had written many books, was no light matter to the intelligent young soul, ever thirsting for knowledge, and finding it hard to come by in her farmhouse home. Besides, was not Thomas Ellwood the author of the lines which both girls had learned at their mother's knee, and even yet often repeated to her of a quiet First-day evening:—

"Oh, that mine eyes might closed be
To what becomes me not to see,
That deafness may possess my ear
To what becomes me not to hear."

"There is the book, dear daughter, but put it away now in the best parlor, for it is bedtime. When the long dark evenings come, thou shalt read it aloud to us. Summer time, with the cheese, and the hay, and the harvest, is no time for books on a farm."

"May I not read it before winter?" asked Rebekah, looking rather blank.

"Oh, yes, if none of the tasks which thy mother sets thee are neglected. I thought of thee, little bookworm, when I bought the volume."

Slowly Rebekah carried off the treasure, with many peeps between the leaves before she could leave it on the side table of solid, polished oak.

She saw that her father had taken the precaution to write both at the beginning and end of the volume "Benedictus Martin, his book, 1714," and she placed it with the score or so of soberly-bound volumes which formed the whole library of the family, except the great Bible which had a little table to itself in the farm kitchen.

How often had Rebekah read and re-read those few books! She loved the quiet best parlor, with its paneled walls, sanded floor, white linen curtains, and its corner cupboard with the small store of china and glass for certain occasions, the common table service being of pewter and horn.

What changes has time wrought! That best parlor is now the parlor of a farm bailiff. Modern gimcracks of all descriptions crowd the corner cupboard, photographic portraits and gorgeous oleographs hang on the paneled walls, and a cheap sewing machine has taken the place of Susannah Martin's dainty spinning wheel.

Many an evening during that busy summer did Becky steal away to her precious book. How fascinating it was to her; from Thomas Ellwood's schooldays, when, for his mischievous pranks, "he wore out more birch than most boys;" through his troubled youth, when for the cause of liberty of conscience he suffered cruel imprisonment. How he became reader to the blind poet, John Milton, and ventured to suggest to him that "Paradise Lost" should be followed by "Paradise Regained." His adventures while acting as escort to the fair heiress, Gulelma Springett, afterwards the wife of the founder of Pennsylvania; his deliberate wooing of Mary Ellis, and happy life with her; and even the laborious, and rather doggerel, poems which he wrote from time to time—all was delightful to the unsophisticated Becky.

Molly by no means approved of this absorption of her sister. She considered that studious habits were mere idleness, although she, as well as Becky, had been given the best education their parents could arrange for them at their remote farm.

Finding that no teasing would move her young sister, Molly resolved to administer a reproof in writing.

Taking advantage of Becky's absence, she having accompanied her mother on one of Susannah Martin's many errands among the sick and poor, Molly slipped into the best parlor, and taking a quill in her unaccustomed fingers, she proceeded to write in a neat, cramped hand, lengthways of the cover of the cherished new book, the words "Go to the ant, thou s—." But, just as she laboriously completed the letter s, a cheery voice said, "Well, this is something new, to find Molly among the scribblers! What art writing, my daughter?"

Molly started and blushed as the worthy yeoman looked over her shoulder, and read the unfinished sentence.

"A good admonition, truly, but Thomas Ellwood was no sluggard, nor is Molly Martin either, for I heard thy voice in the yard before four of the clock this morning. We have no sluggards here at Hunts Green that I know of, so why write it?"

"Well, father—of late it has seemed to me," said Molly, hesitating, "that Becky is growing into a little bit of one."

"And so thou scribbles in my new book, and quotes King Solomon to reprove her? I think that thou might leave the task of admonishing to thy good mother, who never neglects a

needful reproof. But I have not seen any need. Rebekah is an industrious and thrifty maiden, if not quite such a fly-about as thou. What household work dost thou accuse her of neglecting?"

"It is not housework, father, but spinning. When Aunt Mary was here she got carpenter Simmons to make us each a fine dower-chest as her gift. She said we were to fill them as soon as possible with good linen, for every maid ought to lay up for the time when she may have no leisure to spin. Our flax field yielded so well last year that mother said we might have as much as we could spin at leisure times—and now Becky comes mooning in the parlor over this book, and will not spin a thread!"

"A store against the time that you are wedded, eh? But who knows whether you may not be two elderly maiden sisters, living together at Hunts Green with nothing to do but to spin?"

Molly looked rather taken aback, and then dimpled demurely, remembering a certain young farmer from the Surrey hills who was most ingenious in devising frequent errands to the house.

"But thou dost not object to our having the flax, father?" she said.

"No, certainly, I like you to be busy and thrifty; but do not tease Becky about it. She is three years younger than thee, and something of a child still—and do not finish thy text in the book—I like not such use of Bible words, although I have been tempted myself to alter a text when I hear too careful housewives talk of spinning, and say, 'A woman's life consisteth not in the abundance of linen which she possesseth.' Now get thy hood, and come out with me to see how the calves are faring in the five acres."

When the winter came the book was read aloud to the family gathered round the great wood fire, on which they chiefly depended for light for spinning and knitting, the reader being seated close to a home-made rush light which yielded but a feeble flame.

Benedictus sometimes nodded, but his wife found it intensely interesting, and even Molly enjoyed the reading, as she whirled the wheel and wound the linen yarn.

Her motive for industry was stronger now, for she was betrothed to the young farmer; but although he was a son-in-law after their own heart, her parents wished for a delay of a year or two before their young Molly should take upon herself the responsibilities of matronhood. So the dower-chest was filled to overflowing with good tablecloths, sheets and curtains, and even linen gowns for the summer; all the produce of that field on the farm which in summer waved its lovely blue blossoms in the sunshine, and is to this day called "the Flax Field."

Rebekah stayed with her parents for some years, a quiet, retiring maiden, but wonderfully efficient and kind-hearted, until her good qualities were discovered by a worthy and prosperous young man, who owned a flour mill, with a good dwelling-house beside it, on the banks of one of the small, sluggish rivers of Sussex.

Thither Rebekah consented to go, not without qualms at leaving her parents (for the new home was at the alarming distance of twenty miles from the old one), but they were still healthy and active, and had moreover an orphan niece who needed a home.

The last First-day before the marriage, as they were sitting quietly in the paneled parlor, Benedictus said to his daughter, taking up the cherished book, "Here, Becky, my child, take this with thee, and read it to thy Thomas. I bought it chiefly to please thee, although I wrote my name in it."

Rebekah took it gladly, and packed it among the lavender-scented linen in the big chest, which was now well filled, ready to go to the new home.

When she took it out, while unpacking and arranging her possessions, she laid it in her best parlor. Suddenly the thought struck her that, as it was now hers, she must write in it her new name and abode—yes, and she would add a con-

fession of faith also, so that her new relations might know what Master she loved and followed.

So in large clear writing she made the inscription:—

"Rebekah Riekman is my name,
And England is my nation,
Barecomb is my dwelling-place,
And Christ is my salvation."

There it stands still, the ink brown and faded, in the quaint old book.

More than a century after the young bride brought it to her new home, her descendants having died or drifted away, there was a sale of old furniture at the mill house, and an old man who bought the books happened to recognize the names, and sent it—not to the great-great grand-children of Rebekah, but of Molly Martin.

The surname has died out, but the old farm, the old books, the antique silver spoons, and, above all, the inheritance of their good name, still remain to the descendants of Benedictus and Susannah Martin and their two daughters.—MAUDE ROBINSON, in *Friends' Quarterly Examiner*.

THE DUAL LOYALTY WHICH IS ONE.

This is written in our hearts, that God is to have His due, as well as Caesar his; and that God is to have His due in the first place, but Caesar after God, and in subjection to God. But if there be an absolute necessity put upon us by men (which they ought not to do), either of disobeying God, or Caesar, we do really believe that question of some of the apostles, in this case, to be very weighty, and worthy to be duly considered, "whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." For we cannot but obey the Lord our God in what He hath required and doth require of us. And truly if we should so do, great and dreadful woe would be upon our souls, and we should lose the enjoyment of God's presence, and the peace which passeth all understanding; which we cannot but value above our estates, liberties, or whatever outward thing we can enjoy or possess in this world, even above our very lives; yea, it were far better for every one of us to lose our lives in our faithful testimony to the true worship of God in Spirit and truth, which He hath taught us, and required us to practice and give our testimony to, than to be found unfaithful and disobedient to Him therein.

ISAAC PENNINGTON.

READING GAOL, the twelfth of the Seventh Month, 1670.

STATE COLLEGE.

State College, on a high plateau near Bellefonte, Pennsylvania, is providing free education to two thousand three hundred young men and two hundred young women under wholesome conditions, apart from the temptations of city life.

A large farm was purchased about fifty years ago, and the State supports this institution, which is increasingly popular and useful.

Robert Balderston and Joseph Elkinton recently visited the little group of Friends who are students here, and who are anxious to maintain a Friends' meeting, holding it every First-day evening at seven-thirty.

It was both a surprise and real satisfaction to meet with some thirty of these young people with their friends, and to realize a true silent waiting upon our Heavenly Father in spirit. The comfort of this occasion and the evidence of the sincere interest of those who are responsible for this meeting make a strong appeal to our membership in general and to Philadelphia Friends in particular. These young men and women, some of whom have realized the excellence of their Westown training, desire to maintain the spiritual standards of their Friendly education and they ought to be supported in their effort to gather about them those who have had fewer privileges, as well as to renew their own spiritual life. After the distinctive views and practices of Friends

were set forth, there was opportunity as is usually provided for discussion on some serious subject—on this occasion it was on international relationships.

Dean Speckett introduced us to President Sparks, who was most cordial in inviting us to return in three months to meet with the whole student body—both socially and for religious service. Here is an open door in the midst of military training to proclaim the Gospel of good will.

We also visited Tunesassa Boarding School and found much to interest and encourage us in that worthy institution, now under the management of William and Mary Rhoads. We entertained the Indian children with European views on the screen, also having for the first time the company of a neighboring school, under the care of the Seventh-day Adventists.

Henry B. and Eliza F. Leeds were present and we thoroughly enjoyed visiting them in their new home at Steam-burg, N. Y.

Our whole work during the past month in holding meetings has left a sense of profound thankfulness that there are many who are increasingly opposed to the military spirit which has swept over our land, and who are ready to co-operate with any constructive effort to counteract this sentiment. There were at least one hundred of the more thoughtful citizens of Williamsport gathered in the Y. M. C. A. auditorium on the tenth inst., when the everlasting Gospel of Peace was preached with the demonstration of the Spirit. About half that number gathered in the Baptist Chapel in Wilkes-Barre, as also at the Pennsdale Meeting-house. There were six members of our Quarterly Meeting's Committee present at the latter.

The blessed fellowship that we experienced in this labor of love is no small part of the service and the discussions by the way will long remain as truly instructive. In this day of strenuous business there is too little attention given to those tender leadings of Christian love which will draw us aside to minister to the deeper needs of our fellow-men.

The soul has an incomparable value, and its true expressions and activity are found in awakening in others a sense of their true life in relation to the highest. It has been well said, "There is only one thing worthy of spiritual beings, and that is to construct, to redeem, to awaken in men's hearts the sense of their heritage as souls. This because it is an individual matter cannot be achieved by war; life is created by life; personality by personality. The spiritual can only be conveyed through a love that finds individual expression, through a charity that is superior to individual malice and resentment. We never truly overcome our enmity until we slay the enmity. We cannot slay enmity with enmity nor reduce our enemy to love by force. Mass methods are hopeless for this task of redeeming souls, and therefore for redeeming society."

MOYLAN, PENNA., Twelfth Month 23, 1916.

J. E.

FICTION AND THE JUVENILE MIND.

Adults—parents and teachers—feel obliged to regard some principles and practices of education as settled. In spite of this an endless line of children passes in procession and challenges these settled convictions. They are individual, these children, every one of them seemingly the exception to the general rule. One benefit at least results. The general governing law gets constant revision. It requires one program to-day and tomorrow we find that this program actually does violence to what we believe to be fundamental in the law. So even the world of adult ideas keeps moving—onward all the time, possibly some times upward. Perhaps no general law has had wider vogue, none affected courses of study and teaching methods more widely than the oracular declaration that "the child repeats the history of the race." Applied to this matter of fiction the law says in substance, "the child is an imaginative, romantic being until manhood unfolds, and no good can come from starving natures so en-

dowed." The veteran educator-savant, G. Stanley Hall, settles the case by declaring "the tadpole's tail must not be cut off, it must be absorbed." Therefore "feed the child on fiction but be sure, of course, the fiction is the best." Unhappily there is no supreme court to say which is the best, but for twenty-five years past, curricula have been "enriched" with liberal additions of standard novels besides the stores of dramatic poetry. Our Friends' schools have taken different attitudes on this subject. A few have stood somewhat valiantly for the old order; some have followed the new afar off, others have embraced the full "prescribed requirements," and have thus added their experience to the fund that makes the capital of conferences of teachers of English now frequently reported in educational circles. Of these conferences and of the reports that express their conclusions one thing can perhaps safely be said. The dominant note is still one of challenge. "Are we," more than one gifted master exclaims, "on the right track?" In the pressure to discuss the use of the "syllabus," and to determine how far the teacher's analysis may safely guide the child this undertone may be suppressed, but eventually it will be much more in evidence. For the exertion required of teachers in the effort to put into the children the ideas which college examiners expect them to get out of these standard works is quite beyond reason. In some quarters already there has been open revolt.

This revolt, where it has occurred, may serve to disclose one important fact somewhat overlooked in the first onrush of enrichment of curricula. The great masterpieces of fiction, so-called, are written from the adult point of view—out of the fullness of adult experience—with the full intent of appealing to adult interests and of influencing them. Much of the highest social philosophy, not a little of the profoundest analysis of human life thus finds expression in these works. Now it is a commonplace of educational theory that one must have "interpreting ideas" to feel the appeal of any such writing. How can one get such interpreting ideas? Evidently by a full, rich experience in adult human life. The details of the argument built upon these assumptions might be greatly enlarged. This, however, is not written as an argumentative paper. Rather, it is an effort to note certain considerations that have some bearing on the general situation. One other such consideration may suffice to make this purpose clear. The skillfully-wrought novel focusses in what is called the *dénouement*. All the threads of interest are gathered together in one point of exciting climax. This is often so intense as to affect the nervous system seriously. Thus the *dénouement* in the "Last Days of Pompeii" and in the "Tale of Two Cities" has been known to put readers in bed from nervous shock. Such extreme cases are not cited save as illustrations of the tremendous power of such fiction-literature in the domain of excitement. So while the ethical quality of such reading is elusive the objectionable excitement quality is well-nigh unescapable. It is getting recognized as a serious toxic on the juvenile mind for which live teachers are seeking an antidote. Is there such an antidote, and if there is, can not our Friends' Schools be pioneers in making it available?

Whatever changes there may be from time to time in our view of period-psychology we must recognize that in dealing with the juvenile mind we have no more prominent element to consider than the heroic. We can not suppress this element. Can we offer any better intellectual food for it than is found in fiction-literature?

Is it not true that in meeting this need we should aim to get our youthful subjects out of the clouds, to plant their feet firmly on a world of reality and fact in human experience? No great time ago and before that for some centuries in succession "Plutarch's Lives" made this appeal to the right growth of the heroic. Perhaps we need not use this century-old material. Likely we had better not use it. But modern biography in abundant store with very good literary flavor awaits our hand. If we must have it quite up to date and popular there is "The Making of an American," "Up From Slavery," and

"The Promised Land." A very little wise guidance can turn this great field to the very best uses. And so the tadpole's tail will not be cut off!

But much more appealing in a way even than this field of biographical literature is the field of history. With Prescott and Motley and Irving and Parkman, and Froude and Green, what is left to desire in style and in every literary method to rival such resources?

Where is the heroic made more perfectly to meet the adolescent demand? We have seen a whole school fired with enthusiasm for this field of literature and with every step the youthful readers were acquiring from the world of fact new interpretive ideas for use in life or in further excursions into the field of pure literature as they reached adult experience. Nor are all the resources exhausted with these two alternatives. The field of science admits excursions at the hands of many masters that are full not alone of the thrills of heroic literature but rich also in the rock foundations of fact along with the noblest exercise of the imagination.

One implication may then be suggested in this brief summary of a perennially pressing subject. If the juvenile mind does not have the appetite developed for the three classes of literature which we have named there is small hope that it will ever figure largely as a resource in adult life. On the other hand, if it is necessary to know the best fiction-literature to get the highest conceptions of life and art, is not this more solid substratum which we wish to see laid in the youthful mind the best possible preparation for it? It may be said that biography, history and science, even on their heroic or romantic sides deal with adult conceptions. They do so, it is true, but generally do so in a specific way. The imaginative concepts of the fiction literature, on the other hand, are highly generalized even when specifically presented.

Can not our Friends' Schools from a wealth of tradition in restraint blaze a way out of a present situation that seems most unsatisfactory to not a few of those who are set to administer it? Can not our schools lead our children so that our Y. M. C. A.'s need not feel required to put so much energy into campaigns for "Better Books for Boys"?

J. H. B.

A VISIT TO NORTH CAROLINA.

THE RETURN.

To several of the visiting Friends it seemed imperative that they should reach their homes, or business, as speedily as possible after the close of the Yearly Meeting. In this prospect, however, we were confronted, at the first, with one of those anomalies of railroad service which one is almost tempted to believe are contrived to vex the traveler; for, though the way into Woodland is direct and convenient the way out over the S. B. A. L. is tedious—a difficulty most kindly met by Friends putting two automobiles at our service immediately upon the close of the meeting, to convey us to Ahsokie, a station seventeen miles distant on the Atlantic Coast Line (Norfolk and Wilmington branch) and sixty miles distant from the former place, at which we were expectant of arriving in time for the Baltimore boat leaving at 6:30 P. M.

Leave-taking of our many newly made Friends was therefore necessarily hasty. Words of parting were few, but hands were warmly grasped while hearts were full and eyes dimmed with tears as the thought came that the faces of some of these we should likely see no more in this world. So it was with feelings almost akin to envy that we recalled that passage in George Fox's Journal where in speaking of his notable visit to New England and of the great Yearly Meeting in Rhode Island, he says: "When this great general meeting was ended, it was somewhat hard for Friends to part, for the glorious power of the Lord, which was over all, and His blessed Truth and life flowing amongst them, had so knit and united them together, that they spent two days in taking leave one of another, and of the Friends of the island; and then, being

mightily filled with the presence and power of the Lord, they went away with joyful hearts to their various habitations, in the several colonies where they lived."

In leaving Woodland some Friends with kind forethought (it was now near two o'clock in the afternoon) passed to us a box lunch which later on was partaken of with hearty appreciation of this additional token of generous hospitality which we knew would have awaited us at many a well-loaded table could we have lingered.

The ride from Cedar Grove to the busy little town of Ahsokie consumed forty minutes, and being without "tire trouble" or other delaying incident we had on arrival about thirty minutes time to leisurely eat our luncheon and await the arrival of the train. To some this ride may have had little to offer by way of breaking the sameness in topography and all those features which go to the make-up of a sparsely-settled region of so vast an extent as that of which this forms but a meagre part. And yet as we rode along in so much comfort there was much to appeal to the eye in gladness; for, after all, it is the realization that the world in its created forms by sameness indicates unity of design and by the repetition of what affects us even remotely as human beings brings a certain quietness and assurance to the soul of the man open to receive them, which may even be found in the desert. And so again we greet with favor the accustomed sights of piney woodland seasoned with delicate touches of oak, gum, maple and holly; the little patches of cotton, peanuts, or southern corn, the small dwellings of the inhabitants, the picturesque groups of children with their contented ebon faces peering from the doorway, the ubiquitous hog leisurely removing himself from the roadway at the sound of the horn of our car, or indifferently engaged in foraging for mast in the adjoining forest, geese meandering the meadow, or turkeys strolling afield, the mule team with its driver, where white man and colored man vie with each other in the effort to draw from a none too generous soil their means of livelihood—these sights commingled, and touched and tempered by the subdued light of an autumnal afternoon, moved before our vision as in a great kaleidoscope wherein the common things of earth were transformed, intensified, and touched with new beauty before us.

With warm and appreciative handshake of farewell to the Carolina Friends who had conferred this last favor upon us we boarded the train and soon were rapidly moving northward and homeward. By taking this route the country traversed remained new to us, though partaking mostly of the characteristics already familiar—the sameness of woodland and bog, with here and there a small farm interspersed, with its accompaniment of dwelling with chimney at either end, varied perhaps at long distances with something more in the nature of a mansion, bespeaking old plantation days. We withstood the temptation to regard it all as too monotonous to be interesting and join the ordinary traveler in his mental diversions, or closing of eyes in the wish to dream of mountains. Rather did we remember the mental plight of poor Peter Bell in Wordsworth's poem of that name, and take warning:

"A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more."

Rather, always in travel, let us cultivate that other disposition so well expressed in Shakespeare's lines:

"And then our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

Like Wordsworth's immortal daffodils still flash upon the "inward eye" the scarlet berries of the bitter sweet that grew in such profusion in the lowlands skirting the railroad on either side. At another point a herd of goats, at least twenty-five in number, feeding in a field, indicated a unique dairy farm in which that highly useful, but oft-bellitted creature, was assuming the rôle of the cow, so conspicuous by its absence in this section of the country.

Our only discomfort was the dust which permeated the train

at every point where it might gain entrance, closed windows notwithstanding; an experience particularly offensive to the gentler sex of our party, to whom it came as a mild rebuke when it was remarked how very trifling was our discomfort in comparison with that experienced by those two noble young women, zealous servants of the Lord, Catharine Payton and Mary Peasley, who almost in girlhood days traversed these lonely forests, forded these rivers, and subjected themselves to hunger and cold and wet, amid the wild beasts—the wolf, the bear and the panther, whose ravenous cries could be heard in the night season, and all for the joy of spreading among a rude and godless people the glad tidings of the Redeemer's Kingdom.

These are the words of Catharine Payton: "The 26th (Second Month, 1754) we left the province of North Carolina, and came into Virginia, and the Lord was pleased to cause His peace so to rest upon our spirits, that we were renewedly convinced we were moving in His counsel. We had traveled upwards of a thousand miles in North Carolina, and been preserved through various jeopardies and trials, to the praise of His adorable name." Can we doubt that this beautiful mission was not worth while, or that it did not proceed from the heavenly vision and Divine call, when, from the midst of their many dangers Mary Peasley could write thus to a relative: "I have sat down by a brook in the woods, at my Indian corn bread and drank water out of a calabash, with more constant peace of mind than many who were served in plate, etc.; and at night have slept contentedly in my riding clothes on a bed hard enough to make my bones ache, and the house so open on every side as to admit plenty of light and air.

The path we rode through was exceedingly narrow, and sometimes so closed as not to allow a footstep to be seen before me, and caught by boughs on one hand, and bushes on the other, obliged to stoop very low, lest my head or eyes should be hurt."

(To be concluded.)

A MOMENT IN THE MORNING.

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then, alone with Jesus, in the silence of the morn,
In heavenly sweet communion let your duty-day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened as the dew revives the rose.

A moment in the morning, take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart.

The precious words, like jewels, will glisten all the day,
With a rare, effulgent glory, that will brighten all the way.
When comes a sore temptation and your feet are near a snare,
You may count them like a rosary and make each one a prayer.

A moment in the morning—a moment, if no more—
Is better than an hour when the trying day is o'er.
"Tis the gentle dew from heaven, the manna for the day;
If you fail to gather early—alas! it melts away.
So, in the blush of morning, take the offered hand of love,
And walk in heaven's pathway, and the peacefulness thereof.

—ARTHUR LEWIS TUBBS.

THE LEAGUE TO ENFORCE PEACE—THE TWO SIDES.

Supporters of the League to Enforce Peace frankly accept the use of force as essential in the present state of international relations. Life is an amalgam of the spiritual and material in varying proportion—but at no point can we or ought we to dispense altogether with physical force. National law provides for coercion of the evil individual will; and there is need for the same principle in at least as great a measure in dealing with the collective will, which is on a lower rather than a higher plane of spiritual development than the indi-

vidual. Coercion by international society for the sake of order is still justified by results; it is also good economy, as police force is better than lynch law. Force is painfully present to-day; and the means of destruction grows apace. Can we not control and steer it into right channels? Shall it become the instrument of justice, suppressing aggression; or continue to subvert anarchy, the weapon of fear? Idealists may realize their dreams in the end, but our generation asks for some measure of security *now*. For 2000 years the politicians have swept on, majestically indifferent to the idealists. They represent plain men, who grasp concrete facts more readily than ideals. We have to understand such men, and help them to visualize the idea of international society by embodying it in an institution. There is no desire to increase or perpetuate the use of force; on the contrary, the aim of the League is to diminish it as far as possible, welcoming disarmament and making reduction easier by removing fear. The problem is one of practical politics. Treaties have been broken in the past. Trust is not likely to be at a premium after the war. Will States enter more or less readily into international agreements if they are backed by the sanction of force? And having entered, will they be more or less likely to abide by decisions? The League supplies the touch of reality required. Peace is no longer a misty ideal; at last it begins to mean something. The use of force is contemplated only for the coercion of the defaulting nation which, after joining the League, has refused to submit its cause to arbitration or conciliation. The principle of delay, so valuable for the steadying of public opinion, is introduced. Only in the most serious circumstances would a State decide on war *after* a period for deliberation; and in doing so in defiance of the concert of nations, either before or after arbitration, it would incur the gravest responsibility. Indeed, if a sufficient number of States joined the League, it is believed that war would become extremely improbable.

The thoroughgoing pacifist, on the other hand, has a lurking fear of the League. He has indeed been preaching the ideal for centuries, and although he has never despaired of the result, he is doubtful of its achievement by automatic machinery. To begin with, he thoroughly dislikes the phrase "To Enforce Peace." Its appeal is to that very passion for domination which is the cause of wars. When, as often happens in America, the verb is underlined or printed in red ink, he feels justification for his constitutional antipathy. When armament manufacturers support the League, when it is made the motive for "Preparedness," and openly threatens the Central Powers, his suspicions are aroused. The tendency of the League to perpetuate belief in force as the ultimate motive for right behavior is the negation of all he lives by. His methods involve a change of heart; a new condition of mind, and in spite of all that has happened, he believes in them still. Such changes can never be accomplished by physical force; but the fields that he has been sowing may be ready as never before for the reaping. There is no such thing as the "criminal" or the "Peace-loving" nation; in each there are pacifist and militarist elements, and just as in the case of the complex individual, we should appeal to the good rather than coerce the evil. The dangers of the latter system are becoming evident in our national treatment of crime, where already the ultimate sanction is moral. The poison virus which sometimes perverts a nation cannot be removed by war; there are other and better remedies, which instead of trying to control, seek to eliminate the motive to strife. The right spirit of international goodwill *was* growing before the war. We must encourage this, concentrate upon its promotion, and infuse it into governments. When once there is a creative vision of right human relations, there will be no need for machinery to prevent resort to arms. But apart from these somewhat fundamental differences on the ethical plane, there are political considerations which also make the many pacifists hesitate to support the League.

By throwing the emphasis away from the moral sanction, and placing it upon the material, not only is disarmament

delayed, but appeal to the ideal is hindered, and fresh stimulus given to the greed of armament rings at the very moment when confidence in the efficacy of physical force in the settlement of differences has been severely shaken, when the whole world is sick of war and anxious to be shown a remedy. The League brings militarism into countries so far free from its curse; and even if it is introduced in the interests of law rather than anarchy, many pacifists believe there is a third and better way. Without international control of armaments (which is generally recognized to be impracticable at present) it is doubtful whether armaments maintained for such purposes as the League proposes would be confined thereto. Instead of limiting the power of irresponsible ministers, control is placed in the hands of the reactionary executives which have plunged Europe into war. The Pacifist is not so sanguine as to expect that force can immediately and completely be eliminated. But there are those who fear that its incorporation as a sanction in international agreements is a retrograde step. To say beforehand: "The treaty we will make shall commit us to war—all of us—in certain circumstances which we cannot now foresee," would lead to intrigue, powerful groupings, and continuous scares. Local conflagrations would inevitably become world-wide wars, and the fabric of future international understanding would be imperiled.

Finally, in addition to hesitation about the use of such machinery at all, there is grave doubt as to whether it would work in practice and the breakdown of the sanction might involve a serious setback to the cause of arbitration and conciliation.—*From The Friend* (London).

CONFERENCE AT MEDIA.

Following out a concern expressed in Eleventh Month, Concord Quarterly Meeting held a Conference for its Younger Friends on the afternoon and evening of Twelfth Month 16th. Over one hundred were present, nearly all of them Younger Friends.

In opening the Conference Frances T. Rhoads expressed the desire of the committee in charge to bring the younger people closer together and to encourage in them loyalty to their own meetings.

George L. Jones, the speaker of the afternoon, dwelt inspiringly on the great work which lies before the present generation, work which must be pursued in new and different ways and under changed conditions, but also in the light and strength of consecrated lives which have gone before.

A helpful meeting for worship followed this address.

After a supper and pleasant social hour came the evening meeting at which representatives from the Monthly Meetings spoke on "What We Can Do for Our Meetings." The scheduled speakers were: Norris Scott, from Concord; Louella Nolan, from Goshen; Stephen M. Trimble, from Chester; Robert Maris, from Wilmington; Emma H. Taylor, from Birmingham, and George Hallet, from Lansdowne.

While these papers varied remarkably in the thoughts expressed, each showed the spirit of readiness for service. One speaker had seen and valued the effect of Bible Study, another spoke of the right use of gifts. A business man's contribution was that "we get out of our meetings just what we put into them." The need of cultivation of our social gift was emphasized and the problem was also presented of how best to draw those outside our membership into an understanding of Friends and their method of worship. This question was in part answered by the last speaker who felt that a group or groups of young people, Friends and others, organized to think and worship together, might help to solve this difficulty. These papers were followed by general discussion. The advantages of organization were urged by one person, while another pointed out the great good which comes from individual concern. Another wished that we might think out our position and beliefs so that we should be able to speak clearly to others of that which we believed ourselves. There

was emphasized the power which is in a group of young Friends meeting together for worship who have the courage to speak the messages which they believe are given to them and especially in the effect which this may have on other young people meeting with these.

Lack of time prevented much discussion of any one subject, nevertheless we came away with much food for thought and a strengthened sense of fellowship.

E. T. R.

NEWS ITEMS.

PEACE COMMITTEE.—At the Twelfth Month meeting of the Friends' Peace Committee among other important reports submitted was that of the Committee on Governmental Relations. The effort had been made to interest the Carnegie Peace Foundation in the project mentioned a month ago to finance a deputation of Mexico teachers on a tour of inspection to United States schools, but under present disturbed conditions it was felt that the project would be misinterpreted and fail in the purpose proposed.

Andres Osuna, Director of Public Instruction in Mexico, had expressed much interest in the suggested visit and said that he could secure a delegation of about twenty men and women to visit the United States.

As the long vacation period in the Mexican school year occurs during the winter, it would be impossible to secure a larger company in the midst of the active session.

Report was made by the Literature Committee that an edition of twenty-five thousand copies of the military training leaflet had been printed. Ten thousand copies of these have already been purchased by other organizations. Partial reprints of the leaflet, reducing the number of pages forty to sixteen, also had been ordered. The Committee hopes to distribute the leaflet widely to educators and legislators.

In this connection THE FRIEND would again suggest that probably no better avenue at present is open to the average Peace-worker than to procure this pamphlet and place it where it will be likely to be read. The make-up of the pamphlet is such as to arrest attention, and the many prominent authorities quoted are calculated to call forth more than a passing comment. The pamphlet may be secured in small or large quantities at the Peace Rooms, No. 394 Arch Street. The cost is almost nominal, but should this stand in the way of any one who desires to distribute it, the Association will furnish a limited number free.

The Committee is considering the preparation of a brief summary of the arguments against military training and of a bibliography on the subject for use by debating teams of schools and colleges.

The chairman of the Committee on Churches and Schools reported the issuance of a letter to young men of military age throughout our Yearly Meeting.

The Committee is waiting to see a draft of a model physical training bill to be prepared shortly by the American Union Against Militarism, as a substitute for bills advocating distinctly military training. If the physical training bill proves valuable, the Committee on Churches and Schools will probably be able to co-operate with the Committee on Governmental Relations in getting it before the legislatures of our own and other States.

Various members of the Committee have made addresses on Good Citizenship in public schools and plans have been made for distributing literature in our Friends' schools. Addresses have also been given before meetings of workmen and others on the subject of Peace.

Joseph Elkinton made two suggestions which were referred without discussion to the Executive Committee:

1. That plans be formulated and presented to our government for some form of agricultural or otherwise pacific service in which pacifists may engage in time of war as an alternative to compulsory military service.

2. That a field secretary be appointed by this Committee to travel in the interests of the cause—such a secretary to make speeches on Peace before schools, clubs, granges and other such organizations and to organize Peace sentiment especially in isolated neighborhoods.

A letter was read from Edward Backhouse, acting secretary for the Committee for Sufferings of London Yearly Meeting, to prepare for a post-bellum Conference representing Friends throughout the world. He asked for the name of a Philadelphia Friend with whom to correspond on this subject, and John B. Garrett was appointed to represent us.

The "London Epistle" for 1916 is a remarkable document. It was

copied in THE FRIEND soon after its publication in London. The English Committee in charge of its distribution reported that 82,000 copies had been distributed, the normal circulation being 35,000. A reprint had been received at the home office which had been widely circulated in West China, and some American Yearly Meetings which had asked for large supplies had been advised that it would be more convenient for them to reprint.

MANY FRIENDS will recollect the report made by Jane Addams of her interviews with the Prime Ministers and Foreign Ministers of Europe, after the Women's Conference at The Hague; and especially the account of the visit to one unnamed Premier who, in reply to the ladies' suggestion that perhaps their mission would seem to him very foolish, struck the table and exclaimed, "Foolish? Not at all! These are the first sensible words that have been uttered in this room for ten months."

He said: "That door opens from time to time and people come in and say, 'Mr. Minister, we must have more men, we must have more ammunition, we must have more money. We cannot go on with this war without more of something else.' At last the door opens and two people walk in and say, 'Mr. Minister, why not settle by means of negotiations instead of by fighting? They are the sensible ones.'"

Writing in the *Manchester Guardian* of Tenth Month 30th, Lady Courtney of Penwith mentions the interesting fact that the Premier whose words were thus quoted was the lately assassinated Count Stuerghk.

The present membership of the Yearly Meeting that meets at Guilford, N. C., is 8,322. A movement is soon to be started to cancel the indebtedness of Guilford College and to increase the endowment to \$500,000.

The following sentences from a letter which we have been privileged to read from the military prison in Berlin (Militar Gewarsum Moabit) are of interest. The writer is an American detained for political reasons.—[Eds.].

"I do not find anything cheerful in this situation [of our soldiers going to Mexico]. I hope they will make friends with the Mexicans and return to their peaceable occupations! . . . President Taft's idea of an international tribunal endowed with powers to put down war is a good one, but such a tribunal could only operate through moral force. The moment it resorted to any other power in the nature of police power, it would abdicate its mission and be a creator of war. . . . One would think with the sublime traditions of the Bible and our religion before us we would have the material at hand for the construction of a world-wide democracy, pledged to fraternity, peace and liberty."

SUMMARY OF EVENTS.

LOCAL.—The following in regard to Haverford College is from a New York paper: "An interesting feature of this year's enrollment is the fact that the sixty-one freshmen come from forty-one different schools. Westtown School, of Westtown, Pa., sent five, the largest number from a single school."

The New York City Safety First Association, in a contemplated publicity campaign, will distribute 300,000 safety first booklets, outlining the don'ts laid down for the guidance of the average careless citizen, mostly owners of motor cars; will post up in prominent houses 50,000 posters, and show in the motion-pictures of the city over 1,000 lantern slides and motion-picture films illustrating how carelessness and thoughtlessness leads to the loss of life and limb.

GENERAL.—The total amount contributed by the American people for Armenian and Syrian relief from the beginning of the campaign was \$2,018,902.98. The sum seems large, but is pitifully small compared with the ability of the givers or the need of the recipients. It is less than two cents apiece for each of us.

The school children of Washington, D. C., prompted by the *Washington Star*, collected 211,643 pounds, or more than 100 tons of old papers, which was sold for \$1,247.50, which is to be used for equipping the school playgrounds.

A dispatch from Washington says: "More than \$1,000,000,000 net income from operations was made by the railroads of the country during the year now closing. The huge total is the peak of prosperity in railroad operations, and stands more than one-third higher than the total of 1913, hitherto the banner year."

Four thousand New York City college boys helped to clear the snow

from the streets after the late storm, filling the ranks of the city shovelers depleted by the wave of prosperity. A continuance of the arrangement, by reason of the same conditions, would have its social as well as economic advantages.

There were 23,500,000 persons attending schools of some kind in the United States in 1916, according to estimates of the United States Bureau of Education. Of the 706,000 teachers, 169,000 were men and 537,000 women. The number of men teachers has increased very slightly since 1900.

A project in reclamation and colonizing on a scale never before attempted in North Carolina is set in motion by the purchase of 45,000 acres of swamp land near Belhaven in the eastern part of the State, by investors incorporated as the Norfolk Southern Farms Company. Nearly two hundred miles of ditches are to be dug, and the cost of drainage into the Albemarle and Pamlico Sounds will apparently not be great. The land is in the famous "Black Belt", regarded as part of the richest farming land in the country.

Delegates from many colleges compose the second national convention of the Intercollegiate Prohibition Association in Lexington, Ky. Well-known Americans have consented to speak at the various sessions. This prohibition association is now reaching students in nearly three hundred American colleges and training them for leadership in the fight against liquor.

In New York City fifty-two schools, with 150,000 pupils, will try the Gary plan and \$7,000,000 have been appropriated for the demonstration under the direction of William Wirt.

School children in all public and private schools in every city and hamlet in America are being marshaled into one great army of thrift workers under the guidance of the National Education Association and the American Society for Thrift. Each county superintendent in the United States is receiving an urgent request from the National Education Association asking him to assume the leadership and perfect the organization in his county.

FOREIGN.—A Christian Endeavor convention recently in the Mutki Mission of India was entertained largely by the beloved Pandita Ramabai, who herself prepared and served the food for two hundred native delegates from a distance.

If the land level of Holland continues to sink, there is danger of the subsidence becoming so great that, despite all the progress of engineering science, it will be impossible to continue the present ceaseless struggle with the waters. That is the view expressed before the Geological Mining Society for Holland and its colonies by Professor Molegraaf, of the Polytechnic University of Delft, the foremost Dutch geological authority.

With the majority of the Danish voters two to one in favor of selling the Danish West Indies to the United States, in accordance with the treaty of purchase signed by the two governments last summer, the acquisition of the islands seems assured.

As the result of the scarcity of male workers in Germany due to war the number of women employed in industries covered by the sick and death benefit societies has risen from 3,506,164 in 1914 to 4,793,472 in 1916, according to data furnished by these organizations.

NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA, will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M. Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station trains leaving Broad Street (Penna. R. R.), Phila., at 6.30, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester, Bell Telephone, 1016.

E. DEAN STANTON,
Business Manager.

DIED.—Twelfth Month 29, 1916, at his home in Germantown, Philadelphia, JOHN S. PALMER, in the eighty-fourth year of his age; a member of Germantown Monthly Meeting of Friends.

—, Twelfth Month 21, 1916, at her home in West Chester, Pa., PHILENA S. YARNALL, in the ninety-fifth year of her age; a member of Birmingham Monthly Meeting of Friends.

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"Therefore, all wait patiently upon the Lord, whatsoever condition you be in; wait in grace and truth that comes by Jesus; for if you do so, there is a promise to you, and the Lord God will fulfill it in you."—George Fox's Journal, Vol. 1, p. 75.

TRADITIONALISM,

It is an interesting and somewhat curious fact that the classic expression in Quaker literature in regard to traditionalism belongs to the seventeenth century. Thus Samuel Bownas [born 1676] records: "A traditional Quaker, thou comest to meeting as thou went from it the last time, and goest from it as thou came to it, but art no better for thy coming; what wilt thou do in the end?" Evidently some twentieth century failings had a far away origin! We might not be rash in concluding they are inherent in human nature, rather than products of our special profession of Christianity!

Perhaps it is not an exaggeration to say that modern Quakerism has shown no greater zeal in any direction than in that of repudiating traditionalism. So ardent has it often been that the fine discrimination between traditions and traditionalism has been lost, and a great store of precious traditions have been thrown away to the incalculable harm of personality as well as of injury to our corporate character. Those who look on us thoughtfully from the outside marvel at our spendthrift character in this direction, and sometimes question us as to the meaning of radical changes that obscure our identity.

In any right assessment of our inheritance it is not true that well-established traditions form an important part? And is it at all necessary that we fall into traditionalism if we make an honest effort to preserve (for use of course) our well-defined traditions? Possibly some brief inquiry as to *how* traditions may be maintained will serve in part to answer these questions. Evidently as individual Christians there is to be recognized at once a world of difference between traditions that are put into us by principle and those that are put on us by mere practice. We say that this world of difference is to be recognized, but we should hasten to add that it is very easy to fail in this recognition of difference, so that the course of least resistance is to join in a wholesale condemnation of traditions

and traditionalism in one breath. It is not our part to indict modern Quakerism of having fallen into this ditch. Our utmost desire would be to have each of us question ourselves in this matter.

The putting of tradition into us by principle is by no means a worn-out subject. Were we each one to apprehend it rightly we might prove ourselves something more than fruit-bearing branches. We might become active purveyors of great good to our generation. Our failure, even when we have regarded traditions as precious, has not unlikely been due to the fact that we have fallen short of an understanding of the root from which the godly tree has originally grown.

Regarding our Christian traditions as fruit of a godly principle, can we easily define that principle so as to relieve the subject of perplexing subtleties? Otherwise we should fail to make any very substantial claim for it, for the requirements of the Christian life at the hands of the author of Christianity were always simple. In a somewhat classic work of Hugh Black's, "Culture and Restraint," the whole case is put so clearly that we venture to appropriate our memory of his argument as a contribution to the two questions we have propounded. Let us repeat the questions. Are not our traditions worth preserving? Can we not preserve them without becoming traditionalists? Considered broadly, then, and following Hugh Black, we may say that in the main Christian traditions are the fruit of the great disciplinary principle of restraint. Just why there should be such general confusion of thinking as to regard *culture* and *restraint* as antipodes it is difficult to explain. If we regard culture as the goal of effort then restraint is one of the means of attaining the goal. Is it the best means? A modern writer (Charles Rann Kennedy) says: "Beneath the bonds of an almost unthinkable discipline, lies complete and absolute freedom." Now freedom and restraint certainly seem like opposites. We need the keen analysis of writers such as we have quoted to see that such is not the case. The revolt against restraint and discipline is due to a misapprehension. The highest culture, even if we set culture as a goal, comes by a process of restraint.

In the Society of Friends, if we view the matter historically, our best traditions are certainly fruits of the principle of restraint. In material matters this restraint produces moderation. In intellectual lines perhaps its fruit is fairly characterized by the word *refinement*. In the spiritual realm it keeps our feet on the earth in a genuine practice of brotherhood rather than in mere Quietism.

Friends in war territory have heard a new call to all these restraints. Nothing seems more clear to them than that society will have to submit to a reconstruction after the war. If by compulsion, this reconstruction will be accepted from the outside. Shall we not rally to our original standard and accept restraints now as they are opened to us by the Spirit of Truth? If faithful Christians [Friends] we have been doing so in some degree, but there is evidence enough at every hand

that this great principle has been too much obscured. Even our vaunted "living within the bounds of our circumstances" has often been a snare. To not a few in these days such living requires little regard to restraint, so large are their material resources.

It may be in the order of Providence to give us a new start by requiring us to return to first principles. We are evidently in this life not always beyond the need of a process of punishment or persecution if we prefer that term. It can hardly be, however, that the Divine economy is limited in its resources to this process. We limit ourselves to it if we fail to apprehend the inspirational side of restraint. The Captain of our salvation was made perfect by suffering, but He practiced perfection by choosing the Father's will, by being sanctified (in restraints) for our sakes. In the era to come, which we are starting to make, let us be marked with all the worthy traditions of restraint in our heritage, because we have embraced the principle that produces them.

J. H. B.

For "THE FRIEND."

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!"

There is always the necessity for stimulating our lives with the important truth that Browning put into these lines. Though nearly every condition that each generation meets changes almost as we watch, there are constant basic laws that always guide the truly successful lives. It is fundamental then that these laws should be fixed very firmly in our minds if we would serve our generation well.

It would seem that a great part of our time is engaged in making smooth places for the feet of those we love. And surely it should be so in as far as love and unselfish thoughtfulness can make this possible. But we must remember that down pillows may smother when we had only meant them for comfort. We must welcome hard things for our children as we would welcome them for ourselves. It is the privation, the call for endurance, the necessity for change that "bids nor set nor stand, but go!"

We hold out eager hands and call—"Give! give!" for the institutions and causes we love so well. But very often I feel like saying to the fine men and brave women among us who have years of successful life behind them, "Keep the generous gift of money, but give us out of the treasures of your minds and spirits the secret of those gifts beyond price, courage, simplicity, endurance, the ability to make wrong right, failure success. Kindle into flame the spark in all of us that we may live as you have." And then I realize that this is something which no man can give. It is experience and may only come with life. Yet can it come to children, girls, boys, men and women the rough places of whose lives we have made smooth, whose stimulus to activity has been dulled by paltry gold?

It is an axiom among us that our best men and women are those who have overcome the greatest difficulties. It is not the difficulties that we desire, but the zeal that overcame them. What matters the stress and strain, when the desire, the will, the power to strive is back of it?

When we consider our educational institutions, the first requisite is not in bricks and mortar, but in the presence of the fine spirit of overcoming. I think I would rather have the young child of my heart among rough, uncouth surroundings, that would perhaps grate harshly upon ears polite, than to submit his pliant spirit to the place of faultless equipment where the "teach me if you can" boy and the self-conscious girl complaining of petty or imaginary troubles predominated. O, but you say we cannot expect perfection of children. They

have to grow through a variety of unpleasant stages. True! but who was it who taught himself at night by words cut on slabs of wood by the light of pine knots? Abraham Lincoln would have been no greater, perhaps would not have been at all if he had been given the luxuries the boys and girls we know have. I do not disapprove of luxuries *per se*. Indeed, they appeal to everyone strongly as by-products. We are all working for ease and happiness. It is only when spirits are in the making that luxuries may be a positive menace.

The factory where the man or woman of power is turned out is a place of hard work for body, mind and spiritual faculties. Every resource must be developed to the full. It is a place where there must be first a sound body, then a sane mind, and finally an alert soul. Without this last the others are dross. It is a place of hardship and difficulty, since there must be room for the growth of the spirit of overcoming. It must not be a place of luxury. The hard, fine, lasting qualities do not thrive in hothouses, but in the open air where difficulty, discouragement, defeat and always victory await the valiant soul.

ALICE ROBERTS EVANS.

VISIT TO NORTH CAROLINA.

(Concluded from page 332.)

At length our interest is stirred by the sight of a large body of water extending as far as the eye can reach to the right and left, and over which the train was beginning to cross. Thrilled by the unexpected sight of so majestic a stream, our curiosity was at once aroused to learn its name, and soon kindly met by a fellow passenger's informing that what we beheld was the Chowan River, which empties into the Albemarle Sound, some thirty miles distant. So, again, what was hitherto but a name fixed in the chambers of memory in the geography class of childhood days, was, as in a moment, transformed into substance, and as such to vitalize our interest and as Friends, to visualize again our past history. The river we are crossing is the Maccomscock of George Fox's Journal, down which, having left their horses behind, "Overweared with travel," he and his companions came in a canoe until they reached a certain Hugh Smith's house, where the people of other persuasions came to see them, and many of whom "received them gladly." Thus we see, though a country still sparsely settled, there were scattered along these streams and amid these forest glades a number of people already settled by the middle of the seventeenth century. Some of the most interesting pages in the journals of the early Friends who traveled here in the cause of the Gospel, are those which narrate the thrilling experiences which came to them as they moved about, and as Fox says in one place, "A great openness there was; the sound of Truth spread abroad, and a good savor in the hearts of the people; the Lord have the glory forever!" Following Edmundson, Burnyeat and Fox (the last in 1672), came in 1698, Thomas Story in obedience to the vision that came to him, when riding alone one evening in Cumberland, Eng. He says: "My heart was greatly tendered before the Lord; and the Word of the Lord opened in me, saying, 'Behold, my visitation cometh over the western parts of the world, towards the sunseting in the time of winter.'" With what interest, then, do we follow him, when five years later we find him thus situated—"Next morning we went towards North Carolina through the wilderness, and there being no house in all the way, about the middle of it we made a great fire by the side of a brook, and ate some bread and cheese which Nathan Newby carried in his wallet, and drank of the brook, and were well refreshed and content."

To quote one instance more of the joy in service, the implicit confidence in God, even when surrounded by difficulties, and in peril of their lives, let us turn to the Journal of Thomas Chalkley, who in 1703 visited these parts, engaged in what he termed "a labor of love": "One day going out of our canoe through a mash, I trod on a rattlesnake, which is accounted one of the most poisonous snakes, but it only hissed at me, and did no harm. This was one deliverance among many,

which the Lord, by His providence, wrought for me; and I bless His holy name for all His mercies. In going to and coming from this place (the Pamlico River) we lay two nights in the woods, and I think I never slept better. It was the eighth hour in the evening when I laid down on the ground one night, my saddle being my pillow, at the root of a tree, and it was four o'clock in the morning when they called me. When I awoke, I thought of Jacob's ladder on the way to Padan Aram, when he saw the holy vision of angels, with the ladder whose top reached to heaven. Very sweet was the love of God to my soul that morning, and the dew of the everlasting hills refreshed me. I went on my way praising the Lord, and magnifying the God of my salvation."

With these things before us, can we not turn to Psalm xc: 13, and read again with freshness those words of God speaking to us across the centuries—"Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under feet"; or to the assurance given with the Divine commission, Luke x: 18—"Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

As the sun sank to the west that afternoon long to be remembered, setting aglow the heavens with colors all crimson and gold, and touching and glorifying with its waning light the distant sea of pines, so billowy, soft and green, or the oaks, standing rigid, and sear and bronze, upon a fast receding horizon, is it a wonder that seats were turned to watch this splendor of the departing day, and to drink deep of that fountain of mystery which led the Psalmist to exclaim: "The heavens declare the glory of God; and the firmament showeth His handiwork; day unto day uttereth speech, and night unto night showeth knowledge." But now our backs are turned upon another scene no less wonderful—

"For, clear, o'er the eastern wold,
The full moon hath risen!
Stream and forest—all we behold,
Transfigured lies—a land elysian."

At length Portsmouth is again reached, where, leaving the train, we enter a transfer boat for Norfolk, a novel and primitive-looking affair—a sort of scow with seats under cover, and arranged to accommodate freight and passengers alike, as was instanced by the reappearance in our midst of a large bucket of eggs with which we had made acquaintance while awaiting the train at Ahsokie.

As we moved through the harbor in the darkening dusk of the evening, the evidences of a great and growing commerce at this port again impressed us. Glistening white, and rising like a fairy palace out of the dark water, with her many cabin lights aglow from deck to deck and stem to stern, we spy the "Old Bay Liner" *Virginia*—destined to be our home for the night. Soon we are ensconced in comfortable quarters for repose en route to Baltimore. The kind weather genre which had followed us throughout our journey still continued with us. Clear was the sky above; calm lay the great expanse of waters through which our vessel floated. But not so always in this region. One of the quaintest bits of humor in all George Fox's Journal refers to an experience quite contrary. Here is the entry:

"On the first of the Eleventh Month (First Month 1, 1672) we sailed again. The wind being against us, we made but little headway, and were fain to get to shore at Point Comfort, where yet we found but small comfort. For the weather was so cold that though we made a good fire in the woods to lie by, the water that we brought for our use was frozen near the fireside. We made to sea again next day; but the wind being strong, and against us, we advanced but little. We were glad to get to land again, and traveled about to find some house where we might buy provisions, for our store was spent. That night also we lay in the woods; and so extremely cold was the weather, the wind blowing high, and the frost and snow being great, that it was hard for some of us to abide it."

Yet, amidst so much discomfort, doubtless this great and

good man was thinking, as he expresses in another place when experiencing the extremes of our climate,—“But the power of the Lord is the same in all, is over all, and doth reach the good in all; praised be the Lord forever!”

Loath to turn in for the night, long time did we gaze upon the starry heavens above, with the attendant light of the full moon; all these vying with the lesser lights along shore. Was that not a transcendently beautiful thought expressed by Hartley Coleridge, who when a little boy riding towards London in the evening, exclaimed to his mother, “Oh, I know what the stars are! They are lights that have been good on earth, and have gone up to heaven.”

“Kind nature's sweet restorer, balmy sleep,” was in large measure our portion during the night that followed. We awoke as the gray dawn was stealing over the Chesapeake. We heard the pleasing sound of lapping waters from our swiftly moving vessel, now and then broken by the melancholy tones of the bell buoys, now near, now far away, marking shoal water. Already we had passed the mouth of the Patapsco, and by the time we had hastily dressed our boat was entering her dock in Baltimore.

Our return throughout had been blessed with happy memories of newly-made friends in the Southland, and joyful moments in the house of prayer, of evening firesides with encircling faces of men, women and children, who in the midst of their daily toil are striving to gather the earnest of things Divine.

WALTER L. MOORE.

WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak to-day?

We shall be so kind in the afterwhile,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
‘Tis sweet in idle dreams to bask,
But here and now do we our task?
Yes, this is the thing our souls must ask,
“What have we done to-day?”

—NIXON WATERMAN, in *New York Magazine*.

How to WORSHIP.—Over the entrance to the little parish church at Hawarden, England, where William Ewart Gladstone worshipped, are inscribed these directions, which are suggestive for any worshipper.

“On your way to church. On your way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

“In church. Bow down very humbly and pray. Spend the time that remains in prayer. Remember the awful presence into which you have come. Do not look about to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss one word. This needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.”

A NEW YEARLY MEETING.

The Annual Meeting of Friends in Japan met this year in Eleventh Month from the 23rd to the 26th, in the town of Tsuchiura, and was, we believe, a real step forward in the direction of establishing a permanent body of Friends in Japan. As long as the continued existence or the activities of Friends in this country depend on us who have come from a foreign country, so long is Quakerism an exotic plant in Japan, and its future growth and extension limited. To carry the figure a little further, it must be taken out of the hot-house of foreign care, and be hardened by the cold and winds of difficulties that will beset independent existence before it can hope to become indigenous.

This thought has been very much in the hearts of the Friends' Foreign Missionary Committee for some time, and over a year ago the Japanese Friends were informed that the Executive Committee which had hitherto, as an organ of the Mission, carried the burden of the local meetings and shaped the general policy, would be dissolved in one year's time. During that time Friends were asked to make special efforts to establish Monthly Meetings for business and discipline in their respective localities. In accordance with this, two Monthly Meetings have been established, one in Tokyo and the other in Minato, a seashore town. Lack of faith in their own ability and other difficulties delayed the movement in the four other possible places, and it was with some misgivings that we looked forward to the Annual Meeting as the time appointed for the change in organization. However, an editorial in the *Ai No Tomo* (Japanese Friend) issued a few days before the sessions began, urging that steps be taken at this Annual Meeting to set up a real Yearly Meeting of Friends in Japan, gave fresh hope, for it represented Japanese thought. Again on the eve of the Meeting, the Friends of Tsuchiura decided to present a request to be recognized as a Monthly Meeting. With these two good auspices, we began the Meeting in hope and trust.

It was not a large body that gathered, perhaps sixty at most, but they represented all of the local meetings, and for the most part were men and women of weight and judgment. Most of them are busy people and had to make real sacrifices to leave their homes. The sessions were held in a private house which is the Tsuchiura meeting-place—a combination more practicable in Japan than in America, since every one sits on the floor, and no benches or chairs are necessary. Those from a distance lived in a hotel and the common life there, the breaking of bread together three times a day, deepened the feeling of brotherhood. This was realized, too, in the periods for worship, and it was indeed a pleasure to feel that there was neither Japanese nor American, neither male nor female, but all were one in Christ Jesus.

If there had not been this sympathy which took no account of race distinctions, the movement toward a separate organization would have been difficult and might have led to danger, but fortunately there was no occasion for such anxiety. From the first morning when Toki Iwasawa and Rengo Kumatsu gave their impressions of Friends in America, until the last morning, when assembled together for First-day Meeting for worship, the company listened to the message of Bunji Kida, the central thought of which was Christ's command to rise and walk, the feeling grew that the Society of Friends has a place and a work to do in Japan, and that the time has come to step forward in faith as a responsible body and find that place and begin that work.

While this is only the beginning, and as yet many difficult problems remain for them and for us to solve, yet having been led thus far, we cannot fail to believe that God's hand is in it, and that He will continue to show us the way, and to make of the Society of Friends in Japan an instrument in the great work of hastening the Kingdom of God.

EDITH F. SHARPLESS.

"TRUTH is not this or that opinion, but an insight which is elevated above every peculiar opinion."

THE PAINTED MOUNTAIN.

Now like a picture in a sapphire frame,
Rises the mountain to the autumn sky;
A vision overspread with living flame—
At once a marvel and a mystery.

Or like some grand mosaic deftly wrought
In some majestic minster's storied wall,
Where men to meet their Maker humbly come,
And mellowed sunbeams like a glory fall.

Or like a gate of Paradise inset
With priceless brilliants wonderful to see,
Mysterious and yet concealing still,
Behind the first a Greater Mystery!

I gaze thereon—and marvel as I gaze—
Surely no artist but the One has wrought
Upon the trembling texture of the trees
Flawless in form and coloring His thought.

E'en so may holy Horeb once have seemed
Or Sinai when Moses trembling trod—
Speaking more eloquently than man
The presence and the handiwork of God!

—ARTHUR GOODENOUGH, in the *Springfield Republican*.

WEST BRATTLEBORO, VT.

From *The Friend* (London).

OUR WITNESS TO PEACE—ACTIVE AND PASSIVE.

In days like the present we can judge of the truth or error of popular catchwords which in normal times appear to most people to sum up the wisdom of the ages. One of these catchwords that had almost outgrown challenge, was that our witness to truth must be positive, not negative, and our line of conduct active, not passive. But when a State is organized for war, an equally good case can be made out for urging people with peace principles to see that their negative witness is firm and unmistakable, and their line of conduct strong in willingness to suffer rather than in vigorous action.

In fact, the present-day struggle to maintain a testimony to peace in time of war is teaching us that there is no particular virtue in this line of demarcation, or rather that it is a distinction that may lie on the surface only. We can easily picture a group of young men, all of whom before the war would have accepted the principle that their witness to peace must be positive and not negative. To-day one of them will be in the trenches fighting "the war that is to end war"; one of them will be in the Friends' Ambulance Unit offering to the wounded a service of healing and mercy; another will be at relief work in France; another on an English farm; and yet another in Wormwood Scrubs. According to the superficial meaning of the words before us, this last is the only negative witness. All the rest are performing some definite service to the nation. He is merely opposing conscription. Yet a letter comes to me from one in military detention, and it is typical of many when it says, "If those outside could realize how powerful may be our blows at militarism from within compared with how puny they were from without, they would be filled with gladness that we are here. *Our opportunities for good are so much greater!*"

We are learning that outward circumstances over which we have often no control, will determine for us at any given time whether we are to express our witness to a spiritual truth in a positive form or a negative one. When the nation assumes an attitude of easy, good-natured benevolence to the peace question; when National and International Peace Congresses are welcomed by monarchs and mayors in royal and civic functions; when newspapers devote columns to the speeches and the costumes; when bishops preach peace sermons and Free Churches send their best orators to swell the chorus of general satisfaction with the general idea of peace, then the serious student of international problems

should assume his most active, his most positive, even his most aggressive aspect. He will need all the positive force of which he is capable if he is to produce anything definite out of this mass of genuine but shallow sentiment in favor of peace. He must seize this opportunity to insist on definite steps being taken to substitute arbitration for force, to secure the reduction of armaments, to demand the reconstruction of international diplomacy, and to strengthen all existing international bonds of religious and social fellowship.

But when the nation is in the grip of militarism, and paralyzed with fear at the incalculable forces of evil set free by war, then the apostle of peace has to decide whether in some less aggressive form of active service, or in uncompromising opposition to the whole evil system itself, he can best illustrate his great purpose. The discovery that suffering is sometimes the highest form of service is no new one. It lies at the foundation of our Christian faith. It was the crowning discovery of those who solved the secret of the life of Jesus. They watched the early months of His ministry, with its bright promise, its open-air freedom, its tremendous activity, its spectacular success. They watched the shadows gathering, the crowds leaving Him, political and ecclesiastical power gaining the upper hand, the time for action passing away, the time for suffering and darkness and agony asserting itself. And in the figure that emerged from that suffering and agony they recognized that the world's Redeemer was not the invincible conqueror of the world's imagination, but the "Suffering Servant" of the prophet's vision. In the light of that discovery we look for victory to-day where they found victory. There will be times when His followers will seem to be overwhelmed by the forces of evil and the powers of darkness and fear—times when their opportunities for active service will be limited to a prison cell. But the greatest Empire of the world cannot take from humanity its Divine power of suffering for its faith, nor can it prevent that suffering from being the mightiest weapon against itself if the conflict between good and evil resolves itself into a conflict between the authority of the State and the eternal laws of God revealed to the heart of man.

EDITH J. WILSON.

THE TASTE OF A NAME.

We are glad to see that the fruit which has hitherto borne the disgusting name of "alligator pear" is now appearing in the market as the "avocado." It ought to facilitate its growing popularity that this fruit has thrown off its false pretensions, for it does not taste in the least like a pear, nor, we presume—though we never shall know for sure—like an alligator. It might be objected that the idea of eating a green lawyer with French dressing would be as distasteful as that of eating an alligator, but we are not yet so familiar with Spanish as to be bothered by that. When we are we can restore this much abused name to its original Aztec and call it *ahuacatl*, which would offend nobody but the vegetarians.

This matter of fruit names ought to receive more attention than it does. So long as the *Lycopersicum esculentum* was called "love-apple" people were naturally afraid to eat it, but as soon as it became known as "tomato" it was eaten with impunity.

There is another fruit that ought to apply to the court to have its name changed; that is the grape-fruit. It has nothing of the disagreeable connotation of the alligator pear, but it is meaningless except to those few who have seen the golden fruit hang in bunches on the trees. Now as it happens no fruit has more names belonging to it than this. Here are a few of them: pompelmoose, pampelmoose, pamplemousse, pampelmouise, pimple-nose, djerok, yu, nebu, shaddock, chaddock, pomelo, pomoloo, pompon, pompone, forbidden fruit, citrus decumana. Of these we must rule out for reasons of taste "pimple-nose" and those ending in "mouse;" also, from religious scruples, "forbidden fruit." But that leaves several good ones to choose from, of which pomelo is probably the best. *Vive la pomelo. Consuet grape-fruit.*—N. Y. Independent.

ANNUAL REPORT OF THE CHEYNEY TRAINING SCHOOL FOR TEACHERS, 1915-1916.

Those to whom this report is sent seldom have time for reading a lengthy statement. It is the hope of the Managers, however, that all friends of this important work will carefully consider some of the main results of the last school year, and that they will have patience with another statement of our essential needs.

ATTENDANCE.

The first fact of importance to all our friends is that there continues to be at Cheyney an increasing number of young men and women of the Negro race anxious to profit by the special sort of training given here. The last financial report shows an increase over the preceding year. The enrollment for the first week of the school year 1916-1917 is 99. This is far better than the showing of any previous year, and is evidence, we hope, of the strong appeal the school is making to that class of students who have the proper preparation for entrance here, and who are anxious to become workers for a better Negro citizenship through the Negro school. A number of applications have been refused admission because of lack of fundamental requirements.

SCHOOL SPIRIT.

One of the conspicuous marks of this new body of students is the interest, and even enthusiasm, they are bringing to Cheyney.

It is gratifying to find, as the years go by, a growing spirit of earnestness and of willingness on the part of the student body to share the responsibilities of the institution in work, and in the keeping up of high intellectual and moral standards. Few can understand the labor entailed by day and night in developing and maintaining these standards.

Most of the work on the farm throughout the summer was done by student labor. The opening week of the 1916-1917 year found a considerable amount of harvesting still to be done. The young men of the school immediately went into the fields to give some of the first hours of their sojourn in their new school home to the preservation of every sort of food stuff, in a year when the cost of living is distressingly high.

Friends of the work should know that Cheyney is making steady strides in the student body towards many kinds of help from within, and that we are basing the justice of our appeal for public support very largely on that effort on the part of our own people to help themselves before calling for help from others. The young women, as well as the young men, have been unhesitating in going to all kinds of work needed throughout the institution, from the sweeping of rooms and the cleaning of the grounds to cooking meals for the school family, doing laundry work for the school and helping in the harvesting of vegetables. This healthful, physical activity detracts nothing from scholastic achievement, but rather adds to it. When one speaks of the tone and spirit of the school, it is impossible not to have in mind this manifest activity of students outside of the conventional class-room routine, and the regular requirements of shop and laboratory. It is the hope and expectation of the Management that there will continue to be an increase of this kind of interest and activity. To this end more will be made of the study and practice of agriculture from the Preparatory Department to the Senior Class, and also, if means can be found, of the Manual Training Department.

GRADUATES.

It was from this sort of student body that Cheyney sent out last Sixth Month eighteen graduates from the several departments. Most of these young people, widely scattered now south and west, have already found definite work in their specialties. The aim more and more is to try to insure that our graduates shall find employment in that field of work for which they have been especially trained. Their mission is to introduce into the colored schools, or to improve where they already exist, the more active and energizing courses,

especially those in agriculture and the practical arts. There is still an almost unlimited field and an unanswered call for this sort of instruction. A new education is to be brought about for the mass of colored people, an education that will more rapidly develop a higher, general capacity than the old methods insure, because not merely the mind is to be employed by these new school activities, but all the best functions of the body as well. Those who support our work can hardly appreciate what a far-reaching service they render, not only to the race, but to the nation, when they send out eighteen young men and women with this vision. It is this training, if anything, that must make of the colored masses a more productive body.

EXTENSION WORK.

There has been throughout the year, we believe, a growing extension of the influence of the school as a community agency. Previous reports have already mentioned the classes in cooking which have for years been conducted in Moylan, the Seventh-day afternoon neighborhood classes, and the night school conducted by Cheyney students and teachers in West Chester. The West Chester program for the year was especially successful in awakening the community in some measure to the need of preparedness against the congestion of colored people in unimproved sections of the city, against the constantly restricted opportunity for bread-winning employment, and against the lack of wholesome recreation for the young colored men and women of the town. This undertaking sought to arouse enough interest in West Chester, both among white and colored people, to guarantee some facilities for self-improvement to all the colored youth out of school desiring them. The classes at the Gay Street School, West Chester, showed a good average nightly attendance. The year's work came to an end with an exhibition of the work done in sewing and wood-working. The school authorities gave full endorsement to the night school, the city superintendent stating that the Board had decided to keep the colored school open for this service every day and night in the year if the colored people needed it.

A call for similar help has now come from Philadelphia and Media and other nearby communities. The new year, it is hoped, will see this work begun. We need money for it. Any investment here would yield rich returns in a better local Negro citizenship, which will be cheap at any price. The best experience the young people at Cheyney can have for future service in difficult Negro communities is the working out in the immediate Cheyney neighborhood of similar problems. The school fortunately is situated near many small townships, where the Negro is looked upon as a troublesome neighbor. By this missionary service Cheyney is attempting, in however modest a measure, to prevent backward Negro civilization in its own neighborhood.

(To be concluded.)

MY SHEPHERD.

The Shepherd found me in His boundless grace
Before I even knew that I was lost;
My tiny footsteps scarcely had begun
To tread the path of danger ere I saw
The Shepherd close beside me.

'Twas enough!
No sense of danger made me seek His arms,
I did but catch a glimpse of His dear face,
Then gladly let Him lift me to His breast.
And only after that, when I was safe,
And felt His arms encircling me with love,
Did He Himself point out the road beneath,
And make me see the precipice below.
I saw His love before I saw my need,
I knew my safety long before I knew
The awful death from which He rescued me,
And though I cannot tell when this took place,
Or when I first was clasped in His embrace,
I only know He found me—I am His.

—ADA R. HABERSON.

THE CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE.

We are frequently asked, and sometimes with an air of impatience, what the Carnegie Endowment for International Peace, with its income of over \$500,000 a year, is doing in the present world situation. Articles have appeared from time to time in reputable journals criticizing this institution for inactivity and inefficiency.

It so happens that we are not retained by the Endowment to defend it before the public or elsewhere. Indeed, certain of its officers are not wholly in sympathy with the program of the American Peace Society, and we have been made aware of this lack of sympathy in ways which we can clearly understand. But our sense of fairness and our familiarity with the workers for international peace lead us to believe that the work of the Carnegie Endowment for International Peace is on the whole most constructive and most hopeful. This conclusion is drawn from no facts not easily to be ascertained by any one interested. The fifth Year Book of the Endowment for 1916 is just off the press. Its two hundred pages indicate a conscientious and systematic endeavor on the part of many intelligent and forward-looking persons.

A few facts gathered from these pages will, we think, justify our estimate of this service. Over 1,800 disseminations have been made during the year, totaling over \$600,000. It has distributed over 230,000 publications. It has added to its library during the year over 6,500 publications. As a bureau of general information it has been of wide service. Its secretary is special adviser to the Department of State and chairman to the Joint State and Navy Neutrality Board. It has sent Robert Bacon through the principal South American republics and published a record of his journey in Spanish, Portuguese and English. It has sent former Senator Theodore E. Burton, of Ohio, through many of the countries of South America and published a report of his journey. It has within a year spent over \$100,000 in the entertainment of invited delegates to the Second Pan-American Scientific Congress, and entertained over one hundred persons from the time of their departure from their homes in Central and South America to their return. It made possible the definite organization of the American Institute of International Law and the final organization of a society of international law in each of the twenty other American republics. Its assistant secretary is the executive secretary of the American Group of the Interparliamentary Union.

In addition to its five Year Books, the Endowment has published nine books and pamphlets under the Division of Intercourse and Education; four under the Division of Economics and History; twenty-two pamphlets and twelve books under the Division of International Law. Among these last are The Hague Conventions and Declarations of 1899 and 1907; Grotius' The Freedom of the Seas; The Status of the International Court of Justice; An Essay on a Congress of Nations for the Adjustment of International Disputes without Resort to Arms, by William Ladd; The Hague Court Reports; Diplomatic Documents Relating to the European War.

In addition to activities such as these, we may call attention also to the following: The support given to the American Association for International Conciliation; its European Bureau; its "special correspondence"; its entertainment of distinguished foreigners; its continued research work, including South American relations and a study of the present war; its cooperation with the Institute of International Law; its initiation of an Academy of International Law; its aid to journals of international law; its collection and publication of arbitration treaties, and its support of educational propaganda within the United States.

These facts, we repeat, tell a story of constructive and hopeful international endeavor. Our personal belief is that this great fund is being expended with as much wisdom as can reasonably be expected and with results as effective as the times permit.

TEMPERANCE.

A department edited by BENJAMIN F. WITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

If you think a cause is just, tell men so;
If you'd have it lead the rest, help it grow;
When there's anything to do
Let the other's count on you
For a push to put things through, don't you know.

When a cynic with a sneer comes along,
Tell him who and what you are—make it strong;
Never falter, never bluff,
Tell the truth, for that's enough;
Be a booster! That's the stuff! Help along!

THE NATIONAL PROHIBITION AMENDMENT RESOLUTION has been reported upon favorably by the Judiciary Committees of both the House and the Senate. The vote was twelve to seven in the former and thirteen to three in the latter. So far, good; but this does not insure the necessary two-thirds vote of both Houses. Write to your Congressmen.

EVANGELIST STOUGH VINDICATED.—More than two years ago the liquor gang of Hazleton began action for \$200,000 damages against Henry W. Stough in which they accused him of slander and other unbecoming conduct. The four men who proposed to pull \$50,000 each out of the pocket of the evangelist were Harry W. Jacobs, a brewer; John V. Fierro, an Italian liquor boss; Max Friedlander, a wholesale liquor dealer, and William J. Cullen.

The liquor bosses put their case in the hands of the District Attorney of Luzerne County, and instead of going about it in the ordinary way, that gentleman resurrected an old law which provided that such cases might be tried by arbitrators. Dr. Stough was compelled, therefore, to face these arbitrators who had been picked by interests friendly to the gang. The decision in that case was not favorable to Stough and he at once appealed to the Courts.

Because the Hazleton liquor gang boasted of their ability to make and unmake judges, the friends of Dr. Stough demanded that an outside judge be brought in to hear the case. This resulted in the appointment of Charles E. Terry of Wyoming County to conduct the trial. The case was heard in Wilkes-Barre and came to an abrupt conclusion on Eleventh Month 20th. The prosecutors fought desperately, but Judge Terry required them to adhere strictly to the law in the case. After their testimony had been presented, Judge Terry decided that they had utterly failed to make out a case. Upon motion of the defendant's attorneys the judge threw the liquor gangsters out of Court and placed upon them the enormous costs which they had piled up through their two years of plotting and scheming to undo the noted evangelist. Within an hour after his vindication, Dr. Stough started on his return trip to Danville, Ill., where he had been in the midst of a revival campaign. Thus ends a fight between decency and booze which has occupied the center of the stage in the anthracite regions for the last two years, and it ends with complete victory for those who have stood in defense of the home against the saloon. It brings cheer to the heart of every fighting temperance man, for it shows the liquor lords that they cannot hope to save themselves by brow-beating and persecuting every man who has the courage to denounce their crooked ways.—*The American Issue.*

PLANTING A SALOON.—The vicinity of Sixtieth Street and Lansdowne Avenue, West Philadelphia, is a rapidly-growing residential district, and many a saloon-keeper has envied such a location for his purposes. Ten times during the past eight years have the temperance people of that district been compelled to go before the License Court for the protection of their homes against the liquor men. Ten times have the successive License Courts refused to grant a license to sell

liquors at this location, the number of remonstrants against such a grant having increased from ninety-six in the year 1908 to six hundred and six in 1916. At the time of the last refusal, which was in Sixth Month last, Judge Davis took occasion to say, "I have personally visited that neighborhood and am well acquainted with it. It would be an outrage to put a saloon in a residential section like that." Nevertheless, in Tenth Month, when the same applicant applied again for a license at exactly the same place, the very same judges—Barratt and Davis—presiding, the license was granted.

Needless to say, the citizens of that vicinity were astonished. Agitation began at once and a petition for a rehearing was promptly circulated, and later filed with the Court, bearing the signatures of eighty-five per cent. of the residents living within two squares of the place of the proposed saloon. A rehearing was granted. The remonstrants came forward with 3,493 signatures of persons living within three squares of the saloon site. The liquor men had gotten 3,737 names to their petition, but only 364 were residents within the three squares radius. But to the amazement of law-abiding, self-respecting men and women throughout the city the Court declined to revoke the license granted in such utter contradiction of testimony and reversal of precedent.

The people of Philadelphia are asked to have respect for the Court. Just how the Court can expect the people to have respect for it when it does in Tenth Month what it pronounced an outrage in Sixth Month is beyond comprehension. Thinking men everywhere agree with the Court in its first declaration that the granting of this license is an "outrage" on decent society.

WHAT ANSWER SHALL WE MAKE?—In a recent issue of a prominent newspaper of Pennsylvania the pathetic story was told of a man who is sentenced to die on the nineteenth of the current month in an electric chair for the murder of his own sister. Not long ago, rum-crazed, he killed one sister and seriously wounded another. Seventeen years ago, according to the paper, this man was a quiet, laughter-loving boy, with a bright future; to-day, crushed and broken, he awaits an ignominious death. While still a youth he was led into a saloon of his native town, and boon companions made it pleasant for him to return again and again. This was the sad beginning; the downward road was easy.

In speaking of this tragedy, after her brother was sentenced to death, the wounded sister gave utterance to the following words: "Whiskey was at the root of the whole thing. The rum-sellers should paint a picture of an electric chair in their windows and underneath they should write this sentence: 'Come inside; tarry with us, and we will send you to the electric chair!' They don't believe much in suffrage in this town, because they know that once the women get the vote the saloon will go. Can't the Christian people of Pennsylvania," she pleaded, "do something to prevent such sorrow as this?"

What an appeal is this to the homes, to the manhood of the State: "Can't something be done to prevent such sorrow as this?" Our indifference is the more reprehensible in view of the fact that this is a sorrow which threatens every home, however guarded. All over our State are these priceless, fun-loving boys of ours, who are bravely facing the future, boys who, when they reach maturity, if present conditions are permitted to prevail and the rum-seller is allowed to continue his selfish, unholy calling, may be maudlin drunkards—may be awaiting their turn to go to the electric chair to satisfy the desire for justice of the very State that licenses the saloon.

"Can't something be done to prevent such sorrow as this?" What a slogan for temperance workers! You who are fathers, you who are mothers, you who occupy responsible positions of far-reaching influence, face this question with your hand on the head of your boy and determine what answer should be given. Why is it that Pennsylvania should now be one of the leading booze States of our land, encouraging and perpetuating a slavery worse than death itself?

Is it not, largely, because of the criminal indifference and disloyalty of those who should be doing their utmost, both by voice and vote, to make a licensed saloon an impossibility? "Can't something be done to prevent such sorrow as this?" is a question which should throb with the very heart-beat of every loyal citizen until the menace of the saloon is forever removed.

"Can't something be done to prevent such sorrow as this?" Let this sentence ring in our ears; let it cause us to resolve that so far as our efforts and influence are concerned no other man in this State shall ever suffer the death penalty for a crime made possible through drink purchased at a saloon which the State itself legalized!—ALLAN SUTHERLAND.

YOUNGER FRIENDS.

EXTRACTS FROM THE GOLDEN CLEW.—THE CHRISTIAN'S BAPTISM.—(Continued.)—Dorothy said, "Nothing could be nicer than that thou should go on talking to us. Marion and I have been speaking of these things during the week, because last First-day when Edith and everybody were remembering the baptism of the Spirit, we like to think of the things others are having in mind and try to understand them."

"And then," said Marion, "that subject seemed to bring up the whole question of baptism."

She stopped and Dorothy took it up. "And then we felt completely puzzled. We knew the coming of the Holy Ghost was a subject we did not at all understand, it is so deep and sacred, and the outward form of water baptism that other people believe in is a thing, as Friends, we do not accept, I suppose."

"And we think," said Marion, "that, if we do not have the outward baptism it makes it all the more important that we should understand the real inward one."

"Yes, and really have it," said Dorothy. She had her Bible, in which were marked the following passages, which she now turned to and read: Rom. vi. 3, 4; Gal. iii. 27; Col. ii. 12.

"I think," said mother, "Paul was very likely thinking of the outward baptism and using it to enforce and perhaps to illustrate the truth he wanted to impress upon his hearers. The truth he wanted to make clear is this: that they were separated to Christ and must so live. There is every reason to think that the apostles baptized their converts, for several old forms went on for some time in the early Church. For instance, the words, 'Baptized into Moses,' 'Baptized into John,' meant this: that the person baptized would follow all that Moses taught, commit himself to all that he wrote, or would follow all that John taught, and make his life as much like John's life as possible.

"To be baptized into Christ is a far higher, deeper and fuller thing; for Christ taught and was and did so much more than any man ever did, and if we are baptized into Him we must remember what it means to be separate to Him, to unite in His life, in His death and resurrection—an honor and responsibility so far above what the other baptisms had been, so much higher than any other dedication that had been given to the world before.

"But the simple act of dipping in the water was one of those pictures of heavenly things which we believe was not meant to be kept up after Christ came. He fulfilled all the types and brought in a new religion which was not to depend on any outward things. There is a natural love in men's hearts for outward signs and symbols. They often make it so much easier for us to appear religious, even if we are not really so. So, little by little, out of this wish for outward rites there grew the great showy ritual of the Greek and Roman Churches, which certainly drew men's hearts away from the simple worship of God.

"Then came the Reformation, when much was done to get rid of the outward things and return to the real, true,

hidden ones. Many of the foolish and empty symbols went. But some symbols, which appeared more necessary, stayed."

"How strange," said Dorothy, "that they should think that a little outward act like this could save our souls!"

Mother answered, "The act of separation to the Lord, the whole-hearted determination to be His, to give all our lives to Him, is what every true Christian wants to do. In other words, we want our old life, which was not given to the Lord, to be dead and forgotten, and to live a new life in His power and to His glory. Thus baptism is a type of death—'Buried with Him in baptism,' but raised with Him, too, to live 'in newness of life.' The best way to understand is to watch in the history of the apostles the first who had the Saviour's promised gift given to them."

Marion said, "How blessed it would be if we, also, knew that Holy Power in our little lives!"

"But our lives," answered Dorothy, "could never be like Peter's and Paul's!"

"No, perhaps not, dear. But if you both do your part, if you wholly decide to be the Lord's and separate yourselves to be His, the Lord will fulfil His part toward you and give you the blessing of His Spirit. He will not do the things perhaps for you that He did for Paul, because you are not Paul, but Dorothy and Marion. But you will find that in all your work and your lessons you will have God's power helping you and blessing you."

"It is not easy to understand," said Dorothy.

"Do you see that lovely water-lily close to you? When we came down this morning the bud was closed and the more it opens, the more light will come in. Now, the Lord wants us to be like His flowers, to open our hearts to His love, and as we open them He will fill them."

A little girl who had been hearing about this, afterwards prayed this short prayer: "O, Lord Jesus, please come into my little heart-temple and do all the sweeping out Thyself." We can't do that; that is quite certain.

"Dear girls, the ways of the Spirit of God with each human soul are very close and very intimate, and I feel quite unable to explain fully the terms which the Bible used to show how that Power works with men. But fire is the greatest purifier we know—it is one of the most tremendous energies in nature; and so we see how the power which is to work in these unclean and weak hearts of ours should be likened to fire—so purifying and so strong, a tremendous agent for an exceeding need. Other symbols are given of the working of the Spirit of God—water, wind, dew—which you may like to study for yourselves. They show the many different ways in which the Spirit of God can meet, in His varied forms, all the varied needs of men."

Now it was time to go in. Marion slipped her hand into her mother's, and they went together under the flickering shade. Dorothy rose, too; but, as she did so, turned a last look at the water-lily.

The lovely cup was fully expanded now, and as it floated on the dark water, its exquisite whiteness bathed and filled with sunshine, it seemed to belong more to the heavenly light, to which it owed its opened beauty, than to the cool depths on which it lay.

Tears of deep feeling gathered in Dorothy's eyes and in her heart she breathed the prayer:

"O, Lord, teach me, too, to open my whole heart to Thee!"
—G. CROSFIELD.

God answers prayer; sometimes when hearts are weak
He gives the very gifts believers seek.

But often faith must learn a deeper rest,
And trust God's silence when He does not speak;

For He, whose name is love, will send the best;
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure
To those who seek.

NEWS ITEMS.

MORE than a year ago an effort was made by the Philadelphia Friends' Historical Society to have a bronze tablet placed in a prominent position on the wall of the City Hall at Broad and Market Streets. The tablet was to contain William Penn's Prayer for Philadelphia.

Allusion has been made to this effort more than once in THE FRIEND, but now that the tablet is actually in position, it may not be out of place to give a brief review of the work.

The Society desires to thank the many friends who contributed to the expense incurred; the delay has been unavoidable and the whole enterprise would have failed of fruition had a less energetic Committee been behind it. Many discouragements presented and even after the "city fathers" had yielded consent for the placing of the tablet, it seemed more than probable that the enterprise would meet with failure on account of change in administration.

It was the Committee's wish and for a while their expectation, that the tablet would be placed in one of the archways of the City Hall, near either the east or west entrance, as the throng of pedestrians through the court is much greater in this direction than it is going north and south, but insurmountable difficulties were placed in the way of this scheme, and a position just within the north archway has been granted; sunlight is all-sufficient until the electric lamps are lighted and these are very favorably located for the tablet.

Friends interested in what the Society has done should turn aside on their next walk through the City Hall Court and see it for themselves. For our readers who cannot do this we print again the language which Albert Cook Meyers states was contained in William Penn's farewell letter to his Province, written upon his departure from Philadelphia, after his first visit, 1682-1684. A wax seal still adheres to the old paper and bears the Penn coat-of-arms.

Curiously enough after a search of three years the manuscript containing the prayer was found somewhere in Chili, South America.

WILLIAM PENN'S PRAYER FOR PHILADELPHIA.

"And thou, Philadelphia, the virgin settlement of this Province, named before thou wert born, what love, what care, what service and what travail has there been to bring thee forth and preserve thee from such as would abuse and defile thee.

"Oh, that thou mayst be kept from the evil that would overwhelm thee. That, faithful to the God of thy mercies, in the life of righteousness, thou mayst be preserved to the end!

"My soul prays to God for thee that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by His power."

WESTERN SOW HOUSE.—The excellent uplift work that is being done in a quiet way by the Western Sow Society, located at No. 1613 South Street, Philadelphia, justifies the Managers in asking Friends who are interested in constructive relief work of a practical character (and this should include all of us) to help this Society in view when they are remembering worthy institutions that need help.

The Annual Report recently issued states that 206 families received relief, having been found worthy after thorough investigation. The relief given consisted of furnishing soup, bread, groceries, coal, clothing, medicine and where necessary household goods, such as scrubbing brushes, buckets and other household supplies, in order that the families may be kept clean and neat. Out of the families assisted, at least 20 have been made self-supporting and no longer require aid.

Baths were given during the year 1916 to 749 adults and 254 children, making a total of 1,003 baths given. This shows a gratifying increase over the year 1915, when only 692 were given.

Settlement work consists in morning, afternoon and evening classes in Cooking and Sewing, under the supervision of teachers from the Drexel Institute.

The Visiting and Social Work consists of two afternoon classes of old colored women between the ages of 50 and 76. These old women meet and have reading, sewing, singing and devotional exercises. In addition 75 Bibles and Testaments were given out by our Visitors. During the summer flowers were distributed among the sick and a number of excursions were arranged in Fairmount Park and up the Delaware River. These summer picnics have given a great deal of pleasure, in many cases being the only outings that the women and children had.

A cordial invitation is extended to all contributors and to all interested

in such work to visit the rooms at No. 1613 South Street and see for themselves.

Paul D. I. Maier, No. 1218 Chestnut Street, is Treasurer of the Society.

An interesting week-end Conference of Friends of Pasadena, California, was held on the fifth and sixth, the following program having been arranged:

Sixth-day afternoon.—Introductory Remarks by Septimus Marten, of London Yearly Meeting, and Elizabeth Stover, of Genesee Yearly Meeting.

An address by Wm. C. Allen, of San José, on "Peace and War."

Evening.—An address entitled "Open Sesame," by Professor Mable Douglas, of Whittier College, followed by Walter E. Vail, of San José.

Seventh-day afternoon.—A paper by Professor A. T. Murray, of Stanford University, entitled "Friends and the Present Crisis," followed by an address by Dr. Daniel F. Fox, of Pasadena, entitled "Plus Quamvis."

Evening.—"Some Recollections of Foreign Travel," by Wm. C. Allen, followed by Thomas J. Ashby, of Pasadena on "John Bright's Character and Influence."

THREE lectures have recently been given under the Peace Committee of the Race Street Meeting:—

1. By George W. Nasmyth, of Boston, director of the World Peace Foundation, on "Preparedness Against War."

2. By Elbert Russell, of Johns Hopkins University, on "Christ and Militarism."

3. By Hamilton Holt, on "The Great War and Peace."

A letter stating the Peace position of Friends and inviting them to attend the lectures was sent to about 2,000 adult members of the Quarterly Meeting, 5,000 school teachers in Philadelphia, and 1,500 ministers. Placeards announcing the lectures were put up in the Philadelphia & Western Railroad stations, in the meeting-houses and in store windows. The lectures have been of great educational value.

THE following is taken from the book notices in the *N. E. Journal of Education*.

Archæology and the Bible. By Professor George A. Barton, Ph.D., LL.D., Bryn Mawr, Pennsylvania. Philadelphia: American Sunday School Union. Price, \$2, net.

The book is in two parts: First, the Bible Lands, their Exploration, and the Resultant Light on the Bible and History. Second, Translations of Ancient Documents which Confirm or Illuminate the Bible.

In this monumental work Professor Barton has almost swamped us with a flood of information and the accuracy and profoundness of his investigation. No detailed account of it is possible, for it is all sifted wheat.

Scholars and students of the Bible should keep this book within reach so as to correct mistakes, dispel ignorance and confirm an intelligent faith. The illustrations are a part of the text, and illuminating.

FRIENDS probably share in measure the diversity of view expressed by the newspaper press on the *wisdom* of the President's move for Peace. None probably would question his motives. One who ardently approved his action sent him the following telegram:

"Appeal to Europe monumental act. God prosper it. If successful does it not require as a complement an appeal to America to devote the multiplied millions appropriated for preparedness to reconstruction in the desolated countries of Europe? Could the efficient organization of our army and navy be better employed?"

As showing somewhat specifically what we must contend against as militant Peace workers the following is printed:

A platform of preparedness measures advocated by the American Defense Society was made public at New York. It contained planks calling for:—

Universal military training of the youth of the country and of the men of military age, according to the principles of the Mosely and Chamberlain bills.

Immediate acquisition of a reserve supply of rifles, uniforms, machine guns, mobile artillery and ammunition sufficient to equip an army of at least 1,000,000 men.

Immediate establishment of a chain of fortified cooling stations in

our five groups of islands stretching from the Pacific Coast to the Philippine Islands.

Preservation of the naval petroleum reserves.

We must try to persuade "preparedness" advocates not to overlook the epigram of Walter L. Fisher, former Secretary of the Interior, "Universal military service would undoubtedly distribute the military burden, but it would create the burden for the sake of distributing it."

SUMMARY OF EVENTS.

LOCAL.—The passenger department of the Pennsylvania Railroad announces that of the nearly 200,000,000 passengers carried by the lines east of Pittsburgh last year not one was killed, and about 600,000,000 passengers in four years were transferred without a fatality.

About 1500 farmers and their families from all parts of Pennsylvania gathered at State College for the twelfth annual farmers' week. More than 200 lectures and demonstrations of the various stages of agriculture were given. Growing alfalfa, corn and wheat to establish a prosperous future, was the concrete prescription for enriching the farmers of Pennsylvania.

Many persons attended the peace demonstration on New Year's Eve under the auspices of the American Neutral Conference Committee in Washington Square, New York City. "With malice toward none, with charity to all," began the responsive reading which was followed by "we begin the New Year in communion with our fellow-men in all lands."

A peace rally is planned for the 18th at the Academy of Music, Philadelphia. It will be a reply to the protest against peace at all hazards, as issued by George Wharton Pepper and other prominent churchmen of the different denominations. Consideration of means to be taken to restore peace in the war-stricken countries of Europe will be the topic discussed.

Prof. Howard Butler, of Princeton, announces an expedition to Sardinia, Asia Minor, in 1917, to search for the buried treasures of King Croesus, Lydia's great financier, whose operations antedated the Persian monarchy.

GENERAL.—Revised figures at Washington on returns of the last election show definitely that neither Democrats nor Republicans will have a majority of the next House necessary to elect a Speaker, and that a handful of independents will determine which side will control the organization.

A modification of the Swiss system of government has been introduced into the management of the \$25,000,000 National City Bank of New York. From its dozen vice-presidents five managers have been selected. One of the five will be designated as "first general manager" for one year, giving his place at the end of the year to another of the five, and so on in rotation.

The revolutionary plans for the new \$1,100,000 Sing Sing Prison call for 45 buildings, with provision for classifying the prisoners for vocations at the other prisons of the State and for examining the prisoners minutely in respect to their mental, physical and moral condition. It is also the plan of the commission that Sing Sing shall become a clearing-house prison only.

Members of college fraternities have a lower average standing than students who are not members, according to investigations reported at almost the same time from the widely separated institutions, the University of Washington, in Seattle, and the Worcester Polytechnic Institute, in Massachusetts. In the Western University both fraternity men and sorority women rank lower than those who are not members.

FOREIGN.—Women will hereafter be admitted to Moscow University on the same terms as men, although Russia has been foremost in extending professional opportunities and privileges to trained women. Moscow University, the oldest and most authoritative University in the empire, has always kept its doors closed against women. Now, however, the Russian ministry of education and the faculty council of the University have conjointly announced that hereafter women will be admitted in full equality with the men in all courses.

NOTICES.

THE RELIEF COMMITTEE appointed by the Monthly Meeting of Friends of Philadelphia, has arranged to *Receive Parcels and Small Packages* of clothing intended for those suffering from the effects of war in Europe.

The packages may be left with the Janitor of the Meeting-house at

Fourth and Arch Streets, Philadelphia, or forwarded by *express, charges prepaid*, and marked:—

WILLIAM T. ELKINTON,
Care of A. D. Featherstone, Matron,
Friends' Arch Street Centre,
304 Arch Street, Philadelphia, Pa.

Do not send large boxes to the Meeting-house.

Large boxes should be sent direct to the wharves of the Transportation Companies. For shipping instructions write to:—

William T. Elkinton, 121 S. Third Street, Philadelphia, Pa., and await his reply before shipping of goods.

ROBERT E. SPEER will address a Young Peoples' Tea Meeting (arranged by the Young Woman's Auxiliary) at Twelfth Street Meeting-house, on First Month 13, 1917, at 7.45 P. M. A cordial invitation is extended to all. His subject will be, "Loyalty to Christ, the Supreme Missionary Motive."

All Young Friends (and their guests) are invited to supper from 6.15 to 7 P. M. Supper tickets (40 cents) should be secured before First Month 9, 1917, from local representatives or from Harold M. Lane, Friends' Institute, Philadelphia.

A false impression seems to be circulating to the effect that young people only are invited to the evening meeting. This is not the case, as all Friends will be welcome.

ANNA R. EVANS, *President.*

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—Abbott—Japanese Expansion and American Policies.

Bishop—Story of the Submarine.

Bruere—New City Government.

Dyer—Gulliver the Great.

Gordon—Quiet Talks on Personal Problems.

Hobson—Towards International Government.

Jordan—Ways to Lasting Peace.

Nasmyth—Social Progress and the Darwinian Theory.

Rolland—Above the Battle.

Verrill—Ocean and Its Mysteries.

LINDA A. MOORE, *Librarian.*

ONE year ago the Friends of Denver, Colorado, met in order to get acquainted, one with the other. Since that time they have been meeting regularly once every month and now are meeting once in every three weeks at the different homes of the members who are living in Denver.

The meetings at the present time are usually between thirty-five and forty in number. During the past year a great many new Friends have been located and presumably there are many other Friends living in Denver that we do not know about.

This winter the Friends are taking up the study of Quakerism. The different members reading up on different subjects and speaking on some when the meetings are held.

If any of the readers of THE FRIEND are acquainted with Friends residing in Denver they would aid very materially in getting in touch with them by sending the names and addresses to Charles W. Savery, No. 1227 Milwaukee Street, Denver.

VOLUNTEER workers are much needed at the Peace Rooms, Arch Street Centre, to assist in addressing folders, etc.

Address ANNE G. WALTON,
304 Arch Street.

MEETINGS from First Month 14th to 20th:

Philadelphia Monthly Meeting, Western District, Twelfth Street below Market Street, Fourth-day, First Month 17, at 5 P. M. Business session at 7 P. M.

Haverford, Fifth-day, First Month 18, at 7.30 P. M.

DIED.—At his home in East Bradford, Chester County, Pa., on Eleventh Month 17, 1916, MORRIS S. COZE, in his seventy-second year; an Elder and member of Bradford Monthly Meeting of Friends.

—, at his home, near Galena, Kansas, Eleventh Month 29, 1916, JESSE A. CARTER, in his sixty-seventh year; a member and Elder of Spring River Monthly Meeting of Friends.

—, at Norwich, Canada, Eighth Month 2, 1916, SUSANNA M. SUTTON, aged eighty years and seventeen days.

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WILLIAM ALLEN in his Journal quotes the manuscript Journal of Thomas Shillitoe as follows:—

“O may I ever remain willing that my luxuries in life may be given up in order to supply others’ want of comforts, and my comforts at times given up to supply others’ want of necessities, and that even my necessities may also, at times, be given up to relieve the extreme distress of others. This is what I crave from the assurance that such conduct is consistent with the true Christian character.”

That from which the above was copied was found among the papers of the late Coleman L. Nicholson.

THY HANDICAP.

The sports had been widely advertised and the friends of the school had gathered in large numbers, as it was one of the eventful days in the school’s calendar.

It was nothing more or less than an athletic exhibition in a large boarding-school, which was made the centre of attraction to draw together members of many families, whose interests, though widely diverse, found a common ground in this great school, which had trained them and their parents and grandparents and was now moulding the generation that was soon to succeed them.

As one event after another was checked off and the announcements of first and second place were given forth, only a very few in the great concourse of people actually knew who the real winners had been.

It was understood as a matter of course that the contestants were not evenly matched, and to make the exhibit more interesting to the on-lookers, the best had willingly accepted handicaps, and these graded down from those who could have competed with the first from almost any school that could be mentioned to the relatively poor and weak who would have stood no show whatever in an inter-academic exhibition.

Though it was universally known and accepted as a matter of course that handicaps had been placed upon the stronger contestants, very few of the visitors knew the nature of these handicaps or seemed to give much heed to them, and indeed only those who gave the closest attention to the announcements given out by the manager had any chance of knowing.

Everything, however, was conducted in the open, there was not the slightest semblance of anything secretive or unfair, and when all was over and the last event had been performed, there seemed to be no question but that the decisions rendered had been given in agreement with the facts.

In this particular school no special favors were bestowed upon the winners, but there seemed to be the universal impression that each who had won was worthy, and that somehow at least some little measure of his merits was transmitted to those who were there as his special friends. The older guests who witnessed the exhibition possibly reflected as the affair drew to an end how closely it all paralleled the larger life they were living out in the world of men and things, a world of which these boys and girls were soon to become a part; as their thoughts dwelt longer on the scenes of the afternoon, they brought up from the wells of their own experience the lessons they had learned, and not one who was honest with himself but lingered in earnest contemplation on what had been his handicaps in life and what service, if any, these had rendered him.

Just as with the boys in the afternoon, very few except those most interested in them knew what the handicaps had been; they had no wish to publish them abroad, but there they were and they had been their life attendants; they thought at one time that these handicaps had been a real hindrance to their advancement, and, alas! in some few cases they had proved to be, but most of the on-lookers at the sports that afternoon had realized that they were among the most helpful influences that had entered into their lives, and like the boys in the contest they saw that without them they could not hope to win the larger game of life.

The man who can look back upon a long career and not confess that some of his greatest blessings came to him as restraints placed upon him, is the exception and not the rule. It would be foolish to enumerate what these restraints are; my catalogue for myself would be different from your catalogue for me, and neither the one nor the other would be correct; no one can measure the value of his own handicaps, much less those of his fellows.

It does not matter very much what these restraints are or how many they are, but it does matter that we run fair, and in order that we do this, our Captain graciously reminds us by means of handicaps placed upon us of how we should steer our course and what is the object or goal of our running.

Too much success in worldly matters is offset by a gentle reminder brought very close home to us by some sad disaster to a friend; too little consideration for others and too much thought for ourselves, the life of one who has overcome selfishness is thrust upon us and made our daily companion, so that we are constantly rebuked in his presence; the traits of character which Paul depicts as earthly are offset in those whom we are forced to associate with by other traits which he calls “the fruits of the Spirit”. We fail to heed the lessons

so gently taught and some other restraint is placed upon us, and so day after day the race continues; we run perforce, either the right or the wrong course. Oftener than not the very things that we would at first consider hindrances to our progress are the handicaps permitted by our Captain, which are intended to help us most on our way.

As in the contests on the playground the first requisite to success seemed to be coupled with the power of endurance, so in the larger life, it is he that "continues to the end" who shall realize the goal. He will often have to examine his sandals and to adjust his harness, to reckon with his strength, and forecast the way to discern the obstacles and temptations before him, but he must keep his face forward, "forgetting the things that are behind, reaching forward to the things that are before", and like the apostle, think not himself to have gained the goal, but to be ever pressing toward it.

D. H. F.

A FRIENDS' MEETING IN PRISON.

The following account of a Friends' meeting with conscientious objectors in prison is sent by a visitor:

"It was pathetic to see these men sitting in their convict dress, it seemed so utterly out of place; yet one felt that the men honored the garb, instead of the garb, as is usually the case, degrading the men. They testified the warmth of their greeting by their countenances. I quickly felt at home amongst them and took my seat at the head of the table. We then at once settled down for our half-hour's worship and fellowship. After reading a few selected portions, there followed a period of living silence, broken once by vocal prayer. One of the men shortly after gave a touching testimony to the experience of the reality of the presence of Jesus Christ with him in his lonely cell. Our thoughts were then directed to St. Paul's allusion to himself as the prisoner in the Lord while in his cell in Rome, and the assurance which those present might feel that as they had sought to follow the Master and had been made captive by His love, they were, though apparently there by the will of man, also indeed prisoners 'in the Lord.' Another prisoner picture was that in the vision of St. Paul when he wrote, 'Thanks be unto God who always leadeth us in triumph in Christ,' and we were reminded again of the willing captivity of His bondslaves and that though triumph is not usually associated with a prisoner's cell, those present might still, even in their lonely captivity, rejoice inwardly in the triumph of Jesus which they, by their loyalty, were helping to bring nearer in the world. Before we closed, prayer was offered by another of the men in which he gave thanks.

"There was undoubtedly a sense of real worship and fellowship throughout and we all felt uplifted. The visitor, who came to minister, felt in a very real sense he was 'in bonds with them,' and very reverently one says it—there was One other also in whose name we were met and were blessed together. The warden was very attentive and kind. This altogether new experience for him must, I think, have impressed him, and he must have concluded that these are a strange type of criminals!"

WHAT can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what can I give Him?—
Give my heart.

—CHRISTINA G. ROSSETTI.

HISTORICAL GLEANINGS.

VII.

AN EXAMPLE OF "GENTILE THEOLOGY."

A short time ago, when turning over the leaves of a very old book—part print and part manuscript—I came upon a document that arrested attention. It purports to be, in part, a copy of the speech of a North American Indian, in answer to a Swedish missionary's sermon on "original sin" and to his unwinning arguments for inducing the Indians to accept Christianity. The first events narrated in connection with these are said to have taken place at Conestoga, Pennsylvania, in 1710.

It would hardly be possible at the present time to say how much really historical quality attaches to some parts of the account, particularly as regards the whole content of the Indian's address; but when we consider that the speech had first to be interpreted to the missionary, and that it was put into Latin by him and afterward translated into English by someone else, we cannot, to say the least, regard its present form as "close to the original." It seems very possible that the sympathy and prepossession of the last translator might have entered a little into the rendering, along with the flavor of eighteenth-century English. On the other hand, there is something to be said in favor of its correctness, in substance, as well as of the preacher's fairness in presenting what was so manifestly against his own teaching. At all events, supposing that some such discourse was actually delivered, we may assume that the spirit of it was pretty well preserved, and that the basis of it was in agreement with the "great fundamental" with which we are so familiar.

It is likely that some persons under whose notice this account may fall are already more or less acquainted with it, but to others it may offer the interest of novelty, if nothing more.

"The Indian's speech, translated from the Latin, is as followeth:"

"Since the subject of his errand is to persuade us to embrace a new doctrine, perhaps it may not be amiss (before we offer him the reasons why we cannot comply with his request) to acquaint him with the grounds and principles of that religion which he would have us to abandon.

"Our forefathers were under a strong persuasion (as we are) that those who act well in this life will be rewarded in the next, according to the degree of their virtue; and on the other hand, that those who behave wickedly here will undergo such punishments hereafter as are proportionate to the crimes they are guilty of. This has been constantly and invariably received and acknowledged for a truth, through many successive generations of our ancestors. It could not then have taken its rise from fable; for human fiction, however artfully and plausibly contrived, can never gain credit long among any people when free enquiry is allowed, which was never denied by our ancestors; who, on the contrary, thought it the sacred, inviolable, natural right of every man to examine and judge for himself. Therefore, we think it evident that our notion concerning future rewards and punishments was either immediately revealed from Heaven to some of our forefathers and from them descended to us, or that it was implanted in each of us at our creation, by the Creator of all things. Whatever the method might have been whereby God hath been pleased to make known to us His will, and give us a knowledge of our duty, it is still in our sense a Divine Revelation. Now we desire to propose to [the missionary] some questions.

"Does he believe that our forefathers, men eminent for their piety, constant and warm in their pursuit of virtue, hoping thereby to merit eternal happiness, were all damned? Does he think that we who are their zealous imitators in good works, and influenced by the same motives as they were, earnestly endeavoring . . . to tread the paths of integrity, are in a state of damnation? If those be his sentiments, they are surely as impious as they are bold and daring.

"In the next place we beg he would explain himself more

particularly concerning the revelation he speaks of. If he admits no other than what is contained in his written Book, the contrary is evident from what has been shown before; but if he says that God has revealed Himself to us, but not sufficient for our salvation, then we ask: To what purpose should He have revealed Himself to us in any wise? It is clear that a revelation insufficient to save cannot put us in a better condition than we should be in without any revelation at all. We cannot conceive that God should point out to us the end we ought to aim at, without opening to us the way of arriving at that end. But supposing our understanding to be so far illuminated as to know it to be our duty to please God, who yet has left us under an incapacity of doing it, will this missionary therefore . . . take upon himself to pronounce damnation against us for not doing those things which he himself acknowledges impossible by us to be done?

"It is our opinion that every man is possessed [of] sufficient knowledge for his own salvation. The Almighty (for anything we know) may have communicated Himself to different races of people in a different manner. Some say they have the will of God in writing. Be it so! Their revelation has no advantage above ours, since both must be equally sufficient to save, or the end of the revelation would be frustrated. Besides, . . . those written commands can only be designed for those who have the writing. They cannot possibly regard us. Had the Almighty thought so much knowledge necessary for our salvation, His goodness would not have so long deferred the communicating of it to us. And to say that in a matter so necessary He could not, at one and the same time, equally reveal Himself to all mankind, is nothing less than an absolute denial of His omnipotence. Without doubt, He can make His will manifest without the help of any book, or the assistance of any bookish man whatever."

The Indian argues further that as the people of his race were under the care of Providence and were the recipients of God's beneficence in this life, it could not be that they would be neglected in the supreme matter of their final salvation. Then, directing his shaft straight at the strongholds of Calvinism, he affirms the simple faith that in case one of their ancestors had committed a crime, "like that which we are told happened to another race of people," God would surely have punished the wrong-doer, but would not have involved the innocent in his guilt.

This shrewd son of the forest concludes his polemic with finding the Christians "more degenerated in their morals" than the Indians themselves; "and we judge of their doctrines," says he, "by the badness of their lives."

"Small wonder is it that the preacher was perplexed with such "strong reasonings," and that, having dedicated his Latin translations to the University of Upsal, he called upon the learned men of that institution to come to his assistance! The sequel of the story is not at hand; but if the poor man looked carefully for the cause of his failure, perhaps he discovered that some truth was on the Indian's side, and that dogmatic theology is not the best mode of approach to the heart and conscience of an untutored people.

One is led to contrast this method with that of George Fox and other Friends, who, including all men in the scope of Divine love and grace, were wont to appeal to "that of God" in their consciences, and so could meet the Indians on their own ground. George Fox speaks repeatedly of finding them sober, attentive and loving—or "pretty"—and referring to one occasion when he had addressed two of the chief men he remarks: "I found they understood the thing I spoke of."

More and more is this principle coming to be accepted and realized, so that some of the missionaries of the present time are acknowledging that no matter into what dark corners of the earth they go, they find that "God has been there before them."

M. W.

THAT which shares the life of God, with Him surviveth all,
—WHITTIER.

Reprinted at the request of R. E.

DISARMAMENT.

"Put up the sword!" The voice of Christ once more
Speaks in the pauses of the cannon's roar,
O'er fields of eorn by fiery sickles reaped,
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow,
Under a rain of fire; through wards of woe,
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons,
Of desolate women in their far-off homes,
Waiting to hear the step that never comes,
O men and brothers, let that voice be heard;
War fails; try peace; put up the useless sword:

Fear not the end. There is a story told
In Eastern tents, when Autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it:
Once on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O son of peace," the giant cried, "thy fate
Is sealed at last and love shall yield to hate,"
The unarmed Buddha, looking with no trace
Of fear or anger in the monster's face,
In pity said, "Poor fiend, e'en thee I love."
Lo! As he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Circling above him, sweetly sang the bird:

"Hate hath no harm for love," so ran the song,
"And peace unweaponed conquers every wrong."

—J. G. WHITTIER.

[The objections of many Friends to the League to Enforce Peace are ably put by Edward Grubb in the following.—Eos.]

SHORT CUTS TO PEACE.

All thoughtful people, and not least, I believe, vast numbers of those who are fighting in the trenches, are longing for some means by which the world may be permanently delivered from the nightmare of war. There are people who tell us that this can never be until all the world is converted to real Christianity. Others say that there will always be war, or the fear of war, so long as the method of competition rules the social and industrial life of the various nations. Both these views I believe to be mistaken. Both of them put off the deliverance of the world to an indefinite future, and make of permanent peace little more than a Utopian dream. I believe that if the nations as units could simply act towards one another at the moral level which the relations of individuals in the more advanced communities have already reached—sadly low as this often is—there need be no war. There would, of course, be disputes; but they would be settled without fighting. If nations possessed merely as much sense of duty to one another and to the whole community of mankind as is shown, for instance, by a decent trading company in England, I am convinced that wars could easily be prevented. The great question is, How is the morality of nations to be brought into line with the morality of individuals?

I need not waste time in refuting the doctrine of Bernhardt, and of others not in Germany who hold his principles but do not express them with such brutal frankness, that the moral law does not bind nations at all—unless to the extent that they must keep their promises to one another, or give fair notice if they wish to be released from their undertakings. The answer to the question appears to be twofold: first, there must be a *desire* on the part of the peoples, and of the statesmen to whom they entrust their destinies, to do to other nations, including the weaker ones, as they would that others should

do to them; and second, there must be a development of law instead of force for the settlement of disputes as they arise. The growth of these two factors of peace has delivered the more progressive nations from forms of warfare which at one time seemed almost as hopeless as that from which we suffer now: City Wars, Private Wars, and Duelling. We make a great mistake if we imagine that the elimination of such minor warfare is due entirely to law and to the force which it is able to employ. At the back of law and force there is the agreement of all decent people that those forms of warfare are a nuisance, that they are entirely foolish, and that they are morally wrong. It is because the vast majority of the community does not want duels that the law against duelling can be enforced. If they did, no amount of police courts or prisons could prevent duels from being fought. You cannot, in a modern community, enforce a law unless you have "public opinion" on its side.

The most important "short cut to Peace," if it is not unduly sanguine to call it so, seems to me to be the development of such a public opinion in international matters: the rapid growth of a sense of duty among nations. The chief agent in fostering this development ought to be the Christian Church in its various branches; and after the war it will have a unique opportunity of doing this most necessary work. The devastating results of the total absence of such a sense of national duty, as witnessed in the treatment by Germany of Belgium and Northern France, should afford a powerful lever for raising the world into a recognition of its necessity.

It does not, however, follow that if you have public opinion right the law is needless. Law is an expression—often rather belated—of the moral standard the community has reached; and it is a powerful educator for bringing up the standard of the less developed members of the community to that of the more advanced. The duty of educating children, for instance, is far more widely recognized to-day than before education was made compulsory; a much smaller proportion of the population needs compulsion in this matter now than in 1870. Right laws can do much to develop sound public opinion.

The difficulty of extending the operation of law to the settlement of disputes between nations is, of course, that there is no superior and impartial authority to enforce it, as there is within a State. International "law" is simply a body of agreements between the leading States as to how they will conduct themselves in peace and war. While it is held in less esteem than before the war, owing to the action of some of the Powers, in setting it at defiance, it is of immense importance to have such a body of agreements; and the fact that they are normally held to be binding, though without any "sanction" behind them, is of great significance. The failure of international law to prevent the present conflict, or to mitigate some of its worst horrors, has led to the widespread demand for a supra-national authority, armed with powers for the enforcement of agreements, parallel to the police-force which is often regarded as the final "sanction" of law within the State.

This is the chief of the "short cuts to Peace" which are now before us, and it is undoubtedly one of the most important questions that can possibly occupy the minds of pacifists.

A number of definite proposals are before the public for the setting up of some kind of supra-national authority, especially that of the American "League to Enforce Peace," to which President Wilson has given his adhesion. Most of these proposals agree that there should be a permanent Court of Arbitration, preferably at The Hague, to hear and adjudicate upon all "justiciable" cases of dispute between nations; and also an International Council of Conciliation, to inquire into "non-

justiciable" cases and report. The Powers that entered into the League of Peace would bind themselves to submit all disputes to one or other of these bodies; to accept the decision of the Arbitral Court; and, in case of a dispute referred to the Council, not to commence hostilities during a fixed period, say six months or a year, while the Council was deliberating.

So far, there is nothing in these proposals which in my judgment should not receive the ardent support of all pacifists. It appears to be clearly the next step in the development of sound international relations; and I can hardly conceive that any Power which desired to convince the world of the pacific intentions which all profess would refuse to enter such a League. But, to most of those who are putting forward proposals of this kind, it seems that a League of Peace would entirely fail of its purpose unless the Powers also bound themselves to employ armed force, if other kinds of pressure proved insufficient, against any member of the League that refused to fulfil its promise. . . . I will only indicate briefly some of the difficulties of the employment of any international "sanction" of a forcible character.

In the first place, the idea of an international police-force seems by the authors of these schemes to be generally regarded as impracticable, and in this I fully agree. The force employed would have to be that of the different nations, each using its own ships or army, though for collective and not individual purposes. This would mean that each nation would still have an excuse for continuing a high expenditure on armaments. Second, it seems clear that the obligation on a particular nation, to use its armed forces for a purpose in which it had no direct interest, would prevent some important Powers from joining such a League at all. The League would therefore in all probability be confronted by a strong minority of outside Powers, and its policy would be that of the Balance of Power in a form more dangerous than ever. Third, the force that such a League could make use of quickly would be mainly naval. This would give an undue predominance to naval Powers like our own, and produce jealousy and distrust in others. Fourth, any serious squabble among minor and backward Powers like those of eastern Europe could no longer be localized, but would almost inevitably lead to world war. Fifth, the most important question of all, that of principle, remains. Can those who sincerely believe that all war is morally wrong, and contrary to the spirit of Christ, unite in promoting measures in which its final necessity is recognized? Granted that the *motive* would be raised to a higher moral plane if force were employed by a group of nations in what they believed to be the interests of the world, and no longer for purely individual aims—still, it is not easy to see how those who are really convinced of the Quaker view of war can advocate such schemes with any sort of enthusiasm. It may well be that a less complete scheme, whose root principles are sound, will prove practically more effective than a more thoroughgoing one whose principles are wrong. "Better even," says Arthur Ponsonby*, "that it (the scheme) should fail than that the nations should publicly declare for the first time that force is the only effective basis for international unity, and that fear is to be universally established as the motive for obedience to honorable engagements."

If these considerations appeal to us, I think we ought to weigh them carefully and let our voice be clearly heard. At the same time, I believe it would be a disaster if, because of our sense of the extreme danger of these proposals for the use of force, we opposed altogether the formation of a League of Peace. We cannot afford to divide the Peace party as the Temperance party has long been divided because the extremists (sincerely, but in the judgment of many of us mistakenly) believe that to accept half-measures would put back the cause they have at heart. Our right course is, surely, to support the movement, using our best powers to guide it if possible, into safe channels.

EDWARD GRUBB.

*Justiciable cases are those in which the dispute is on some matter of fact, or the interpretation of a treaty, or the application of international law to some particular matter; non-justiciable are those more dangerous disputes in which no such clear issue is presented, like the demand of inland States for seaports, of Russia for a free passage to the Mediterranean, or of Germany for a free "corridor" to the East.

*Published at one penny by the League of Peace and Freedom, 180, St. Stephen's House, Westminster, S. W.

THY WAY, NOT MINE, O LORD!

Thy way, not mine, O Lord.

However dark it be!

Lead me by Thine own hand,

Choose out the path for me.

Smooth let it be, or rough,

It will be still the best;

Winding or straight, it matters not,

Right onward to Thy rest.

I dare not choose my lot,

I would not, if I might;

Choose Thou for me, my God!

So shall I walk aright.

The kingdom that I seek

Is Thine; so let the way

That leads to it be Thine,

Else I must surely stray.

Not mine, not mine the choice

In things or great or small;

Be Thou my guide, my strength,

My wisdom and my all.

—HORATIUS BONAR.

ANNUAL REPORT OF THE CHEYNEY TRAINING SCHOOL FOR TEACHERS, 1915-1916.

(Concluded from page 342.)

SUMMER SCHOOL.

The Summer School ought to be looked upon as second to none of the activities of this institution. It is perhaps the most important part of our extension program. It is by means of the Summer School that Cheyney offers to some of those who have in charge the elementary rural schools of the Southland some opportunity, through four or six weeks during the summer, for better training for their special elementary teaching. The Summer School courses have been deliberately adapted to the actual needs of the Negro teacher, principally those in the rural schools. Cheyney has never yet been able to receive all who have sought to enter. The teachers in the far south have looked upon their coming to Cheyney as a significant event in their professional training and progress. Some of them enter here at great sacrifices, both of money saved out of meagre earnings and of time. All have been uniformly enthusiastic about the opportunities offered. However, because of lack of funds, the Managers have been unable to finance a summer session since 1914. It is earnestly hoped that the way will soon open to resume this important work. The Managers hesitate to make a special appeal for fear it will cause contributors to withdraw or curtail their subscriptions to our fund for current expenses, which is the constant and imperative need. If, however, liberal friends of our work feel they can give additional help to reopening the Summer School, our Treasurer will be glad to hear from them.

THE SHELTER.

The Shelter for Colored Orphans, mentioned in the last report, has now been operating a year at Cheyney. It has afforded practice opportunities for our Cheyney seniors, and given to young women of the Domestic Science Department practice in actual household service, as well as in the more difficult management of children. This Shelter school will be of unusual value in the next summer session. Children have always had to come from West Chester for the model classes. While some of these may still be needed, it is most fortunate that we have now throughout the year upon the grounds a group of children with whom approved principles of teaching may be illustrated.

THE TEACHERS' ASSOCIATION.

During the Spring a significant movement was started at

the Cheyney Training School for Teachers in the direction of bringing together, for better mutual understanding and co-operation, the teachers in the colored schools of Pennsylvania and Delaware. Eighty-four of these teachers met at Cheyney on Fourth Month 22, 1916. In addition to listening to addresses by men and women eminent in education throughout the State, they appointed a tentative executive committee, which met early in the Fall to arrange for another meeting early in the new year, whose purpose it will be to effect a permanent organization. The Spring meeting centered its attention upon ways and means of using the Negro schools of these two States more effectively for an improved Negro citizenship. This is a good beginning in organized effort among the leaders of the Negro race in the North, and points to a large new service which has hitherto not been so definitely included in the Cheyney vision.

IN MEMORIAM—WALTER P. STOKES.

The Board of Managers of the Cheyney Training School for Teachers record their sense of loss in the death of their fellow-member, Walter P. Stokes.

Walter P. Stokes was connected with the management of the Institute for Colored Youth and the Cheyney Training School for Teachers from 1890 until his death, Seventh Month 1, 1916. For many years he served the Corporation faithfully as Treasurer, performing the labor and bearing the responsibility of this office in a broad spirit of service. As a Manager we valued his practical advice and his cordial spirit of co-operation and helpfulness. During the last two years his interest in Cheyney had deepened and we had come to depend more and more on the services he was able to render. We feel that his work at Cheyney has been of lasting benefit and that the cause of Negro education has suffered a real loss by the removal of one whose sympathy and practical service were given so freely.

OUR NEEDS.

Each year the Management has been under the necessity of emphasizing the fact that our fundamental need is additional endowment. Our ideal continues to be that of a relatively small school of high standards, filled with the spirit of service, with buildings and equipment sufficient for about 200 carefully selected young men and women who are being trained for the profession of teaching.

This is a big task. It requires much more money than we have ever had to spend. With an attendance of approximately 100 students (as at present) the cost per pupil exceeds \$300 each year. Of this amount the student is expected to pay \$100. There is left a total sum of not less than \$20,000 to be obtained from other sources. This sum is for operating expenses—without any provision for repairs or new improvements, and exclusive of \$3,000 that would be needed for the summer school, if it is reopened in 1917.

We ought to complete the dormitory for women. The young men are housed on the top floor of Humphreys Hall (the school building) and should have a separate dormitory. Then, too, we need an agricultural building, with a special endowment to carry the agricultural course, also a central located building to contain a gymnasium, a central dining hall, kitchens and storage space. But before we can feel justified in assuming the responsibility of such further overhead charges, as would have to accompany these permanent improvements, we must ask our friends to recognize the imperative need for additional funds to apply on account of current expenses—so that we shall be able to carry on the work committed to us, to properly provide for normal growth, and all the while to "live within our income." Many Friends of the Negro and of Cheyney have shown a very practical and encouraging sympathy in our work, during the past year, and we are exceedingly grateful to them.

We are more and more convinced that we are engaged in a work of national importance, which justifies the support of patriotic and philanthropic citizens.

UNSEEN, YET KNOWN.

Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.

I see Thee not, I hear Thee not,
Yet Thou art oft with me;
And earth hath ne'er so dark a spot
As where I meet with Thee.

Like some bright dream that comes unsought
When slumbers o'er me roll,
Thine image ever fills my thought
And charms my ravished soul.

Yet though I have not seen, and still
Must rest in faith alone,
I love Thee, dearest Lord, and will,
Unseen, but not unknown.

When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall Thee reveal,
All-glorious as Thou art.

—RAY PALMER, in the *Springfield Republican*.

FOR "THE FRIEND."

DOWN EAST, OR A RIVERSIDE WILDERNESS.

REGINALD A. SLADER.

In the days of George Fox we read in connection with the persecutions that Friends had then to endure a good deal about Sir John Robinson, Governor of the Tower of London, who did his utmost to break up the Quaker Meetings that came within his ken. His authority extended over a considerable area outside the eastern walls of the City of London, known as the Tower Hamlets, from a number of small villages that existed therein. This area included a wide heath, known as Stebon Heath, that stretched for a considerable distance eastwards, and across which ran two main roads that led respectively to Chelmsford, Colchester and Norwich, and to Barking and Tilbury Fort, further down the Thames.

Between this heath and the upper reaches of the river the country mansions of prosperous city merchants were gradually springing up, and another roadway linked them with each other and with the city, called Ratcliff Highway, gaining its name from the easternmost hamlet to which it extended.

To these outlying hamlets came in course of time Amos Stoddart, of Enfield, Isabel Buttery, from the north of England, and another, with the message of the simple spiritual truth that was being proclaimed far and wide. The message was well received, and several local adherents were gathered into the new Society, meeting together at first in the house of Captain Brock, of Mile End Green. In course of time the meeting outgrew this limited accommodation, and a meeting-house was erected in Brook Street, Ratcliff.

This development was not at all to the liking of Sir John Robinson, who came down with his soldiers, and first tried shutting up the meeting-house, and fining those who continued to preach in the street outside. Then he destroyed the forms and tables, notwithstanding which Friends continued to meet, though there was nothing but the floor upon which to sit. Ultimately he had as much of the building destroyed as possible, twelve cartloads of windows, doors, flooring, glass, lead and tiles being carried away. Nothing daunted the Friends continued to gather on the same spot, and persisted in holding their meetings amid the ruins until the premises had been duly restored. In fact, the meetings were regularly maintained throughout the whole period of persecution, notwithstanding the fact that ill-treatment and arrest continued to be the experience of the members, and the meetings have never yet been closed—an uninterrupted record of two hundred and fifty years.

Like many others, Ratcliff Meeting has, however, seen many changes and vicissitudes, and has at times fallen to a very low ebb. London City would continue to grow, and steadily spread eastwards, gradually absorbing the heath and all the picturesque parts around the hamlet of Ratcliff. The growing overseas trade of the port of London also led to many changes thereabouts. Docks, wharves and warehouses arose all along the banks of the river—an increasing population of riverside laborers grew up—and Ratcliff Highway became a place of ill-repute, notorious all the world over for its evil deeds.

Under such circumstances small wonder that well-to-do Friends gradually moved further away, finding pleasanter homes at Stratford, Plaistow, Hackney and elsewhere. Still a faithful few continued to meet together at the old meeting-house, though more from force of habit than because of the spiritual life in the meetings. Fifty or sixty years ago these lasted for not much more than half-an-hour, and those present seemed glad to get away again to more congenial occupations.

About this time the condition of the Society of Friends generally throughout the country was at a very low ebb, but life was beginning to stir here and there, largely manifesting itself in the First-day Schools that were being opened, some for children, others for adults, under the auspices generally of the Friends' First-day School Association, founded in 1845. One of these schools for children was opened by members of Devonshire House Meeting in Spitalfields, between the city and Ratcliff in 1849, and this venture attracted the attention and enlisted the co-operation of a good many of the better concerned Friends of London, who found through it a means of stretching out a helping hand to the less fortunate section of the community. It prospered and developed along many lines of religious and social uplift, and set an example of Christian evangelization to the Society at large.

The influence of the work at Spitalfields reached Ratcliff by 1866, or thereabouts, and certain members of that meeting, including the late John Hilton, began to gather in their poorer neighbors, who, it was said in a newspaper article of that period, "were almost as untutored as the Sandwich Islanders. Hardly a field of mission labor," it was said, "at home or abroad can be found where ignorance and destitution more abound." Simple Gospel services were held at first, and a First-day School for children started. Sewing meetings for the women and many other activities gradually opened out, and once again, under the fostering care of John Hilton and his devoted wife, Marie, a flourishing Quaker settlement was established in the ancient meeting-house. This was not found adequate to the needs of the growing work. Two or three private houses near by had to be taken for sundry classes and for the Babies' Crèche, the first in London.

A few years later, in 1898, to be precise, a disused chapel in a neighboring main thoroughfare came into the market, and was purchased; and after the needful alterations had been effected, all the work not carried on at the meeting-house was transferred thither, henceforth to be known as the Friends' Mission Institute.

Whilst these alterations were in progress the premises became for a few days the scene of considerable notoriety. The worshippers who had originally owned the chapel had been in the habit of burying their dead in a large underground cellar, and at the time when it was acquired by Friends there were a hundred or more coffins deposited there. The local Medical Officer of Health passing by whilst the repairs were being carried out "spotted" these coffins, and reported their existence to the Home Secretary. The newspapers got wind of the matter, and crowds of curious idlers assembled night after night for a time. Fortunately it was eventually arranged that the coffins should be bricked in where they were, instead of the authorities insisting upon their re-interment in some public cemetery, a process that if carried out would have involved a very serious expenditure.

And year by year the work has been kept going, often in the face of considerable difficulties. Workers are few; the neighborhood becomes ever poorer, and less and less amenable to public order and discipline.

Among the recent transformations that have been effected in the neighborhood, mention must be made of the work among the inmates of one of the common lodging-houses, situated between the meeting-house and the Institute. A few years ago one of the workers felt a concern to try and help these men, who by their drunkenness and quarrelling, made the neighborhood a nightmare to other inhabitants and passers-by. A lady living near, when she heard of the proposal, sent an urgent message to the Friend in question to desist from his intention, for otherwise, she said, his very life would be in imminent danger. The concern, however, was a genuine one, and was persisted in. Our Friend entered the common kitchen one First-day evening, and standing among the men who were scattered over its beflagged floor, began in simple words to proclaim the Gospel message. Resentment by some, utter indifference on the part of most, marked its reception. But the ice had been broken, a beginning had been made, and ever since that day hardly a First-day has passed without the holding of a service in the common kitchen. Gradually a feeling of respect for the bravery and sincerity of the workers became the predominant note of the gatherings, and the men themselves refused to allow interruptions from any present. By degrees the response became cordial, and more intimate relations grew up between all concerned, and some of the habitués of the lodging-house became attenders at the Institute and the meeting-house.

Not only this, but habits improved; men signed the pledge, and kept it, often in spite of fiercest struggles and manifold temptations, for these inmates of the lodging-house were on the lowest rung of the social ladder. Quite a number have subsequently given up their methods of living and have returned to neglected wives or children, or have set up little homes of their own. Those who remained behind acquired a desire for improvements in the social life of the house; pictures were asked for and provided for the common room; and texts hung up in the bed-rooms. One First-day it happened that none of the Friends were present at the lodging-house service, when a visit was paid by Rachel B. Braithwaite, a well-known London Friend. Although quite alone she was well received by the men, and the service was held as usual; as she said afterwards, "We had a thorough Friends' meeting."

Then some one suggested the possibility of a garden in the small square yard at the back, surrounded by high walls on every side. Not a particularly promising spot for a garden, but the enthusiast was not to be deterred. His keenness was infectious; the men set to work and obtained plants and loads of earth, and soon a delightful little garden had been evolved. And here, after the day's work is done, the majority of the men love to sit and smoke, and chat or read the papers, instead of whiling away their time as of yore at the nearest public-house, and the neighborhood enjoys peace and orderliness.

Since the outbreak of the war there has been a marked increase in drinking among women throughout the poorer parts of London. Many of them have more money to spend than they have ever had before. With their men away time has hung heavily on their hands, and they have felt they wanted somewhere in which to exchange mutual sympathies and experiences. Realizing this, the same Friend who was responsible for the transformation at the lodging-house, started a Social Club for the wives and mothers of soldiers and sailors. It has been opened three or four afternoons a week, and has provided a place for social intercourse amid helpful and harmless surroundings. The women can take their little ones, who are provided with toys and kept amused by one of the workers whilst their mothers learn the difficult art of using the sewing needle. In spite of their extreme ignorance in such a domestic

necessity, several of the women are proud to tell you that they have already learned enough at their Club to be able to make their own clothing.

The making of artificial flowers has been another occupation that has provided interest for some of the members, and extremely creditable work in this direction has been turned out by them.

Among other activities that have been a marked feature of the work at this centre of Quaker usefulness may be mentioned the untiring efforts that have been put forth on behalf of the rough lads of the surrounding streets, who have been enrolled into a Life Brigade, where they have been trained in various methods of saving life, whether from drowning, from fire or from wounds, and, side by side with this physical culture, have acquired habits of obedience, order and self-restraint. Peace principles, too, have been persistently inculcated among them.

Another noteworthy feature of the work is the large Free Library containing several thousand volumes which are in great demand from week to week. Whenever opened the workers are kept busy at high pressure exchanging books. Many of the readers are Jews, for the neighborhood is becoming increasingly filled by families of this ancient race, and one cannot tell what beneficial influences may not accrue to some of them from this contact with Christian literature.

On more than one occasion the work has been visited by William McGeorge, Junior, a prominent citizen of Philadelphia, Pa., and he has written a very interesting impression of his visits. Speaking of the Infants' Summer Treat, he said, "About eighty little children from this, one of the very poorest districts of London, were assembled for a good time. Various amusements and gymnastics such as were possible indoors, were first provided, into which the children entered with the greatest show of delight. There was nothing elaborate or involving much cost or paraphernalia, but it was all tempered by such a strong spirit of goodwill and affection that both teachers and children seemed very happy. When the amusements and gymnastics were over children and leaders sat down to a plain, but substantial repast in which I joined, getting the indispensable afternoon cup of tea. I have no doubt but that one of the chief joys of the occasion to most of these little children was the fact that on this occasion their hunger was fully appeased. After leaving the Infants' Summer Treat I visited a lodging-house in Stepney Causeway. The house itself is a very remarkable example of the wonderful changes which time produces. This house, which was once a costly home at the end of what was formerly the one important thoroughfare when the hamlet of Ratcliff was a favorite residential suburb, still has carved moldings and doors and other evidences of wealth and great magnificence. It is now in one of the worst slums on the Middlesex side of the Thames. Here for nearly half-a-century the worst wrecks and castaways found a wretched home at five-pence or six-pence a night. Without moral restraint of any kind the condition of these unfortunates can perhaps be imagined but not adequately described. Brawls and fights were almost constant until permission was obtained from the proprietor to visit and talk with the men." And then follows the description of the changes and improvements that have subsequently ensued, as already indicated above.

Such work as that herein described is of necessity costly, and cannot possibly be self-supporting. The responsibility for it is in the hands of the Bedford Institute Association, a body composed of representative London Friends and of those engaged in its mission work in the Metropolis, which is also responsible for similar work in eight other slum districts of London. Its headquarters are at the Bedford Institute, Quaker Street, Spitalfields, London, E., and its Secretary is always ready to receive contributions from any who would feel that they would like to help forward such a work as that so briefly sketched in the foregoing lines.

LETTERS FROM CHINA.

CHENG TU, WEST CHINA, Eleventh Month 30, 1916.

Language school is in full swing again now and playtime is scarce. We have to be ready for our first examinations by the first of the year, and that means to be able to carry on a conversation in Chinese with the examiner, to read and translate the Gospel of John, to write 200 Chinese characters and to know a good deal about the history and geography of this country. Then next year we must go on with our language work with only our Chinese teacher to help us, for language class so far is only for first year work. Those of us who are attending the class this year will be sent off to the various stations where we are to work next year, so that we can not only proceed with our study but also become acquainted with the people and conditions that we will have to work with later. It will be decided at the time of the Yearly Meeting where we are to be, so after the first of Twelfth Month, send my letters to Chungking, care of Friends' Mission, and they will forward them if I am not there, as I may be.

A few weeks ago the language class had the privilege of going through a Confucian temple just as it was being fixed up for a semi-annual ceremony. I have been in several Buddhist temples with their great numbers of ugly idols. The Confucian temples are open only twice a year, so this is the first time I had been in one of them. There are no idols here, only tablets erected to the memory of Confucius and his followers, and these are very simple. This semi-annual ceremony takes place in the wee small hours of the night, and the chief performer is the governor of the province or the person in the place who is highest in official capacity. I believe there are some speeches made, and then there is music and feasting. My Chinese teacher happened to be one of three hundred who were present at this ceremony so he was able to tell me a good deal about it. When we went through the place in the afternoon, bowls full of all sorts of food were being placed in front of the tablets, and there was also a whole bullock, pig and goat before each. It made one think of Old Testament days! But these things are not offered for atonement, nor yet are they sacrificed to Confucius himself, as to the idols in the Buddhist temples. But they are presented to the great sage and his followers that they may invite their friends to come and feast with them. As we came away from the temple we found candy figures of Buddha being sold at the gate. This struck me as being significant in more ways than one. In the first place, it shows how mixed up the two religions are here. At times of funerals, when Confucianism fails to supply enough ritual to suit them, they call in a Buddhist priest to perform the ceremony. In the second place, I think the very fact that they make candy images of Buddha and eat them shows how slight a hold their religion has on them.

Meeting this morning was much larger than usual because we had a sort of Thanksgiving celebration yesterday and the decorations were still up, and lots of people came in, just to see what was doing. Of course, it is at just such times as this that opportunities come of interesting some one enough so that he or she will come again. And I feel more reconciled now than I ever did before to the fact that we do not always have Friends' meetings. Even with people talking to them this morning, it kept two of us busy keeping order on the women's side. We did have a very nice meeting though. Five new members were received. The first was the young woman whom I helped to interview a few weeks ago. Then came four young men, the first one of them, after R. J. Davidson had given him a paper signifying his membership and had spoken briefly of what it meant, asked if he might speak himself. Of course he was told that he might, and he explained very frankly and simply why he wished to be a Christian. The three who followed him did likewise, and all spoke very well indeed. These were university students, and one could not help feeling as one watched their earnest faces, that they would compare very favorably with our college and university students at home. I was so glad for the promiscuous mass

of people who were there to hear this sort of thing from their own people. It is quite encouraging to find that I can understand more and more what is said. I got nearly all of one sermon, and if a person starts talking to me in Chinese, I no longer feel lost. The fields are white to the harvest and the laborers are few.

Your distant friend,
JANE C. BALDERSTON.

TEMPERANCE LUNCHEON.

The Anthony Benezet School is situated on Latham Street, near Tenth Street, Philadelphia, in a district where liquor drinking with its baneful effects on the inhabitants is very obvious. The School was founded in 1770, for the education of colored people and their descendants. The proposal to found it was probably brought to the attention of the Monthly Meeting of Friends of Philadelphia by Anthony Benezet.

Sara Kennard has been the Principal of the Benezet School for years, and has labored earnestly for the welfare and advancement of her pupils, knowing that such a mission ought to have a good influence in many ways on the surrounding neighborhood, as well as on the little children themselves. During the year before the wholesome school lunch was established, Sara Kennard has counted in one grade, on the same morning, eleven little pupils, with heads upon their desks, stupidly sleeping off the effects of the beer which they had bought for their breakfast, on the way to school.

As the parents of such children often have to leave them asleep, when they start to their daily work, their custom seems to be to give them a few pennies to buy breakfast and lunch.

Frequently a poor quality of cake or candy and a glass of beer, would be the easiest articles to purchase, although liquor selling to minors is prohibited by law in Philadelphia. The Principal felt that this state of affairs was so harmful, that it must be stopped, and with the aid of a sympathizing Committee and other Friends, she inaugurated a lunch, where good food is served daily, at a price that covers the cost of ingredients. The results of this plan are now apparent. For three years the Principal has observed no child sleeping off the breakfast potion.

The doctor who examined the pupils remarks that the Benezet School is now in better physical condition than any of the schools under his daily care. The progress of the children in their studies shows an improvement under the new régime also, and the parents are influenced thereby.

CATHARINE E. RHOADS.

ONE CENTURY OF THE AMERICAN BIBLE SOCIETY.

One hundred years ago the American Bible Society was instituted. It has had an honorable history. In a marvelous way it has served humanity. The fact that the centennial of this venerable and efficient organization has been observed this year has brought the Bible into an added degree of public notice. Statistics cannot disclose, or even suggest, the wonderful work done by this Society. The astonishing fact that during ninety-nine years of its existence its issues amounted to 109,926,214 volumes strains the imagination and furnishes a hint merely of the vast amount of fine service contributed to the advancement of Christianity and of civilization by this institution.

Last year—its ninety-ninth year—the Society issued 6,406,323 volumes, which is more than twice the total of the issues of five years earlier, and half a million more than the issues of the British and Foreign Bible Society in its corresponding ninety-ninth year. Here is a still more remarkable fact: More Scriptures were issued by the Society in 1914 and in 1915 in the Chinese language than in the English, the Chinese issues in 1914 being 2,049,432 as against English issues amounting to 1,862,754, reported from the Bible House for the United States. And here is still another astonishing thing: In spite of the war—or, perhaps, because of it—the issues of the American and of the British Societies have increased enor-

mously, the combined output for 1914, for instance, being over 20,000,000 volumes.

Another thing that has brought the Bible into a new degree of popular notice is the effort now being made in various States to reintroduce the reading of portions of Scripture into the daily program of our public schools. In New Jersey a bill has recently become a law which requires the reading of at least five verses of the Old Testament in the public schools of that State, the matter of the reading of the Scriptures having been optional. In New York a bill requiring the reading of the Bible in the public schools failed to pass the Senate the other day through the lack of a single vote. In other States the agitation for the reappearance of the Bible in the life of our public schools is developing with much promise of success.

The Bible is not a worn-out piece of ancient literature. It is full of life, and its proper employment in the affairs of a people will have much to do with the development and maintenance of their higher interests. Some years ago in an address in New York, the late Justice Brewer, of the United States Supreme Court, said: "No nation is better than its sacred book, for in that book are expressed its highest ideals of life, and no nation rises above these ideals. The more this Bible enters into our national life, the grander and purer and better will become that life. It would be a great blessing if the Bible could be placed in the hands of every dweller in this country. But there is something more than putting the Book into every man's hands: sending out of teachers of the Bible, competent to explain and illustrate it, and so make it potent as a force in the land. The one who is engaged in bringing this Bible to the people is a patriot." These are the words of truth and soberness, although they may seem—to those who are obsessed with strange misconceptions of what really constitutes the true greatness of a free and independent people—extravagant. The Bible is a wonderful Book, and its influence in the life and upon the character of a nation, and of its citizens individually, when its teachings have an opportunity to come into practical operation, is immeasurable.

—*Christian Advocate*.
1916.

PRESIDENT ROBERT L. KELLY writes in *The American Friend*—

Once more the fact has been impressed upon us in a striking way that Friends have a heritage of priceless ideals. By general consent, the greatest poet in the world to-day, or in this generation, is Rabindranath Tagore, of India. The attention of the world was called to him when a few years ago he was awarded the Nobel Prize for producing the greatest piece of current literature. As is well known, he is now in America, and is speaking in the great centres of population and at some of the centres of learning. When he spoke at Earlham College recently, his auditors were stirred by his remarkable appeal for a broader and a more unselfish brotherhood than is indicated by the present movement of western civilization toward nationalism. As one saw him in his Oriental robes and with his long beard and white hair, and heard his shrill and penetrating voice, he was reminded of the patriarchs of old, and all the more so because of the loftiness of his theme and the earnestness of his appeal. It was interesting to learn in private conversation with him that he knew thoroughly and appreciated the ideals of Friends and was deeply moved by the sufferings which English Friends are now passing through for conscience' sake.

We were privileged to converse familiarly of places and personalities and ideals of common interest. It is generally known by Friends that the other great idealist of this generation, Tolstoj, has ideas similar to our own. It has occurred to me that perhaps it is not so well known that Tagore is a kindred spirit also.

While on this general theme, it may be of interest also to refer to a recent address on "The Development of Memory," by James R. Angell, head of the Department of Psychology of the University of Chicago. He is one of the leading ex-

perimental psychologists of our time, and he is an authority for the statement now generally known to psychologists that the latest and most trustworthy experiments demonstrate the fact that the memory is best developed, among other things, if the individual instead of rushing from one line of thought to another, will, after the consideration of a given theme for not too long a time, pause in silence and meditation for an appreciable period. By this means, the ideas become set, and the mental machinery not only conserves what has been done but receives a better preparation for what is to come. Prof. Angell spoke as a relentless scientist and was discussing only mental operations, but I came away from the lecture feeling that if only George Fox and his contemporaries had patented their ideas and allowed their spiritual descendants, through the years, to receive royalties on them, Friends might all by this time be millionaires. Perhaps we should be more appreciative than we are of the richness of truth that has been handed down to us by those great mystics who, through the processes of intuition, were able to get a firm grip on the realities long before the present-day psychologist worked them out by his tedious and laborious laboratory investigations.

NEWS ITEMS.

At the request of the American Union Against Militarism, Wm. B. Harvey went to Washington to attend on the 16th inst. a special hearing before the Senate Committee on Compulsory Military Training, to give his impressions of the evil effects of such training as seen by Wm. C. Allen and himself during their recent travels in Australia and other foreign countries.

THE FRIEND [London], in its issue Twelfth Month 29, 1916, which has just reached us, First Month 11, 1917, states: "This week *The Friend* [London] as a weekly organ completes its first quarter of a century. It is, of course, much older than twenty-five years. Having been started in 1843, it is now seventy-four years old, forty-nine of which were as a monthly."

WESTTOWN NOTES.—The Westtown officers and faculty are enjoying to the full the changes which have been made in the Teachers' parlor or No. 2. In memory of Mary M. Leeds, a student and teacher at Westtown and for many years an energetic and efficient member of the Committee, her husband and sons have entirely transformed the room. A fire-place has been built, walls and woodwork have been tastefully refinished, and the new furniture is a rare combination of comfort, simplicity and elegance.

On the 2nd school reassembled for work after the holiday vacation. There was an unusual number of absentees on the first few days due in most cases to illness. Fortunately nearly all of the students have now recovered and returned to the School.

On the 5th inst., Judge Benj. B. Lindsey, of Denver, Colo., addressed the School on "The Juvenile Court." He told of the practices and the ideals of the Court, and his earnestness and enthusiasm made him the very embodiment of those ideals. After the lecture Judge Lindsey talked informally to the older members of the School in the Mary Leeds Room. Both he and his wife left a lasting impression on the School.

The boys have begun their recess gymnastics under the management of L. Raiston Thomas. For about five minutes they exercise vigorously in the open air with some arm and body movements. The girls continue to take their ten minute "A. M. Walks."

The sledding track, which the boys so successfully built on the north slope past the hospital just before vacation, was still in good condition when we returned to the School. The flexible flyers, which are now used exclusively, ran all the way to the lake and in some cases far across the ice.

The skating has also been enjoyed to the full. The warm spells and the rains, while they interfered at times, have served to keep the surface in very good condition.

C. W. P.

THE Philadelphia papers of the 12th made the following announcement: Dr. William Wistar Comfort, head of the Department of Romance Languages at Cornell University, has been elected to succeed Dr. Isaac Sharpless as President of Haverford College, when the latter retires at

the end of the present college year. The announcement was made yesterday at Haverford, after a meeting of the Managers of the college corporation.

OAKWOOD SEMINARY—at Union Springs, on Cayuga Lake—the Westwood of New York Yearly Meeting, narrowly escaped a serious fire on the 2nd.

Pupils were just returning from their vacation and at the noon hour flames were discovered on the third floor of the central building and the fourth floor of the girls' wing. The local fire company came to the rescue and the damage done was not serious—the estimated loss being \$5000.

A temporary roof has been placed over the burnt section, the girls in the interval being housed in the old Howland School in the village which adjoins the grounds of Oakwood.

THE PEACE COMMITTEE of New York Yearly Meeting is an active body—the Chairman, Edward Thomas, has just addressed the following to the members of the Committee:

To-day an opportunity is fairly thrust upon Friends—such an opportunity as they have not had for fifty years. We have this opportunity because the question is asked, "What are the Quakers going to do about the Welsh, Slater and Stivers Acts in New York State?"

The Welsh Act should be amended to take all power over the schools away from the military commission. The Slater Act should be repealed, because it makes military training compulsory for all boys between sixteen and nineteen at the will of a military commission. The Stivers Act should be amended to deprive the Governor of the power to draft men at will into the National Guard.

Neither the Slater Act nor the Stivers Act requires the military authorities to exempt anyone, no matter how his conscience directs him. Even though the New York State Legislature and administration are still strongly militaristic, a reaction is on its way which needs our continuous help. This year there were elected several avowedly anti-militaristic congressmen from New York State, instead of one only. There are a number of anti-militarists in the State Senate and Assembly. Please find out the names of these; write to them and encourage them; watch the schools in your vicinity and be sure that the boys are not given guns.

Tell the Friends in your meeting what you are doing and awaken them to the necessity of following your example.

SUMMARY OF EVENTS.

LOCAL.—Counting work days only there was an average of eight deaths a day in Pennsylvania during 1916, due to industrial accidents. This announcement was made by Commissioner John Price Jackson.

State Zoologist J. G. Sanders, of the State Department of Agriculture, in an estimate says that reports show a loss of \$25,000,000 a year to farmers, fruit growers and market gardeners due to insect pests. The cereals were damaged to the extent of \$10,000,000 and fruits about \$8,000,000.

GENERAL.—The *Ledger* of the 11th says editorially: "There will be no disposition anywhere, and there should be least of all in the liquor trade, to minimize the tremendous importance of two events during the present week having direct bearing upon the movement for the prohibition of the manufacture, sale and use of intoxicating liquors. The first, of course, was the sweeping decision of the Supreme Court of the United States sustaining the Webb-Kenyon law prohibiting the shipments of liquor into States which have already banned the trade. And the second was the adoption by the United States Senate, by the unexpectedly large vote of 55 for to 31 against, of the bill prohibiting the liquor traffic in the District of Columbia."

Tuskegee Institute's statistics of lynchings for 1916 is encouraging in that the total of 54 shows a decline of 13 compared with the previous year. The record for 1916, however, is still inferior to that of 1913.

Only one of the fifty children in a farm schoolhouse near Blocker, Okla., escaped injury when a tornado shattered the building on the 4th.

The vast improvement in sanitation and other safeguards of health in the past half-century is strikingly brought to mind by the New York City Health Department's analysis of the city's statistics of disease and death in 1916. In the half-century the death-rate has been reduced from 36 per 1000 of population to less than 14.

A Boston weekly has the following: "Eighteen million persons, in North America alone, begin with the new year a six months' course of

study in John's Biography of Jesus. This is an educational project of immense proportions and importance, and yet, because it is not new, it excites little remark. Doubtless the Sunday-school is a more potent force in shaping a people's ideals than all the universities of the land. With characteristic acuteness of judgment, President Wilson once wrote: 'The Sunday-school of to-day is the code of morals of to-morrow.'

The Massachusetts Audubon Society has sent out thousands of copies of the following plea, entitled "Please feed the birds":—"The deep snow covers their usual food—insects' eggs and larvae and the seeds of weeds—and they will starve unless we feed them. Give them hayseed, chaff from the barn floor, crumbs, scraps of meat, bones and suet; anything eatable, and they will repay you a thousand fold by their work in the garden and orchard all the Spring."

The Presbyterians of the United States eight years ago established in Chieng-mai, Siam, an asylum for lepers which has sheltered three hundred lepers, and is now caring for 180 lepers, most of whom have been converted to Christianity.

At the present time the United States has seventy-five beet sugar factories, located in fourteen States.

FOREIGN.—R. A. Bosch, the manufacturer, of Stuttgart, has given 13,000,000 marks for the canalization of the river Neckar, says a dispatch from Berlin. Until the project is started the interest on the fund will go to the municipality of Stuttgart for war relief purposes.

Sixty persons were killed or injured by avalanches in the Tyrol last month, according to Innsbruck newspapers. The snowfall is said to have been the heaviest in many years. On the Brenner Pass, on the 5th inst., an avalanche killed ten and injured eighteen workmen who were engaged in clearing a road.

Three hundred persons have been killed and many injured in a disastrous earthquake in Central Formosa, according to special dispatches from Taihoku, the capital of Formosa. It is estimated that 1000 houses have been destroyed.

NOTICES.

An address by Henry St. George Tucker on "Our Present Relations with Japan and How We May Make Them More Friendly" will be given at the Twelfth Street Meeting-house, Second-day, First Month 29th, at 7.45 P. M.

The speaker is a personal friend of Gilbert Bowles and unites with him in his peace work. For many years he has been at the front in Christian work in Japan and speaks from a wealth of experience which few, if any, can command.

The meeting is held under the direction of the Friends' Missionary Society and of the Philadelphia Friends' Peace Committee.

THE Friends' Home for Children, 4011 Aspen Street, gives an oyster supper and entertainment every year at the Scottish Rite Building, 148 N. Broad Street. The Home is non-sectarian in its admission of poor children, the supper is given for the double purpose of encouraging sociability among the friends who support the Home and as a means of income. Tickets are \$1.00 and can be purchased of Allen B. Clement, 225 S. Sixth Street or Wm. J. MacWatters, 1220 Market Street.

MEETINGS from First Month 21st to 27th:

Muncy, at Muncy, Fourth-day, First Month 24, at 10 A. M.
Frankford, Fourth-day, First Month 24, at 7.45 P. M.
Germantown, Fourth-day, First Month 24, at 8 P. M.
Philadelphia, Fourth and Arch Streets, Fifth-day, First Month 25, at 10.30 A. M.
Lansdowne, Fifth-day, First Month 25, at 7.45 P. M.

DIED.—At her home in Germantown, Philadelphia, on First Month 7 1917, FANNIE PIM CARTER, wife of John E. Carter, in her sixty-ninth year; a member of Germantown Monthly Meeting of Friends.

— at Norwich, Ontario, Canada, AVIS PECKHAM, in the eighty-ninth year of her age; a member of Norwich Monthly Meeting of Friends.

— on the morning of First Month 2, 1917, GEORGE P. SROKES, son of the late Carleton P. and Lydia W. Stokes, in his seventy-sixth year; a member of Woodbury Monthly Meeting, N. J.

— Twelfth Month 22, 1916, at the home of his son-in-law, Wm. D. Oliphant, Winona, Ohio, ASA G. HOLLOWAY, in the seventy-fourth year of his age; a member of Flushing Monthly Meeting of Friends, Ohio.

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RECONSTRUCTION.

The consecutive reading of the sixteen delayed copies of *The Friend* (London) has made impressions quite distinct from those that result from reading the single numbers as they come to hand weekly. First of all, the amount of relief work in the exigencies of the present devastating war assumes something of its real proportions. We are candidly quite overpowered with the sums of money expended, with the number of Friends engaged, with the great diversity of the tasks in England, in France and Belgium, in Holland and in the far East; but most especially are we impressed with the *quality* of all this work. Being absolutely disinterested it has produced results that we are not surprised to find described as "miracles."

The outstanding feature, however, in this volume of four months' activity is the fact that with the multiplied exactions of so many kinds of relief work time is found for most serious study and discussion of what is styled *reconstruction*. One might look upon relief work as a kind of reconstruction, but something much more radical is understood by it in England, and this different understanding we are pleased to say seems to be spreading to our own country. The line of reasoning by which this new idea of reconstruction is reached is comparatively simple. It proceeds somewhat like this: there must be something radically wrong in the construction of human society, even apart from politics, to make war possible. Let us then frankly challenge our industrial, educational and social systems to see whether they reflect political weaknesses, and whether this is because they have root principles at variance with the Fatherhood of God and the Brotherhood of Man. The field of study thus opened out is by no means simple. Civilization is a great complex of right and wrong motives. Many who are bound by false systems have high aims, nor do such often feel that radical changes are required to realize the *highest* aims. So the committee in London Yearly Meeting charged with the study and exposition of principles of reconstruction must do their work in the face of no little suspicion and opposition even from fellow-members. The general Conference conducted during the summer by this committee was

followed by murmurs of "Socialism." One Friend wrote that it seemed to him the "Society is rather floundering in a gale of aspirations." Aspirations are certainly wholesome, especially if they set fundamental principles in array. More than *that*, perhaps, the committee cannot hope to do at once.

It may be of interest to note briefly the fundamentals that have come to the surface in this discussion. First in considering the present industrial system there has been little dissent from the thought that competition is at root a war principle. Naturally co-operation has been heralded as the cure for the competitive system. Perhaps it may not be out of the way to observe that in much of the discussion no reasonable relationship between competition and co-operation has been recognized. Any rivalry, in the final analysis, may be evil, but some have felt that our present industrial system has developed measures of co-operation that have seemed regenerative.

In the domain of education we in America cannot readily appreciate certain English distinctions. These are so ingrained that even the Friends' Boarding Schools reflect them. The outcome of the whole class system is that the bulk of English children leave school at about eleven. The vigorous call of reconstruction demands that adequate provision for *all* children shall be made up to seventeen. In American terms this is equivalent to the declaration that the High School shall be nationalized. Perhaps we think this has been done in our country. In a recent article President Edmund J. James, of the University of Illinois, says: "No other civilized country can show so large a number of children absolutely beyond the reach of what may be by any stretch of courtesy called a good elementary school, as we have in the black regions of the South, or in the mountain regions of our Appalachian territory." So any call of reconstruction in educational lines in order to give justice to helpless children is a call to be heeded on both sides of the Atlantic!

Naturally very much of the whole problem of reconstruction is made to hinge upon the social system. It is in dealing with this phase that the charges of socialism have been excited. The war at least has brought no greater shock to traditionalism than is involved in its socialistic measures. The extent of these even in a neutral country is put very lucidly in a striking editorial in the *New York Evening Post*. A brief quotation in regard to Denmark will convey the drift of affairs:

"Thus there are to be standard shoes and standard clothes, all alike, and all made as economically as possible. It will be a penal offense to offer anything else for sale. The Price Regulations Commission is already exercising authoritative power over all factories, workshops, and farms, fixing all prices under penalty of seizure by the State. The State Necessaries Commission is now the chief importer of wheat and corn. More than that, the State has fixed a minimum income of \$500. All families with less than that sum are subsidized by the State, which sells coal and coke to them at half-price and other goods below cost. In addition, the State, because of the increased cost of living, is allowing 30 per cent. supplements to all persons drawing old-age, sickness, or

unemployment pensions. This goes to explain why Denmark is so eager to sell its unprofitable West Indian Islands to the United States for twenty-five millions of dollars. Finally, there are to be prohibitive taxes on luxuries, backed by prison penalties, and all of this is justified on the ground that otherwise the State will collapse under the economic pressure of the war."

Not the least striking part of this statement is its conclusion, for the unmistakable symptom of a wrong social system is everywhere *extravagance*. The war has had this reflex in many directions in America. Thus the *Boston Transcript* reprints from the *New York Mail* an article entitled, "An Orgy of Extravagance," which has this conclusion:

"There never was and there never will be profit or good in extravagance. An extravagant nation will pay the same penalty as an extravagant individual. With all the misery, horror and desolation the war has entailed, and with all the need for help to save others from hunger and suffering, our waste and extravagance brand us as callous, careless and uncharitable.

"There is no need for Puritanism; but there is need for sanity."

In the French Revolution and many times since Denmark has been heralded as the cure-all for social ills. As we recognize with growing fear that it has not put an end to poverty on the one hand, or the "orgy of extravagance" on the other, we confess to feeling with Professors Cram and Sarton in the recent Lowell lectures that there is indicated "an awful and crushing advance of materialism unless modern education can be moved forward under some new and better guidance." Surely Christianity must be that guidance! We can hardly believe it will lead us into such nationalized socialism as is pictured in the quotation above as already a fact in Denmark. The socialism of John Woolman led another way. Its sacrifice too was for service, but for service in the spirit rather than in the letter. If our soul is actually sound in America then "our riches, our men and women are at command for the service of the whole family of earth." Many of us may have to renounce much to make such a reconstruction possible. We cannot dismiss the hope that the foundation stones are already set for some in the right place for a real "City of God."

J. H. B.

"But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."—2 Samuel 12-23.

Grief, pressing like an angry autumn wind,

Pulls vainly at the portals of my heart,

And hopes, with gust of tears, my way to blind,

And thrusts the curtain of my hope apart,

The secret treasure of my peace to find:

And, pushing with its sobbing strength,

It strives to break the door at length.

I have a talisman such rage to stem:

Though Death, Grief's captain, bears on sable wings

Those that I love, my heart, triumphant, sings—

"They cannot come to me, but I shall go to them!"

Time, like a jailer, binds with sin's rough cord

The feet that fain would hasten toward their rest;

And Fears close follow in a clamorous horde,

And mocking, hurl their missiles at my breast,

And Doubts, that vainly with my faith have warred,

Now send abroad their shafts of subtle pain,

And breathe the poison of their damps in vain.

In spite of foes, I wear a victor's diadem:

For Time, Fear, Doubt and Pain fall fast away;

Toward those I love, no force my fight can stay,

"They cannot come to me, but I shall go to them!"

—MARY ALETHEA WOODWARD, in *The Living Church*.

He liveth long who liveth well!

All other life is short and vain;

He liveth longest who can tell

Of living most for heavenly gain.

Be what thou seemest, live thy creed,

Hold up to earth the torch divine;

Be what thou prayest to be made,

Let the Great Master's steps be thine.

—HORATIUS BONAR.

IN THE FACE OF WAR.

A CHRISTIAN'S MEDITATION.

Gloom is over the earth. Armies have drenched the fields with blood; homes are in ruins; women and children suffer famine. Where the beautiful mountains stand the darkness lowers. Who can carry glad hearts or smiles in the face of the storm?

But all that made the storm was here before. We knew that the world is on its costly road upward. We knew the ocean of barbarism behind us. We knew that anger, suspicion, misunderstanding, envy, arrogance, jealousy, selfishness, lie still untamed in a myriad hearts. We had seen the monster ships built to devour one another. We had seen soldiers practicing to fight and kill. There were plenty of signs of the coming storm. The clouds were over the tops of the mountains.

The mountains are standing unharmed. The same sky is over us, blue in the infinite depths. The light has never ceased. What great spiritual reality is not coming into view, clearer than ever? Loyalty, devotion, sympathy, heroism, gleaming out of a multitude of humble lives, faith in justice and right, more fervent than ever, lift themselves above the gloom. There is serenity, wisdom, and confidence foretelling better days. There are happy homes and brave hearts solemnly glad in the grand gift of love. There is light in the eyes of the children.

Whose heart has grown smaller in the presence of sorrow? Who desires to run away from his post or have no share in the burdens that all are set to lift? Who resists the flood of generous impulse that pours through the world?

The noble memories are with us ever. Saints and heroes, prophets and poets, saviours and lovers of men are calling to us. They have stood as we stand now—unafraid in the face of the storm.

No clouds are black enough to shut away the shining ideals. We see what is precious and permanent. We will give ourselves anew to do justice, to love mercy, to follow truth, to make good will prevail, to accomplish lasting peace among the nations. We turn from the chaos of passion and force and lift up our eyes to the hills of beauty, goodness and power.

—CHARLES F. DOLE.

A CALL FROM ACROSS THE SEA.

[A few weeks ago there was handed to one of our subscribers an open letter written some time since by Chas. P. Trevelyan, the distinguished author and statesman of Great Britain. It was the hope of the bearer of this letter that she might succeed in having it appear in many of the prominent *dailies* of this country. In this she was disappointed and any one who reads the letter will not long wonder for an explanation. It has appeared in a few religious journals and in view of the overtures for peace inaugurated by Germany since the letter was written, it is not likely that its publication will be general, but a special interest attaches to the letter because of the distinguished character of its author and because it shows something of the efforts that have been put forth for the past year to discover means by which peace may be brought about. Chas. P. Trevelyan is a member of the international movement in England, which would urge upon our government its duty to mediate through a conference of neutral nations and to support our President in any effort for Peace. The open letter is as follows:—EDMUN.]

In the week when Europe was rushing down into war, before I believed that my own country would become involved in it, I spoke at a dinner of the Mayflower Club in London.

I said that, if the catastrophe did come to Europe, the Mayflower would become a name of even greater meaning to the world. For the one hope for the preservation of our western civilization would be the United States. And now as the war months lengthen into years I know my prophecy to be true. The relative strength of America grows as the vitality of Europe is ebbing away. It is not the loss of money and of credit. It is not only the waste and desolation of provinces during the war and the economic catastrophes and political upheavals which will everywhere follow in its wake. It is not only the millions of dead and maimed among the young men. But it is the complete collapse of the old national standards. Three years ago no Englishmen would have believed that even the stress of a great war would make it impossible to know the truth about the failure or success of military or diplomatic efforts of the government; that news would be officially suppressed and garbled; that newspapers would print just what Government censors told them and no more. Nor would anyone here have believed three years ago that nearly two thousand Englishmen would have been imprisoned for conscientious refusal of military service, some of them condemned to death, and only respited at the last moment, and many bullied and tortured by the military. These things and many others are the price of a war like this. After the war tyranny and militarism may possibly be burnt up in the wrath of instinctive popular reaction in Germany and Great Britain. But in Germany they will cling with fierce tenacity to their old strongholds and in Britain to their new found opportunity. It is in this struggle that the profound effect of America may be felt with its unbroken tradition of liberty, its existing democratic success, its faith in peace. If in these things it remains faithful, it will not only secure its own immense destiny, but remain a beacon to the old nations in the hour of their agony and despair.

But there is practical and immediate help which America can be giving to the world, beyond the ultimate force of its example. It is that about which I chiefly wish to write. Americans must by this time be chary of believing the press of the belligerent countries. But there is nothing about which less truth is told than about the real feelings of the belligerent peoples. The newspapers only represent what they would like them to be and the more imaginative section of the ruling class still think they are. But that picture bears not the slightest relation to the truth. Probably the people of Great Britain are the least weary of the war. We started the richest of the warring nations. So we are still. Owing to the prodigious credit there is a fictitious prosperity created by high wages which prevents the positive want which in Germany and Austria accentuates the other catastrophes of war. Until the battle begun on the Somme the idea of the wholesale slaughter of the British youth had not entered into the ordinary calculations of Englishmen. But even so, the war weariness is rapidly becoming universal in Great Britain. It is not that a movement for peace at any price either has existed or has begun to exist. Those who like myself and colleagues have for months been pressing in the House of Commons and out of it for an early effort at negotiations, have no more desire than the wildest war-monger that the war should end before Germany is ready to evacuate France and Belgium and by acts acknowledge the abandonment of all designs at aggression or aggrandizement. Meetings such as we hold to discuss what line a reasonable peace should follow are now attended by increasing multitudes of attentive people. In the great industrial centres—Yorkshire, Wales and Glasgow—there is never any disturbance. There is simply a clearly increasing desire for the Government to negotiate a peace if it can. And there is nothing which has given such a stimulus to this feeling as the interview of Lloyd George.

For the first time a responsible British statesman openly avowed his belief in a prolonged war of attrition. Coming immediately after the gravity of the British losses on the

Somme had begun to give the British public some notion of what a war of attrition meant to them, many moderate supporters of the war have begun to think seriously whether it is not time for the Government to formulate its real objective and see how nearly the Germans are prepared to meet them.

If I were asked to briefly define the attitude of the mass of my countrymen I should say, that they are heartily sick of the war; that they are not aware of the weariness of the Germans and the willingness of the German Government to negotiate and that consequently they regard peace as hopeless and therefore are not yet prepared to advocate it. But if once it were brought to the consciousness of ordinary Englishmen that Germany were ready for a reasonable peace, to abjure her conquests and above all to evacuate and help to compensate Belgium, a rapid and radical change would appear in popular opinion. At the moment it is clear that the belligerent Governments will not have mediation. But what I have said suggests that there is another possible function for neutral Governments besides trying behind the diplomatic scenes to bring the proud Governments together. Those governments all eventually watch and fear public opinion. The art of forming, deluding, changing and enraging public opinion has been cultivated during the war by the authorities of every belligerent country as a principal department of their activity. The hatreds of the peoples have been cultivated by the exaggeration of every wrong act and the suppression of every decent act of the enemy. For in the last resort the continuance of the war depends on hate. If, however, some voice so loud that it reverberated across the seas, so important that the censorship could not exclude it, spoke not to the Governments but to the Peoples, a change would begin to come. Suppose that to the British people, for instance, an American President were to be able to say in quite simple and direct language that Germany was ready to give up Belgium and France if the British Government would negotiate. First would come a roar of indignation from the reactionary British press. The Government circles would shudder at the lack of diplomatic reserve. There might be no open response at once. But from the day of the utterance public opinion would begin to form on the irrefutable knowledge that a peace could be obtained satisfactorily on the question which was most vital to the British people. This indeed asks the American President to risk his possible value as a backstairs diplomat. But American presidents are apt to believe that the common-sense of common men can make better judgments on vast issues than even well meaning rulers. They apply that faith in their own political crises. Perhaps they might help our poor European world by trusting the soul of our common folk.

It is possible that it might be said in objection to my view that President Wilson has already tried and failed to obtain response from European opinion. Six months ago he announced the willingness of America to abandon the old policy of isolation and to co-operate in ensuring the peace of the world. It is true that this great historic utterance was treated with strange neglect by the belligerent Governments. Its meaning was distorted by the European press. It seemed to be seed falling on hard ground. Only those of us who in these dark days had our eyes on the international picture are fully grateful yet for that pronouncement which at once gave us hope. We know that the better desires of our own British statesmen had presented international co-operation as the hope of the world at the end of the war. Premier Asquith and Lord Grey of Faldoon had mentioned it. It had been left to us to preach it incessantly in these war days. No member of the Government or of those busy only with the war ever spoke of it again. But to us all it was a great beacon of hope that the American Government had officially declared itself for the creation of an international system and announced its willingness to co-operate. We regretted that there was no immediate recognition of this policy by the British Government. But they are laboring in heavy waters. And while half the cabinet is talking about continuing the war by economic means as soon as the military operations cease, it is hard

* The number now exceeds three thousand.

for the more rational half of the Cabinet to talk about the League to Enforce Peace. But Lloyd George's declaration in his interview against the mediation of America or any other neutral nation was so direct a rejection (perhaps unintended) of the American offer that discussion began. Lloyd George was forced by myself in the House of Commons to give a tardy recognition of the value of the President's offer. And a few days later Lord Grey made a franker and more hearty acknowledgment of the possibilities opening out after the war, as a result of the new policy.

Great Britain is now aware of the hope offered to the world by the President's speech and by the acceptance of the policy by both parties in the Presidential struggle. But our people do not yet fully see its bearing on the conclusion of the war.

What is it that we seek, what does saner opinion seek in France, Germany and elsewhere? It is security for which the nations are crying. They fear to sheathe their swords if they do not see security looming in the near distance. But what offers security except this very League of the Nations which European statesmen will only think of as an expedient to be considered after the war is over. My countrymen do not yet see—but they will if you are persistent—that your approval of the League of Peace amounts to American co-operation in the objects for which they profess to be fighting—a secure civilization. Sooner or later your espousal of that plan will affect the course of the war. It will shorten it. They do not yet see that your plan ought to be the first of the terms of peace. Is it altogether impossible that, as the war drags on wearily for the next few months, the newly elected President should be insisting more and more on the value of the new American policy until it becomes the plain hope of Salvation for Europe? It needs to be repeated. For in these days the essence of a democratic appeal is that it should be incessant until it is fully understood. If this message is heard in loud and ever louder tones across the Atlantic it will end by being the policy of the world. It will take the place of the fury of war denunciation, of the threats of annihilation and of the ravings of revenge, of which we are all so weary here.

CHARLES P. TREVELYAN.

EXTRACTS FROM LETTERS OF JUSTINE DALENCOURT.

[These extracts have been long delayed, partly because of the tardiness of the mails. They will come to our readers, however, with the same feeling of freshness with which they greeted us.—EDITORS.]

Our readers may recall that this Friend in Paris has had a training school for young women as nurses and Bible-readers combined, since 1872. She is now over seventy years of age, but continues bravely at her post, aided by English Friends' money. If any American inclines to help, communicate with H. P. Morris, Olney, Phila. A country-house, Le Repos, forty miles north of Paris, generally claims J. Dalencourt each summer. She writes from Paris, Seventh Month 12, 1916:

"I have read the London Yearly Meeting Epistle in THE FRIEND and translated it at one of our First-day Meetings.

"We spent a day on the hill at St. Cloud; many said they had no heart for joyful rest, as they had lost some of their sons, or were so anxious about them, still we were sixty-four in number.

"I invited seven ladies, refugees from the north, the family of a Baptist pastor who has been mobilized, and four ladies of another nice Christian family to come and live at their own cost at Le Repos. Everyone seems overworked if not depressed, only needing to be reminded

'Meanwhile God is leading slowly, surely,
Through the shadows with a hand of love.'

"I could not undertake to have boarders. But those beautiful shades in the wood and orchard, those airy rooms, that strengthening air, when so many hearts and minds need them. . . ."

LE REPOS, Eighth Month 20, 1916.

"I came here suddenly on hearing that one hundred and

twenty soldiers who were living on the premises, would soon be leaving and that it was wise to have Le Repos inhabited by its owners before other soldiers arrive. The troop was '6Me Chasseurs Alpine.' The commander was courteous, and when smilingly I said I came to ask for hospitality, he excused himself for having taken so much room—they would not be left much longer in such a little Paradise; our orchard, wood and lawn were strewn with men lounging or sleeping, the officers slept almost the whole day—we two ladies kept to our little corner.

"An earnest pastor said they were gambling with money. I was almost suffocated that such a thing was going on under the roof of a house so completely the Lord's. On the following night they gathered again—I did not sleep at all, entreating God to rid me of such people. A Protestant sergeant came with orders of departure for the troops. I told him my trouble, dwelling on the wickedness of such ways in times of such dreadful events, owing to the absence of the knowledge of God in our army—alas, his brother who is at Dunkirk, says the English officers are no better, war degrades most of them inclining to drink.

"All the troops who pass through our country go to Somme; we hear that some of the 'Chasseurs Alpine,' who left us, have been killed.

"When those six-score men had gone, we had work indeed. The two houses, especially the kitchens, were dirt itself, grease, parings, fragments of china and glass. I had sent five telegrams from my expected visitors to come at once.

"Meanwhile another troop arrived; I said I expected company, so I only had six lieutenants in the outside sheds and three horses. They have been exceedingly quiet and well behaved; I am thankful that I have been here, although another cleaning in perspective and another troop, artillery, the famous 'Gun 75.'

"And now, dear C., thou proposes a time of rest for me and my companions. Certainly it would be strengthening, if we could find a place where there would be no work, but when I hinted at holiday, my girls said, "Nothing like 'Le Repos,' we feel lost and empty without you."

"There is service here for the Master and while it is day it had better be done. My Lord's restorative power is not exhausted; my age allows me more plainness of speech than to younger women with some of our tenants.

"Much writing follows me here, fourteen letters in one day received. I had to get up in the night after three or four hours' sleep to be ready for a kind sergeant to take my letters to Marseilles.

"I have bought portions of Scripture and distributed two hundred, having eight hundred more. On the eve of our artillery's departure, a medical doctor came to ask me for a copy of Genesis, saying, 'That book fascinates me, I did not know of its existence.' When they were at supper, I knocked at the dining-room door and asked if they would accept New Testaments as a souvenir of Le Repos. They all stood, accepted and said they never had one; we covet a copy of Genesis, it is interesting indeed!

"We had a good talk about the genesis of all created things, of sin, of God's manifested love in the promise of a Redeemer. After I had left, they were heard discussing, one shouting, 'Yes, but before the creation, before, do you hear, before!' I have never heard them speak of universal brotherhood as this last fortnight. Hate is shouted, but one hears whispers of universal sympathy. . . ."

"Our two dear girls in the last bombardment at Rheims, which has reduced their hospital to crumbs, have had a narrow escape indeed. An incendiary shell fell on that very room and they had to flee in their night-ropes—every bit they had is burnt.

"Others of our former students who married pastors in the provinces, have had ability given them to preach in their husbands' absence during the war. Their people urged this ministrations, a new thing in France.

"Should I leave now, I would get nothing out of our fruit

and vegetables, whereas we are already making preserves, hastening before new troops come. Some young trees in our garden will grow like invalids, crooked and deformed if they are not pruned, and it seems to me a dishonor to God's beautiful creation to see a tree distorted.

"To attend to that in the open air will do me physical good and give me rest of mind. I care for the well-being of this property, Le Repos, not for my profits (I have none materially, the reverse), but because I consider it my Master's.

"Thine very lovingly,

"JUSTINE DALENCOURT."

JOSHUA L. BAILY.

No Friend of Philadelphia of recent date has received so much public notice from the city press at the time of his death as our late friend Joshua L. Baily. This was due to the large number of public interests into which he had thrown his influence as well as to the substantial and material support he had given them.

THE FRIEND cannot allow the opportunity to pass without paying its tribute to the memory of a man who through so many years has been identified with the various interests and concerns of Philadelphia Yearly Meeting.

He was an infant when the first number of THE FRIEND was issued in 1827, and I have more than once heard him say that among his earliest recollections were the family readings from THE FRIEND on First-day evenings.

There may have been a period in his life when THE FRIEND filled a very inconspicuous place with him, but during the past twenty years he has been one of its closest readers and has encouraged the management from time to time by his messages of approval and has been willing also to express a word of regret at certain expressions published which he could not endorse. His criticisms and strictures upon the paper were always kindly, and were thus helpful and constructive. He has shown me the manuscript notes he made (but never published) at the sessions of various Yearly Meetings he has attended, having made the statement that he was present at all the different American Yearly Meetings between 1845 and 1855, when the spirit of separation was active. His notes are full and accurate and almost as complete as a modern trained stenographer could make them. In this connection I have recently learned that he also was in the practice when a young man of writing a review of each session of Philadelphia Yearly Meeting, and learning that Joseph Walton, afterward for many years Clerk to the Meeting, had followed the same practice, he gained his consent to compare the two. It was remarkable how closely the two agreed, though the authors of the notes viewed many of the topics that came before the Meeting from very different angles.

It was a treat which many Philadelphia Friends of my own age enjoyed more than once, to sit with Joshua L. Baily for an hour in his city office, listening to his pleasant reminiscences of Society concerns. He was generous of his time, as he was generous of all that he possessed, and he was a poor listener indeed who did not come from these interviews refreshed and helped by what he had heard.

No better word applies to Joshua L. Baily's character than to say that he was a devoutly serious man. I have known him more than once when discussing in private a matter of very grave import stop and wait as if to know whether he had liberty to proceed and then as he saw the way clear, he would say: "I must step with caution for we are on holy ground."

There were certain books that I shall always associate with this good man. The bookshelves in his office contained many of them, and whenever he knew where a copy would be acceptable, it was taken down, wrapped and mailed and the recipient in many cases remained ignorant of the name of the giver. I have in mind especially the Journals of William Allen, William Forster and the Life of Elizabeth Fry. He was an ardent admirer of Stephen Grellet and was more than once a guest at Stephen Grellet's home in Burlington. An expres-

sion of his which I have heard more than once was this, "Of all the Friends since the days of the founders, none have come so near measuring up to them in dedication of life and purpose as Stephen Grellet."

Joshua L. Baily was remarkably well informed on Quaker history; it is related of him that while a guest at a large mountain hotel among a company of highly educated people, the general conversation drifted to the peculiar tenets of the Friends, and without special preparation or indeed without warning, he entertained as well as informed the company by a resumé of the history of Friends and their literature, holding the company attentive listeners for an hour, at the close an invitation being extended for a second talk.

This is a method of advancing Friendly views not often embraced by the present generation, and one if attempted that would prove a sad failure with most of us.

Joshua L. Baily became one of the "merchant princes" of Philadelphia. He was in active business seventy-five years, beginning when several years younger than most boys now enter college and continuing his connection with business affairs until his death. He was liberal with his money and his time, and his sympathies were ever with the unfortunate. The calls for help were incessant and as varied as the interests of men could devise. If one were to mention the major philanthropies that appealed to him, the list would include, his generous donations for the uplift of the Negro race; his work in the temperance cause through a long series of years when it was anything but popular to espouse it; his life-long interest in the circulation of the Bible, being President of the American Bible Society for some years; his active leadership in prison reform and allied reformatory measures; he was actively associated with the Pennsylvania Prison Society for sixty-six years, and during the last ten years of his life, he was its president; and lastly his firm advocacy by his pen, his voice and his purse of the cause of arbitration.

One might devote long chapters to each of these topics and Joshua L. Baily's service to them, and then not have exhausted the field and have left other territory almost as rich in results untouched.

There is probably not an activity carried on under the auspices of Friends of Philadelphia but has felt the help this good man gave it, and the larger work outside the pale of his Society grew as years passed over him.

Though he passed his last years largely between his beautiful home at Ardmore, in Montgomery County, and his summer cottage at Mt. Pocono, he was always a Philadelphian of Philadelphia. Few plans for the betterment of his beloved city escaped his notice; when it was suggested two years ago that William Penn's Prayer for Philadelphia be cast in bronze and the tablet be placed where the passers-by must read it—the thought met with his cordial approval and elicited an expression from him that might itself some day be classic.

It is beautiful to have lived such a life; to have held God's gifts of wealth and influence and patronage, as talents from Him to be accounted for; to have mingled with the great of this world and to have won their respect and admiration, and to have been very close in real fellowship and sympathy with those who were lowly and out of sight, to have ministered to their comfort and to their best life and never to have counted the cost or the effort.

D. H. F.

"But Lord, to-morrow!
What of to-morrow, Lord?
Shall there be rest from toil,
Be truce from sorrow?
Be living green upon the sward,
Now but a barren grave to me,
Be joy for sorrow?
"Did I not die for thee?"
Do I not live for thee?
Leave Me, to-morrow!"

—CHRISTINA ROSSETTI.

THE PASTURE BARS.

The hunted stag, now nearly spent,
Turns homeward to his lair:
The wounded Bedouin seeks his tent
And finds safe shelter there.

So life returns upon its track
We toil, we fight, we roam,
Till the long shadows point us back,
And evening brings us home.

To-night beside the pasture bars
I heard the whippoorwill,
While, one by one, the early stars
Came out above the hill.

I heard the tinkle of the spring,
I heard the cattle pass
Slow through the dusk, and lingering
To crop the wayside grass.

O weary world of fret and strife,
O noisy years and vain,
What have you paid me for my life
Since last along this lane,

A barefoot boy, I drove the cows
In Summer twilights still
And paused beneath the orchard boughs
To list the whippoorwill?

Come, peace of God, that passeth all
Our understanding's sight:
Fall on me with the dews that fall,
And with the falling night.

Among these native hills and plains,
By these baptismal streams,
Wash off the city's fever stains,
Bring back my boyhood's dreams.

Beside the doors where life began
Here let it find its close;
And be its brief, remaining span
All given to repose.

—From *The Rural New Yorker*.

EXTRACT FROM LETTER OF DR. W. W. CADBURY.

ELEVENTH MONTH 20, 1916.

"I must tell you of my excursion during the past three days. It was decided to take a class of our high school boys on a week-end tramp. There were five teachers and twenty-four students.

"On Seventh-day morning we started at seven o'clock—each boy carrying his own blanket on his back—first by launch to the railway station, and then by train to Lam Shui. There is supposed to be a connection here with the river, but we had to walk about a mile over a winding, narrow pathway, and then get into small row-boats and wait for the steamer. We piled into this already overcrowded boat. About one o'clock we arrived at a place called Loh Yan Hang, where row-boats were waiting, we were rowed to the bank of the river and were soon started on our three-mile tramp up to the Hing Wan Tsz Buddhist monastery, on the slopes of Teng Oo mountain.

"Our path wound first between rice fields, and then ascended by stone steps to a beautiful shady grove of trees of various species. The trunks of many were festooned with parasite plants, giving a truly tropical appearance.

"The old monastery stands in a very commanding position, overlooking the valley. It is the headquarters of three hundred Buddhist monks, and there are one hundred workmen and about seventy little boys who act as servants. It is the richest temple in South China and the most famous.

"Supper was served at five p. m. We ate rice, mushrooms, bamboo shoots, etc. We asked how many boys wanted to sleep out-of-doors, ten wanted to do so, the rest were deterred by stories of tigers. An open space in the woods was found beneath some tall trees, kindling was gathered and a fire lit, our blankets were spread on the dry ground and by eight o'clock most were sound asleep. A watch was kept and occasionally the steps of some wild animal were heard approaching the fire through the bushes.

"We were up at five, and at six walked down to the monastery. The monks were reciting their prayers before the image of Buddha when we arrived. We had breakfast at eight and then all went to visit a beautiful waterfall. Here in a little rest-house we had our morning service, and I spoke briefly of the worship that is in spirit in contrast to the formalities of Buddhism. This over we started on a tramp up the mountain, three thousand feet high. The road was steep and difficult. The view from the top was truly magnificent with range after range of hills stretching out far below us, and the west river sweeping through the plain of rice fields at our feet. We found a much shorter route for the descent, and were back at the monastery in ample time for the evening repast of rice and vegetables.

"We had long talks with some of the priests, who were very friendly. One of the monks repeatedly stated that their object was to save themselves alone.

"On First-day night we all stayed in the monastery in damp, dark cells. On Second-day morning we started down early.

"Such experiences as these are most helpful to show our students the hollowness of these religions in contrast with genuine Christianity, and the trip was one to give us a new bond of attachment and fellowship that it is hard to get in the class-room."

WM. PENN COTTAGE, Canton College.

A PHILADELPHIA WORLD-MAN.

With the above title the *Ledger* prints the following worthy tribute to a very good man. We are reproducing it because we wish to recognize such worth, and also because we can add to it a little incident of touching, and yet of teaching quality.

—[Eds.]

"Philadelphia has had more citizens of world-wide influence than many persons know. One of these, Dr. George W. Bailey, the dominant figure in the World's Sunday-school Association, died yesterday at Battle Creek, Mich. Doctor Bailey was active in public-spirited movements in his own city and State, but his life work was a far-visioned service of the young people of the entire earth.

"In lands the very names of which are seldom seen in American prints the influence of this splendid Philadelphian is being felt. An ardent patriot and a veteran of the Civil War, he yet thought in world terms, and it is chiefly owing to his initiative that the more than 30,000,000 Sunday-school workers around the globe are organized in a fellowship that is making fundamentally for world peace, world brotherhood and world welfare. His passing is a loss to Philadelphia and to a wide circle of friends of many colors and tongues. But his life is a still-speaking challenge to young men to dare to make their powers count grandly for mankind."

It was a case of an ordinary street car well filled with ordinary people. As our eyes scanned those who occupied the forward seats Dr. George Bailey was recognized, and his benignant smile of recognition was as sunshine on a forbidding day. Directly a man entered the car. He carried a small child probably of two years. Dress and bearing indicated that the man was an artisan, but he and the child were both scrupulously clean and attractive. Dr. Bailey managed to expand the small vacant space at his side and to show a fatherly solicitude in having the couple seated. The child had a face glowing with health and intelligence, but a manner that showed the effect of loving restraint wisely administered.

He was supremely happy on his father's knee. As the car sped on the good doctor manifested by his radiant face and a well-timed word or two his feeling for the child. He knew wonderfully well how to do that. Finally by some motion the child perceived that his new-made friend was about to leave the car. As Dr. Bailey made the motion to rise the child seemed to desire to whisper a word in his ear. The doctor bent forward, the child put his arm around the doctor's neck and imprinted a kiss on his cheek. As we reached the door together, somewhat apologetically, lest it might seem that something in him had prompted this unexpected act, Dr. Bailey spoke of the confiding nature of childhood and of the innocent impulse of his new-made friend. We knew—the carload of people who looked on knew, that a sweet radiance in the doctor's face—that mark of “true beauty” which John Woolman writes of, had drawn the little child. Dr. Bailey had become “of such.”

A PACIFIST AMONG SAVAGES.

The following narratives, copied from manuscripts left by the late Thomas Chester Battey, are undoubtedly true in every particular. Teachers and students of Barnesville Boarding School, Ohio, during the winter of 1888-89, no doubt remember well the quaint, modest, broken man who passed most of the winter with us there; and how unassumingly he displayed his wonderful ability to sketch landscapes, animals and men, and the crude conditions of frontier life, with only common chalk and a blackboard. Nor can we forget those unpretentious “talks” he gave us from time to time in explanation of such drawings. But few if any of us realized at the time, I fancy, the rare privilege that was ours in hearing directly from his own lips the thrilling experiences of a frontiersman who had tested “the revolutionary principle of goodwill” under conditions most trying, and who had found that principle to be sound and practical.

The personal character and the patriotic services of T. C. Battey during the years that he served, “under a sense of duty,” as a teacher among the Indians merit recognition and publicity beyond that which the exceeding modesty of the man permitted during his lifetime. It is safe to say that he was personally instrumental in saving the United States Government from at least one serious war with the Indians, with the inevitable depredations and slaughter along the frontier that accompanied such wars. He exemplified in a rare degree the power of a fearless trust in God and humankind—even in men of the most treacherous and vicious type. In all his travels and work he went about unarmed; and to this fact, with the Power that accompanies such a course when followed from conviction and love, he owed his preservation on numerous occasions.

Through the courtesy of one of his children, we have the privilege of sharing with the readers of THE FRIEND this story of White Wolf, and shall hope to follow it, from time to time, with other accounts of a similar character.

B. F. WHITSON.

THE STORY OF WHITE WOLF.

When Thomas C. Battey went into the Kiowa Camps in 1873, White Wolf was a wild, raiding Comanche chief who did not discourage his young men from raiding in Texas. He looked upon T. C. Battey as a spy who would tell Washington (the Government) of all their evil deeds. Moreover, he had declared that if he found him on the plains he would kill him. These facts should be remembered in connection with the following account:

Leaving the Agency, I started alone for Kicking Bird's camp. I found that he had moved farther away and that I could not reach his camp before nightfall. Seeing another camp a mile or two out of my course, I resolved to throw myself upon the hospitality of its occupants, whoever they might be, rather than to spend the night alone on the plains.

Wending my way along without being discovered (following the course of a ravine, at the head of which this hostile camp

was located), I drove up in front of the camp to the surprise of those sitting without. Stopping my mules, I beckoned to one of the Indians to come to me. He arose and, hesitatingly, approached. I found I was in the camp of White Wolf, and the chief himself came forward, enquiring whether I had “revolver, bowie-knife, or other weapon.” On being assured that I had not he asked, “What for you have that axe?” I told him, “To cut away the limbs of trees in my path.”

Presently he said, “The sun will soon go away. Will you sit down by me and sleep?” I replied, “My mules are tired. I have come for that purpose.” After a little time he queried again, “Where you sleep to-night?” receiving the same answer as before. Then he asked, “Where you sleep when in Kiowa camp?” I replied, “When I am at home, I sleep where I please—in my tent or in my ambulance. If you come to see me I tell you where to sleep.” He then asked, “Have you bed in ambulance?” “Yes.” “Blankets plenty?” “Yes.” “Then you sleep in ambulance, but you no go way till you see me,” promising me his protection.

Although by the attempt to induce me to choose my sleeping-place, this wily chief had thought to withdraw from me his protection, he saw that he had failed. So I retired to my ambulance and slept without anxiety, feeling that I had his word that I should not be molested.

In the morning I arose, prepared my mules for travel, and, seated in my ambulance, awaited the appearance of White Wolf. Finding me thus ready for leaving, he seemed displeased and said, “I tell you no go way till you see me.” I smiled and said, “Well, I did not go. I am here.” Then he asked, “What for you get ready?” I replied, “This white man's road,—feed mules, hitch up, eat breakfast, then ready to start.” This seemed to satisfy him and breakfast soon followed.

During the meal, I noticed his squaw dressing up their little girl in her best attire. Near the end of the meal, White Wolf enquired, “Can my wife ride with you?” I said, “Yes.” “Can my little girl ride with you?” “Yes.” “Room plenty?” “Yes, room plenty, they can ride.” When ready to start, he repeated the same inquiry and received the same answers. So they climbed in, a pony was hitched behind, and we set off.

We had not traveled far before we were challenged by a Comanche pony herder. The woman motioned to me to drive on, and, putting her head out of the ambulance, signalled to the man that all was right. This experience was repeated a number of times, and I was protected from the herders who would not, otherwise, have permitted me to pursue my journey.

After we had gone many miles, she told me by signs, “The Comanches all behind. Kiowa camps in sight.” She then climbed out with her little girl, mounted the pony and rode away.

Thus had I been protected not only through the night, but had been conveyed beyond danger and assisted on my way by a hostile Indian who had vowed he would take my life if opportunity offered. He knew not the Scripture, “Be not forgetful to entertain strangers,” but he had the spirit of it in his heart and obeyed it—a lesson for civilized man.

The Kiowas were dumb with astonishment when told I had spent the night in White Wolf's camp. “Mighty strong medicine! White Wolf no kill! Medicine too strong!”

(To be continued.)

THE BIBLE AND THE PUBLIC SCHOOLS.

The effort to exclude the Bible from our public schools, which breaks out afresh every once in awhile, has resulted in certain counter-currents that are likely to prove of great value. These “counter-currents” are operative now in more than a score of States. For the moment the so-called North Dakota plan has the public ear. Vernon P. Squires, of the University of North Dakota, has the credit of working out the details of this plan. It involved (1) improving and standardizing the work of the First-day School and (2) the recognition on the part of the public school of the work of the First-

day school, thus standardized as a component part of the all-round education of the high school student. In four years over 600 boys and girls in North Dakota have fallen in line with the plan and have passed the prescribed examinations for which they have received a "half credit" in their high school record. We quote herewith a sample examination paper, both because it is interesting and because it gives us a standard to apply to our Friends' schools. We are certainly unwilling to be out-done in this subject by the public schools.

BIBLICAL HISTORY AND LITERATURE.

[One-half unit credit.]

(Answer any ten questions; each has value of ten per cent. Time, 180 minutes.)

1. Explain the relation of Palestine to the other lands mentioned in the Old Testament. Draw an outline map of the whole region.

2. Name ten (10) prominent men of the Old Testament, who lived before the time of David, and explain why each is noted.

3. Name ten (10) prominent men of the Old Testament who lived after the time of David and explain why each is noted.

4. Name ten (10) women mentioned in the Old Testament and explain why each is noted.

5. Name two (2) books of the Pentateuch, six (6) historical books, three (3) poetical books, three (3) major prophets and six (6) minor prophets.

6. Write from memory one of the Psalms.

7. Name ten (10) prominent men of the New Testament and explain why each is noted.

8. Give an account of five (5) parables spoken by Jesus.

9. Give an account of five (5) wonderful works performed by Jesus.

10. Discuss the work of the Apostle Paul at Athens, Corinth, the Island of Cyprus, Ephesus and Philippi. When did he visit each place? To which did he write epistles?

11. Write a memory passage from the New Testament at least 150 words long.

12. Explain the Biblical allusion in each of the following quotations:—

(1) "Marked even as Cain." Tennyson.

(2) "A heart as rough as Esau's hand." Tennyson.

(3) "Cash thyself, and honor thy brute Baal." Tennyson.

(4) "If to be fat is to be hated, then Pharaoh's lean kine are to be loved." Shakespeare.

(5) "As ragged as Lazarus when the glutton's dogs licked his sores." Shakespeare.

(6) "There was a firebrand at each fox's tail,

Unleashed in the cornfield." Browning.

(7) "Fair as Ruth in the old Hebrew pastoral." Whittier.

(8) "To Him who gave the tangled ram

To spare the child of Abraham." Whittier.

(9) "He preached to all men everywhere

The gospel of the Golden Rule." Longfellow.

(10) "Samson stark at Dagon's knee

Grope for columns strong as he." Emerson.

It is announced in the *Journal of Education*, to which we are indebted for this matter, that Clarence A. Wood, of Albany, New York, will soon publish a book in which of this whole movement will be treated. It is certainly a most cheering thing to have the Book thus restored to its place in the training of Young America.—[Eds.]

A CORRESPONDENCE SCHOOL OF PEACE.

The greatest factor in any movement is the child, for the child grows while the movement is growing, and the original promoters of the movement die in time, passing on their ideals, principles, virtue, and enthusiasm to the younger generation.

So it is with the peace movement. Continuance of the world peace movement must be imbedded, so to speak, in the child's mind, so that both may grow up together. Of the many ways to accomplish this, probably the indirect method is the best. Why shall not the child learn peace through acquaintance, friendship, and interest in the children of other countries? Where these three qualities exist, understanding

is bred, and perfect understanding between two peoples is the inveterate foe of hostility. Our children may not visit the children of other countries, except in rare instances, not even the children of our sister continent; but there is still another means of acquaintance. There is the letter. I propose, therefore, that the letter, which is in itself not only a communicator, but also a great educator, should be used as a distinct educational factor in our schools, teaching spelling, grammar, and coherent thought, as it must, but also bringing the children of two continents together, and teaching them, implicitly, a wider vision of the world they live in, a slight but basic comprehension of its alien peoples, and the healthy tolerance that is the foundation of world peace.

Why should not a child in one of our North American schools communicate through letters with another child in South America? Not only would this be interesting to the two concerned, but in time a friendship between the correspondents would unconsciously grow up and a "neighborly feeling" the effects of which could only be for the best. I do not say that this contact through letter-writing is the cure-all for peace, but I do say that it is part of the cement which is vital to the house of peace and commerce.

In a general manner, then, this international letter-writing would be worked out as follows:

If individual initiative among the teaching profession of this country prove not sufficient to inaugurate this peace plan, let a national bureau be established to obtain the interest of other countries in this plan. The Argentinean or Chilean Government would notify this government that it has, let us say, 500,000 children who wish to correspond with the same number here. The bureau, or some division of the educational department, would then notify the different State, county, and municipal educational educators, who would in turn direct the children. The corresponding would then begin. The governments might well allow these letters to pass between the countries free of charge or, if impracticable, furnish postage. If the government would not do this, then the cost of stamp supply, etc., should come out of the educational expense of each county, State, or municipal educational appropriation.

The American child would write to the Chilean child in plain English, while the one in Chile would answer in Spanish. These letters would be read in the school-room and translated, with the aid of the Spanish teacher. In Chile, again, they would be translated from English. One child in the room would ask for information regarding the climate of a certain district; another about the school system; another about the games, pastimes, or manners of the other nation's children. All in the same room or class would obtain the same information first hand and all would receive the same benefits. The plan could even be so arranged that of the thirty children in a room different divisions of them would write of different stages of our own history, or of facts about our government, geography, and so on. Before sending them off, the letters could all be read by the writers to their classmates. Thus all would learn more about their own country. Not only this, but they would have obtained practice in research work before writing, and while writing they would be more careful with their grammar than otherwise. They would naturally take a certain pride in their composition.

The advantages of this little plan are manifold. It can cost little, either in money or effort—less than nothing in comparison with the benefits to be received, both for the child and for the two countries in the years to come. Indeed, it is so reasonable a step toward peace, education, and a true pan-Americanism that I do not see why we should not try it.—CARL W. GROSS, in *Advocate of Peace*.

THE end of life is not to deny self, nor to be true, nor to keep the Ten Commandments—it is simply to do God's will. It is not to get good nor be good, nor even to do good—it is just what God wills, whether that be working or waiting, or winning or losing, or suffering or recovering, or living or dying.—HENRY DRUMMOND.

YOUNGER FRIENDS.

THE LITTLE FEATHERED RESCUER.—It is almost unbelievable that our brilliant, little feathered pet, the canary, should merit such an important rank among the heroes of the world; but there is scarcely another living creature which has done as much to save the lives of men in danger.

The canary is recognized to-day as an indispensable helper to the rescue worker at great mine disasters; so much so, in fact, that Uncle Sam possesses about twenty of these birds which he keeps regularly in his service for this especial work. They have become the pets of the professional rescuers of the Bureau of Mines.

Whenever a mine disaster occurs, this bureau rushes its rescue corps to the aid of the entombed miners, and the little canary birds go along also. A few of the intrepid rescuers, with oxygen breathing apparatus attached to their backs to provide them with fresh air, break their way into the gaseous and dusty depths to save all of the men who have, perchance, been only injured.

These men start the fans going to keep the air moving and then begin to dig out the victims. Only a few men can do this perilous part of the work; the risk is too great for a number of men to be allowed to imperil their lives. But others press as close behind as they possibly can, to be ready to render first aid to the injured men delivered from within. In the company of these workers, the canary enters the scene to play its part.

Just a word to tell why the canary is picked for this heroic service and to explain what use he, a mere mite, can possibly be in any stupendous calamity. It has been found that the canary, of all tiny creatures, is the most sensitive to atmosphere. The slightest presence of an asphyxiating gas affects him. In the fresh air, he is happy and gay, preening his feathers and singing a gay song; at the least pollution of the atmosphere he wilts and droops. His very charm acts as a meter to indicate the purity of the air, and by its strength or weakness the rescuers are enabled to gauge the distance that they may safely penetrate in their aid of the imprisoned miners within.

Before the canary proved its effectiveness as a rescuer many other small creatures were used for experimentation. The white mouse was among this band and it was thought for a time that it would serve the purpose in an ideal manner; but the white mouse often takes to sulking and it sometimes sulks in action, which is not the way for a hero to behave at all, and the rescue men could not tell the difference between its sulking fits and its true response to asphyxiating gas.

Not so the canary; always chipper and sprightly, it proved itself the most dependable indicator of the condition of the atmosphere. So now the little canary's cage is held aloft at all of the country's great mining disasters; the little bird within is watched most carefully, for its actions regulate the position of the rescue crew.

Sometimes, while the men are waiting for the injured ones to be carried to them, the contaminated air rushes out and the little feathered hero is overcome. But he is as carefully attended as the stricken miners themselves. Quickly he is thrust into another cage which has an oxygen tank attached to it. Oxygen is pumped into this cage and the bird immediately revives.

One of the rescuers owns a bird that has been asphyxiated seventeen times, and seventeen times has it been revived! Now the owner, who treasures it most highly, says that it must not be taken in dangerous places ever again. Seventeen heroic experiences, which would indeed suffice for a man, constitute a splendid record for a tiny bird, and the owner thinks it should be retired from active service.

Not only at disasters are canaries useful. Every day, before the miners descend the shafts of the coal or metal mines, the foreman walks through the subterranean passages, oft-times two or three miles underground, to see that everything is all right. In his hand he carries a bird cage and his little

pet flits about within. If the little chap makes this trip unaffected at the end, the miners are allowed to enter also and begin their work.

Thus, on the safety of one tiny life hangs the safety of many others, and on the service of a little bird does the great work of rescue at mining catastrophes depend.—DORA SIMPKINS.

SNAKES, THE FARMERS' FRIENDS.—Among the best although least-appreciated friends of the farmer are the harmless snakes, such as the milk-snake, the chicken-snake, the garter-snake, the bull-snake, the blotched king-snake, the blue-snake, the black-snake, and some others. All of them are the natural enemies of rats, mice, weasels and similar animals that infest farms and village homes, especially where there is poultry or other small live stock.

In an article in the *Scientific American*, Dr. Robert W. Shufeldt of Washington says that it would well repay every farmer in the country to keep half a dozen harmless vermin-destroying snakes on every acre of his place. Thousands of harmless snakes are killed every year by boys, ignorant farm-hands and misinformed women, although it has been proved that rats, mice and other rodents cause enormous losses to cereal crops.

Although most farmers believe that the common chicken-snake haunts their outbuildings in order to feed on their young ducks and chickens, the snake does nothing of the kind; but it does destroy great numbers of young mice and other pests.

Harmless snakes are the easiest animals in the world to tame, and it is high time that the false ideas about them should be corrected. More than that, it should be taught that, like birds, they are among the best animal friends that the farmer has. If we destroy them, we pave the way for the destruction of our forests, our staple farm products, and a good deal else that now and always has been protected by snakes and birds.—Our Dumb Animals.

NEWS ITEMS.

THE last issue of *The Friend* (London) to reach us contains the following:

The total number of men arrested on Twelfth Month 29th was 3249, of these 160 had been released, and 1172 were employed on work under the Home Office scheme.

ISAAC SHARPLESS returned to his home on the 21st inst., after an absence of a few weeks in England, where he had gone in the interests of Haverford College.

INFORMATION has been received within a few days by wireless from Berlin, that a message has been received there from Daniel Oliver and a German Doctor with whom D. O. is associated, that they are both well and are carrying forward their work as best they can under the existing distressing circumstances.

THE REPRESENTATIVE MEETING, at its session on the 19th, reported that a bill for the abolishment of capital punishment in Pennsylvania had been proposed by a sub-committee, the same to be introduced this week into the two Houses at Harrisburg.

Independently of this effort the Wells Bill, of virtually the same intent and form, has been introduced.

Friends are urged to use what influence they can exert to foster the enactment of the Wells Bill.

TEACHERS' RETIREMENT FUND.—On the 22nd inst. the subscriptions pledged amounted to \$78,084, of which \$54,721.50 have been paid in and mostly invested. In addition to a number of lesser size, there have been received one subscription of \$2000 and two of \$5000 each, one of the latter being subject to a life annuity at 4 per cent. Not all who have subscribed expect to make their contributions at once, one Friend expecting to contribute \$2000 in four years, and another \$600 in three years, while one young Friend and his wife were so interested as to subscribe \$1000 payable within five years. The Committee feels much encouraged by these results and is making an effort to close the campaign by Second

Month 15th, although subscriptions after that date will, of course, be welcomed. It will be remembered that the sum needed is \$125,000.

A. G. SCATTERGOOD,
Chairman Collecting Committee.

At London Yearly Meeting held last Spring the suggestion was presented that "all bearing the name of Friends" be invited to join in a general conference in the interest of securing a lasting and general peace.

The subject was referred to the Meeting for Sufferings, and that body naturally referred it to a small committee. That committee has now had time to formulate a definite plan and has issued the following:

After careful consideration, the Committee has decided that the object of the Conference will best be served if it be held in Great Britain. It is earnestly desired that the Conference may be thoroughly representative of the Society of Friends as a whole; but in order to preserve its deliberative character it may be necessary to confine some of the sittings to appointed representatives, so far as the British Isles are concerned. It is hoped to arrange for Friends from America and elsewhere to visit various parts of the country for local conferences similar in aim to the main Conference.

The purpose of the Conference is thus defined by the Committee—

To consider and restate the testimony of the Society of Friends regarding war and international relations generally; to discuss the bearing of this testimony upon the existing international position, and upon other aspects of life, individual and social; and to consider methods for the preparation of the Society to uphold this testimony, and for the delivery of the message in all the world.

If this purpose is in any measure to be fulfilled, preliminary investigation is necessary, and the Committee proposes to form commissions to deal with the following subjects. American Friends are invited to form similar commissions. Other Friends residing outside Great Britain are asked to co-operate.

1. The fundamental grounds and the precise character of the testimony.
2. The implication of the testimony in national life and international relations.
3. The implication of the testimony in individual and social life.
4. Problems of education in relation to the testimony.
5. The life of the Society itself in view of the present demand.
6. Methods of propaganda.

The investigations must from their nature be in the hands of comparatively few Friends; they form, however, only one side of the preparation which the Conference demands. For the first time in its history the Society of Friends throughout the world will meet through its representatives for deliberation, and will seek unitedly to know the will of God at a time of great possibility for the life of the Society and the world. The fruitfulness of this opportunity depends on the growth among Friends of a living concern for the Conference. The subjects to be dealt with require careful study and prayer, and, if the Society is to speak with effect, the concern must be widely shared by its members.

While the war goes on it is impossible to fix the date of the Conference; it cannot be earlier than the autumn of 1917. Full advantage should be taken of the interval for personal preparation of heart and mind, and the Committee strongly urges that meetings be held in connection with Quarterly and Monthly Meetings and in Particular Meetings, at which the purpose and scope of the Conference may be explained. Study groups should be formed at which some of the important questions to be considered at the Conference may be carefully studied.

The Committee invites correspondence from Friends in Great Britain, and will particularly welcome agreed statements from groups of Friends on any of the subjects to be considered by the Conference. It is hoped that corresponding committees or individual correspondents will be appointed by other Yearly Meetings and groups of Friends.

EDWARD GRUBB, *Chairman*.
EDWARD BACKHOUSE, *Hon. Secretary*.

SUMMARY OF EVENTS.

LOCAL.—This is from a New York paper: "Dr. William Wistar Comfort, Professor of Romance Languages at Cornell University, was chosen unanimously for President of Haverford College at a recent meeting of the corporation of the College. He formerly was an instructor in the College, of which his father was an official for many years. He will

succeed Dr. Isaac Sharpless, who will retire at the close of the scholastic year."

It is reported that tomato growers throughout South Jersey are renewing their contracts for next season's crop with the canneries at figures that will net them \$12 a ton for prime stock, an advance of \$2 or \$8 over previous years. At the average rate of production and with the increase of about twenty per cent. in prices, the crop will yield the growers from \$2,500,000 to \$3,000,000, outstripping white potatoes, which have heretofore enjoyed the distinction of being the "money crop" in this part of the State.

Representative Edward W. Wells, of this city, a well-known criminal lawyer, announced his intention to introduce into the Legislature, which reconvenes in Harrisburg on the 22nd, a bill to abolish capital punishment in Pennsylvania.

GENERAL.—Vice of all kinds in New York has been greatly reduced during the past few years, according to the annual report at New York of the Bureau of Social Hygiene, of which John D. Rockefeller, Jr., is the head. Probably at no time in the history of the city, the report asserts, have the conditions in saloons shown such improvement as in recent months. The so-called "vice ring," which flourished several years ago, no longer exists, and the owners of vice resorts either have gone into hiding or have left the city.

Fire insurance companies of the United States and Canada found 1916 a year of heavy losses. The total property destruction by fire exceeded \$214,000,000, and the monthly average was about \$4,000,000 greater than in 1915.

The railroads of the United States consumed 128,200,000 tons of coal last year, or 24 per cent. of the total production.

Trustees of the South Carolina Medical College have decided to admit women as students on equal terms with men. Dr. Robert Wilson, Jr., Dean of the Faculty, urged this action.

Now is the time to do the most effective work against the fly. New York housekeepers are being urged by the merchants of the city to help toward a summer of little sickness by fighting next summer's flies at this time.

FOREIGN.—An Englishman, presumably well informed, writes in the current number of the *Atlantic Monthly* that thus far 41,000,000 people have been slain or mutilated—6,000,000 dead, 39,000,000 wounded and crippled in the war. The most active imagination fails to grasp the diabolical significance of such a colossal blow to the human race. The whole United States in the civil war did not have 41,000,000 inhabitants. Think of a war that should kill or maim every soul in the United States of the year 1875!

In the year 1916 Mexico exported to this country products aggregating at least \$100,000,000 in value, a sum in excess of the previous high record of \$93,000,000, made in 1906.

NOTICES.

MEETINGS from First Month 28th to Second Month 3rd.

Gwynedd Monthly Meeting, at Norristown, First-day, First Month 28 at 10.30 A. M.

Chester, Pa., at Media, Second-day, First Month 29, at 7.30 P. M.

Concord, at Concordville, Third-day, First Month 30, at 9.30 A. M.

Woodbury, Third-day, First Month 30, at 8 P. M.

Abington, at Abington, Fourth-day, First Month 31, at 10.15 A. M.

Birmingham, at West Chester, Fourth-day, First Month 31, at 10 A. M.

Salem, Fourth-day, First Month 31, at 10.30 A. M.

Goshen, at Malvern, Fifth-day, Second Month 1, at 10 A. M.

DIED.—At his home in Germantown, Philadelphia, First Month 2, 1917, FRANCIS STOKES, aged eighty-four years; a member of Germantown Monthly Meeting.

—, near West Grove, Pa., First Month 13, 1917, SAMUEL R. PUSEY, in his sixty-seventh year; a member of New Garden Monthly Meeting.

—, at Mobile, Alabama, on Eleventh Month 5, 1916, BENJAMIN V. STANLEY, in the seventy-second year of his age; a member of Springville Monthly Meeting of Friends, Iowa.

—, suddenly, First Month 14, 1917, MARY M. POST, daughter of the late Henry R. and Elizabeth C. Post, a minister of the Society of Friends, and a member of Westbury Monthly Meeting, Long Island.

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Sound doctrine, held in the head, and on the tongue, will avail but little. We must submit to Him, who baptizes with the Holy Ghost and fire; who gathers the wheat into the garner and burns up the chaff with unquenchable fire. In this way only shall we know the possibility of being made free from sin in this life, and true witnesses of the Lord's saving power, and of the truth of the doctrines of the everlasting Gospel.—Wm. Evans.

"A PECULIAR PEOPLE."

There are two statements that are often in evidence among us to-day; one rests on the supposition that Friends have a "peculiar message" to advance, and the other, that some "special methods" have to be developed and fostered for effecting this.

I believe we do well to reflect upon our "peculiar message" and our "special methods" to see whether we have any real foundation for such conceptions.

The Christian who lives in the midst of ungodly men, if he follow the commands of his Master (and he is false to his name if he does not), must become peculiar to them, simply because he lives by a different plan and has a different goal as the object of his attainment, but he is not called upon to be peculiar because he belongs to some particular Christian sect. He will, if he minds the inward intimations to duty, walk in a narrow path, and he will experience many things pertaining to the natural man to be put behind him, and in this way he must become peculiar to his associates.

The Epistles to Timothy and Titus are often spoken of as the "Pastoral Letters" of the New Testament, they are largely devoted to helpful caution and advice for the shepherds of the infant Christian church, and in one of these Epistles (Titus ii: 14) the word "peculiar" occurs. Following specific cautions and exalting the universality of the Grace of God, the message continues, referring to Christ's sacrifice, "Who gave himself for us that he might purify unto himself a peculiar people, zealous of good works." "A chosen people zealous of good works" is the language in certain translations. The revised version gives it "purify unto himself a people for his own possession, zealous of good works."

A meaning attaches to the word "peculiar" to-day that

did not when the King James' Version was made; it behooves us that we be very careful to place no false interpretations on the words of the sacred record that have been so marvelously transmitted to our times.

Strictly speaking, we have no peculiar message. We claim for the Early Friends that they simply tried to call men away from the lo here's and the lo there's, just as men and women are doing to-day, though in different ways, away from these to the inspeaking Voice of the Heavenly Monitor within them. One at all familiar with George Fox's Journal knows what his experience was. Other journals of the seventeenth century Friends are almost as rich as his in this special line of testimony.

It is an interesting task to trace the gradual unfolding of Christian truths, revealed to these men as they waited and wrestled for them, truths as old as the Christian era, but new and strange in a great degree to the age in which they lived.

Our message should not be different from theirs. We call ours "The Quaker Message," and we revert to it very often in our writings and encourage one another to keep so close to it that the Truth will mark us as its own, and others will see in us not merely what the world calls peculiarities, but instead a measure of that which was in the mind of Paul when he wrote to Titus.

This must be found in all true "followers," be they labelled by whatever names among men; the outward ways of attaining it seem to be diverse; that which is inherent in our constitution as a professing Christian church needs our constant, fostering care, and while we may be called upon to testify against this and against that, let us not undervalue the strong direct testimony for the Truth.

The men of all ages and of all types who have been the great spiritual leaders of the race, have been those to whom the practice of silent, regular and frequent devotion has become a confirmed habit, built into their lives and made a real part of themselves.

An Eastern proverb says, "A man of many friends has no friend at all." To cultivate real friendship we are not over-hasty in our effort; we are much in company with our friend; we respect his wishes, and we strive to show him our real self and not some counterfeit which we assume for the special occasion.

So if we are honestly striving to be the true friends of our Heavenly Father we must be willing to make a sacrifice that costs us something in order to gain so great a treasure. To my mind this is one of the greatest assets of a Friends' meeting. Doctrinal preaching and exhortation, vocal prayer for guidance and in giving of thanks, if called for by the Master of Assemblies will not return to Him void, but the rich outflow of communion when many hearts are bowed together in worship, must result in the fostering of a friendship with which all earthly friendships are as a shadow that passes away.

So, may it not seem that our "peculiar message" and our

"special methods" are those that appealed to our forefathers as the universal truth? The simplicity of the Friendly plan of worship, its freedom from ritual and its spirit of democracy have gained for it an entrance among non-Christian people, where more elaborate systems have failed to gain anything but a surface footing. This practice of worship and what belongs with it and grows out of it lead into a purity and simplicity of life that men recognize, and it will make of those who truly follow it "a people for His own possession, zealous of good works."

D. H. F.

MEETING WITH THE SEED.

"Some may desire to know what I have at last met with; I answer, *I have met with the Seed*. Understand that word, and thou wilt be satisfied, and inquire no further. I have met with my God, I have met with my Saviour; and He hath not been present with me without His salvation, but I have felt the healings drop upon my soul from under His wings; I have met with the true knowledge, the knowledge of life, the living knowledge, the knowledge which is life, and this hath had the true virtue in it, which my soul hath rejoiced in, in the presence of the Lord. I have met with the true spirit of prayer and supplication, wherein the Lord is prevailed with, and which draws from Him whatever the condition needs, the soul always looking up to Him in the will, and in the time and the way which is acceptable to Him. What shall I say? I have met with the true peace, the true righteousness, the true holiness, the true rest of the soul, the everlasting habitation, which the redeemed dwell in. And I know all these to be true, in Him that is true, and am capable of no doubt, dispute, or reasoning in my mind about them, it abiding there where it hath received the full assurance and satisfaction. And also I know very well and distinctly in spirit, where the doubts and disputes are, and where the certainty and full assurance are, and in the tender memory of the Lord am preserved out of the one, and in the other."—ISAAC PENINGTON.

QUAKERISM AND THE PRESENT CRISIS*.

While the subject which I have chosen for this paper is a comprehensive one, it is not my purpose to discuss it in all its bearings, but to deal with one aspect of it only—that which has to do with the spiritual life.

In these dark days through which we are passing it has seemed to many not only that the church has proved itself unable to hold men to itself, or to supply what will enable them to face the facts of experience, but that Christianity itself has been weighed in the balance and found wanting. We face the sad and disheartening spectacle of a nominally Christian world at war with itself, a world in which the fiercest passions and hatreds have been let loose, and in which all the powers of man's ingenuity and all the forces of organized effort have been set at work to compass the destruction of human beings, "the brothers for whom Christ died." We do not close our eyes to the fact that through this terrible experience there have been called into play heroic virtues also; that thousands, if not millions of men have gone into this conflict with no savage lust to slay, but in a spirit of loyal devotion and self-sacrifice; but with the fullest recognition of this fact and of the splendid illustrations of courage, devotion and self-forgetfulness which war may call out, we see even more strikingly the waste, the destruction, the incalculable suffering, the unchaining of men's baser passions; and over against these things we see an organized church which seems to find itself impotent, which has to a very large extent laid aside the Sermon on the Mount and takes the texts for its sermons rather from the darker pages of the Old Testa-

ment—a church which can no longer preach the teachings of Christ, or bid men live in His Spirit, though through its offices and sacraments it still bids men to commune with Him.

We, who in God's providence, and through the fact that our country is not directly involved in the war, have been in large measure exempt from its horrors, who have not seen our sons and brothers go forth, not by thousands, but literally by millions, nevermore to return, or to return maimed or blinded—wrecked fragments of manhood—we, I say, should not take it upon ourselves to judge those who are exposed to the full stress of this terrible and unparalleled situation. It is not for us to stand aloof and say that the Christian church in the warring nations has proved false to its Lord. We should not content ourselves with maintaining on the one hand that Germany is wholly absorbed in a passion for world-dominion, or, on the other hand, that England, the home of civil and religious liberty, is giving these up in furtherance of a war which she defends by declaring that it was undertaken in their defense. It is our duty rather to seek with the fullest measure of sympathy and helpfulness to share in the experiences and sufferings of our brethren of whatever nationality, and to become, if God so wills, a means of helping them, not in material things alone, by ministering to their sufferings and in seeking to repair the havoc wrought by war, but also—and upon this I would insist—by aiding them to regain their faith in God and their faith in man, and to lead them to see even through the clouds of their sore affliction "the sweet, sad face of Christ."

But it is not only of the warring nations and of the problems confronting the churches in those lands that we think at this time. Here among ourselves the effects of the world war on the religious lives of men are only too clearly to be seen. It is not merely that some among us seem to have their minds fixed solely upon gain, and to be able to forget the awful sufferings through which millions of their human brethren are passing. This of itself tends to stifle or to kill a genuinely religious life; but besides these there are many who for one cause or another, without perhaps expressing themselves as convinced that Christianity is a failure, have become apathetic in religious matters, and have seemingly lost all faith in the reality of religious experience.

Now this is a situation which the church of Christ in all its branches must seek to meet, and the thought which has long been upon my mind is this: How can we Friends meet this situation? What is our special duty in this crisis? What message have we to give to those who are thus drifting, or feeling themselves torn away from a strong and vital religious faith?

In the first place we must realize that the world of to-day is in no mood to accept shams or symbols as a substitute for reality. It demands reality itself, and demands it with no uncertain voice. Those, therefore, who would speak to the world's need must bring it a message that is vital, one that deals not with symbols but with truth. The message, again, must come from the heart of those who give it, not as something to which they have yielded a merely intellectual assent, but as something which they have themselves put to the test, and found to be true indeed. Only so can the message be delivered with power; only so will it find lodgment in the hearts of others. To say, "O taste and see that the Lord is good," is idle, unless the one who utters these words has found them true in his own experience. But we must go further. The truth of the message that is to meet the need of the world must be attested by the lives of those who give it. If the faith whereof we speak, and of the truth of which we declare our own experience makes us certain, have not had the power to transform our own lives, if we do not ourselves live in the power of the spirit of the Master of whom we speak, the world will turn a deaf ear to our words, and will see in our message but a sham, a formula behind which lies no real power, no truth. For the world is sick of cant. It has no ear for merely conventional phrases, and it is only too often inclined to discount

*Specially written for and read before the Friends' Conference held at Pasadena on the fifth, sixth and seventh of First Month, 1917.

the words of a professional minister; but it is quick to mark the fact of a transformed life. There is an enduring truth in Whittier's familiar words:

"From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives."

Such are some of the fundamental characteristics which a religious message that is to reach the world of to-day must possess, if it is to bring men back to a living faith, or if it is to win a hearing with them at all.

Now where in this is a special place for a formulation of Quakerism? What ground is there for the hope that we can in any special sense bring to men a message that will have power to quicken them and revive in them true religion? It seems to me that there is such a place, and abundant ground for such a hope. Let us formulate some phases of the Christian message, as called for by the needs of to-day, and then see if true Quakerism is not peculiarly well adapted to set it forth. This formulation will be very incomplete; it will omit or take for granted many things that may seem of prime importance, and will limit itself to truths, or aspects of truth, which the unique circumstances which now surround us, suggest to me.

First, the world needs a realization of the fact that suffering, even though it is suffering on the colossal scale offered by this cruel war, does not prove God a lie. This we Christians hold, and hold most strongly, deep and impenetrable as some, or all, of us must at times feel the mystery of such suffering to be. But the mere assertion of this belief is not enough to convince the world that the statement is true. Here in a peculiar sense it is necessary that one's faith should have been tested and proved in one's own experience, if one's message is to be heeded by a suffering world. Have we taken over this belief on the testimony of others, at second-hand, or is it something the truth of which we ourselves know?

To know that God is, and that God is Love, and to find this knowledge unshaken even in the face of the sum total of human suffering, is possible only for those who have entered into some comprehension of the deeper meaning of suffering. Neither those who seek to crush it aside as unreal nor those who shut their eyes to it, can ever apprehend its meaning, or speak to the needs of a suffering world. Only those who have frankly faced the fact of the existence of almost incalculable suffering among men, who have met and shared the burden of the world's woe, can know the truth of the Divine Goodness in a way which the facts of real or potential experience are powerless to shake or undermine. For these see that suffering is not necessarily or wholly evil, but that it may be so glorified as to become one of life's highest experiences; that sometimes it is through suffering alone that humanity's highest qualities become capable of realization; that life would be a poor and barren thing were the capacity for suffering taken from it. Nay, more: these souls have found vicarious suffering so divine a thing that they have been led to see the truest interpretation of the sacrifice of Christ in the fact that it was only through suffering that the Divine Love could itself become redemptive. It is therefore imperatively necessary that those who would meet the fact of suffering as it must be met in this crisis of human experience, should have themselves apprehended the meaning of the cross, not as an article of a creed or as a mystical formula, but as the revelation of a Divine reality—a law of the spiritual world. They must have entered into the meaning of Paul's yearning to know "the power of His resurrection, and the fellowship of His sufferings;" they must see the infinitely deep significance of our Lord's own words, "As thou hast sent me into the world, even so have I also sent them into the world."

Suffering does *not* prove God a lie. But, more than this. It is in a human life, a life of suffering even unto death, that the supreme revelation of God has been given to the world. This is not the place, nor may I now take the time, to enlarge upon this thought. But surely, without a deep comprehen-

sion of the mystery of the Incarnation, a realization of the full import of the fact that God cares to reveal Himself, and that there is in man that which can respond to His revelation we shall make but little headway in interpreting "Jesus Christ, and Him crucified."

The above is in no sense meant as a complete formulation of the faithless Christian message. It is a statement of certain elements only which seem to me to be especially called for in the present religious crisis, and in stating them I have purposely avoided what might be considered as merely cant phrases or the Shibboleth of creeds.

Now is it not plain that for the emphasizing of these truths—truths verifiable in the laboratory of human experience—We Friends are especially happily placed?

We claim no monopoly of Christian truth, but we may with justice claim that in a higher degree than other denominations we hold this truth in its simplicity, unveiled by forms and symbols. We lay stress upon the inward spiritual experience, not upon outward ceremonial. We find the mainspring of all religious exercise in the direct, immediate breathing of the Divine Spirit upon the human soul, and we offer no substitutes for such an experience. Worship is in our view not the participation in an elaborate ritual, which may be a purely external act, not the listening to the words of one who is by profession a preacher, but the gathering together of men and women for the common purpose of direct, personal communion with God. It is to Him that we look for the ordering of our service; it is from Him that the message given us is to come; or it may be that without spoken word sweet breathings of His Spirit move over our hearts with healing, strengthening, hallowing influence. One is our Master, even Christ, and all we are brethren, knowing no distinction of clergy and laity, only a priesthood of believers.

Again, discipleship consists for us not in the subscription to man-made creeds, or in participation in this or that ceremonial. It is the entering into the new life, the "putting on" of Christ, and the living in His spirit. This means not so much the seeking of one's own salvation as the endeavor to save others, the going about doing good, and the finding of life's highest joy not in being ministered unto, but in ministering.

Surely, if we are true to these fundamental things in Quakerism, if we suffer nothing to serve as a substitute in their place, we have a unique opportunity in seeking to minister to the spiritual needs of a world that is sick of reliance upon ceremonial or upon symbols, and that craves a channel of religious experience and of religious expression which can be to it real and satisfying. This we Friends have; let us not prove false to our own spiritual inheritance.

AUGUSTUS T. MURRAY.

IF NEITHER EDUCATION NOR RELAXATION—WHAT?

In the general agitation, continually surging around the question of the benefits and dangers of moving pictures, especially for children, it is interesting to note what Professor G. T. W. Patrick says on the subject in his recently published book, "The Psychology of Relaxation":—

"In no sense can moving pictures be included in forms of relaxation for children. On the contrary, their effect is to speed up a mental life already under too much stimulation. The concentration of attention demanded by the plot interest and by the rapidity of the changing scenes is an effect quite the opposite of that which recreation and relaxation seek to attain.

"We hear about the educational value of the moving pictures. Surely, if this is education, it is of an antiquated kind. Every educator now knows that an education in which the child is passive and quiescent is of little value. The child must respond, he must react to his impressions. Flashing before his eyes a lot of scenes is not education, even when the scenes themselves are of a harmless character."—*From the Journal of Education.*

AN IMMORTAL SIGN.

Low bending o'er a dear one's wasted form,
From stress of soul a prayer goes forth to Him
Who for a moment, hidden seems in cloud—
"Oh God, at this last hour let only love—
The treasured love of all the years,
Fill out two hearts and closely bind as one!"
E'en as the echo died, a light crept in
And touched the features, as a painter's brush
Gives latest meaning to a pictured face,
Upon the noble brow a glory sat,
And in the rapture of a radiant smile
Was wrought the conquering love of all the years.
Then breathed a message to the waiting soul—
"It is thy sign; and when in other world
Thine eyes shall range along the gathered throng
Thou shalt behold that smile transferred from earth,
And glorified to lead thee to thine own."

—MARY R. BALDWIN, in the *Springfield Republican*.

WEST HAVEN, CT.

A PACIFIST AMONG SAVAGES.

(Continued from page 367.)

WHITE WOLF CONVERTED.

Some two years after this, during which time the Kiowa and Comanches had given up their raiding and had begun to give some attention to agriculture and cattle raising, a fine school was established at the Agency and some were adopting the truths of Christianity. Among these was White Wolf. Frequently some of the Agency people went out to their camps to hold services with them. At one time the Agent, his wife and myself attended a meeting at White Wolf's camp, which proved to be a remarkably interesting and memorable occasion. The Indians had been closely reasoned with of "Righteousness, Temperance and Judgment to Come." I ventured to make a few remarks, in which I alluded to my visit to White Wolf's camp, and the kindness I had received, and of the interest I had henceforth taken in him and his people. It was observed White Wolf was much agitated, trembling and manifesting deep feeling. At length he arose and in much brokenness said,—"My friends, you have been talking to me and my people. If it is not improper I would like to talk to you." He was encouraged to proceed. "My people will be surprised to hear my talk. None of them ever heard such words from my mouth, not even my wife, as I am going to speak now. I do not know what you will think of me. You may think me very weak—*maybe a woman*. You see the springs of my heart are all broken up. You all know I have been a great raider, not only in my early life, but I encouraged my young men in raiding after all the Kiowa and Comanche chiefs had given it up. After the time 'Thomissy' came to my camp I feel very bad. I knew not what made me feel so miserable. I never felt so before. I think it all bad to raid. I look—my hands all red (with blood). I no wash it off, it still stay. My whole life bad—I think. I stop my young men going into Texas. I tell them *raid no more*. Then I feel better for some time. By and by I feel bad again. I say that the matter now, my young men no raid now. I look at my hands, all dark (old blood on them shed by himself). My heart dark like my hands. I no raid now. No fresh blood on my hands, but all the old dark blood there yet. It no come off. I feel miserable. Something tell me—Ask Great Spirit to take it off. I ask him—make all my bad life as though it had not been. I know those I kill no live again, but somehow the old black stain all come off, and I feel better again for long time. Then after some time I think of my boy; I want him travel good road, no travel the road I traveled. I could not lead him in road I did not know myself. I ask Great Spirit—'Show me good road for my boy.' Something tell me—'Send him to Agency school and he learn good road.' I send him. You know he there. You not know why I send him. Now to-day you come here. I know you come here because you love me and my people and want us to travel in the good way.

"When Thomissy came to my lodge I was afraid, although I knew before I ask him, he had no weapon. Still I afraid. I got to wondering why I afraid when I had revolver, bowie knife, and other weapons. Thomissy come to me, he have no weapons, yet he not afraid. Why was it? I see why it was. Thomissy good; he hurt nobody; he kill nobody; so he no afraid. I bad. I kill people. Then I afraid people kill me, that why I afraid. I say—'I no kill people anymore, then I will no be afraid, like Thomissy.'" Tears were coursing down his face while he spoke. Much Christian love was felt by all present as he made this talk to us.

Here was a Christian experience by one who knew not Christ; an exercise of faith by one who knew not what faith is.

(To be continued.)

"AMUSEMENTS."

Many Friends have been much stirred over the celebration in some of our schools of the Shakespeare Tercentenary. Like all others it is a question having two sides, and my plea is that we may have a free and earnest expression in order that each side may grasp the view-point of the other.

For the past few years the problem of allowing the production of plays in our Friends' Schools and colleges has been a steadily increasing concern among those in charge, and now it seems to have come to the point of decision for some of the schools.

The question is a vital one from the standpoint of the parents of younger children, for on these very children depends the future of the Society of Friends.

That the attendance at the theatre, to which these plays may lead, is becoming an almost general practice among younger Friends is a fact that must be acknowledged, and the resulting condition is one which we must face with an open mind, broad vision and prayerful consideration.

"The old order changeth, yielding place to new," and we cannot help seeing that the Society is in a transitional period of thought and customs. Our children are breathing the atmosphere of the present day freedom, and we can no longer be a "peculiar people," set apart from our fellows.

Shall our aim be to countenance the best that is given in the line of so-called "harmful diversions," at the same time striving with all the strength of the faith that is in us to fill our children's minds with the inspiration of the highest ideals of a spiritual Quakerism, or shall we close our eyes to the tendency of the times and lose the interest of our young people?

Which course will be the right one to pursue in order that we may become a people of strength and high purpose and a Society to which other denominations may look to see the outward shining of the Inward Light?

Has not the time come for an individual heart-searching for the solving of this problem and of some concerted action which might be of help and guidance to those who are striving to see the right path?

BYRN MAWB, Pa.

ANNA SHINN MAIER.

REVIEW OF "ACROSS THE DEAD LINE OF AMUSEMENTS."*

GRACE W. BLAIR.

The paper now submitted deserves this explanation. Friends at Media, Pa., held an evening session some months ago for the discussion of the topic—"The Right Place of Amusements."

Much helpful counsel was offered and the meeting was felt to have been a profitable one. A young mother present alluded to her own childhood days, calling attention to the loving care of a mother of a large family of children, who was never too busy nor too tired at the close of the day to enter into the life of the group about her.

The question was raised whether in these modern times, opportunities for home amusement and relaxation were not neglected, because the

*Read at a Conference at Media, Pa., Fifth Month.

public offered so much, and this means of parents and children being drawn closer together in innocent pastimes being neglected, the best safeguard against the attractions of "commercial amusements" was lost to the rising generation.

We have little right to find fault with the present, until we have used all the means our parents employed to meet the dangers that were common to them and to us alike.—[Eps.]

From this dedication, "To my parents, the devoted mother still with me, and the sainted father, whose loyalty and love for Christ kept their children in the path that seemed to many 'straight and narrow,' but which proved to be the 'path of the righteous that shineth more and more unto the perfect day,'"—from these first lines to those at the close, "But put ye on the Lord Jesus Christ," this little book is a strong plea for "whatsoever things are pure," that we may be of those who have "clean hands and a pure heart," that we may "receive the blessing of the Lord, and righteousness from the God of (our) salvation."

Dr. Stough, when a young man, could not understand why his parents and many other Christian people should object so strongly to the amusements which the young people enjoyed, and which to him seemed harmless. He believes now, he says, that "it was an inward conviction which God gives to those who walk closely with Him. I have been glad," he continues, "ten thousand times that they were firm and unwavering." Because Dr. Stough, when he was young, did not see the harm in these amusements, he decided that he would never talk to young people on the subject of amusements until he could give them "fair and adequate reasons for (his) opposition."

This little book is, then, composed of three lectures which Dr. Stough has given on "The Tragedy of the Theatre," "The Curse of Cards," "The Dance of Death."

In the first lecture, Dr. Stough tells us there is a difference to be made between the theatre "as an organized business and drama as literature. That the study of worthy drama is invaluable for education and culture goes without saying." The theatre, in the beginning, was intended to assist the drama in its work of education and culture, but it was soon turned into a commercial business, because so much money could be made from it. Dr. Brand of Oberlin said, "The ideal theatre is an ideal idea. It has never existed." The writers of moral truths in ancient times were opposed to the theatre. For a long time women did not act on the stage, and when they first appeared it was considered "shocking and monstrous." Under the classification, "The Church and the Theatre," Dr. W. P. Breed is quoted as follows, "There was a theatre in Jerusalem in the days of Jesus. Think you He ever attended it? Did the early disciples? So far from it that neither Jesus nor the apostles ever thought of *forbidding* their attendance upon stage plays."

Next we come to the Indictment which is separated into two groups: I. The theatre's effect upon the audience. II. The theatre's effect upon the profession. Under the first are given many reasons for Dr. Stough's opposition. First of these is the gloss that many plays put upon sin. He quotes Hannah More (a writer for the theatre and a patron of it), as follows, "The fruits of the stage perhaps exhibit as pointed a contrast as the human imagination can conceive. Jealousy, ambition, pride, revenge, are too often elevated into the rank of splendid virtues, and form a dazzling system of worldly morality, in direct contradiction to the spirit of that religion whose characteristics are charity, meekness, peaceableness, long-suffering, gentleness and forgiveness." To further illustrate his point, Dr. Stough gives from a magazine article the following, "In life there are two kinds of morals, yours and mine. In the drama there is a third kind, which has no relation to life whatever. We check our own moral code in the cloak-room before the play begins." He goes on to say that "the disastrous effect of such a 'checking of morals in the cloak-room,' is that when people leave such plays they, alas! too often leave their own code of morals permanently checked, and take home those that the theatre furnished."

The second objection is, "The Theatre's Positive Teaching of Crime," such as giving minute descriptions of how to commit robbery, murders and other crimes. As one of the illustrations on this point, Dr. Stough quotes a Director of Prisons in Paris, who said, "Whenever a noted play of a vicious character is put on the boards, I have soon found it out by the number of young fellows who come into my custody."

(To be continued.)

CONSCIENTIOUS OBJECTORS.

PHILADELPHIA, Twelfth Month 27, 1916.

The enclosed, from a letter to me, received from a dear friend in England, apparently was written with no idea of its publication; therefore, I do not give her name, but thinking this extract may be of interest to some readers of THE FRIEND, I have copied it.

Thy friend,
A. H.

NEAR RUGBY [England], Twelfth Month 4, 1916.

"My Dear Friend:—

" . . . The county prison for Warwickshire, at the small, quaint country town, Warwick, was a few months ago closed, on account of there being so few criminals that it was not worth while to run so large an establishment. It has, however, lately been reopened, as a sort of place of detention for 'conscientious objectors' who have served their sentences, or perhaps in some cases, parts of sentences. We are slightly acquainted with the person who is in the position of governor, and he very kindly makes us very welcome to visit the large family of upwards of three hundred under his care, and interesting it is indeed—perhaps to us in a peculiar degree, as we have, from time to time [formerly] felt keenly about various ones who have fallen into temptation, and been carried away to be incarcerated within the massive walls of that solid, grey structure, in some cases to come out no more.

"What a change! Instead of it being occupied by the worst of the population, the choicest of the youths and young men, some of whom have gone through much hardness in military camps, and also in prisons, where they were often treated as criminals. It is good indeed to hear them speak of the sweet communion and heavenly consolations, and the nearness of the Holy Spirit, which they were permitted to experience in an especial manner, during the period of solitary imprisonment, seated on their stools, at their allotted tasks of hard labor, in their prison cells.

"The treatment seems to have varied a good deal in different prisons. In some, the young men have been handcuffed for longer or shorter periods; and so far as I have heard, they are not allowed to write or to receive a letter or a visit for a month. Then at the end of the month they may write one letter, which is of course censored, and receive one letter, also censored, and receive one visit of twenty minutes in the presence of a warder; but the anxious mother—or whosoever the visitor may be—is only seen through two squares of fine mesh wire netting, with a corridor between the two. The solitary confinement is so rigorous, opportunities of a single word with a fellow sufferer are zealously guarded against, on pain of three days on bread and water. They do have a sight of some of their fellow-prisoners during the forty-five minutes exercise around circular pavements in the grounds of the prison—which seems to be the only break. Some of those who have served long sentences have felt it very trying to nature to be thus cut off from their fellow-beings (except the officers of the prison and a weekly visit from the prison chaplain, mostly quite unsympathetic); so much so, that they believe, had it not been for Divine support, their reason must have given way.

"There are, I believe, between seven hundred and eight hundred at Wormwood Scrubs alone; but I believe a proportion there, also at Warwick and various other such institutions, are not "Conscientious Objectors" in our sense, their objections being more from a political or socialistic standpoint. These make it much harder for the truly Christian

objector, and their lives and their demeanor do not bring honor to the cause—thus causing prejudice in the minds of many. Good it is truly, and gladdening to one's heart, to hear some of the true yoke-bearers rejoicing in being thus counted worthy to suffer and to bear the cross of Christ, if so be they may also obtain the crown. One, a fully qualified physician, who was arrested while working at a good practice, remarked to us, "I can feel that whatever comes to us in Divine providence is good."

"Now, dear friend, I wonder if my having written so much on a subject which I believe will be of interest to thee may prevent this letter from reaching thee; therefore I intend to send a postcard, as a duplicate intimation of the safe arrival of thy letter and parcel.

"We have from time to time wondered to what extent passing events in this country at this trying time are mentioned in THE FRIEND (Philadelphia)."

GERMANY AND PACIFISTS.

Before the war broke out it was generally believed that Germany contained no inconsiderable Peace party. In the smoke of battle and under the ban of a strict censorship, it were easy to believe that this sentiment and this party had been obliterated. We are much indebted to Gilbert Hirsch in the *New York Evening Post* (magazine section) for a detailed article showing how this good ferment has been working even during the war. We make no apology for reprinting liberal quotations from Hirsch's article.—[Eds.]

And the pacifist and humanitarian movement in Germany, which was growing steadily up to the outbreak of the war, did not stop short when the war broke out. Within the next couple of months, in spite of the war spirit which was sweeping over the land, the German Peace Society received over a hundred new members. Its president, August Richter, died within a fortnight of the beginning of the war. But the legacy which he left to the Society enabled it to push its activities more vigorously than ever. Its local chapters at Berlin, Munich, Frankfurt, Stuttgart, Cassel, Königsberg and Ulm became very active. The Frankfurt branch led the way in doing relief work among prisoners of war and other "alien enemies" in Germany. The Munich branch held three times as many large open meetings as in peace times, meetings in which the talk was frank, and in which Germany was held strictly to account for its share in bringing on the great catastrophe.

"All those Germans who for years past have been talking and writing in a jingoistic way," declared one of its leaders, Professor Foerster, "might just as well realize that they are as guilty of bringing on this war as the envy of all other low motives of foreign countries. Much has been said in recent years about the 'isolating' of Germany (by the diplomats of the Entente). Her worst and most dangerous isolation comes not from without, but from the depth of our own popular notion that we, as Teutons, are in ourselves the source, essence, and aim of all culture."

Professor Foerster also initiated a vigorous and fearless campaign against sowing the seeds of hatred in the minds of young Germany.

Monthly discussions of the Berlin Branch of the Peace Society, held in the Vienna Café on the Potsdamer Strasse, sometimes gave rise to even more daring utterances. The extreme Tolstolian view found many adherents among the clergymen of various denominations who are among its leading members. The suggestion that when the German troops first came in sight of the enemy they should have thrown down their arms and refused to fight—although clearly treasonable—went unrebuked. Another member proposed the formation, after the war, of a new club—"The Society of the Deposed Sovereigns of Europe." Nor did he suffer the fate of Wilfred Gribble, the Canadian Socialist, who was clapped into jail for declaring that King George is a puppet.

One of the most zealous workers for peace has been the blind pastor of Stuttgart, O. Umfrid. Under his leadership, the Stuttgart Peace Society has, in spite of the war, managed to keep in almost daily communication with the National Peace Council in London. And this is only one of a large number of attempts on the part of German individuals and organizations to keep in touch with lovers of peace in the hostile countries. There is, for example, the Circle of Friends, organized since the war began, as an anti-militarist society. It consists of twenty Berlin pastors. Five of them had the courage not long ago to go to Switzerland to confer with an equal number of English clergymen on the possibility of a renewal of friendly relations between the two countries.

Another pillar of the German peace movement is Professor L. Quidde, of Munich, a member of the Bavarian Diet. Although professor of international law at the university, he is an absolute believer in the doctrine of non-resistance as applied to nations. He is a member of the Central Organization for a Durable Peace, an international organization formed during the war, with delegates from France, England, and the other countries hostile to Germany.

At Leipzig just a year ago there was held a meeting of all the pacifist organizations of Germany. It was described to me by one of the delegates as one of the saddest conventions ever held. For they knew that they were powerless, that all they could do was to protest. But at least they had the courage not merely to protest against war in general, but against some of the abuses of war which came very near home. One of the results of their conference was a letter sent to the German Chancellor protesting against the treatment received by the Armenians at the hands of Germany's Turkish allies.

But the most remarkable anti-war organization in Germany is the "New Fatherland" League. This body, which was formed soon after the beginning of the war, dared to proclaim itself to be a "sister organization" of the English Union of Democratic Control and of the Cobden Club, of London. Among its organizers are a number of the most brilliant of Germany's younger writers and thinkers, men like Herbert Eulenberg, the popular journalist and novelist. And the power which it has wielded toward the liberalization of German thought has been very great. It has published a number of brilliant pamphlets, in one of which it demolished the arguments of the German annexationists. In a letter written to the prominent Frenchman, Romain Rolland, asking for his co-operation, the League declares that "freedom must be won by the individual nations for themselves; and in so far as all have not sufficiently striven for it, each shares in the guilt of this war."

The League announces as its object: "The furtherance of all efforts tending to infuse into the politics and diplomacy of Europe the idea of peaceful competition and international co-operation. To make this possible, the present system must be thrown overboard. For it is a system whereby a handful of men are permitted to decide the fate of hundreds of millions of human beings."

The Women's Peace Congress, held at The Hague in the spring of 1915, however futile it may have appeared as an attempt to end the war, gave an impetus to the anti-militarist agitation among the women of Germany. The idea of a woman's peace movement in Germany is comparatively new. It was only two months before the outbreak of the war that the Woman's League of the German Peace Society was organized. At its first meeting it received a letter of greeting from Bertha, Baroness of Suttner, winner of the Nobel prize, and author of the great anti-war novel, "Lay Down Your Arms."

"It will not be made easy for you to champion the pacific ideal," she warned them. And she was right. They succeeded in sending "a splendid group of twenty-eight German women"—as a leading American delegate put it—to The Hague Conference. They proved their sincerity and their courage by taking the initiative in inviting the Belgian delegates to the platform. And it was an Austrian woman, one

Lecher, who put the protest of Woman against War in dramatic form. For months she had served as a nurse on the firing-line. And she had come to The Hague to protest against what she regarded as a prostitution of women's finest instincts of devotion and sympathy to the end of prolonging a brutal and barbaric struggle.

"What is the use of healing wounds," she asked, "if they are to be torn open again?"

On their return to Austria and Germany these women were bitterly attacked as traitors to their country. They were placed under the ban of the League of Women's Clubs of Germany, of which Dr. Gertrud Bauemer, the leading German feminist, is the head. But they stood their ground, declaring that they had served their country much more wisely than their opponents, who were making Germany appear to the outer world as a nation entirely given over to hating. They restated their position and their aims; secured the endorsement of a considerable number of feminist organizations, such as the woman's suffrage organization of Hungary's capital city; campaigned for recruits for the peace societies; organized the German Women's Committee for Lasting Peace, with headquarters at Munich, Stuttgart, and Hamburg; and began preparations for a monster demonstration against all war, to take place at the end of *this* war, and to include a Peace Congress of Women which shall meet in the same city and at the same time as the Peace Congress of Diplomats which will decide the future of the world.

Not the least promising thing about the peace movement in Germany, particularly among the women, is that, although it may at times be dangerous to be a pacifist, it is not "bad form," as it is in England. They may arrest you, as they arrested Carl Liebknecht when he became too belligerently pacific in the middle of the most crowded square in Berlin. But they do not mob you as they recently mobbed Ramsay Macdonald, M. P., for sitting on the platform of a meeting on behalf of "Civil Liberties" in Cardiff. Even the most fanatical of the German jingoes tend to regard the extreme pacifists less as traitors than as idealistic eccentrics. And so, some of the most distinguished names of Germany, such as the Grand Duchess Luise of Baden and the Baron de Neufville of Frankfurt, are openly listed among the pacifists.

Among the leaders of the foremost women's social club of Germany, the Lyceum Club of Berlin, I met a woman who, with her daughter, is working night and day against the war. She told us that her activities made her liable at any time to Government interference—but not to loss of prestige. Like Bertha von Suttner, she is descended from the family of a great German poet. And she insists that in believing in the possibility of peace and brotherhood she is simply following in the tradition of the greatest thinkers and writers of Germany.

Another distinguished name which will go down in the history of the German Peace Movement of our time is that of the Baron Marschall von Bieberstein. From the field where he was fighting as captain of the First Infantry Regiment of the Guards, he wrote an "Appeal to the Peoples of Germanic Blood"—an appeal to end war. It was his reaction to the horrors which he had seen in the first few weeks of the fighting. He himself was killed, fighting, shortly before the article appeared. It was published in Alfred Fried's anti-war magazine, *The Watch-Tower of Peace*, and made a great stir in Germany, where it had the solemn effect of a warning voice from beyond the grave.

[The following has been handed us for insertion in the columns of THE FRIEND. We have no way of verifying the claims made.—Eds.]

THE SKEPTIC TURNS PREACHER.

It is the testimony of all careful observers that to France more than to any other country the calamitous war has brought a deepening of the national character and a strengthening of the moral and spiritual forces. This does not necessarily mean that the Roman Catholic Church will regain its lost ascendancy, though doubtless the patriotic sacrifices of the priests and the faithful and tender ministries of the nursing

sisterhoods are not lost upon their countrymen. But our own mission superintendent, E. W. Bysshe, of Grenoble, who is just returning hopefully to his field, assures the Board of Foreign Missions that the war has removed obstacles to Protestant religious activity which two years ago seemed insurmountable.

The most striking instance of a public confession of such an altered view point that it might almost be classed as a Methodist conversion is that of M. Henri Lavedan, the brilliant journalist, whose cynical mockeries at religion won for him the title of "the Nietzsche of France." The *Sunday School Chronicle* of London quotes him as publishing this recantation, forced from him by what he has seen and experienced since his country passed under the harrow of war. He says:

"I once laughed at faith and thought myself wise. But as I saw France bleeding and weeping, my laughter could not give me joy. I stood by the way and saw the soldiers as they went light-heartedly to face death. I asked, 'What is it that makes you so?' I counted the sacrifices of our people and saw how they accepted them with praying hearts. Then it was to me a great comfort to know of an eternal fatherland. A nation must despair, if it does not believe that the sufferings of earth will become the joy of heaven. Who can hope, when everything is failing, save he who has faith in God? Oh!—I dare not name Him [Jesus Christ]. He was so good, and I . . . What would become of France, if her children did not believe, or her women did not pray? A vast people of the dead cover the field! How hard it is to be an atheist upon this national burying-ground! I can't do it, I can't be one! I have deceived myself, and you who have read my books and sung my songs. I was mad. It has all been an awful dream! O! France, France! Return to thy faith and to thy best days. To depart from God is to be lost. I know not whether I shall be alive to-morrow, but I must tell my friends, Lavedan does not dare to die an atheist. It is not hell that makes me afraid, but this one thought grips me. God lives, and thou art so far from Him! O! my soul, rejoice that thou art permitted to see the hour in which, kneeling, thou hast learned to say, I believe, I believe in God, I believe."

HITHERTO.

Hitherto the Lord hath helped me,
By the promise of Thy word
And the knowledge of Thy mercy
In this hour I trust Thee, Lord,
Dark the shadows press about me;
Great the terrors in my way;
Yet I fear not, Thou art with me,
Who hast ever been my stay.
By the memory of past sorrows
When Thy saving Power I knew,
In this dark hour Thou wilt help me
As Thou hast done hitherto.

Hitherto the Lord hath helped me;
Through deep waters I must go,
And I see no hand extended
And no earthly refuge know.
All Thy waves and all Thy billows
Sweep across this heart of mine,
My one comfort midst the tempest
That I still can call them *Thine*.
Though I stand here blind and helpless,
Nothing for myself can do,
Yet I know that Thou wilt help me
As Thou hast done hitherto.

God sees to it—and so does Satan—that every day has all we can stand of testing. There are enough problems, difficulties, troubles in each day to relieve us from any need of taking on the difficulties of to-morrow. Christ himself reminds us that "sufficient unto the day is the evil thereof."

THE CONFESSIONS OF A JAPANESE.

H. Kokubun is a Japanese Christian and the extracts that follow are taken from a letter written by him to friends in America under date Eleventh Month 10, 1916. If they sound a little strange to ears accustomed to a different mode of expression, let us remember that H. K. was trained under influences totally different from those that we have known, and that in embracing Christianity he has broken away from a traditionalism which has held his race for many centuries, and the new light that has come into his life calls forth a style of expression to which most of us are strangers.

H. Kokubun became a Christian fourteen years ago while he was working on the railroad, through reading a Friends' book. He became a station master near Shimodate, which is a Friends' Centre. In 1914, he resigned to go into railway Y. M. C. A. work, in which he has been caring for wounded men and has a small home for them. He has read practically all the books about Friends or by Friends that are published in Japanese and is making a collection of pictures of Friends, although his collection is as yet rather small. Kokubun has a daughter in the senior class of the Friends' School in Tokyo, and she is a fine, earnest girl. It is her account of the School which we publish with this.

In the summer of 1914, H. Kokubun was taken sick with a fever and was advised to go to the Hot Springs to recuperate. The letter in question was written from the Springs.—[Eds.]

"I am glad to say that I am on the way to recovery through the tender love of the Lord, and now even my wish of going to some hot springs to convalesce was granted me by the doctors.

"I did not know what hot springs would suit me, so I prayed about it and it seemed that Shiobara was the place to go. When I got to this place, I asked the station-master, a friend of mine, which spring was the best for my condition. He told me to go to Shio-no-yu, so I took a horse car for that place. The maple leaves on the surrounding hills were seen just like pieces of brocade. The flow of Hokiogawa, which runs through the valleys, with waterfalls in between giving the finishing touch to the scenery, could be compared with only fairy-land. It made me think of the Paradise of old. Just think of all this grandeur and beauty being a little manifestation of the work of God! I traveled praying in silence and praising the glory of God.

"There were seven passengers besides myself in the horse-car; several women, a baby, a student and a man. In talking with them I found there were many steps going down to the spring I had recommended to me, and in my condition I could not go up and down them, so I decided to go to *Hato-no-yu*. Without asking me where I wished to go, the driver took my things to a hotel called *Kami*. Although this *Kami* means paper, it has the same sound as *Kami*, meaning God. It is strange that I should put up unintentionally at a hotel whose name is pronounced as though it might be the 'Lord's House!' But stranger still that I should wash myself to get healed in the bath called *Hato-no-yu* (Bath of Dove). 'And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.' Thus the word *Hato* is connected with the Spirit which is our ideal and to receive which we are praying incessantly day and night.

"The next day I went for a walk along the Hokiogawa and I saw a sign pointing to the 'Senshin no Taki' (waterfall of washing heart). I thought how full of sins I am and how many times I make the Lord sorrowful with my conduct. Then I came to a place commanding a view of the surrounding mountains. The maple leaves were beautiful. I stood still for a few minutes enjoying the scenery when I felt my heart filled with the Holy Spirit. I knelt for silent prayer to praise the God Almighty and it seemed that I received the message that we should absolutely obey the Lord and then God, who is Love, would never forsake us but fill us with blessings. The waterfall was nothing grand, but while kneeling here I was taught to wear the cloak of meekness and modesty. I began to feel that these two virtues are the essence of peace, by the

use of which we could come closer to our neighbors and in our actions toward them manifest the glory of God.

"I am improving in health and have much time for prayer, meditation and reading. The books I brought here with me are: Individual Mission, John Woolman, Protection of Acquitted Criminals—T. Hara, Society and Humanity—Tommoka, New Testament and Psalms. I read the life of John Woolman through while on the train and it was a great encouragement to me.

"I have to thank Gilbert Bowles very much for his kindness in giving me the Lives of George Fox, William Penn Elizabeth Fry, Stephen Grellet, Daniel Wheeler and John Woolman, by the study of which I profited very much.

"I have many faults to confess, one of them is in regard to my home life. Of course, I admire and love my wife, who is true and faithful. But how can a man lead his fellow-beings when he cannot even manage properly his own household? To become a saviour one has to have strict faith in his own salvation. To become one of God's instruments one has to forsake his wife, children and all for His sake. Am I doing this? Is my wife doing it? Are we teaching the children who have been entrusted to us by Him in the way He wishes it to be done? Are we studying the Bible every day and trying to teach it to the people in the house? Do we encourage home prayer, treat travelers cordially, keep our house according to the teachings of the Bible? Oh, pity! how imperfect my home is!

"I have some questions I would like to have answered so as to make me understand the ways to better my home:

"What kind of manners and customs shall a Christian home keep to get the approval of the Lord? In what way could one make his children get the habit of reading the Bible? How shall one teach his children in manners of speech and action? How shall one manage family worship! By what rule shall one keep the economy of the house? What books would be good for a family to read?

"I am sorry to have given trouble with so many questions, but I would like to understand these subjects so that I could be in a better position to face the Lord."

THE MISSION OF THE FRIENDS' GIRLS' SCHOOL.*

As you know, the education of girls in Japan did not prosper before the Meiji restoration. Only the girls of high families went to elementary schools, and received an elementary education. The middle class were educated at home. At that time there was but a small number of books for women. Most of them were just like dictionaries on principles of literature, moral training, history or geography, all written from the Confucian standpoint, and the pictures, which were unlimited in number, explained the text in an exceedingly interesting way, and gave the pupils some exact knowledge. So there was a little accomplished in spite of the fact that there were no schools for the education of the middle class. But it was limited to a few only, for the common people could not study at all. And after the Meiji restoration, although they acknowledged the need for education of women, and the Emperor and Empress at that time encouraged it, still it did not prosper, because it was founded on the veneration of western countries' principles and was only an outward civilization, looking for material things without spiritual things.

Soon after this, however, missionaries came to Japan to preach the Gospel, and they opened schools especially for young Japanese women. But still, when the Friends came here in 1885, there were only nine government girls' schools. The others were all mission schools. The Friends saw the condition of Japan at that time and thought it best to try to raise up women's education, on spiritual and religious principles, and thus to save Japanese girls. Thus the group of women Friends in Philadelphia established our school in 1887, just at the time when Japan was unprovided with much of

*Essay read at a literary meeting at the School, Eleventh Month 10, 1916, by Miyo Kokubun, daughter of H. Kokubun.

modern civilization and few people recognized the importance of education for women.

I have been told that at first our School was only in a private house in Tokyo and that knitting and crocheting were the only things taught. Afterwards the real school-house was built, and the number of students increased gradually. By teaching both Japanese and English lessons, they gave a rounded education. The length of the preparatory course was two years, of the regular course five years, and of the post-graduate course two years. At the present time there is no preparatory course, and the lessons are of a pretty high standard.

One aim of this School is to improve our knowledge, but the greatest aim is not only to increase the student's knowledge, but also to foster her spiritual life. This is a great lack in Japan, and our School attempts to fill it by letting the students know that the foundation of true life is faith in God. From the beginning if we want to develop into good Christian people it is not only a matter of theory and knowledge, but it is a question of life. On this point, the Friends' aim in life is governed by several principles. These principles are for the individual and also are to be worked out in the School. In order to see just what special things are taught at this School, because it is a Friends' school, let us look at some of the principles of Quakerism.

One of the special features is "sincerity" in thought, word and deed. In America and England there are many Friends and they believe it is right never to tell a lie or flatter. They do not use extravagant civility when people visit them, and sometimes they do not speak very much even though they welcome a person warmly. They are the same all the time, for they want to have no treachery and contemptible covetousness in their thoughts and no hypocrisy in their deeds. They believe in the direct guidance of the Holy Spirit, and should never speak or pray in meetings for worship without this guidance. Friends believe that God loves all souls the same. So wealth, rank, wisdom and knowledge of this world are useless as we stand before God.

Another special feature of Friends is "simplicity" in dress and manner of living. When the Friends were started by George Fox, life was very gay in England. Friends did not approve of such gay things. They used inconspicuous colors, such as black, brown and ashy grey in their dress. And inside the house there is also simplicity, for Friends do not decorate with many things, nor do they wish to worship God in a grand building. For as George Fox tells us, "the church is the spiritual family of the members and is the pillar and foundation stone of absolute truth and Jesus Christ is its minister."

Another principle of Friends is industry and honesty in business. There are many enterprising men in the business world among Friends and they want to be so industrious and so honest in their business that people will trust that the things which they make are honest.

Another principle which Friends try to practice is "frugality," with generosity to the poor and oppressed. An example of this is Elizabeth Fry who had many children, but she went to the prisons to preach after she had managed her household and she discovered that it was very pitiable the way the prisoners were treated in such places. So she tried to improve them and at last she accomplished a great deal by overcoming many difficulties so that prisoners were treated better.

On such principles as these our School is founded and we try to live out these teachings every day in our worship, our work and our play. And we feel that it is the mission of our School to give to others who are willing to receive it a Christian education based on these Friends' principles.

THE HEARING EAR.

There are vibrations that to one ear are perfectly distinguished as sound that are not audible to other ears. Along these lines we know of ears that vary in their alertness. Some of these we class as hearing ears, while others are dull of hear-

ing. When we enter The Grand Canyon of Arizona, how distinctly the sounds break upon our ears, how that great temple of immensity is shrouded by mystery, as the eye fails to define its breadth or depth, and the ear in sympathy with it, makes wonders of the simple sounds that break upon the vast loneliness.

But it is of the ear and the eye as symbolical avenues to the soul that we have the greatest interest in our present consideration. "Incline your ear," "the hearing ear," the learning to hearken diligently, all illustrate that He who formed the ear as an avenue to man's outward environment made use of it in a similar way in speaking of spiritual perceptions. Following the conditions of the outward sense of hearing, we find an interesting analogy, as is always the case, between the physical and spiritual world. How often do we find men indifferent to the sense of hearing; they literally have no ear for the sounds that should impress them. On the other hand, how alert some become to every sound or noise. They have an ear to hear. Of the five senses it seems that sight and hearing are as much in advance of the others in spiritual literature as they are in physical life.

Those people who think to be heard by their much speaking are a trial to both the physical and spiritual ear. Perhaps the ear should close to such communications much as though it had an automatic shutter to shelter it from storm, inclement weather or idle breezes. The capacity to make a noise does not make the sound avail in the ear, but let a real message be sounded and there are always ears to hear. That announcement of great significance, "This is my Beloved Son, hear ye Him," sounded and still sounds upon hearing ears that welcome the glad tidings whether received by the outward or inward ear. May we not allow the many sounds that crowd upon our ears in daily life to drown the vast import of such a message or dim its distinctness.

As we have known people who have lost the outward sense of hearing to have the inward channel of communication broadened and deepened by that loss, so may we keep an open spiritual ear by resolutely guarding our outward sense, that it may not encroach upon the more sacred function. By that spiritual ear we must be enabled to hear not only what the Spirit saith unto the churches, but also its message to ourselves. While this love of the silence of all flesh has been a marked characteristic of many in our Society who were honored by the great Head of the Church to hear His still, small voice, yet many of us can testify that even in the riot of outward noises as we operate farm machinery and upon the more strenuous occasions when surrounded with men and many cares, a great peace of mind is our covering inasmuch that our inward ear is opened.

The child Samuel was sorely perplexed when he said to his father, "Surely thou didst call me." So are we of this day tried by the many voices. As Friends we have had a training in silent waiting that should preserve us from premature or uncalled for utterance and should distinguish the various sounds when we hear them. While many deplore the lack of ministry in some of our meetings or the quality of it in others, perhaps we should all look more thankfully to the hearing ear that will distinguish the voice of the Shepherd of the sheep when He calls. The owner of such an ear may give wise counsel to those who speak, that the sacred message be not cumbered by too many words or painted with too many colors lest we fail to know in it its author, whose language is so direct and simple.

WINONA, Ohio.

DILLWYN STRATTON.

You are to be perfect, as Christ is perfect.—you are to be "followers of the saints, as they were of Christ." How did the saints follow Christ? Surely by keeping hold of Him: by recollecting from morning to night, in little things and in great, those they were and whom they served; by wishing and contriving and praying, not so much how to do great and extraordinary things as how to do little and ordinary things extraordinarily well.—J. KEBLE.

NEWS ITEMS.

JOSEPH ELKINTON writes from Orlando, Florida, that the Friends' Meeting originally held there under a religious concern of George Abbott, is attended this season by forty or more persons.

PLANS for the Sharpless Hall at Haverford College have been completed. Three floors will provide ample laboratory and class-room space. The cost of the building alone will be about \$85,000.00.

THOMAS E. JONES, now of Columbia College, N. Y., attended Wilmington Meeting on First-day, First Month 13th, and had acceptable service therein. He urged the need of "caring" earnestly for what is best in life, and reminded us that *indifference* was the sin against which our Saviour most often warned His followers, when He was on earth. In the afternoon, Thomas Jones met with a group of Younger Friends of both Wilmington Meetings to whom he spoke of the "Young Friends' Movement." F. T. R.

SUMMARY OF EVENTS.

LOCAL.—Far-reaching measures for keeping the prices of milk as low as possible are recommended in a report just issued by the joint commission representing Pennsylvania, Maryland and Delaware. One of the drastic features of the report is the recommendation that milk distribution be regarded as a public utility.

The Legislature of Pennsylvania has received four bills aiming at the abolition of the death penalty in this State. Two of these providing for the direct substitution of life imprisonment and one giving the jury authority to fix the penalty have been introduced into the House of Representatives. Another such measure, direct in its provisions, appeared in the Senate.

To reorganize elementary and secondary education and to attempt to create such a school as is outlined in Abraham Flexner's essay, "The Modern School," the General Education Board has announced that Teachers' College, Columbia University, has been selected for a trial of the "modern school" idea. Unlimited funds are available to make the experiment possible, and prominent educators have been called upon to give their assistance and their advice.

GENERAL.—President Wilson, in a personal address to the Senate on the 22nd, shattered precedents of more than a century, appealed to the Senate with its treaty-making power, as his counsellor in foreign affairs, explained why he believed the time had come for the world to know America's position, and discussed the underlying causes on which he believes a permanent peace of the world can be maintained.

The American Waldensian Aid Society, sometimes mentioned in THE FRIEND, has had a year of substantial gain. It now has forty branches and contributions last year amounted to \$60,000.

Virginia expended last year more than a million dollars on school buildings, with no one large building in the record. Most of them were buildings costing less than \$25,000 each.

The recent success of the Pennsylvania railroad in attracting 12,000 Negroes from Southern States into service on its Pennsylvania lines is a pointer as to what will probably happen if European immigration does not satisfy the demands of the country later on.

The completion this Spring of the Hell Gate Bridge, with the smaller bridges over Little Hell Gate and the Bronx Kills, the elevated approaches or viaduct, and the four and a half miles of line connecting with the Long Island Railroad near East Williamsburg, comprising New York Connecting Railroads, rounds out and perfects the plans of the Pennsylvania Railroad for its entrance into the heart of New York City and the building, in connection with the New York, New Haven and Hartford Railroad, of an all-rail line between the West and South and New England via Philadelphia and New York.

FOREIGN.—Imports into Argentina from the United States for the first nine months of 1916 were greater, for the first time on record, than those from any other country, according to reports from William Dawson Jr., Consul at Rosario, and W. Henry Robertson, Consul-General at Buenos Aires.

Presbyterians are keenly interested in a movement to unite the Northern Presbyterian Church and the Southern Presbyterian Church, which have been separate ecclesiastical bodies since the Civil War. An impetus has been given the movement by the action of the New York Presbytery in adopting an overture to the General Assembly asking for a reunion of the two great branches of the Presbyterian Church.

NOTICES.

PHILADELPHIA QUARTERLY MEETING comes in regular course on Third-day, Second Month 6th. The hour is 10.30. Lunch is served (near 12), after the Meeting for Worship and the business session convenes at about 1.30. The Meeting of Ministers and Elders is at 2.30 P. M. on Second-day. This Quarterly Meeting begins the regular series in preparation for Yearly Meeting, Third Month 26th.

A "PEACE MEETING," similar to the one held at the Arch Street Meeting-house a few months ago and arranged by the Peace Committees of the Yearly Meetings held at Arch Street and Race Street will be held Fourth-day, Second Month 7, 1917, at the Meeting-house, Fifteenth and Race Streets, Philadelphia. General subject—A Message from the Friends in England.

FOUR P. M.—Conference on "War and our Own Conscience." Frank W. Garrison, Lucy Biddle Lewis and others.

Five-thirty to Seven.—Supper, 50 cents.

Seven-thirty P. M.—Meeting with William I. Hull presiding. President Isaac Sharpless, who has just returned from England, will give the message he brings from the English Friends, followed by a brief address by L. Hollingsworth Wood on the plan for the Conference of all Friends in London at the close of the war. All Friends and persons interested are invited.

FRIENDS interested to sew for the European War Sufferers will find material ready cut at Friends' Institute, 20 S. Twelfth Street.

MARIA C. SCATTERGOOD.

SEVENTH-DAY EVENING, Second Month 3rd, at 6.45 P. M., President Sharpless, of Haverford College, will address The Literary Unit at Westtown on "Experiences and Observations in England in War Time." All are cordially invited to be present. LE ROY JONES, Curator.

A FRIENDS' SELECT SCHOOL LYCEUM LECTURE.—J. Howard Whitehouse, M. P., an English Friend and member of the House of Commons, will deliver an address on "Conditions in England During the War," in the lecture-room of Friends' Select School, Sixteenth and Cherry Streets Sixth-day Evening, Second Month 9th, at 7.45 P. M. A general invitation is extended.

MEETINGS from Second Month 4th to 10th:—

Philadelphia Quarterly Meeting, Fourth and Arch Streets, Third-day, Second Month 6, at 10.30 A. M.

Abington Quarterly Meeting, at Germantown, Fifth-day, Second Month 8, at 3.30 P. M.

Kennett Monthly Meeting, at Kennett Square, Third-day, Second Month 6, at 10 A. M.

Chesterfield, at Trenton, Third-day, Second Month 6, at 10 A. M.
Chester, N. J., at Moorestown, Third-day, Second Month 6, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Second Month 7, at 10 A. M.
New Garden, at West Grove, Fourth-day, Second Month 7, at 10 A. M.
Upper Springfield, at Mansfield, Fourth-day, Second Month 7, at 10 A. M.

Haddonfield, Fourth-day, Second Month 7, at 7.30 P. M.

Wilmington, Fifth-day, Second Month 8, at 7.30 P. M.

Uwchlan, at Downingtown, Fifth-day, Second Month 8, at 10.30 A. M.

London Grove, Fifth-day, Second Month 8, at 10 A. M.

Burlington, Fifth-day, Second Month 8, at 10.30 A. M.

Falls, at Fallstown, Fifth-day, Second Month 8, at 10 A. M.

Evesham, at Mt. Laurel, Fifth-day, Second Month 8, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Second Month 10, at 10 A. M.

DIED.—At her home in Kennett, Pa., First Month 22, 1917, WINONA CREW WICKERSHAM, wife of William F. Wickersham, aged fifty years; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, at her home in Pasadena, California, on the thirty-first day of Twelfth Month, 1916, SARAH R. BAKER, formerly Rudolph, widow of Samuel Baker, in the seventieth year of her age; a member of Woodbury Monthly Meeting of Friends, N. J.

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FUNCTIONS OF THE ORGANIZED CHURCH.

The character of the church of Christ is set forth in apostolic writings under various figures. The church is the pillar and ground (or stay) of the Truth; it is a spiritual house, with Jesus Christ as the chief cornerstone; it is a living body, whose head is Christ, and whose several parts, framed from Him, are knit together through that which every joint supplieth. These illustrations also contain large import as to the place and work of the church in the world. If it is a pillar and stay of the Truth, it has somewhat to uphold and support; if it is a spiritual building, it is "an habitation of God in the Spirit", and every stone has its place; if it is a living body, its various members have offices to perform or functions to fulfil.

According to these concepts, then, the church is not simply an association, although association is the condition of its being made "visible". It is not constituted by organization, although some organization is essential to good order and to the greatest service, mutual and general. Such organization, more or less elastic, should certainly allow freedom for the members to work, either singly or in groups, according to the nature of the service, for the furtherance of the Gospel and the establishment of a Christian order in society at large. It does not follow, however, that a religious body or "church" must align itself corporately with all the philanthropic movements in which it has an interest and in which some of its members may be engaged, thus giving itself over chiefly to demonstrations in these enterprises.

In the simple organization of the Society of Friends in its early days, the primary concerns (as in the primitive church) appear to have been largely such as had to do with the welfare of those who "professed truth", and with their walking "answerable to their profession". Yet as Christians and as citizens the Friends of Truth were alert, courageous and diligent, active in evangelizing zeal, and "forecasting the years" in their advocacy of social and civil reforms. They have been called mystics, and such in a sense they were; but as a rule they were eminently sane and practical ones, out-looking as well as in-looking.

Herein—and because of the spiritual quality infused into all life and duty—they exemplified a balance and co-incidence between the different phases of Christian life that has not always been so well preserved. Of recent times and in most religious societies the tendency has been to emphasize the materialistic and social side; and the trend away from what was regarded as unwholesome introspection and self-centredness has come near to an extreme of the opposite kind. Again the results are not wholly satisfying and comfortable. Again there are warning voices, and questions relative to the position and influence of those organized bodies comprehensively spoken of as "the church" are obtaining serious consideration.

Within two years past there came from the press a thoughtful book bearing the title, "Mysticism and Modern Life",* from which it is a temptation to quote at greater length than our space warrants. The author, while cordially recognizing the "spiritual revival" shown in humanitarian activities, and welcoming "the awakening of the church to social righteousness", makes this observation.—"And yet there is a danger that this movement will either die of inanition or become a purely mechanical and heartless thing, unless it is fed with the spirit of faith and love which burns on the altar of Christianity, but which *will not take care of itself*"; and he quotes from Shailer Mathews ("an exponent of the social gospel") a sentiment of similar tone:—"Religion, to be anything more than humanitarianism, must give us companionship with the God of our spirits".

A point to be especially noted here is that this testimony to the necessity of an often-renewed (in a sense *unbroken*) contact of the human spirit with the Divine—this call to inwardness and attention to the soul's life—comes from some of those who are greatly devoted to the cause of "social redemption". Their solitude, therefore, does not proceed from ignorance of this work nor from lack of sympathy with progressive movements; it arises rather from a realization that a solid personal experience underlies the most effectual and permanent work for humanity, and that some danger threatens the spiritual life in the constant and urgent incitements to activity in what is rather vaguely called "service".

Many people are apparently feeling the stress of this "troubled pre-occupation", and we are told that a reaction is already setting in; but it seems that this reaction is not always most evident in the places where we should naturally look for it to be, though it is not less significant on that account.

"It should be a cause of serious concern," writes Professor Buckham, "that the present revival of mysticism is not so much in the church as outside. The church, which has always done so much to nourish the mystical life, has of late years too far forgotten the unfailing need and value of this quiet, inconspicuous ministry and has been somewhat feverishly

*By John Wright Buckham, of Pacific Theological Seminary, Berkeley, California.

throwing herself into social service, as if *this* were *her* chief mission. It is her mission to undertake the task of social reform when no other agency will assume it, but her chief mission is after all to nourish motive, to enkindle the passion that sends men and women out into social service with a faith which removes tenement house mountains and transforms desert areas of cities into gardens. Whatever the church does, as a church, in social work, should be done more for the purpose of showing that she is in earnest in her spirit and message than because such service is properly hers. Hers is the higher mission of developing spiritual personality, of kindling and replenishing the fires of faith, of bringing men into touch with God, and thus sending them forth enheartened for individual service and for larger co-operation in social service than any single church can secure."

This may not perfectly express our own views in every particular, but we can endorse the spirit of it no doubt; and in some of the succeeding paragraphs we are brought pretty close to familiar *Quaker thought*, if such a term may be allowed. "In nothing", says the writer just quoted, "is there greater need for the realization of the dependence of the church upon the Divine Spirit than in the movement toward Christian unity now in progress. A common experience alone can supply the basis and bond of unity."

A step or two farther and we shall be on the ground of the first Friends—of all true Friends, in fact—not only as regards the tie of spiritual fellowship, but also in their recognition of the possibility and the reality of Divine guidance for an assembly as well as for an individual. A method of procedure based upon this principle distinguishes our "meetings for discipline", together with those of committees and the like, from other deliberative bodies. Here we can neither limit nor prescribe; for in the light and authority of the Spirit of Truth it is competent to the church in any of its branches to enter upon divers concerns and into various fields of labor, without (as Barclay says) "contradicting the inward freedom" which any individual member may have in the same Spirit, and, we may add, without canceling the primary responsibility for the care and nurture of the spiritual plantation. In George Fox's quaint phrase, "When the seed is up in every particular, there is no danger."

Without such leadership, however, it is easily possible—and the present tendency is somewhat in this direction—so to overload our "business meetings" with matters not pertinent to them that attention to the spiritual welfare of the membership and to our own particular calling may come to have too little place.

Doubtless, the condition of greatest strength and growth, and hence of greatest service, is much the same now as it was in apostolic days, when the church, "walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied."

M. W.

AN ANCIENT APPEAL.

There has lately been handed us by Sarah H. Allen, of Moorestown, N. J., an original copy of the Epistle of Philadelphia Yearly Meeting addressed to "The President and Executive Council, the General Assembly of Pennsylvania and Others Whom it May Concern."

It is signed by John Drinker, Clerk, and is dated Eleventh Month 22, 1781. It is too long for insertion in full in THE FRIEND, especially as it is not conspicuously relevant to the

present times; it is interesting because it reveals the fact that men of that day were alike willing to write long addresses and to listen to them, and contrasts strikingly with the present time of telegrams and 'phone calls. The address was called forth by certain riotous demonstrations in the streets of Philadelphia on the evening of Tenth Month 24, 1781, when considerable property was destroyed by vandalism, and some Friends lost heavily. After referring to the foregoing, the Epistle proceeds:

Although we believe that most of you are not unacquainted with our religious principles in general, and the reason of our difference from other professed Christians in divers matters relating to faith and practice; yet as such riotous proceedings are shameful to the Christian name and dishonourable to government, and many of us have suffered great loss and damage, we apprehend it our duty to bring into your view the grounds of our not complying with the vain modes of rejoicing, in which many indulge themselves, as also for the information of others, who through misapprehension or prejudice too freely attribute our conduct to obstinacy and a party spirit, and are thus prompted wrongfully to judge and condemn us.

It therefore appears to us requisite to put you and them in mind, that at the beginning of the Reformation, a few centuries past, the day of the Lord gradually broke forth in divers nations of Europe, raising up pious men to declare against the gross superstitions and impositions, contrary to the nature and spirit of Christianity, which for many ages had prevailed, and enabling them to stand faithful, many of them even unto death, according to the discoveries of duty made known to them, in that revival of Gospel dawn on their minds. And in process of time it pleased Almighty God further to cause his glorious day of light to advance and the sun of righteousness to shine in great brightness, whereby not only the gross, but also the more specious as well as minute branches of corruption were manifested to our worthy ancestors, which divine principle of light and truth we also profess. . . . It is not from imitation or for the support of ancient custom, but from a conviction of judgment, that we are led into the same practice with our ancestors; being firmly persuaded that the holy spirit will in like manner lead and guide such who are faithful to its dictates, in their conduct and conversation among men, and especially in matters of faith and worship; and therefore we can neither really worship, nor put on any part of the appearance thereof, merely in conformity to the injunctions of human authority; believing it our duty rather to shew our neighbors by our practice, that in this gospel day the holy Spirit hath led us out of the formality of public fasts, which though in practice under the Jewish dispensation, it does not appear that they are enjoined on Christians, either by precept or example from the New Testament.

We are not incited by party views or vindictive motives in this representation, but to awaken your cool and dispassionate attention to our multiplied sufferings and the abuses we have received, knowing that magistracy is intended for a terror to evil doers, and an encouragement to the virtuous, but where the necessary care and exertions are not used for the prevention and suppression of profanity, tumults, and outrage, and a virtuous part of the community are oppressed and insulted, the true end of government is neglected, and anarchy, confusion, contempt of authority, and insecurity to persons and property will succeed, and altho' public fasts may be proclaimed, and days under the name of humiliation recommended and appointed, and confession of sin and transgression verbally made, yet unless there be a true and sincere fasting from ambition, strife, ill-will, animosities, infidelity, fraud, luxury, revelling, drunkenness, oppression, and all manner of evil, it cannot be a fast or acceptable day to the Lord nor can we have a well grounded hope that the scourge with which the inhabitants have been visited will be removed, and the days of peace and tranquility restored.

The dispensation of war, bloodshed and calamity which hath been permitted to prevail on the continent is very solemn and awful, demanding the most serious and heartfelt attention of

all ranks and denominations among the people, individually to consider and examine how far we are each of us really and sincerely engaged to bring forth fruits of true repentance and amendment of life, agreeable to the spirit and doctrine of the Gospel. And although we have been exposed to great abuse and un-Christian treatment, we wish to be enabled, through the assistance of divine grace, to cherish in ourselves, and inculcate in others with whom we have influence, that disposition of forgiveness of injuries enjoined by the precepts and example of Christ our holy Lawgiver, and to manifest our desires and endeavors to promote the real good of our country, and that we are your Friends.

QUAKER IDEALS: ARE THEY WORTH WHILE?

BY JAMES WOOD.

The development of the meaning of idea and ideal from the early classical times is an interesting study in philosophy and literature. The present meaning is primarily that an idea is a resultant of thought, and an ideal is that which is pertaining to or consisting of ideas. An ideal is that in which an idea is conceived to be completely realized—a mental conception of what is most desirable.

Quaker ideals are the embodiment of Quaker ideas which are the resultants of Quaker thought. There was deep thinking when the Quaker standards were established and their eternal verities given to the world.

Truth is eternal. It is the same yesterday, to-day and forever. That which was truth when Christ taught is truth to-day, and what was true two and a half centuries ago is true to-day. God is the same, humanity is the same. And the relations between them are ever the same. If the Quaker ideals were verities in the beginning they are so still. Changed conditions may, in some degree, make necessary some change in their application, or change in the emphasis to be placed upon different phases of truth, but the verities are the same forever.

Are the Quaker ideals "worth while" to-day?

The highest conception of human life is wrapped in the truth that God is in it. That which was declared in the Old Testament, and taught so clearly by our Lord and elucidated so especially in the Gospel of John and in Paul's epistles is confirmed in human experience. The coming of the Holy Spirit is a stupendous reality. This fact makes the possibility of human experience and development limitless. All religions that make man's advancement dependent upon the training and development of human qualities lift him to a certain level beyond which he cannot go. But Christianity says the almighty forces of Deity make man's possibilities limitless. No body of Christians has laid greater emphasis upon the Divine indwelling than have the Friends who conceive of Christianity as a religion of life. Is this ideal still worth while?

God would have man worship Him because it is a recognition of their relation to and dependence upon Him and results in blessings to them not otherwise obtainable. It is the highest act of which the human consciousness is capable. It can only be performed in response to the influence of the Spirit of God. The surrendered heart and the seeking mind find the Holy Spirit ready for co-operation and ready to bring the help and refreshment and strength that are needed. God is not limited by any rule nor are human faculties confined to any set road in their approach to Him.

Among the evidences of the omniscience and the omnipotence of the Creator is the fact that of the untold millions of human beings He has created there have never been two precisely alike. Each has had his distinct individuality. This distinctness runs through all parts of our being. We think (or we should think) independently and our emotions are stirred by different influences. We must concede that varied exercises may be effective in bringing the members of a congregation into a worshipful attitude of heart and mind.

The Quaker ideal of worship is very simple. The fundamental idea of worship is that of prostration before our Lord and King. With the Orientals that includes prostration of the body. In Western civilization the subject of a King shows this prostration by kneeling or by bowing the body. In worship it means the prostration of the soul. The subject of an earthly King, who kneels before his sovereign does not rise until he is bidden, nor does he speak until he receives permission. The same principle holds in worship and therefore it is begun in silence. The sovereign spirit determines how long this shall continue and whatever the exercise may be that follows it must be under the prompting and leading of that spirit. Communion is an important part of worship, but it cannot be experienced without opportunity. The idea of silent communion has been trenchantly expressed in the words "Give God a Chance. He has His part to do." God is the most courteous of beings. He rarely forces Himself upon any one. It is always "by your leave." His "still, small voice" can be heard only with concentrated attention.

Is this Quaker Ideal of Worship worth while?

It is admitted that this ideal finds its highest realization with those who habitually live and worship "in the spirit." There may be many others in a congregation. For these there should be instruction and exhortation and warning. It must be admitted that formerly the Quaker ideal was unduly exercised.

In the evangelical revival of thirty or more years ago there was a marked reaction from this and in this, the writer, as chairman of the Evangelistic committee of his Yearly Meeting, participated. But reactions rarely stop at the "golden mean." In so far as practices were adopted that were but weak imitations of those of other denominations they are to be avoided. In their regular use we violate an important principle.

The first two commandments embody the whole duty of man. We have considered a portion of the first, and the second requires that we shall do justly and love mercy toward our fellow-men. The ultimate wrong in human relations is found in war. The whole Christian world knows what the Quaker position is in reference to war but its fundamental principle is seldom recognized. Friends are not more humane than others, nor have they a greater horror for the human side of human suffering, nor do they object more strenuously than others to the economic waste which war entails. Their objection is based upon higher ground than these. Human life is divine. When God created man, as He did the other animals, He breathed into him the breath of life and he became a living soul. God is pleased to place something of Himself in every man. Every earthly father does this also. This divine element George Fox called a seed and so did Jesus Christ in one of His parables. The nature seed remains dormant in the soil until God's grace through the agency of light and heat and moisture quickens it into growth. The element of life within itself responds to this grace and we see the result. So in the human soul there must be an element of life to respond to God's grace. Without this response conversion is impossible. The ordinary view of conversion omits the absolutely necessary first step in the process.

When we destroy a human life we destroy this element of divinity, with all its infinite possibilities. God intended each human entity to become His habitation. To destroy it is nothing less than an attack upon Deity. To the Quaker this is unthinkable desecration. This applies also to capital punishment. Friends have held that what is wrong for one person to do is wrong for two, or two hundred, or a state or nation. In short, Friends believe that Jesus Christ meant just what He said in the Sermon on the Mount. Much of the Christian world has openly questioned this.

Is this ideal in respect to war worth while? It admits of no compromise. In all the history of the world there was never a time when there was more urgent need than now for its emphatic assertion. In the reckless legislation of our

states and nation in reference to military training and military service Friends must be true to their great ideal.

But the Quaker ideals do not leave us in a negative relation to our fellow-men. The second commandment is positive in its injunction. If we love our fellow-men we must desire to serve them and in serving them we serve their Maker. When we help a human body we help repair a possible temple of God, when we help a human mind we help God to a better instrument for His praise and service, when we help a human soul we help that part of Himself which God planted there. This gives to Social Service its true dignity and character, and it gives to every devout worker the highest stimulus to his service. And the devout worker finds in a large percentage of cases the evidence of this great fundamental truth. Among the thousands of delinquents with whom the writer has come into personal relation he has been continually impressed with the evidence that all are the children of God and he has witnessed the response in darkened souls to the touches of their Father's love. This led Elizabeth Fry into her blessed work and made her name to shine throughout the ages when those with less lofty conceptions failed in their work and are forgotten. Those who see most of human unfortunates know that those who are not of sub-normal mentality, or on the border line of insanity, do have that element within themselves that responds to divine teaching and responds most and best to that teaching and that service which is most like that of Jesus Christ.

Are Quaker Ideals worth while?

The Quaker ideal of morality is worthy of notice. It grows out of the conception of life. It is not a morality of rule like that of the Pharisees of old, but that which springs from the initiative of spiritual life. It has a fresh application in every case and is an unerring guide to those who seek its leading.

Again, are Quaker Ideals worth while?

Quaker ideals apply to all the relations of life, both public and private. Enough of them have been mentioned for our present purpose.—From *The American Friend*.

Mr. Kisco, N. Y.

REVIEW OF "ACROSS THE DEAD LINE OF AMUSEMENTS."

GRACE W. BLAIR.

(Continued from page 377.)

Dr. Stough's third point is, "The Theatre's Unreal Presentation of Life." Everything is overdramatic, as he expresses it, "Anger is madness, ambition, frenzy; love, delirium."

Fourth harmful effect: The Indecent Dress. Fifth: Breaking Down of the Moral Barriers of the Audience. "Much of the tragedy of the divorce court can be traced to the tragedy of the stage," Dr. Stough asserts. The second part of the Indictment, or The Harmful Effect upon the Theatrical Profession next claims our attention. Under this we are told, first, it breaks down the moral barriers between the actors and actresses by constant and undue familiarity. Second, Assimilation of the characters played, and the consequent demoralization of one's own character. "The artificial is always dangerous to character," Dr. Stough says, and he gives graphic illustrations to prove this assertion.

Now we turn to the so-called "Good Play." We find that even here Dr. Stough wishes to caution his hearers. He tells us there are some plays which are "clean and wholesome, but there are very few." Dr. Stough talks of the *Christian's* attitude in regard to the "good play," for as he expresses it, "Of course, it is taken for granted that he will not think of patronizing any other kind." He quotes a *play writer* thus: "You do not take your daughter to see any play? *You are right.* Let me say once and for all, do not take your daughter to the theatre. It is not merely the work that is immoral, it is the place."

As regards reforming the theatre, Dr. Stough lost all faith because so many devout and conscientious Christians have tried and failed, and he says, "The underlying motive of

the theatre must be reformed if it ever proposes to be a moral educator. It has always been run purely for the box office."

We are therefore left to face the following facts:

I. The theatre *needs* reforming.

II. Attempts in the past and up to the present have failed.

III. The failure is due to the dependence of the manager upon the patrons, the majority of whom *demand* the questionable play.

Finally, Dr. Stough gives us his conclusions that, "Somewhere imbedded in the heart of the theatre seems to be, in spite of all reformatory efforts, that which is not only *not* conducive to devotional and spiritual living but a positive menace to it." And he reminds us that *Paul* "has given a fair and rational rule by which to settle this and every question of Christian conduct, 'Prove all things. Hold fast that which is good. Abstain from every appearance of evil.'"

Leaving, then, the theatre we come to the second part of the book, called "The Curse of Cards." Dr. Stough tells us, "Games should never be classified together and then denounced together. All games are not harmful. Many are wholesome, helpful and recreative. Certain ones, as baseball, tennis, golf, bowling, etc., are pre-eminent in giving needed physical exercise, and should be encouraged. Others are mentally stimulating and afford splendid training to the intellectual faculties. Such games are checkers and chess. Still others train the eye, the muscle and the nerves, like crokinole, billiards and pool. To denounce," Dr. Stough says, "any of these in the same breath with cards is to show a lack of careful thought, and to do a great injustice to those who enjoy real recreative games." Games, therefore, Dr. Stough separates into two classes: games of *skill* and games of *chance*. Games of skill may be used improperly, but in themselves they are "right and proper."

Under games of chance, he places all card games, all dice games and all domino games. Of all these, he considers the euchre deck the most harmful. Authors, flinch, etc., are games of chance, but there is so much less of chance that they are not so harmful. Besides that many of these games have an intellectual side, and although Dr. Stough considers them games of chance, he wishes, as he expresses it, "simply to discriminate even between games of chance."

On cards he lays the blame for "the lost art of conversation." Players are not allowed to talk for fear it will interfere with the games. Following this discussion, we come to the topic, "The Inter-relations of Intellect, Conscience and Will." Dr. Stough gives this thought, "Every act of our lives must be submitted to three psychological forces. But there is one realm over which they cannot preside. . . . and that is the realm of *chance*. Here they lose their prestige and power. This it is that makes cards and dice so dangerous to players." And again under the destructive element of chance, Dr. Stough writes, "What *intellect* cannot positively determine, *conscience* cannot morally estimate and in consequence, *will* hesitates to act." Therefore the nerve is set on edge, the blood rushes to the brain, and the player loses his temper. This thought carries us to the heading, the effect upon the temper.

Demoralization of honor and honesty are next enlarged upon, which lead to the subject of brazen cheating. All through these pages the reader is treated to stories most sad and shocking, and Dr. Stough has enough incidents at hand to prove his assertions.

"Scientific Whist Most Dangerous of All," is another subject discussed; followed by, "No Difference Between Card Playing and Gambling." The whist game when played for money is legally considered gambling and is played in exactly the same way as when played for pleasure. "Why Card Players Become Gamblers," is next enlarged upon.

"The Danger of Home Card Playing," Dr. Stough portrays by many pathetic stories. We are told that "seventy-five per cent. of all the gamblers who were said to have been interviewed by the Civic League in Chicago, during the World's Columbian Exposition, declared that they started by *parlor* card playing."

(To be concluded.)

GOD'S JEWELS.

I love the little stars the best
That gleam with modest light,
The tiny orbs that hardly show
Upon the breast of night.

I choose the blossoms wee that spring
In hidden nooks and aisles;
I crave their glad humility,
The sweetness of their smiles.

The shy bird of the forest
To me is doubly dear:
More than the eagle's boldness
Its sad reproof I fear.

Not in extent and vastness
Did God his jewels mold.
I love the meek and shrinking
More than the proud and bold.

KENNEBEC, S. D., 1916.

—WILL CHAMBERLAIN.

Reprinted at request of C. W. B.

PREACHING THE POWER OF THE SPIRIT IN GERMANY.

Better victories may be won by love than by blood and iron. The principle is not one uttered by Germany's enemies, but by a German himself who belongs to the party which even before the war saw that spiritual victories are greater than those won by brute force. As the spokesman of a small group, Professor F. W. Foerster, of the University of Munich, rejects altogether "the modern interpretation, so popular in Germany, of the blood and iron theory of its old Chancellor—the man who thought that German life could be modeled permanently on the stories of medieval Germanic heroism." So declares a writer in *The Churchman* (New York), who gives the motto of this movement as the word *unlernen*, which means not only "to unlearn," but to learn anew. Furthermore, the purpose preached by this new evangelist is "a Germany restored to its ancient ideals of cosmopolitanism and humanity." We read:

"As opposed to pan-Germanism, this new platform is a platform of universal brotherhood. When Professor Foerster left Vienna in 1913 he asked the students to give up singing *Die Wacht am Rhein* and to work for the racial conciliation of the Germanic and Slavic elements in the Dual Monarchy.

"The outbreak of the war has not interrupted Professor Foerster's propaganda. Moreover, he is not fighting alone. A Swiss scholar, Paul Seippel, who was a close friend of Professor Foerster when they were both at the University of Zurich, tells of a conversation he had with his German colleague some years ago, when they agreed that they saw evidences of a disintegration in German nationalistic sentiment. Pan-Germanism, we are told, has little attraction for the newer generation of German students under the age of thirty years. That this impression is true is shown by the fact that in many parts of Germany among the student body Professor Foerster is receiving sympathetic attention and cordial support in his warfare against militarism.

"The latest book of Professor Foerster, 'The German Youth and the World-War,' contains a selection of letters which bear out the truth of his statement that German militarism no longer controls German young men. They fully understand the meaning of the word *unlernen*, and the writers of these letters, far removed as they are from theoretical pacifism, show their abhorrence of the German gospel of *Schrecklichkeit*. One of them speaks feelingly of the arm-chair patriots who are devoting themselves to writing hymns of hate. Another, a volunteer, already in service for two years, writes, 'A simple soldier, free from all of the historical and political prejudices inculcated hitherto by education, can understand the value of your ideas better than is supposed. When, as in my case, one has come to know near at hand for nineteen months the fury and the burden of war, one is glad to think that in our country there are men who have not yet forgotten that there are better victories to win than those won by blood and iron.'

Another speaks of the value of Professor Foerster's propaganda in restoring to public view the fact that public life and policy should be based upon righteousness and ethics."

Present-day civilization is named by Professor Foerster not "Kultur" but "Babel," a word by which he means "technical efficiency without love." There is no chance, he preaches, "of mutual understanding without love, and no peace is possible except through religious and moral regeneration." Further:

"The durable peace of the pacifists will never be realized until the altars of gold and mammon are overthrown. In his vision Professor Foerster sees the victory of spiritual forces, and the destruction of brute force. 'In this struggle of giants,' he says at the close of his book, 'the people who, blinded to the very end, remain attached to the idea of force, and filled entirely with this idea, will apply to its internal conflicts the crude and myopic instincts of a brutal egoism, and in the end will go to destruction. But the people, who, by the shattering forces of the experiences of the war, are led to recognize the sole real world-policy in the idea of right and in the will for reconciliation, this people will find in such moral regeneration the most blessed results for all its conflicts over its social and economic problems. Through this channel in a thousand ways it will heal the wounds of the war at home and abroad.' Professor Foerster comes out unequivocally for the principle of international federation. Only in this way can international anarchy be ended and a new world order founded—an imperium based upon the idea of right."—*From Literary Digest*.

HOLLAND: THE GOOD SAMARITAN.

In Holland's budget for 1916 no less than one-eighth of the nation's expenditure is allocated for the maintenance and relief of the Belgian refugees. This shows concretely the noble efforts made by the Dutch in behalf of the refugees settled temporarily within its borders. But not only has the State itself spent money; there has been an equal disbursement of voluntary aid in the work of relief organization. From the first days of the war Holland welcomed without any selfish reservation all the panic-stricken Belgians who came flying over the frontier before the advance of the invading Huns, and what renders the service the more honorable and more distinctive is the disinterestedness of it. The Dutch had nothing to gain either in good-will or future interest, but spontaneously local committees sprang up in all directions, and, in addition to general private hospitality, camps were organized with extraordinary rapidity for the housing and relief of the destitute. One little Dutch village of 1,300 inhabitants made means to welcome 25,000 refugees. Since then the work of mercy and relief has proceeded along lines of well-thought-out and methodical philanthropy, as the problem of dealing with some 100,000 homeless exiles called for something which even abundant sympathy cannot continuously supply.

In four large camps are now concentrated some 16,000 persons who have neither friends nor means to find hospitality like more fortunate refugees. These camps are complete cities of refuge, fully provided with hospitals, crèches, dispensaries, isolation wards, and schools. Doctors, nurses and nuns give their services, and they work in conjunction with the Society of Friends, whose organization is one of the most remarkable features of the scheme of relief. But in addition to the poorer refugees thus provided for, there are over 80,000 being relieved otherwise throughout the country. The refugees have found a special friend in Baron van Tuyll, the minister specially allocated for the purpose, who has applied a generous contribution from Denmark to the building of transportable houses, and has also devoted his energies to the establishment of technical schools, and cooking and dress-making classes. Better class refugees who have fallen into complete lack of funds, and have thus become unable to support themselves, have been assisted by the government. These various forms of relief are being continued, and they are as ample and as hearty now as in the first months of the war.—*The Churchman*.

A BALLAD OF TREES AND THE MASTER.

"Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him;
The little green leaves were kind to Him;
The thorn-tree had a mind to Him;
When into the woods He came.

"Out of the woods my Master went,
And He was well content,
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last
When out of the woods He came."

—SIDNEY LANIER.

A PACIFIST AMONG SAVAGES.

(Continued from page 376.)

MEDICINE DAY.

Sometime after White Wolf began to walk the better way in obedience to the Spirit of Christ within him, he rode to the Agency one First-day morning and asked to see the Agent. On being admitted he said, "I want you tell me whether I a wise man or a fool. I wake up this morning, something tell me, 'This is Agent's medicine-day (meeting-day). You go, make medicine (worship) with Agent.' I know not what it was told me, but you know whether it is your medicine-day. If it is I stay—I wise man. If not, I go home—I fool."

The Agent, clapping him on the shoulder, said, "White Wolf you are a wise man. This is my medicine-day. You stay and make medicine with me." So the Indian chief stayed and attended the Sabbath-school and the meeting, receiving also his breakfast and dinner. He went home fully satisfied that again he had been obedient to the Voice that speaks within. He lived many years after this and became a missionary among his people—a noble Christian man.

HISTORY OF SATANTA AND BIG TREE AND "THE UNWELCOME MESSAGE."

Satanta was perhaps the most influential of the Kiowa chiefs; a notorious raider and a great lover of whiskey, but not without good qualities and marked ability.

He was taken prisoner in 1860, but was released by General Sheridan at the place where Fort Sill now stands. In 1871, at the head of one hundred warriors, he made an attack upon a corn train in Texas, killing seven teamsters and committing deeds of barbarity, of which he boasted on his return home, whereupon General Sherman and Agent Tatum ordered his arrest with his accomplice, Big Tree. They were turned over to the State of Texas, tried for murder, found guilty by the jury and sentenced to be hung.

This sentence was afterwards changed to imprisonment for life. About this time a number of the raiding chiefs becoming friendly to the Government, did no raiding themselves, did not allow their warriors to go raiding and prevented some of the other tribes from going into Texas and Mexico on those expeditions.

Both Kiowas and Comanches returned the captives they had taken, also their stolen mules, and were doing all they could to live on friendly terms with the white people. On account of this good behavior, the release of their imprisoned chiefs had been promised to a delegation of Indians who visited Washington, D. C.

These chiefs, being under the jurisdiction of the State of Texas, the General Government had no authority to promise their release, but the State of Texas was about to comply with this agreement, when the Modoc tragedy occurred in Oregon. General Canby and Dr. Thomas were killed and

Colonel Meacham almost lost his life, and the cry, "Exterminate the whole race" resounded throughout the land. Colonel Meacham, whose life was spared to tell the whole story, plainly shows the Indians were not the aggressors in that terrible tragedy, though guilty of a treacherous deed. In consequence of this tragedy, Government refused to release these chiefs, and official information to this effect was forwarded to the Agency that Satanta and Big Tree would not be released as promised to the delegation at Washington. An unjust countermand.

Well knowing what the feelings of the Indians would be when they ascertained that "Washington" had broken his agreement with them, the Agent withdrew all requirements on the part of the Government of my going to camp at that time, and under these conditions, saying, "It is all thy life is worth to go now," but leaving me at liberty to act according to my own convictions of duty.

From discussions I had heard in camp, I greatly feared that upon learning that their chiefs were not to be released, as soon as the great Medicine Dance was ended, the more unfriendly element among the Kiowas joined by some from other tribes would enter upon a system of raiding and murder upon the frontier settlements.

I had gone among the Indians under an apprehension of its being of Divine requiring, in order to exercise a restraining influence over them, and ultimately to bring them into more friendly relations with the nation, if possible. I found if I would preserve my own peace of mind I must not now turn back from the work I had undertaken, even though dark and threatening clouds appeared looming up from the horizon, but must myself be the bearer of this most "unwelcome message."

Accordingly on the morning of the fourteenth of Sixth Month, 1872, I set out in company with a man and two women, who had come in for me and for rations. We spent the first night in an Apache camp, where most of our rations were consumed, and the balance the next day, so the second night we encamped without rations. While preparing our beds for the night we were surprised by the appearance of a Comanche man and woman, with a mule laden with buffalo meat. They explained that after dressing the meat, it was too late to go farther, and seeing our camp-fire they came to us, and were warmly welcomed. In return for our hospitality, each member of our party received a choice portion of buffalo meat; soon after we all stretched upon the ground for a night's repose.

On the morning of the sixteenth we continued our journey, reaching camp about three o'clock, P. M. We had traveled, mostly on the gallop, for twenty-five hours. The distance from the Agency must have been one hundred and fifty or two hundred miles. We found assembled the whole of the Kiowa tribe, some five hundred Comanches, Apaches, Cheyennes, Arapahoes, Caddoes, Wichitas, and many other Indians, to be present at the great annual festival of the Kiowas, some thirty-six hundred in all.

On approaching the camp I observed a very long building (if so it might be called) made of the green boughs of the cotton-wood, covered overhead with muslin; towards this we made our way. I was directed to dismount and enter it. On doing so I found all the chiefs and war chiefs of the Kiowa and Apache tribes, nearly all the chiefs of the Cheyennes and Arapahoes, and most of the Comanche chiefs, to the number of about one hundred, assembled in council, with the pipe in circulation among them, and I observed that every one took it. Although they were thus assembled partly in anticipation of my arrival and all anxious to hear the news I might bring, not a word was said to me beyond the customary salutation and motioning me to a seat beside Kicking Bird, until I had partaken of the meal prepared for me. Then I was asked, "What news from Washington?" My situation at this time may be more easily imagined than described—alone among savages—afar from civilized men—the bearer of a most "unwelcome message"—without any outward

thing to look to for protection—entirely dependent upon them for subsistence and the means of returning to civilized life if such return were even permitted.

After a short pause, during which I was enabled to feel my confidence somewhat renewed in that unflinching Arm of Power which holds in its grasp the destinies of men and of nations, I answered, "Bad news."

(To be continued.)

EXTRACTS FROM RECENT LETTERS OF JANE C. BALDERSTON.

Eleventh Month 16th.—"To-day I have added to the interesting store of things which I have seen, a Mohammedan mosque. We visited two, which were not far apart. I do not know how many others there are here in the city. These two are said to be in all essentials like what one would find in 'Arabia, the cradle of Islam,' though of course there are Chinese touches here and there. We were allowed at one place to go in and look round, after we had taken off our shoes at the door. But at the other, they said we should do some kind of washing before going in." (So they did not enter.)

Eleventh Month 19th.—Under this date J. C. B. tells of the departure of her companion, Mary Naish, for Tungchwan, to assist Irene Hutchinson who is in charge of the school there, and states that it is probable she also will be sent to that place after a time.

This letter narrates an interesting experience with some mothers, in reference to the binding of the feet. It may be worth while to quote it as given.

Eleventh Month 21st.—"To-day I have been out on a new errand . . . trying to persuade two mothers not to bind their daughters' feet. Soon after we began to play with the little girls last summer, Mary and I noticed that one was beginning to hobble on her heels in rather painful fashion. She is eleven years old and her feet already fairly good sized. It will be frightful if she has to have them cramped into an inch or two of space. I think they begin at about six years, if they want to make really 'beautiful lily feet.' Then, just last First-day, we found another bright little girl of nine beginning to hobble. I talked it over with one of the family and a Chinese helper in the house, and we decided to go out and see what we could do. We found that the girls would welcome us as deliverers, if we could persuade their mothers. But the mothers are a different proposition. We tried to make them realize that even Chinese public opinion is now against this, but I don't know how it will be. I would be so thankful if they would only give it up now before the two girls' feet are seriously injured."

Eleventh Month 23rd.—"What do you think! If I understood correctly those two little girls have their feet unbound already! Almost afraid to believe it, till I ask Sin Da Niang about it, to-morrow."

Eleventh Month 26th.—"Yes, it seems to be really true about the girls' feet! And yesterday there came an order from Peking that all women under thirty are to unbind their feet. I do believe the days of 'lily feet' in China are numbered; but, doubtless, for many years yet the majority of women to be seen here will be hobbling on their heels. The Manchu women have never bound their feet. A great number of them are living near us. They are easily distinguished from the real Chinese by their large feet. They also differ slightly in the way they dress, and in the manner of arranging the hair. The Manchus, you will remember, were the rulers of China, previous to the revolution of 1900."

"Since Mary left, last week, I have been trying in some measure to take her place in the children's meetings, and they are most interesting. On Sixth-day evenings we have games.

Mary has worked it up to a point where the little girls are not afraid and join in the games with fine spirit. This morning (First-day) came the regular children's meeting, 11:06 present, 46 girls and 70 boys. Hymns are taught (first the words and then how to sing them). The children are

addressed by students from the University. Mary Naish assisted these students to plan the first meetings, and now they attend to it themselves. They are not Friends' meetings, I know, but I believe they are a very good thing for this mass of little folks, who as yet have little idea what Christianity means. The girls all wanted to escort me home. It was only after quite a little coaxing that I persuaded them to go back. . . . If I knew how to reach the women as well as Mary Naish with the help of those students has reached the children, I should be very glad.

"After the meeting I walked out to the University and had dinner with the Silcocks. I had our coolie to go with me, for it is considered hardly right for a girl or woman to walk as far as that alone. It takes about an hour, either walking or going by chair, so the distance must be about three miles, of which two miles are within the city walls, and the University is at least a half mile beyond the wall (on the farther side of the city from J. C. B.'s home), but there are plenty of houses all the way.

"My chief purpose in going out was to attend a Fellowship meeting . . . a good helpful time."

FRIENDS AND CONSCRIPTION.

[The belated numbers of *The Friend* [London] contain many records of courage and patience under persecution of true seventeenth century faith. Not unlikely some of our most notable chapters of history are now being written. We commend the whole record to the weighty consideration of Friends, and re-print a few extracts from Reports from the Tribunals. —EDITORS.]

A. Barratt Brown is well known to some of our readers. The following is from his statement before the Tribunal:

"I believe all war—however noble the aim—to be both un-Christian and immoral. I understand the life and teaching of Jesus to mean implicit faith in God and unalterable love of man. I cannot reconcile this with dreadnoughts and high explosives. Therefore, although I do not live up to this ideal, I am sure I ought not to take any part in warfare. The Military Service Act is intended to organize the national resources for war. I cannot allow my services to be conscripted—however indirectly—for such a purpose. I should feel even civil alternatives to be a bargaining and compromise of conscience. Hence my claim for absolute exemption from the provisions of the Act. I must continue to try and serve my country by working for the welfare and liberties of my fellow-citizens and for peace among the nations. To give up that service—which is the highest I know—would be disloyalty to my country and my God."

After discussion on the State and the Individual, applicant was asked a few questions as to his work at Woodbrooke and elsewhere. He was told by the Chairman that "a man of his type and intelligence encouraged men to become conscientious objectors."

A. B. B.: "I must take exception to that."

Member of Tribunal: "I think you are doing a great deal of harm."

A. B. B.: "I have absolutely refused to prompt a man to abstain from fighting if it were not according to his conscientious objection."

Member of Tribunal: "Your influence is such that a man who wants to get out of fighting would be glad to shelter himself behind your views."

Applicant admitted that his teaching might lead a man to his way of thinking.

Another member said that a man like applicant was responsible for the manufacture of hundreds of thousands of men who alleged conscientious objection.

Applicant protested against the word "manufacture."

Members of the Tribunal commented on A. B. B.'s "dangerous influence," and the Chairman summed up somewhat as follows: "We entirely disagree with all your views and activi-

ties, but you are clearly one of the people on whose account the clause was inserted in the Act, so we exempt you."

The question of "alternative service" is clearly dealt with in the following:—

Mark Guy Pearce (Purley) said in his statement:—

"I cannot conscientiously accept any work of national importance as a condition of exemption from military service and my chief reasons are as follows:—

(1) I can make no bargain or compromise on the question of war.

(2) Under the Military Service Acts the country is avowedly organized to prosecute war, and I object not merely to military service but to war. One of our leading statesmen has said: 'We must consolidate and co-ordinate all our energies for the purpose (that is, complete military victory) . . . we should coldly, scientifically and systematically arrange our national life for the one supreme business in hand.'

(3) I might be the means of displacing another man to do the military service I cannot undertake; and I cannot, of course, be a party to assisting in this way what I think to be wrong.

(4) I believe I am called upon to maintain a distinct and uncompromising witness for my principles, and that this is the best kind of national service I can render."

Some of our readers probably know Joseph H. Tregelles. He has not only the courage, but the humility of the martyrs.

Extracts from letters by Joseph H. Tregelles:

On the 21st: "We are to be ready for our court-martial tomorrow at 8.30 a. m., a walk of nearly three miles. . . . they have not put the uniform on me. . . . My convictions have only been made stronger by my experiences, and they gain strength every day." On the 20th: "We are to be ready to leave our cells at 8.30. . . . Trust wholly in our loving Heavenly Father. Praise God always. . . ."

On the same day, in the train: "We are now on our way to Wormwood Scrubs. It is something to be thankful for to have fresh air and to see the country and to be able to converse with another again. A young soldier came to my cell after breakfast this morning and said the commanding officer sent him to thank me for my note. I am thankful I was faithful and wrote to him."

Dorothy G. Tregelles writes: "I had a letter from my husband, Joseph H. Tregelles, yesterday (2nd inst.) to say his sentence was one year's hard labor (commuted to 112 days) for refusing to wear the uniform."

The account of the death of one conscientious objector and of the cruel treatment of another make painful reading, but they are so much a part of the cruel tyranny of conscription that we need to hear the details.

THE DEATH OF W. L. ROBERTS AT DYCE.

A Friend (W. M.) writes: "W. L. R. was a brave man with a far from robust body unfitted for the hardships which both soldiers and conscientious objectors are having to put up with. . . . When in prison an old complaint made him suffer very much, but he would not allow me to send him for a prescription that would relieve it, lest his people should be anxious. The weekly chats we had were great times for us both. He was allowed to receive books from outside, and his pleasure on reading a copy of the 'Story of Quakerism,' that was given as a prize at Sibford School, was a revelation.

"His constant hope was, that upon his release he would be given some useful work that he could do 'well' (he was an architect). As a sidelight to this, the information to himself and his fellow prisoners that they were making mail-bags to carry bread to prisoners in Germany was an inspiration to them. His face quite lighted up when I first was able to tell him.

"And then one day the prison visitor found they were gone: handcuffed together as one of them wrote later. He wrote cheerfully from the quarry, and his end there has been as noble as that of any soldier—for he laid down his life willingly for the highest."

A. Fenner-Brockway was present at the Bredford Local Tribunal before which W. L. R. appeared. In reply to the Chairman's question, "Are you not very youthful to hold such decided opinions?" applicant said, "I have been taught from my mother's knee that to hate and to kill are contrary to the teaching of Christ." Before the Appeal Tribunal at Stockport appellant's father spoke of the Christian teaching he had given to his boy: "I and his mother are responsible for the views he holds. We have taught him to love his enemies and to be kind to all men." In spite of all this, the Appeal Tribunal refused any exemption. Since W. Roberts' death, his younger brother has written as follows: "Walter's death has strengthened me in my determination to continue, if need be, the glorious fight in which he has laid down his life. It has also made me feel that we should love more and more and more."

TREATMENT OF CONSCIENTIOUS OBJECTORS.

For some time no cases of brutal treatment of conscientious objectors have been reported. The following case shows, however, that the danger of such treatment still exists:

G. B. was refused any relief under the Military Service Acts, because it was maintained by both Local and Appeal Tribunals that his objection to military service was a political one and not moral. He was refused leave to go before the Central Tribunal. He was handed over to the military and sent to ——. From the beginning he refused to be medically examined, to sign papers or to obey military orders. He was then sent to ——. The escort tied his kitbag round his neck, nearly choking him, but a soldier cut the string and placed the bag in a cart. On a morning following for an hour and a-half before breakfast several men told off for the purpose tried to force him to obey orders, and on his refusal, he was pummelled until he was bruised from head to foot. In this state he was dragged out to parade after breakfast, and dragged by main force round the field. When he refused to march or mark time, his ankles were kicked until they were swollen and a source of torture, fresh ryles of men keeping up the fusillade of blows and kicks, and arm and wrist twisting. B. had taken no food for some time. . . . The Major was riding about the field, and sent for B. to interrogate him as to the reason of his attitude. B. pointed out that he had already stated his attitude, and under proper conditions he would be willing to re-state it. He was then handed over to the gym. squad for a further course of "discipline" . . . in a public park before a large number of men and women and children. At 11 a. m. the wife and sister of B. arrived in the park and were eye-witnesses. The treatment included ducking and harrying round the field time after time, being thrice pitched bodily over a seven-foot palisade and allowed to fall clear on the other side like a log, repeatedly thrown head over heels from a platform, with intervals of "physical exercise"—B. being placed on his back on the ground with a man's foot in the pit of his stomach, while other men worked his limbs.

B.'s wife and sister and other ladies spoke strongly to the officer responsible, but without effect. Eye-witnesses expressed their sympathy to the wife and sister and their loathing of such treatment. Later two friends and the wife were refused permission to see the prisoner or the officer commanding. Finally the wife was informed by a non-commissioned officer that her husband had been shot. From the beginning of his surrender B. had disobeyed orders and was therefore entitled to court-martial.

A strong deputation of — Trade Unionists and others visited the park with a view to seeing if this was to be continued. It was unnecessary for the time being, as B. was too broken physically to resist.

The future progress of mankind is to be sought, not through the strifes and hatreds of the nations, but rather by their friendly co-operation in the healing and enlightening works of peace and in the growth of a spirit of friendship and mutual confidence which may remove the causes of war.—BRYCE.

TO THE EDITORS OF THE FRIEND:—

Among the important questions which our approaching Yearly Meeting will be called upon to decide are these:

Shall Philadelphia Yearly Meeting be represented by delegates in a Conference proposed to be held somewhere in England soon after the close of the present war, for the consideration of the attitude of Friends throughout the world upon the many grave questions then confronting the Christian Church?

Shall the policy adopted last year for the maintenance of a Peace propaganda, and which was then understood to be for a single year, be renewed and continued indefinitely? This service was committed to thirty-four men and twelve women—a Committee of forty-six, representing all parts of our Yearly Meeting, and also a wide diversity of thought in reference to the Christian testimony of the Society toward war under the political, social and industrial conditions of twentieth century life. Shall the subject hereafter be dealt with by such a Committee? If so, shall the present membership be undisturbed, or shall a new appointment be made? Shall it be instructed by the Yearly Meeting as to the vital principles which shall guide its action, or has the Yearly Meeting confidence that the Committee will ever seek to be ministers of righteousness and maintain unwaveringly the principles illustrated in the life and teachings of Jesus Christ?

I present these questions at this time in the hope of centering the thought of many upon them, that we may come together conscious of the mind of Christ and anxious to obey it, be the personal consequences what they may.

The sentiment of the world at this time seems to be divided into three groups, as follows:

FIRST—Those who justify war as the means of adjustment of any or all international questions.

SECOND—Those who justify war in *extremis*, while claiming to be peace-lovers. These generally subordinate the question of terminating the Great War to determining how future wars may be avoided. Some go so far as to urge that the present war should be continued until the participants agree to recognize that the spirit of militarism has been overcome. *Peace brought about through War.*

THIRD—Those who believe that the teachings of Christ forbid avenging wrongs by taking human life, and that this law is of present, immediate, universal application, in individual, national and international relations. These accept the law of love toward our enemies. They see the necessity of making for the life and happiness of our enemies as well as of our friends. Such leave the avenging of wrongs with God, who claims this as one of His prerogatives. They believe that the blessings pronounced by Christ upon the meek, the merciful, the peacemakers, are real, ample and of present-day application. They also see in war one of the greatest obstacles to the establishment upon earth of the Kingdom of God—the supreme object of human existence.

Upon our alignment with one or another of these groups depends the course of our approaching Yearly Meeting in the solution of the vital questions outlined in the earlier paragraphs of this letter. May grace be given us to know the will of God and to obey it.

JOHN B. GARRETT.

ROSEMONT, Pa., Second Month 3, 1917.

NEWS ITEMS.

At Frankford Monthly Meeting of Friends, held First Month 24, 1917, a Committee was appointed to prepare a suitable memorial on the subject of the abolishment of capital punishment in the State of Pennsylvania, to be presented to the members of the Legislature.

CLEMENT B. WEBSTER,
Clerk.

THE recent appearance of a new edition of Bellows' French Dictionary will doubtless recall the days when our late friend John Bellows was

engaged on the original compilation of this work. Many were the difficulties which beset his path—yet his devotion to the task and his faith in its final outcome carried him successfully through, and he lived to see his work known and appreciated by a very wide circle. As our friend himself stated under the word *Love* in the pages of the dictionary, its compilation had been a "labor of love" to him; and so also was the task of adding to its literary matter whenever opportunity offered in the years following its first publication.

FROM a list of students and others who have been associated with Aekworth School, England, it appears that there are sixteen officers and servants of the School, each of whom has been associated with it for forty years or longer. The present Headmaster, Frederic Andrews, tops the list with fifty years as pupil, apprentice, teacher and headmaster.

REFERRING to the fact that Dr. Rendel Harris was among the passengers on the submarine *City of Birmingham*, the *Westminster Gazette* of recent date, remarked on the "fairly adventurous life" which he has experienced, "with a good many surprising combinations. . . . He has been to Mount Sinai, and he has traveled in Armenia in massacre times or just after them, and he has discovered Syriac MSS, which restored lost books to early Christian literature in the 'Apology of Aristides' and the 'Odes of Solomon'; and he helped to decipher the great Sinai Syriac codex. And now, at or near 65 years of age, he goes out to India and is submarine. The telegrams report that all the passengers were saved, so that there is every hope that after a winter of sunshine in India, Dr. Harris will be back among us, with fresh interests and a great story to tell. One can conceive that the presence of such a man must have contributed to the reassurance of his fellow-passengers. Between the 'Ataraxia' of which he writes and the 'Uncle Remus' which he quotes, there are apt to be consolations in his company."—*The Friend* (London).

SUMMARY OF EVENTS.

LOCAL—A permanent playground for the children of Haverford and Preston is assured by the completion of the work of the Preston Park and Playground Committee, composed of prominent men. Their report, after more than three years' work, was made public recently.

GENERAL.—Negroes from every section of the South, attending the Twenty-sixth Annual Tuskegee Negro Conference, adopted "declarations" at Tuskegee, Ala., admonishing Negroes to remain in the South and co-operate with white people in the improvement of labor conditions. The "declarations" deal principally with the migration of Negroes northward, the boll-weevil, and distress among colored people because of floods.

A nation-wide campaign for the abolition of capital punishment is under way. Sponsored by a group of men and women prominent in the world of philanthropy and other public affairs, propaganda against the hangman's noose and the electric chair is to be directed through every possible channel. The first of a series of weekly broadsides, issued in New York by this group of propagandists, cites several active steps already taken by the committee.

It is reported that 1,225,000 heard William Ashley Sunday in Boston. A hundred times, also in round numbers, he stepped to the edge of the platform and gave the call to "all who will take my hand for Jesus Christ," and the 52,818th individual came down the saw-dust aisles to give his answer at the concluding meeting.

More than \$2,500,000 has been administered by the American Committee for Armenian and Syrian relief, according to a statement issued by Dr. James L. Barton, of Boston, Chairman. These funds have been distributed in Egypt, Palestine, Syria, Turkey, Persia and Russia through the American Embassy at Constantinople, through consular offices and by missionaries.

The Arkansas Senate and House passed a bill at Little Rock, Ark., that prohibits the shipment of liquor into Arkansas for any purpose save medical or sacramental.

Professor W. H. Schofield, of Harvard University, was elected President of the American-Scandinavian Foundation to succeed Dr. Frederick Lynch at the annual meeting of the trustees at New York. The Foundation was established to promote friendly relations between the United States and the Scandinavian countries, as outlined recently in THE FRIEND by the able Secretary.

Four Lights, called by its editors an adventure in internationalism, is just out. It is a little four-page fortnightly publication, edited by three women, Anne Herendeen, Edna Kenton and Zoe Beckley, to voice the young, uncompromising woman's peace movement in America, whose aims are daring and immediate—to stop the war in Europe, to federate the nations for organized peace at the close of the war, and meanwhile to guard democracy from the subtle dangers of militarism.

The Federal Bureau of Mines has issued a warning against operating automobile engines in small garages with doors and windows closed. There is a hint of this danger in the popular mind, and this official evidence may well serve to deepen it. The scientific tests which have been applied in Washington show that there is danger of death after the automobile engine has been running fifteen minutes. The gas generated is carbon monoxide, which is colorless, odorless and tasteless, but extremely poisonous.

Change of name of the Danish West Indies to "The Dervey Islands," in honor of Admiral Dewey, was proposed in a joint resolution introduced at Washington by Representative Allen, of Ohio, who announced that he was submitting letters to President Wilson and to the Foreign Affairs Committee of Congress urging the change.

FOREIGN.—British efforts to increase trade with Russia after the war are taking the extremely practical shape of encouraging the study of the Russian language by young men training for commercial life. At Leeds University a chair for the study of Russian has recently been created through the generosity of Sir James Roberts.

The *Gazette* of Lausanne says that the population of Switzerland has decreased as one consequence of the war. According to the paper, both marriages and births are much fewer, a fact which it attributes to the increased cost of living.

Operations were begun recently in Shanghai by a new flour mill, built entirely with Chinese capital, the machinery for which was purchased in the United States. It is known as a "thousand-barrel mill," but has been able to turn out about 1400 barrels a day. The total investment in machinery is 175,000 taels, or about \$130,000.

NOTICES.

TO FRIENDS IN CALIFORNIA.—I desire to call the attention of all friends in California to bills now before the Legislature of that State, which call for the compulsory military training of boys in high schools in California.

If the liberty of our country and rights of conscience are not to be put in great jeopardy, immediate action must be taken against all such bills.

Many educators do not want military influence introduced into our schools. As far as I know, leading church organizations, and ministerial unions, when the matter has been brought before them, have altogether opposed it. The State Church Federation opposes it; the labor unions are against it; the San Francisco Congress of Mothers has gone on record in opposition to it.

Such a law would bring conscientious Friends with children into difficulties. The moral dangers to decent boys will be great. It would strike at civil and religious liberty; it will result in our children learning one thing in the home, school or places of worship and acquiring another ideal on the parade ground. It would tend to blur their consciences and to create a lack of faith in God and the sincerity of the religion of their elders. A New Zealand clergyman has called military training for boys "paganism in excelsis."

I do not ask for money. Experience has taught that many people can easily see their way clear to spend \$500 for some object of pleasure, whilst they would not see the necessity of contributing \$5 to defend their liberties or those of their children; but do not let us be slack in this matter in other respects. I only ask for the immediate hearty co-operation of Friends everywhere in fighting these bills. Strongly protest against them. Also urge legislation favorable to compulsory physical training in our schools for both sexes. We are pretty sure to have one or the other sort of legislation. Let it be the right kind.

Please therefore at once send communications—if nothing else post-cards will do—to our new Governor, Wm. H. Stephens, Sacramento, and to your State Senators and Assemblymen. Be sure to write all your Senators and Assemblymen. If not knowing the addresses of these men, get them from a nearby newspaper office. Also write to local newspapers and agitate the matter everywhere. Send to me, Hotel Vendome, San

José, Cal., or to Robert C. Root, 1119 Hobart Building, San Francisco, for free literature for distribution. There is absolutely no time to lose.

SAN JOSÉ, CAL., 1917.

WM. C. ALLEN.

LECTURE ON THE STARS AT FRIENDS' SELECT SCHOOL.—A cordial invitation is extended to all interested to be present at an illustrated lecture at the School by B. R. Baumgardt, of Los Angeles, Cal., well known as Lecturer, Scientist and Explorer, on the subject: "What Everybody Should Know About the Stars," on Sixth-day, Second Month 16, 1917, at 12.45 P. M.

ALFRED C. GARRETT leads a class for young Friends at Friends' Institute on Fifth-day evenings, at 7.45. A teacher training course is being followed. Emphasis will be placed upon Biblical foundations of Friends' principles and views. All interested young people are cordially invited to join the class.

FRIENDS' SELECT SCHOOL LYCEUM LECTURE.—J. Howard Whitehouse, M. P., an English Friend and a member of the House of Commons, will deliver an address on the subject, "Conditions in England During the War," in the lecture-room of Friends' Select School, Sixteenth and Cherry Streets, Philadelphia, on Sixth-day evening, Second Month 9, at 7.45 o'clock. As Parliamentary Private Secretary to the Chancellor of the Exchequer, Secretary of Toynebee Hall, London, Organizer of Social Work for Cadbury Bros., Birmingham, and in many other positions of prominence and responsibility, Howard Whitehouse has had an extraordinary experience, which reaches into educational and literary fields as well as political and social. He has only spoken before the Contemporary Club and one or two other audiences in this city, and Friends generally will doubtless be glad of an opportunity to hear him. As a speaker he is said to possess unusual charm and power.

All interested are cordially invited to be present.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—Cope—Religious Education in the Family. Fry—Christ and Peace. Gibbons—New Map of Africa. Hodgkin—Friends Beyond Seas. Hodgkin—Friends and War. Martin—Ministry of Reconciliation. Payne—Child in Human Progress. Robson—Way to Personality. Wheeler—Monster Hunters.

LINDA A. MOORE,
Librarian.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA, will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M. Seventh-days from 9 A. M. to 1 P. M. only.

MEETINGS from Second Month 11th to 17th:—

Concord Quarterly Meeting, at Media, Third-day, Second Month 13, at 10.30 A. M.

Caln Quarterly Meeting, at Coatesville, Sixth-day, Second Month 16, at 10 A. M.

Philadelphia Monthly Meeting, Western District, Twelfth Street below Market Street, Fourth-day, Second Month 14, at 5 P. M. Business Session at 7 P. M.

Haverford, Fifth-day, Second Month 15, at 7.30 P. M.

DIED.—At her home in Pennsdale, Pa., First Month 28th, MARY E. WHTACRE, aged eighty-two years; an Elder and Overseer of Muncy Monthly Meeting.

—, at his home, Glen Rose, Chester County, Pa., First Month 12, 1917, JOSEPH BRINTON, in the eighty-ninth year of his age.

—, at her home in Salem, Ohio, on Tenth Month 9, 1916, ELIZABETH C. COOPER, in her eightieth year; a member and minister of Salem Monthly Meeting of Friends.

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GETTING AND GIVING.

The recent announcement that the revival campaign of William A. Sunday in New York City this Spring is to be conducted without the usual accompaniment of begging has excited no little interest, not only in religious circles but among hard-headed business men as well. Not a few are inclined to believe that it will be difficult to maintain attendance on this new basis, so ingrained is the feeling that loyalty in such matters is directly related to what is put into them, rather than to what they yield in interest and inspiration. The reported hesitation of Sunday to accept the plan of a millionaire to guarantee expenses, is doubtless based on his understanding of this trait of human nature. We shall not be surprised to find that he is forced to return to the old basis. Loyalty, even as demonstrated in much of our personal experience, is to be looked for in those who serve us rather than in those whom we serve. Is this anything other than a demonstration of the activity of a great spiritual law in the domain of the material world? Are not *getting* and *giving* two sides of a single act? Do we not impair the usefulness of either act in human society by divorcing them?

It is not unusual to speak of the paradoxes of New Testament teaching. The climax in seeming paradox is reached in the declaration that he who would save his life must lose it. Interpreted by actual experience, saving and losing—getting and giving and numerous other ideas that sound like antipodes are perceived to be what the mathematicians call reciprocals. In the spiritual world they are not paradoxes at all, and even on the material plane their relation is at least complimentary. A recognition of this underlying principle in paradoxes is no doubt quite general; the new program for the New York revival has disclosed this recognition. What perhaps is of interest to us is the practical application of the principle—especially as regards the relation of giving and getting to the welfare of our own lives as members of a religious Society.

Our late dear friend John H. Dillingham had a very lively and life-long concern on this matter of getting and giving

in his relationships to the Society of Friends. He made it a matter of personal conduct rather than of public teaching, although more than once he was drawn to put the basis of his feeling before groups of Friends as his message to them. His mental process in the case was somewhat like this: to get the greatest possible good out of group activity—especially out of the activity of worship—one must give himself, "body, soul and spirit," to the joint exercise. The greatest possible energy of will—wrestling in the Old Testament phrase [Jacob wrestled for the blessing], fighting in the Apostle's injunction [fight the good fight of faith] alone could command the blessing. But when the point of blessing had been reached for our dear friend the act was but fairly begun. He might be led by what he received to engage in vocal ministry. We all remember how he was favored to do that. But when a meeting had ended he was asking himself how he could clinch the favor of the occasion in his spiritual growth. So, very often he would be found hastening from the meeting to some act of mercy in calling at a house of distress, or it might be in taking some poor object specimen of the street to a warm meal or to a night's lodging. Should it be disclosed later that the object to which he gave himself was an unworthy one, he knew how his obedience had been to the higher law. In the spirit in which he thus lived, we would challenge ourselves to make the favors we get as members of a religious Society more fruitful in what we actually *give* as a result of these favors.

Those who have read the minutes of our earliest Monthly and Quarterly Meetings will remember that they mostly conclude with a record of the contributions of money for the day. None of us probably would wish to return to that method of support for meetings or for good causes that meetings may wish to foster. If we have made any point in what we have said of the reciprocal relation of getting and giving we may hesitate, however, in our feeling of assurance that the present plan has all the advantage over the more primitive plan. At times there is reason to fear that it is made too easy for us not to recognize our corporate privilege in frequent and liberal giving. A check drawn once a year may be the method of greatest ease to a treasurer or to a collecting committee. Every one knows that opportunities of useful giving apart from our meetings come to our notice daily. What we might fairly question for ourselves at least is, whether the annual and somewhat perfunctory check keeps in healthful activity the reciprocal relations which only can guarantee the health of the Society. Often is it charged that in some particulars we are lacking in this group loyalty. A very cursory inquiry into the leakage of membership from the Society is not without the suggestion that we have not always successfully maintained this relationship between getting and giving. Our members have drifted away from us under a sense of not being needed. If the Sunday campaign in New

York fails because too little is asked of the audiences the religious world will have an old lesson brought home in new form. Even should this departure have no such effect we may be sure that the law is operative through giving in service if not in money. The money always and at best should be nothing more than a token of a surrendered self.

J. H. B.

THE MAJOR PREMISE.

The appalling conditions in Europe bring a great opportunity, and with that opportunity a subtle danger, to those of us who are proud to be known, in the half-patronizing, half-approving term of the day, as the Peace People. The opportunity lies in the fact that—barring a few professional soldiers and others lacking even that excuse—the whole world stands aghast at the realization of what war actually means. Never before in history did men loathe war as they are loathing it to-day. The harvest truly is ready.

The danger is that we may lose our unique opportunity through the scattering of our energies, through getting confused and ensnared in the multitude of considerations and possibilities which the war brings to the minds of thinking men and women. Our task is to keep one single issue burning into the general human consciousness: That the world can and must find some other way to settle differences of opinion than by the slaughter of men and the starvation of women and children. This issue is clear-cut enough and big enough, surely, to demand the undivided energies of every one of us. The late Professor Cramb to the contrary, there is nothing in it that transcends human reason. Our road is clearly marked, but it is far from an easy thing to stick to it. The by-paths are many and lead alluringly from the main road—and they lead to things worth while in themselves. We can perhaps resist the temptation to which some newspapers are already succumbing—to treat the war as a gigantic sporting event, a sort of cosmic football game. We may turn away from the enjoyment of the grim humor of a situation where nine nations are all fighting a *defensive* war. It is harder to put aside the study of the technical factors in warfare, artillery, and aircraft, dreadnought and submarine, contraband and blockade. The economic effects of war are for the best of reasons demanding our attention, even in this neutral country. We have a human interest in searching for the immediate causes of the conflict, and a human wish for the triumph of whichever we may believe to be the better cause. We are tempted to speculate upon the probable result, to forecast the changes upon the map of Europe, and the terms of peace. And there is the final temptation to expound the lessons for our own land, whether, for example, the war has pointed to a big navy for us, or a little navy, or a middle-sized navy.

All these things are of vital human interest, but for the moment they are not for us. It is not for us to suggest compromises or even solutions. Our task is to keep hammering away at the major premise. These things have all to do with minor premises or true or false conclusions. The major premise is that after this there must be no more wars. *Delendum est bellum*. The world has been aroused, but it will be no slight task to keep it from falling back into lethargy. We must remember that people can get used literally to anything. We are to-day so numbed by the daily stories of death that the frightful destruction of life in the Italian earthquakes leaves us almost untouched. Our senses are drugged with horror.

To reiterate, our opportunity and our task is to keep the emphasis in the right place, upon the sanctity of human life and of the individual human career. When enough men and women are saying that war must go, and are making this the major premise in their reasoning, and not before, war will go, and the question of deciding *how* it will go may then be left to the experts upon international relations—the lawyers and financiers, the diplomatists and legislators.—K., in *Advocate of Peace*.

SOULS AND TEMPLES.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch,
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on Truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—SUSAN COOLIDGE.

"BE YE STEADFAST."

Elizabeth Fox Howard is personally known to several of our readers; the following message, taken from *Fellowship Papers* for First Month, 1917, will be welcomed by all and will recall words of a like import that appeared over G. M. W. in a recent issue of THE FRIEND.—[EDTROS.]

"Thanks be to God who giveth us the victory through our Lord Jesus Christ. . . therefore be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

These quiet words, coming almost as an anti-climax to the wonderful triumph of the resurrection chapter, with its sure note of victory and of life through death, are in reality the crown and seal of it all. The victory is absolutely sure, because it is Christ's battle, and He has won it, so that if we are fighting on His side we need not fear the ultimate issues. It is because life is stronger than death, love than hate, Christ than all the forces of evil, that our labor is not in vain.

The wise old psalmist in the days when his people were perilously rebuilding the waste places of Jerusalem said, "Except the Lord keep the city, the watchman waketh in vain; except the Lord build the house, they labor in vain that build it." Much is tumbling about our ears to-day, which we used to feel wholly secure and permanent, but nothing built in the Lord can ever fail in the long run.

And so the call comes to us as we face the opening of another year, to be above all else *steadfast*, not tossed about with fear and despair, but quietly going on building for the future even in this dark present, sure even in the turmoil and perplexity about us that our labor is not in vain in the Lord.

This steadfastness was surely one of the hallmarks of the early church, learned from the Master Himself. We know that as the shadows gathered round Him he "set His face steadfastly to go to Jerusalem," and which of us can realize all that was implied for Him in those simple words? It was not all at once that His followers learned their lesson. It needed the cross and the resurrection, and the great inflowing of the Spirit, to bring them out from fear and cowardice into the glorious liberty of children of God. But the lesson was learned at last. We do well to read again and again the Book of the Acts, and many a man is finding inspiration from it in guard-room and prison cell, for we too, seem to be living again in one of those great periods when sorrow and

joy go close together, and we know that it means to "continue steadfastly in fellowship and in prayer." We are re-learning something of what it means to have all things in common, and it may be as the days go on we shall need to learn it practically and carry it out efficiently. We know more of fellowship and its deeper meaning than ever before, as perhaps men and women knew it in those early days of our Society which seemed in so many ways like a re-birth of the primitive Church.

Think of the Yearly Minute of 1675, "Friends who suffer are advised not to let out their minds into too much expectation of outward relief . . . but that they patiently and principally depend upon the Lord and His power to plead their cause." And George Fox near the end of his life bears witness: "There was never any persecution that came but we saw it was for good, and we looked upon it to be good as from God, and there was never any prisons or sufferings that I was in but still it was for the bringing of multitudes more out of prison."

Perhaps what we need most of all to-day is to be "rejoicing in hope, patient in tribulation, continuing instant in prayer." It is just this steadfastness in prayer which alone can let loose the spiritual forces in our lives, and through us to other lives in their dire necessity. Prayer which is fellowship with God, co-operation with Him, an active acquiescence in His will, as far as ever we can see it, this is the kind of prayer which is worth putting all our energies into in this coming year.

It may be that even now God is waiting for us to let Him make a fresh spiritual invasion of the world through our lives, that we may be God's open doors into the lives about us. Of course we are unworthy and weak and impotent in ourselves. We know it only too well. Yet "in the Lord" our labor is not in vain. We are filled with an unquenchable hope for the world, and for our Society, and for all the causes we hold so dear. God has placed great and wonderful opportunities in our hands to-day. We have known in our own lives something of the upholding power of God, and nothing that may come to us or to those we love can shake that power. Let us face the future unflinchingly, for "who shall separate us from the love of God? In all these things we are more than conquerors through Him that loved us." E. F. H.

THE JAPANESE PROBLEM.

On Second-day evening, First Month 29, 1917, in his address at the Annual Meeting of the Foreign Missionary Association of Friends, Henry St. George Tucker gave a brief outline of how each one of us should feel it a personal duty to make our relations of every kind more friendly with Japan.

He said the development of Japan during the last half century has been almost incomprehensible and that the motive back of this development is power. The force which is driving Japan continuously forward is the desire for power but not the selfish hatred which this word often implies. The kind of power Japan longs for is the kind which would be helpful to all humanity. He believes it to be the sincere desire of the great mass of the people of Japan to use this power in an absolutely peaceful manner and in co-operation with each and every other world-power.

He believes the sentiment of Japan to be too big for selfish motives, but that there are elements in China, Japan and the United States which are continually instigating opposition and misinterpretations. What these forces are and how they operate is unknown, but they are known to exist and examples were cited as evidence.

Another cause of dissension among the Japanese is discriminative legislation which is passed frequently by selfish or unscrupulous legislators. But the lives and teachings of the missionaries have done more to dispel these fears than any of us can comprehend. The farther the work of these missionaries progresses, the more confidence is instilled into the minds of the Japanese, and the more indifferent they become to their old religion. Consequently they must strive

to substitute this distaste for their old religion with that which will immediately appeal to their better instincts and yet will not prejudice them against Christianity.

Japan is no longer satisfied with the social life and ideals of her forefathers, but is groping in the darkness for something she knows not what, but her desire is to grow in strength with the other great nations of the West.

Japan is leading the reformation of the Orient. Therefore if we are not to have a great peril in the East, Japan must be won for Christianity, and this can be advanced by having living examples before them of the highest reputation and ideals.

Missionaries are not expecting to come into personal contact with the fifty-five millions of the population, but are endeavoring to teach and educate a few loyal countrymen to do as Christians should, and then to send these Japanese, thus fortified with the strength of a Christian, forth among their fellow-citizens. At the present time there are about 200,000 Christians in Japan and among them are some citizens of the highest rank and esteem.

The problem, therefore, of Christianizing Japan rests, so far as human agents are concerned, largely with the schools. These schools must have as their leaders men who feel a call to the service, men of will power and ability, and they must receive a living wage at least, which necessitates financial aid, but this aid amounts to nothing if our lives do not stand up to our professions.

These people have become skeptical of late as to the earnestness with which we treat these matters, and as a result have appointed a committee to investigate. As a result of this investigation it was decided that Christianity was not necessary in conducting such institutions as ours. This we all felt was a direct blow to our self-respect, but is it not too often the case that we acknowledge and profess the highest ideals and yet fail to live up to them? Therefore we, here at home, are in reality playing a larger part than we think. Let us ponder this verdict, and may each one of us do all he can to make Japan and the Orient his best friend and help her to fully realize the gravity of this decision in spite of the seeming indifference of the Christians. W. RUDOLPH COOPER.

REVIEW OF "ACROSS THE DEAD LINE OF AMUSEMENTS."

GRACE W. BLAIR.

(Concluded from page 342.)

Dr. T. Dewitt Talmage is quoted as follows: "Some young converts say to me, 'Is it right to play cards? Is there any harm in a game of whist or euchre.' Cards in my mind are so associated with the temporal and spiritual damnation of splendid young men, that I should no sooner say to my family, 'Come, let us have a game of cards,' than I would go to the menagerie and say, 'Come, let us have a game of rattlesnakes,' or into a cemetery, sitting down on a marble slab, and say to the grave-digger, 'Come, let us have a game of skulls.' How will you feel, if in the great day of eternity, when we are asked to give an account of our influence, some man shall say to you, 'I was introduced to a game of chance at your house, and I went on from that sport to something more exciting, and went on down until I lost my business, and lost my morals and lost my soul!'"

There are several convincing stories under the heading, "Saved from the Thralldom of Cards." An ex-gambler writes in a letter to Dr. Stough, "Every parent who permits a deck of cards in the home and teaches young children how to play the supposedly innocent game, is really committing a crime against his own offspring, yet he does not realize it. From my observation," he continues, "children who are not permitted to play cards, nor taught the game at home, when they reach the age of twenty-five and are invited to card parties, decline the invitation."

Under "How Card Playing Destroys Spirituality," Dr. Stough says that by playing cards, "All interest in spiritual

things and above all, the love for the souls of others, not to speak of Christian influence over them, is gradually undermined, and finally destroyed." "From Card Playing to Murder" comes next, and you can readily imagine the kind of proof given under this. Under "Card Players are the Church's Menace," Dr. Stough gives this story from the lips of Major J. H. Cole: "In one of our morning meetings a tramp arose and said, 'This pew was the first and only one I ever sat in. My father was an elder in this church and my mother a member. Seven Sunday-school scholars occupied this seat. I was one of the number. We had a lady teacher whom we almost worshipped. Saturday afternoon we went to her home and studied our Sunday-school lesson, then had some refreshments and later amusements of various sorts. One day she taught us the game of cards. We all said our parents never let us play cards. She said, 'Nice boys like you will never gamble and it will rest your minds.' Our parents did not agree with her, but said, 'Well, she is such a good woman, I guess the boys will not go wrong.' Gradually we were fascinated with cards and spent less time on the Sunday-school lesson. One Saturday we said to her, 'Teacher, never mind the lesson to-day.'"

"Presently on our Saturday holidays, we began to go down to the cotton gin to play cards. Later still we began to gamble. Soon no Sunday-school lesson for us, no church, but gambling, drinking. At last we became drunkards. I haven't been in this church for years. Two of those Sunday-school boys have been hung, three are in prison for life, and if the authorities knew where I am and another of the class, we, too, would be in prison. My father and mother are dead—and I am glad they are! Would to God I had never had such a Sunday-school teacher!" At that a scream came from a woman on the front seat. She arose and fell on the floor near the tramp, crying out, 'And . . . I am that Sunday-school teacher.' She was carried out while the tramp hurried away and was never seen again. Hearts were broken because seven Sunday-school boys were ruined by a respectable Sunday-school teacher."

Dr. Stough closes with this plea, "Why need more be said? Lives ruined, homes wrecked, parents, church officials, Sunday-school teachers, not only robbed of influence, but cursing the lives of others, how can we indulge or endorse the card game? May God impress the message on every one who reads!"

Now we have reached the third section of the book, "The Dance of Death." "The dancing of the present day," Dr. Stough tells us, "is no more like the dancing referred to in the Bible than the 'Twentieth Century Limited' is like the 'prairie schooner,' except that both are dancing." After describing the dancing referred to in the Bible, which was done entirely as a religious act, and by maidens only, he goes on to "Dancing Past and Present." Then follows, "The Wrong Principle in the Dance." We are told, "Music and motion never make that thing right, which is otherwise wrong," and then comes the query, "Can music and motion destroy a moral principle? What is ethically wrong," continues Dr. Stough, "off the dance floor, is ethically wrong on the dance floor."

Under the several headings, "The Lure of the Dance," "The Dancing Position vs. Morals;" "Passion the Basis of the Dance," there is enough of proof to show to the public that the immorality of the dance cannot be questioned. Prof. Amos R. Wells is quoted as follows, "Dancing, like all Gaul, is divided into three parts one-third is esthetic, one-third is physical exercise, one-third is sensual. . . It never recreates a Christian; it *dis-creates* a Christian and *creates* a sensualist."

In the discussion of "Opinions of Dancing Masters," "Deterioration and Debauchery of the Dance," "Dancing the Cause of Immorality," there are given descriptions which are too terrible to relate, but which it would be well for us to read if we would realize even partially the horror and crime to which the dance leads.

The testimony of the clergy shows that some of them, at least those who are interested in the young people, realize the gravity of the situation as it is to-day. Also the opinions of other trustworthy witnesses go to show the results of the dance hall.

In regard to reforming the dance, Dr. Stough declares that "the essentially wrong principle abides, whatever the conditions." He also says that "if dancing is not moral, it seems to me unnecessary to consider it from the higher *Christian* standpoint and standards of holy living and influence," and further that if his "arguments had been fairly proven then no person who has the simplest notions of right and the ordinary standards of morals can indulge conscientiously and modestly."

In conclusion, I should like to sum up (by using a quotation from his book), the thought which it seems to me Dr. Stough would have us all ponder. "A party of young people were about to explore a coal mine. One of the ladies appeared dressed in *white*. A friend remonstrated with her. Not liking the interference, she turned to the old miner who was to conduct them, and said, 'Can't I wear a white dress down into the mine?' 'Yes, mud,' was his reply, 'there is nothing to hinder you from wearing a white frock *dawn there*, but there'll be considerable to keep you from *returning* one back.' There is nothing to hinder a Christian from conforming to the world's standard of living, but there is a good deal to keep him *unspotted* if he does."

GRACE W. BLAIR.

BETTER THAN BURDEN LIFTING.

What helpless creatures we should all make of ourselves if we could persuade God to do for us as we ask! Our first cry, when a heavy burden strikes us, and our continued cry while the burden remains, is that God will take it away. Fortunately God is not so cruel as to do us the harm that we ask for. When our children beg us to let them omit certain school lessons, or give up school entirely, we love them too much to yield to their entreaty. How much better was this petition in a pastor's public prayer: "If any are here with special burdens, if Thou dost not lift the load give them strength to bear it?" The power to bear burdens makes a richer life than a weakening freedom from burdens.

THE SPAN OF LIFE.

Life is too brief,
Between the building and, the falling leaf,
Between the seed time and the golden sheaf,
For hate and spite,
We have no time for malice and for greed;
Therefore with love make beautiful the deed:
Fast speeds the night.

Life is too swift,
Between the blossoms and the white snow's drift,
Between the silence and the lark's uplift,
For bitter words.
In kindness and in gentleness our speech
Must carry messages of hope, and reach
The sweetest chords.

Life is too great,
Between the infant's and the man's estate,
Between the clashing of earth's strife and fate,
For petty things.
Lo! we shall yet who creep with cumbered feet
Walk glorious over heaven's golden street,
Or soar on wings!

—MARGARET E. SANGSTER.

THERE are two ways of ending a dispute—discussion and force, the former is proper to beings gifted with reason.—CICERO.

RELIEF WORK IN RUSSIA.

MOORESTOWN, N. J., First Month 17, 1917.

DEAR FRIEND:—

We received lately a journal letter from Florence M. Barrow, who with several other English Friends has gone to Russia to help the refugees. The letter was written the latter part of Eighth Month, but the work is still going on.

I thought some extracts might be of interest to readers of THE FRIEND. This work is being carried on in villages near Buzuluk in the eastern part of Russia.

A. K. C.

LUBIMOKA, Eighth Month 13, 1916.

My friend and I started off on our visiting soon after breakfast. I wish I could make you see the very wide dusty village street with one-storied wooden or mud-covered houses, joined to each other by high doors or gates, with curious pointed roof.

We have the names of the refugees, but no addresses, so we go from house to house asking if refugees live there. Sometimes the refugees live in the front houses with the villagers, but more often in some of the outhouses at the back. The rooms are low and close, often no windows open and flies swarm. Sometimes there are twelve or fourteen men, women and children besides ourselves in these tiny close rooms, and one feels nearly suffocated. I sometimes suggest we should go out and take in the sunshine. The furniture of all the outhouses consists of a bench round two sides of the room and a small table, occasionally a stool and sometimes a chair. The beds are fitted in in the dark recesses on each side of the stove, with a straw mattress or two and rough coats for bed-clothes. The baby's cradle hangs from the ceiling and is usually covered with a cloth, which has the advantage of keeping off flies, even if it keeps off air, too.

I will describe one or two visits which are typical of others. In one of these tiny bare rooms we found a pleasant-looking man of medium height, but looking quite dignified in his coarse grey white homespun linen suit, with long blouse and a girdle round his waist. His wife, who was only a little over forty, but looked seventy, was in a similar homespun, but her apron and blouse were decorated with a beautiful pattern woven in red; on her head was a bright red scarf. She was sitting on the long bench under the windows with her arms around a little girl of ten, dressed on the same lines and looking very white and suffering. We found the child had been ill for a week. We urged that she must be taken to the hospital as soon as possible. Then we heard the story we hear so often. The little farm and comfortable house, then the war and the soldiers and the village to be left. The homespun linen and some of the treasures buried in a hole in the ground (will they ever find them again?) then the hurried start with the cart and horse, and all they can bring with them, and some of the cows. Then the cows forcibly bought, a scrap of paper which promises payment; then the days by the way and the want of food. Finally the horse and cart sold and the family, five of them, told to take the train for Tarparent. Then the crowding and illness—one little girl dies by the way—then the miserable winter, herded in barracks, then another girl dies, then the eldest son must go to the war, then last Fifth Month the journey to this out-of-the-way village, where no work can be had and food is dear and the allowance is not paid. The villagers are kind but ignorant, and they give what help they can, but they are very poor. Now their one ewe lamb is ill, and tears streamed down their faces as they thought of all their trouble and present anxiety. (It is a pleasure in a week's time to know that the little girl is in the hospital and a trifle better.)

In one house, in a fair-sized room, there are twenty-one people living (five families). The tragedy of it all is almost more than we can bear, and we long for a time when we can have some clothes to give and food for the children and can show our sympathy in some practical form.

In every house they need clothes and would often have no

food but for the kindness of the villagers with whom they live. Poor things, our hearts ache for them, and one feels how little some of the people in England realize how they have suffered. I certainly did not until I had the chance of knowing the people, and hearing them tell of it all.

Eighth Month 12th.—We had to pack up for our time at Bogdanofka. A patient brought in the morning to the hospital a card from the priest saying our team was ready for us and he and five hundred refugees were awaiting our arrival.

The distances are tremendous here and the driving slow. I feel very sure, however, that we have come to a district where we are needed. The places are so out of the way, and no one but the priests to take much interest in the people. The hospital is doing splendid work. We discussed the possibility of having a dispensary open here once a week, and a nurse to live with a relief worker for the winter.

Medical help is greatly needed we find in all our visits. I think probably in the winter we may need to provide food, at any rate for the children.

THE PRESIDENT'S PEACE MESSAGE.

Telegrams and letters from all over the world have been received at the White House thanking the President for his message to the Senate. One of these, from the American Union Against Militarism, was delivered in person by Lillian D. Wald, of New York. This organization, which has not always agreed with the President's policies, did not hesitate to commend heartily a step that it believes to be in the right direction. The President was deeply touched, he said, by the contents of the memorial which was delivered in person by L. D. Wald. The text of it was as follows:

“TO WOODROW WILSON, President of the United States:—

“I bring you on behalf of the American Union Against Militarism their profoundest gratitude for your noble speech to the Senate of the United States on the twenty-second. In their judgment, this day and this utterance will remain memorable in our history and that of the world, and they will be surprised, indeed, if it does not mark a new epoch in the world's annals.

“Ever since the beginning of this war men and women have been hungering for a new kind of diplomacy which would brush aside chancelleries and all the old forms of intercourse between nations which have so often misrepresented the views of the plain peoples and led them to disaster. You, sir, have answered this longing for direct action, and you have done it not merely in the spirit of the America of Abraham Lincoln—you have done it in the spirit of the brotherhood of man. You have spoken outwardly to our Senate, but in reality to the common people of the entire world. Never, we believe, in the history of this world has any message of a single individual found its way to so many minds and hearts and in every case the reader has been compelled, whether in complete agreement or not, to think and to ponder upon a great and statesman-like proposal to rid the globe of its worst curse—war and militarism.

SERVICE TO ALL HUMANITY.

“It is a service to all humanity which it is impossible to exaggerate, and we believe that its profound wisdom and philosophy will become more and more apparent as it recedes into the past. To our minds it is destined to an immortality as glorious as that of the Gettysburg Address. For we are certain that whatever may be its reception in the marts of trade and commerce and at the hands of journalists who are without vision and without the passion to free humanity from ‘the sum of all villainies,’ it will find its way straight to ‘the silent mass of mankind everywhere’ whom you were fain to reach and now have reached.

“In every American town and hamlet the prayers of men and women have gone up to you and will continue to go up to you because you have voiced their hopes and desires, and

the vaulted roofs of every church should echo the grateful supplications of worshippers come to give thanks that there is one in mighty office to deny that men's hearts may be chastened only by the scourge of the sword. If there were no other service which you have rendered than your admonition that if peace is to be permanent there must be peace without victory, that alone would make this speech a document of which not only Americans but Liberals of every faith and clime will be proud as long as men write and speak of these times in which we live."

We have reached a time when we have got to fix our thought not so much on what a man gives away as on what he keeps for himself.

The Old Testament doctrine of the tithes has misled much of our thinking. As illustrative of the principle of the systematic support of the temple, the priesthood and the poor, it was valid and adequate for its time; as a standard suited for all time it is not only inadequate but unchristian. Christ undoubtedly supported the temple, but it would seem irreverent, if not blasphemous, to think of the Christ who gave Himself to the cross and denied Himself even a place to lay His head, spending His thought on tithing His income. We must determine the use of our money under the spell of Christ's absolute self-abandonment to the service and will of God, rather than on the teaching of Old Testament legalism. Instead of asking how much of our possessions we shall give to God, we must ask how much of God's possessions entrusted to us we may use for our own selves. To some persons of large responsibilities and meagre income the proportion set apart for benevolent work may be less than a tenth; to others, receiving the enormous incomes of to-day, to give only a tenth would be mockery. To allocate five thousand dollars of a fifty thousand dollar income to unselfish service, should not close a man's eyes to the fact that forty-five thousand dollars is probably more than any man could spend on himself with the approval of God.

There are many Christian people to-day who would be far nearer meeting God's desire, if they would tithe their incomes to determine what they might properly live on, than to discover what should be used for God. There are still others who will never release their souls from the bondage of possessions until they begin to devote to the service of God not only all their income, but also much of their capital. There is no peril more threatening to the church to-day, and particularly to the American Church, than the blight which great possessions put on a man's spiritual life. Like a great tree, stricken with the pest, he dies at the heart. Before he is aware of it, the paralysis of selfishness has rendered inactive all those primary spiritual graces without the expression of which he cannot grow into the likeness of his Master.—*The Assembly Herald.*

A PACIFIST AMONG SAVAGES.

(Continued from page 391.)

The great medicine man proceeded with the utmost solemnity and most imposing formality to refill the pipe. The pipe used on this occasion was made of Red Pipe Stone, found in the Northwest. It was lying upon a clean spot of earth. The tobacco and other sacred plants mixed in due proportion, were now put into the bowl of the pipe without lifting it from the ground. Then a small portion of it was taken out with the thumb and finger and put into the ground and covered up with sand, an offering to the mother earth. The stem was then adjusted to the bowl, a glowing coal removed from the fire and put into it, and the medicine man applied it to his lips.

When the smoke came freely, three whiffs were blown towards the Sun, the dwelling-place of the Great Spirit; three whiffs into the closed hand, and opened upon the ground, a second offering to the mother earth. The pipe was then removed from the ground and circulated by passing it to the chief sitting at the extreme end of the right side of the

lodge, he taking two or three whiffs, passed it to the chief at his left, each making his offering to the Great Spirit and the mother earth, as it passed to each of them. When it came to me I filled my mouth with smoke with becoming gravity and passed the pipe to my next neighbor. One whiff was all they required of me; I had taken the pipe with them; I was one with them.

In perfect silence this continued until it failed to yield smoke, when it was taken apart and laid upon the ground by the Medicine Man. I was then addressed, "You say bad news! What is it?" With these people all important questions are duly considered before being answered. Therefore I sat in silence for some time—every eye was upon me—the time had come when the message must be made known. At length I answered, "Washington's heart has suddenly become cold and hard; he has closed his hand upon your two chiefs, Satanta and Big Tree." I was asked, "Why has Washington's heart become suddenly so hard?" I explained the "Tragedy of the Lava Beds," as then understood by us, saying, "The Modocs have killed three of his big chiefs (as we thought Colonel Meacham was also killed) and Washington's heart became very hard towards all of his red children." The whole assembly sat in silence for some time; then commenced a discussion as to what they should do.

Washington had without any cause from them violated his agreement, and they were no longer bound by theirs; what if the Modocs had done bad; they had never before heard of that tribe; did not know there were such a people on the earth. Little Robe, Satanta's brother, was violent in speech and gesture, and had to be moderated by his chief, who explained to me, "He papoose." A stormy council followed. I never witnessed so exciting a discussion among Indians. Kicking Bird was openly censured for having advocated the "Peace Policy" in order to secure their release. Some of the chiefs were so far forgetful of their dignity as to rise to their feet while speaking.

When the excitement rose too high, the Medicine Man, who preserved his composure, would commence to fill the pipe; the storm cloud continued to darken. All present had taken the pipe. This was a pledge of friendship and alliance. Fifteen hundred warriors could be sent into the field by these allied tribes. The sentiment prevailed to go on with the Medicine Dance, make war medicine, divide the whole force of warriors they could muster into small raiding squads of fifteen or twenty, send them secretly into the vicinity of the frontier settlements to await a specified time, so as to make a simultaneous attack along the whole frontier line of Kansas, Colorado, New Mexico and Texas. In the meantime the old men, women and children should go to a place near the centre of the "Staked Plains," where they afterwards told me was a place of concealment of which the white people knew nothing.

Kicking Bird had not yet spoken. Satanta's father said to him, "Why you no talk? Are you a woman now, *sit there and say nothing.*"

Kicking Bird, in a calm, subdued voice, though his chin quivered with emotion, repelling the taunt, replied, "I shall speak by and by. I am not now ready. There is one other man who has not spoken, I want to hear Thomassy. He is one of us; he has taken the pipe. He knows Washington has broken his agreement. I want to know what he will say to us now." Silence reigned. The pipe was again filled and lighted with unusual solemnity, and being circulated was again offered to me. Gravely I took it under the searching gaze of all present. I filled my mouth with smoke and passed the pipe to Kicking Bird. My mind was all in the dark. After the pipe was exhausted, I was addressed substantially as follows: "You was present when Washington made the agreement by which our chiefs were to be returned to us. You saw him hold up his hand before the Great Spirit when he promised it. You know the Kiowas have fulfilled their part of the agreement, you yourself have brought us the message that Washington has closed his hand upon them. Now what counsel do you give?"

When was ever man placed in such a situation. I felt that the question upon which I was called to speak was a question of life or death to many, myself included, and yet all was dark to me, not a word presented for me to utter. Deep silence settled upon the council. A silence it seemed to me might be felt. How long it continued, I know not. I felt that wisdom beyond that of man was needed at that moment, and endeavored to draw near to the Source of it. At length, light dawned, an answer was given me.

I said, "It is hard for me to give advice upon this question for two reasons. The first is, as you see, I am a white man. The second is, you Kiowas are my brothers; I am one with you. I know that Washington has broken his agreement with you. I have been with you and know that you have kept yours, and now I can give you no advice but this. Do nothing suddenly or rashly. Be deliberate and cool. I have a request to make of you, after I tell you why I make it. When Washington's message came to the Agent and I had read it I wrote a long letter to him in which I informed him that the Kiowas had fulfilled their part of the agreement, and were anxiously awaiting the fulfillment of his. Now my request is this: sit down here where you are, neither go raiding on the settlements nor go to the Agency, until you hear from Washington after he reads my talk. Washington was very angry when he heard three of his big chiefs were killed. Angry men are seldom wise and many times do wrong. Washington shut his hand very quick, before he take time to think. By and by he will not be so angry. Maybe when he see my talk he think. Maybe his heart grow warm toward the Kiowas again, and he will open his hand."

Kicking Bird was then ready with his talk. He counselled them not to act rashly, and in anger, angry people seldom do right or act wisely. He thought my request was reasonable; there was time enough, nothing would be lost by waiting and much might be gained.

Strange as it may appear, the council settled down to a calm conclusion to wait here until a message should be received from the Agent. My request was acceded to and the council ended quietly. They erected their Medicine House, and held their annual Medicine Dance, as described in his book, commencing page 167.

(To be continued.)

FOR "THE FRIEND."

WHAT TO DO WITH TROUBLE.

"And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out." (2 Kings iv: 21.)

The Shunammite woman referred to in the text affords one of the most striking illustrations in the whole Scriptures of the way we all should commit our troubles and trials to our Heavenly Guide, trusting Him to work them out for us according to His way. She had lost her only son, who had been given to her as the special gift of God. She held him dead in her arms. What could she do? She had a consecrated room where she entertained the great prophet of God, and this room meant to her the very presence of the Almighty. She took up her precious burden "and she went up" there. O, how blessed it is to be able to go up to this *Secret Place* of the *Most High*, and there bring all our troubles and anxieties under the shadow of the Almighty! What a blessed privilege! *This* is the place of refuge where the weary, helpless and heart-broken find relief.

"And she laid him on the bed of the man of God." To me, this is the beautiful picture of the committal, laying our troubles, our business, our joys, our whole life, and ways over to Him. "Commit . . . trust . . . and He work-eth." (Psalms xxxvii: 5.) This poor, bereaved mother was laying her burden upon her Lord, and leaving it there. What are we doing with our burdens, burdening ourselves and others, or giving them all to Him, and leaving them with Him after we have placed them in His hands? "And shut the door . . . and went out." The temptation is to not shut the door; we still see our trouble, we still handle it, we go over

it again and again, we think our presence is needed, while *His presence* is more than sufficient. It takes faith to "shut the door," and go out! It takes real confidence for us to let the matter that is troubling us pass entirely out of our hands into God's hands. In no other way can God fully work out our plans for us. The corn of wheat must be hidden from the eyes of man, if it is ever to bring forth fruit.

"Casting all your cares upon Him, for He careth for you." (1 Peter v: 7.)

"Not a care—no, not a burden
Does He ask His child to bear,
Yet how often in my folly
I insist their weight to share,
'Take no thought,' His best injunction,
'E'en the sparrows He doth feed,
If they neither want nor hunger
Can He not supply *my need*?
Yes, dear Lord, Thou art sufficient,
All the fulness dwells in Thee,
Fountain-head of every blessing,
Teach it day by day to me,
Why should my heart then be distressed
By some dread of future ill?
Or why should unbelieving fear
My trembling spirit fill?"

Then let us resolutely take time to pray, to get alone with God. Satan will hinder us by crowding other things into our lives, if he can. We need daily to watch unto prayer, not only have regular seasons of prayer, but fill in the life with many extra seasons. Let us give a few moments of waiting upon Him, without making any special request.

L. E. H. S.

BRAND WHITLOCK, United States Minister to Belgium, says: "I believe in a philosophy that has no faith in the efficacy of force in making people good. It teaches that people get better and improve, not by the destructive processes of hatred and wrath, but by the constructive method of love and reason. It teaches that goodness comes from within, not from without, that you can not beat goodness into people, or give them a prescription for it, to be taken in doses, like medicine, but that they must generate it out of their own hearts; and it believes that if we will only make social and economic conditions that will give all men, instead of a few men, a chance to live, they will naturally and inevitably become good. It teaches that you can not make people good by law, nor by policemen's clubs, nor by guns and bayonets, for it sees only hatred in these processes, and it knows that 'hatred ceaseth not by hatred; hatred ceaseth but by love.'"

SO VERY, VERY TRUE.

There are no idle words where children are.
Things spoken in their hearing carry far,
Producing fruit of evil or of good
To our great future human brotherhood.

The word dropped lightly from our earless lips
Into the fertile child mind seeps and drips,
And intertwines with thought and impulse so
It may decide the path some soul shall go!

The eager child mind may not know it hears—
The words may fall upon unwitting ears.
But, nonetheless the record's graven deep;
Subconsciousness a copy clear will keep.

So speak not thoughtlessly when they are by;
Your words fall not on sterile soil or dry.
Thoughts sown in plastic minds are carried far;
There are no idle words where children are.

—STRICKLAND GILLILAN.

TEMPERANCE.

A department edited by BENJAMIN F. WATSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow-men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—HENRY VAN DYKE.

SPECIAL TEMPERANCE MEETING IN JAPAN.—Early in September Month I had a letter from a place about fifteen miles from Mito and from a man whom I had never met. He said that he is a president of a temperance society organized in the village year before last, and that they now have twenty-five members. In their village they have never had any Christian teaching, but they do not think that their temperance society can be a success without religious faith, so would I please give them a Christian temperance lecture. Two men, one from Shimodate and one from Mito, went with me.

They wrote us that they had gotten the use of the public school-house for the meeting, and that we could give lectures in the afternoon and a magic lantern meeting in the evening. There were probably 60 or 100 people present at the afternoon meeting, and amongst them the former head of the village. In the evening there were about 250 or 300 people present. We used a good set of slides which show the evil effects of alcohol upon the different parts of the body, and some showing the awful cost of the drink habit. Besides, one of our number gave a good talk in the evening meeting on temperance from the Christian standpoint.—GURNEY BINFORD.

SEEING GHOSTS.—The hotel men of New York had a convention the other day and from press reports it appears that they paid unusual attention to the Prohibition question. They are laboring under the delusion that the hotel without the bar would be a failure. We affectionately commend them to a consideration of the report of the Denver Hotel Men's Association on this subject. It is practically the unanimous opinion of the Denver men that the hotels have prospered more during Denver's dry period than ever in their history and many of the proprietors, formerly wet, have become open advocates of Prohibition.—*American Issue*.

SEE THE ADVERTISING MANAGER.—In the *Philadelphia Bulletin* of Eleventh Month last appeared an editorial on the new Prohibition law of Virginia, which went into effect on that day. The character of the editorial may be accurately measured by the closing sentence, which reads as follows: "The saloon and its bar are put out of existence, but it is only make-believe Prohibition, after all, and the covert traffic which it invites contains the possibility of social dangers worse than those of the bar."

After reading this editorial we confidently expected to find somewhere in the paper some liquor advertising. Only a brief search was necessary. Occupying no small amount of space was a suggestion that the fellow who has one of the new dimes recently put out from the mint should couple it up with a "meek nickel" and spend it for "three fingers of Maroney's Army and Navy Whisky, a beading tippie that Cæsar would have ordered war to get."—*American Issue*.

WEBB-KENYON LAW.—The United States Supreme Court has, finally, after two elaborate hearings and after months

of study and consideration, completely upheld the Webb interstate law.

The decision, as reported in the press dispatches, appears to sustain to the limit every contention of the drys as to the powers of Congress over interstate commerce, either to regulate or to prohibit the interstate traffic in a given article. Had the decision been written by the dry attorneys themselves, it could not have been more satisfactory. Commenting on the decision, Wayne B. Wheeler, General Attorney for the Anti-Saloon League of America, says: "The States may now prohibit the possession, receipt, sale and use of intoxicating liquor and not be hampered by the agencies of interstate commerce."

The vote on the decision by the court was practically unanimous, standing seven to two.

The States are now free to enact whatever laws they choose against the liquor traffic without the fear of complications with interstate commerce powers given Congress by the constitution.

The decision is peculiarly well-timed for the Legislatures of most of the States are now in session or are about to meet, and most of them have legislation of one sort or another in reference to the liquor evil under consideration.—W. E. JOHNSON.

A MIGHTY BOOST.—By sustaining the Webb-Kenyon law the Supreme Court has not only put "teeth" in existing State enactments, but it has opened a door for Congressional action which is destined to be a mighty boost for the Prohibition cause. It has certainly put an end to a whole catalogue of adroit evasions by which prohibitory laws in some of the States were to a great extent nullified. But, far more important even than this, the ruling makes it clear that the commerce clause of the constitution is so wide in its application that should Congress elect to prohibit altogether shipments of liquor in interstate commerce its action would be sustained by the Supreme Court. The effect of this would be to localize the traffic in liquor wholly in the States which still permit it to exist.—*Public Ledger*.

WISE LIQUOR LEGISLATION.—The Senate has passed, and there is now before the House, a bill whose purpose and provisions may be understood from the following quotation:

No letter, postal card, circular, newspaper, pamphlet or publication of any kind containing any advertisement of spirituous, vinous, malted, fermented or other intoxicating liquors of any kind, or containing a solicitation of any order or orders for said liquors, or any of them, shall be deposited in or carried by the mails of the United States, or be delivered by any postmaster or letter-carrier, when addressed or directed to any person, firm, corporation or association or other addressee, at any place or point in any State or Territory of the United States at which it is by the law in force in the State or Territory at that time unlawful to advertise or solicit orders for such liquors, or any of them, respectively.

Such a bill is in entire accord with the spirit of the Webb-Kenyon law, the law which places the Federal Government, through its control over interstate commerce, behind the endeavors of the prohibition States to enforce the liquor laws upon their books.

The proposed law represents another step forward in the direction of putting the Federal Government actively behind the efforts of the States to protect themselves. In the past the attitude of the Federal Government towards the liquor question has done much to nullify the efforts of the States towards self-reform.—*The Outlook*.

PROHIBITION AS AN ASSET.—It is no easy matter to overcome in a few years the habits and customs and ways of thought of untold centuries, the weaknesses and appetites of human nature, the power of entrenched greed and organized interest, and the predatory forces of the underworld. It is

the marvel of the times that this is precisely what the supporters of prohibition have deliberately and determinedly chosen for their task. It is not an easy task, and there may be temporary recessions, and occasionally a halt, but from month to month and year to year, the daily papers record their constant, unceasing progress.

The final result of so great a movement is, of course, conjunctural, but throughout the country there is growing expectation and conviction that it is only a matter of comparatively few years when the entire nation will be dry.—*Commercial Traveler.*

YOUNGER FRIENDS.

This month, when we celebrate the birthday of the man who said, "God must have loved the common people, for He made so many of them," an article by the President of Girard College, "Lessons From the Life of Abraham Lincoln," seems especially appropriate.

He begins by telling the story of John Morley, who was asked by an American visitor, who called just after he had completed his great biography of Gladstone, what had most impressed him in his study of Gladstone's life. Morley answered, "To me the marvel of marvels is that this little island could have produced a man so great as I have found Gladstone to be!"

Still more remarkable, it seems that the American frontier could have produced a Lincoln! The two great men were born the same year, but in very different surroundings.

"As every influence in the life of young Gladstone called forth his powers, so every force surrounding the life of young Lincoln would tend to keep him in obscurity. That Lincoln rose from such conditions, triumphed over the obstacles of his environment, and claimed a supreme place in modern history, is a miracle so great that the world has not had an adequate explanation for it. Of such a man as Lincoln the last word never can be said.

"First as a lesson from Lincoln's life is his triumph over obstacles. In all his career, he was the rough-and-ready frontiersman. He studied surveying a bit and went at it. From his contact with frontier life, he had learned the patience with which to bide his time. When it was urged upon him that he make decisions in advance, indicate his probable policies, he made answer that he had learned long before 'not to cross the Fox River' until he got to it.

"We have much to learn from Lincoln's education. Of schooling he had less than a year all told, and this was secured at great sacrifice and would hardly seem to have been worth the effort. The school term was but for a few weeks in the year with long periods of vacation intervening. During such periods, most boys forgot much that they had learned, but not so with Lincoln; he retained the teaching of the school and added to it. During the vacations he studied to perfect himself, and to build upon the foundation which had been laid in school.

"Lincoln had the best form of education—contact with and interest in a few great books. The English Bible, 'Æsop's Fables,' 'Weems' 'Life of Washington,' and Shakespeare's works came into his hands. He read and re-read these until not only their thought, but their very language, became his own. His speeches and papers indicate that his mind moved as it were in the grooves made by some one or other of these great classics.

"Lincoln early formed the habit of attempting to state in his own language the thought of what he had read. If he did not succeed in doing this at first, he made repeated efforts. This was a form of intellectual honesty. He became master of his own thought, and by this means, was able to lay the foundation of that mastery in logical process which made him so successful a lawyer and so skilful a debater.

"Another phase of Lincoln's education which should give great encouragement was the slowness with which he learned.

He described his mind as like steel which took impressions with difficulty, but having taken them, retained them indelibly. Lincoln learned slowly, but he continued to learn throughout his whole life.

"Few characters illustrate as well as does Lincoln, the differences between education and schooling. His schooling was indifferent, for but a brief time, and had little effect upon his life. His education was a lifelong process, the result of his own effort, which gave him the mastery over both men and events.

"Another supreme lesson in the life of Lincoln was his Americanism. Whatever else he was, he was pre-eminently an American. Indeed, so largely did he exemplify the best traditions of American democracy that he can well be termed our 'typical American.'"

NEWS ITEMS.

TEACHERS' RETIREMENT FUND.—The amount subscribed to Second Month 13th was about \$88,435. The campaign for funds is now closing, and to many Friends a copy of the following has recently been sent:

TEACHERS' RETIREMENT FUND OF PHILADELPHIA YEARLY MEETING OF FRIENDS.

Dear Friend:—

About \$85,000 of the \$125,000 needed have already been subscribed to this fund, in amounts varying from \$2 to \$10,000 by over 100 Friends. Nearly every one visited by members of the Committee has given an attentive and sympathetic hearing. One Friend was so interested as to subscribe \$2000, payable in four years, and another young Friend and his wife felt so deeply the importance of making the plan operative that they were willing to pledge themselves to give \$1000 payable within five years. It is just such instances as these that encourage the Committee to feel that it has undertaken a task that most Friends want done and that it can, therefore, be accomplished, and that speedily, if everyone that this letter reaches will consider the matter, first, in the light of its importance to the Educational System of our whole Yearly Meeting (for it applies to every Friends' School in it) and, second, in the spirit of subscribing what he or she can do, not just what may be thought proper, when compared with what others do or have done. If everyone were to do that, the remaining \$40,000 would be subscribed in two weeks.

Remember—

First, that while some large gifts are needed, no subscription is too small to be welcomed, and if there are enough of them, they will bring the result as well as would a few large ones. We want subscriptions varying from \$1 to \$250 or more, each, from 500 Friends.

Second, that payment may be made later, if more convenient.

Third, that this movement represents the active concern of the whole Yearly Meeting and every one should have some share in its success.

The five Trustees chosen for the first year by the Committee on Education are: Charles Evans, Clerk; M. Albert Linton, Treasurer; Thomas K. Brown, Jane S. Jones, Alfred G. Scattergood.

Asi S. Wing and Charles J. Rhoads have consented to act as advisers in investing the fund.

To anyone to whom the brief outline of the proposed plan contained in the accompanying folder does not make the same clear, we shall, when notified, be glad to go into a detailed explanation.

Enclosed also are card and envelope for use in making reply. May we hope to hear from thee in time to close the campaign by the end of three weeks?

Thy friends truly,

SAMUEL L. ALLEN	CHARLES EVANS	MORRIS E. LEEDS
JAMES G. BIDDLE	EDWARD W. EVANS	ALFRED G. SCATTERGOOD
C. WALTER BORTON	WILLIAM H. HAINES	J. HENRY SCATTERGOOD
THOMAS K. BROWN	HENRY W. LEEDS	JOHN WAY

Collecting Committee.

SECOND MONTH 8, 1917.

EXTRACTS FROM A PERSONAL LETTER RELATING TO THE RECENTLY ESTABLISHED MONTHLY MEETING OF FRIENDS AT WINNIPEG, MANITOBA.

"We have already held two Monthly Meetings since being recognized as such, subordinate to Yonge Street Four Months' Meeting. We found that, owing to the majority of our members holding subordinate positions

in places of business in the city, from six to ten miles distant, it would be impracticable to hold it during the week-day, and to hold it at night time obliged some of the members to remain from home too late at night, so we finally concluded to hold it in the afternoon of the first Friday in each month at 3.30 p. m. We read and answered the six Queries asked for by the Discipline, and the Advice and I believe our Friends are becoming more and more closely united in true Christian fellowship, and we are deeply sensible that it is not the mere number of those present that makes the meeting profitable to the attenders, but it is the promised presence of the Lord that conduces to our being built up in our holy faith.'

BENJ. W. WOOD,
274 Silver Ave., Sturgeon Creek, Man.

SUMMARY OF EVENTS.

It is said that smoke nuisance abatement is under way throughout the city, the greatest industrial plants, like the Midvale and the Baldwin, spending hundreds of thousands of dollars on devices to check fumes.

On the 3rd President Wilson severed diplomatic relations with Germany, and in an address before a joint session of Congress issued a grave warning to Germany against any overt act under its new policy of ruthless submarine warfare. The intimation in the event of such an act is war. Major-General John J. Pershing rode out of Mexico into Columbus, N. M., at 10.05 a. m. on the 5th at the head of more than 10,000 soldiers of the American punitive expedition.

Congress has overridden a veto by President Wilson at Washington for the first time and enacted into law the immigration bill with its long-fought literacy test provision.

The physical education bill, which has already been introduced in the Legislatures of Massachusetts, California and Indiana, is backed by the newly-formed "Committee For Promoting Physical Education in the United States," which has opened headquarters in Washington, with Harriet P. Thomas as secretary. The committee consists of Dr. John Dewey, of Columbia University; J. Y. Joyner, State Superintendent of Public Instruction of North Carolina; Ella Flagg Young, former Superintendent of Schools in Chicago; David B. Johnson, of South Carolina; Carroll G. Pearce, of the Milwaukee State Normal School; Mary C. C. Bradford, of Denver, State Superintendent of Public Instruction of Colorado; Francis G. Blair, State Superintendent of Public Instruction in Illinois; Josephine Preston, State Superintendent of Public Instruction in Washington, and Dr. Dudley A. Sargent of Harvard, who drafted the bill.

Much interest is being shown in the Greater New York home visitation movement, when it was planned to visit every home of the more than five million people. The purpose of this vast undertaking was to place printed invitations in many languages in each home, inviting the people to attend the church, synagogue, and Sunday-school of their choice, and to secure records of the church connection or preference of every individual, which are given to the pastor, priest, rabbi, or organization preferred.

Of the 22,000 public school teachers in New York City between 500 and 800 of them are not American citizens. President Wilson's comment on the matter will meet with a good many seconders: "Every person appointed as a teacher in the public schools should furnish proof of American citizenship as one of the required qualifications. I had assumed that this was already the rule, and I am surprised that it has not been so."

The mountain folk of Cumberland Gap, where Virginia, Kentucky and Tennessee touch sides, planned to lead the country in honoring his memory with a three-day Lincoln Congress, under the auspices of Lincoln Memorial University. The occasion marked the twentieth anniversary of the institution, and hundreds of notable men and women, representing every State in the Union, gathered amid the giant hills that once echoed back the words of Henry Clay, of Calhoun and Andrew Jackson.

The Rocky Mountain Club of New York will postpone the erection of its luxurious club-house in New York City and devote its energies at present toward feeding Belgian children. The Governors are unanimous in this action, and the President, John Hays Hammond, announced the change of plan.

Coal was selling in New York City two months ago at about \$13 a ton when the Federal Grand Jury began its investigation, according to Assistant Attorney-General Swaeker, and rumor said that it would go to \$20. Now the price is about \$8, and the attorney believes that the activity of the Department of Justice has caused the change.

The American Bible Society announces that it must have, almost at once, Bible houses in many countries. It states that it owns but two, one its principal house in New York, and the other one at Christobal, on the Isthmus of Panama. Even for the first named it asks \$500,000 with which to modernize it, perhaps to move it further up town. It needs Bible houses in Rio de Janeiro, Buenos Aires and Santiago in South America, in the city of Mexico, in Japan, Korea, and at least three centres in China.

Berea College has established for its work among southern mountaineers a model rural school, which the United States Bureau of Education regards as a new type peculiarly adapted to sparsely-settled districts.

Strong additional evidence that cancer is not hereditary and practically conclusive evidence that it is not contagious are emphasized in a communication from the American Society for the Control of Cancer, which recognizes that there is therapeutic value in the good news.

NOTICES.

TO THE YOUNG PEOPLE'S CONFERENCE.—Dear Friends:—The Overseers of Germantown Monthly Meeting join in sending you a cordial greeting and an assurance of deep interest in your Conference.

We are glad that the higher interests of life and the desire for a fuller measure of usefulness in your several communities has drawn you to confer together at this time.

We are confident that we are all united in the belief that the desire of every true Christian is for a deep and strong spiritual life, and that the highest conception of our being and its most complete fulfillment lies in the realization of this desire.

But it may not be equally clear to all that this attainment requires a somewhat exclusive dedication. That like good athletes we must go into training, chose a disciplined life and prepare ourselves to endure hardships. That just as he who makes an athletic team joins a training table where he cannot eat everything he wants or that others indulge in, so the Christian must practice discipline and self-denial for the development of his spiritual nature. For the soul that is content to dwell on the levels of ease, indifference and selfishness cannot diffuse that joy, courage, sympathy, helpfulness, peace and love which are the manifestation of the spirit of God.

In the light of this high purpose how trivial and even harmful must appear some of the common pleasures and amusements of the world about us. Undue indulgence in these must almost of necessity bind the freedom of the spirit and exclude from the mind those serious subjects of meditation or objects of endeavor by which the inner life is made strong and effective.

We therefore plead with you to "think soberly" on these things and in your earnest desire to seek first the Kingdom of God, to watch for that impulse within which bids you "renounce some ease and embrace some hardship in the service of others and of God which shall replenish the fountains of your holiest life."

The Society of Friends and Philadelphia Yearly Meeting need you not to serve these organizations exclusively, but to help smooth the way for those less favored, to sympathize with the sorrowing, and to handle wisely the social problems of the day.

To these ends you are called and for these privileges you will all gladly lay aside every weight and run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith.

[This was read to the Young Peoples' Conference held in Germantown on Seventh-day, Second Month 3rd.]

MEETINGS from Second Month 18th to 24th:—

Western Quarterly Meeting, at West Grove, Sixth-day, Second Month 23, at 10 A. M.

Muncy Monthly Meeting, at Elklands, Fourth-day, Second Month 21, at 10 A. M.

Frankford, Fourth-day, Second Month 21, at 7.45 P. M.

Germantown, Fourth-day, Second Month 21, at 8 P. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Second Month 22, at 10.30 A. M.

Lansdowne, Fifth-day, Second Month 22, at 7.45 P. M.

MARRIED.—At Woodbury Friends' Meeting-house, N. J., Ninth Month 2, 1916, WILLIAM MACY STANTON, of Urbana, Ill., and EDITH MARY COPE, of Woodbury, N. J.

*A brief report of this Conference is expected for our next issue.—Eds.

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HE LEADS HIS CHILDREN.

Sometimes men learn wisdom by their grievous errors. It is thus in the experiments of science. The very failures are often so much precious information. The time and labor of trial is not lost. It is the glory of God to bring good out of evil. Life is not a human scheme, but a Divine providence. It is God's affair from the day of birth until the day of burial. It is a matter in which the plans and purposes of the Lord mean everything. God calls us to be His, and He does not send us forth in our own strength, but He promises to supply all our needs, *everything* we need. The only hope we have in this world of eternal salvation is that, though we go astray, God will follow us and watch over us, and lay His hand upon us, and bring us back into our right place. In this one thing let us be confident that the trials of this life will work for us a far more exceeding and eternal weight of glory.—*Selected.*

THE STILL, SMALL VOICE.

It was a long journey for the Hebrew prophet to take before he came to the revelation of the Divine method of working, namely, by a Voice, both still and small. And it is a long journey still which the majority of earnest souls have perforce to take to reach the same end. The professing Church, speaking generally, has never properly learned it, even after nineteen centuries of straining after the effects produced by other methods, those symbolized by the whirlwind, the earthquake and the fire. And neither have the nations comprising Christendom, whose evil politics are a reflection of their false religion; or else the terrible upheaval of the present world-war would never have taken place.

It is natural to associate power with such elements as the stormy tempest, the earthquake and the devouring fire. The ministry of Elijah had been characterized by these spectacular and sensational manifestations; and it had apparently succeeded on Mount Carmel where the priests of Baal were put to the sword. "But the Lord was not in the wind . . . the Lord was not in the earthquake . . . the Lord was not in the fire."

How much reliance there is in the great camp of religious profession upon carnal force and energy! Nothing is con-

sidered of any account that does not make a noise and create a stir. The eloquent preacher is, of course, a necessity. Hurricane-campaigns are the order of the day. And yet as it has been said: "Souls may go away, admiring—excited—agitated; but *there has been no intercourse with God.*"

The people called Quakers were raised up to demonstrate the power of the Still, Small Voice. They went "outside the camp bearing His reproach" following its guidance. They had found within what many were vainly seeking abroad: "Immediate Divine revelation" by the inshining light of the direct visitation of Christ—of God—in the temple of the heart. And recognizing that none were left out, or overlooked, or missed, or passed by, or neglected, by this visitation of Divine love and light; that it was one in high and low, learned and ignorant, male and female; that it knew neither social, national nor racial barriers; they perceived the basis of human brotherhood, and "peace on earth and goodwill towards men" became their watchword. How could they hate whom God loves! How despise whom God visits! Said George Fox in one of the classic utterances recorded in his Journal: "And I saw that there was an ocean of darkness and death, but an infinite ocean of light and love flowed over the ocean of darkness: and in that I saw the infinite love of God."

God speaks to men by a Voice—and that not a voice of harsh command or angry accusation, but by a voice of gentle stillness and insignificant smallness. The Society of Friends has yet a great work to do in the earth to bring men, churches, communities—yea nations—to hearken to that Voice. For the tempest, the earthquake and the fire are abroad in the world to-day and are doing their deadly work. And yet these things are often a preparation for the Voice of God. The Lord was not in the tempest, the earthquake and the fire. But the wind, the earthquake and the fire went "*before the Lord*" all the same.

May we not believe that the present fearful overturnings and the daily augmentation of broken hearts, bereaved homes and blighted lives are precursors for the ministry of the Still, Small Voice? Not yet is the need of this diviner ministry felt. The nations all profess to desire peace. But they want to attain peace by the ordeal of war, and they have to learn by bitter experience that the Lord is not in their methods.

And as the Voice which bowed the head of the prophet was both *small* and still, may we not expect Divine wisdom to employ very insignificant instruments to bring the heart-broken nations into His kingdom of peace? God's good things still come out of men's despised Nazareths. Weak things of the world still confound the mighty. "The big trees in California have sprung from seeds, each of which is no larger than a grain of wheat, and the river which at its source is a tiny, tinkling rill over which a child may stride, is at its mouth broad enough and deep enough to bear a navy on its bosom."

But whether this present generation will heed our message

or not, it is ours to continue to work towards its certain, eventual triumph, our hearts set not upon temporary popularity, but upon eternal values, fearlessly following the direction of the only Sovereign Authority, the still, small voice of the Living God, heard by reason, conscience and spirit in the inner sanctuary not made with hands, assured that love never faileth, no matter how often it be crossed.

"Loud mockers in the roaring street
Say Christ is crucified again:
Twice pierced His Gospel-bearing feet,
Twice broken His great heart in vain.
I hear, and to myself I smile,
For Christ talks with me all the while.

"No more unto the stubborn heart
With gentle knocking shall He plead,
No more the mystic piety start,
For Christ twice dead is dead indeed.
So in the street I hear men say,
Yet Christ is with me all the way."

MAX I. REICH.

AN INFORMAL CONFERENCE FOR YOUNG FRIENDS OF ABINGTON QUARTERLY MEETING.

Three members of Abington Quarterly Meeting attended the Young Friends' Conference at Cedar Lake, Indiana, during the summer of 1916. While there, each one of the three found a fresh meaning in Quakerism that made it seem a far greater thing than it had before. At Cedar Lake we caught a glimpse of the opportunity that lies ahead of us as Friends in America: to share with other Young People everywhere that portion of the Christian Message which has been given us.

When we returned to Philadelphia we were eager to tell what we had learned and the idea of the Conference took definite shape. We asked about ten other members of the Quarterly Meeting who we knew were vitally interested in our meetings, to help us plan a Conference to be held on Second Month 3rd, in Germantown. We wished that the Young People might get together and in an informal discussion consider the problems related to our meetings.

The Conference was opened at 4 P. M. in the school-house. Wm. E. Cadbury spoke briefly of its purpose, and as our time was all too short we divided promptly into smaller groups to discuss either the "Fellowship of Reconciliation" or "Our Attitude Toward Amusements." The first topic seemed especially suited to the crisis which our country was facing. The second topic brought forth a very lively discussion but a rather inconclusive one. The desire was generally expressed that whatever stand we took, each individual should feel a deep conviction that he was striving for the highest development not only of himself but of the whole social order.

The Conference then met as a whole to listen to five short papers read by Irvin Poley, Carroll Brinton, Susan Roberts, C. Reed Cary and Rebecca Carter on "Why I Remain a Friend?" The question is one which each should answer for himself and therefore these papers were most helpful. We should think clearly for ourselves that our convictions may become stronger. We believe that our denomination, more than any other, recognizes the power of the individual and the fruits of his experience. The responsibility which our meetings afford gives a greater opportunity for personal development.

After about an hour and a half the Conference broke up for a social supper in the Tea Meeting Room of the Meeting-house. Here supper was served, cafeteria fashion, and the discussions were continued in a more formal way.

At 7:30 P. M. the Conference settled down for the most important of its subjects, "Our Meetings for Worship: Its Possibilities and Privileges." Margaret M. Cary presided. There was a free and interesting discussion for about an hour

and a half. Preparation is necessary for everything we undertake and the problem of the proper preparation for our meetings for worship was much spoken of. Purity of spirit, a believing and trusting attitude, and a desire to know God were three points on which much emphasis was laid. The question of speaking was also discussed and several gave very helpful experiences. Public service is often meant for only one or two and young people should not necessarily expect any great elation to follow a vocal service. Willingness to serve in whatever way we feel called upon is the spirit for which we must strive. Then, in a believing spirit, forgetting those things which are behind and reaching forth unto the things which are before we may press forward toward the mark for the prize of the high calling of Christ Jesus. The Conference closed with a silence, truly living and impressive.

As those of us who planned the Conference met together from time to time, it was our united feeling that the responsibility for these meetings was far greater than we could carry alone. At each meeting therefore, we set aside a time for silent waiting upon God with the earnest desire that He might guide us. To these periods of devotion we would assign the success of the undertaking. E. B. R. AND R. C.

FOR "THE FRIENDS."

GREY DAYS AND GREEN DAYS.

BY ROBERT R. TATLOCK, *Friends' War Victims' Relief Committee.*

In rural Russia, in place of the peace of the English countryside, we have stagnation. Jolting and crawling along in my Tarantass vehicle I have time to remark such things, for in that position one cannot read or even think consecutively because of the *irregularity* of the bumps and falls and leaps. Irregularity and stagnation! Oh! friend Russia, casual of intention; late of awakening; generous soul; these are thy name! In England, quiet prevails in the country places, quiet and, after all, content and comfort; in Scotland, ruggedness and movement; in France, the stateliness of open prospects; in Russia, irregularity, stagnation, monotony, sleep.

When I leave "town" (as I most frequently do) in my humble vehicle, the two little windows of the last house of Buzuluk drowsily wink at me a sleepy invitation to stay. The town is left, and what would be the countryside in any other place surrounds me. I am going to Lubimooka. What I see before me is a faint track stretching irregularly to the horizon, over what at first seems nearly flat land, but which is soon found to have many undulations and bumps and holes. On this ground are no houses, no hedges, no trees, no people. I am alone with two galloping horses, a ruffianly-looking driver, and a Tarantass which jolts and shakes me as a riddle shakes a pebble, as a terrier shakes a rat.

Presently comes a bump of even more violence than usual; for a moment we are in the air, then come "crump" on the ground like a stone. But the driver has awakened. He sits up and yells at the horses (apparently to their mutual delight): "Noo-Noo-oo; fly away, my pigeons." Then changing key upwards violently, "Noo, vot!" and they run like the cloud before the wind, and I wonder what the Russian word is for "steady!" So we drive for a *verst* or two. The horses would continue, but the man grows tired of his song. The new-born enthusiasm dies, Russian like, within him; his eye wanders again over the fields, the horses shake their heads. Five minutes more and they have forgotten him, and he them.

Before I reach my resting place the rain begins to fall; and what with the wet and the cold and a melancholy chant the man has begun, I am glad to get inside of the very dirty house where I habitually consume my luncheon. Here sit no less than eight cronies, in different attitudes of sublime content, and one of them, a scholar, reads aloud from a book of fairy stories, spelling out the words as he goes, and following with a large and grimy finger the boldly typed lines. In the centre of the table is the samovar or tea urn, shining; in each mouth is a papiros, or cigarette with long white stalk. The room is heated. They are in perfect content. The tale goes on, the

whiffs of contentment puff approval every line, until the samovar turns into a silver king and the papiros change to eight white-robed princesses. I enter and the spell is broken. Two of them laugh when they see me and call for the book to be closed. That with a sigh is done, though more than one look through the window with an air they have, whimsical and dreamy, as if to say: "No, no, do not laugh, the earth is wrong, that was a better world we were in just now."

When I start again the air seems to have grown still colder. We shake out of the yard and shake down the village track. It is the Sabbath, I suddenly remember. A church bell swings gently and irregularly, as if in the wind. On either side of the road are wooden houses, built of heavy logs, and ornamented with a sort of wooden fretwork facing—for this is a rich village. Some of the houses are very far apart. Those which are near one another have between them a very tall gateway of wood, with a wedge-shaped wooden watershed running along the top, most distinctly Turkish in conception. Sitting with their backs against the house walls and the gates are rows of people dressed, men and women, in colored clothes as one might see in a very gaudy theatre setting. They eat sunflower seeds, the husks of which lie around them by the hundred. They crack them in their white teeth and cast away the shells while talking, unconsciously, like birds, and with a dexterity so great as to tempt one to think it must be one of those hereditary gifts which have been the plague and the delight of anthropologists.

I am soon gone and the silent *steppe* stretches before me again in breathless grandeur. Low hills, which seem to have grown almost flat with age, stare vacantly at one another and counsel patience to the clouds. A vulture stands bare-necked upon the plain. Hawks wheel round, discovering life where none is seen by man, and high above my head, a brown mark against the blue, an eagle frowns upon us all. The rain has stopped, the dust begins to blow, then suddenly the sun breaks out and bathes the world in living gold and green, but the vulture shakes his head, moving for the first time, as if he disapproves of the sun. I have started on the second of my trio of three hour stages.

So the day passes, morning, noon and evening; fallow fields and stagnant pools, no rugged outline anywhere, nor heather struggling with the wind as in my northern land, no sense of pure peace as in England; for how can you observe and feel the influence of a peaceful thing when all is utterly still besides itself? These heavy, heaving undulations remind many travelers of the Atlantic, but how, I do not know, for here a whole century may pass and never a twig stir. Nature has clothed the land only in pale and languid green, and man adorns it with nothing gayer than unpainted wood.

I started in the early morning, and now beyond a wide expanse of evening shade, the last full beam of rich and tender-colored light strikes on the walls and dome of Lubimooka church. As I see it standing like a silver crown among the poor mud huts and thatches and the square roof of the hospital, already with a light or two in the windows, I gladly remember the good work that is being done there, and the cheery English voices who will soon be clamoring for their letters.

Next morning, after an early breakfast, I start once more, and going over exactly the same track in the same vehicle, I arrive in the glow of the evening again at Buzuluk—the second of our three little homes in the east. Here I find Theodore Rigg up to the neck in rice. He performs wonderful feats with sacks of refugee foodstuffs in a little dingy room, and converses in a mixture of English, French, Russian and Serbian all in one to a Tartar carter speaking through the window from outside. We spend the rest of the evening at a Zemstvo meeting, which begins at 7:30 p. m. and winds up at 1 a. m. Committees are always dull; but personally, whatever the reason, I find those conducted in the Russian tongue more trying than the usual variety. The Zemstvo meeting raises points connected with our work, and Rigg and I discuss them over bread and tea after we come home, finally retiring to rest at the cheery hour of 3 a. m.

I am off again at 7:30 a. m. to commence the second stage, the third day of the complete round. To-day has two sections in the journey, thirty *verses* each. The weather has broken down. Now, added to the jolt and jar, a quivering stream of mud and black water leaps from each wheel and stretches towards me and my goods like a living thing. At times we splash through water which makes a sound like the sea around a boat, and leave a wake behind us as we go; or else we are gripped by solid inches of stiff black paste as a fly in treacle, the horses pulling and panting with an anxious, longing eye upon the firmer ground before.

The land that was green last night is grey to-day; grey, stagnant and irregular, asleep in the rain. I almost lose the familiar landmarks by reason of the veil of grey water all around.

After a pause to change horses, on we go again, this time through the deeps of a forest of pines. The rain has almost gone. As I come in sight of the trees I am aware of a change. The summer is gone. Last time I passed, whole companies of brown and reddened leaves were mustering in the woods. Now birches, stripped of every leaf, trace slender lines of white against the pines; and other little trees whose names I do not know, whose presence formerly I scarcely had noticed, now are massed, a wilderness of brown, on either side of the way, the single late ones standing green among them, shedding water and leaves silently. The jar of the wheels passing over the sodden leaves is smothered, the air is thick with them, falling like tragic confetti into my humble conveyance itself.

I was beginning to regret the necessity of the return journey, making the last of the series to-morrow; but now I see in the midst of a glade a peasant's hut, and under the shed of the house a man and his son working about the wheels of a cart, a woman who has a pot she was cleaning in her hand having come out to watch them. I realize with a qualm that they are removing the wheels and putting on runners for the snow—runners for the snow—for the snow—snow! I ask the driver, pretending to be cheery, if the snow lies deeply in the forest during winter.

"Deeply," he replies.

I gather my wet overcoat round my legs, and forgetting that there are grey days and green at all, I give my mind entirely up to wondering how we all shall fare throughout the long white days and nights that are to come.

THE RISE AND FALL OF NATIONS.

DR. INAZO NITUBE.

NOTE.—The following is a summary of an article from a Japanese volume of Dr. Nitobe's published addresses, "Various Impressions of Human Life."

As seen in history, the rise and fall, the prosperity and decay of nations, is uncertain. There are two standards by which to judge a nation—the material and the spiritual.

We may compare Judea and Rome. Judea was a small, weak nation, but the thought and spirit of the Hebrews is a power in the world even now. On the other hand, Rome was once the supreme nation in the world, but it crumbled and is no more. Again, compare Greece and Persia. When the Persian Empire was at its height, Greece was an insignificant country. Persia is now almost forgotten, while Greek civilization plays an important part in the advancement of the world. Military rule over vast territories is for a day, thought-leadership of the world is for ages.

Although failing in the race for world-leadership, the small nation may do much to lead civilization on to real, spiritual prosperity. So, also, with the individual; he must not confine his efforts to things which pass away, but must look to the future and shape his thoughts and actions according to that which is eternal.

Japan ought to lay to heart the lessons of history and seek to lay hold on those things which abide.

PEACE.

Like sentinels the rocks unflinching stand,
To meet the onslaught of incoming tide,
The turbid waves, from wanderings far and wide,
Roar news of battles, fought in distant land,
And toss themselves exhausted on the sand,
Quelled by the calm and peace, which here abide,
In their recoil all signs of discord hide
Abashed—conquered by silent reprimand.

Sail safely Ship-of-State o'er troubled waves,
Your tiller held by firm and trusty hand,
To guide the helmsman though wild tempest raves
Send beams of Faith—lighthouses of our land!
Keep us from war, dear God, by thy great might,
And lead us through the darkness to the light.

M. B. W., in the *Springfield Republican*.

WHY I BECAME A FRIEND.*

As I have been a member of the Society of Friends only for about a year and a half (although I was a Friend in essentials long before I was aware of it myself) my title must be "Why I Became a Friend" and not "Why I Remain a Friend." Necessity for explanation of the latter would argue not open-mindedness but instability of conviction. Therefore I shall try to tell you why I became a Friend.

Our motives are invariably mixtures and it is difficult to dissect them and pick out the real elements that make them up. One of my chief reasons was doubtless my environment since babyhood. While my family are not Quakers, many of my relatives and ancestors belong or belonged to the Society. All but one preliminary year of schooling was done at Germantown Friends' School, and I had then four years of Haverford College. After one year of teaching at a boarding-school, I returned to my old school as a teacher over four years ago. Many of the people I came to admire and love most were Friends and more and more I felt like one of them.

One day, about four years ago, I was taking a walk with Dr. Richard Gummere, of Haverford College, and it happened to come out in our conversation that I was not a Friend. His surprise was so great that it set me thinking and talking on the subject with others. I began to think that I agreed sufficiently with the Quaker viewpoint to make joining worth serious consideration.

One book that I read at the time was Caroline Stephen's "Quaker Strongholds," and much of it impressed me deeply. In regard to the special testimonies of Friends (queries on which have been for many years in England unanswered on paper; they are read aloud and are replied to usually only in the heart of each hearer) she says, "I am thankful that a much greater degree of freedom is now allowed to our members in all matters as to which there is room for a conscientious difference of opinion. Our strength seems to depend largely upon our consistency in appealing to the Gospel rather than to the law—in trusting to the purifying power of an indwelling, informing Spirit, rather than to any external framework of regulations." In another place she says, "I think I cannot be wrong in saying that a greater value has from the first been attached by Friends to practice, as compared with doctrine, than is the case with most other Christian bodies."

Another book that helped to make clear the way (and I was fully two years in trying to work the matter through) was Edward Grubb's "Authority and the Light Within." He interprets very ably Quaker doctrine in modern, scientific language and, while not blind to the failures and blunderings the Society has made, brings out the more effectively by this admission the potential strength of Quakerism—the thing it may be if we have but the courage and the vision. He says toward the end of his book: "The essential truth of Quakerism we found to lie in its recognition that there is something of the Infinite, something of God, in every person; that religion con-

sists in His expanding life in the surrendered soul, and is therefore infinite in its possibilities; that Christianity can never be expressed by any system of dogmatic formulae. Yet we were compelled to recognize that the early Quakers never rose above the imperfect philosophy of their day, in which the natural and the spiritual worlds were separated by an impassable barrier, and which compelled them to choose between the alternatives of making the Light wholly human and natural, or else wholly Divine and supernatural. They chose the latter, and found themselves shut up to a position which virtually made the individual infallible, leaving no real place for authority; and which also gravely injured their work by depreciating as unspiritual the use of the human reason, and minimizing the need for religious teaching. That in spite of these defects they should have achieved what they did, is the best testimony to the essential truth which they discovered."

In the summer of 1914, I was studying French in the town of Tours, and we (a Russian lady, a Serbian postmaster, a French school-teacher and his wife and daughter, and I) were all discussing the play of Chatterton. The heroine, Kitty Bell (or Keetee Bell, as they all called her) was married, as I remember, to a Quaker. The five of them, all Roman Catholics, asked if I knew what a Quaker was, and my efforts to explain in French were arduous. "But what do they pray to? Is there no cross, no crucifix?" On my replying in the negative, their manner implied that Quakerism might be all right in its way, but you couldn't call that sort of thing religion. And I felt with Rufus Jones when he says: "The days of the priest are over. The demand is now for prophets. Men do not want sacred persons to 'do' their religion for them; they want illuminated leaders, who can enlarge their vision, who can interpret, in the language of to-day, the eternal realities of the Spirit."

The war broke out, as everyone knows, that summer, and it had its effect on this decision of mine just as it had on many things of more importance to the world. The thought came to me that the Quakers had made a fight for peace generation after generation at times when it took even more courage than now to insist on the inconsistency of War and Christianity, on the impossibility of being both a killer of men and a follower of Christ. And I knew that it was on that side that I wanted to throw my influence.

I felt, too, the great need of less complexity in life and the simplicity of Friends made a strong appeal. We need so much the stripping-away of the non-essential, the unimportant, and Quakerism has stood for that always. Some say that our absence of form is in itself a form; and what few forms we do have are as firmly solidified as those of any church ritual. Take, for example, rising at prayer. Almost all Friends get up but, at the same time, anyone who finds it more natural to bow his head feels, I think, at full liberty to do so. "There is no royal road to ridding ourselves of superfluities. It is a lifelong process of severe purification, which at every turn demands the sacrifice of the lower to the higher." Each one of us has to decide for himself what are for him superfluities, but the Friends have made great effort on these lines.

Rufus Jones, in his "Quakerism: A Religion of Life," says: "Our Quakerism must, then, be nothing short of a religion of life, a real *experiment* in the application, the reproduction of *Christ's religion*. Neither form nor the absence of form; neither creed nor the absence of creed will *avail*, but a kind of life which is Divinely begotten, inspired and fed from within. It is not 'views' that are wanted, but the evidence that in the hush of our meetings we find a living God, that in our human tasks Divine streams of Grace are raining into our lives, and currents of spiritual energy are coursing through our deeds and purposes. And *withal* we must go to our day's work with sunlight on our faces."

The final reason why I wished to become a Friend was because not only did I find congenial friends among them, but I found inspiring ones who were working in, on the whole, an awake and progressive meeting. I found that a remarkably

*Paper read at a Conference of Young Friends in Germantown.

successful effort had been made to preserve the simplicity and the sincerity of the old without the narrowness that sometimes went with it. Stirring our social consciences to a healthily tender condition was found by many to be a harder and worthier aim in the luxury surrounding us all than absorption in keeping ourselves spotless, while alive to the value and necessity of personal perfecting, emphasis had been shifted from that to the perfecting of the world around us. And it seems to me no less than their due to say to those that have come nearest to living up to the highest standard of Quakerism:

“You did not hoard
Your spirit's treasure for a world unseen,
Nor chaffer with your God for a reward
Ere you would serve.
You went your way generous and serene
And gave unquestioning all you had to spend,
As friend to friend.”

IRVIN C. POLEY.

A PACIFIST AMONG SAVAGES.

(Continued from page 403.)

Almost immediately after the Medicine Dance, the whole body of Indians removed a number of miles farther westward, where there were herds of buffalo, on which to subsist, and to furnish robes for their lodges, in which employment they were busily engaged.

On the twenty-third, seven days from my entering camp, word came from the Agent informing that the Government was engaged in the needful negotiations for the release of Satanta and Big Tree, and that the Governor of Texas would in all probability soon comply with the President's requisitions for their release. Than which no better news could reach them except it be that they were already at the Agency.

By the assistance of Kicking Bird, I explained the contents of the Agent's letter to the Indians, and their answer to be returned to the Agent by the bearer of the message to them.

It now appeared that had nothing been received to indicate any intention on the part of the Government to comply with its agreement to release their imprisoned chiefs, they would have separated at that place. Those friendly to the Government and its “Peace Policy,” under the leadership of Kicking Bird, and some others would have gone to the Agency and the hostile Indians would have gone off to the “Staked Plains” and instigated a raid upon the frontier settlements, as heretofore related was their intention. But the timely message from the Agent quieted them, and united all together more firmly than they had been heretofore.

Some two weeks later a verbal message was received in camp, stating that these chiefs were at the Agency and the Agent wanted the Indians to come in for them. This false message probably given to stir up more hostile feeling, when they found it to be untrue, had that effect. A council was immediately called and a grand parade planned for the whole tribe. The warriors were in advance, each band under its respective war chief, ornamented in full regalia, with their shields, arms and war-bonnets, other chiefs followed, then the men of the tribe; the old men, women and children coming last of all. It was so ordered to show their military strength.

The nervous strain of these three weeks with all the accompaniments had been too great. Here I was taken sick and carried in with them, and went directly to the Agent's house, arriving on the thirteenth of Seventh Month, one month from the time of leaving the Agency to go to the encampment.

It had been planned that I should ride with Kicking Bird at the head of the procession, but my illness prevented this, and it also prevented my being kept by them as a hostage when they found their chiefs were not there, and no such message had been sent them.

I felt deeply for them in their disappointment, almost beyond endurance when they found their chiefs were not there

and the message was false. The Agent was favored with skillful management, to quiet them for the present, at least, restraining them from acts of violence, though a scheme was attempted, which also failed. This will be related later.

Having returned to the Agency so broken in health as to have little hope of a permanent restoration (which proved too true), in looking back upon the experiences of these few weeks, I feel entirely satisfied with having been resigned to go among them, fully believing that had no influence been brought to bear upon them when the intelligence was first received that the Government had changed its intention of releasing Satanta and Big Tree, most of the warriors would have joined together and perhaps others with them in committing depredations that would have occasioned an Indian war, wherein many lives would have been sacrificed and much expense to the Government would have been incurred.

The scheme they attempted was this: They removed about twelve miles from the Agency and held a council as to what to do. An Apache woman, hearing a remark made by one of the chiefs, informed her husband, near whose camp the council was being held. He immediately sent her and another woman to secrete themselves near the council lodge. As it was night it was easily accomplished, and they distinctly heard their decisions, viz: That five of their most daring and brave men—men to be relied on for cunning and strategy, should be selected to return to the Agency, seize the Agent and myself and rush with us to the plains, beyond the reach of the soldiers, whither they would be joined by the tribe, and where we would be held as hostages until Satanta and Big Tree should be released; of these men White Horse was one, than whom the tribe possessed no more vile or treacherous character. This information the women reported to Apache John, who immediately mounted his pony, came in and notified the Agent of the intention of the Kiowas.

Two nights after this, the five men arrived at the Agency just after dark. The Agent had prudently kept the plot a secret, except from his wife and son and one other young man.

White Horse, on entering the house, and not knowing the information the Agent had received, to avoid suspicion, took off his revolver and gave it to the Agent's wife, and sitting down in an arm chair, one arm so lifted his blanket as to disclose another revolver, of which the Agent spoke to him, much to his confusion and embarrassment. They were treated with the utmost kindness, supper provided and conversation carried on in which the Agent betrayed no indications of knowing the design of their visit; by this they were confused and disconcerted.

Soon after supper the Agent informed them of his practice of reading from the Good Book the Great Spirit had given us. He talked to them before retiring to rest, inviting them to remain during the “medicine making,” which they did. After seeking help and protection from Him, who alone is able to control all events and thwart the most subtle schemes of designing men, he furnished them with blankets for the night and they went into camp near by. Not having accomplished their design, they waited until the next night. Not then being able to execute their plans, they returned to camp the following morning. They reported to the tribe that our “‘medicine’ was too strong and they could not touch us.”

Thus, through the protecting power of Him who never slumbers nor sleeps, way was made for my return and our deliverance from this deep laid plot for our capture and detention.

There was no outward manifestation by which this work was wrought, yet, a secret power, as they acknowledged, was “so strong they could not touch us.” Truly I may say in all humility, I have been among this people with much sorrow and many tears, under discouragements and heavy burdens, in heat and in cold, in hunger, in thirst and in weariness, in sickness and in weakness of the flesh and of the spirit, alone as to the outward, a stranger among a strange people, having home, wife and children as though I had them not, yet hath the Lord supported me in all and through all. May to

Him alone, who knoweth the most hidden things, be all the honor and the praise, and His Name be magnified.

Only this much remains to say, Satanta and Big Tree were finally returned, to the joy of their families and friends.

(To be continued.)

Reprinted at suggestion of M. R. W.

THE UNESCAPABLE LAW.

I find myself quoted as predicting that the law of love will "ultimately govern" human relations. I should like to find room for a disclaimer. It would be just as absurd to predict that causes will "ultimately" produce effects, or that water will "ultimately" run downhill.

What I have been trying to make people believe is simply that the law of love is the law of life, the law of God; just as much the law of God as the law of gravitation; governing souls and communities just as truly as gravitation governs bodies; the organic law of human society, acting no less uniformly and inexorably than any other natural law.

The "near morality" by which the teaching of the Christian church has been largely disfigured and debilitated has assumed that the penalty of the moral law can be averted or evaded; that punishment is deferred; that God's laws which deal with human conduct are not now in force. They will ultimately govern human relationships, but they do not govern now. Consequently it is futile to try to obey them. By and by, in the millennium, it will be possible to live by the law of love, but it is not now possible and any attempt to conform to it would be foolish and fanatical. If the law of love were only effective, it would, of course, be a good thing to obey it, but since it is not effective it is foolish to talk about it; and we must find some rule of life that is practical and stop this nonsense of the visionaries and the idealists.

It is just at this point that straight thinking is needed. There is no deadlier error than the notion that there are laws of God which are for the present in abeyance—which do not now govern men, but which will ultimately govern them. Especially pernicious are all such conceptions when applied to the moral laws. In these, if in anything, we have a right to look for uniformity.

In truth this law of love is enforced upon every individual human being and every social group, larger or smaller, with absolute inflexibility. There has never been in any world a minute in which it was not in full operation; it has never been possible for any man or angel or any association of men or angels to escape it.

The mental muddle into which moral teachers have led the multitude is in the notion that the law is *not in force unless it is obeyed*. But it is in force if its sanctions are effective, whether of reward or of penalty. If it is true of any law that no man can possibly obey it without getting the benefits which it offers, and that no man can possibly disobey it without incurring the injuries which it threatens, then that law is certainly in force. And this is palpably true of the organic law of human relationships. Obedience to it brings to the individual moral soundness and happiness, and to society peace and welfare. Disobedience to it brings to the individual moral deterioration and misery and to society strife and disintegration. It has never been uniformly obeyed or universally disobeyed, so that we have no complete demonstration of the consequences of obedience or disobedience; but there are evidences enough in human experience of the nature of its rewards and its penalties, and abundant proofs that these rewards and penalties are annexed to all human conduct as closely as any effect is linked to its cause.

The fatal failure of the Christian church has been its blurring of this central principle of morality. Not one in a hundred of its members has any comprehension of the immediateness and inevitableness of the operation of this central law of life. Nearly all of them suppose that if they do wrong they are liable to suffer for it some time in the future; scarcely any of them have been convinced that the consequences of

evil doing are as quick and sure as the explosion of a short-circuited current. How many men know that if they lie they will get the reaction of that lie immediately in their characters; that every act or thought of selfishness, of cruelty, of impurity registers itself at once in their lives—blunts their sensibilities, dulls their perceptions, weakens their wills; that the accumulation of these deadly reactions must produce a steady deterioration of the character? How many men understand that if all their neighbors governed themselves by the same principles of distrust and suspicion which they habitually practice there could be no useful social co-operation, because the natural and inevitable resentments and antipathies would rend society into fragments? How many people comprehend that the strifes and disorders and miseries which keep the world in turmoil are simply the natural consequences of disobedience of the law of good will. The tremendous industrial conflicts which are now desolating so many homes in New York and threatening the peace of the city—what are they but the penalty which the law of love inflicts on the community which permits its violation? But how many of the citizens of New York ever think of these strikes as penal consequences of the violation of the law of love? How many of them recognize the fact that *these disturbances of the peace are evidences that this law is in full force, visiting its retributions on all the communities that despise its authority*?

Most appalling, most terrible of all the evidences that the law of love is in full operation is the terrific war now scourging humanity. This war is the answer of the Eternal Justice to the long defiance of the laws of life. The natural law of human relationships, which is the law of good will, of mutual service, binds all men and all groups of men, nations with the rest. It requires them to live in peace and unity, to share the good of the world, to seek one another's welfare. It promises well-being and abundance to those who obey, and *it threatens misery and destruction to those who disobey*.

With one accord the nations of the earth have set this law at defiance. They have refused to base international relationships on good will; they have insisted on founding them on suspicion and fear and enmity. They would not obey the law, but they cannot escape its penalty. Hell is the penalty of the disobedience of God's law and war is hell. Can any one conceive a pit more nearly bottomless than the nations of Europe have dugged for themselves, or hotter flames than those into which they are now plunging?

And the people of the United States, after watching this retribution for two years, are now making haste to set it at defiance!

It's a mad world, my masters!—WASHINGTON GLADDEN, in *The Independent*.

COLUMBUS, Ohio.

THE MOTHER-LOVE.

O far, fair country, where my dearest dwell,
I beg you send some little message down!—
A smile, a whispered word, a ray, to tell
Where shines the splendor of a saintly crown.

Ah, but I ask what mortal may not crave!
And yet my heart implors some tender sign.
Dear Lord, assured of this, I will be brave—
The mother-love I long for still is mine.

Hush, even as I plead, my soul is caught
Into a larger presence. By no word
Of mortal speech, nor token, am I taught;
And yet I know my longing prayer is heard.

Around me folds a love so great and dear,
Its comfort soothes me, like a sweet caress—
The mother-love that saves me from my fear,
Cradling my soul in arms of tenderness.

—FANNIE E. OSTRANDER, in the *Springfield Republican*.

THE SERVICE OF SILENCE.

[We are reprinting the following editorial from the *Southern Churchman* at the suggestion of our friend David F. White. The valuable little book with the title "The Service of Silence" has been previously noticed in THE FRIEND. Evidently the matter contained in this editorial is quite in line with much fruit that has resulted from this publication.—Eds.]

Doubtless the title does not convey a great deal of meaning. But here is the story which will explain it, and which we commend to the thoughtful attention of the reader:

"An Anglo-Catholic priest went to New Zealand to hold a mission in a low church parish. Before going he had learned to his dismay that the Quakers of the community had been invited to hold their meetings in the parish church. The rector and some parishioners and some theosophists had joined with them. They found it a blessed way of increasing the devout life and fellowship with one another. The high church missionary was deeply moved and converted to this way of vitalizing religion in its outward, sacramental form—the power of silence in religion. For his part, he left them with a deeper sense of the value of the Holy Communion; low churchmen, Quakers and theosophists, joining in the desire to have a weekly celebration of the Lord's Supper. Surely there was a fresh alliance of silence and sacrament. It was taken up by the high churchmen of England and is fast spreading in that Church.

"They feel the danger of externality and formalism and conventionality in religion. They feel the need of some new spiritual impulse. While sacramentalists—holding to the daily celebration of the Holy Communion and the value of ceremonialism—they feel that the Anglo-Catholic movement has spent its force and is in danger of conventionalized externality in religion. They feel the need of a revivification of the *inner* life—an evangelical revival—a sense of the immediacy of God in the soul. This they have found in a corporate fellowship of silence, practically, of a weekly Quaker meeting—waiting together in silence; listening for the still voice; becoming therein more really conscious of God and thus increasing the inner life and making the celebration of the Holy Communion more holy and life-giving. The emphasis is put on the silent communion with God."

J. Macbride Sterrett, rector of All Souls' Memorial Church, Washington, has been both favorably and forcibly impressed with the potential value of such a service as is thus indicated. In a recent sermon, from which we are permitted to take the above extracts, he announced the appointment of an hour for a Silent Prayer Meeting in the church on Seventh-day evening, and challenged the interest and co-operation of his congregation by speaking to them wisely and affectionately of "The Power of Silence in Religion" and the need of its regular, definite exercise. It is a subject of vital importance to every soul seeking more and more to know God, and we cannot do better for our readers than pass on to them some of the preacher's spiritual counsel as well as his reasons for the congregational Service of Silence which he proposed to them.

"The Service of Silence is one way of becoming conscious, first, of our deeper, larger, more real self, and, second, of the omnipresence of God.

"Beneath the largely submerged iceberg, enswathing and sustaining it, lies the fathomless ocean. Beneath, around our larger self, enswathing, sustaining, energizing, is the omnipresent universal—call it God or what you will. Stay in the silence and resolutely lay aside all thought of self—resolutely relate yourself to the omnipresent universal that environs you, and a sense of His presence will come. It will around the sense of the sublime. It will help you to worship God and to enjoy communion with Him. It will humble and exalt you so that you can smile

' . . . to think God's greatness
Flows around our incompleteness,
Round our restlessness, His rest.'

"That is the religion of silence—the conscious immediate

personal contact, commerce, communion of the soul with God. In truth, consciousness of the real self is not complete till one has attained the immediate consciousness of the environment God. "Wither shall I go from Thy presence?" (Psalm 139.) We are only complete in Him. We are in God. Underneath are the everlasting arms. In silence we may recognize the immanence of God—become immediately conscious of the Great Companion—the silent, often unrecognized and sometimes practically disowned Partner of our toiling-upward-life.

"God soon fades out of the life of every man who does not have such *first* hand knowledge of Him as comes behind the closed door—in the silence. We may learn many things about God from tradition and on the authority of others or of the Church. But this second-hand knowledge alone is not vitalizing.

"In silence we may have the testimony of the spirit—the spirit itself immediately (and not merely through tradition or external cult)—bearing witness with our spirit that we are the children of God. In silence our soul may seek the soul of the universal until it grips and is gripped by the Holy Spirit of God. Go into the silence, shut the world of ordinary life out, and *listen*. Make the adventure, the experiment of the closet. Submit yourself to the discipline of aloneness with the great Alone. Celebrate the sacrament of silence, and you will find a thrill of the Divine more intense than any thrill of intense strenuous external activity. The inner light will stream through the east window of divine surprise and the inner life will be energized in conscious contact with the dynamo of the great Holy Spirit of God.

"This is nothing new. But it is largely a forgotten secret. It has gone out of practice—has been forced out by other interests. Christ urges it upon us. Holy men and saints of all ages have practiced it. But in the busy, restless activities of the world it has too largely been neglected. As a penalty our inner spiritual life is not strong. Make the experiment, and have the experience which Archbishop Trench recites:

'Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stand out in sunny outline, brave and clear.
We kneel how weak, we rise how full of power.'

"But there is a larger closet with the same and with additional fruits. I want to speak this morning of that larger closet of the service of *corporate* silence—other souls joining with us in an hour's retreat from the world and waiting and listening and becoming corporately conscious of God, and thus increasing the spiritual life and the fellowship of the parish.

"Where two or three are gathered together in *silence*, as well as in vocal worship, there God is in the midst of them.

"A parish and all its worship and work is a means to corporate fellowship with God and with each other. Is not the closet one of the helps to this, for a *parish* as well as for the individual? Is there not danger of its becoming a *secularized* church? Is there not danger of conventionality and externalism in religion? Is there not danger of parish worldliness? To make a parish grow bigger and stronger than other parishes; to exploit its temporal progress; to adopt all sorts of semi-secular parish activities in a secular spirit; to secularize Christianity instead of cultivating the spiritual, the *evangelical* life—are not these dangers to which every parish is exposed?

"The world is too much with us as a *parish*, as well as with individuals. The *parish* soul then also needs its closet—its *retreat from the world*—its hours of silent fellowship with God that brings the fruits of the spirit—intensifying them and adding thereto the parish fellowship of souls, above merely

social fellowship. I verily believe that if all who care to freshen and increase the consciousness of God could meet together in silence and wait upon Him, there would be a corporate parish revival of the inner spiritual life."

So Dr. Sterrett leaves little that needs be said on an exceedingly vital and practical subject.

There was a time, doubtless, when Christian people gave themselves not too largely but too exclusively, to the contemplative or devotional life. But that time has passed, and this is a day of Christian activity and of Church work and advancement; again not too largely, but may it not be too exclusively? Service is the dominant note in the calls which the Church is making upon her children and in her exhortations to them. This is the aspect of the Christian life and duty which is being presented to the minds of the people with the greater emphasis; and because of the opportunity and need on every side, and because it is something concrete and demonstrable, and because it is easier to perform, and more in keeping with our disposition and habit of mind, than the exercises of the deeper devotional life, there is the danger which every thoughtful Christian must feel that the latter be neglected and its paramount necessity be overlooked. And surely our preacher is right when he reminds us that this is a danger which besets the parish and congregation even more, if possible, than the individual. The parochial consciousness is a very real thing in any live parish, but every rector knows how the material and visible things, the things that can get themselves talked about and that produce tangible results, have a way of thrusting themselves forward in parochial consideration largely to the exclusion of that which is purely spiritual. So in almost any parish gathering the opening prayers seem of small moment as compared with a new and promising scheme for raising money, and the riches of God's glory fade into insignificance before a deficit in the treasury. The first thing is often very secondary in the programme of parochial life.

Anything therefore which will serve to correct this forgetful or neglectful habit of mind, or must we say this worldly habit of mind, in the individual or in the congregation, is worth thinking about. Its purpose and aim, at least, may be adopted, to be attained by what means we may with the help of the ever-waiting Spirit of God.

YOUNGER FRIENDS.

THE CURIOSITY OF A LITTLE BOY.—"Little things and little people are often responsible for great results, and may be you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a little boy, and this is how it came about:

"The little boy I am telling you about, was the son of an optician, who lived in Holland. He and his sisters loved to play about their father's work bench, and often they amused themselves by looking at the sea through the little smooth concave glass which their father used in his work.

"Now, one day, it happened that the boy, while playing with two of these glasses, chanced to hold them before his eyes, in such a way that the face of the Cathedral clock seemed very near.

"This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

"For awhile he stared at the clock and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until by chance again he held both up together, when, lo! as if by magic, the church stood beside him.

"Oh, I know, I know!" he cried aloud. "It's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

"His father tried the glasses in his turn and found that the boy had spoken the truth, when he said he could bring the great church clock nearer.

"So this was the way people learned that putting a concave and a convex glass together in just the right position, would make distant objects seem near. Without this knowledge, we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars."

SELECTED for Our Younger Friends by J. C. M., who says: "The quaint lines from the German I copied in my 'piece book' a half century ago":

SIX LITTLE WORDS (From the German).

"Six little words do claim me every day,
SHALL, MUST and CAN, with WILL and OUGHT and MAY.
SHALL is the law within, inscribed by Heaven,
The goal to which I myself am driven;
MUST is the bound not to be overpast,
Where, by the world and nature I'm held fast.
CAN is the measure of my personal dower,
Of deed and art, science and practised power.
WILL is my noblest crown, my brightest, best,
Freedom's my own seal, upon my soul impress.
OUGHT, the inscription on the seal set fair,
On Freedom's open door a bolt 'tis there.
And lastly, MAY, 'mong many courses mixed
The vaguely possible by the moment fixed.
SHALL, MUST and CAN, with WILL and OUGHT and MAY
These are the six that claim me every day.
Only when God doth teach do I know what each day
I SHALL, I MUST, I CAN, I WILL, I OUGHT, I MAY."

BETTER THAN THE DOLLS.—A good American preacher, Dr. A. J. Gordon, was once spending a holiday not far from Boston, and before he left home he promised his two little girls that he would bring them back a doll each. Of course, they were very glad, and arranged with the children of the neighborhood to have a dolls' party as soon as their father should return.

"As I looked through the car window on my return," said Dr. Gordon, "I saw the two children sitting in the carriage waiting for me. Then, for the first time, I thought of the dolls, and felt that I should be thankful to pay the expenses of a trip back, if only I might buy them. But I had to get into the carriage; so I took the reins in my hands, drove along quickly, and began to talk about the weather, until one of them looked up in my face and said, 'Father, where are the dolls?' I said, 'Oh, I am so forgetful. You must forgive me. I am sorry. Go down to the village and buy the best dolls you can find and I will pay for them.' They were disappointed, and could not forget it philosophically; but one of them, with the tears running down her cheeks, put her arms round my neck and said, 'I would rather have you than all the dolls in Boston. I really would.' I felt then that I should like to give her all the dolls in Boston. Anybody who wanted me could have all the dolls!"

We were told this story to teach us what a loving Heavenly Father we have, who delights to make His children happy, and to answer their prayers. And that He wants us to love Him, not only because of what He gives us, but just because He is our Father and is watching for our love. He loved us so much that He sent the Lord Jesus Christ, His only Son, to die for us that we might become His children.—From *Friends' Witness*.

RISE from your dreams of the future
Of gaining some hard-fought field,
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honor (God grant it may!)
But your arm will never be stronger,
Or the need so great as to-day.

—A. A. PROCTER.

TRIUMPHANT TRUTH.

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But, caught and handed onward by the wise,
Truth never dies.

Though unrecieved and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers;
Denied by those of transient power possessed;
Insulted by the insolence of lies,
Truth never dies.

It answers not; it does not take offense,
But with a mighty silence hides its time;
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
And never dies.

As rests the Sphinx amid Egyptian sands;
As loom on high the snowy peak and crest;
As firm and patient as Gibraltar stands,
So truth, unwearied, waits the era blest,
When men shall turn to it with great surprise.
Truth never dies. —Unknown.

NEWS ITEMS.

The following is the *Public Ledger* report of a meeting in Atlantic City on the 11th. It gives a good idea of the message that our Friend is delivering with much faithfulness:

"Doctor Isaac Sharpless, President of Haverford College, speaking at a Y. M. C. A. meeting in Atlantic City said the time had come for the United States to set an example for the whole Christian world by practicing the precepts of peace and forbearance it has heard preached for years upon years.

"He deplored the growth of the military spirit in the United States, and especially the Federal support of a militarist policy through the introduction in Congress of a bill providing for universal military service. Whether this country will stand for a law which proposes to deprive its male citizens of their right to think for themselves and would force them to commit in the name of war all manner of crimes forbidden in the law, he said, remained to be seen.

"Doctor Sharpless expressed the belief that the sending to Europe by the Federal Government of a great sum of money to be expended without regard to nationality, for the relief of the millions who have suffered and are suffering through war, would do the United States vastly more good than fleets of dreadnoughts or compulsory military measures."

A LETTER from Friends in London expresses thanks for the contributions which have been sent by Philadelphia Friends for the relief of aliens in England. Conditions do not improve and continued help will have to be received. The money for European sufferers has been forwarded to Isaac Sharp of London, who distributes it to the various relief agencies which are being conducted by English Friends in England, France, Belgium and other places. Money sent for the Armenians is forwarded through the Armenian Relief Committee in this country.

A SMALL but valuable collection of manuscripts relating to early Friends, the property of the late Silvanus P. Thompson, has been presented to the central library at Devonshire House by Jane S. Thompson. The papers include a list of Friends, arranged according to their meetings, present at a meeting at Weston, Bucks, 13 iii, 1668, in the handwriting of Thomas Ellwood; a letter from Edward Burrough to Friends in London, sent from Underbarrow in 1661; a letter from Margaret Fox to William Penn in 1677, dated and endorsed by the hand of her daughter, Sarah Fell, giving some particulars of the meetings of the Separatists; a letter from John Fothergill and others, dated York, 13 iii, 1734, respecting a parliamentary election, addressed to William Birbeck in Settle; a copy of a letter from William Penn to Nicholas Gates in Alton, dated 19 v, 1708, regarding financial arrangements with his steward, Philip Ford; a copy in the handwriting of Thomas Ellwood, of a letter from Marmaduke Stevenson and William Robinson—"The 23 day of ye

8th month, was this given forth, and he suffered ye 27th day of ye same month at Boston in New England 1659;" and a copy of an autograph letter of George Fox to his wife, from London, 9 iv, 1674.

In the *Herald* (edited by George Lansbury) the following Note occurred: "The war has taught us all to value and respect most highly the Society of Friends. These men and women, who believe in peace, and whose long history is a fine record of splendid work for humanity, are doing magnificent selfless work during the war in palliating the misery of those who are innocently suffering because of the insanity which has overtaken the rulers of the world. In France and Belgium the work of the Friends' Ambulance Unit is well known. In Northern France a committee is working to rebuild the villages and restore people to their homes. In our own country this same Society has very largely assisted in the work of providing for the British-born wives of Germans who are interned or who have been sent back to Germany. The plight of some of the poorer of these women has been terrible in the extreme, living as they often do among other poor people whose minds have been maddened by the outrages raised against the Germans by the press. Life has been at times very hard and bitter, although their only crime has been that they followed the example of people in high places and married Germans. Now, thanks to the work of the Society of Friends, things are better, and a better spirit is growing up; we are all discovering it is not the race or sect or creed which so much determines our value, but, instead, the true test for a man or woman is what they individually are. The Northcliffe Press, ever eager to try to down an opponent, has discovered that Lord Haldane sent £50 to the Committee for helping these helpless ones, and proceeds to write a full column of stupid nonsense all designed to prove that the activities of this Committee are for an end, a premature peace, and calls it a pro-German move because some Germans have subscribed to the funds. We do not believe any reasonable person will be taken in; rather will all of us who know the facts do what we can to assist the Society of Friends in their noble work of alleviating the misery caused by the war."

The *New York Times* is quite of the opinion that the new battle cruisers for the United States Navy are an investment to secure international peace. These floating forts are to be 850 feet long, and with a speed of from thirty-two to thirty-five knots. Their displacements will be 35,000 tons, as against the English warships of the *Queen Elizabeth* type, with only 27,500 tons. Each of these new swift-going war machines will carry ten fourteen-inch guns. The \$20,000,000 machines will, in short, represent the superlative in dimensions and speed. This *New York* paper grants that "economically the loss of one of these powerful cruisers will be very serious; but ships are not built to be lost. The one thing certain is that with plenty of cruisers of this type ready for action and the newer 32,000-ton dreadnoughts in commission, the chance of the United States Navy being dragged into war will be remote. We are building for defense, not for offense. . . . That is the only way to do it." Of course Germany has presented this kind of an argument for forty years; so has Great Britain, France, and Japan. The pathetic side of the matter is that the *Times* probably sincerely believes what it says to be true. It picks out what is demonstrably the most hopeless way possible of keeping the peace, and gravely asserts it to be "the only way to do it." If the *Times* has its way, this type of reasoning in a circle will go on and on until the next war follows, as the night follows the day, and when it comes we'll be in it.

SWARTHMOOR HALL, England, the home of Margaret Fell and ruined Furness Abbey are not far apart. Many an American tourist has visited them on the same day and has written home his impressions, but few, we think, have better expressed what each really represents to-day than J. W. Russell in the "Shrine of Swarthmoor":

"In the presence of Furness there is no escape from thoughts of the mighty system which produced it and its like—call it the piety of mediæval times if you will; at Swarthmoor the mind just as easily centres upon a person. At Furness it is architecture; at Swarthmoor it is a man, at Furness a gorgeous temple of tangible material deftly and wondrously knit together by the unsurpassed skill of generations of men; at Swarthmoor a 'temple not made with hands,' a living spirit that 'struggled and wrestled to be free' and wrought only to deliver others from the prison-house of their earthly bondage. That is why I prefer the simple peacefulness of Swarthmoor to the desolate grandeur of Furness."

DOUBTLESS those who have been aware of conditions at Tunesassa since the first of the year, have had their sympathies largely enlisted in behalf of the entire family, and especially so for our new Superintendent and Matron and the band of loyal helpers, who with them, have so nobly faced the trying situation, and have so faithfully and efficiently done more than double duty during the past six weeks. Almost immediately after the return of the children from their winter vacation, measles developed with three of the Tuscaroras, and notwithstanding prompt isolation, spread until 23 cases were on hand. Seven of these later developed bronchial pneumonia, two mastoiditis, and two or three some other complications. Twenty-six were in bed at one time, several of whom were most seriously ill, one child being constantly attended by two of the family in relays, for ninety-two consecutive hours. Two of the faculty were also patients. All studies were suspended, and with the exception of two who attended to cooking and dietary needs, all of the women in the family became nurses, and dividing into relays, faithfully and efficiently waited on our little wards.

Our friends, Henry B. and Eliza F. Leeds, promptly closed their home at Steamburg, four miles distant, and entered the quarantine, rendering much valuable help. When the worst had seemed to be over, Joseph Elkinton Watt, one of the students whose parents live in our tenant house, suddenly developed angina pectoris, and in a few hours had breathed his last, before a doctor could be summoned. Although of strong "pagan" ancestry, he sweetly asked his mother just before the close, to sing the hymn, "Nearer, My God, to Thee."

During much of this dispensation, the weather had been most trying, with high winds and the mercury far below zero—28 being the minimum. On the morning of First-day, the 6th, as the larger part of the convalescents were at breakfast, smoke was seen issuing from the ceiling of the dining-room. Prompt action with extinguishers and buckets, resulted in saving the building after two hours of strenuous work, but for a while the outcome seemed doubtful. Overheating of some joists not far from the smoke pipe were thought to have started the trouble, and it is now proposed (and approved by the insurance company) to replace the same with an iron girder. Our hearts cannot be other than grateful that we were spared a calamity. During the progress of the fire, the sick children were dressed, and some of the larger boys were delegated to carry them into the creamery, the only available place where the temperature was suitable for invalids, should the fire proceed beyond control. By advice of one of the physicians, over one hundred dollars worth of disinfectants were sent up, and the entire building was thoroughly fumigated. As soon as safe, one of the Committee went to Tunesassa and found the family warm, but cheerful and grateful for the Overshadowing care that had been rendered.

The one cloud of anxiety now resting on the Institution (Second Month 19th) is the serious illness of our beloved Friend, Henry B. Leeds, who was stricken early last week with pleurisy and pneumonia. While a professional nurse is attending him, her care, will if necessary, be supplemented by the willing hands and grateful hearts of the entire family to whom his ministry of service has meant so much, and we doubt not that intercessions to the throne of Grace are arising for him.

WM. C. COWPERTHWAITTE.

SUMMARY OF EVENTS.

Postal routes of 3500 years ago, when the parcel post and the circulating library already had been in existence at least 800 years, are shown on the world's oldest map, discovered in the University Museum's Nippur tablets by Dr. Stephen Langdon, the Orientalist from Oxford University. Announcement to this effect was made by the Museum, and it was said that Doctor Langdon considered the map not only the oldest, but the best preserved that has come down from antiquity.

Seven hundred churchmen joined last week in a message of Peace addressed "to our Christian brethren of all lands." They "take open stand with those who labor for the establishment of lasting peace upon the foundations of righteousness." Included in the list are Bishops David H. Greer of New York, Ethelbert Talbot of South Bethlehem and Cortland Whitehead of Pittsburgh.

The actual profits of the Western farmer from the operation of his land and equipment have been studied by the economics department of the State Agricultural College, Kansas. It was ascertained that the total capital used by the average farmer was \$12,307; operative capital \$1,477. On over 200 farms the farmer's return, after paying 5 per cent. on the

investment, was \$399 annually when the average investment was \$8,589; with an average investment of \$18,359 it was \$629; with an average investment of \$32,231, it was \$1,028.

The N. Y. Independent is authority for the following: "The next time the coal miners of the United States go on a strike, the people of the city of Austin, Texas, won't care so very much. For Austin has found a way to turn its garbage into fuel—a fuel which burns as long and gives off as much heat as the best bituminous lump coal—and, what is equally important, Austin has at the same time solved the problem of a sanitary system of garbage collection and disposal."

By the discovery of the kind of corn used by the Indians in the color belt it is said that we have doubled the corn belt, and will add billions upon billions of dollars to the national wealth. The *New York Evening Post* cites this as one of the practical outcomes of the work of the American Museum of Natural History.

Governor James P. Goodrich, at Indianapolis, Ind., has signed the State-wide prohibition bill, making Indiana dry on and after Fourth Month 2, 1918. The law prohibits the sale, manufacture, giving away or advertisement of all alcoholic liquors, except pure grain alcohol for chemical and medicinal purposes and wine for sacramental uses. Supporters of the bill say it is one of the most stringent prohibition measures enacted in any State. Motion pictures were taken of the Governor as he signed the bill.

Health insurance is under discussion in Massachusetts. It is estimated the cost to employers, employees and the State would be about \$23,000,000 a year.

More than 145 words a minute have been sent in high speed wireless tests in England.

The Oriental clauses of the new immigration law were framed with scrupulous care in order to avoid any clash with Japan, so that the statement that the Tokio Government finds in it no ground for complaint causes no surprise.

Japan in 1916 rolled up a trade balance against the United States of \$73,000,000, according to a statement issued by the foreign trade department of the National City Bank. This was done in a period when trade between the two countries virtually doubled. Exports to Japan in the year increased 136 per cent., while the imports here gained seventy-three per cent. The total value of the trade both ways in 1916 was \$291,000,000 against \$154,000,000 in 1913; the former high-record year.

NOTICES.

THE Annual Meeting of The Tract Association of Friends will be held at Friends' Meeting-house, Fourth and Arch Streets, Philadelphia, on Fourth-day, Second Month 28, 1917, at 3.30 P. M. Interested friends are cordially invited to attend. WM. BIDDLE, Clerk.

A MEETING of the "Council of Westtown Mothers" will be held at Friends' Institute, Phila., on Third-day, Third Month 6th, at 3 P. M. Mothers of children expecting to enter the School next year are cordially invited to attend. Any mother who has a subject she desires to bring before the "Council" will kindly communicate with the Executive Committee before the meeting. MARY R. WOOD, Riverton, N. J.

ANNOUNCEMENT.—Beginning Second Month 21, 1917, continuing for one year, a meeting for worship will be held in Friends' Meeting-house, Moorestown, N. J., the Fourth-day evening preceding the last Second-day of each month, at 7.45 P. M. After this meeting the business of the Preparative Meeting will be transacted. There will be no meeting the following Fifth-day morning.

MEETINGS from Second Month 25th to Third Month 3rd:—
Burlington and Bucks Quarterly Meeting, at Burlington, Third-day, Second Month 27, at 10.30 A. M.
Gwynedd, at Norristown, First-day, Second Month 25, at 10.30 A. M.
Chester, Pa., at Media, Second-day, Second Month 26, at 7.30 P. M.
Concord, at Concordville, Third-day, Second Month 27, at 9.30 A. M.
Woodbury, Third-day, Second Month 27, at 8 P. M.
Abington, at Horsham, Fourth-day, Second Month 28, at 10.15 A. M.
Birmingham, at West Chester, Fourth-day, Second Month 28, at 10 A. M.
Salern, Fourth-day, Second Month 28, at 10.30 A. M.
Goshen, at Malvern, Fifth-day, Third Month 1, at 10 A. M.

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"The springs of prayer are deeper than the springs of thought."
—Caroline E. Stephen.

PRAYER.

The article with this title reprinted from *Friends' Fellowship Papers* in this number of our paper carries its own message. Its author, at one time a minister of another denomination, has had the advantage of a point of view quite different from that of the average Friend. His emphasis therefore of the spiritual character of prayer is more significant. To all of us the "identification of prayer with the spiritual life" presents inexhaustible surprises of strength for daily living. It is well to recognize that the word prayer has a variety of meanings even in the Bible. This variety, however, is likely due to various points of view of the one subject, and these points of view are gathered into one as we rise to the spiritual life. When sixteen million church members are called to prayer on a given day, as recently, and they combine to present specified subjects to the Throne of Grace, there is a religious reaction that must affect both the invisible and the visible world quite beyond human calculation. It might not appeal to us as at all on the same plane as the exercise of communion in which our souls get first a sense of Divine need, and then some capacity to cry unto the Lord for help, but we are aware that many do actually reach by this somewhat highly organized process an experience of vital prayer. We maintain as Friends, and willingly promulgate our specific views of prayer, only because we believe they are best calculated to produce the condition described in the little adjective *vital*. The real exercise of prayer has always been presented in our circles as so full of reverence and awe that we have cultivated cautious forms of expression often misunderstood by onlookers. Thus the oft-repeated phrase "basis of silence" might even yet be revised advantageously to be "*basis of prayer*." What the average Church member does when he bows his head or kneels for a moment upon taking his place in a service, the exercised Friend is supposed to do during the whole of the silence of a meeting. There is, of course, one distinct difference, although it by no means completely differentiates our mode. The protracted silent prayer directly becomes *social*; we are actually

"poured from vessel to vessel" until there is felt in what we call a favored meeting a very comforting "unity of exercise."

To those who do not see our practice in public or private worship in this light there is ample opportunity, as observed above, for misunderstanding. An instance of this, somewhat extreme we hope and yet in a sense characteristic, may have a lesson for us all. One who had a birthright membership with Friends, whose parents were always actively interested in the religious efforts of our meetings, in early adult life joined another denomination. He felt himself called after his mother's death to make a public declaration, in the course of which he said that he had never known his mother to pray. This occurred in a country neighborhood and the religious sense of the community was not a little outraged, and made no little protest at what was generally felt to have been a great injustice to a good woman. A radiant countenance in worship and a waiting manner in dealing with the perplexing details of her ordinary routine had made her very life a "prayer" to many onlookers. If the son had not realized this they could only feel that his perceptions were too dull to grasp the fundamental thought in prayer.

It is noted of two valuable elders in our Society of a past generation that their only public appearance in a meeting for worship was confined to a single instance in each case. The meetings were in adjoining States and the occasions somewhat widely separated in time. In both the Friend knelt in prayer, but in one case no word was uttered, and in the other only an unintelligible ejaculation was heard. A very marked baptizing effect was, however, produced. That which is beyond words covered the assemblies. So it is quite evident that what is now familiarly called the "prayer life" is by no means dependent upon words.

We are not, however, without sympathy with the view, sometimes expressed amongst us, that souls can hardly be exercised in prayer without at times feeling the compulsion of utterance. Nevertheless the restraint which comes from maintaining a high spiritual conception of prayer is not only safe, it is wholesome. Nothing so much cheapens religious services in the popular mind as prayer without unction. William Penn's observations of the weight of George Fox in prayer should counsel us to seek a "like frame." If we have a special service as Friends it is to make a contribution of *depth* to this absolutely vital subject. J. H. B.

PRAYER.

BY W. BLAIR NEATBY.

The pre-eminence of prayer in the spiritual life was brought home to me forcibly some years since by the odd pronouncement of a great prelate upon the merits of the sacramental controversy that ceaselessly agitates his own church. In the interests of a mediating theology, to which he was notoriously attached, and with a desire to administer a check to the extreme tendencies of the sacerdotal school, he laid it down

that the grace of the sacrament does not differ in kind from the grace of prayer.

I naturally asked myself: How, then, according to this high authority, does it differ? Obviously, in his view, it excels in degree; it brings the same grace as prayer brings, but brings it more potently, more abundantly. But this in turn set me thinking of many thousands of Christians who have nurtured the religious life to its noblest maturity without resort to sacraments, and who would affirm, with one accord, that without prayer they could not barely have kept the life in being for a single month. The further I followed this line of reflection, the more I felt that a prelate who thinks to save the supremacy of the sacrament by assigning to it, in comparison with prayer, a higher efficacy in the ministry of one and the same grace, is imagining a very vain thing indeed.

In old Israel, profoundly wise in this respect, men were remembered for their power in prayer as men are remembered with us for their power in preaching: Moses and Samuel were men who called on the Lord, and He answered them. Among Christians, prayer has been the secret strength of the true heroes of all phases of the Christian life, the purer and the less pure alike. We know it to have been the hidden source of the active life of the Christian mystics who recovered for us the treasure of the calmness and sweetness of the original Gospel—of Fox, Penington, Grellet and Elizabeth Fry. But it has been not less the secret of saints of rougher temper and stormier action; the adversaries of Luther and of Knox quailed, we are told, in a sort of superstitious terror, before the rumors of prayer that were believed never to fail of their aim. Closer to the river-head, Paul, though more abundant in labors than all the rest, found time, we gather, to be more abundant in prayer also; and at the back of all we are arrested by the sight of Him who vouchsafed to become in all things like unto His brethren, devoting whole nights to prayer.

The influence of this great cloud of witnesses has kept alive among Christians—and even among those whose own prayer-life may have been disappointing—a profound sense of a mysterious potency in prayer. Apart from all the experience of suffering or alarm that so constantly drives even careless Christians back upon cries for Divine help, there is always at work a powerful if vague expectation of great things to be brought by a concert of prayer.

On the other hand, it is one of the standing disappointments of the spiritual life that appeals for prayer, however extensively and urgently pressed, are so often barren of most of the anticipated results. How few are the triumphs of Christian effort, how rare an abiding energy of the Christian spirit, remaining to attest the unquestionable sincerity and enthusiasm with which our calls to prayer have been urged!

And yet the power, the irresistibility of prayer, in other hands, remain to justify our prayers, though perhaps to condemn us.

It is well to make sure that we have true thoughts of prayer. That men pray almost everywhere, constrained by a need as inexorable as the need to breathe, is no doubt correct; but the prayer itself may deviate indefinitely from spiritual reality. Men even materialize their praying in the revolutions of a Buddhist praying-wheel. And there are countless elaborate forms of Christian devotion that are essentially no less contradictory of the most rudimentary notion of spirituality. To repeat the creed with intention to benefit a friend is not to pray, but to use spells. And are we stout-hearted Protestants always free from mechanical conceptions when we pray?

A mechanical conception of prayer is betrayed sometimes by our *quantitative* standards. It is betrayed very crudely when our neighbors count their prayers on the beads of a rosary; somewhat less crudely when we reckon the value of our prayers by the minutes that are spent over them daily. It is true, indeed, that a Christian who loves prayer will not be negligent of his times of "religious retirement;" but he should know that power in prayer resists all mechanical cal-

culations and cannot be brought into any system of religious statistics.

In like manner, a call to prayer cannot fail to miss its aim if it assumes that prayer is a function of the soul that can be exercised at will in a certain relative isolation from the general state of spiritual vitality. And this is the deep truth covered by the old Quaker dictum, which has been to some a stumbling-block, that "prayer cannot be offered in the will of man."

Stumbling block or not, the truth it endeavors to express is the root of all right thinking about prayer. For prayer is no mere function of spiritual life, but the very spiritual life itself, regarded in a certain aspect; and therefore a call to prayer is a call to spiritual life. And is for that reason a far greater thing than we often realize when we issue it.

Or to put it more briefly: *Prayer is Consecration*. Our first real prayer begins with our first real consecration; and when our consecration is complete we pray without ceasing. Our prayer for ourselves is real in the exact measure in which we consecrate ourselves to God in our every request; and our prayer for our friends is real exactly as we consecrate them in our request for them; and our prayers for public causes are real exactly as we ask that God may be glorified in public affairs. This is the first lesson of the Lord's Prayer: "Our Father, Thy Name be revered; Thy reign come; Thy will be done on earth as it is done in heaven."

Prayer and consecration are attitudes of the soul, or rather they are one and the same attitude. Expressed ideally, it is the attitude of a soul absolutely responsive to God, absolutely devoted to God, and therefore absolutely receptive from God. If we use words of petition (and we ought to use them freely), it is to help our receptivity at the point of our need by making our need precise to ourselves: it is a "talking over" our wants with God; for "our Heavenly Father knoweth what things we have need of before we ask Him," and He is "more willing to give than we to ask." Our very petitions thus become so many acts of dedication, and prayer is revealed as worship in a sense that, to some of us, may be a deeper thing than the past has known.

It seems therefore that a call to prayer must, if it is to be effective, be definitely realized as an effort to awaken a deeper and purer spiritual life. If it is less than this, it is nothing. If it is this, its conscious aim is the creation in every Christian, of a religious life of absolute devotion, into which the Divine fulness may find entrance without stint. For power with God in prayer is the removal of barriers on our side to the inflowing of His grace; and the barriers once cast down the river flows in flood over all the thirsty land.—*From Fellowship Papers*.

[The following under date of Second Month 10, 1917, needs no apology for a place in our paper.—Eds.]

THE FELLOWSHIP OF RECONCILIATION.

NO. 125 E. TWENTY-SEVENTH STREET, NEW YORK CITY.

TO MEN AND WOMEN OF GOOD-WILL THROUGHOUT THE UNITED STATES:—

In this moment of national crisis it is in the heart of every true citizen to give his full measure of service to his country. The great Republic which we love is in its hour of trial. Its responsibility and need are calling for the highest loyalty of all. Yet there have been few moments in history when we could so little afford to render our country ill-considered service. What the United States now does may determine not simply its own course for a few years, but the future of nations, of whole peoples, or of humanity for centuries. The primary duty of each of us is a dispassionate endeavor to penetrate through the mass of political complications to those fundamental principles of Christianity upon which only can national conduct of permanent value be based.

1.

The immediate legal issue is the right of American citi-

zens to pursue their legitimate business on the high seas freely in accordance with international law. This is, without doubt, important enough; yet beside the deeper moral issues it sinks into relative insignificance. The crucial fact in to-day's world situation is not infraction of international rules, but contempt for humanity and ruthless disregard of moral and spiritual principles. These are the deeper wrongs which every man and woman who revered human nature instinctively condemn. The task of the United States in this decisive hour is not chiefly to vindicate a legal right but to uphold the principles by which men live.

II.

Germany's new submarine policy has staggered the world. To condone so great a wrong against mankind would be disloyal to every principle of humanity. The impulse comes to leap to arms. If by this means right could be vindicated no offer of life could be too prodigal, no expenditure of wealth too great.

Yet it is not by war with Germany that the United States can champion the moral order of Christendom. This moral order is a system of moral and spiritual relationships between human beings, and these relationships, whether between a few persons or between nations, rest ultimately upon the characters of individuals. Wrong can be successfully opposed only by making men righteous. Not a nation defeated but the nations won to righteousness is what the world needs.

It is not simply that war with Germany would be a colossal expenditure of life and wealth—a diversion of national resources which would arrest social progress for untold years. But the tragedy of such a war undertaken for the sake of human welfare would be that after all the price paid, after all the loss of life, the blood-sweat and the anguish, it would be found to have defeated its own ends. That all the sanguinary conflicts of history have done no more to make the principles of righteousness effective is due to no strange miscarriage of fate. It is the natural consequence of the contradiction between the method of war and the principles of moral order. The method of war, instead of defending, inevitably shatters moral principles. In making the defeat of the enemy its supreme object it subordinates the moral law to military necessity. In its wholesale destruction of men by men, in engendering widespread hatred and distrust, it violates that reverence for personality which lies at the heart of the Christian religion. In demanding absolute obedience to military authority and the surrender of the right to act according to conscience, it cuts at the very life-root of moral being. However just a cause may be the method of war is intrinsically and incurably evil and therefore self-defeating.

III.

Now is the time for this nation to have courage to go forward in a better way. This is the hour for us to dare to make trial of the will to love as the effective power for the maintenance of the moral and spiritual order. Hitherto mankind has made feeble use of the inexhaustible resources of love and good-will. We have regarded them as available in our families and among our friends, but notwithstanding Christ and the lesson of the Cross, we have little trusted them in social, industrial and international relations. The moral progress of the world waits for us to make them effective in these spheres. The highest task that confronts us as a people, in the present situation, is to generate and set in operation between nations on a scale never before known the irresistible energies of love. The immeasurable needs of humanity plead with us to dare all risks in trying Christ's method of serving the cause of mankind.

The method of love does not mean that we are to condone the unrighteous acts of any nation, or that we are to live as if in a world of suspended moral values. It does not mean that we are to forget how to pass stern moral judgment on every kind of wrong. But it means that we are to seek to

combat wrong not by the punishment or annihilation of the wrongdoer, but by a sustained appeal to conscience. It requires that a new passion for righteousness must first of all lift us out of our own selfishness and self-complacency, and that in prayer and self-denying efforts we identify ourselves with the present sufferings of humanity. It calls for the exercise of daring and inventive faith for a vast increase of constructive service. It is the supreme task of overcoming evil with good.

IV.

All that can be said about the principle of overcoming evil with good will avail little unless we are able to make that principle effective in action. If international good-will is to be more than an ideal for the future, adequate means for its expression in service must be discovered and employed. Work now in progress for aiding the prisoners of war in many lands and for mitigating the distress of destitute populations in Belgium, Poland and Armenia offers existing opportunities. Plans are under consideration for the extension and greater unification of undertakings to meet immediate needs and to prepare for the great work of reconstruction which awaits us at the close of the war. At this time of widespread suffering—immeasurably the most terrible that we have ever known—shall not the men and women of the United States augment many-fold their gifts and efforts to meet the world's need on a scale commensurate with national ability?

The Fellowship of Reconciliation unites men and women who share the conviction that the principles of love and good-will as revealed by Christ should be unwaveringly applied as a transforming power in personal, social, industrial, national and international life. While the Fellowship is not itself an administrative organization, its Committee desires, particularly during these critical days, to do all in its power to extend the constructive application of these principles. It will gladly furnish information as to opportunities for practical work and agencies through which gifts and services may be made effective. It invites the co-operation of all and will welcome communications. Its statement of principles and information concerning its literature, methods of work or other particulars may be had on request. Inquiries should be addressed to the Secretary, Edward W. Evans, No. 511 Otis Building, Sixteenth and Sansom Streets, Philadelphia, Pa.

On behalf of the Fellowship Committee,

GILBERT A. BEAVER,	RUFUS M. JONES,
HELENA S. DUDLEY,	DAVID R. PORTER,
EDWARD W. EVANS,	CHARLES J. RHOADS,
HAROLD A. HATCH,	NORMAN M. THOMAS,
LOUISE HOLMQUIST,	M. AGNES WILSON,
	L. HOLLINGSWORTH WOOD.

NOTES FROM THE SOUTH.

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness now. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them."—HENRY WARD BEECHER.

"There are no hurts that beauty cannot ease,
No ills that love cannot at last repair,
In the courageous progress of the soul."

—BLISS CARMAN.

In these momentous days when the world-wide appeal in behalf of humanity has gone to the belligerents from our President and the whole human family stands at attention—wondering what the effect will be—while our own fate as a nation hangs in the balance, these lines have come with inspiring comfort. We have also witnessed a blighting frost during the past week, destroying, as ruthlessly as even the Germans, the beauty of the landscape; but our hearts are still joyous. The writer of "Some Meditations of the Heart,"

in the *Atlantic Monthly* (Twelfth Month, 1916), gives us the keynote: "God is love." I wish that those three words could be stamped all over the heart of every human being in the world and out of the world," and then, picking up the flower of a primrose plant, says, "It was a little whimsical face looking up at me and it was smiling—the most exquisite, tender, mirthful smile. Flowers seem to me constantly to embody this quaint, fantastic, yet always tender poetic mirth. There is hardly a blossom that hasn't this whimsical, laughing expression. They are beautiful, of course, but we do not so often see their trick of laughter as well. I think, perhaps, they are manifestations of God's mirth. His littlest smiles, perhaps. It is all so tender and poetic. A mirth that could not be so mirthful if it were not so tender; a tenderness that could not be half so tender were it not so mirthful. I am sure that laughter is almost as meek at the heart of the universe as beauty and love."

Yes! it is the soul that can see these "smiles" in the midst of all that surrounds and overwhelms us that prompts me to write. With a world gone mad and our national action in the balance, yet I cannot accept the ancient dictum, "all is vanity and vexation of spirit." For the spirit of God is the eternal antidote to the cynical mind, and "without mysticism there can be no genuine religious enthusiasm; because it takes more to see God than the ability to distinguish between profit and loss."

One must walk in the cool of the evening and see the afterglow of one's best experience—as Isaac of old sought to commune with his own heart in his garden—in order to get the true perspective of life and *feel* the eternal realities which cannot be destroyed nor robbed of their heavenly good.

It requires no small courage and insight to stem the stress of these days, so as not to be stampeded by the international conflict and our personal trials, when our spirits would fain sink into a passive state of endurance, if not of hopelessness.

But this is a moral universe and the God who made it is always in it and ever ready to sustain it. Clouds may obscure and human convulsions distract the vision, but the perennial forces remain intact. There is wonderful comfort in some of the old prophetic utterances, which have stood the test of the centuries, and none of them has a truer ring than the prayer of Habakkuk: "For though the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

But the natural and insistent enquiry, "How long, O Lord?" must have an answer, and it will, in the heart of every sincere lover of his kind. To myself it comes not by any measure of time, but by a quickened sense of companionship, an indefinable nearness and enveloping glory; like that of the sunset, which carries the soul beyond its limitations. Surely if it were not for the ability to lift up our eyes to the heavens, or to the hills, "whence cometh our strength," and to see the marvellous beauty about and within us, we should indeed be the victims of a sad fate.

But we can say with the Psalmist in the face of the most portentous events in human history, "Oh, Lord, our Lord, how excellent is Thy name in all the earth! who has set Thy glory above the heavens"—and in the hearts of the children of men!

A recent contributor to THE FRIEND has privately asked, "Is there no sense of humor or proportion among our ministers (of the Christian church) that the greatest tragedy of all times through which we are living, does not give them new spiritual interpretations of our God of Love? The popular mind has little sympathy or understanding of the necessity for good-will between nations. O, it is hard, with our poor human understanding, to be patient and in our eager striving for righteousness to wait God's time for clearing away some of the mysteries of this time." Elizabeth Barrett Browning in "Aurora Leigh," expresses a somewhat similar thought:

"Dear, my soul is grey,
With pouring o'er the long sun of ill,
So much for rice, so much for discontent,
So much for the necessities of power,
So much for the connivances of fear,
To see it down in figures on a page,
Plain, silent, clear, as God sees through the earth,
The sense of all the graves—that's terrible
For one who is not God, and cannot right
The wrong he looks on. May I choose, indeed,
But vow away my years, my means, my aims,
Among the helpers? The common blood
That swings along my veins is strong
Enough to draw me to this duty.

Beloved we must be here to work,
And men who work can only work for men
And not to work in vain must comprehend
Humanity and so work humanly,
And raise men's bodies still by raising souls,
As God did first . . . and work all silently
And simply . . . as God does all;
The man most man, with tenderest human hands,
Works best for men—as God in Nazareth.
The Christ Himself had been no lawgiver
Unless He had given the life too with the law."

"It is the hour for souls,
That bodies, hvened by the will and love,
Be lightened to redemption."

One asks are those ministers who signed a protest against the President's appeal for peace—and all who believe in the sword as the final arbiter—really shutting their New Testaments? Are they sowing the seeds of just contempt among the laboring classes, for after-generations to reap the bitter harvest of the masses who scorn the church? It is a solemn fact that should war come for any cause in this country the churches would probably not remember the Sermon on the Mount! But would that alter the standard forever required of the disciples of Him who said: "Love your enemies, bless them that curse you, do good to them who despitefully use you and persecute you—that you may be the children of your Father who is in heaven?"

J. E.

ORLANDO, Fla., Second Month 8, 1917.

THE SEEKER AFTER GOD.

There was a dreamer, once, whose spirit trod
Unnumbered ways in thwarted search for God;
He stirred the dust on ancient books; he sought
For certain light in what the teachers taught;
He took his staff and went unto the Wise,
And deeper darkness fell about his eyes;
He lived a hermit and forebore his food,
And God left visitless his solitude;
He wrapped himself in prayer night after night,
And mocking demons danced across his sight:

Resigned at last to Him he could not find,
He turned again to live among mankind—
And when from man he no more stood apart
God, on that instant, visited his heart!

—HARRY KEMP, in *The Independent*.

LIVES of self-devotion have always the same kind of power that belongs to the sacrifice of Jesus. They are the lesser hill-tops grouped around the great mountain. Such lives may we all live in any little world where God has set us.—PHILLIPS BROOKS.

THE ANSWER.

Suggested by C. C. W.

"Allah, Allah!" cried the sick man, racked with pain the long night through,

Till with prayer his heart grew tender, till his lips like honey grew.
But at morning came the Tempter, said, "Call harder, child of Pain,
See if Allah ever hear, or answer 'Here am I' again."
Like a stab the cruel evil thro' his brain and pulses went,
To his heart an icy coldness, to his brain a darkness sent.
Then before him stands Elias; says, "My child, why thus dismayed?
Dost repent thy former fervor? Is thy soul of prayer afraid?"
"Ah!" he cried, "I've called so often, never heard the 'Here am I,'
And I thought God will not answer, will not turn on Me His eye."
Then the grave Elias answered, "God said, 'Rise, Elias, go
Speak to him the sorely tempted, lift him from his grief of woe.
Tell him that his very longing is itself an answering cry,
And his prayer, Come gracious Allah! is My answer, Here am I!
Every inmost aspiration is God's angel, undefiled,
And in every 'O my Father!' slumbers deep a 'Here, My child!'"

THE EMERGENCY PEACE FEDERATION.

On the eve of the severing of diplomatic relations with Germany, when the newspapers were doing their best to throw the United States into a hysteria of belligerency, there came together in New York City a group of people who believed that the crisis demanded a striking protest on the part of pacifists. With no desire for duplicating organizations for peace they felt the need of a more or less temporary organization which could act suddenly at the strategic moment. Thus came into existence, on Second Month 3rd, the Emergency Peace Federation, whose object is "to keep the United States out of war and its attendant circumstances" (*i. e.* compulsory military training, conscription, preparedness, etc.).

The program which they are urging upon the Administration is:—

1. Deferring settlement of controversies until after the war in Europe.
2. Keeping Americans out of the "war zone."
3. Deferring any "irrevocable step toward war," in case of an overt act, until the sober will of the American people has been sounded through an advisory referendum.

The Emergency Committee felt that every effort should be made to offset the influence of the public press in its apparent war propaganda and to make articulate "the sober judgment and purposes of the mass of the public."

They planned a Peace demonstration to be held in Washington on Second-day, the 12th. Among the delegates, of whom there were two to three hundred, were members of the Women's Peace Party, of both branches of Philadelphia Yearly Meeting, Socialists, a representative of the Western Federation of Miners, Grangers, farmers, social workers, business men, college professors and college students. They appeared to be for the most part "extreme" pacifists—"peace at any price" people.

From our headquarters in Washington we divided into State delegations and spent the morning of Lincoln's birthday interviewing our respective Senators and Congressmen. A conference also was obtained with Senator Stone, Chairman of the Senate Foreign Relations Committee.

In the afternoon we adopted resolutions which were taken to the White House by the delegation, pledging our support to the President in every endeavor to "secure a settlement of international disputes by peaceful means," and expressing our desire "to do everything in our power to maintain the leadership of our country in the work of bringing about world peace and abolishing forever the abominable war system."

In the evening a mass meeting was held, which was vibrant with hope and courage and intense earnestness. Very little was said or thought about the hypothetical enemy of the newspaper's creation against whom we must "prepare" feverishly, but very much was said and thought about the enemy already within our gates—the madness and moneyed strategem which are making this demand for increase in armaments, for

conscription and military training in schools. In forty-one different States at the present time there are bills for compulsory military training and we need to bring all possible pressure to bear upon our legislatures in protest against this threatened danger. The conviction was expressed that young people to-day are so imbued with the principle of liberty that they would resist this mediæval and un-Christian compulsion, if need be, to the death. There was the stuff there out of which Conscientious Objectors are made, and if the awful necessity should arise, this country too, could produce martyrs "of whom the world is not worthy."

But that necessity we may yet be able to avert if we, the potential objectors, could only manage to live for the principle of human brotherhood just as heartily and aggressively as we should expect to die for it. In these troublous times of "wars and rumors of wars," of suffering and feverish activity and tremendous challenges, it was heartening to feel the strength of a group who had fearlessly thought through the issue to a finish and were ready to stake their lives on the conclusion

EDITH STRATTON.

WHY I REMAIN A FRIEND.*

My first thought in answer to this question is that I remain a Friend because I was brought up one by my parents and have had no inclination to join any other denomination. Upon further reflection some other reasons seem to be latent in my mind, and perhaps it is a good thing to stir them up and appreciate my blessings and possibilities.

Several times lately I have been asked, "What is the difference between Friends and other Protestants?" and my answer is, "there is no difference in the essential belief. The difference is only in the forms and emphasis upon certain attributes."

Personally, I do not like the idea of different denominations, doctrines and creeds. Our first purpose in life should be to become the best kind of a Christian and Jesus Christ is our perfect example. It seems to me that in following His example we should do everything in the simplest way possible, and Friends have always emphasized simplicity both in everyday life and in worship. Hence, the Society of Friends seems farthest removed from a sect based on dogma in belief and forms in worship.

Christ's whole teaching shows clearly our immediate contact or relation with God, and that we should look for guidance in our daily life from the Spirit within us no matter where we are.

The Society of Friends was founded on the principle of the "Inner Light," that is His spirit within us that will guide us. I think we cannot put too much emphasis upon the idea of the guidance of the Holy Spirit, and that after all it is the spirit in which we do things in our everyday life that really counts.

I am glad that we have no creed to profess, for mere words seem unimportant and often people differ as to what they believe when they try to express it in words, although they really mean the same thing, and their spirit is the same. There are many things in the Bible that we do not understand and therefore we cannot form clearly worded opinions about them. I think very often people feel that they cannot say definitely that they believe certain details given in the gospels and therefore suppose they will be thought hopeless and might as well consider themselves heathen.

After all, if we follow Christ's teachings and do as He shows us by His life, will we not come closer to God and all these things will be revealed unto us?

For this reason, because the Christian life is apt to be a gradual process or growth, I believe in birthright membership. I do not believe the majority of people are benefited by being made to think that they must make a confession of faith before men, in order to be recognized as a member of a religious denomination.

*One of several papers read at a Young Friends' Conference in Germantown.

The Friends' mode of worship appeals to me as giving opportunity for the highest and best to be given and received. Its simplicity seems broad and dignified. Whittier expresses this beautifully in "The Meeting":—

"God should be most where man is least;
So, where is neither church nor priest,
And never rag of form or creed
To clothe the nakedness of need—
Where farmer-folk in silence meet—
I turn my bell-unsummoned feet.
I lay the critic's glass aside,
I tread upon my lettered pride,
And, lowest-seated, testify
To the oneness of humanity;
Confess the universal want,
And share whatever Heaven may grant.
He findeth not who seeks his own,
The soul is lost that's saved alone.
Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost;
Heart answers heart: in one desire
The blending lines of prayer aspire;
'Where, in My Name, meet two or three,'
Our Lord hath said, 'I there will be!'"

Friends bear a strong testimony against war and emphasize peace in all their relations. Just at this time, when there is so much talk and writing on the subject of War and Peace, we, as young people, have begun to realize how much we owe our ideas on Peace to our training as Friends. Perhaps, also, we are only beginning to realize how fundamental they are before we can really follow Christ.

SUSAN ASHBRIDGE ROBERTS.

PEACE CONFERENCE OF ALL FRIENDS.

L. Hollingsworth Wood has put into our hands the announcement of the proposed Peace Conference of All Friends, to be held in London after the war. It is a very interesting paper and gives one some idea of the complex character of the civilization with which Peace workers must deal. The preliminary study involved to get a rational program out of this complexity will mean great effort and sacrifice. The following are the six heads under which these investigations are to proceed, viz.:

1. Into the fundamental grounds of the testimony (for Peace) and into the precise character of the testimony. There are six sub-divisions under these two heads.
 2. Into the implication of the testimony in national life, and international relations. This has three heads and numerous subdivisions.
 3. Into the implications in individual and social life. Two subdivisions and three topics under each.
 4. Into problems of education in relation to the testimony. Four subdivisions.
 5. Into the life of the Society itself in view of the present demand. Six subdivisions.
 6. Into methods of propaganda. Five subdivisions.
- Even with the subdivisions omitted this will seem quite formidable. The idea as we understand it is that Friends who are willing to make some contribution to this "drive for peace," will select a topic and give themselves to an investigation and study of it under the leadership of the head of the seven designated commissions already established. Details may be had from L. Hollingsworth Wood, 20 Nassau Street, New York City. Soon a general secretary will be appointed and all the work will focus in the office thus established.

The Commissions are as follows:

Rufus M. Jones has consented to head the Commission on No. 1. Isaac Sharpless is to head the Commission on No. 2, with William I. Hull on Sub-division "C." Jesse H. Holmes has consented to serve as head of the Commission on No. 3,

Professor Bird T. Baldwin on No. 4, Henry J. Cadbury on No. 5, and Elbert Russell on No. 6.

The printed statement concludes as follows:—

Quarterly Meetings should arrange discussions of a preliminary character, study groups should meet in Particular Meetings, and individual Friends should be encouraged to read and study, by the preparation of short bibliographies and outlines of study. Articles should appear in publications of the Society, and thought should be concentrated upon these questions in every possible way. The results of such study should be sent to members of the commissions, where valuable points emerge or where definite agreement is reached on vexed questions. In this way the whole Society can actively co-operate in preparing for the Conference. Still more important is the preparation by prayer and the spirit of expectant faith, which may be quickened by preliminary discussions, and find expression in specially arranged devotional gatherings, as Friends may be led in different localities.

The Conference will meet to consider the reports of the commissions, and to reach conclusions in reference to practical suggestions that may be brought before it. Such conclusions will not, of course, be binding upon any constituent Yearly Meeting, but where necessary will come up for consideration at Yearly Meetings following the Conference. It will in any case be well to look to a continuation committee, that would seek to carry forward such plans as do not need the ratification of Yearly Meetings, and to act as a connecting link in cases where joint action by various Yearly Meetings is decided upon.

IN THE CAROLINA MOUNTAINS.

The Appalachian mountain system reaches its climax in magnitude, at least, in the Carolina Mountains. This statement does not refer merely to the fact that Mt. Mitchell is the highest peak of the system; Mt. Mitchell is but one of a dozen peaks over 6000 feet in altitude, and a catalogue of those over 5000 feet would certainly exceed fifty. As is customary in mountain ranges of such altitude these high peaks are buttressed on each side by ranges of considerable moment, averaging at least 3000 feet, and these in turn have piedmont approaches well described by one writer by saying that the earth's surface presents the effect "of a very choppy sea." The hills are multitudinous and the glens and gullies circle in bewildering complexity.

As to mountain attractions apart from magnitude and mass, one need not perhaps engage in controversy over the relative merits of the several Appalachian centres. Those who love the White Mountains, or the New York groups, or the Pennsylvania Poconos are not easily to be moved from their preference. The Blue Ridge is most blue where they know it; even majesty and mystery most enshroud the slopes and peaks of their well-determined attachment. This at least without argument can be conceded for the Southern mountains. The rigor of winter amongst them is greatly tempered by their latitude, spring comes earlier, and the summers give a touch of tropical richness and splendor. This climatic difference, registered in milder temperature, finds expression also in a richer flora and probably in a greater variety of animal life. Quite plainly North and South meet in the Carolina Mountains and some of the merit of the "golden mean" can be found there.

The cursory notes which follow do not aim to set forth the scenic, climatic or even human attractions of the region in much detail. This has been done most admirably in two books which not only make interesting reading, but have a very positive claim upon all who would be well informed upon our own country and its people. The first is entitled "The North Carolina Mountains." The author, Margaret Warner Morley, has a bungalow residence at Tryon, N. C. Twelve years of close contact with the several groups of mountains by journeys on foot or on horseback, by residence in out-of-the-way places, and by camping adventures make the background of a literary treatment of the subject in which the poetic sense is happily blended with extraordinary common-sense. Her book is one that appeals to head and heart and

before it is read through most would say "this I will add to my private library." The second volume has the title "Our Southern Highlanders." It is by Horace Kephart and from the Outing Publishing Company in 1913. The author lived for three years in the recesses of the mountains, gained the confidences of the mountaineers and has disclosed the very heart of their character and picturesque manner of life. They are a passing type, but their impress upon American history has been considerable. Were they in Scotland or in the mountains of Central Europe they would be sought out by many tourists. The onrush of development in the South is absorbing them so rapidly that in another decade they will live merely as a memory in such books as this. This volume, like the previous one, has undoubted claims for a place upon a library shelf devoted to "America." Such points as are mentioned in these notes are amplified and given their well-deserved charm by these two gifted authors.

Those who love scenery either in mass or in detail find inexhaustible resources in these southern mountains. More liberally than in some other localities the attractions are on view. The mountains seem to have ranged themselves before great amphitheatres from which they present a moving picture show in the glories of sunrise and sunset and in the light and shadow of passing clouds. Never are they for any lengthened period without change. Now they seem just at hand—again they are far away. Now they are blue with a depth of color like a glistening stone—again they are deep, dreamy purple till one questions their reality. Perhaps no point of advantage for general observation can rival Asheville, but those who really feast on scenery will chose some less frequented spot. Few such excel in merit the Sunset Rock on Tryon Mountain. This point has a sheer elevation of nearly 2000 feet, the valley of the Green River makes a wonderful foreground for the high range behind, with Mt. Pisgah well to the south and Mt. Mitchell well to the north—a panorama that must embrace nearly a hundred miles in extent! Few mountain scenes so well meet one's expectation of what mountains should be. This viewpoint and another near it known as the Narrows were part of the resources of scenery that gave fame for thirty years or more to the Log Cabin Inn, which was burned to the ground in the early morning of Twelfth Month 18th. The Inn made a resting place for a stream of visitors from Tryon. Tryon itself is favorably located against the high range of the Blue Ridge which towers about 2000 feet above it. The elevation of Tryon above sea level is put down at 1200 feet. A six weeks' sojourn in this most attractive place gave opportunity for these notes. In guide books and railroad folders one reads of the "Thermal Belt" at Tryon. It is said the Department of Meteorology at Washington is puzzled by the phenomena of this Belt. There is no doubt the natives of the place and the average visitor are sorely puzzled. The two high mountain ranges behind Tryon—between it and the quarter from which the wintry winds mostly blow—doubtless give the place definite climatic advantages, but frost and snow and ice are not unknown. On the mountain barrier behind the town there are evident pockets in which the air gets warm and stays comparatively warm, even when winter is temporarily in evidence elsewhere. A very intelligent observer who lives on White Oak Mountain told us that "Thermal Belt" in his observation was plainly a question of air drainage. Let the scientists settle the question as they may, the little resort town rejoices in much sunshine and has a good measure of what passes in the salutations of the street for "real Tryon weather!" The community of visitors in the town has a distinct literary flavor. During our sojourn rather more than twenty characters of some fame in the world of letters were in evidence. Southern hospitality seems immediately to affect them; in banking terms they become liquid and circulate freely. This effect we concluded was due to the patrician atmosphere which real Southerners seem able to create. Perhaps it is only snobs after all who fear the contamination of the crowd! In any event, Tryon's resources of climate and scenery are greatly enhanced by the natural

friendliness of the community. Mountaineers are not specially prominent; some of them are to be seen daily delivering produce or wood, but at the end of the week there is a picturesque crowd assembled on Trade Street. Some of these, even women and children, have walked often as far as nine and sometimes as far as eighteen miles; mostly they have come on mule-back or in the "mountain schooner." This is a regular sheet-covered wagon, but in order to "navigate" where projecting branches are in the way it is built on a very cramped pattern. Usually in addition to sundry produce for exchange it contains a good supply of corn fodder for the mule. One needs some tact in showing interest in these people and in their motley loads, but it is an unceasing item of interest at Tryon. Men and women both know life by first-hand contact, their lithe bodies and somewhat hardened faces bespeak exposure, but their independence of manner is unmistakable. They are not candidates for curiosity or sympathy. One must learn other approaches than these to their fastnesses, else there will be "no admission." Kephart represents the type as an arrested development. These men and women are probably very like our great-great-grand parents. Once in rapport with them, we can open doors not a few into early eighteenth century life in the colonies. That is not the most interesting part of it. Immediately one gains admission to their circle he discovers, if from Pennsylvania, that the names are those that he has known from childhood. Pursuing lines of evidence like this Kephart shows that these Highlanders actually emigrated from the Keystone State.

(To be concluded.)

THE CHAMBERLIN BILL.

Stanley R. Yarnall, on behalf of the Peace Committee, has written very clearly and forcibly to Senator Chamberlain in regard to Senate Bill No. 1675.

Pointing out that the exemption in Section 25 does not meet many conscientious objections, he says:

"The whole history of the Society of Friends, so far as it has to do with war, proves that there are always found in it a large number of individuals who cannot conscientiously take any part, even in the non-combatant branches of the military and naval service.

"At the present time there are many instances of this in England and hundreds of Friends and other conscientious objectors are now undergoing longer or shorter terms of imprisonment for this very reason. We feel, therefore, that unless the exemption is made complete, there will be a great many embarrassing and distressing cases because persons refuse to violate their conscience in this regard."

The letter continues:

"I imagine the United States Senate does not wish to propose, while our country is still at peace and without such provocation as Great Britain has, a more drastic law than the Act of Parliament, and that there is no desire on the part of those who are behind the proposed act to make it oppressive. May I not, therefore, ask you to take into careful consideration, if the Act is to come up in this Congress, amendments that will cover the points I have raised?

"The word 'creed' in Section 34, and also in Section 4, is one that may prove troublesome if taken literally, because many branches of the Society of Friends do not have any formulated creed.

"May I also ask whether Section 11 as it stands will not exempt from a number of positions of trust or profit those who are members of the Society of Friends? There are serving and have served on important Governmental Commissions a number of able and broad-minded Quakers who can be illy spared from public service, and it would be most unfortunate if, in the future, they and other men of similar beliefs and of broad public spirit are debared from such activities as those covered in Section 11."

The following is a postscript to the letter:

"P. S.—I feel I should say on the part of the Society of

Friends, whom I am representing in this letter, that we are opposed to the whole bill and trust that it may not be pressed, since we believe that it is unnecessary and that its influence will be to develop in our country a military caste and a military system that are hostile to Republican institutions, and subversive of the true spirit of democracy. I mention these arguments of a general nature apart from the reasons which have convinced us throughout the history of our Society that all war, and consequently all preparation for war, are directly opposed to the teaching of Jesus."

TO THE MEMBERS OF PHILADELPHIA YEARLY MEETING

This great Republic is so seriously threatened by the forces of militarism that we feel it our duty to spread broadcast among the members of our Yearly Meeting the facts concerning two proposed measures of Federal legislation.

The first has to do with compulsory military training for the young men of the country, the second with the censorship of the press as proposed by the War College.

The Compulsory Training Bill (S. 1695) or the Chamberlain Bill, as it is commonly known, has been reported to the Senate by the Senate Committee on Military Affairs. Some of its provisions are as follows:

"That every male person (a) who is a citizen of the United States or (b) who has made a declaration of intention to become a citizen of the United States shall, except as provided herein, undergo military or naval training as prescribed by the President for a period of six months during the calendar year in which he reaches the age of nineteen years, or, if not then within the description of either (a) or (b) of this section, in the calendar year in which he first comes within such description or in the year immediately following."

"That there shall be exempted from training (a) members of the permanent military or naval forces of the United States; and (b) persons physically unfit for any military or naval service whatever; and (c) persons on whose earnings a father, mother, brother, sister, wife, or child is wholly dependent for support."

"That members of any religious sect or organization now organized and existing whose creed forbids its members to bear arms in war shall not be required to undergo training in the bearing or use of arms, but shall be trained in the non-combatant branches of the military or naval service."

"That no person, corporation, partnership, or association shall hire, engage, employ, or continue to employ, any person up to the age of twenty-eight years who is or has been liable to be trained under this Act, unless he has a certificate of training or an unexpired certificate of temporary exemption or a certificate of permanent exemption from training."

According to press dispatches, the army general staff is not satisfied with this Bill and proposes that the minimum training shall be for a year and not for six months only.

The Chamberlain Bill will probably not come to a vote before Congress adjourns, unless a war crisis should develop. It is our belief, however, that each of us would do well to hold himself in readiness to exert influence against this autocratic, militaristic measure should occasion arise. If the measure does not come up for consideration during this Congress, it will surely do so during the next. The Society of Friends faces a crisis that may test to the utmost its loyalty to its age-long Peace-testimony and to Christian principles.

The Press Censorship Bill has been drafted by the War College Division of the Army General Staff. It has not yet been introduced into Congress. They appear to be awaiting a favorable time, such as the heat of a crisis, in which to rush it through. The Bill provides:

"That whenever in his judgment the defense of the country requires such action, the President may issue a proclamation prohibiting the publication of all news referring to the armed forces of the Government or the means and measures that may be contemplated for defense of the country, except when such publication shall have been duly authorized, and he may issue

such regulations as may be necessary to render such prohibition effective.

"That after the President shall have issued such proclamation as is authorized by Section 1 of this Act it shall be unlawful for any person within the jurisdiction of the United States to publish or cause or procure to be published, or to assist in the publication of any information, facts, rumors, or news prohibited by the terms of the proclamation or regulations issued under this Act, except when such publication shall have been duly authorized under such regulations, and any person who so offends may be punished by a fine of not more than \$10,000, or by a term of imprisonment of not more than three years, or both."

The central fact that emerges from a consideration of this Bill is that during the period of war, all discussion of the war or of War in general will be prohibited without the consent of the military censor.

The two proposed measures strike at the very heart of our democracy. It is well-nigh inconceivable that it is America in which we are living. It is a time of testing, of decision. We are thankful for the glorious example of faithfulness on the part of English Friends. May we, when the test comes, know ourselves to be grounded upon the true rock of Christianity, to the end that we may bear witness to the truth at whatever cost.

Publicity Section, Peace Committee of the Yearly Meeting.

DAVIS H. FORSYTHE, M. ALBERT LINTON,
AUSTIN C. LEEDS, ALFRED G. SCATTERGOOD.

304 ARCH STREET, Second Month 23, 1917.

AT EVENING.

[The late Dr. Silas Weir Mitchell wrote these lines in the guest-book of the University of Chicago, and they are printed in the *University Record*—

I know the night is near at hand,
The mist lies low on hill and bay,
The autumn leaves are drifting by,
But I have had the day.

Yes, I have had, dear Lord, the day;
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark—from dark to light.

—From *The New York Evening Post*.

YOUNGER FRIENDS.

A LESSON IN MANNERS.—In a quaint volume written by Lady Tsao about A. D., 125, are found the following instructions to Chinese women and girls of her time:

All girls, everywhere,
Should learn woman's work.
When women guests are expected,
You should the chairs arrange in order.
Let your own dress be neat and suitable.
Slowly and lightly walk;
Move not your hands about;
And let your voice be gentle and low.
With such deportment
Invite your guests to enter:
Present your salutations,
Inquiring after their welfare since last you met.
In conversation with them
Talk not at random.
When they questions ask or answer,
Give most polite attention.
In asking of their welfare,
Or talking of yourself, in a low voice speak;
The tea and refreshments carefully prepare.
Politely receive guests,
And exhaust courtesy when they depart.

—Forward.

THE LAW OF SELF-HELP.—One of the best law students in a certain university is a young man twenty-two years of age who is totally blind. He lost his sight when a young boy, but that he did not lose his courage is proved by his subsequent life. His working creed, if we may so call it, is worth passing on:

"I try not to be too dependent, for what I find out for myself, I am going to know for all time. I want to stand on my own merits. It is no reason why less should be required of me because I am blind; I want to merit all credit I get. I want to behave as nearly like a sighted person as possible."

He has set his own high law of ignoring his handicap, and prefers that his companions shall ignore it also. He is resolved that it shall not dominate his life. In the light of such a brave, strong spirit, how cowardly and contemptible seem many of the complaints and excuses so frequently offered!—*Forward.*

IN THE BEGINNING.—Scientists are realizing that under their whirling dynamos, their searching microscopes, their elaborate laboratories, is something that makes it all go—something that they take on faith, and something which they are beginning to see they cannot understand. All paths lead to God, and in accounting for the universe, it does not matter whether we call Him "God" or the "Great First Cause."

"In the beginning," says the Bible; and back of those three words neither science nor religion ever has been able to go. When Christ came, He gave the world a new vision of life and of eternity, a new hope. He gave to the world a Father, all-powerful but all-tender, the Creator of untold millions of worlds, but the watchful Guardian of the little child and the helpless bird. Christ did not explain the mystery of creation. What would it have availed? Who could have understood? But he brought us the future instead of the past. Scientist or Christian, we come to the place where there is nothing left but faith.—*Forward.*

NEWS ITEMS.

THERE has been deposited in the Advancement headquarters on the third floor of the Philadelphia Young Friends' Association Building, 140 N. Fifteenth Street, Philadelphia, several copies of English papers and pamphlets dealing with conscientious objectors and with peace sentiment in England, which it is very difficult to secure in this country on account of the war.

These include a complete set of the Tribunal from Third Month to Tenth Month, 1916, several numbers of the *Cambridge Magazine*, publications of the Union of Democratic Control, the Community of Nations, Reports of Friends' Relief Work, and other material of great interest.

These have been placed in the Advancement headquarters in order to be available for all Friends who are interested to examine them, and callers for this purpose will be welcomed.

THE *Journal of Education* for the 8th prints liberal selections from the leaflet issued by our Peace Committee on Military Training for School Boys and shows itself in an editorial actively opposed in saying, "It did seem as though the school world had troubles enough on hand without the terrors of military training discussion."

THE following is reported from Concord Quarterly Meeting:—
TO THE PRESIDENT, MEDIA, PENNA., Second Month 13, 1917.
Washington, D. C.:

Concord Quarterly Meeting of Friends, in session at Media, Pa., gratefully appreciate thy efforts to maintain peace, and respectfully urge thee to continue to use every means in thy power, seeking Divine guidance, to avoid war.

As a body of Christian men, who believe that all war is contrary to the spirit and teaching of our Master, we shun no share of the burden, reproach and suffering that may come to us individually or as a nation, by the refusal to be drawn into war, because we believe that even now Christian methods of reason, patience and good-will, will secure the ends of justice and honor, more effectively than war.

Signed for the Meeting, JOHN D. CARTER, Clerk.

FOR many years the Foreign Missionary Association of Friends of Philadelphia has sent annually one or more boxes of useful articles to the workers in Japan. Those interested are urgently requested to make donations for the boxes to be forwarded early in Ninth Month.

The needed articles are white cotton and woolen dress patterns, Turkish and tea towels, outing flannel, sewing cotton, pins of various kinds, and sewing needles, curios for the museum, illustrated books for children, dressed dolls and work bags. The contributions should be distinctly marked with the name of the donor and the value of each article indicated, and should be sent to the Box Committee at Friends' Institute, No. 20 S. Twelfth Street, Philadelphia, or to the Chairman of the Box Committee in the local Branch. Postals will not be sent this year as formerly. The box closes Eighth Month 31, 1917.

Gifts of money will be especially acceptable and may be sent to Emily B. Stokes, Superintendent, No. 1504 Locust Street, Philadelphia, Pa.

THE buildings of the New York Yearly Meeting School, known as The Oakwood Seminary, having been partially destroyed by fire prior to Second Month 14th, at that date the Permanent Board of the Yearly Meeting spent three hours discussing the outlook. It was decided to continue the School, and nineteen Friends, of whom Charles W. Lawrence is Clerk, were appointed to formulate plans for "the enlargement of the School in plant and equipment and to raise in the Yearly Meeting a sum of money sufficient to carry such plans into effect."

THE following is reprinted from the *Ledger* without any editing. The writer is not a member with Friends. His brave words will have a place for good we feel sure.—[Eds.]

THE BISHOP'S RESOLUTION.

To the Editor of *Public Ledger*:

SIR—It was with deep disappointment that I read in the *Public Ledger* the resolution proposed by the Bishop of Pennsylvania urging universal military training. While we can agree with the Bishop that every citizen should support the President in his effort to avert war, it does seem incomprehensible, at least to one layman, how a bishop who in his high office is supposed to interpret the mind of the founder of Christianity can advocate the adoption of a system which in 5000 years of the world's history has proved an utter failure and is in direct contradiction to the gospel of good-will which Christ so distinctly taught.

Is it not true that the fundamental teaching of Christ is that God is a God of love—not violence or force—that we can only serve Him as we serve—not harm—our neighbor, and that only when men everywhere learn the spirit of love and self-sacrifice will the world become the home of law, justice, brotherhood and peace?

HENRY H. COLLINS, JR.

BRVN MAWR, February 19, 1917.

CORRESPONDENCE.

Perhaps a few signed testimonies as to our individual peace views may be useful to the younger readers of THE FRIEND. If thou sees a service in such, I believe the following represents my convictions at present, which are of course always open to change by persuasion.

I believe that love is the most useful force in the world. I am influenced more by others who assist, persuade and sympathize with me than by those who oppose, compel or antagonize me. I believe other people are most influenced likewise and therefore I believe good-will is more influential than compulsion. I believe that God has a father's love toward man, and that all human beings are equally His children. I cannot take the life of any child of God, even though my own physical life be surrendered in the endeavor to do good to others. My brethren who take part in war willingly sacrifice not only their own lives, but, often with more agony, the lives and happiness of their wives and children. I hope I am as courageous; I am sure my dear ones are as willing to endure suffering if necessary for the sake of others.

But I do not claim devotion to good-will altogether unselfishly, although I hope I might be able to do so. It seems to me plain that an attitude of consistent good-will, will yield the greatest protection. It does not insure harmlessness. Love's martyrs are its greatest heroes. But neither do antagonism and hate, or force of arms insure against harm. With the story of unharmed gentle Quakers and missionaries among savages written in history the world over; with the cordial response to kindness in every man and woman I meet and to whom I

suceed in showing kindness, I prefer to take my chances and to entrust my dear ones to the protection of good-will, at home, in the community, in the world, than to rely upon physical force exercised on behalf of selfishness which has produced distress for some of my contemporaries, quite as severe as the sufferings of any gentle victims of whom I have heard.

I believe that in the conduct of eternal affairs God has as a chief minister Jesus Christ, also an eternal person, whose attitude toward men is one of infinite affection and with whom I may be intimate. I believe that His counsel to me is to serve my brethren, to love not to hate them. As long as the family, the State and the nation to which I belong desire my service for such purposes I want gladly to assist. Otherwise loyalty to my Divine Master must take precedence over any other loyalty. I believe the family, the State and the nation which recognizes the merit of this choice will prove to be the most useful and the longest-lived.

J. PASSMORE ELKINTON.

SUMMARY OF EVENTS.

LOCAL.—Advocates of the abolition of capital punishment may participate in a State-wide movement to present their arguments indirectly to the State Legislature through the hearings which will be held on the bill introduced by Representative Edward W. Wells, of this city, to abolish the death penalty. The public discussion will take place in Room 453, City Hall, at 3 o'clock on the afternoon of the 2nd. This hearing is the first of similar meetings, the others to be held at Harrisburg and Pittsburgh.

Herbert C. Hoover, Chairman of the Commission for Relief in Belgium, was honored by the University of Pennsylvania at the University Day exercises on the 22nd with the degree of Doctor of Laws. H. C. Hoover is a graduate of Leland Stanford University, California.

With choice Pennsylvania and New York potatoes retailing at \$4 a bushel at the stalls in the Reading Terminal Market and leading stores, housekeepers were paying the highest prices quoted in a century in Philadelphia, it was said. Food riots developed in New York and Philadelphia and the subject has been taken up by the Federal authorities.

James H. Dix, Superintendent of the Vacant Lots Association, says that \$500,000 could be saved by our citizens by raising vegetables on the vacant land within the city limits. On the 100 acres which the Vacant Lots Association has at its disposal, crops to the value of \$30,000 were produced last summer.

New York's new horsemeat market has had many customers. Tenderloins are sold at 15 cents a pound, porterhouse steaks at 12 cents a pound, sirloin cuts and rounds are also 12 cents a pound, chuck is 8 cents a pound, and other cuts in proportion.

Helen C. Alexander, who is the daughter of Richard Cadbury, of Birmingham, England, told in Philadelphia how she inaugurated the Pocket Testament League, among her girl friends in the high school. In 1908, when Torrey and Alexander conducted their evangelistic campaign in this city, the movement became world-wide. Since that time 2,000,000 copies have been distributed.

In the *New York Times* and in other papers an advertisement has been inserted by the Friends' National Peace Committee, whose headquarters are at 20 S. Twelfth Street, Philadelphia. The advertisement asserts that "the people of every land are longing for the time when love shall conquer hate," and that as war destroys the "spirit of brotherhood which is humanity's greatest possession, it is humanity's greatest foe."

GENERAL.—A big freeze reported from Florida started on the night of Second Month 2nd. It has probably caused a total money loss exceeding that of 1895, but individual losses are not so large except in a few cases. The cold wave came on the crest of a howling northwest gale. The temperature ranged from 34 degrees at 6 p. m. to 22 degrees at 6 o'clock the next morning. Finally the temperature dropped from 32 degrees to 17 degrees, as reported from the Orlando neighborhood.

Beginning in the autumn of 1917, Leland Stanford University will be open the year round.

FOREIGN.—In the House of Commons on the 20th, addresses were made by Arthur Ponsonby, Charles P. Trevelyan, Philip Snowden and other pacifists, the tenor of their speeches being that the Entente Allies were pursuing a war of conquest and reproaching the Government for its failure to respond to the German peace overture.

The Decal Association, backed by the influence of the Associated

Chambers of Commerce, Great Britain's consuls in foreign countries and her colonies, at this critical juncture in the empire is seeking to have the Government adopt the decimal monetary system now in use in virtually all the other civilized countries of the world.

When the Empress of Russia learned that the American Sunday-school scholars, were with their nickels sending tens of thousands of Testaments and Gospels to Russian soldiers through the World's Sunday-school Association, she was so moved and delighted that she asked that her thirteen-year-old son, the future Czar of Russia, should be united with these American Sunday-school children in the gift. And so, upon the first page of all these Testaments, is an inscription which says to the soldier that the Testament is presented to him in the name of the American Sunday-school scholar and his imperial highness, the Czarévitch. The Empress sent twenty thousand of these testaments in her own special train to the soldiers at the front.

NOTICES.

FRIENDS' LIBRARY, No. 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:

Addams—Long Road of Woman's Memory.

Chamberlain—Origin of the Earth.

Eastman—From the Deep Woods to Civilization.

Greenfell—Tales of the Labrador.

Jones—Readings on Parties and Elections in the U. S.

Johnston—Our Little Viking Cousin of Long Ago.

Sears—Drama of the Spiritual Life.

Terman—Measurement of Intelligence.

Trudeau—Autobiography.

Wheeler—Boy with the U. S. Mail.

LINDA A. MOORE,
Librarian.

MEETINGS from Third Month 4th to 10th:—

Kennett Monthly Meeting, at Kennett Square, Third-day, Third Month 6, at 10 A. M.

Chesterfield, at Trenton, Third-day, Third Month 6, at 10 A. M.

Chester, N. J., at Moorestown, Third-day, Third Month 6, at 7:30 P. M.

Bradford, at Coatesville, Fourth-day, Third Month 7, at 10 A. M.

New Garden, at West Grove, Fourth-day, Third Month 7, at 10 A. M.

Upper Springfield, at Mansfield, Fourth-day, Third Month 7, at 10 A. M.

Haddonfield, Fourth-day, Third Month 7, at 7:30 P. M.

Wilmington, Fifth-day, Third Month 8, at 7:30 P. M.

Uwchlan, at Downingtown, Fifth-day, Third Month 8, at 10:30 A. M.

London Grove, Fifth-day, Third Month 8, at 10 A. M.

Burlington, Fifth-day, Third Month 8, at 10:30 A. M.

Falls, at Falsington, Fifth-day, Third Month 8, at 10 A. M.

Evesham, at Mt. Laurel, Fifth-day, Third Month 8, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Third Month 10, at 10 A. M.

MARRIED.—At Haddonfield, N. J., at a meeting under the authority of Haddonfield Monthly Meeting, Second Month 16 1917, WILLIAM L. FORSYTHE and ANNA M. BELL.

DIED.—At the residence of his daughter, Lydia E. H. Leeds, near Moorestown, N. J., Twelfth Month 29, 1916, J. BORTON HAYES, in his eighty-seventh year; a member of Westfield Particular and Chester Monthly Meeting of N. J.

—, suddenly, at her home in Trenton, N. J., on First Month 19 1917, HANNAH H. IVINS, daughter of the late Wm. C. and Elizabeth D. Ivins, in her sixty-first year; a member of Trenton Preparative and Chesterfield Monthly Meeting of Friends, New Jersey.

—, at his residence in Camden, N. J., Second Month 10th, RICHARD H. REEVE, aged seventy-six; an Overseer of Haddonfield Monthly Meeting.

—, at her home in West Philadelphia, on Second Month 23rd, 1917, SARAH L. PEIRCE, wife of the late Edwin L. Peirce, in her fifty-sixth year; a member of Chester Monthly Meeting of Friends at Moorestown, N. J.

WILLIAM H. PILE'S SONS, PRINTERS,
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THE FRIEND.

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BE YE STEADFAST.

"With malice toward none, with charity toward all, with firmness in the right as God gives us to see the right, let us . . . do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

So spake our Lincoln in his proving hour.
Brothers, our time has come, do we speak so?
True to the highest, though not there, we know,
May lie the road to present wealth and power;
True to the highest, though the fierce clouds lower
And over us their blighting shadows throw
Of hatred and unutterable woe;
True to the highest, to our high soul's dower?

Oh, let us not, in passion or in fear,
Join the wild orgy of this blood-mad day!
Behold, God's spirit, infinitely near,
Years that we seek the true and higher way;
Yea, as He leads us, bring to earth again,
Justice and love and brotherhood of men.

—ESTHER MORTON SMITH.

ENDURANCE.

For "THE FRIEND."

It is written of Elizabeth Fry that in her earlier years, under the consecrated enthusiasm of youth, she learned how to do the will of God and that in her old age she learned the far harder lesson of enduring His will. All of which is a message for us at this present time.

When all organized effort for peace and against war and the Spirit of War has had its place, when our Committees have fulfilled their calling to let our light shine across the tumult of our national life,—when we have been heard in public places and in Washington itself,—then it is fitting that we should remember the great grace of enduring fortitude. Without bitterness or clamor or evil speaking or malice, it may be our part in the Providence of God to stand simply with faith and courage with the "earnest purity of the girded loins and the burning lamp." Out of this Spirit is born the hope that maketh not ashamed, and love that wearies not but rests upon Christ and so resting partakes of the Bread and Water of life.

We were reminded during the dark days of the Civil War that the terrible saying of Anne of Austria to Cardinal Richelieu "holds good of mercy as well as of judgment"—"my Lord Cardinal,—God does not pay at the end of every week but at the last He pays."

Let us ask of Him the grace to abide His time and to *endure* as well as to *do* His blessed will.

GEORGE M. WARNER.

"DO NOT LEAVE OFF TRYING."

We are living in an age which idolizes physical force. The military and naval experts have succeeded in persuading the majority of men that physical force is the foundation of government, that national power can be best expressed in terms of naval tonnage, that national treasures can be most surely secured by explosives and guns. It was fifty-four years ago that Bismarck uttered his memorable words—that the great questions of state must be settled by a policy of blood and iron. And for a half century the nations have been collecting the iron and now they are furnishing the blood. The Christian who stands up to utter his Christian faith finds himself in Pilate's hall. Above him tower the august and haughty hierarchy of the military and naval experts, and when the Christian speaks, Pilate sneers. But what is the Christian to do? He can do what Jesus did, he can say what Jesus said: "To this end was I born, and for this cause came I into the world that I might bear witness unto the truth" that God is love, that all men are His children, that all men are potentially brothers, and that the everlasting kingdom is a kingdom of good-will.

We believe that love works in the home and in the school and in the Church and in society. We must believe that it will work in the realm of international life when once we enthrone it there. To enthrone it is a herculean task. It cannot be done except by earnest effort and long continued toil and loving sacrifice. But blessed are the peace makers, not the peace wishers or the peace dreamers or the peace theorists, but the peace makers. To-day they are laughed at and derided, to-morrow they will be acclaimed as the sons of the Most High. The obstacles are many, and the heart sometimes faints, but they who persevere to the end shall be counted victors. The great French Socialist Jaurès, in a conversation with President Nicholas Murray Butler of Columbia University, discussed the prospects of peace. For years Jaurès had been working for peace, and now at last the great war came. But Jaurès was not disconcerted. His last words to President Butler were: "Do not leave off trying. No matter what the difficulties are, never leave off trying." In a few days Jaurès was dead, but although dead he yet speaks, and often through the days and nights I can hear him pleading—"Never leave off trying!"—CHARLES E. JEFFERSON, in "*What the War is Teaching.*"

TILL THEN.

Giver of every perfect gift and good,
Who ne'er hath failed Thy children asking food
In lowly faith and humble trust of Thee,
Hear now, O Lord, while we present our plea.

O give us of Thy wisdom and Thy strength,
That we may win to victory at length,
That we, being armored by Thy mighty power,
May conquerors prove through all life's little hour.

Yet keep us humble lest we fail to see
The thing that shall exalt be by Thee;
When heart and mind would judge, be with us then,
And grant us love unto our fellow-men.

Draw nigh to us, and draw us nigh, O God.
That others seeing by which path we trod
May rise, take heart and following may find
The Christ they seek, the Saviour of mankind.

O give us patience, hold our vision high,
For it may be Thy coming draweth nigh;
Till then, our soul's deep need, Thy spirit's sword,
Thy wisdom, patience, and Thy strength, O Lord!
—ERÈNE E. ANGLEMAN, in *The Churchman*.

FRIENDS AND WAR.

ISAAC SHARPLESS.

A noted Protestant divine said just before the beginning of the great war, "We are all Quakers on the peace question now." The inference was that the development of Christian thought had brought all bodies into substantial agreement as to the discordance of war and New Testament morality. He would probably not state the matter so strongly now, for the teaching from Christian pulpits has greatly changed in emphasis and partly in direct statement from that of three years ago.

If he meant that peace was a normal Christian virtue and that war was a great but sometimes necessary evil there would be no great disagreement, but if he meant as the Quakers have always officially maintained that war, even for a just cause, was wrong according to the New Testament standards, and that no one with these standards could consistently engage in it or support it or that which ministered to it, it would seem that he would now be endorsed by only a minority, perhaps a small minority, of Christendom.

Friends have not been unaware of the difficulties of their position in this respect. On the occasion of every war, into which the country of their residence has entered, they have come into conflict with popular opinion and generally with legislation. They have been fined, imprisoned, and been targets of public abuse. They have been practically driven out of the Continent of Europe. While respected in England in times of peace and elected to Parliament and many mayoralities, much out of proportion to their numbers, when war has opened, their houses have been stoned by the populace and themselves jailed, and their properties distrained by officials. In Australia and New Zealand Quaker youth have been in prison because they would not submit to military drill. In America, in the Revolutionary War, their sufferings were severe in the province which they founded, and in the Civil War on both sides there were men who gave up their liberties and property and in some cases, at least in the South, their lives, rather than obey military commands. Should the New York legislation, or compulsory military drill and service of any sort become permanent and general, these conditions will probably be repeated in our country.

It has, however, been more often from local officials and popular prejudice than from governmental heads who understood the situation that their troubles have come. It was with the sincere respect as well as the regret of Gladstone and

his Cabinet that the resignation of John Bright, because he wished to protest against the bombardment of Alexandria, was received by his associates. The protest against the Boer War of later date by Quakers led to no permanent loss of influence, but rather the reverse. At the present time the laws of the realm do probably all they can for "conscientious objectors," but the local administrators of them have often made it difficult for the intended easements to be received.

Prominent Philadelphia Friends were banished to Virginia during the War of the Revolution. Fines, amounting to hundreds of thousands of dollars, were collected and not a few Friends were rather savagely imprisoned. Washington, however, understood the situation and did what he could, and when the war was over and the same Friends sent him their congratulations on his accession to the presidency in 1789 and their best personal wishes for himself and his "respectable consort," he replied in terms of confidence:

"Your principles and conduct are well known to me and it is doing the people called Quakers no more than justice, that (except their declining to share with others the burdens of common defence) there is no denomination among us who are more exemplary and useful citizens. . . . I assure you that, in my opinion, the conscientious scruples of all men should be treated with all delicacy and tenderness."

Lincoln, who knew Friends well and appreciated their scruples and who carried in his pocket to the day of his death a letter from a much esteemed Friend, and Stanton who was brought up among them, did what they could for them during the Civil War, for they were well aware, both in the North and South, of their uncompromising loyalty to freedom and the Union as well as their uncompromising devotion to peace.

But the usual criticism, often kindly meant, is that their views are beautiful and idealistic, suited to the millennial future, but that they "won't work." Of course, they stand for a venture, and no one who has not faith in a principle of which he cannot possibly foresee the practical developments, will care to follow them. Things that are right generally do "work" better than a doubting world expects. There is some inherent vitality in truth which carries it through. What these critics mean is that so far as they can see the disciples of idealism or their friends will have to suffer. This may be true, but sometimes suffering is the best advocacy of a cause and most readily brings it to practical triumph and a general belief in its availability. The blood of the martyrs is the seed not only of the church but of many a moral and social movement. To do the right thing as one can see it at his clearest moments and accept the consequences, is probably about as near the best as we can know.

An English Quaker was recently brought before a local official as a "conscientious objector" to ascertain his claim to exemption from military service. "What would you do if the Germans attacked your wife or mother," he was asked. His answer was something like this: "Let me first ask you another question. If you were in the army and the bearer of important despatches, which a superior officer had bidden you to deliver without delay for any cause, and a German attacked your wife or mother, what would YOU do?" "I should have to obey my superiors." "I, too, have my higher orders," the Friend replied.

This brings out a Quaker objection to the whole military system. The system demands the quenching of personality, the destruction of the individual conscience. "Their's not to reason why." As the Kaiser is reported to have said to a body of young recruits after they were mustered in: "You are now my soldiers, you have given yourselves to me body and soul. There is but one enemy for you and that is my enemy. It may happen that I shall order you to fire on your brothers and fathers. But in such a case you are bound to obey me without a murmur."

The military men of our country might not put it quite so baldly as this, but unquestioning obedience is the root of army discipline. If you are commanded to run your bayonet through an opponent, to ravage a country and leave its women

and children to starve, to sink a liner with its non-combatants, to blow up a whole regiment with all the unimaginable cruelties of warfare, you obey as part of a system, and if there is any personal protest in your heart it must be quenched with the thought that the commands of a superior are imperative. When you put on a military uniform, all the acts which are punished as crimes in civil life—murder, theft, pillage, the maiming and desolation of humanity—become not only excusable acts, but virtues. The end justifies the means. If good comes the same acts cease to be evil.

But the Quaker's conscience has not so worked, and he has declined to yield it to the behest of any man, when his own sense of duty seems clear, whatever dress his officer may wear, or with whatever human authority he may be clothed. He would accord the same liberty to others. If he sees a man with a strong sense of patriotic or Christian duty make the supreme offering of home and business, yielding his life to the risks of battle and the tremendous sacrifice of trench life in Flanders or France, he has nothing but honor and respect for his motives however much he may object to his philosophy of life.

He cannot forget that one of the motives which brought the Puritan and Baptist to New England, the Quaker to the Middle Colonies, the Catholic to Maryland, and the Huguenots to the South, was to secure the liberty of the individual conscience in matters of worship and conduct. He cannot understand the argument which calls universal military training democratic, or a historical descendant of the original American idea, for it seems to him that when a man commits his will and conscience into the keeping of a human system to achieve even worthy results by immoral means, he violates one of the essential principles which the colonists sought to uphold, and which is engrained most imperishably into the great papers of Revolutionary and post-Revolutionary days. Every sane and reasonable conscience has a right to exist and be received with respect. The state or any other institution may also feel it necessary in some ways to circumscribe the personal conscience, but it should be done as it has been done in America with great caution. Our unwillingness to trouble consciences by enforcing any sort of religious instruction in schools supported by public taxes, is but one of many instances where the separation of church and state, the personal liberty not to be disturbed by secular arrangements in matters of religion, has created a sense of freedom which grates against the bondage of militarism.

There may be for such a "conscientious objector" a conflict of loyalties, to his sense of duty on the one hand and to the state on the other. Some will choose the former and decline to yield to military requisition, basing their action on obedience to "the higher law."

Our American ideas of liberty have, in the main, "worked." They have passed out of the stage of idealism to that of practical utility. The "rights of man" of early days have become the beneficent methods of living and are received without question. Peace ideals have had no such triumphant career. They have quietly modified policies and in spite of the present outlook, or perhaps working through present conditions the most of us expect them to become operative and practical in the future.

But more than this. Some nation (and why not the United States?) should open up the policy of generous and aggressive good-will to other nations. More than a rigid enforcement of treaties and the absence of territorial or commercial aggression are needed. One cannot tell just what could be done, but a certain sort of thing might be feasible under present conditions in this country. An army of sanitary engineers, educational and farming experts, medical advisers and other helpful agencies sent into Mexico would cost far less than the most successful invasion by armed forces with hostile intent, and be a far more permanent insurance of peace. If done intelligently by the willing co-operation of the two governments and at their joint expense, the feeling of Mexicans toward us,

which has been festering since 1848, would be removed to our mutual advantage.

There seems to be an opinion in certain quarters that we will continue our nagging policy towards the Japanese till ill-feeling develops into war, and that we should make tremendous preparations for this emergency. Would it not be a better safeguard to stop so much of this treatment as lies in our power and develop friendship rather than enmity? For it is evident that co-operation on the Pacific rather than competition of a destructive kind would be of mutual advantage.

When the present war is over there will still be great want and suffering in Europe. Would two dreadnoughts, costing, say, forty millions of dollars, or the same money appropriated by our government to enable the countries, without regard to nationality, to recover from the ravages of war, be a more efficient security against a future attack from the English or German navy?

We are justly satisfied with the return of the Boxer indemnity to China, and the return of her independence to Cuba. If our country could consistently adopt such a generous policy as a permanent contribution to world diplomacy and international relations at the cost of a tithe of the money and energy now expended upon physical armed preparedness, what would follow? Who can doubt the contagion of the example, even though through some misconception and criticism? Would it not be a tremendous contribution to the honor of our nation and the peace and prosperity of the world which would result? As in individual affairs, honor and trust and fairness beget the same in return, so would a world public opinion demand them as it now demands the fulfillment of arbitral awards.

These are questions of government but there is plenty also for private efforts to accomplish. Those who object to military service are under obligation not to allow their scruples to become an excuse for non-action and freedom from sacrifice. At the beginning of the war a number of young Englishmen, feeling the spirit of loyalty which was driving so many of their associates into the ranks, and holding views something like those expressed in this paper, a majority of whom were Quakers, entered voluntarily into the work of relief, accepting the expense and personal risk involved. In the autumn of 1914, after some months of preliminary training at Jordans, the burial place of William Penn, a party of forty-three left for Dunkirk, which has since been the headquarters of the Friends' Ambulance Unit. Reinforced by many others from England and a few from America, they had in Third Month, 1916, about seven hundred volunteer workers, with over one hundred motor ambulances, which they drive into the firing line to render medical relief, surgical assistance, and first aid to the wounded, not without risk and some fatalities for themselves. Their hospitals in France and England, one hospital ship and a floating barge on the French canals contain some eight hundred beds. Of the whole company six doctors and six others only are paid, the rest have left their business and receive only food and lodging. The whole expense is borne by voluntary subscriptions from their brethren at home and in America.

The aid does not all go to soldiers. The civil population of Flanders, behind the allied lines, has been fed and clothed by the same agencies, the orphans cared for, the industries set on foot to provide self-support, milk depots established, typhoid fever stamped out, houses cleansed and the water purified.

Another organization of men and women followed up the retreating Germans along the Marne and helped the residents to recover from the devastations of the battles and marches of the two armies. Small wooden houses were set up in place of those burned or battered to pieces, seed was provided for the farms and gardens, and heart put into many dismayed lives. Many a French village will long remember with gratitude the labors of "Les Amis."

Nor is their help confined to the allies. When the war broke out thousands of German residents of England were interned in camps, lest there should be among them German spies.

Without occupation, forcibly withdrawn from their homes and business, crowded into narrow quarters with the simplest provisions, they were detained under conditions which were pitiable. The Friends found work for them, sold their manufactured goods, brought families together, and wherever possible ameliorated their camp surroundings.

Others, with the assent of the German authorities, saw that homeless girls were transported into Germany and English girls returned. Thousands of Belgian refugees were found homes in well-to-do English families, personal and financial aid was sent to the Italian and Servian fronts, and Syria and Armenia, so far as Turkish arrangements permitted, were assisted.

The rate of expenditure at last accounts amounted to about \$40,000 per month and was increasing with the exigencies of warfare.

It is by such methods that the English Quakers are satisfying the demands of their consciences for patriotic service to their country and their brethren abroad on both sides of the fighting lines. If their country demands other service which seems to them to make them recreant to their principles, they will refuse to render it and quietly take the consequences.

FROM AN ENGLISH LETTER.

[Although not written at all for publication we take it there will be no breach of confidence in printing the following extracts from a personal letter, written from the Lake District. The realities of war times in a quiet Quaker home are brought out in a way to bring us all into deep feeling.—Eds.]

Third of Eleventh Month.

We hardly dared to write our friends in this country a Happy New Year, for indeed the outlook is very dark. *We* greatly admire your President's address to Congress, but I fear it has made little impression in the country generally. There will have to be a change in the attitude of mind of the people here, before they will consider peace. Admiral Beatty, one of the admirals of the fleet, is reported to have said, "Until religious revival takes place at home, just so long will the war continue. . . . When England can look out on the future with humbler eyes, and a prayer on her lips, then we can begin to count the days toward the end."

We don't know what the blockade by submarines will effect, but already we have lost so many merchant ships, that supplies are greatly curtailed. We have been using "war flour" since the New Year came in, now we are told we must limit the use of flour to four pounds, sugar to three-quarter pound and meat to two pounds per week. If we do not do it voluntarily, we shall be *compelled* to do so. The very severe weather we are having makes us more hungry and the very poor must suffer greatly. Our Friends in London in the "Emergency Committee" (with whom Anna C. and Henrietta Thomas are working) are indefatigable in giving relief and must have saved many lives by the distribution of milk, malt and cod-liver oil. . . . A very great many trains have been taken off, to the great inconvenience of people generally [this is mentioned as an explanation of a sister's six-mile walk through the snow to give a lecture on Fear in the Friends' meeting-house]. Two reasons have been given; one is that the engines are being sent to France; the other that the engines are in a bad state of repair, and there are no skilled men left to repair them. We have had an unusually long spell of frost and snow lately and a fresh fall of snow last night. The mountains are most beautiful, but walking is difficult for some of us, even with goshes on—and yet the only satisfactory way to keep warm is by exercise. [After some allusion to quite inexplicable work of the Censor the letter concludes:]

Shall we ever again enjoy the civil and religious liberty we considered our *right* before the war? We have indeed fallen upon evil times.

THE mere habit of trying our best in all things will help us, by God's grace, to serve Him with our best.—J. KEBLE.

REVELATION.

How many homes the village held
I knew not till from miles
Across the vale at dusk I saw
The homelights cheery smiles.

And only at life's twilight fall
Do we with truth divine
How with a friendly beckoning
The many lovelights shine.

—ARTHUR WALLACE PEACH, in the *Springfield Republican*.

"HAVE WE OUTGROWN WAR?"

With the title, "Have We Outgrown War?" Francis King Carey has made a notable communication to the *New York Evening Post*. We quote herewith the concluding paragraphs:

"Two considerations are bound to have a profound influence upon the final judgment of the American people if the declaration of war is delayed long enough. The first is that it may be gravely questioned whether our people have not outgrown war. There has spread over this country an extraordinary spirit of social democracy, accompanied with the growth of a sense of personal responsibility. It is no easy matter suddenly to turn a nation which has displayed a zeal to lessen suffering, to promote the passage of child-labor laws, to work for minimum wages and shorter hours for adult males and females to the task of killing and maiming their fellow-men.

"The second consideration is that two years of warfare, resulting in unheard of cruelty and human torture, have left our people with no misunderstanding of what war means. Will not even the patrons and patronesses of war concede that there is doubt about the need of this country for that spirit of idealism and unselfishness of which they claim war and war-hatred are the benign parents? Is it not more likely that our people at war would be a people arrested for years in the greatest progress towards generous and humane social conduct that the world's history has yet recorded?"

IN THE CAROLINA MOUNTAINS.

(Concluded from page 427.)

Everywhere in the South the Negro population is in evidence, and one does not need to probe beneath the surface to perceive that there are many unsolved problems. In one locality the industrial situation may be acute, in another the social; always racial difference and feeling can be observed. The average white Southerner has two ineffaceable convictions in regard to the whole subject. The first is that the South has understood the Negro (their real understanding is disclosed in the way they spell Negro). The second conviction is, that the North has failed entirely to understand or to deal properly with the problems arising from the association of the two races. In the last decade both of these convictions have grown mightily in the North. As a corrective of them we could wish nothing better than that the thoughtful Northerner could reside occasionally in the South. He would then not unlikely conclude that both he and his Southern brother have need to revise their views on this important subject. Years ago (perhaps forty) Mary Ann Marriage Allen of London Yearly Meeting was a visitor under religious concern to our country. She applied her practical thinking to the race problem, and she is still remembered in Friendly circles of Philadelphia for her condemnation of the general apathy toward most crying race needs. In Asheville, N. C., her feelings found expression in the establishment of a Training Home School for Colored Children. It is still a flourishing institution bearing her name, but now under the management of a Methodist association. Her fundamental idea was one toward which there is still both North and South unlimited apathy. Stated in baldest terms, the situation that wrenched the feelings of our English Friend so sorely is this: Something more than a million colored people of the South are living

to-day in cabins that an average up-to-date farmer would regard as inadequate shelters for his stock. It is easy to say the race is shiftless, that these untoward conditions do not produce unhappiness, and that "as animals" (still a phrase much heard in the South) they seem to thrive in these cabins. The unquestioned point is that conditions no worse than these, far removed from our doors, are most appealing causes for missionary work. If we could only feel as strongly as Mary Ann Marriage Allen did our record as Friends in this subject would be greatly modified. As fundamental as this question of right living is it only serves to emphasize the Tuskegee contention that the Negro problem is one of education. Booker Washington is rightly called "Builder of Civilization" in the recent book about him. He never lost his grip on the fact that this *building* must be from the foundations up. And this is why the whole problem in the South seems so hopeless. As pointed out recently by President James, of the University of Illinois, there is as yet no adequate provision at all for the elementary training of a million Negro children.

Both the living conditions and the educational situation as seen in Tryon were appealing in the extreme. A noble philanthropist from the North maintains the Tryon school. His two teachers were willing, but sadly untrained. He appealed pathetically to know whether we could not send him efficient teachers from our Cheyney Normal School.

It is often said of the Swiss mountains that they excel in attraction because of the human interest so much in evidence at every hand. The mountaineers and the Negroes give the North Carolina mountains this human interest. They both painfully emphasize problems, but they both furnish so much that is picturesque and resourceful that they add greatly to the general sum of interest. Two winter months in these mountains make it clear that the time of greatest charm must be the early Spring. Noble forests with numberless dogwood and Judas trees, with laurel and rhododendron and flaming azalea in bewildering abundance, must rival boggy meadows with orchids and anemones—a rapturous combination of reds and whites and yellows all in a procession of glory to the accompaniment of singing birds and laughing, happy children! We could a little understand the oft-repeated exclamation, "How can you go with the glories of the Spring at hand!"

J. H. B.

BUSINESS AND PROHIBITION.

Our Friend, Morris E. Leeds, has put into our hands the following very interesting letter addressed to his firm with the enclosure submitted with it. We print the letter and a portion of the extracts. They carry their own message.—

[Eds.]

DETROIT, February 12, 1917.

THE LEEDS & NORTHRUP CO.,
PHILADELPHIA, PA.

GENTLEMEN:—As a business man, actively engaged in conducting one hundred and sixty-five stores throughout the Union, and as a member of the Detroit and National Chambers of Commerce, I write you because you likewise are concerned in industrial welfare.

Recently I became interested in the suppression of the drink traffic. The "wet" and "dry" issue was to be voted on in Michigan last November. In my own experience my business has been very much improved in localities where saloons were closed. Wishing to know the general effects of the law, I wrote to people of high standing in several dry States. The facts they sent led me to support strongly the dry side. I enclose extracts from those letters.

Now that Michigan has voted dry, I am, for business reasons, also using my influence, as are many of my business friends, to get National prohibition, in the way provided by the Constitution. Does it not seem to you deplorable that our nation's policy should be opposed to sobriety, when it has been proven that industrial efficiency and safety and national preparedness for war or peace demand the abolition

of saloons? This is quite apart from the important moral issues involved.

I write you to respectfully suggest, if you are of the same mind, and if you have not recently done so, that you write your Congressman and two United States Senators at once, urging them by influence and vote to help pass the Sheppard-Webb Resolution for National Prohibition and to allow the States to act upon it. Also that you ask other business friends to do the same.

You will, I'm sure, understand my business interest and my request for co-operation. Whatever your opinion, I should be thankful to know it and to learn, by your confidential reply, what you have done or will do to promote, nationally, the end in view.

Yours sincerely,

SEBASTIAN S. KRESGE.

WET AND DRY FACTS.

EXTRACTS FROM SOME OF THE LETTERS AND TELEGRAMS RECEIVED IN 1916 (WITH CONSENT TO PUBLISH) BY SEBASTIAN S. KRESGE, DETROIT. GOVERNORS, MAYORS, POLICE HEADS BOOST STATE AND NATIONAL PROHIBITION.

GOVERNORS OF DRY STATES.

GOVERNOR RYE, *Tennessee*—We have lost the liquor traffic and we are glad. Crime reduced, streets free from drunkards, bank deposits enormously increased, property more valuable, life safer, people more prosperous and happier, public morals on a higher plane.

GOVERNOR KERR, *North Carolina*—Twenty-one per cent. more children attending school; bank deposits increased 100 per cent.; building and loan association stock increased 250 per cent.; benefits great and continually increasing.

GOVERNOR CARLSON, *Colorado*—Two thousand new savings accounts opened in one month; collections in department stores broke all records; credit men report many overdue accounts deemed uncollectable paid up; crime reduced greatly.

GOVERNOR CAPPER, *Kansas*—Wealth per capita greater than any other State; death rate lowest per capita; bank deposits largest of any State; fewest tenants; most home owners of any State; no open bar-rooms and auto to every fifth family; two million people who never saw a saloon.

GOVERNOR ALEXANDER, *Idaho*—Never such beneficial results from any measure in so short a time; Boise Chief of Police and four policemen dismissed because no longer needed; police courts deserted; city and county jails empty; savings banks deposits increased; accidents decreased.

GOVERNOR CLARK, *Iowa*—Arrests reduced 40 to 45 per cent.; commitments to State hospitals greatly decreased; demands on poor fund much reduced; practically all merchants say collections much improved; importations of intoxicants reduced nine-tenths.

POLICE CHIEFS AND OTHERS.

CHIEF OF POLICE MAYO, *Atlanta*—Drunkenness and other crimes reduced 50 to 75 per cent.

PRESIDENT A. L. MAYER, OF TAYLOR & CO. (*Dry Goods, Wheeling*)—Steady cash business improvement; also other conditions higher; better merchandise and more freely bought; 12 to 15 general retail merchants make same report.

BANK PRESIDENT CHREITZBERG, *First National, Spartanburg, S. C.*—Present generation of young men never saw a bar-room; laboring classes building homes; savings banks all prospering; from lowest to highest classes, spirit of thrift abroad in our State.

CHIEF OF POLICE DALE, *Little Rock*—Crimes reduced 50 to 75 per cent.

ATTORNEY FOR POLICE COMMISSIONER, *Wheeling*—Retail clothing, wall paper, hat stores, &c., have taken rooms of saloons; Reymann brewery changed into packing plant.

SAFETY COMMISSIONER JOHNSON, *Colorado Springs*—Prohibition has had good effect both moral and financial.

MAYORS OF DRY CITIES.

MAYOR MOORE, *Wilmington, N. C.*—Blind tigers, gambling, redlight districts practically gone; we would not return to wet condition.

MAYOR TRAWCETT, *Tacoma*—Prohibition no harm, but great improvement to business; new store business in vacated saloons; temptations removed from the boys, thousands who voted wet now convinced of success of dry policy.

MAYOR BREECE, *Charleston, W. Va.*—We have saved enough by reduction in police department and poor fund to offset loss of \$51,000 revenue. Besides big savings in the courts and prisons.

MAYOR JOHNSON, *Raleigh, N. C.*—It has worked wonders for our city.

CITY SECRETARY CRARY, *Rome, Georgia*—Cleaner politics, greater efficiency of workmen; many hopeless drunkards reclaimed; no increase of tax rates; ladies now safe on street at night; pray you may be successful in Michigan.

MAYOR ALBEE, *Portland, Oregon*—Portland has undergone revolution; new buildings replacing shacks where saloons were; men buying necessities for home with drink money.

MAYOR BENTLY, *Wichita*—Liquor consumption reduced 90 per cent., National prohibition will finish the job.

MAYOR GILL, *Seattle*—Business increased; collections better; bank deposits increased million dollars a month; building 50 per cent. more; 1500 more in schools; prisoners reduced nearly 100 per cent.; voted wet but was much mistaken.

MAYOR ROTH, *Cedar Rapids, Iowa*—Last year with saloons first two months drunks 93; this year no saloons, 7; last year, disturbing peace 21; this year 5; pawnbrokers' business falling 50 per cent.

The above facts tell why the Dry Cause is winning!

THE END OF THE OPIUM TRAFFIC.

NATHANIEL PFEFFER.*

The last wisps of smoke are curling from the opium pipes of China. On the thirty-first of next month the last ounce of the poppy will be sold, and China will be free of opium. In ten years it will have thrown off the most terrible bondage that has ever enslaved a nation and at the same time will have consummated one of the finest achievements in the history of any people.

The last effort to prolong the life of the drug has been frustrated under circumstances that provide a fitting climax to the sweeping surge of idealism that has characterized the fight of a decade. For the last three years all China has been closed to the traffic in opium except the three provinces in which, ironically enough, the foreign interests have dominated: Kiangsu, in which is Shanghai; Kuantung, in which is Canton, and Kiangsi, in which is Kiukiang. While the Chinese themselves have sacrificed whatever property interests they had in the traffic, the British importers who make up the Shanghai opium combine, forced an agreement three years ago allowing them to sell the drug in those three provinces until they disposed of their accumulated stocks. The expiration of that agreement was fixed at the thirty-first of next month, the date originally set by the Chinese Government for the end of the evil throughout the country.

A few months ago the combine, finding it could not dispose of its stock by that time, asked the Government for an extension of that agreement until the first day of 1918, offering \$16,000,000 for the privilege. That offer the Government has refused. In financial straits as it is, its treasury depleted by revolution, forced even for a time to suspend specie payments, and negotiating—almost begging—for \$5,000,000 loans in America, it has refused. Strong political pressure has been

brought to bear; the combine has even threatened to withhold \$5,000,000 of the duty on its last months of operation. Still it has stood firm, a magnificent stand for a principle. Backward, material China! How many of the "civilized" powers, similarly situated, would have done the same? How many governments, hanging by so tenuous a thread, would have balked at so small a compromise for so large a stake? For remember, chiefly on its ability to raise money will the new republican government of Li Yuan-hung stand or fall.

It has been with just that splendid disregard for the pressure of the pocket nerve that the whole war on the drug has been carried on. To realize what this has meant, financially at least, to China, you must compare it with the effect on the United States if the Government were suddenly to forbid the cultivation of wheat and corn. Then imagine the people of those states not only submitting, but burning with elaborate ceremonies all agricultural implements.

Opium has been for nearly a century the largest vested interest in China, an interest in which thousands had their entire wealth and from which millions drew their living. There were provinces in which there was virtually no other crop, for opium has always commanded a much higher price than any other product. In addition, the customs revenue on the poppy imported from India and the internal tax on the native product have represented a large proportion of the entire revenue of the country, more than \$30,000,000. And on the personal side at least half the 400,000,000 people of the country have been addicted to the drug.

Is it any wonder then that when, in 1906, the Empress Dowager promulgated her decree ordering the suppression of the drug within ten years, the world looked for the tongue in her cheek? Or that when the Chinese asked Great Britain to stop the opium imports from India and urged the opium merchants in China to curtail their sales, a British official publicly said: "It is impossible not to be skeptical of the intentions of the Chinese Government, with regard to this matter."

It was not possible to be skeptical long. Two months after the Empress' decree the Government council had framed a definite program for its execution—the immediate closing of the dens for smoking and the reduction of the area under poppy cultivation by one-tenth each year. With savage, relentless strokes, without any regard for financial loss, that program was carried out. In six months the closing of the dens had begun. After three years American consuls reported that the production of the poppy had been reduced fifty per cent. and that two million dens had been shut. In 1912 five of the eighteen provinces had been closed to the traffic and in 1913 five more. By 1914 fifteen were free from the drug.

The amazing feature of the whole fight has been its overwhelming popular support. Seldom have there been such spectacles as the public burning of huge quantities of opium worth thousands of dollars, rich furnishings of dens, pipes and all the paraphernalia of smoking. These have been held from time to time in various parts of the country with official and religious ceremonies.

The one ugly fact has been the part played by foreigners, as it has been through the whole history of opium in China. Forcing it originally on the Chinese at the point of guns, they have resisted to the last its passing. Officially, China has been given co-operation, though not ungrudgingly, in its effort to free itself from the curse.

But the attitude of the foreigners living in China who have had an interest in the traffic has been an ugly commentary on western morals. So far from making any sacrifice, they have made capital out of the suppression of the drug. In cities like Shanghai, Tientsin, Hankow, where the foreigners have concessions or the privilege of extra-territoriality, opium dens have been open years after they were closed in the adjoining districts under native jurisdiction.

The only places in the country where a Chinese can get the drug that has been the curse of his people are those ruled by the civilized white man. And even to the last the opium

*N. P. has made a thorough study of the opium problem in China and India, having been resident in those countries for a considerable time with this and kindred work as his object in visiting the Far East, and while to our ears his story seems almost unbelievable, we know that he has written from actual and close observation of facts.—Eds.]

merchants have made their abortive effort, by bribe and threat, to prolong the life of those shops. But it has been abortive, and before the snow falls again China will have won its liberty from the sinister tyranny that bound it to decay.—
From The Independent.

CHRISTIANITY AND CHARACTER.

AGNES L. TIERNY.

That words wear out with overuse is a common observation. Through attrition their serviceableness is lost. Words and phrases instinct with life and meaning for certain individuals lose their significance for others. Especially is this true in the realm of religion and theology. A word which bites like an anchor in the deepest experience of one generation drags unimpeded through the spiritual depths of another.

In order, therefore, to stimulate interest and rehabilitate ideals each generation must invest old words with new meaning or substitute new phrasings to express old truths.

The word service is a case in point. Service still has its right and noble usage, but contemporary overuse has given it a savor of unction in the practice of the altruistic virtues. A new generation speaks in terms of co-operation, community spirit, internationalism and universal brotherhood. What word will connote to the next generation all that these terms imply? Perhaps it will be Christianity—who knows?

There are words, however, which never wear out or lose their deepest significance. A certain ruggedness and austerity behind which no subtleties can hide lifts them among lesser words like mountain peaks above their foothills. Such is the word character. Greek scholars tell us that far from deteriorating with use, character has far richer content of meaning now than it has in its native setting. To its early metaphysical meaning has been added an ethical and religious content to which the Greeks were strangers.

Personality has been much used of late as a synonym of character. Both words are defined as "individuality; the sum of qualities by which a person is distinguished from others." But personality in its stricter sense is a natural endowment, while character includes "moral quality, the principles and motives that control the life." Hence we may say that personality lacks that inherent strength which is imparted to character by the implication of the will.

There are several reasons why character has not figured to any great extent in the religious terminology of the past.

First—because the creeds of Christendom everywhere lay stress on intellectual belief and nowhere emphasize character. "Not one of the creeds of the church," says Professor Peabody, "pledges a disciple to a consistent Christian life."

Because the word character nowhere appears in the Authorized Version of the Bible may be another reason for its not being incorporated in the language of piety.

Still another reason may be because character is capable of universal application. It is as readily recognized in pagan as in Christian history, in savage as in civilized environment. Character stamps Aristotle, Socrates and Marcus Aurelius as surely as Augustine, Luther and Knox. Deborah does not lose by comparison with Joan of Arc. The story of the woman in the African jungle who on hearing the Gospel message of love for the first time exclaimed to a companion: "I always told you there ought to be a god like that" thrills us with a swift surmise of character behind that single utterance.

And lastly the very implication of the will in character may cause suspicion of its orthodoxy. It bears in its body the mark of something self-made and self-attainable.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power,"

is an epitome of character which does not minimize the agency of self or even suggest dependence on a higher power.

But these possible reasons for the religious distrust of character no longer obtain. Character is generally recognized to-

day as at once the object and the highest expression of religion, even though in many cases the religion which inspires it may be no more than a hidden loyalty to impulses and powers but dimly apprehended.

There is danger, however, that an age which ceaselessly urges to social activity and judges efficiency by ponderable results may overlook the value of character apart from the outward achievement of its possessor. For it is surely possible that the winning of character as well as the highest service which it renders to others, may be not so much by its actual work amid external conditions as in the reactions to those conditions and its inner and spiritual conquest over them. The very process of self-discipline, self-mastery and world-overcoming creates energy in the form of ideals without which in spite of a people's outward efficiency it shall perish spiritually. "The noblest workers of our world," wrote a great scholar and preacher of the last century, "bequeath us nothing so great as the image of themselves. Their task, be it ever so glorious, is historical and transient; the majesty of their spirit is essential and eternal. (So) it was with Christ Himself. His Divine work was not in the task which He did but in the image which He left. He thought, indeed, as the faithful must ever think, that there was a work given Him to do, unaware that by His very name of devotion to it was already done. So eager was He worthily to finish it that of all His sorrows, to be cut short in it was the bitterest cup that might not pass from Him except He drank it; unconscious that the spirit and the conquest of that agony did actually bring it to the sublimest close."

And this brings us to the character of Jesus. Recognition and appreciation of the character of Jesus have been a late development in Christian history and are naturally coincident with the emphasis now laid upon character as the fruit of religion. The early theories of the incarnation left no place in Jesus' nature for the use of those means by which character is achieved. The doctrine of the congenital and absolute perfection of His nature left out entirely those human elements through the conquest of which character emerges.

Yet surely an unprejudiced reading of the Gospel narrative conveys no impression that Jesus was powerless to betray His mission. He grew in favor with God and man; He was tempted of Satan; He refused to be called good; He was straitened until His baptism should be accomplished; He wrestled in prayer that He might not turn away from the last bitter cup; He refused all means by which He might be delivered from His final fate. And it was further written of Him that "although a Son yet He learned obedience by the things which He suffered and having been made perfect became the Author of eternal salvation."

Furthermore, there is abundant evidence that Jesus exercised in overcoming the world the force of an unconquered will. "My meat is to do the will of Him that sent me" implies both decision and dedication of purpose. "He that willet to do his will shall know of the teachings" must have issued from the depths of a spiritual history, the inner progression of which the world hangers to have disclosed. When He "set His face steadfastly to go to Jerusalem" with a clear prescience of what He must suffer there, no discouragement could turn Him from His purpose. And when in Gethsemane He accepted as His fate an unresisting sacrifice we may believe that the "power to will" had reached its highest earthly perfection—the point at which the human will wholly recognized and wholly conformed to the will of the Father and accepted as the answer to a prayer for deliverance the power of Divine endurance.

The will to know the Father's will and to do it; the will to love to the uttermost and to endure the consequences of that love—these were elements in His character which led Jesus to those spiritual heights whence the radiance of His lifelightsens the hard upward path of every soul.

Through the acceptance and appropriation of that character and life shall the world find its way to redemption.

FRIENDS' CONFERENCE AT PASADENA, CALIFORNIA.

HELD FIFTH, SIXTH AND SEVENTH OF FIRST MONTH, 1917, AT THE ORANGE GROVE FRIENDS' MEETING-HOUSE.

Dr. Ira S. Frame presided at the opening session on Sixth-day afternoon, which began with a very solemn period of silent meditation after which Septimus Marten introduced Elizabeth Stover, of Canada, who spoke of the necessity of the Society of Friends realizing their responsibility to the world; she gave a very interesting and spiritual address.

This was followed by an address by Wm. C. Allen, of San José, on the dangers of militarism and preparedness. He spoke of the demoralizing effect of these influences on the churches of England, where he said they were destroying democratic liberty.

Louise Ferris, of Sierra Madre, read a poem by M. P. Boynton, entitled "Victory," which voiced the sentiment of the meeting in regard to Peace and War.

Others who took part were T. M. Stewart, of Los Angeles; Wm. Chappell, a missionary to Japan; Walter Vail, of Palo Alto, and Edwin McGrew, of Whittier.

G. S. Yarnall presided at the evening meeting and after a solemn stillness and a few introductory remarks from the Chairman, Mabel Douglas, of Whittier, gave a very instructive address entitled "Open Sesame," speaking of the treasures of literature gained by the true reader. She gave some very telling selections from Whittier and other poets.

On Seventh-day afternoon, at the session presided over by J. W. Dorland, a thoughtful and critical paper written by Professor A. T. Murray, of Stanford University, was read by Septimus Marten. The topic was "The Society of Friends and the Present Crisis."* This was followed by an address by Dr. D. F. Fox, of Pasadena, urging efficiency in religious matters as well as in business, and declaring that the expert who should be called in to aid is the Holy Spirit.

Dr. Emily Hunt presided over the Seventh-day evening session when Wm. C. Allen gave interesting particulars of his visits to military camps and prisons abroad, which called for many questions from the audience. Thos. J. Ashby, of Pasadena, gave a very thoughtful paper on "John Bright's Character and Influence."

On First-day afternoon the concluding session of the Conference was presided over by Lydia Vail. Elizabeth Stover gave an inspiring address on "The Road," illustrating by the parable of the Good Samaritan, the opportunities and needs of the century. Leila Marten spoke of the need for moral and spiritual courage to stand up against injustice and one's own cowardice. Martha King, of Pasadena, gave an interesting story of the missionary work in Hawaii and how it started from the desire of one Hawaiian boy that his people should become Christians.

Benjamin Coppock, A. F. N. Hambleton, Dr. Ira Frame and H. S. Harvey also took part. Louise Ferris gave the closing remarks.

A special meeting for worship after the manner of Friends was held at the Orange Grove Meeting-house in the evening of First-day, when much thankfulness was expressed for the profitable sessions of the Conference.

There has been a good deal of expression of a wish that a similar Conference may be held annually.

SEPTIMUS MARTEN.

A SINGLE step, and again a step,

Until by safe degrees,

The milestones passed, we win at last

Home, when the King shall please.

And the strangest thing is often this,

That the briery, tangled spots

Which cumber our feet should be thick and sweet

With our Lord's forget-me-nots.

—MARGARET E. SANGSTER.

*This has been printed in THE FRIEND.

YOUNGER FRIENDS.

"I WILL RETURN."—(The Story of a Pledged Word.)—In 1877 a tribe of Red Indians attacked a little frontier settlement on White Bird Creek, in western Idaho. A settler named James Manuel was warned in time to catch his horses, put his wife and baby on one, while he and his little girl, Maggie (a child of eight), mounted the other.

They were overtaken after going a few miles and fired upon. The parents and baby were killed, and Maggie was wounded and fell from the horse. The little girl rolled down the hillside and hid herself in the tall grass.

She lay for three days among the willows, beside a stream to which she had crept. She had been shot through the arm with an arrow and the shaft was still in the wound.

On the third day Patrick Brice, an Irish miner, passed by and, hearing the sound of moaning, soon found the child, who in her terror mistook him for an Indian, and attempted to escape. Weak from her wounds, and exhausted from starvation, she reeled a few steps and fell.

The miner lifted her tenderly, and carried her back to her home, now only a heap of smouldering ashes. A few chickens remained, which had escaped the sight of the Indians.

Brice killed one of these and roasted it over the fire. He fed the child and himself, and then set about devising means to take her fifty miles over the rough mountain trail to Mount Idaho, the nearest settlement. An old chair back made a comfortable seat for his burden, which he fastened on with some straps from the harness.

As the moon rose he slung the child on his back and set out up the winding trail. All night he trudged along, stopping only at a spring to bathe her wounds and allay her feverish thirst.

At sunrise he hid in a dense clump of bushes. Several times bands of Indians passed near without discovering them.

As Pat at length caught sight of the little town in the distance, he was congratulating himself that he should reach it in safety, when his heart sank at the sight of fifty mounted Indians charging down upon him.

Brice spread his arms in the peace sign. When they were close, the chief, Mox Mox, rode ahead and spoke to him.

Brice could speak a little of the Indian tongue. "What do you want?" he asked.

"We want you," the chief replied.

"Well, here I am. Come and get me."

"Throw down that revolver," was the command.

To hesitate was to court death. Brice threw the weapon in front of him. An Indian dismounted and greedily secured it.

"Now," said Mox Mox, "we are going to kill you."

"You can kill me, if you wish, but, for God's sake, spare this child."

"No, we will not only kill you, but the girl as well."

"Then," replied Brice, "if you must kill me, shoot me right here."

As he said this he tore open his rough shirt and displayed a *blood red cross* tattooed upon his breast.

The Indians fell back in amazement. They were not Christian Indians, but they had reverence for the emblem of Christianity, and dared not shoot. A gleam of hope came to Brice.

"If you will allow me to take this child into Mount Idaho, where she can be cared for, I will return to your camp, wherever it is, and give myself up. You can then do with me as you will. *By this cross I swear it.*"

The Indians consulted together, then Mox Mox said:

"All right. You go, but if you do not come back in two sleeps we will ride into Mount Idaho, and when we ride out again there will be no white person alive."

Brice went on his journey. He delivered his charge into kind hands, rested for a day, and then deliberately walked back into the Indian camp. "Here I am," he said. "What are you going to do with me?"

"Do with you?" the chief replied. "Why, nothing. We

do not want you. We are not making war on people who do not make war on us. It is the long knives we are fighting. Eat, sleep, then go your way."

Brice went back to his mine, without dreaming that his act was anything out of the common. He lived to an old age, and died a few years ago.

Little Maggie grew to womanhood and married. She lived on the Camas Prairie, in Northern Idaho, happy, save for the dark shadow cast upon her life that spring day.—*Century Magazine*.

NEWS ITEMS.

THE Westtown Committee, at a special meeting held Second Month 27th, appointed George L. Jones to succeed Thomas K. Brown next year as principal of the School. The new principal has been teacher and assistant principal at Westtown for several years. Prior to that he was very successfully at the head of the boarding-school at Vassalboro, Maine. His varied duties in that position gave him unusual experience and training for executive work.

George L. Jones is an acknowledged minister of Concord Quarterly Meeting. He is gifted with the qualities calculated to advance the high ideals of Westtown, and we bespeak for him the sympathy and loyal support of Friends. Perhaps the School needs nothing so much as an era of appreciation rather than criticism.—[Eus.]

TO AMERICAN FRIENDS.—We desire to send a message of warm sympathy and greeting to our friends in America. We know something of the struggles and anxieties through which they are passing, and we wish them to know with what affection and tenderness we think of them. Any expression of view or opinion as events unfold is both impracticable and inappropriate. Long before these words are received in America great historical issues may be raised and determined. We cannot therefore converse with each other or communicate our thoughts. We are, however, one in sympathy and aspiration. We acknowledge with gratitude and appreciation President Wilson's continued efforts in behalf of peace, and we desire, with our friends, to speak and think and act so as to advance that supreme object and to make permanent the reign of peace.—*From The Friend [London], Second Month 16th.*

OUR friend, Charles Richardson, makes a very sane suggestion in the following letter to the *Public Ledger*.—[Eus.]

COMPULSORY MILITARY SERVICE.

To the Editor of the *Public Ledger*:—

There is no more important subject for the American people to consider at this time than the efforts now being made to compel our State and National Governments to adopt a universal policy of compulsory military training and military service. The conditions which may result from the final adoption or rejection of that policy are so momentous and far-reaching that any decision not based upon the most thorough and careful discussion and consideration would be extremely dangerous.

The patriotic citizens who are besieging our lawmakers on this subject seem to be hopelessly divided in their opinions. Those who are following the lead and adopting the arguments of the world-wide militarist propaganda of recent years and those who hold the contrary views are equally certain that the course advocated by the other would necessarily result in international conflicts and irreparable loss and suffering.

Without attempting here to discuss these differences, I should like to urge that, as the fundamental basis of our nation is the rule of the majority, there should be a general referendum of the whole question to all the voters.

In the absence of such a referendum it would be an inexcusable outrage to enact laws that would fasten upon the American people a self-perpetuating system which involves an enormous and constantly increasing sacrifice of time, money and energy, and subjects every able-bodied citizen to many terms of what is virtually penal servitude with hard labor. It would be difficult for the advocates of unlimited preparedness to find a plausible objection to such a reference, and their opponents would certainly favor it when they think of the relative proportions of those who do and those who do not want to be soldiers, as indicated by the reports of recruiting officers.

CHARLES RICHARDSON.

PHILADELPHIA, Second Month 26, 1917.

We have the second number of "Our Meeting," published by Wilmington Monthly Meeting, and at the same time advance sheets of the first number of the "Message," from a committee of Western District. In form and substance these little papers are much like one circulated now for some time by Haverford Monthly Meeting. The design of such publications is to bring the meeting to members when they are unable to attend, or when they allow other interests to intervene. We can thus see an important service for them in developing what is called "group consciousness." So long as they do not supersede the personal expression of fellowship upon the Scripture ideal of being "members one of another," they can hardly be other than serviceable.—[Eus.]

As noticed in last week's FRIEND there was a public hearing on the Wells-Hess bill to abolish capital punishment at City Hall on the afternoon of the second. The *Ledger* reports it as follows:

"Perhaps never in Pennsylvania has an existing institution of government been so vigorously condemned by representatives of all classes and kinds of people, including even those whose duty is the administration of the law, as capital punishment was condemned before the Sub-committee on Judiciary General of the State House of Representatives at the public hearing on the Wells-Hess bill."

After liberal quotations from the various speeches we note the following:

George M. Warner, representing the Society of Friends, urged the committee to favorable action, and asked the members to exert their influence with other members of the House to vote for the measure.

Some weeks ago we printed a review of Theodora Wilson's remarkable Peace allegory, "The Last Weapon." It has passed through numerous editions in England and now an American edition is on sale by Friends' Book and Tract Committee as appears by an advertisement in this number.

STOUGHTON HOLBORN ON SOCRATES AT THE FRIENDS' SELECT SCHOOL.—A cordial invitation is extended to all Friends and others interested to attend the next Friends' Select School Lyceum Lecture to be given at the School on Sixth-day evening, the 16th, at 7.45, by Ian B. Stoughton Holborn on "Socrates—the Greatest of Men." Stoughton Holborn is best known as a very successful University Extension Lecturer, endorsed by Oxford and Cambridge Universities, and he is a man of remarkably interesting personality and varied gifts and experience.

Though not a member of the Society of Friends, he is a regular attendant of the Friends' meeting when at his home in Edinburgh, and is more nearly a Friend than anything else. Socrates is his favorite character in history, and he says he regards him as "the first Friend."

Stoughton Holborn has published several books of poetry and prose, and has earned some distinction as an explorer in Iceland and a social worker in connection with Ruskin College, Oxford. He was a passenger on the last voyage of the *Lusitania*, and has a summer home on the northernmost of the Shetland Isles, the "Ultima Thule" of the Romans, now called Foula, where he is known as the "Laird."

He has lectured at the School twice with such effect that we want all our friends to hear him.

During Second Month \$4,066.03 received for relief of the war sufferers was forwarded to London for use of the several Committees engaged in the work.

The Committee of the Representative Meeting charged with the care of transmitting relief to the war sufferers wishes to encourage Friends of our various Quarterly and Monthly Meetings to continue their work of collecting money and clothing without any regard to the present difficulty of forwarding them. If necessary to do so the money contributions may be cabled and in forwarding clothing and other supplies the Committee will be guided by the best advice it can obtain. The need for relief is so great that our work must go forward even though an occasional package be lost in the shipping.

On behalf of the Committee,

JOHN WAT.

THE DRUG HABIT.—The Philadelphia Narcotic Drug Committee has issued a report stating that there are nearly 187,000 drug users in the United States.

"The beginning of the habit was revealed in connection with a group

of eighty-six addicted to some form of the drug. Of these, fifty-eight formed the habit through association either in dissolute company or with fellow-workmen or other associates. Some began through curiosity. Two contracted the habit in connection with sickness following operations. Six claimed the habit was formed through physicians' prescriptions. One began the use, hoping to ward off tuberculosis. The users of this group attributed a large variety of ailments to the continued use of drugs. Decayed teeth, loss of appetite, indigestion, constipation often of several days' duration, loss of weight, impaired sight and hearing, weak heart, extreme nervousness, night sweats, tendency to tuberculosis, general health impaired, loss of will power, loss of self-respect—a tolerance of living conditions which otherwise would be intolerable. And if they are deprived of the drug for a brief period, they are obsessed with one idea alone—how to get more of it.

"As a rule, the drug is obtained from peddlers who are found on the street corners in the tenderloin district, in pool rooms and other places where men and boys congregate in various parts of the city. The peddler does not usually carry a very large quantity on his person, but returns to his room from time to time to replenish his stock. The peddler will tell users that if they have any friends to let them know he has some "good stuff." About half the persons interviewed claim that they secured their supply from "friends," the others on prescriptions.

"Under the Harrison Act, the drug has become very expensive, often costing as high as \$7.50 per dram. It is often bought in large quantities by parties, who meet and divide the substance and the expense. The parties have initials—C. P., cocaine party; H. P., heroin party; and M. P., morphine party. Many examples of strong young men are cited by the committee who acquired the habit and became useless."

SUMMARY OF EVENTS.

The Central Free Library at Nineteenth and Vine Streets is to be the first of the projected public buildings to be erected on the Parkway. Mayor Smith has authorized Director Datesman, of the Department of Public Works, to advertise early next week for proposals for the erection of the building. There is \$3,255,000 available for construction and equipment of the library.

One anomaly of the present food situation is to be found in the fact that oranges are now cheaper in Maine than potatoes. In Bangor, for example, a peck of potatoes is worth about eighty cents, while a peck of good oranges can be bought for fifty cents and a first-class article at sixty-five cents.

Reviewing the food situation in the United States, the Secretary of Agriculture, David F. Houston, declared that there was no reason for hysterical action or thought. In his statement the Secretary said that the investigation proposed by the President would lead to good results. He appealed for economies all along the line and asserted there was an annual food waste of \$700,000,000 in the United States.

The *Transcript* is authority for the following: "A thousand or so electric ranges are now in service in Greater Boston. Assuming the average family to include six persons, 5700 Bostonians are living on electrically cooked food. With an average daily meat consumption of 0.5 pound per person, this group would use 2850 pounds per day. The shrinkage of meat with electrical cooking is 25 per cent. less than that which occurs on the old-fashioned range. This nets a total saving of 665 pounds per day for the group, which, at 35 cents per pound, amounts to \$84,943.75 a year."

Thirteen persons are known in Atlanta, Ga., to have lost their lives and more than 100 have been reported injured in a series of tornadoes that swept portions of Alabama, Georgia and Mississippi on the 23rd ult.

The appointment of John Francis, Jr., Chief of the Division of Education in the office of Indian Affairs at Washington, to be Superintendent of the Carlisle Indian School was announced at Carlisle, Pa., by Cato Sells, Commissioner of Indian Affairs. The appointment is effective Fourth Month 15th. Commissioner Sells, who was there to arrange to take the Indian students to the inauguration of President Wilson, also announced that O. H. Lips, Superintendent of the Carlisle School for the last three years, has been made Chief Supervisor of Indian Schools.

The American production of potash in 1916 was ten times as valuable as that of 1915, according to the geological survey, and the 1917 figures are likely to be much greater still.

The Superintendent of Public Night Schools in New York City, speak-

ing at a Washington's birthday celebration on the East Side, said that there are 500,000 persons in the city who cannot speak English and that only 84,000 of these have sought the night schools. "A common language," he said, "is what we need to form a common bond. The mastery of the English language is the first step in Americanization."

Frank B. Sanborn, of Concord, Mass., philosopher, journalist, and last of the old Abolitionists, died on the 24th ult., at the home of his son, Francis, at Westfield, N. J.

New England was represented at Columbia University by 801 students in the last academic year, according to the report of Frank A. Dickey, University Registrar, just made public. Including the 1915 summer session, extension teaching and ultra-mural centres, a grand total of 19,094 different individuals received instruction from the university during the year.

FOREIGN.—Three physicians from the United States, Drs. Obitsky, Denzer and Husk, have put Mexico in the way of more adequate dealing with typhus fever, which has always been more or less epidemic there. It is learned that the typhus organism is perpetuated through the medium of the louse. This is the secret that has long been sought, and explains why Mexicans crossing our border have been put in baths for disinfection.

The present British Premier, David Lloyd-George, who has been a member for twenty-six years of the Castle Street Welsh Baptist Church, London, now has in his hands the appointment of the archbishops of Canterbury and York, the bishops of the Established Church, the patronage of the English deaneries and twenty-five canonries, besides two hundred livings in the absolute gift of the Crown, and 176 benefices in the alternate gift of the Crown and other patrons.

What the present sugar ration in England means can be understood best by comparison with the consumption of sugar in this country. In 1915 our population consumed \$6.04 pounds per capita, or somewhat more than 1½ pounds a week for every individual in the country. An Englishman and his wife to-day are living together on three-quarters of one pound a week for both cooking and table uses.

NOTICES.

THE Monthly Meeting of Friends of Philadelphia for Third Month will be held on the 22nd inst. On account of Yearly Meeting, the meeting is held one week earlier than the usual time.

ALBERT H. VOTAW, Clerk.

An Oral English Recital, composed of recitations and extemporaneous speeches, will be held at Westtown School at 7.15 p. m., on Third Month 17, 1917.

A subscriber who has bound volumes of THE FRIEND, vols. 10, 11 and 12 bound singly, and vols. 13, 14, 15 and 16 bound together would be glad to give them to some one who would value them. Kindly communicate to S. M. T., 843 N. Forty-first Street, Philadelphia.

WOMEN FRIENDS of Philadelphia Yearly Meeting are invited to a United Fellowship Conference for deeper consideration of our responsibility to the Yearly Meeting.

This Conference will be held at Twelfth Street Meeting-house, on Third-day, Third Month 20, 1917, at 2.30 P. M.

LYDIA E. MORRIS, MARY J. WARNER,
MARIA P. SOUTH, CAROLINE C. WARREN,
SARAH W. COOPER, EDITH F. BACON.

MEETINGS from Third Month 11th to 17th:

Haddonfield and Salem Quarterly Meeting, at Haddonfield, Fifth-day, Third Month 15th, at 10 A. M.

DIED.—Second Month 24th, at Lanerch, Pa., S. MASON McCOLLIN, M. D.; an Overseer of the Monthly Meeting of Friends of Philadelphia, for the Western District.

—, at Moorestown, N. J., Second Month 26th, REBECCA B. LOWRY, aged seventy-four; a member of the Monthly Meeting of Friends of Philadelphia, for the Western District.

—, Tenth Month 6, 1916, THEODORE C. HEISS, in his seventy-second year; a member of Muncy Monthly and Elkland Preparative Meetings. He was born in Württemberg, Germany.

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A RELIGIOUS AND LITERARY JOURNAL.

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"Not that I love country less, but Humanity more, do I now and here plead the cause of a higher and truer patriotism. I cannot forget that we are men by a more sacred bond than we are citizens—that we are children of a common Father more than we are Americans."
—Charles Sumner.

FORM AND FORMALITY.

"Oh! the deadness and dryness of the works and obedience, the duties and devotions of the great bulk of Christian professors in the several societies! Each can see formality in the members of others, but too few suspect it in themselves.

"Oh! it is the Life, the Life, that is the thing!" —JOB SCOTT.

"Form is good, but not formality," wrote William Penn; and he adds to this the remark—"In the use of the best of forms there is too much of that, I fear." Unfortunately there is still "too much of that," even when it does not extend so far as to become formalism; and many people, no doubt, continue to look upon certain forms as having inherent virtue, as being efficacious in themselves, rather than as means or helpful opportunities.

On the other hand, some who are restive under any custom or observance that they may consider antiquated or feel to be irksome, are likely to break away from it rather easily on the ground that it is "only a form." The question as to the value or the nature of what may be substituted for it, when something is requisite for "a comely order," probably receives little consideration. From form to form may be the process, and that with no gain.

We shall hardly wish to dispute William Penn's observation as to there being often too much formality in the use of the best of forms, and it will be allowed that an undue attachment to any form for its own sake is of the essence of formalism. The danger of this, and of a slavish conformity, was foreseen more than two centuries ago by some among the least formal of Christian people, so that they declared that they wished their course to be like that of a ship at sea which leaves no path permanently marked. We are not to forget, however, that under competent guidance one ship may traverse practically the same route as another, although the two ships may not be in sight of each other.

The matter for us to reflect upon is, whether any practice to which we have been trained or accustomed has the endorsement of our best sense of truth. Is there scriptural ground for it? Is there practical service or helpfulness in it? What, honestly, would be our motive in abandoning it? What will be the probable result upon ourselves or others of such a course? Can we—to use Barclay's phrase—"convert the disuse" to moral (or religious) improvement?

A little candid investigation will discover that most of the practices or customs that have differentiated "the people called Quakers" from others had their origin in principle—were in fact a fruit of principle, even when they were not specific testimonies—and were never devised for the sake of peculiarity itself. There were many of these, but it is not needful to enumerate them here. No doubt there were some persons in the course of time who came to be formalists in these matters, and their formalism, especially if joined to deficiencies in conduct, would tend to cause the principle to be discountenanced. "For you to fall flat and formal," again writes William Penn, "and continue the profession without that salt and savour by which it is come to obtain a good report among men, is not to answer God's love. . . . nor the mind of Truth in yourselves or in others." But what was the remedy? Not to throw away the testimony of Truth, but to seek to "become true children of God" and "receive the truth" in their hearts.

Again, there is a vast difference between a rigid, punctilious conformity to rules and external standards, and such a conformity or observance as ministers to the best life. We are told that Christ is the Author of order and not of confusion, and it is obvious that an entire absence of form and system means confusion. No government, civil or religious, is thinkable in such case.

The first schism, the earliest considerable defection, in the ranks of the Society of Friends was due to the unwillingness of certain of its adherents to have any government at all except such as each man felt in himself. Perhaps this was a symptom rather than a cause; but it led George Fox to expostulate with them on the ground that some form was necessary for good order and the general welfare, although a distinction was to be made between *right* forms and *wrong* forms; and none knew better than he the difference between *form* and *power*. He would have united with Isaac Penington in the sentiment that "form without life kills the life;" and it was to the "measure of life" that he commended people everywhere—a power and a principle, however, which would certainly bring into helpful order and into positive testimonies.

"A liberty there is in the Lord," said Robert Barclay, "which breaks not the peace of the true church; but both the nature of the things, the spirit they come from . . . and their consequence and tendency is to be carefully observed."

William Penn tells us that in those days "a grand inquest" came upon their whole lives. Everything was "brought to the Light, the root examined, and its tendency considered." Perhaps, whether we are conformists or nonconformists, we need to suffer an inquest now, in patience and sincerity, upon our lives, our motives, and our affections.

M. W.

"LARGENESS OF HEART."

Give to Thy people as to one of old,
Largeness of heart and wisdom to discern;
Wherever truth is questioned make us bold
The right to vindicate, the wrong to spurn.
Destroy the barriers whereby our souls
Are kept enslaved to customs or to creed;
Let not our thoughts and ways be run in molds
Of sentiment. Upon no broken reed
Of popular opinion let us lean;
Make us to stand upright as sons of God;
Broaden our vision, keep our senses keen,
Rule us, if needs be, with the iron rod;
But leave us not to our shortsightedness.
Rebuke our greed, our bland hypocrisy,
And give us courage meekly to confess,
Our weaknesses—our foolish bigotry.
Largeness of heart—O how we crave this gift
Whereby we triumph through the power of love,
Becoming lever with the grave to lift
Our brothers from the slough to heights above,
Where they may see the land of corn and wine,
And learn to choose the things that make for peace,
The priceless treasures of the life divine;
The riches that forevermore increase.

—O. G. ADAMS, in *Springfield Republican*.

PROPOSED PENAL LEGISLATION IN PENNSYLVANIA.

A. H. VOZAW, SECRETARY OF THE PENNSYLVANIA PRISON SOCIETY.

There are five measures now pending before the Legislature at Harrisburg, to which the attention of those who are interested in plans for the betterment and reformation of our prisoners should be called. Friends who favor one or more of these bills may find an acceptable service in writing to their Senators or Representatives asking that such and such a measure should receive their cordial and active support.

1. Bill to abolish capital punishment and substituting therefore life imprisonment. The friends of this bill have been gratified to learn of the very general public sentiment to the effect that the time has fully come to abolish this relic of the barbarism of a past age. The Governor of the State, many judges, the wardens of both penitentiaries of the Commonwealth, distinguished publicists, nearly all ministers of the State, unite in advocating that the statutes of this State shall not sanction a judicial murder.

2. Bill to amend the law for the indeterminate sentence so as to make the same more effective. Since 1909, the judges of the State in pronouncing sentence must assign a maximum and also a minimum time of incarceration. By the law of 1909, the minimum could not be more than one-fourth of the maximum. Many of the judges considered the provisions of this law as infringing upon their prerogatives, and influenced the legislature of 1911 to amend the law so that the Court could have absolute jurisdiction in fixing the time of the minimum sentence. The result is, a great disparity in sentences. One man finds that he is sent to the penitentiary from nine to ten years, while another man from an adjacent county for the same offense has a sentence of from two to ten years. Of the eighty-six convicts in the Eastern Penitentiary whose sentences are subject to a maximum of twenty years, thirty-four have a minimum of eighteen years or more. The cardinal principle of the indeterminate

sentence is that the prisoner may be released when his conduct and general behavior seen to warrant the belief that he is ready to resume the duties of citizenship. If the minimum time approximates the maximum time, there is not so much inducement for the prisoner to amend his life. Despair takes the place of hope, and often he concludes that when he leaves prison he will in some way wreak vengeance upon the community. A former law, passed in 1861, allowed to a prisoner who had conducted himself properly a commutation from his sentence. Under the operation of this law, a prisoner sentenced for twenty years could regain his freedom in twelve years and three months. It will be noted that under the law of 1911 many prisoners were detained much longer than under the old commutation conditions, to which we never heard strenuous objection. The proposed amendment is to make the minimum not more than one-third the maximum. If this fraction is thought to be inequitable, it is suggested that one-third be changed to one-half. The law will then correspond to the laws of New York and New Jersey.

3. Providing employment for the inmates of the penitentiaries and all penal institutions of the State. The forces of organized labor are sternly opposed to the sale of prison-made goods in the open market. But the leaders of the labor unions have sympathized to some extent with the condition of those who are to be confined with no employment whatever, and they have agreed that prisoners may be employed in producing materials or articles which may be used either in their own institutions or in other public institutions. Such legislation was enacted in 1915. But there was nothing in the law which made it mandatory for the managers of our public institutions to purchase supplies from the prison factories. The bill this year makes it obligatory for the managers of public institutions to purchase materials and articles from the prisons provided such goods are satisfactory and can be thus obtained. Owing to the previous restrictions with regard to the products of prison labor, demoralizing idleness prevailed in Pennsylvania more than in any other State of the Union.

4. Bill providing for the practical abolition of all the county jails of the State. Six industrial farms with certain industries are to be established to which all sentenced to a term of thirty days or more are to be sent. In time it is thought these farms will become self-sustaining. Thus the schools of crime which by our system we have been conducting in our county jails all these years will be superseded by industrial training establishments where agriculture, quarrying, concrete work, brick-making and other industrial employments will be practically taught. Men of intemperate habits whom we have been "sending up" for thirty or sixty days may remain in profitable employment until they have formed habits of industry and self-reliance. The State of Indiana has tried this experiment and the results amply justify our present proposition.

5. Bill permitting payment of fines, in instalments, at discretion of the Court. Usually, our practice in this State is absurd. Two men are fined for some offense fifty dollars each. The one pays his fine and goes his way; the other cannot get the money and may languish fifty days in prison. The county loses the money and in addition pays for the maintenance of the man for a fixed time. In Indianapolis a certain judge decided that imprisonment for non-payment of fines was a species of imprisonment for debt, and he began releasing those, who were fined and had no money, on condition of their paying such charges by instalments. In three years the city had received \$27,410 from this source, whereas under the old plan very little had been paid and the city in addition had been maintaining those who could not pay the fine. Wherever this method has been tried, the results have been satisfactory. If this bill becomes law, it is probable that the Keystone State will be the first to abolish from its entire area this relic of medievalism. Should any county have satisfactory remunerative employment for its prisoners,

it will of course be conceded that fines and costs may reasonably be worked out under immediate care of county officials. Such conditions do not obtain in more than two or three counties in Pennsylvania.

SELECTIONS FROM GEORGE FOX.

It seems to me that there is a need amongst the people of the world of a revival of the spirit of truth in the power and life of God and His beloved Son, to bring them to see who is their rightful Teacher and to know who it is that will lead them into all truth and bring them out of darkness into light, which will lead to everlasting life with our Father in Heaven.

With this thought in mind, I have selected the following extracts from different parts of George Fox's Journal, which I feel would be profitable for all of us in this day to read and consider, they being just as true now as when they were first written.—WM. CLARKSON MOFFITT.

"To Friends scattered abroad in every land, to whom my love goes out in the Lord's truth, by which all God's people are made free men and women, thereby being set free from him who is out of the truth; that walking in the truth they may answer the witness of God in all people, which truth all must come to if they be made free. Friends, be faithful unto that which the Lord manifests unto you. Listen to Jesus Christ your Shepherd that He may feed you, and follow Him who hath laid down His life for you. Follow not the shepherds and hirelings that are made by men, although they be angry because you will not follow them, to their dry and barren mountains. Let all dwell in the power of God, in his Light and Spirit, which did first convince you; that in it you may keep in the gentle unity, in humility, in the fear of the Lord and His gentle and peaceable wisdom, which is easy to be entreated, that in the same power, light and spirit of God you may be serviceable unto your fellow-man.

For every one should look to Jesus and every just man and woman may live by their faith, which Christ is the author and finisher of. Be faithful, for you see what the Worthies and Valiants of the Lord did attain unto by Faith. Enoch by faith was translated; Noah by faith was preserved over the water in his ark; Abraham by faith forsook his father's house and religion and all the religions of the world. Isaac and Jacob by faith followed his steps. Samuel and others of the Lord's prophets, with David, by faith were preserved to God over his enemies. Daniel and the three children, by faith escaped the lions and the fire, and preserved their worship clean; and by it were kept from worship of the world. The apostles by faith traveled up and down the world and were preserved from all the religions of the world and held forth the pure religion to the dark world, which they had received from God and likewise their fellowship was received from above, which is in the Gospel that is everlasting. In this, neither powers, principalities nor thrones, dominions, nor angels, things present nor things to come, heights, nor depths, nor death, nor mocking, nor spoiling of goods, prisons, nor fetters were able to separate them from the love of God which they had in Christ Jesus." (So Friends, let us be faithful in this our day as those men of old were in their time.) "We must not have Christ Jesus the Lord of life put any more in a stable amongst the horses and cattle. He must now have the best chamber, the hearts of men and women, and the rude debauched spirit must be turned out. Therefore let Him reign whose right it is, who was conceived by the Holy Ghost, by which Holy Ghost you call Him Lord, in which Holy Ghost you pray, and have comfort and fellowship with the Father and with the Son. In the measure of the life of God, wait for wisdom from God from whom it comes, and all you who are children of God, wait for the living food from the living God, to be nourished up to eternal life. From the one foundation life comes, that in order, you may all be guided to walk therein. So farewell and God Almighty bless, guide and keep you in His wisdom."

ACKWORTH, IOWA, Second Month 2, 1917.

FRIENDS' HISTORICAL SOCIETY OF PHILADELPHIA.

The thirteenth annual meeting of Friends' Historical Society of Philadelphia was held in Arch Street Meeting-house on the evening of Second Month 27, 1917.

About 125 members and their friends assembled at 6.30 o'clock in the tea-room and partook of a well-prepared supper, served at tastefully arranged tables.

Following the supper the annual reports of committees were presented.

Amelia M. Gummere, editor of the new edition of John Woolman's Journal, reported some new material had been found in York, England, where John Woolman died. Also the Boston Public Library has some manuscripts relating to the Indians, containing reference to John Woolman's visit to the Indians.

It is thought possible that we shall be able to have a publishing firm to undertake the printing of this work for the Society, and it is hoped that it may be issued in about a year.

Report was made that the bronze tablet containing the words of the Prayer of William Penn for Philadelphia had been erected on the east side of the north archway of the City Hall. The design and position are satisfactory to the Committee, who have been untiring in their efforts to have the tablet placed on a public building.

Albanus L. Smith, on behalf of the heirs of Morgan L. Smith, presented a watch-box, formerly used as a protection for the city watchmen from exposure during cold and stormy weather. The gift was accepted by the Society and it is hoped to have it erected on the grounds at Fourth and Arch Streets.

The general topic for the papers of the evening was "The Graveyard at Fourth and Arch Streets, and Brief Notices of Some Prominent People Buried There."

Papers were presented by Professor Allen C. Thomas, Lucy B. Roberts, Hannah T. Shipley, J. Henry Scattergood, William S. Yarnall, Lucy C. Shelmire and Amelia M. Gummere.

Albert Cook Myers, who has recently returned from England, spoke briefly about his work in collecting the complete writings of William Penn. He believes that as more information is found it will prove William Penn to have been not only a prominent Friend, but a public-spirited man and a world figure.

Catharine M. Shipley alluded briefly to a few prominent Friends, formerly members of the meeting at Fourth and Arch Streets, after which the meeting was adjourned.

MARY S. ALLEN,
Secretary.

We are able, by the kind permission of the writers, to print some of the papers herewith:

REMARKS ABOUT THOMAS SCATTERGOOD, 1748-1814.

Thomas Scattergood was a very prominent minister of Friends in his day and probably traveled in the service of the Gospel for more years than any other American Friend. He belonged to the fourth generation of the line of our family in America, of which my own generation is the eighth. He was born in 1748 in Burlington, N. J., where his great-grandfather had settled in 1676. His father was at first a sea captain, apprenticed by Thomas Chalkley, but later studied law and practiced at Burlington. He died when this son Thomas was only six years old. When fourteen the latter was brought to Philadelphia by his mother (known for many years thereafter as "the widow Scattergood"), and was apprenticed in mercantile business. He later learned the trade of hatter until nineteen, and then became a tanner, which was his business the rest of his life. His tannery was located in the Northern Liberties, where he also lived and had his membership in North Meeting.

His call to serious things came early in life. He had been in the practice of sailing on the Delaware River on First-days, but on one occasion he was overcome with a sense of wrong in so doing, and insisted that his companions put him on shore. His conscience became very acute and he took occasion to compensate an old neighbor in Burlington, whose apples as a

boy he had occasionally stolen. His first services for his meeting appear to have been at the age of twenty-four, when he was on a committee of his Monthly Meeting to discourage the keeping of slaves. He also served on a committee in care of a school for Negroes, an interest which in his later years bore fruit in the founding of the Association of Friends for the Free Instruction of Poor Children; also on committees in reference to war and peace and the imprisonment of Friends at the time of the Revolution; on "Vain Amusements and Stage Plays," and on the distress of Friends. When thirty years old he made his first journey, accompanying Samuel Hopkins on a visit to the meetings of Maryland, and the next year was Samuel Emlen's companion to the meetings of Virginia. He was soon made an Overseer and at thirty-five his gift in the ministry was recognized. He then began a long series of Gospel pilgrimages to New England, New York, Virginia, the Carolinas and Georgia, being away some part of each of the next ten years and visiting the remote "settlements" of these various "governments," including practically all the meetings in America. In 1793 his concern was directed to Great Britain, where he labored up and down in England, Scotland and Ireland for seven continuous years, visiting practically all the meetings and innumerable families and even interviewing the king. After his return in 1800, he continued to give most of his time to the work of Friends, his son Joseph having made this possible all these years through his able management of the tanning business. He again visited in the ministry the meetings of New York, New England and New Jersey, and toward the close of his life visited nearly all the families of Friends in his own and the other two Monthly Meetings in Philadelphia. He died during Yearly Meeting week in 1814.

During his long absence in England he had occasion to visit the Friends' Boarding School at Ackworth, and also the York Retreat. In the latter humane treatment of the insane had just been inaugurated in England. Being much impressed with both of these institutions and being concerned that similar duties rested upon Friends in Philadelphia, he inspired the formation of Westtown School, which was started even before his return, and also of the Friends' Asylum for the Insane at Frankford, which was built after he had personally laid his concern before Philadelphia Friends. He brought to Westtown the old severe code of rules he had found at Ackworth, and many of these survived in one part or another for years afterwards. He was particularly interested in Westtown and several of his summers were spent at the School.

J. HENRY SCATTERGOOD.

THE subject chosen for our consideration this evening has impressed me as very far from dead. It seems to me very much alive. I have been impressed with the keen interest of the Friends in many causes, and with the very modern note.

This is a list of causes:

The Cause of the Immigrant, Publicity in the Management of Public Institutions, Inspection of Prisons, Welfare of the Insane, Public Health, The Indians, and The Abolition of Slavery, which we may call the burning question of that day.

The names assigned to me are: Thomas Harrison, Dr. Samuel Griffiths, Dr. Cadwallader Evans, Dr. Caspar Wistar, Thomas Shipley; three physicians of eminence and two prominent Abolitionists.

THOMAS HARRISON was born in England in 1741. He died in 1815. In the certificate given him to Philadelphia in 1763 it is stated that they believed he "left them free from debt, or any engagement respecting marriage."

He was an honored member of the Pennsylvania Colonization Society, and also of the Pennsylvania Society for the Promotion of the Abolition of Slavery.

"When the scourge of yellow fever visited Philadelphia in 1793, Thomas Harrison offered his services and with Stephen Girard was a member of the Committee appointed by the citizens of Philadelphia to attend and alleviate the sufferings of the afflicted with the Malignant Fever Prevalent in the city and its vicinity."

He was on a "Committee to visit the house of employment and enquire of the steward . . . whether any of the managers attend there."

DR. SAMUEL POWELL GRIFFITHS, born in Philadelphia 1759, died 1826. He graduated at the University of Pennsylvania in 1780, and spent three years studying abroad, at Montpellier, France, in London and in Edinburgh. We have a glimpse of his private life in learning that every morning he read the New Testament in Greek or Latin.

While Samuel Griffiths was still a student he, as did Caspar Wistar, volunteered his professional assistance for the wounded at the battle of Germantown.

In the pestilence of 1793 and the epidemics of 1797 and 1802, he remained at his post regardless of personal danger. He was active in relieving the sufferings of unfortunate emigrants who arrived from St. Domingo, in the year 1793. Deprived of their princely fortunes, and snatched or smuggled with difficulty from concealment from amid their murdered relatives they experienced the evils of poverty in a foreign land.

Dr. Griffiths was a member of The Society for Alleviating the Miseries of Public Prisons, The Pennsylvania Abolition Society, The Humane Society, The American Philosophical Society, The College of Physicians and The Philadelphia Dispensary, which he founded.

DR. CADWALLADER EVANS died in 1820, at the age of seventy-one. His interest was particularly directed to scientific investigations, as shown by his study of the climate, to which Dr. Mitchell recently referred. In the Eulogium on Dr. William Shippen, delivered by Dr. Caspar Wistar, before the College of Physicians of Philadelphia in 1809, he speaks of Dr. Evans.

Among those physicians who were in Philadelphia when Dr. Shippen began his practice here was Dr. Cadwallader Evans. This gentleman had first studied in Philadelphia, "but completed his medical education in England. He was a descendant of a much venerated early settler, and with the rest of his family, retained the virtue and character of their ancestors, having a great share of public spirit as well as professional work."

DR. CASPAR WISTAR was a grandson of Caspar Wistar, who came to this country from Germany in 1717. Dr. Wistar was born in Philadelphia in 1761, and died in 1818. He was educated at Friends' School, received his Bachelor of Medicine in 1782, at the University of Pennsylvania, his Doctorate in Edinburgh in 1786, and was, for three successive years, President of the Royal Medical Society of Edinburgh.

He returned to Philadelphia in 1787, where he entered upon the practice of medicine. He was a professor at the College of Philadelphia, and in 1808, on the death of Dr. William Shippen, Jr., succeeded him at the University of Pennsylvania. His fame attracted students to his lectures, and he was largely the means of establishing the reputation of the School. He was also chosen physician to the Pennsylvania Hospital. In 1786 he wrote a medical dissertation in Latin. He was a member of the American Philosophical Society, of which he became President, on the resignation of Thomas Jefferson, 1815.

It was his habit to throw open his house once every week in the winter and at these gatherings, students, scientists, citizens, travelers and scholars of all grades met and discussed subjects of interest. These assemblies, celebrated in the annals of Philadelphia, under the title of the Wistar parties, were continued long after his death by other residents of the city.

The well-known climbing shrub, Wistaria, which grows wild in the southern and western States, was named in his honor.

A tribute to him, published in 1818, was delivered at the Hall of the College of Physicians and Surgeons.

For generations the ancestors of THOMAS SHIPLEY had lived in the neighborhood of Uttoxeter, England. His father, William Shipley, came to America in 1740, and settled in Philadelphia.

Of Thomas Shipley's children, well known to us, are Samuel R. Shipley, Hannah Shipley Bean and Catherine Morris

Shipley. At the time of Thomas Shipley's death he was President of the Pennsylvania Abolition Society. The Memoir published on his death by this Society, prepared by Isaac Parrish, bears the following testimony:

"Possessed of every requisite for usefulness he became decidedly the most efficient friend of the slave whose name at this time stood upon the rolls of the Society."

In his devotion to the cause of Abolition he spared neither his business interests, his time nor his health, and really sacrificed his life. He died Ninth Month 17, 1836, at the age of fifty-two. We find his obituary in the pages of that quaint old paper, *Poulson's American Daily Advertiser*.

We find his name associated with that of Jay, Garrison and others who had been singled out by slaveholders and their abettors as fit subjects for the merciless attacks of excited and infuriated mobs.

His life is full of thrilling experiences, of which the accounts must be omitted for lack of time. His funeral is described by Isaac Parrish. . . . "When the period arrived for committing his remains to the tomb, the evidence of the deep and pervading sorrow amongst the colored people was most striking. Thousands collected in the vicinity of his dwelling. . . . As the funeral procession moved slowly and solemnly along through the silent crowd did you not note the tear that came to the eye of the aged mother, and to the young wife with her infant in her arms—their dear ones saved to them by this, their protector."

"This, my friend, is not a fanciful sketch. You who were present at the scene must have witnessed the deep sorrow which reigned over the assembled throng; felt the influence no tongue or pen can portray; an influence which was eloquent in proclaiming that the memory of the deceased was enshrined in the hearts of the thousands there assembled."

John G. Whittier writes to "The Memory of Thomas Shipley."

"Gone to thy Heavenly Father's rest!

The flowers of Eden round thee blowing,
and in thine ear the murmurs blest
Of Siloa's waters softly flowing.

"Oh, loved of thousands! to thy grave

Sorrowing of heart, thy brethren bore thee;
The poor man and the rescued slave
Wept as the broken earth closed o'er thee;
And grateful tears like summer rain,
Quenched its dying grass again!
And there as to some pilgrim shrine
Shall come the outcast and the lowly,
Of gentle deeds and words of thine
Recalling memories sweet and holy."

HANNAH T. SHIPLEY.

The names assigned me were four in number: Hannah Cathrall, Edward Cathrall, Samuel Smith, Elizabeth Ashbridge.

Hannah Cathrall was a friend of Rebecca Jones, who speaks of her with great affection as her partner and companion. Rebecca Jones' mother conducted a school at No. 8 Drinker's Alley, and the daughter assisted her though with some reluctance. On the death of her mother in 1761, realizing that she must have some means of making a living, she concluded to continue the school because, as she says, "I am used to it," and feeling that she wanted a partner in the business she secured Hannah Cathrall, "a religious, prudent young woman."

The school seems to have prospered, for she says it became large and they were "blest with sufficiency to live comfortably."

In 1788 Hannah Cathrall decided that failing health made it necessary for her to sever her connection with the school and she found a home with a married brother who lived in

Frankford, "five miles off." Rebecca Jones speaks of her coming into the city to visit her friends, "though lame she seems in best life; 'she spoke a few words in meeting last Third-day and will, I verily believe, land in peace at last. What a mercy."

In First Month, 1806, she had "a stroke of palsy which deprived her of the use of her left arm and hand," but she was "sensible and in a broken and contrite state of mind."

In Twelfth Month of the same year she has "a more general stroke of palsy and lies almost helpless, speech almost failed, she knows all and is full of love and sweetness." She died on Twelfth Month 5, 1806, aged seventy.

Edward Cathrall was a physician and attended Rebecca Jones when she was stricken with yellow fever. For two weeks there seemed little hope of her recovery, but Dr. Cathrall bent all his energies to save her, saying, "No! No! I can't let her die." One night he assumed the duties of a nurse, and remained with her, "dropping into her mouth alternately water and diluted wine." When Dr. Physick, the consulting physician, called in the morning he found her somewhat revived. Rebecca Jones seems to have been much concerned for Dr. Cathrall's spiritual welfare.

Samuel Smith was a minister of North Meeting, but when the latter was divided he seems to have gone to Philadelphia Monthly Meeting for Rebecca Jones says, "by the late division of our large Monthly Meeting he (Samuel Smith) is likely to become a member of the Monthly Meeting of Philadelphia, which is painful to us both, as we have always been fellow-helpers together in the meeting for the Northern District for upwards of three-score years and are still in the unbroken bonds of the Gospel."

In 1800 he made a religious visit to Ireland with Richard Jordan. This was his second visit and he was absent some time, traveling in other parts of Europe.

In 1805 Rebecca Jones speaks of her "old friend and fellow-laborer" as "declining in health," but he lived until 1817.

I was not successful in finding anything about an Elizabeth Ashbridge, who was not the noted woman and minister of that name.

L. P. SHELMIER.

THE CELL WINDOW.

(Composed in 1916 in Armley Gaol.)

Blue sky, grey flying clouds and shining stars,
Are all that I can see between the bars,
Of my cell window—yet what more need
Of beauty, than the stars and clouds and sky.

Blue sky that spans the earth, an azure dome,
I know is boundless. And when far from home,
Upon a cloudless day I glance above,
It tells me of a Father's boundless love.

Grey stormy clouds, that hang aloft like lead,
While muttering thunder fills the earth with dread,
Are filled with God's own rain, His precious gift,
And when the rain has fallen, clouds will lift.

Each tiny star, that shines above at night,
Is really one vast world. 'Tis my poor sight
And human vision dwarfs the distant view,
As oft I dwarf God's love and goodness too.

For limitless as is the boundless sky,
And filled with goodness as the clouds that fly,
Magnificent as those vast worlds above,
So is the Father's overwhelming love.

—OSWALD CLARK, in *The Friend* (London).

A PROGRAM OF SACRIFICE.

Horatio C. Wood, of Germantown, has put into our hands an able paper prepared by his friend, Reynolds D. Brown. After outlining a program of a possible peace service for our country to the belligerents the paper proceeds as follows:—

I know that many will urge that this program is ideal; that the world is not ready for it. Possibly that is so, though as stated above I believe that the very awfulness of the present war is impressing the necessity of the program of disarmament even on minds which before the war believed in great armies and navies. But it occurs to me that there is the practical addition to this proposal which if made by the United States would not only reflect needed credit on the United States, but will also greatly increase the prospect of the suggestions made by this country being accepted by the warring nations. I mean the offer on the part of our country to contribute some very large sum, say, for illustration, \$1,000,000,000 to \$5,000,000,000 towards the reconstruction of those portions of Europe which will be unable to reconstruct themselves when peace is declared. Everyone agrees that there will be such portions of Europe; Belgium is one, Servia is another, Poland another, and doubtless there are still others. While I believe that the German proposals show that as to territorial boundaries it is not unlikely that the warring nations may ultimately agree, possibly solving any problems like Alsace and Lorraine by a popular vote (which after all would seem to be the only proper way to decide such problems); yet I fear that even if territorial boundaries can be adjusted, payment of indemnities would prove exceedingly difficult or perhaps impossible of agreement when neither side in a military way can claim success; further, each of the warring nations will of course have after the war is ended such problems of its own that a large financial burden added to it would exceedingly complicate the entire problem. Now without urging that the United States should assume the entire financial burden, I do urge that it may cheerfully assume a large part of it, and for several different reasons. Most right-minded people feel that it is a regrettable fact that the people of the United States should have so prospered as a result of the war with all its disasters and sufferings to the nations involved. There are not wanting those who believe, at least abroad, that the people of this country have forgotten national ideal in their undue prosperity which the war has brought them. Would not the voluntary offering of a large sum for the purpose mentioned be the best reply to such criticism, would not the world at large believe, as we in America believe, that our undue prosperity has not blinded the eyes of the people of this country to the things in life that are really worth while? In the second place, from the most material point of view, it would obviously pay this country better to devote such large sum to this purpose, rather than to begin next year the spending of another very large sum, possibly \$500,000,000 annually, for the purpose of building and maintaining a vast navy and a large army. Would it not be wise to use the money involved in the constructive work of relieving the unutterable misery and distress growing out of the war rather than in the destructive work of equipping armies and navies for possible work of destruction in future years? The last and the most important argument in favor of this program is that it seems to be fundamentally right and Christian. We Christian nations must admit with shame that nineteen hundred years of Christianity have not sufficed nor taught us the lesson that the teachings of Christianity apply to nations as well as to individuals; we must admit that up to this time in the history of the world, nations in their relations with each other have thought themselves justified in attempting to get by their power and might from weaker nations whatever they deemed to be to their own interests. The dispensations of Providence are often slow and mysterious, but in dealing with nations as with individuals it would seem as if times of sorrow and suffering were the times when the deeper lessons are learned. The European war may even, humanly speaking, be worth all that it has cost if it has taught the Christian nations of the world that they must apply their Christianity

to their national as well as to their individual life. Is it not worth while for the United States to propose this plan to the warring nations and to evidence its own belief in Christian ideals by the suggested contribution?

REYNOLDS D. BROWN.

TEMPERANCE.

A department edited by BENJAMIN F. WATSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

WHERE THERE'S DRINK THERE'S DANGER.

"Write it on the liquor store,
Write it on the prison door,
Write it on the gin-shop fine,
Write, aye, write this truthful line—
Where there's drink there's danger.

Write it on the work-house gate,
Write it on the school-boy's slate,
Write it on the copy book,
Where the young may often look—
Where there's drink there's danger.

Write it on the nation's laws,
Tramping out the license clause,
Write it on the ballot white,
So it can be read aright;
Where there's drink there's danger.

Write it over ev'ry gate,
On the church, the halls of state,
In the heart of ev'ry band,
On the laws of ev'ry land—
Where there's drink there's danger."

The verses printed above were sent us by a reader in Amesbury, Mass., with a letter of appreciation based on the belief that we had published them before, and explaining how they had passed from lip to lip and page to page with possible profit. We hope their influence may spread wider yet, and that the composer of the verses, while unknown to us, may reap the joy of helpful service.

THE COMMITTEE ON THE USE OF INTOXICANTS (why do we not say Committee to Promote Total Abstinence) of Chester Monthly Meeting, Media, Pa., is sending out a personal letter to both men and women, appealing for the practice of *total abstinence* on the part of all.

MODERATE DRINKING is the nursery of alcoholism. The fact must be grasped that the idea of a *moderate* use of alcoholic drinks is a dangerous Utopia. If history did not prove it good sense ought to. We have seen the effect of alcohol on the brain and the human body. To assume that under such conditions general moderation in the use of this narcotic is possible, one must be exceedingly ignorant of human nature and of the nature of this drug. One method alone has succeeded, and it alone can succeed—*total abstinence*. And by alcohol we mean all the distilled and fermented drinks, all the punches containing alcohol—in short, *everything* containing the poison.—DR. AUG. FOREL, Switzerland.

KEEPING UP WITH THE WATER WAGON.—In these days of rapid transit we are not much surprised by ordinary changes of view. But the speed of the "water wagon" has become almost confusing. So many and so sudden have been the changes in public sentiment in favor of the onward progress of temperance reform that unless the observer is alert he may fail to appreciate all that is passing. In 1907 we had only *three* Prohibition States. We now have twenty-six assured, and two more—Minnesota and Ohio—that are very promising. Indiana, the latest accession to the rank of Prohibition States, qualified satisfactorily on Second Month

and by an act of the Legislature to take effect Fourth Month 2, 1918.

The growth of prohibition ideals is conspicuous not only in the increasing extent of the territory adopting this policy, but also in the cumulative approval it gains after adoption. Not many years ago much difficulty was experienced in securing testimony favorable to prohibition from men of prominence, especially so from men in political life. Not so to-day. On the contrary, there is an array of testimony, not only from specialists in medicine and sociology, but also from governors of States, from chiefs of police, from mayors of cities, presidents of corporations, commissioners of various kinds, journalists, statesmen, bankers, etc., that is most emphatic in approval of prohibition. The great monthly magazines and much of the daily press, not only refuse to advertise the liquor business but are giving freely of their space to discussions and reports favorable to prohibition. In this connection we would mention the essays by Eugene Lyman Fisk on Alcohol and Physiology and also on Alcohol and Human Efficiency, published in the *Atlantic Monthly* for First Month and Second Month respectively. The series of articles in *The Survey* are less technical, but not less convincing; and it is refreshing to have our attention called to a full page of information and discussion with a most telling wood-cut calculated to attract the attention of fashion-lovers, appearing in the First-day edition of the *Public Ledger* of Philadelphia. The headlines are, What Shall It Be? H₂O or cocktails? So much literature of this kind is published now, that it seems hardly fair not to refer to other papers and magazines that are equally deserving of mention, but space forbids.

One of the most assuring signs of the coming victory for national prohibition, however, is the recent attitude of Congress. So amazing has been the measure of progress that we are not surprised, though a trifle amused, when an influential magazine—a rather recent convert to prohibition—expresses a fear that the movement may be spreading too fast; and while urging the submission to the States of a votes for women amendment, seems to doubt the wisdom of applying the same principles to the elimination of the traffic in intoxicating drinks.

Both "suffrage" and "prohibition," however, were temporarily side-tracked by the Congress just adjourned in order to give the right of way to measures regarded as more imperative. But never before have the nation's law-makers at Washington been so fearless and so united in their legislation against King Alcohol. Following the decision of the Supreme Court in support of the Webb-Kenyon inter-state commerce law, Congress passed the "bone-dry" law, making it unlawful to use the United States mails or any other public carrier as a means of delivering or transporting liquor in or through any State wherein the traffic in intoxicants for beverage purposes is forbidden by law. The same law also closes the mails to liquor advertising in prohibition States. And, furthermore, the plebiscite of Alaska, taken at the election last autumn, having shown by a vote of nearly two to one that the people of Alaska want prohibition, Congress passed such a law for that territory to become effective First Month 1, 1918. This also is a "bone-dry" law, as desired by the people.

But the crowning act of prohibition legislation by the recent Congress was that affecting the District of Columbia, whereby all saloons are to be abolished from the District after Eleventh Month 1, 1917. This is not one of the so-called "bone-dry" laws, however, but by closing the saloons and outlawing the traffic in intoxicating drinks in the nation's capital, great encouragement will be felt by prohibitionists throughout the land. It puts the national government on the side of the majority of States, and not with the minority holding still to license or local option. It was intimated by such papers as the *Evening Bulletin* (Philadelphia), which in an editorial attempted to ridicule the measure, that the vote would be "a test of the attitude of Congress toward national prohibition." Let us hope it was,

Now what of the future? Certainly those who have labored faithfully according to their opportunity and capacity during the past twenty years or more for total abstinence and the suppression of the liquor traffic, have many reasons for feeling thankful. Apparently the great reform has passed the stage of being a local or State issue and has become a very compelling national issue, with the outlook favorable to nation-wide prohibition within the coming ten years. "It's coming" is now the assertion we hear on every side. How tremendous is the psychological effect of such a feeling when it pervades the minds of friends and foes alike. Yes, it is no longer "Absurd!" "Impossible!" "Impracticable!" but undoubtedly "It's coming" sure enough. Slavery was abolished long before the anti-slavery amendment was adopted by the States, and it is quite within the limits of possibility (some say it ought to be done) for Congress to give us prohibition by statute at once. The issue will not down. Efforts to side-track it, smother it, delay it, confuse it with other issues, all have been employed by skillful politicians with fortunes at stake, and yet both Committees—one of the House and one of the Senate—have reported the prohibition amendment with the recommendation that it do pass. Who can say what may happen after once the great issue gets fully and fairly before Congress for decision? Certainly the spectacle of the gradual overthrow by peaceable methods of a great nefarious business, solidly entrenched in social customs and buttressed by vast commercial interests is a most interesting and inspiring spectacle.

ALCOHOL BIG BOOSTER FOR BLOCKLEY.—Speaking at the dedication of the new tuberculosis pavilion of the Philadelphia General Hospital—"Blockley"—the other day, Henry M. Gratz said:

"Ninety per cent. of the inmates of the Philadelphia General Hospital are here to-day because of intemperance. If the liquor traffic was properly restricted for three years the hospital could close its doors.

"Among the flotsam and jetsam that finally drifts to us are many who have known better days. There is a man in one ward who is translating the Gospel of St. John into Hebrew!

"In another ward is one of the foremost Shakespearean scholars in the country, destitute and ill!"

THE INDIANA PROHIBITION measure is not a "bone-dry" law. It allows the possession of one gallon of liquor and twelve quarts of beer. It permits a person to give away liquors to guests in his own home. It does not prohibit shipment of liquor into the State, in accordance with the Supreme Court decision on the Webb-Kenyon law. The manufacture and sale in the State is permitted of beverages containing one-half of one per cent. alcohol, the thing which caused so much trouble during the first years of prohibition in Georgia and other States. These weak spots in the law must be corrected before Indiana will have real prohibition.

YOUNGER FRIENDS.

ABRAHAM LINCOLN.—(*Unpublished Reminiscences by the Daughter of William Latimer*)—William Latimer and Abraham Lincoln were chums, calling each other "Abe" and "Bill."

When Abraham Lincoln was a boy he worked hard for his father a large part of the day.

A neighbor had cows that were not good citizens. They trampled the crops and broke the fences, so their owner wanted to get a boy to tend them, and came over to Lincoln's father. He said perhaps Abe could do it for him, so Abe was interviewed, and after a little thought said, "Yes, I can do it, in this way. I will get up two hours earlier each morning, and do my father's work by noon, and then work for you."

So the contract was made that he should receive a quarter

for the week's work. At the end of the week he was eagerly grasping his quarter, holding it in his pocket for fear it would get away from him. On reaching home he took it out with great pride to show to his family, when he found with it a little silver five cent piece such as they used in those days, smaller than a dime. He said, "This is a mistake, I must take it back to-morrow." The next day he told his employer that he had given him too much and offered him the five cent piece, but he answered, "Oh, I want you to have that, that's all right, you deserved it." But Abe was not willing to keep it, saying he had contracted for the quarter and that was all he was willing to take, though at the time he was anxiously saving every penny to buy—what do you suppose? A book. What book? The Life of George Washington.

Abe and Bill used to study and work in front of a great old-fashioned fire-place, and one night when Abe was about twenty years old, and stretched on the floor studying, Bill said, "What are you doing this for any way, Abe?" and he answered, "I expect to be President of the United States."

Now children of to-day have exactly the same chance that Lincoln and George Washington had, and within limits can be what they determine to be, by always living up to their best.

When Lincoln and Washington went to school it is hardly likely that they thought of how they were going to turn out in the end, but one thing is sure, the fact that they were honest boys led to their being chosen President.

When Lincoln had completed his law studies, and was starting a new law office which he had furnished with an unpainted pine table and chairs, made by himself, he had just five cents left in his pocket, and had to pay for his office rent, for lighting, and heating, as well as to feed and clothe himself. One day a rich man entered his room and said, "You are Mr. Lincoln, I believe, and a lawyer?" Lincoln answered, "I hope to be."

"Well," answered the rich man, "I am in trouble and I want you to get me out of it. My son has got into bad company, taken to drink, and last night got into a drunken quarrel, broke things up generally in a saloon, windows and furniture, and finally slashed up a man with a knife. Now I will pay you a hundred dollars to prove his innocence."

Think how big that money must have looked to Lincoln, with only five cents in his pocket, and all those bills to meet, but he seems not have given a moment's thought to that. On the contrary he turned on the rich man, asking, "Do you mean to say that your son actually did all these things, and finally killed a man, and that you expect me to prove he didn't?"

"Yes," was the reply, "for I cannot have the family name brought into such disgrace."

Our readers know well enough from Lincoln's character that he could not touch a cent of this man's money, much as he needed it.

Bad citizens often tried to bribe Lincoln to have laws made which he knew were not good, but he never would yield. He was once offered five thousand dollars yearly increase in his salary if he would get a law passed which he was entirely opposed to, but he answered, "I am not here to make money, but to help my country and its people. I want only money enough for food, clothing and shelter."

Though Washington was rich while Lincoln was poor, he also, when commander of the Continental Army, gave up his whole salary to his country, as he did not need it himself and was such a good citizen he wanted to help his people. In his "farewell address" Washington gave this thought, "Observe good faith and justice toward all nations, cultivate peace and harmony with all."

May the example of these two noble men help our young people to be the same kind of citizen, doing everything for the greatest good of the greatest number instead of for their own selfish ends.

"By spiritual birth we acquire a Divine heredity, as truly as by natural birth we acquire a human heredity."

WHY I REMAIN A FRIEND.*

REBECCA CARTER.

To some of us here this afternoon this question is a familiar one. We know perhaps why *we* remain Friends, but do we often discuss our reasons with one another? Do we know why this or that one of our acquaintance is a Friend? Do we care enough about our particular communion to make it a subject of careful thought and serious discussion?

Do we think *freshly* on the whole subject; for instance, do we stop before using a well-known term and test it to see whether it has any real meaning for us?

I think that Quakerism, the ideal Quakerism, is very close to the ideal of Primitive Christianity. In their simplicity of speech and manner of life the early Friends were closely following the spirit of that little group of disciples who "had all things common." Their strong sense of fellowship and brotherliness reflected the ideal of the Fatherhood of God, which Jesus had indelibly impressed upon the minds of his disciples. Even as the little group of early Christians turned to their invisible Master for guidance, so these people turned instinctively to the voice of God in their own hearts as the final authority in all things.

Then I think that Quakerism has a special message to the Christian Church as it exists to-day. We all long to be free from everything that is narrow or dogmatic in denominationism, but we must grant that denominations seem to meet a present need in the world's development. Now what does our particular communion contribute toward the life of the Church Universal? If it can contribute nothing it has no further excuse for existence.

First of all, of course, we stand for that intimate communion with God which makes outward forms seem unnecessary, because they fall so far short of that which they attempt to express; and for the naturalness and simplicity of the spiritual life which can claim the truth of the lines:

"Closer is He than breathing,
Nearer than hands or feet,"

because they are born of actual experience.

Resting squarely on this ideal of the indwelling of the Spirit of God is our belief in Silent Worship. There is so much going on everywhere to-day that we need to take time, plenty of time, to listen to the voice of God. We must train our spirits to quietness or we may miss some of the greatest joys, some of the deepest truths that we ought to understand.

Long ago I heard someone say; "Responsibility is a form of creative power." In the ideal Friends' meeting the responsibility for its success or failure lies not upon one or two individuals but on every person present. If there are those who are indifferent or disinterested in the group it is harder for others to really worship. On the other hand, where all meet with a united purpose the life of the meeting quickens perceptibly and all present feel that they have contributed something to the perfection of the whole.

Dr. Henry Hodgkin says: "The Church needs to be reminded perpetually that the ministry is not the work of a class, but of all and that the service of Christ is not a profession, but a *freewill* offering." If we believe fundamentally that the ministry is not the work of a class, but of *all* we will enter our meeting-houses with a consciousness that *we* must minister to those gathered there. I am speaking now, not exclusively of vocal ministry, but of that service of heart which every man, woman and child can render to the meeting.

You know the story of the stranger who went into a Friends' meeting for the first time? He sat for a long time waiting for something to happen, and finally turned to the man sitting beside him with the question: "When do the services begin?" His answer was: "When thou and I begin to serve."

That is exactly it, we must all serve or our meetings will miss their rightful power.

Now how can we prepare for this service? Let us suppose

*Read at a Conference of Young Friends in Germantown.

that throughout the day's work our first desire has been to maintain that incessant touch with God which may be as simple and natural as life itself. Then the hour of worship with others will be full of real service.

Let us go a step further and imagine that as the days have gone by we have honestly hungered and thirsted to know more of God's power. Let us suppose that during our ordinary day's work we have occasionally felt it flowing through us.

Then—if we really care—it may be that sometime we shall be granted another privilege, unworthy though we may be; that of simply and naturally being His mouthpieces in the meeting for worship.

We may, perhaps, express to others the spirit that has covered the group or speak a word that meets the particular need of someone present. Whatever the message may be, whether gathered from a recent experience, or whether it comes as a fresh inspiration, let us receive it with thankfulness and deliver it with simplicity. We are to be channels, that is all, just channels, through which, from time to time, God may send His messages.

I know of no other denomination where the power of the individual and the fruits of his personal experience are recognized to the extent that they are in a Friends' meeting.

Another point which I wish to emphasize is the fact that we as a Society stand for the ideal and the visionary as opposed to the expedient and the practical.

Particularly to-day, when to be worth anything at all in the eyes of the world, a person must be efficient above all things else, we need young men who are not afraid to be called fools and dreamers because they are following the guidance of a Higher Power.

In closing, I wish to quote the words of John Wilhelm Rowntree: "Religion and life must be one or neither is anything."

I think that in this brief sentence lies the hope for our present situation. We believe in Quakerism for one reason or another, we recognize the doctrines of the Society when we hear them discussed, but have we made them so completely our own that we are thrilled about it?

Do the things that we believe make us long tremendously that someone else may believe them too? Do we know what it is to be on fire with eagerness to knowmore of the power of God?

I think that some of us here do. Now how can we set about sharing what we have? How can we "get the meaning across?"

The Founder of the Christian religion left no organized plan, very few rules, no written records. His method was just to live so that everyone near Him would be inevitably and completely drawn to Him, so that they would "catch the contagion" of His presence and be filled with longing to share His riches.

Can we improve on His plan? Or can we in the midst of this restless, eager, twentieth century, really and truly be "that kind of people?"

NEWS ITEMS.

OUR Society has furnished many remarkable examples of activity in old age. T. Wistar Brown and Joshua L. Baily will be remembered as two notable examples. The following from the *American Friend* mentions one who in a sense belongs to the same group:

Timothy Nicholson, of Richmond, active and alert in his eighty-ninth year, is the dean of the lobbyists of the Indiana Legislature, and "the noblest Roman of them all." He has a keen scent for the unsavory bills proposed, and once on their trail their prospects drop at once far below par. He has also been a positive force in the securing of such progressive legislation as that providing for prohibition, the constitutional convention, and women's suffrage. He has an almost uncanny reputation for ubiquity. It is nothing uncommon for him to take a five o'clock train for Indianapolis, spend the day among the legislators at the capitol, and be back at Richmond in time to attend some evening meeting in which he is interested.

THE American Railway Literary Union for suppression of pernicious literature has been noticed in THE FRIEND from time to time. William

G. Hubbard, of Sandy Lake, Pa., is superintendent and treasurer. We quote the following from his report:

"ENCOURAGING CONDITIONS.—The Superintendent has traveled several thousand miles the past year, visiting railway centers of the East and of the West. He is glad to report that he found most of the railway systems in commendable condition. Only one of the large systems had much matter on its trains and news stands that was objectionable. The officials of that road are in hearty sympathy with our work and remove all that we ask them to. But news companies sometimes put on pernicious literature without the railroad officials knowing it, but they remove it promptly when we notify them."

A LETTER from Alice Paige White refers to a recent fire at Friends' Meeting-house in High Point. It appears that the greater part of the interior of the building was destroyed.

NEWSPAPER EVANGELISM.—(A New Way of Preaching the Gospel)—Inspired by the convictions and sacrifices of a Christian gentleman, who is not a Methodist, the Board of Foreign Missions of the Methodist Episcopal Church is now developing a plan to preach Christ through all of the newspapers of the world, by furnishing free copy of interesting evangelistic matter, aimed directly at the conversion of the soul. This gentleman offers \$5,000 in case \$50,000 is raised to make a fair trial in Japan, Korea and China, and at least \$15,000 more, in case \$1,000,000 is contributed by all Christians, to prosecute the work among all nations except the United States. As this work is to be world-wide and age-long, omni-denominational and exceedingly economical, all lovers of the Lord, in all churches, are invited to contribute liberally to this method of winning the world to Christ. A column in a secular weekly newspaper for a year would cost but little, and would reach a great multitude of readers, many of whom could not be reached in any other way, and would yield great results under the blessing of God. Annuities will be given to donors if desired. Address George M. Fowles, Treasurer, 150 Fifth Avenue, New York City.

We join *The Friend* (Honolulu) in the suggestion that it will be well to request the President and Congress "to create a non-partisan commission of not less than five members, whose duty it shall be to study the entire problem of the relations of America with Japan and China," and "to invite the Government of China and the Government of Japan each to appoint similar commissions." This suggestion, it is understood, would be welcome to the Japanese.

A MEETING FOR YOUNG FRIENDS.—The Young Friends' Committee which has been in existence during the past year, has received several requests for the holding of a meeting for our younger members in connection with our approaching Yearly Meeting. The Committee fully approves the concern, and having obtained the approval of the Elders of Philadelphia Monthly Meeting, proposes holding on First-day afternoon, Third Month 25, 1917, at three P. M., at the Yearly Meeting-house, at Fourth and Arch Streets, a meeting for Young Friends, devotional in character.

The purpose of this meeting is not merely preparation of spirit for the exercises of the Yearly Meeting, but the strengthening of our whole spiritual life. The situation that confronts our Society, our Nation, and the world, means that we must get a stronger hold on our Spiritual Resources, and get nearer to God.

Those interested are asked to bear this meeting closely on their hearts, individually and in the groups of our Younger Friends which exist in some localities, and to extend this information to any who may fall to see this notice.

CARROLL T. BROWN, ESTHER RHOADS,
J. PASSMORE ELEKINTON, ETHEL M. WHITSON.

"QUAKER STRONGHOLDS."—A translation into Esperanto, the artificial or manufactured language which its promoters hope will gain universal usage, has been made of Caroline E. Stephen's well-known essay, "Quaker Strongholds." The title page reads: "Caroline Stephen, Fundamentoj de la Kvakerismo—Esperantigita de Montagu C. Butler, el la kvara eldono de la Angla originalo. Por la Tradukinto Eldonis The British Esperanto Association (Incorporated). London, 17 Hart Street, W. C., 1916. 12mo, pp. xviii, 153. Price 1s. 9d. Prezo: Sm. 0.575.

A LETTER OF JOHN G. WHITTIER, 1869.—AMESBURY, Eighth Month, 1869.—MY DEAR FRIEND:—I was very glad to receive thy letter and for the opportunity of reciprocating its kind remembrance of our brief acquaintance.

The pressure of many cares and duties, illness, and I may also confess, a deep sense of my own deficiencies as contrasted not alone with the perfect purity of the Great Exemplar, but with such a devoted follower of Him as John Woolman, have deterred me from the task to which thy letter invites.

Yet it is often on my mind, and if my life is spared awhile longer I may do something of the kind. I have now before me an unpublished work upon John Woolman by Dora Greenwell, of England, author of the "Patience of Hope," which I may yet find a publisher for.

For myself I cannot follow the "new lights" of our day. Whatever my shortcomings may be, I believe in the distinctive doctrines of Quakerism—the indwelling Spirit—the Christ *within*—the simple faith of such men as Woolman and other old worthies; unillumined by *that* the letter is indeed dead and dark.

I am truly thy friend,

JOHN G. WHITTIER.

Postmarked Amesbury, Mass., Seventh Month 17th. To Charles Yarnall, of Philadelphia.

SUMMARY OF EVENTS.

LOCAL.—A definite step toward the establishment of the Gary school system in Philadelphia was taken last week, when the Committee on Elementary Schools authorized Dr. John P. Garber, Superintendent of Schools, to prepare a plan for introducing it into sections where part time is in force.

In an extended opinion covering several typewritten pages Judges Butler and House, of the Chester County Court, issued a decree and order making absolute the rule to close the four hotels in Coatesville and the two in Downingtown for violation of the laws.

The price of hogs last week reached the \$15 mark. Several sales were made at the Herr's Island stock yards, Pittsburgh, at \$15.10 per hundredweight. Not in memory of the oldest stockman here can it be recalled when hogs on the hoof sold at so high a figure.

GENERAL.—Probably 50,000 persons saw President Wilson repeat on the east front of the Capitol on the 5th the oath of fidelity he took the day before in the building itself. He came out to the east front from the Senate chamber, where he had participated in the inauguration of Thomas R. Marshall, the first Vice President to succeed himself since John C. Calhoun. He delivered his inaugural address, and then went to the reviewing stand, where he reviewed a military and civic parade that lasted four hours, in which 19,000 men were in line.

When Spring comes no horses will tramp along the towpaths of the Empire State's Erie Canal. The horse-drawn canal boat will be a matter of history and its place will be taken by the swifter propelled vessel with its train of barges. Over this cheap highway can come freight from the Great Lakes to New York City, and it is to be demonstrated whether the latest expenditure of \$101,000,000 for making the canal deeper and broader, so that big boats may pass through, has been justified.

Three States since the first of the year have granted limited suffrage to women, making fifteen States where women vote on all elective offices and for Presidential and elective offices. These States are North Dakota, Ohio and Indiana.

According to figures compiled by the Wellesley College *News*, the average student of the college spends about \$1200 a year for tuition, board, clothes, amusements, etc.

Electric power sufficient to turn every wheel and illuminate every dwelling and factory in New York State could be developed from the water power which is running to waste every day in the rivers, streams and canals of the State, Attorney General Woodbury declared in his annual report submitted to the State Legislature. He estimates a daily waste of 750,000 electric horsepower on the Long Sault Rapids and along the line of the barge canal. He urges the Legislature to establish a policy by which the State will reap some benefit from this stupendous resource.

There was an increase in the total number of train accidents last year—from 10,387 to 12,674, in fact—and the total number of persons killed on the railroads from all causes rose from 8621 to 9364, and the number of injured through all causes rose from 162,940 to 180,375.

An exhibit of school work from South America has been installed at

Teachers' College, Columbia University. It includes the work of pupils in the primary and secondary schools of Argentine, Uruguay, Paraguay, Chile and Peru. The material was collected by Dr. Peter H. Goldsmith, director of the Pan-American Division of the American Association for International Conciliation, which is a branch of the Carnegie Endowment for International Peace.

FOREIGN.—Business failures in Great Britain during 1916 were in number actually the smallest in more than a quarter of a century. The total of 3,210 insolvencies compared with 4,864 in 1915, with 5,510 in 1914 and with 11,022 in 1893, the maximum of this generation.

During the past three years, according to London estimates, the greatest rise in commodity prices has been in vegetable foods, which, in 1916, were 92 per cent. higher than in 1913.

At Croydon, England, G. L. Beasley was fined £50 (\$250) for attempting to send a letter to America otherwise than by mail. He gave the letter, concerning a munition scheme, to a Belgian widow to take across on the steamship *Philadelphia* and mail in New York.

Three out of every four people in South America can neither read nor write. In Brazil the rate of illiteracy is 71 per cent.; in Argentine, 50 per cent.; in Chile, 63 per cent.; Colombia, 80 per cent. The rate of illiteracy in the United States is 7.7 per cent.

NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA, will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M. Seventh-days from 9 A. M. to 1 P. M. only.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station trains leaving Broad Street (Penna. R. R.), Phila., at 6.30, 8.21 A. M., 2.45 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester, Bell Telephone, 1016.

E. DEAN STANTON,
Business Manager.

LANSDOWNE MONTHLY MEETING will be held on the 22nd instead of the 29th, so as not to conflict with Yearly Meeting week. This has been adopted as a regular course in the future to avoid the conflict.

WOMEN FRIENDS of Philadelphia Yearly Meeting are invited to a United Fellowship Conference for deeper consideration of our responsibility to the Yearly Meeting.

This Conference will be held at Twelfth Street Meeting-house, on Third-day, Third Month 20, 1917, at 2.30 P. M.

LYDIA E. MORRIS, MARY J. WARREN,
MARIA P. SOUTH, CAROLINE C. WARREN,
SARAH W. COOPER, EDITH F. BACON.

MEETINGS from Third Month 18th to 24th:

Philadelphia Monthly Meeting, Western District, Twelfth, below Market Street, Fourth-day, Third Month 21st, at 5 P. M. Business session at 7 P. M.

Philadelphia Monthly Meeting, at Fourth and Arch Streets, Third Month 22nd, at 10.30 A. M.

Muncy, at Greenwood, Fourth-day, Third Month 21st, at 10 A. M.

Frankford, Fourth-day, Third Month 21st, at 7.45 P. M.

Germanatown, Fourth-day, Third Month 21st, at 8 P. M.

Haverford, Fifth-day, Third Month 22nd, at 7.30 P. M.

DIED.—On Twelfth Month 21, 1916, MARY W. BELL, wife of Edwin R. Bell; a member of Haddonfield Monthly Meeting of Friends.

—, at Marlton, N. J., Second-day, Third Month 5th, MARY P. ZELLEY, wife of William H. Zellely, aged sixty-five.

—, in Germantown, First-day, Third Month 4th, E. ELDRIDGE PENNOCK, son of late Joseph Liddon and Lydia A. Pennock, aged fifty-nine; a member of the Monthly Meeting of Friends of Philadelphia.

ERRATUM.—Our friend, Joseph Thomasson, has kindly called our attention to the fact that we misspelled the name of Theodore C. Hesse in our last issue.

WILLIAM H. PILE'S SONS, PRINTERS,
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"Religion is the first thing and the last thing, and until a man has found God, and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God. God, who fights through men against Blind Force and Night and Non-Existence; who is the end, who is the meaning. He is the only King."
—H. G. Wells.

LOOKING FORWARD TO YEARLY MEETING.

Philadelphia Yearly Meeting is near at hand. What is that to thee, oh fellow member? What is it to me? Is it, in fact, anything to us that we are successors to the men and women of these parts who for over two hundred and thirty years have come together annually in solemn assembly? Is it anything that thus they met with hearts and heads bowed with a sense of their weakness, or lifted up as they realized that the King of Glory had come in? Aiming to do their duty in their own day, they could but dimly foresee the long results of their deliberations, affecting our lives profoundly. May we look back with grateful hearts.

But we are looking forward. It is well. The advice of a Friend given in Yearly Meeting in bygone days comes to mind: "When we arise in the morning," said she, "let us say to ourselves, 'This is meeting-day. This is meeting-day.' Keep that fact before you, and let it shape your thoughts and actions. Let them help you to have a good meeting."

So now as the great assembly approaches we feel that we should be getting ready for it. What do we desire in order to make it a good meeting? First of all, this—that when so many come together of one accord at the same place it may be a hallowed time when our deepest needs are ministered unto. That the universal longing of the human heart for something more strengthening, more uplifting, more comforting, more compelling than anything we have heretofore known may be realized. We want pre-eminently the Divine Life which quickens all things. Let us then "Pray for the peace of Jerusalem;" that "the peace of God which passeth all understanding may keep [our] hearts and minds through Christ Jesus."

This year the threatening future calls loudly to us, "Quit

you like men. Be strong." The church cannot afford to do less than conserve its whole strength. It must be equal to the task looming up before it. None of us can afford to let this testing time find us indifferent, inefficient, "weighed in the balance and found wanting." "The Lord has need of thee," is the appealing language to each. Our place may be humble and hidden, known only to the Father who seeth in secret, or it may be important and openly recognized, but the need is the same that each should crave to be made equal to what the occasion requires. Oh, the grandeur of the thought! The whole of Philadelphia Yearly Meeting coming up with all its varied gifts and powers to lay them at the heavenly altar to be used in the help of the Lord against the mighty? If all of us are animated by this desire, come what may, our hearts shall not fear.

Nevertheless, it may be that some of us are agitated over possible changes in the administration of affairs or other customs. There are those who favor changes as marks and means of progress, and there are those who deplore them as signs of declension, a weak yielding to unworthy influences. Let us look this troublesome matter straight in the face. Let us be honest with ourselves and with others. Let us be willing to acknowledge that sincerity of purpose dwells with the advocates and the opponents of change. Nay, let us do more. Let us try sympathetically to see the other side. Open-mindedness is a great virtue—up to a certain point. There may come a time when conviction has so seized us that we cannot get rid of it; we are in its grasp beyond escape. Is it not well to have strong convictions? Is it right to be forever driven by the wind and tossed? Should our eyes be given to see and our hearts to conceive the immutable principles of right, on these there must be no wavering. It is not for us to trail our banner in the dust when these are attacked.

But sometimes we are unduly weighed down with the thought of changes that involve no fundamental principles, and are only a different route from the old of arriving at the same end. The earth swings ever onward. There is no standing still. New occasions, new conditions are presented, new causes become significant, and old ones die a natural death. Happy is he with the clear vision to see which means, be they old or new, are best fitted for these variations. But "be not too bold." Why? Because a change to be worth while must do more than be as good as the old way. It must have that excess of merit which will make up for the waste of power involved in the readjustment of relations. And may all our changes from a worthy past be "not by revolution, but by evolution."

Finally, I think we should not be known unquestionably as advocates of either the old or the new, but rather as advocates of truth wherever it may lie. Here then in the regulation of our attitude toward the spirit of change is one thing more for which we may crave our Heavenly Father's help in the coming Yearly Meeting.

A. S.

In looking forward to the time for the gathering together of our Yearly Meeting there is a lively concern upon my mind that we may be able to know a right preparation for the service. There is reason for us to be greatly exercised each for one, as to our place and service in the troubled condition in the world at this time, and this should help to bring us into that attitude to be most helpful in the gathered church.

As we find in the Advices the recommendation to present ourselves in a *lively frame of mind* at our Meetings for Worship; we understand this to mean a spiritual exercise. This means faith in our Lord's promise to meet with us and so we look to be helped. Again from our Advices, "In conducting the affairs of our meetings, as it is the Lord's work, let it be done as in His sight." These and the Advice which follows them indicate clearly that the preparation and the qualification are to be experienced in the *true waiting state*. Thus helped we will be enabled to "manage them in the peaceable spirit and wisdom of Jesus" and know an increase of true love for each other.

Of course we expect the business coming in regular order to be presented in due form. This should be the result of other meetings which have been held and conducted under the same concern and exercise.

The reports of Committees of the Yearly Meeting are important as indicating the performance of the service to which they were assigned, and the service of the meeting in accepting or rejecting what is proposed by them must be guided by heavenly wisdom or it will be but human effort. Some who appear to accept the true purpose and design for our meetings for worship seem hardly to understand that the same authority is over the Meeting for Discipline. I have read the statement of one of deep experience in these matters—that he needed the same clear evidence to speak to the business of a meeting as to speak in the ministry. Let us come together if we are spared to meet at the appointed time, with hearts and minds prepared by and in exercise, to do the Lord's work as in His sight.

This thought seems to me to bring us very near to our dear Heavenly Father and to exclude any other purpose in our view. The result of other preparation will be a hindrance to the true object of the meeting and tend to disqualify the individuals for their part in the work and service and peace intended for the faithful. Having observed with deepening interest for many years the course of our Yearly Meeting, and having seen from year to year how the great Head of the Church removes the standard bearers at His will and having felt the loss many times, I have often had my faith renewed by seeing that He has raised up others for His own work.

Let us come up in living faith to the work of the Lord in our day, looking unto Him who has been its author to be its finisher.

ZEBEDEE HAINES.

THE modern revival of interest in agriculture has had a marked effect in the Society of Friends. Many of our younger members have had courses in one or another of the famous State Colleges, and the stimulus of their more scientific viewpoint has affected both the aims and methods, of farmers amongst us. So many of our readers share in this revived interest, that it has seemed proper to solicit some articles for THE FRIEND from this field. We are not proposing to conduct

an agricultural department, although even that might be a legitimate innovation for us. If occasionally we hear from some of our trained farmers we believe our paper will be enhanced in value as a "home" weekly. The first of these articles appears in this number over the signature of Hiram Haines.—Eds.

MINUTE OF FRIENDS' FREEDMEN'S ASSOCIATION IN REGARD TO JOSHUA L. BAILY.

Since the last meeting of our Board, the Friends' Freedmen's Association lost, through the death of Joshua L. Baily, a friend, who, on account of the length and character of his services, occupied a position that was almost unique. Although not one of the actual founders he was a very early member of the Association and Board. He served on it for many years, and maintained his active interest in the work to the end of his life.

A recount of the positions which he held would be an impressive index of the work he has done, but would fail to record the peculiar quality of his usefulness. To our particular problem of Negro uplift he brought an unusually clear and forceful intelligence animated by an unflinching faith in the possibilities of human advancement,—generous native qualities of mind and heart which were trained and enlightened by a wide experience of political and social reform and many-sided philanthropy.

Whenever an important problem confronted us his statesmanlike qualities of leadership were manifested. At the critical points in our later history, such as the purchase of the farm, the necessity of raising money for new buildings, and just a year ago when we started the campaign for the \$50,000 Endowment Fund, he always took a strong stand for forward movements. With broad, clear vision he saw and advocated the wise course. He gave generously and induced others to do so. Above all, his example and devotion were an incalculable inspiration to his co-workers.

It is not too much to say that we owe to him and his lifelong friend, Elliston P. Morris, the Association's continued existence. In the period following the gradual transfer of the numerous day schools which the Friends' Freedmen's Association had supported to local management there was a time of rapidly diminishing interest and activity, which seriously threatened the Association's life. It was their plan for an industrial school, their hard work to establish it, and to interest a new group in the work, that successfully carried the Association over this critical period.

It has been a rare privilege to share the labors, generous enthusiasms, and unflinching optimism of Joshua L. Baily. Let us honor his memory by forwarding to the extent of our abilities the cause which he had so much at heart.

The Secretary is directed to send a copy of this minute to the members of his family with an expression of our sympathy on account of their loss.

NOTES FROM THE SOUTH, No. 7.

JOSEPH ELKINTON.

The coldest wave for twenty years, which extended to Miami, Florida, with a temperature of twenty-five degrees Fahrenheit, on the first and second of Second Month, has left most of the orange trees frost-bitten, with the fruit spoiled for shipping and yet the people have borne this visitation with great fortitude. And nothing of the distress and disappointment which followed the severe freeze of 1894-95 has been seen or heard among them. Meantime great advance has been made in growing citrus fruit by grafting on sour orange roots and protecting the trees from frost and insects, while vegetables have come to be almost as important as oranges and grape-fruit and pineapples. The development of the State of Florida during the past twenty-five years is one of the most interesting and significant of any in the Union and the

movement for good roads is a real index. This has been emphasized by one who was here thirty-two years ago, viz.: "You see to us of the cold frozen north, it seems incredible that anyone anywhere can be riding about evenings in open motor cars; and when I think of the roads of Florida as I knew them in the early eighties and picture old John Gill and his mules dashing madly back and forth to the Ocklawaha or the station on the Leesburg Road (round trip in twelve to sixteen hours), the present conditions seem like the return of Aladdin with his wonderful lamp. Well, in a way, the wonderful lamp is still at work, but this time via the wonderful oil of John D., and what is a lamp without oil anyway?"

"The last time I was in Orlando was in 1885, I think, and the citizens were proud of a new steam fire engine, they talked of nothing else, the editors and reporters wrote of nothing else and the stranger was urged to walk around and view the wonder by the time he had registered at the hotel, for in that day there was but one you would care to stay at, long. So after supper I was escorted by a band of willing helpers that enthused and gushed over the monster to their satisfaction. Later in the evening, sitting on the veranda, 'the cry of fire rent the peaceful evening air,' the whole town went crazy, ran for the machine, swept it into the street and there she stuck in the sandy road—and for all I know, is there yet. It was when I left on the early train the next morning. It must have weighed 4000 to 5000 pounds and they forgot their roads when they bought it. Hence 'the good roads movement,' in Florida, I suppose, which now gives you so much comfort. It surely seems absolutely unbelievable—these tales of expensive limousines sweeping up the electrically lighted boulevards to the gay campus on a summer night in the tropics.

"But don't I remember the beauty of those days and nights!—and the sunrises! 'Equalled by few and excelled by none' is the testimony of my experience in many climes and seasons."

The same day that these lines came to hand one of the editors of THE FRIEND, with Wm. B. Harvey, accompanied the writer in an auto on brick roads for two hours to the neighboring communities of Winter Park, Maitland, Altamont, accomplishing in two hours what required George Abbott and his appreciative guest of ten years ago a half day to drag through the sand, behind a horse that seldom attempted to trot.

Now we have hundreds of miles of brick and clayed roads in all directions and four hundred houses added to this county seat during the past year. But more than all this material prosperity and convenience is the character of the people, who come in ever increasing numbers from the colder North and West. We have gathered on First-days some seventy-five or eighty strong at "The Osceola"—having outgrown the room in which we have met for years at George Abbott's former home. His daughter, Elizabeth, has organized the Florida Peace Society and last evening we enjoyed its annual supper, when Dr. Hall, Sectional Secretary of the American Peace Society, stationed at Atlanta, Ga., presented the needs of the hour. He addressed 250 persons on the 25th inst., in the Methodist Meeting-house of Orlando and the week before some 2500 who gathered in the large auditorium in Miami. And it was said many were turned away for lack of room. So it is manifest that a large number of persons in Florida believe that the patience with which our President has met the international situation will eventually contribute more to the settlement of the world-wide conflict than "either we or any other nation could have contributed by acting strictly upon traditional standards." Indeed, the time will come when it will be recognized that "America was the first powerful nation that refused to have immediate recourse under provocation, adjudged ample by the world, to the methods of settlement of the primeval age."

The readers of THE FRIEND may recall our visit to the Seminoles, living in the Everglades, a year ago, and may be interested to know that their claims have been presented by the Indian Rights Association to the Federal Government, which has made grants of money amounting to \$13,000 for

their use, and the Florida Legislature, soon to be in session, is likely to set apart 100,000 acres for their occupancy and raising of crops and herds, to be free from molestation.

The day has at last arrived when these Indians feel some confidence in the good intentions of the white man. When recently conversing with Minnie Moore-Willson, of Kissimmee, she said our visit last winter had helped to convince these Indians that the United States Government was disposed to protect them in their homes, and for the first time in their history, they have consented to let their children attend school.

She has recently written a concise account of these Indians in pamphlet form, under the title of "Least Known Wilderness of America—the Everglades of Florida"—"dedicated to you who feel a thrill of patriotic pride in lending a helping hand to the down-trodden and the oppressed." (The Claud F. Johnson Publishing Co., Kissimmee, Florida, 1917.) In her appeal for this remnant of the once powerful tribe of Seminoles—some 600 in number—she says: "America has been eyes to the blind, an almoner to the poor, a protection to the widow and orphan, and yet, in 1843, under the sacred emblem of this same starry banner, the Seminole made a peace compact with the U. S. Government under the direction of our President. The Seminole was 'to occupy certain areas and to forever abstain from all acts of aggression upon his white neighbor.' *The Seminole has never broken that treaty* He believes and knows that the land of Okeechobee is his by right of treaty and he cannot understand the merciless driving force of the white man."

Matthew K. Sniffen has also done a notable service in publishing an account of the present condition and needs of these dwellers in the "Grass Water Country" of lower Florida—based upon our observations last winter—as an appeal in their behalf by the Indian Rights Association, endorsed by the Commission of Indian Affairs.

There is an Indian legend that The Big Snake of the Everglades—a "Hooded Cobra"—has never ceased to champion the rights of the sovereign inhabitants whenever an invasion of enemies threatened them. When the Spaniards came this monster reptile lashed his tail and "unsheathed his armored sword," causing such a tempest that the aborigines took refuge in the secret morass until the invaders passed on, and in like manner when the French and English appeared on these trackless waters. A tremendous thunder storm, bestowing a deluge, while this account is being written, has brought the Seminole chieftain's description of this snake to mind—"So big no man can tell—head, big ojus, with horns like the great owl, and eyes look like flames of fires," and how he still believes this Big Snake will yet restore to him his lost domain. While the Seminole is being pushed on and on, while he is pauperized, homeless and even hungry, he still has the faith of a little child and looks to the day when the Big Snake will win the final battle of supremacy and the white man will retire in utter defeat as did the people of olden days, when American history was young. Then with his children and his squaw, free from the driving brute force of land—oeverglade drainage—speculators, he will live as in the days of old upon the rich islands and hummocks, happy and prosperous.

"The channels his forefathers cut through the watery sawgrass prairies will be his cypress canoe 'car line'; his gleaming camp-fires will cast only holy shadows; in the mystic solitude of Nature he will see God in the skies and hear Him in the winds; the wild game will return to its lair; the eagle, the flamingo, the horned owl will nest in his domain, the silvery fish will glide through the Seminole canals of crystal water; the stars will lift the lids of their twinkling eyes to smile down upon the toddling papposes, and the mystic religion of this ancient people, mingled with the creed of the Christian, will make the Seminole an Acadian type, burnished by the fires of century-long affliction, still worshipping the Great Spirit who has given this Pay-hay-o-kee country to his red children, and over the seven colored rainbow of the heavens—the Highway of the Great Spirit—he will make the Last Journey to the Happy Hunting Grounds of his fathers."

"ILLAHAN," Orlando, Fla., Second Month 28, 1917.

DIES IRAE—DIES PACIS.

Only through Me! . . . The clear, high call comes pealing

Above the thunders of the battle-plain:—

Only through Me can Life's red wounds find healing;

Only through Me shall earth have peace again.

Only through Me! Love's might, all might transcending,

Alone can draw the poison fangs of hate.

Yours the beginning! Mine a nobler ending—

Peace upon earth and man regenerate.

Only through Me can come the great awaking!

Wrong cannot right the wrongs that Wrong hath done;

Only through Me, all other gods forsaking,

Can ye attain the heights that must be won.

Can we not rise to such great height of glory?

Shall this vast sorrow spend itself in vain?

Shall future ages tell the useful story—

Christ by His own was crucified again?

—JOHN OXENHAM.

WHY I REMAIN A FRIEND.*

C. R. CARY.

I am a Quaker because Quakerism places its emphasis upon the spirit which should animate a man rather than upon the beliefs of the man. Creeds and dogma, catechisms and confessions are far from us. This attitude is, I know, not without an element of weakness, but as far as I am concerned it has been a religious life-saver.

In some respects at least I feel free to consider myself a typical product of our present educational system. I make this statement on the strength of my acquaintanceship with many men of many circles. Our educational system has for its goal the development of a race of clear-thinking men and women impregnated with a love of truth. The ideal of intellectual honesty is its finest concept. As a result its true products, and I firmly believe that a majority of the present generation are more or less in this class, will remain outside the borders of the Church rather than violate their intellect by trying to force themselves to place credence in beliefs and doctrines which seem to them to be utterly contrary to reason. I believe that many of the rest of you are in this class, too. I cannot truthfully recite the Creed—that epitome of Orthodoxy—to-day, but I must add that I am much nearer the point where I can do so than I was not so very long ago. That I am is due, humanly speaking, to the wise and gentle instrumentality of our Friendly custom. Therefore, I remain a Friend.

Think how seldom doctrinal points are dilated upon in our meeting. Think of the loving consideration shown by those who are the leaders of our meetings for the beliefs of others. I wish that I might quote the words spoken by George Warner in our School the other day when at the conclusion of a lesson touching on some of the most points of higher criticism he expressed himself in no uncertain terms concerning his own belief, but went on to voice most definitely and beautifully the concern that none who failed to agree with him in his belief should feel that because they did not agree with him they were therefore less members of Christ's church. This attitude, cultivated by the true spirit of the Society of Friends, more than any other bond holds my allegiance to the Society.

Have you ever stopped to consider the general tenor of the sermons, long and short, delivered in our meetings? There are but few words which have to do with the beliefs of the hearers and infinite concern for their spirits. It is to me a splendidly rational attitude. "It is the spirit which quickeneth"—the spirit in which we pursue any secular enterprise in large measure determines the success of the enterprise. "Be ye fervent in spirit"—does a lukewarm person succeed at anything? The spirit of love and unity, the spirit

of prayer, the spirit of truth and then the summation of all, the spirit of Christ. Beginning with those effects of a man's spirit upon his life which we can weigh with our minds and explain with our reason, we are then brought face to face with effects which we can only partially comprehend, and finally are confronted with effects which are explainable by no process of reason or logic. There is nothing irrational about it—super-rational is the proper description.

Yes, friends, it is hard for us to realize it, but there is a power which is at once back of the Universe and at the same time internal to my life and to your life, which can by no process of reasoning be explained; if we would seek the truth about this power we must recognize this fact; we must put aside our pride of mind, recognizing its limitations and say with the Psalmist, "It is too wonderful for me; it is high; I cannot attain unto it," or to use New Testament language, "We must become as little children."

I can best illustrate the limitations of the human mind when it would seek to penetrate into a field in which it is utterly inadequate by citing a conspicuous example. Can any one of you bring forth a logical explanation which will satisfy himself, much less anybody else, as to how and why a poor peasant with no politics nor influential friends, who never wrote a book nor invoked the aid of art, music or literature, who in all his short life of thirty-three years never attracted the attention of any but those of a narrow and bigoted provincial circle, and who was finally hung, with a couple of robbers, how such a peasant could so fix his imprint upon the world that even his most hostile critics admit that his has been the dominant influence in subsequent shaping of the world, while the most intelligent and progressive part of mankind even date their letters and count time from His birth? I, for one, am perfectly sure that there never can be a process of mental reasoning which can yield a satisfying answer to this world mystery, simply because it deals with a phase of truth which is above human mind and reason.

Men have from time immemorial interested themselves in this phase of truth and have called it religion, and have framed for themselves a language in which to discuss it and have built up a description of the results of this or that procedure, but as all this has to do in large part with the experiences of the individual it is as Greek to those who have not entered those experiences which embody the spirit of it all.

Here is where it seems to me that the Society of Friends is wonderfully wise, for the attempt is made over and over again to bring its members into, and keep us in the spirit of it all and the spirit of it all is embodied in the spirit of Christ, which spirit words, reason or systematic theology can no more bring home to a man than a botanical description of a flower can bring home to his senses the perfume of that flower. Both are matters of experience. Can we come into, keep alive and cause to grow that spirit which enters into as the result of actual experience, our beliefs may be trusted to take care of themselves. Saint Augustine once said, "Love God and then you may do as you please," meaning that you cannot then approve of any wrong course of action or of life. By that same token, he whose spirit is in increasing measure in tune with the Spirit of Christ is by that spirit guided toward truth—"he is given to know of the doctrine."

No sect applies this concept with more vigor and consistency than does the Society of Friends; no concept is more vital to my religious life; therefore I remain a Friend.

THERE IS A SORT OF pride and self-reliance, which is apt to grow on us, as we grow older, especially if we have been prosperous, and are esteemed, and feel ourselves skillful in our several ways of life. We shall never be truly good and happy until we have learned to put all this away from us, and to think more, far more, of any simple, innocent child than of ourselves, and all the worldly-wise men of our acquaintance.

—J. KEBLE.

*Read at a Conference of Young Friends held at Germantown.

MINUTES OF PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS, SECOND MONTH 14, 1917.

A meeting of the Friends' Yearly Meeting Peace Committee was held on Second Month 14, 1917, at 3:30 P. M. Twenty-six members were present.

The first subject under discussion was the character of the report to be presented by this committee to the Yearly Meeting. The following suggestions were made and referred to the Executive Committee to guide them in preparing the report:—

(1) That the reading of the report should occupy about twenty minutes.

(2) That the report should cover both a brief review of work done and a forward look toward the future, suggesting new plans for mobilizing our Christian forces in the cause of peace.

An invitation received from the American Union against militarism was read. It asked us to send delegates to a conference of the peace societies of this city and requested that such delegates be instructed in regard to a proposal to federate the societies and to finance joint meetings and other undertakings. It was left to the Chairman to appoint two or more delegates with the understanding that such delegates in representing this Committee should not assent to any federation which would compromise our identity.

An invitation from the American Peace Society was read, asking us to send delegates to a conference to be held in New York City under its auspices on Second Month 22, 1917. It was decided not to send official delegates, but to let those members of our committee, who expressed themselves as expecting to attend, lend such help and strength as possible to the meeting.

The Governmental Relations Committee reported that it had as a body taken no action in the present crisis between America and Germany; but that telegrams had been sent to Washington and other measures had been undertaken by numerous Friends, including one or more members of that Committee. With regard to Mexican affairs, the Chairman reported that he had so far obtained news of two students prepared to take advantage of the scholarships offered by the various co-operating colleges. He also stated that it seemed best to defer the proposed tour to Mexico until summer. Henry Ford has written that he will be glad to make arrangements for a meeting with representatives of our Committee in the near future.

The Churches and School's Committee reported that efforts were being made to secure peace speakers at the meeting of the various synods, boards and ministerial associations. Efforts are likewise being made by this Committee to have lessons on International Good Will introduced into the International Sunday-school Lesson Series. Members of the Committee working in different neighborhoods have made speeches on peace before school gatherings, have distributed literature among teachers and have helped institute peace essay contests.

The Chairman of the Literature Committee made the following report:—

The Chairman of the Committee on Churches and Schools and the Chairman of the Literature Committee were appointed to act with the Committee on Governmental Relations in following up the Military and Physical Training Bills now before our Legislature.

The Meetings Committee reported that a successful afternoon and evening meeting had been held at Race Street Meeting-house on the evening of Second Month 7th, at which Isaac Sharpless and others spoke. The Committee likewise reported that arrangements were being made to hold a peace meeting on Fifth-day evening of Yearly Meeting week at 3:04 Arch Street. As the report of the work of the Peace Committee is expected to be read at the afternoon session of the Yearly Meeting on that same day, it is hoped to hold the audience on the premises by arranging for a supper between the session of the Yearly Meeting and the evening conference. The meeting then adjourned. ANNE GARRETT WALTON, *Secretary*.

SUMMARY OF ARGUMENTS IN OPPOSITION TO MILITARY TRAINING FOR SCHOOL BOYS, PREPARED BY GEORGE H. HALLETT, PH.D., PROFESSOR OF MATHEMATICS, UNIVERSITY OF PENNSYLVANIA.

Some of the arguments which have been made in opposition to compulsory military training in the public schools may be summarized as follows:

1. There are at present too many subjects in the school curriculum. A new subject should be so co-ordinated with one now holding a regular place that a division of time between the old subject and the new is possible.

Military training cannot be so co-ordinated and if introduced can only result in the elimination of one or more of the standard subjects from the school curriculum.

2. Specialists in physical training give evidence that for boys of school age military training is not only an inferior form of training, but is also often positively injurious.

3. The most militaristic of nations have judged military training for school boys to be an unwise expedient.

4. The absolute and automatic obedience which military training demands removes from the individual the necessity of judging of his own actions. The effect of such obedience is to retard that rational self-expression which is man's highest duty.

5. It is impossible to separate military training from its ultimate object, war.

6. The effect of military training on the boy at his most impressionable age when the power of suggestion is a maximum is to create a fixed desire for that military display and those military movements which belong to war and in the end lead to war.

7. Compulsory military training belongs, by implication, to a system of education which ascribes to brute force the dominant place. It is, therefore, in the final analysis, in opposition to every agency for the promotion of universal peace and international good-will.

8. Military training for children fosters in the child mind the idea that the chief service one can render to his country is military service.

9. Many of the leaders in the educational world who believe that some form of general military training is necessary are opposed to the introduction of such training in the public schools.

10. Military training in the public schools is opposed to the best traditions of our American democracy.

11. Real preparedness for national safety does not come through the technique of the military drill; it results rather from the physical and mental control which the normal boy acquires, in part, through his school work and, in part, through his school play.

12. Military training in the public schools is of little military value. To become of value it must be supplemented by a period of additional training. All that is necessary, in a military sense, can be acquired in this additional period.

BOY CONSCRIPTION.

WM. C. ALLEN.

There is, to many minds, a difference between compulsory military service for adults and that for boys. This article specifically calls attention to the latter.

An article entitled "A Challenge to Christians," recently issued by the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America, quotes from the *Seven Seas*, the organ of the Army and Navy League, which largely stands behind the military propaganda. "World empire," says the *Seven Seas*, "is the only logical and natural aim of a nation. . . . It is the absolute right of a nation to live to its fullest intensity, to expand, to found colonies, to get richer and richer by any proper means, such as armed conquest, commerce and diplomacy." Here then is the use that

many ardent backers of preparedness, whatever may be their ostensible, or genuine, patriotism, desire to put our boys to. Are their parents going to stand for it? Shall our patriotic and well-meaning legislators be thus misled? Shall our Imperialists thus make wealth out of our boys?

The same article calls attention to the tragic moral conditions associated with military training camps at home and abroad. It says: "The situation is appalling."

John F. Hills, M. A., Glenelg, S. A., Australia, who is a well-known educator, makes the following strictures respecting compulsory military discipline for lads in Australia:

"You fine, strapping area officer, looking into the eyes of that bright, tender youth whom you are instructing in the way to thrust a bayonet into a human body, does it ever occur to you what mental anguish you inflict on the finest young souls, and how you imperil weak ones by overwhelming them with that worst atheism, a crushing disbelief in human nature?"

"The specific military training of boys must brutalize them, for there is constantly present the thought: 'I am going through all this prodigious preparation for the purpose of being able to kill my fellows.' Show-off is the life blood of parade."

Hill refers to statements of General Baden-Powell, who is known to the boy world that loves him, and who says in his "Scouting for Boys" that "drill makes boys wooden." He also speaks of the moral risk on the parade ground or in camp that results from enforced companionship with the worst elements of society:

"Your boy cannot pick his mates, as at school; he must stand where ranked. Fortunately, at school the influence of the bad is reduced to a minimum, the better sort of boy can join his own set and associate as little as possible with the bad. But not so in this military machine for leveling down. Those whose company your son has to share are chosen for him. He is placed, generally speaking, where military requirements require that he shall be. He may have to stand at every drill between lads whose language reveals a familiarity with all forms of vice and crime."

Handing the boy over to the military man shows a pitiful bankruptcy of ideas in the field of education and civics. "Boy conscription is a farce, a pitiful semi-tragic one."

Physical training for children of both sexes is urgently needed and is absolutely possible without military equipment or suggestion. Such conserving legislation is now being considered at Sacramento and should be encouraged by every thoughtful citizen.

Military training for boys has been tested in other countries and been disappointing as to results. France dropped it from the curriculum. Germany relies upon gymnastics for her boys. Experts, such as Dr. Sargent, Director of the Hemenway Gymnasium at Harvard University, who is generally acknowledged as the highest authority on physical training in America, condemn it. The burden eventually falls heaviest on the poor. It strikes at freedom and, if enforced, often conflicts with the rights of conscience in parents and children. It has been called by a New Zealand clergyman "paganism in excelsis." To maintain it, a disturbing propaganda of international fear or jingoism has to be kept up. Our educational system should be free from military influences.

Whilst deploring the situation in Europe we ourselves must not yield to the malign sway of the military fear and spirit. America must be consistent.

Bills are now before the California Legislature providing for compulsory military training in our high schools. There is also at least one bill providing for universal physical training in our public schools. Should not careful parents and others immediately write to their Senators and Assemblymen, protesting against the undemocratic and dangerous measure of military training and at the same time favoring any conserving legislation that demands universal physical training for our children? Now is the time to speak.

"You are as near Heaven as you are far from yourself."

SUFFERING SYRIA.

[Emily Oliver has kindly furnished the following extracts from letters of her husband and others. The situation is almost too painful to read, but there is an undoubted service in making the facts known.—Eds.]
FROM DANIEL OLIVER, FRIENDS' FOREIGN MISSION ASSOCIATION.

RAS-EL-METN, Lebanon, Beirut, Syria,
Eleventh Month 26, 1916.

"It is sometime since I have done any writing because I was obliged to give my eyes a rest. I had overdone them and Dr. Webster insisted on perfect rest, so I have not done any writing for over a month. I am glad to say that my eyes are very much better, and now I am beginning very cautiously to read and write again. I went down to Beirut last week and spent most of the week as the guest of Dr. Adams, and I saw Dr. Webster twice. When I came away he was very pleased with the improvement and prescribed additional treatment which I am now using, and I hope in a few weeks more the trouble will have totally disappeared. My general health is excellent, and I have nothing to complain of, but very much indeed to be thankful for."

"Among all the strife and death and sorrow, God alone remains 'the same yesterday, to-day and forever.' I am reminded of the beautiful Arabic proverb which says, 'Nothing remains permanent but the face of God.' How true that is."

"We have had very little rain so far; it is just like summer still. In consequence the garden has some flowers."

"My life is full of work and activity. The evenings I have felt pretty long, since reading has been impossible for me, but that dearest of all pleasures, reading, I hope to be fit for soon."

"With Dr. Webster's approval, I am using the most powerful and stimulating remedies that medicine knows, and though the improvement is slow and tedious, yet there is steady improvement, and I hope in time things will be all right again. Fortunately, I am able to go on with my ordinary work, but alas, reading and writing are almost impossible, and I should find life very insipid and dull if I could read no more. Owing to the use of cocaine in my eyes six times a day my vision is so distorted that it is difficult for me to strike the right keys on the type board; however, in a few weeks this will have passed, for all things pass. That is also an unchanging law, that here below there is no permanence in anything."

"Change and decay in all around I see,
O Thou who changest not, abide with me."

"I am not sure whether I am glad that this is so or not; perhaps, on the whole, I am glad, for there is so much in the world that is intolerable if it were to remain, and yet, on the other hand, there are things that one would wish to remain always. These poor eyes of mine are telling me that I cannot go on much further. The wind is howling outside and I am sitting in my old castle in the room above the gateway, surrounded with the pictures of my dear friends, some of whom are in Heaven long ago, and my book, and 'Jack' lying on the floor on a cushion fast asleep, my medical friend who lives with me, and seems as much devoted to me as 'Jack,' is lying on an easy chair, reading 'Uncle Tom's Cabin,' and I am clicking on a typewriter to you and my thoughts dwelling on the fact that I am such a rich man. How does that picture strike you? Did you think I was melancholy and sad? Not a bit of it. If I were, I would not be of any use to any one or to myself. For me, life may be short, and at times I think it will be so beyond a doubt, perhaps very short, but short or long, it is bright and sunny because I have learned to look beyond the things that vex and annoy, and there is an inner sanctuary that cannot be disturbed by things that are outside of me."

On First Month 12, 1917, a radiogram was received from Berlin to Tuckerton saying: "Daniel Oliver excellent health, undisturbed word."—DR. ANDREAS WALTHER.

"Word" is evidently a mistake and should read either "work" or "ward." I understand that Dr. Andreas Walther

is a German officer stationed on the Lebanon, who has been very friendly to my husband, and has sent this telegram to Berlin for him as more likely to come through in his name.

Since then a letter dated Ninth Month 14th has come through in which my husband acknowledged the first check of \$330, the gift of Friends here, which I sent him last Eighth Month. He says he has used it in buying flour and it is very acceptable. I am glad to say it is still possible to forward funds and we are sending another check this week.

E. O.

Al Hoda, the Arabic New York daily, in its issue of the ninth inst., prints in full two letters from Syria which were smuggled out by a kind-hearted German missionary returning to Germany, and which he mailed in Denmark, thus eluding the censor. The letters are from American missionaries now in Syria. Their names are withheld for obvious reasons.

"It is probable that this letter will be the last I can send you, and this one only by the kindness of Brother B—, who pledged me this one should reach you. After this it will be impossible to have any connection with the outside world excepting through the Turkish government.

"The aid we received from America has been distributed, and the amount was so small compared with the appalling need that it seemed infinitesimal. We are doing all in our power to alleviate the woeful suffering. Our family lives on two meals a day. All over that we distribute among the hundreds who surround our houses begging for something to eat. My donkey is much emaciated from having so little to eat. We soon shall be reduced to just enough to keep us alive, that we may serve this poor people, giving of what we have to the many needy and destitute.

"Your friend, — [a minister], fasted twenty days that he might give his portion to others, and then died himself of hunger. His family is still alive and living with us. The contagious diseases, hunger and more work than we can possibly do, threaten the lives of all missionaries here. We expect to die, and then this unfortunate people will be left with no one to help or serve them.

"In the Lebanon districts alone 250,000 have starved. I visited Junieh recently (Junieh is a town of some 10,000 near Beirut), and sought from the officials permission to help as I was able in relief work. They told me that in the town and just outside there were 5,000 dead. A village two miles distant did not have one inhabitant left alive. As I visited among the Lebanon villages, I found the want greater than anywhere else in Syria. The Wali of the Lebanon sent for me and thanked me for what I had tried to do. He asserted that 200,000 had died of hunger, but by this writing the number has increased to not less than 250,000.

"The city of Tripoli, Syria (Trablos) has lost one-half of its population of 30,000 from hunger and disease. Hums (a town of from 80,000 to 100,000 and the terminus of the railway from Tripoli) has added another 10,000 to the death roll, sixty per cent. of whom were women and children.

"In some places the inhabitants set a guard lest anyone come and try to get the grass and weeds, now covered with snow. I passed yesterday through a village where half of the homes were covered with snow, an indication that none of those dwellings were alive. (If the snow is not removed from the dirt roofs when the thaw comes they leak badly.) Your friend in Hums, H—, died of hunger, and we endeavored to save his property for his family, but were not successful. For a time we fed them, but cholera came along and they all died. There are only three doctors left in the city, and when we sent for them to come to this family, not one responded (perhaps because there were no medicines to give them). A very common sight is two bodies in one bier borne to burial. Pray to God for Syria and its people, that there remain at least a remnant of those we have labored among and love."

(To be concluded.)

FARM TRACTORS.

There are said to be over one hundred makes of farm tractors in this country, and the industry is growing by leaps and bounds. Large sums of money are being invested in the production and marketing of tractors, and farmers are expected to pay the dividends by purchasing the output. Before they begin to pay this big bill, farmers would do well to consider and discriminate.

Before buying a tractor a farmer should answer a number of questions. Is my farm large enough? If three teams are required now, it probably is, especially if the teams are idle a part of the year.

Is my ground adapted to a tractor? If very hilly, no. If the soil is very sandy, probably not, on account of poor traction and also excessive wear. On well-drained gravel, loam or clay land a tractor should pull the load.

Could my hired man run a tractor? It requires a man of a little more intelligence than the average teamster has to run a tractor properly. He should have a general knowledge of the principles of the gas engine, as well as some natural mechanical ability, for best results. I think it is only just to share with labor the saving resulting from improved machinery, and the better wages paid the tractor driver should attract a better grade man than the average farm hand is in these days.

Will a tractor do the same work cheaper than horses? Yes, while the tractor is new. At least that is the way it figures out on paper. The gas and oil bill will be less than the price of the hay and corn that the horses replaced by the tractor would eat during the year. But there are possible contingencies which may alter some cases. The tractor will not do all the work of horses, and some horses would have to be kept for certain purposes. Then there is the very important consideration of the depreciation of the tractor. Some manufacturers put the life of a tractor at five years. It is not likely to be any longer than that. And what will be the cost of repairs during those five years? No one knows. It is claimed that a tractor requires less care than a horse. It is true that it does take less care when not at work. While being used, a tractor takes a man about as long to care for it as the number of horses which it displaces would.

Will a tractor do as good work as teams? Yes, if it is a good make it will. It should be able to lift or permit of lifting the plows so as to plow out square the corners of the fields. It can work as hard in hot weather as at other times, and that is a big advantage over horses. It will get over a great amount of the hardest work and do it very thoroughly. It will do most of the farm field work except row cultivation. Of course, it will do many kinds of stationary power work.

What make of tractor shall I buy? Will it be a three or four-wheel, a one, two or four cylinder; should it use gasoline or kerosene? These are technical questions on which experts differ. My advice is to buy a tractor made by a reliable firm well established in business. An agency should be near enough to supply repairs promptly. A field demonstration is an interesting spectacle, but not a test to buy on. Learn all you can about the machine you are interested in from someone who has used one of them at least one season. Above all, do not take the agent's word, unsupported by evidence, for what a certain tractor will do, or what it will cost to run it.

Even if the best judgment has been used in selecting the make and size of a tractor, the success of its operation will depend largely on the kind of care it receives, and on the judgment, patience and ingenuity of the man who operates it.

Owing to the constant heavy duty, a tractor needs oil and grease applied oftener than an automobile does. Some parts require such applications every five hours or oftener. Only oil best adapted to the machine should be used. With tractors using kerosene oil, in which the combustion chamber reaches a very much higher temperature than when gasoline is used, it is necessary to use a special cylinder oil of high fire test. When kerosene is used for fuel the water is heated and evaporated more rapidly than with gasoline, and should be

closely watched to prevent its becoming too low for efficient cooling. Plenty of the right kind of oil and grease, applied often, with care to exclude dirt and grit, is most important.

Do not overload your tractor. Overloading is probably the most frequent cause of premature wear. Experts sent to demonstrate tractors are often guilty equally with the farmers of this serious fault. They want to make their machines show up well. It is a temptation to a farmer who is pleased with his new power plant, to push it to its limit, in order to gratify his sense of superiority over team work. The man who practices the fault of overloading, will be the first to throw his machine in the fence corner, and condemn it and all who created it.

Just what overloading consists in should be judged by the operator, following the directions of the manufacturers, and by careful observation. It would be much wiser to do a little less than the manufacturers claim, rather than more.

When a tractor gets in a tight pinch it cannot exert the comparative power that horses can under a few moments' strain. For this reason a tractor will reach its limit sooner than a horse, although both will show bad effects from continued overstrain. The tractor, therefore, has a load limit which is less elastic than that of the horse.

A well-designed tractor will get enough traction on firm ground to pull the normal load. The slipping of the drive wheels is a factor of safety which helps to prevent overloading. The extension rims and lugs are added to maintain normal traction on soft or sandy ground. When they are used on firm ground, great care must be taken to prevent overloading. The wheels cannot then slip so easily to relieve excessive strain. Driving with the extra lugs on is something like running a boiler with the safety valve tied down. The slowing down of the engine will then indicate overloading.

Ten years from now we shall doubtless look back on the present tractors as very crude affairs. And yet we must admit in fairness to the makers, that those now on the market are the result of a number of years of experiment and trial, and they are proving to be practical and efficient. The tractors have reached a stage where they are serviceable and reasonably economical under careful and intelligent operation, and greater perfection will naturally come with increasing use.

HIRAM HAINES.

NUMBER OF C. O.'S COURT-MARTIALED.

The Home Secretary, in reply to questions on the fifteenth ult., gave statistics of great interest. The number of men sent to civil prisons as conscientious objectors after court-martial he gave as 3,025. Of these, 2,369 have been reported by the Central Tribunal to the Home Office Committee and 339 have not yet been examined. This leaves 317 not accounted for. Of the men reported to the Committee, 2,297 have been or will be offered work of national importance, again leaving a discrepancy of 72. Presumably these are the men judged "not genuine."

Out of the 2,297 men offered work under the Home Office Committee, 265 declined it, 1,731 have been released and 284 are awaiting release. One hundred and one who accepted work have subsequently refused to work or have broken the conditions on which they were released, and have been sent back to prison or the army.

FRIENDS COURT-MARTIALED.

At his court-martial at Portsmouth, Malcolm Sparkes made the following statement:

"I want to make clear at the outset that, in anything I may say, I do not abate for a moment my respect and admiration for the brave men who have joined the colors under a high sense of duty. My own call has seemed to lie in a different direction. I have been led to try and make a stand for the sacredness of human life and for the now sadly discredited cause of international brotherhood. And in order to do this

I felt it right to throw up a good business position and prospects, rather than compromise on this vital matter, although I could have had a war service badge which would have exempted me completely from the operation of the Military Service Acts. I claim no merit for this, any man with the same convictions would have done the same; many have made far greater sacrifices both in the army and outside. I merely mention it in order to show that my position is something more than one of merely passive resistance, and was not taken up without full knowledge of possible consequences.

"When ordered to put on my uniform I informed the sergeant-major that I was a member of the Society of Friends (commonly called Quakers), that I believed all war to be wrong and that I must therefore respectfully decline to obey any military orders or to undertake any form of military service. I added that I had already stated my conscientious objection before the proper Tribunals, but had failed to obtain the exemption to which I am entitled by law. Now these allusions to my conscientious objection to the undertaking of all military service, only state the purely negative side of what I believe to be the most positive thing in the world. And this negative side, important and in fact essential though it is, fades into comparative insignificance beside the positive side of the position which I want, if I can, to put before you now."

"I stand here reverently to witness for the heroic Christianity of Jesus Christ; for the belief that the only way to overcome evil, is to conquer it by indomitable love and unwearyed service. By this I mean a love that never admits defeat, that goes on loving and serving regardless of risk, regardless of possible consequences—in literal interpretation of our Master's orders—'Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you.' It will no doubt be urged that such a belief is hopelessly Utopian and idealist, and cannot be brought down into the practical world of to-day. But I would reply that if this war itself has taught us anything, it is that those very things that we used to think Utopian and idealist are, in fact, the only practical things. To translate them into constructive politics is indeed our master problem. But I am convinced that it can be done, and that there is no problem, social, industrial or international, that will not yield to scientific organization supported by faith and constructive good-will. Why is it impossible, this mobilization of good-will for the service of humanity? It is only so long as we think it is not worth trying. Is it not worth trying? Is it not in fact the only thing that is worth trying? It would be grave presumption on my part to assume that I was possessed of any special capacity for idealism. I make no such pretensions; I am convinced that what I can see, others can see, and nothing will persuade me that the world is not ready for an ideal for which I am ready. Truth is more to me than victory, and if the great forces of love and service are ever to triumph over those of fear and mistrust, someone must try to make a beginning. I am anxious to take my place amongst those beginners, and shall count it a privilege to make sacrifices and if need be to face punishment, in such a cause."

M. Sparkes has been sentenced to twenty-three months' hard labor and is now in Portsmouth Civil Prison.

A VISIT TO THE PRESIDENT.

About 150 delegates from the twenty-two leading peace societies of the United States met in New York City on Second Month 22nd and 23rd, for a conference on the best co-operative means of promoting international peace.

A committee reported recommendations for certain measures to be adopted in the present emergency. One of these provided for the sending of a delegation to interview President Wilson, and urge upon him the unanimous desire of the conference that he should continue to keep the country out of war and

to settle the existing disputes with Germany and Great Britain by peaceful means alone.

This delegation consisted of William I. Hull, chairman, Jane Addams, Joseph D. Cannon, and Emily G. Balch.

The President accorded the delegation an hour's interview on the afternoon of Second Month 28th. It was a time of very grave national tension, and the President talked most feelingly with the delegation, but as he pledged its members to hold in entire confidence whatever he might say, no statement of his side of the conversation can be given. It might be of interest, however, to give in outline the message which the delegation presented to him.

Dr. Hull emphasized a number of historical precedents for the peaceful solution of exceedingly difficult international problems. Among these were the precedents set by Washington, John Adams, Lincoln, and President Wilson himself. When the French Revolution and the French Revolutionary War was raging in Europe, and a large portion of the American people sympathized with France and desired to become its ally against Great Britain, President Washington sent John Jay to England, and succeeded in negotiating a treaty with England which settled some of the outstanding disputes between the two countries. Jay was burned in effigy in America, and his treaty was extremely unpopular—an unpopularity which Washington shared. In spite, however, of the contumely which his political enemies heaped upon Washington's head, the mature verdict of the American people has been that Washington's greatness never shone brighter than on this occasion.

Four years later when the great European tempest was still raging, and even a majority of the President's own party under the leadership of Alexander Hamilton were determined to fight France, President John Adams sent commissioners to negotiate with the French Government. Although armed conflicts between French and American ships had already occurred upon the sea, Adams was successful in settling the dispute with the French Government. This was done in defiance of his own party, and indeed of his own cabinet, and cost him all chance of re-election to the Presidency; but he said in a letter written a score of years later that he would rather have inscribed upon his tombstone the words, "He kept the country out of war," than the record of any other event in his long and illustrious career.

The historic precedent set by President Lincoln in surrendering Mason and Slidell to the British at a time when the country deemed that they should be held at the risk of a war with England, and the settling of the *Alabama* claims by means of arbitration, were also recalled.

Finally, President Wilson's own success in keeping the country out of the European war, and in tying over the Mexican crises by means of the conferences of Niagara Falls, Washington and Atlantic City was recalled, and the conviction was expressed that the approval of these peaceful triumphs of the administration had been registered by the country at the last election.

In view of these and other notable precedents, Doctor Hull ventured to urge that two joint commissions of inquiry and conciliation should be appointed to negotiate with Germany and Great Britain, respectively, a *modus vivendi* relating to neutral rights and duties—possibly in line with the Declaration of London—until the end of the war. This attempt might seem especially helpful for the reason that both Great Britain and Germany have endorsed in principle the offer of the United States to investigate and settle by conciliatory means disputes which might arise between them; and also because such an offer would seem so reasonable to the *people* of the two belligerent governments that those governments could not well decline it.

Jane Addams emphasized especially the anxiety and distress of the German and Austrian immigrant families domiciled within our country, and mentioned several moving illustrations which had come to her personally in connection with her work at Hull House in Chicago. She quoted some of her immigrant friends as declaring that "your President will not go to war, because he is a man of peace." She also expressed her con-

vinction that our country cannot be precipitated into war by the "hyper-nationalism" which has forced the European belligerents into war, because of the cosmopolitan character of our American population; and she made a fervent appeal to the President that the great program of social legislation upon which his administration has made so splendid a beginning should not be sidetracked or destroyed by leading the country into a military means of settling international disputes.

J. D. Cannon, a representative of the miners, especially of those in the far West, reminded the President that all of the political parties in the recent Presidential campaign had endorsed the President's policy of keeping the country out of war, and he emphasized especially the overwhelming advocacy of the peace policy in the Democratic Convention, platform, and campaign; and finally he assured the President that only a small minority of the people were in favor of the war, and that the great majority of the American people would support unwaveringly whatever peaceful method the President decided upon for a solution of the outstanding questions with Germany and Great Britain.

E. G. Balch expressed her conviction, on the basis of personal experience since the war began, that the German *people* were wholly adverse to war with the United States, and that if the President could decide upon some peaceful means of settling the dispute with their government, they would force their government to consider it.

After these preliminary statements were presented to the President, he entered into a very frank and earnest conversation with the delegation, in which he gave further convincing evidence of his earnest desire to find some peaceful means of settling our present international difficulties.

At the end of the interview, Dr. Hull ventured to express on behalf of the New York conference the hope that the President would utilize the first suitable opportunity, preferably in his inaugural address, to bring before the world again his program for international organization and the limitation and reduction of armaments which he outlined in his address to the Senate on the twenty-second of First Month last, and which has already made so profound an impression upon the mind of the world.—*From the Friends' Intelligencer.*

NEWS ITEMS.

THE sessions of Philadelphia Yearly Meeting are expected to begin in regular course under the new rule on Third Month 26th. The hour of the morning meeting is 10 A. M. On Third and Fifth-days the session of the Yearly Meeting is at 2 P. M. The Yearly Meeting of Ministers and Elders convenes on Seventh-day, Third Month 24th, and last year adjourned for a second session till Third-day morning at 10 o'clock.

AFTER an absence of five months visiting meetings and Friends in North Carolina, Ohio and Indiana, Abner L. Newlin and wife, Ella Newlin, reached home safely on the eighth of Third Month, grateful for the many favors received and the kindness of all with whom they came in contact.

A CORRESPONDENT from Florida says: "I have attended three of the First-day meetings here at the Oecola (in Orlando) and think they have been favored occasions. Last First-day I understand there were about eighty-one present."

THE Pennsylvania Arbitration and Peace Society had a meeting in Eleventh Month at Witherspoon Hall, on "The Purposes and Ideals of the Mexican Revolution." Since then addresses delivered by the Mexican Commissioners have been published in a bulletin, of much value because it puts this authentic information in permanent form. To those unable to attend the meeting it should be of double value.

Our readers mostly know the work which this Society is doing to promote international good-will and understanding in order that war may be honorably avoided.

A cordial invitation to become a member is extended by
J. AUGUSTUS CADWALLADER,
Witherspoon Building.

CORRESPONDENCE.

To the Editors of THE FRIEND:—

I avail of this last opportunity through your columns of reminding the members of our Yearly Meeting that the report of the Peace Committee, presenting a carefully-prepared summary of its doings during the past year, is expected to be read on Fifth-day afternoon, the 29th. It is hoped that the attendance, especially of those in early life, will be large, and that the meeting may rise to the importance of the subject in this crisis of world history. No one of us can say to-day what will be the situation of our country to-morrow, nor what new problem or new duty will confront us. We must seek at the very Source for Divine wisdom, resolved that nothing shall come between us and Him.

Large preparation is being made for entertaining at supper all who will remain, and in the evening a public meeting will be held in the west room, for the instruction and inspiration of those who would be "peace-makers," in the fullest sense in which our Lord applied the word and to whom He promised His blessing. Let us bring in every one whom we can influence, who will give to the speakers a sympathetic hearing. If the capacity of the west room shall be overtaxed, the east room will be opened and the addresses repeated there.

Richard Roberts, recently Secretary of the Fellowship of Reconciliation in England, now minister of the Church of the Pilgrims, Brooklyn, will present the claims of the peace propaganda on the spiritual side. Charles T. Hallinan, representative in Washington of the American Union Against Militarism, whose function it is to interpret the actions of the Executive, and the laws enacted and proposed to be enacted by the Congress, will help us to understand the conflicting purposes and motives of men and parties. We hope, too, that he may be able to bring us a message of hope of escape from the maelstrom of strife now ravaging the Eastern Hemisphere, and of a wholesome national influence upon the solution of the world problems which diplomacy and mutual conciliation must settle in the not remote future.

JOHN B. GARRETT.

ROSEMONT, Pa.

SUMMARY OF EVENTS.

A tornado swept over central-eastern Indiana on the 11th, killing more than a score of persons at New Castle and two children in Wayne County. The total number of injured was over 200, some of whom were probably fatally hurt. The damage totaled more than \$1,000,000 at New Castle and several thousand dollars in Wayne County.

New York City is already getting some of the hundred-mile water of the Catskill Mountains. At a fire in the Bronx the pressure was so tremendous when the Catskill hydrant was opened that steam fire-engines stood aside as something out of date. They could not come near to forcing a stream to as high a point on a burning building as the hose that was attached to the pipes containing the gravity flow from the Catskill altitudes.

Plans for an apartment hotel in the heart of New York's shopping district, where unmarried working women may rent rooms for \$4 a week, have been announced. The structure will be twelve stories high and will contain 400 well-lighted rooms. Food will be furnished in the restaurant at cost.

A series of lectures on "World Peace" is being given at Teachers' College, New York City, under the auspices of the Federation of Religious Organizations. Rabbi L. Leonard Levy, of Pittsburgh, opened the series with the topic "Education and World Peace."

Columbia University trustees voted a record-breaking budget for the ensuing year. The total appropriations amount to \$3,349,485.

Princeton is to send twenty students to England to do Y. M. C. A. work in connection with concentration camps. A campaign has been started to raise \$15,000 to defray their expenses.

A farm tractor, which is declared to be the most compact thing in its line in the world, has been invented by P. O. Fredlund of Pasadena, California. This "vest-pocket farm tool" is a queer looking device with a single wheel. It is propelled by an air-cooled gasoline engine located within the single large wheel or frame, and which revolves around the main axle, upon which both the engine and the wheel run.

Correspondence between pupils of American schools and pupils of schools in the Argentine Republic was discussed by Ambassador Naon of Argentina and several Massachusetts school men in conferences held last week. The fundamental purpose of the international correspond-

ence is to inculcate in the youth of both countries a better understanding of conditions existing in other countries, and to develop the spirit of international-mindedness as a foundation for the permanent peace conditions of future generations.

Support for six months for 725 Belgian children under seventeen years of age was pledged to the newly-formed Belgian Children's Relief Committee, of which William A. Law is chairman. At the request of Herbert C. Hoover, the committee opened a campaign to obtain support for 100,000 undernourished children in the province of Antwerp.

Seventy-one colleges and universities were represented in the Graduate School of Business Administration at Harvard, according to the annual report just issued covering the academic year, 1915-16, the eighth year of the school's existence.

While food investigators were endeavoring to verify rumors that 1,000,000 bushels of potatoes are in storage at Blue Island, a suburb of Chicago, E. Percy Miller, a commission merchant, admitted that he controls 1,000,000 bushels in different sections of the country. His total holdings he estimated at approximately 1500 cars.

FOREIGN.—General Venustiano Carranza was "elected" President of Mexico by nearly a million votes. At the last constitutional election in 1911, Madero received some 300,000 votes. In the present election any man could vote for any candidate, but there was virtual unanimity for the "First Chief."

Since the war began 954 persons have been killed in the metropolitan police district of London in accidents due to the eclipse of all the lights as a defensive measure against the Zeppelins. The Zeppelins themselves killed 137 persons.

NOTICES.

PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS extends an invitation to hear addresses by Richard Roberts, minister of the Church of the Pilgrims, Brooklyn, New York, and Charles T. Hallinan, editorial director of the American Union Against Militarism, at Friends' Meeting-house, Fourth and Arch Streets, Philadelphia, on Fifth-day, Third Month 29, 1917. Supper will be served from 5.15 to 7.15 p. m. Meeting will begin at 7.30 and close at 9 p. m. No meeting will be held at Friends' Meeting-house, Twelfth Street, below Market, at this time.

ANNE GARRETT WALTON,
Secretary.

MEETINGS from Third Month 25th to 31st:
Gwynedd Monthly Meeting, at Norristown, First-day, Third Month 25th, at 10.30 a. m.
Chester, Pa., at Media, Second-day, Third Month 26th, at 7.30 p. m.
Concord, at Concordville, Third-day, Third Month 27th, at 9.30 a. m.
Woodbury, Third-day, Third Month 27th, at 8 p. m.
Birmingham, at West Chester, Fourth-day, Third Month 28th, at 10 a. m.
Salem, Fourth-day, Third Month 28th, at 10.30 a. m.
Philadelphia, Fourth and Arch Streets, Fifth-day, Third Month 29th, at 10.30 a. m.
Goshen, at Malvern, Fifth-day, Third Month 29th, at 10 a. m.
Lansdowne, Fifth-day, Third Month 29th, at 7.45 p. m.

DIED.—At Tacoma, O., Third Month 2, 1917, JAMES STEER, in his ninetyeth year; a member of Stillwater Monthly and Preparative Meetings.

—, MARY E. OGDEN, First Month 27, 1917, at her home in Media, in her eighty-eighth year; a life-long member of Chester Monthly Meeting of Friends.

—, in Guatemala, the fourteenth of Third Month, 1917, CASPAR WISTAR, son of Edward M. and Margaret C. Wistar, in his thirty-seventh year; a member of Germantown Monthly Meeting of Friends.

—, at her home, near Danville, Ind., Second Month 19, 1917, GETRUEDE STANLEY, widow of Mervin T. Stanley, in her thirty-eighth year; a member of Mill Creek Monthly Meeting of Friends.

—, at Ambler, Pa., Third Month 9, 1917, I. HERBERT WEBSTER, aged thirty-eight, son of Pennell L. and Mary Y. Webster; a member of Chester Monthly Meeting, Pennsylvania.

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PHILADELPHIA YEARLY MEETING.

As usual the Yearly Meeting was preceded (on Seventh-day the 24th) by a session of the Yearly Meeting of Ministers and Elders. In addition to considering two of the four Queries, a report was received from William C. Allen of the completion of the religious service abroad for which he was liberated three years ago. This report was accompanied by a minute of the London Meeting for Sufferings. As outstanding features of the session the two papers are printed herewith.

SAN JOSÉ, Cal., Third Month 14, 1917.

THE YEARLY MEETING OF MINISTERS AND ELDERS OF PHILADELPHIA YEARLY MEETING:

Dear Friends:—I herewith return the minute granted to me and my wife under date of Fourth Month 21, 1914.

Many unexpected experiences have been our lot within the past three years. I last year reported as to labor in the Orient and Australasia in which our dear friend, William B. Harvey, participated. I now in a few words desire to tell of our simple task during the year 1916.

We left New York on the eleventh of Fifth Month, 1916, and returned to the same port on the eighteenth of Ninth Month, 1916. Most of the intervening time was passed in England. About four weeks were devoted to a visit to our daughter in Ireland.

We were told that we were the only American Friends who have visited England on account of religious service within the past two years. My work consisted in visiting Friends and meetings, with a few exceptions. I did not engage in peace work in England. There were a few seasons of enlargement in the ministry, but I was generally led into an elementary preaching of the Gospel. This is often humbling to preacher and congregation alike. Everywhere kindness awaited us. We could not but feel the stress of the exercises and sufferings of those among whom we moved day by day.

Our Women's Yearly Meeting of 1916 requested us to deliver a verbal message of sympathy and love to Irish Friends. We had not intended visiting that Yearly Meeting, nor had our credentials included doing so, but, in view of this commission of Philadelphia Friends, we decided to attempt it. The action of the military authorities made this effort impracticable. We meanwhile wrote to William F. Bewley, Clerk of Dublin Yearly Meeting, and in due course received a reply from him, on behalf of Irish Friends. The message from our meeting met with a cordial reception from Dublin where our brethren and sisters were assembled under a cloud of discouragement and military discipline. The lives of Irish Friends, and most

of their property, had been preserved during the scenes of slaughter and destruction that had been witnessed during the civil war a few days or weeks previously.

It was pathetic in the English Quarterly Meetings, in the country that we visited, to see how Friends would ask if we would not soon visit the small country congregations to which they belonged. Many of these meetings have but little vocal ministry, and they gladly welcome the voices of preachers from a distant land. A change of vocal ministry seems to be a human need, and craving; and is generally appreciated among Christians everywhere. I was sorry, indeed, for the sake of those dear Friends that I did not apprehend myself led into closer fellowship with them,—because after all, it was largely fellowship they wanted. In London Yearly Meeting, as in our own, there are willing workers, but the laborers are few.

Those who love the Lord Jesus have an ever-flowing joy in their hearts which is little understood by those who serve worldliness and pride. Our English Friends have been passing through deep waters. Everywhere their speech and ministry were imbued with the strain, and sufferings, in the midst of which they lived. Injustice and jails, abuse and illegal persecutions are as familiar to Friends as they were long ago. Friends' meetings in prisons are again witnessed in England. But not once in public or in private did I hear unkind criticism of their persecutors. On the contrary the sermons or addresses we often heard abounded in appeals to maintain a spirit of love for all men, and especially toward those who afflicted them. Whilst this was the case they very often with humility would acknowledge their own past failures, and preach the need of repentance right among themselves to-day. "We ourselves must repent, and get right with God, before we attempt to lift others," was the insistent appeal in numerous meetings. So, whilst they have strained their energies and financial resources to assist the unfortunate they, at the same time, have been led back toward the cross-bearing and prayer that distinguished our fathers in the Truth over two hundred years ago. Shall we of Philadelphia Yearly Meeting before many years be called to the same position? Will our young men, in the not distant future, be ready to show that they are prepared to suffer or die for the Christian principles we profess?

There was among English Friends an intense desire manifested to know the Divine will with respect to action and expression. A simpler style of living on the part of many, and a quieter tone in dress and speech, have been an outgrowth of this feeling. The fellowship of suffering has brought Friends into a larger solicitude than ever on behalf of others. With a long vision they are deeply considering the possibilities of serving their country in the expected reconstruction period after the war. They think of the inevitable financial, social, educational and moral difficulties that will then face Great Britain. They hope that in the broad spirit of brotherhood and love they may help their country, as well as other lands that are so bitterly depleted by the sins and curse of war.

I was much impressed with the way in which our English Friends commenced their meetings of a semi-religious character, or committee work, with periods of silent waiting upon God. Occasionally in larger assemblies, when the strain created by divergent opinions among men and women of active minds and strong wills was apparent, the spirit of love was strengthened by reverting to not what they designated "silent prayer," but what they called "waiting upon God." The reward never failed them. It may be well for American Friends, in the midst of the temptations induced by busy lives, to hold to the same valuable custom, as in the past.

London and Philadelphia Yearly Meetings have many visible, and real, elements of weakness and strength. Both are a curious mixture of spirituality and worldliness. Both are capable of much service for Jesus Christ. English Friends have been steadied, and led into a larger unity, within the past three years. The periods of silence in their meetings for worship are frequently longer than those in some of our larger congregations. Their First-day evening mission meetings are still continued in some places and are generally attended by what is practically a different group of worshippers from those who attend the morning meetings. English Friends are in some respects different from us as a natural result of hereditary environment and social customs. But when we look below the surface, to the roots from which spring our faith and practice and our ideals with respect to worship and the ministry, we find that they and we are near to one another in the Lord. Our Master needs us more in the things that now tend to unify us than in the things which have separated us in the past. The future may reveal a definite need of closer union as we both contend for the world expansion of the Gospel of love. This is the sore need of Christendom to-day.

It was with thankful hearts that we once more gazed on the grey shores of America when they were outlined across the autumnal sea and realized that, with God's protecting love and care, our little service was completed.

With our united love to you,

Your friend,

WM. C. ALLEN.

MINUTE OF THE MEETING FOR SUFFERINGS, HELD AT DEVONSHIRE HOUSE, LONDON, FIRST MONTH 9, 1916.

Our dear Friends, William C. and Elizabeth B. Allen, were acceptably present with us at our late Yearly Meeting, and at various gatherings held in connection with it. Since Yearly Meeting they have paid visits in different parts of the country, including the attendance of eight Quarterly Meetings, numerous other meetings and visits to some of our Schools. They have also attended the Meeting for Sufferings several times. These visits and the service of William C. Allen in the ministry, also the accounts of their travels in other lands, have been much valued, and we believe that our dear Friends will return to their home in the Far West conscious that the Divine Presence has been with them in their service, and that a blessing has attended it. We part from them with thankfulness that they have been led to pay this visit to our Yearly Meeting.

Signed on behalf, and by direction, of the Meeting.

J. THOMPSON ELLIOT, *Clerk*.

ISAAC SHARP, *Recording Clerk*.

WESTERN YEARLY MEETING.

Printed copies of the minutes of Western Yearly Meeting, held at Sugar Grove, near Plainfield, Indiana, have been received from the Clerk, Luna O. Stanley. We print the following brief extract:

MINUTE OF ADVICE.—As we have again convened in the capacity of a Yearly Meeting, we have been brought into a deep exercise for the welfare of the church. We have been reminded that the welfare of the church depends upon the faithfulness of the individual members. If we are filled with Christian love one for another, then we can forgive a brother his trespasses, until seventy times seven. We can love our enemies and do good to them that persecute us and despitefully use us.

We have been encouraged to be diligent in the attendance of our meetings, both on the First-day of the week and the mid-week meetings.

We were also encouraged to read a portion of the Holy Scriptures daily in our families, followed by a time of worship. This we verily believe will add much strength to the church.

The meeting has been deeply exercised on account of the terrible war that is raging across the sea, and we have been tenderly admonished to stand steadfast for our principles of

Peace, not wavering in the least, that the world may know our view on the subject of war.

WHAT TO DO.

The heart is the crucible, the Spirit of God is the fire. The dross is consumed only as God's fire is applied. Thoughts can be cleansed and purified only as the affairs of life are weighed in the balances of eternity. God's voice cannot be heard in the confusion of the market place or in the babel of the pulpit and press, but in the silence of the heart. Individual, national and international affairs must be viewed from above. To get the layout of the city of Washington one must climb the dome of the Capitol. To get a vision of the promised land, and the way to it, it is necessary to meet with God on Mt. Pisgah. Haste makes waste. To take the sword and deliver the Belgian children from further oppression might fasten the spirit of militarism on our own country and result in far greater bloodshed. The path from the Mount of Transfiguration may lead to Calvary, but what of it? First, last, and all the time, God's will must be done.—WILBUR K. THOMAS, in the *American Friend*.

BOSTON, Mass.

A NEW PHASE OF CHRISTIAN DUTY.

[The following from a recent number of the N. Y. *Independent* expresses what may seem to some as a natural outcome of the war conditions that have been so long prevailing on the other side of the Atlantic.]

One momentous consequence of the present war may prove to be that the national churches of England and Russia will find it easy to understand each other and to arrange some kind of co-operative union. At least the fear of this has apparently penetrated the Vatican and stirred the Pope to action. A statement made this past week by Dr. Palmieri, of the Library of Congress, and based, so the press reports indicate, on private advices from the Vatican, runs to this effect: That the Roman See, disturbed by the rapprochement between the Anglican Communion and the Orthodox Church of Russia, is about to launch under its own egis a movement for Christian unity.

A contributing factor in disclosing the progress of this parley between Russian and English-speaking Episcopacy is the cordial reception given by the Russian hierarchy to the proposal of a World Conference on Faith and Order, planned by American Episcopalians. Clearly the prestige of Rome would suffer an incalculable loss if there should be formed, apart from her, a union of all the other churches which claim apostolic orthodox and catholicity. One can imagine a confederacy of the Russian, Greek, Anglican and American Episcopalian churches, involving such a mutual recognition of each other's orders and beliefs, and such a common refusal to recognize the primacy of the Roman See, as would present to Rome a far more disheartening situation than the defection of all the multiplying sects of Protestantism. "Of course Rome cannot see with indifference," Dr. Palmieri is quoted as saying, "the growing friendship between Anglicanism and Orthodoxy."

One who studies this movement for Christian unity with an eye for the social forces working through it must perceive that this is a highly favorable time for such a coalescing of the churches. Social solidarity and individual liberty are the two poles between which all social life, ecclesiastical or not, is lived. In the history of the church Protestantism represented the movement away from solidarity to individualism. Milton's words in "Areopagitica" reveal with what ardent joy the privilege of forming separate sects was welcomed by an independent mind:

"What some lament of we rather should rejoice at, should rather praise this pious forwardness among men to reassume the ill-deputed care of their religion into their own hands again. I fear that this iron yoke of outward conformity has left a slavish print upon our necks—the ghost of a linen decency

yet haunts us. We stumble and are impatient at the least dividing of one visible congregation from another."

But the swing back to solidarity is here at last. Many old differences between the churches have been outgrown until they seem as unimportant as the boundaries of ancient Indian tribes in a modern American commonwealth; the open avenues of intercommunication around the world are breaking through provincialism and are forcing a cosmopolitan spirit on the churches; the call for efficiency through co-operation is in the air and even the bigoted begin to see that agreement in purpose and fraternity in service may be hearty while identity of opinion lags behind.

Within Protestantism the resulting movement toward mutual understanding and co-operation is pronounced and vigorous, and now with Anglican and American Churchmen making overtures, not unwelcome, to Russian orthodoxy, and with the Pope determining to join the movement lest unity be wrought apart from him, how interesting the situation grows! What if the next stage, in part effected by the war, should be a confederacy of the English and Russian churches and the Protestant Episcopal Church in America, with the Greek Orthodox Communion, it may be, a member too, while an increasingly united body of Protestant denominations, aloof but sympathetic, watches the confederacy grow, and the Papal Church stands alone, insisting on the primacy of Peter's See?

"OPEN THOU MINE EYES."

Touch Thou mine eyes, the sombre shadows falling,
Shut from my sight the kindly light of day!
Out of the depths my soul to thee is calling,
Touch thou mine eyes, I cannot see the way!

Dark is the path, through desert places leading,
Alone I tread the wastes of doubt and fear;
Fainting I fall, with bruised feet and bleeding,
O touch mine eyes, that I may know thee near!

Fain would I see, as in the olden story,
Thy shining hosts encamped on every side;
Angels of light, armed with thy power and glory,
To guard my steps, whatever may betide.

Frail is the flesh that waits for thine appearing,
And blind the dust that turns to thee for sight;
Thy power must quicken earthly sight and hearing,
Thy word impart the Spirit's life and light.

Life of the life that hour by hour is dying,
In death, I live, by thy sustaining grace!
Father, who hearest all thy children's crying,
Touch thou mine eyes, that I may see thy face!

—MARION FRANKLIN HAM.

JAPAN FRIENDLY TO THE UNITED STATES.

[The following is a portion of an article in *The New York Times*, by Viscount Motono. It is printed at the suggestion of F. B. G. Branson.—Eds.]

Japan has always endeavored to maintain amicable relations with the Government and people of the United States. Although there have sometimes been dark clouds which slightly obscured our sky, they, happily, have been dissipated by the mutual good-will of the two Governments. There are certainly questions upon which they could not reach an agreement. These things will happen even among allied countries. But even these difficult questions, when handled loyally and frankly with the will to adjust them in an amicable and conciliatory manner, are sure to be capable of solution. This is the course which the two Governments have always pursued to the great satisfaction of our two countries. I note with

great pleasure the symptoms of real sympathy manifested for some time between the two nations. Thus the proposal for common financial action in China has been made by American capitalists. The Imperial Government will follow with lively interest the development of the economic rapprochement between the two countries.

I need not remind you of recent events in China. But we must recognize that in consequence of these events a rather undesirable atmosphere has been created. It is necessary for the welfare of our two countries that this should absolutely disappear.

In view of the great political and economic interests which Japan possesses in China, Japan has always been actuated by the most sincere desire to see that country develop in the path of modern civilization, and with this object in view we have never spared our efforts to come to her assistance. It is for that reason that civil and military advisers were sent by Japan; and that she has concerted herself with other powers to procure for China the financial means for the accomplishment of all sorts of reforms, and that we are also engaged in the education and instruction of Chinese students who come to Japan in thousands. No one will deny that China owes much to Japan in her work of reorganization.

Why is it that on occasion China nevertheless cherishes toward us misgivings and a certain animosity? The chief cause seems to be a tendency to interfere in the internal quarrels of China. Since the overthrow of the Tsing Dynasty and the establishment of the Republic, various political parties have been formed in China, and we have in Japan people who are in sympathy with one or another of these parties. These people have a marked propensity to assist the particular party which is in sympathy with their own political or personal views. I believe all these persons are prompted by perfect good-will, but the consequences are deplorable. We have gained nothing but the antipathy of our neighbors and misunderstanding of our real intentions by other nations.

The present Cabinet absolutely repudiates these courses. We desire to maintain very cordial relations with China. We desire only the gradual accomplishment of all the reforms which China proposes to make for her future development. We shall spare no pains to come to her assistance, if she desires it. We shall try to let her understand our sincere sentiments, and it is for her to decide whether to trust us or not. We have no intention of favoring one or another of the political parties in China. We desire to keep up relations of cordial amity with China herself, but not with this or that political party. It is essential for us that China should be able to develop in a normal manner in the path of progress. What we fear most is her disintegration as the result of continued internal troubles and disorders. We shall make every effort to the end that China may never find herself in such a position, for it is indispensable that she should maintain her independence and territorial integrity.

Another point to which the Government desires to draw your attention is the special position that Japan occupies in certain regions of China, especially in Southern Manchuria and Eastern Inner Mongolia. If Japan has a special position in these regions, it is entirely due to the immense sacrifices and incalculable efforts which she has made, and it is in consequence of this that she has acquired these rights and interests which have been consecrated by treaties and agreements. It is the Imperial Government's most elementary duty to safeguard these rights and interests.

If China desires to maintain with Japan, as we desire most sincerely, relations of the most cordial friendship, it is most necessary that she should follow the same line of policy that we intend to pursue with her. It is only on this condition that a solid understanding could exist between our two countries. When the Chinese Government understands clearly and distinctly the intention of Japan, China will have no objection to our very sincere policy.

Nobody disputes that Japan occupies a special position in

China. But we must not ignore the fact that other powers have vast interests in China, and, in safeguarding our own interests, we must respect carefully those of others, and we must try first of all to move in accord with other powers with whom we have special agreements and try to reconcile our interests with those of other nations. We are firmly convinced that such is the best policy. In all that concerns the common interest of all nations Japan has no intention of following an egotistic policy in China. She desires most sincerely to work in agreement with the interested powers. The Imperial Government firmly believes that with a little good-will a complete understanding can be reached for the welfare of China as well as of all the powers.

WHAT CHRISTIANITY HAS GIVEN JAPAN.

AN EDITORIAL IN THE (JAPAN) CHRISTIAN WORLD.

An American pastor investigating conditions in our country said to me, "I specially desire to learn what Christianity has added to the former civilization of Japan, and what it would have come to in the course of natural development." The subject thus proposed is one interesting not only to an American Christian, but it also deserves consideration by Japanese believers. Hence I will give the main points of my reply.

1. A CONCEPTION OF KAMI. [This Japanese word is the one that has been adopted by Christians to designate God. As the Japanese language seldom distinguishes between singular and plural, the sense of this paragraph is best retained by keeping the word and remembering that it may be used in either number.] Christianity has to a very marked degree transformed our conception of Kami. Formerly we thought of many kami who were the deified forces of nature, the spirits of heroes, or the patron deities of different localities. Although the philosophy we had received from China spoke of "The Heavenly Sovereign," or "Celestial and Terrestrial Kami," these terms were very indefinite in their meaning. Christianity, on the other hand, has told us of a Kami who is the Supreme Personality, the Ruler of the Universe. The thought contained in the English word "God" has wrought a great change in Japanese literature and also in our spoken language, so that most persons now think of Kami as the Lord and Ruler of heaven and earth. When Japanese now hear such expressions as "the unseen Kami" or "the Kami of heaven and earth," instead of thinking of the Kami as they once did, they spontaneously connect the word with the conception of Kami as taught by Christianity.

2. A CONCEPTION OF HUMANITY. The reading-book used by primary schools at the beginning of the Meiji era (1868-1912) contained the sentence, "God is the Ruler of heaven and earth: man is the spiritual head of all things" (the book was largely a translation, and probably the English of the latter half of this quotation was something like "Man is the head of creation"). This statement concerning man has now gained general acceptance. If we seek the source of the facts that our laws now recognize the rights of individuals and that everybody now thinks of the soul as immortal and of infinite value, we must look to Christianity and Western civilization.

3. SOUND VIEWS OF THE WORLD. In contrast to the Buddhist view which looks on the world as only evil, and to the Oriental view of human life which treats it as a passing jest, an earnest moral conception of the world has been introduced by Christianity. English literature has therefore given to the young men of Japan a sane view of life. Among our writers there has sometimes been a tendency to speak disparagingly of Western nations, sneering at their civilization as materialistic and governed by the worship of wealth; but this only shows that they have written with insufficient knowledge.

4. THE PERSON OF CHRIST. For more than a thousand years our people have worshipped Confucius and the founder of Buddhism, looking up to them as the greatest of men. At the beginning of mission work in this country Jesus was regarded with disdain. Now, at the very least, he is thought

worthy of a place beside these two sages as an object of reverence. Probably he is of the three the one whose life is being most widely made known to the people as a whole. The personality of Christ is the most valuable gift that Christianity has brought to Japan. It is through the preaching of the Gospel that Japanese society, as the years go by, is gaining large numbers of those who by their imitation of Christ become endowed with a personality like His.

5. THE BIBLE. Of the thousands of books that have been published in modern Japan, no other has had such continuous and wide circulation among people of high and low estate as has the Bible. Christians are not the only ones that love to read it. It has attained a wide circulation. Its value as literature and its influence on other literature cannot be measured, but the Bible must be included among the great gifts that Christianity has brought to Japan.

6. THE HOME. It is Christianity that has brought us the conception of a pure home founded on the union of one man with one woman. The missionaries have in this matter given us excellent object lessons. Confucianism, Buddhism, and our native Bushido did not teach the sacredness of the marriage relation, or present monogamy as its ideal. They failed to make these principles fundamental in family and national life.

7. ELEVATION OF WOMAN. When Christianity came to Japan, it put forth efforts to raise woman's position and to encourage her in taking an active part in society. Oriental ethics and religion had a tendency to look on women as inferior beings and to treat them tyrannically. Although Japan in ancient times often saw women taking a prominent part in affairs, it is evident that the influences of Buddhism and Confucianism were against this. When Christian missionaries came they opened schools for girls, and we owe it chiefly to Christianity that we now have women's societies, women's temperance unions, young women's associations, and other social organizations of a similar nature.

8. PHILANTHROPY. Christianity has originated many social movements in Japan. It is true that long ago Buddhism engaged in some works of charity, but afterwards these degenerated into mere ceremonies that were chiefly for the benefit of the dead. Shinto did nothing worthy of mention in the way of charity. On the other hand, even when Christians were few in number, they founded orphanages, homes for discharged prisoners, and working girls' homes. They have been the leaders in establishing associations for young men and for young women, in the work of the Salvation Army, in moral reform associations, temperance societies, movements for abolishing licensed vice, etc. Christianity has not only been active in introducing new thoughts and in giving spiritual consolation, but by initiating and energetically conducting philanthropic enterprises it has set such an example that other religious and non-religious bodies have become its imitators.—From the N. Y. Evening Post.

FROM THE REPORT OF JANE C. BALDERSTON.

Jane Balderston sailed from this country Eleventh Month 30, 1915, and reached Chungking about Third Month 1, 1916. There she was detained for some weeks by the military authorities on account of the unsettled state of the country, but finally she made the eleven-day overland journey to Chengtu. Her boxes which had been shipped from home about a year before arrived on Ninth Month 1st, many of their contents very much damaged by water. The boat which brought them from Chungking to Chengtu had been wrecked.

For most of the time since she reached Chengtu Jane Balderston has made her home with Robert J. and Mary J. Davidson, the oldest missionaries on the field, and she has found it a great help to be with them.

Her report for the year is as follows:—

"It seems rather presumptuous for a person who has been in China less than a year to consent to hand in a report of work done, but it is not of work done by myself, but rather of

work done by others of the results of which I have been a recipient that I wish to write.

"First and foremost I should like to express my appreciation of the very kind way in which the members of the Mission have welcomed me, an alien, into their midst. It is no mere desire that my words may sound well which makes me say that from my first arrival in Chungking I have been made to feel very much at home amongst them.

"Language study has, of course, been my chief concern since my arrival, and in this two of us have found it very helpful to be working in a class with others with a foreign teacher as well as Chinese to help and direct us. Dr. Kibborn has been very generous with our failings, but he does not let mistakes and inaccuracies pass by unnoticed as Chinese teachers are so prone to do. Besides the regular language work we have, as a class, visited several places of interest, always taking with us a Chinese teacher, and we have thus learned all sorts of things about the history, religion and general life of the people. We went through a Confucian temple on the eve of their semi-annual ceremony, and saw the elaborate preparations being made for the rites which were to take place in the wee small hours of the night. The sacrificing of animals and offering of various kinds of foods, made us think of Old Testament times, but we were told that the idea is rather that of communion between Confucius and his followers. Visits have also been made to the Imperial City, to Buddhist and Taoist temples, and to the tomb of the Emperor who, at the time of the Three Kingdoms, had his seat of government at Chengtu. At present we are having weekly lectures on such subjects as 'Chinese Philosophy' and 'Taoism.'

"Of actual dealings with the Chinese my experience up to the present has been rather limited. I have, for a few months past, been lending the support of my presence to a women's class in which the work is being done by an earnest Christian woman who has been for a long time in the Davidson's employ. And now that my friend Naish has gone to Tungchow there is children's work which she started to be carried on. With the help of some University students she has established a very wide-awake children's meeting which keeps from sixty to one hundred active young minds occupied with material suited to their years while their elders attend the regular weekly service. Sixth-day nights the children, through games, are not only developing the play instinct in very healthy, normal fashion, but are also learning lessons in gentleness and self-control. Just within the past few days two mothers have been persuaded to unbind the feet of their two little girls, aged eleven and nine. We feel that this is a real triumph.

"While it does seem that these first few months have been filled chiefly with blunders and vain attempts to understand and be understood, still I begin to feel that the province of Szechwan in West China is the second best place in the world in which to be. And I hope that eventually I may be able to help in the bringing of Christ's Kingdom here."

JANE K. BALDERSTON.

SUFFERING SYRIA.

[Emily Oliver has kindly furnished the following extracts from letters of her husband and others. The situation is almost too painful to read, but there is an undoubted service in making the facts known.—Eds.]
FROM DANIEL OLIVER, FRIENDS' FOREIGN MISSION ASSOCIATION.

(Concluded from page 463.)

The second letter is from the interior, presumably Damascus.

"I write these few lines that you may know I am still alive, but I cannot walk a step that I do not see some one lying dead in dirt and filth, and I thank God that He has permitted me to remain and serve this awful need. This letter goes to you by the kindness of Brother B—, who will post it in Europe.

"Damascus has lost 120,000.

"Two hours ago I was in the Bab Tuma quarter, distributing what had been sent me from Beirut, and there I saw

thirteen bodies in the street, one of them having been murdered, and all surrounded by their loved ones. One day's harvest of death.

"One cannot walk anywhere in Damascus and not see hundreds of such sights. I found yesterday before a mosque five murdered men, and six others were there. In an interview with the Mayor of the city as to the best method of distribution of relief, I learned that the number of inhabitants was supposed to be about 400,000 and that 120,000 had died during the past two years.

"But it is the villages that suffer most from hunger. Duma, a sizable town in the Lebanon, has lost half its population. (I have spent many summers there.)

"Another thing which increases the death rate is that so many of the doctors have been sent to the front with the army, or have died at home. Among the soldiers typhus, 'the freckled fever,' as the people call it, and cholera are rampant. The mayor said fifty wagons were kept busy carting away the dead from the streets.

"We are hearing now that another horror has been added to an already overflowing cup of woe, that of tetanus, as many as ten dying daily from it and sometimes more. I saw a mad man running after a lad, gnashing his teeth and frothing at the mouth. He was caught by some soldiers and restrained. I do not know if he died.

"But more alarming than all is the pall of melancholia which is settling over the entire country. Omnipresent fear, famine, sickness, execution and news from the war, have wiped smiles from every face. Not one family but wears black, and it seems to have entered the brains and hearts of a people particularly full of sympathy when sorrow comes, so that those left are now half demented or wholly so.

"We try to give them the comforts of religion, but Christians and Moslem alike have become dispirited, so that no one goes to church or mosque any more. Last Sabbath the minister preached to three persons.

"The greatest danger threatening Syria now is the rebellion, of which we constantly hear rumors. It will mean suicide and utter destruction if it does come, for no one is left to fight, no arms are available, and no help possible from outside. I pray God to avert that fearful hour, for should it follow the almost universal melancholia, cholera, typhus, famine and wholesale executions, the result will be certain annihilation. It seems as though God were trying the Syrians in a fire more fierce than those of hell, and it looks to some as though He intends to destroy this people. Or is His Arm outstretched still?"

All advices from Syria tell of an utter lack of medicines. The daughter of a prominent man has been ill with dysentery for two months, but not a drop of medicine of any kind is in the city of Beirut. Others speak of the extreme severity of the government, no one going from one town to another being permitted to carry with him anything to eat on the way. A violation of this rule is instant death.

All speak of the utmost severity being used in the Keserawan in the Lebanon. This is explained from the fact that the stalwart mountain people of the Maronite sect live there in great numbers, and the government fears them more than any other people in Syria. They are powerless, now, however, as famine and disease have rendered them like the rest, impotent.

The grain crop was good this year, but most of it, all of it in fact, has been taken over by the government; a large part sent to feed Turkey's allies, the remainder being sold back to the Syrians at prohibitive prices. The fruits were poor, excepting the figs, the most important fruit. But this, too, was taken over by the government, and the people left to starve. There is no fuel in the land, save the charcoal. The railways were run by coal from Europe, but since the war began not an ounce has reached the country. Hence, a train a week for military purposes runs between Beirut and Damascus. The engine is fed the wood of the very few trees, mostly pine trees, planted within the memory of most of us. And the last word

from there says, the people had been ordered to cut down their fruit trees for the engine.

It is interesting to know that Syria first learned of the Arab revolt under the leadership of the Sharif of Mecca, by means of leaflets printed in English and Arabic which a French aeroplane dropped over the city of Beirut.

—RISE UP, O MEN OF GOD.—

Rise up, O men of God!
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom tarries long.
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!

Lift high the cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God!

—WILLIAM PIERSON MERRILL.

—"THE COURAGE OF ONE MAN AND THE COWARDICE OF MANY."

The high moral courage displayed by Governor A. O. Stanley of Kentucky in the face of an angry and determined mob, has so many lessons for us in these perilous times that it deserved to be told and re-told. The following items are gleaned from the *Independent*, although the daily papers have had rather full reports.

A poor, wretched and friendless negro, Luke Martin by name, had committed several offenses which had infuriated the dwellers of the "Black Patch" of Kentucky, which took its name from the black tobacco raised there. Those offenses are reported as being an effort to prevent arrest by an ex-policeman who accused Luke of seeking his life; the second was the return of shots sent by the ex-policeman, which resulted in the killing of the ex-officer, and the final offense was the unwillingness of Luke to be tried in the local court where passion ran high against him. The Judge of the Circuit Court of the District had sent Luke out of the county. The mad mob cried, "Bring back the nigger," the usual term in many parts of the South for the Negro. They added the threat that they would have the judge if the prisoner was not given up to them. These threats were repeated a number of times and the judge finally yielding ordered the return of the Negro. The mob went to their homes with the avowed intention of returning next morning and of wreaking their vengeance on the helpless man. That evening a law-abiding citizen of the town, from an adjoining State, telephoned the situation to Governor Stanley. It would have been a great risk to have telephoned from the town of the mob. After consulting with some other State officials, it was decided to make a strenuous effort to save Kentucky from another disgraceful lynching. The State militia were on the border and no other troops were available. After further investigation, the Governor came to the intended scene of outrage. On arrival, he further conferred with the judge and others and told the citizens that the Negro would not be returned and he sent out a general invitation to meet him at the Court-house. Some of the townspeople responded, but the people from the Black Patch, famous for the Night Riders, who were lawless and desperate characters, made up the largest part of the audience.

The Governor went straight to the heart of the situation.

He was not cheered, but rudely phrased expressions of the Governor's nerve were heard. The conclusion of the Governor's speech thus unequivocally ended:

"The Circuit Judge and the Commonwealth's attorney at your behest, I countermanded that order and I directed the Sheriff of McCracken County to hold that prisoner in Paducah and to protect him from violence at all hazards until I was assured that he could and would receive a fair and impartial trial without the possibility of intimidation of the court or violence to the prisoner. The Commonwealth's attorney and the judge have acted in good faith with you, and but for my order this prisoner would have been here at this hour.

"I, and I alone, am responsible. I am here without troops, without police protection, practically alone, absolutely unarmed, but I am hedged about by that which is stronger than a cordon of bayonets—the majesty of the law. I am here as the chief magistrate of this Commonwealth in the discharge of a sacred duty, and for one I do not fear that any man within the sound of my voice is so lost to every sense of justice and decency as to attempt to force me to choose now between death and dishonor.

"This County of Calloway has been noted for its respect for law and order and religion. No county in this State has a greater number of citizens owning their own homes. I cannot believe that men, that householders, Christian's, men who believe murder is crime and that courts are sacred, will do the things that I am told you have threatened to do."

When the Governor finished, a forlorn-looking woodsman in characteristic parlance, commended the Governor, and shouted, "I'm fer you." Others promptly followed and nearly every one shook hands with this great moral hero!

Information as to what the final outcome of this case may be is not at hand. The good citizens are humiliated that their State had so narrow an escape from mob rule, and they are rightly proud of their brave Governor.

—WESTTOWN YOUNG FRIENDS' CONFERENCE.

Plans are being made to hold this Spring a Conference of young Friends for the purpose of strengthening our hold upon the fundamentals of Christian experience and of encouraging us in the service of God as members of the Society of Friends.

The Young Friends' Committee of Philadelphia Yearly Meeting is responsible for this Conference. The Committee in charge of Westtown Boarding School has kindly granted the use of the School grounds and buildings. The Young Friends of other eastern Yearly Meetings will co-operate through their General Secretary in advertising the Conference and in sending delegates.

The Conference will begin Seventh-day afternoon, Sixth Month 23rd and will close Fifth-day afternoon, the 28th. The afternoons will be free for exercise and recreation. The mornings (except First-day) will be occupied with simultaneous classes and discussions on such subjects as

The Community and the Meeting.
Christianizing personal relationships.
Ways of serving younger Friends.
The Bible and modern life.
Improving our First-day schools.
National and international service.
War and its alternatives.

Special problems of the Society of Friends.

The deeper questions of inward religion will be considered in small devotional groups and in evening addresses.

All young Friends who are interested in the purpose of the Conference are invited to attend, to spread word of it to others, and to encourage and help others to go who would appreciate the privilege.

The expense of attending the Conference will include a registration fee of \$2.50, payable in advance, about a dollar

a day for food and lodging and the railroad fare to Westtown, which is about twenty-five miles from Philadelphia. It is hoped that in many cases, delegates may be sent and if necessary have their expenses paid by their Monthly Meeting or their young people's society.

To engage rooms and to secure further information (including a final announcement of speakers and other details) write to

Secretary Young Friends' Conference,
Westtown, Pa.

YOUNGER FRIENDS.

THE LEAGUE OF GOOD CITIZENSHIP OF PHILADELPHIA.—The Philadelphia League of Good Citizenship has done such notably excellent work in Philadelphia that the following samples of the matter put before the children have been sent to THE FRIEND in the hope that this means of teaching true and intelligent patronism may be more largely used and be widely introduced into schools, public and private. Methods of working can be learned. Children in country schools especially need such instruction. It seems very difficult for them to understand the difference between meum and tuum and they often act as if they thought that whatever grows on farm or in orchard from an apple to a watermelon is public property.

In 1896, the Civic Club of Philadelphia, by permission of the Board of Public Education and with the approval of school principals, started the League of Good Citizenship. There are now eighty-nine branches. The topic for each month's lesson is taken from the regular lesson of the class in civics, which is a subject lately included in the public school course. The League is helpful in bringing in "an outside element which is good for the children," and affords them an opportunity to present reports on civic matters.

The method of conducting the League and other pertinent matter for the use of those who wish to have a part in this work or who desire to introduce it into their home schools may be had by application to The Philadelphia League of Good Citizenship of the Civic Club, 1300 Spruce Street, Philadelphia, Pa.

The topic for Third Month this year is Personal and Household Cleanliness.

HEALTH ALPHABET

As soon as you're up, shake blanket and sheet,
Better be without shoes than sit with wet feet.
Children, if healthy, are active, not still.
Damp beds and damp clothes will both make you ill.
Eat slowly and always chew your food well,
Freshen the air in the house where you dwell.
Garments should never be made too tight;
Home should be healthy, airy and light,
If you wish to be well, as you do, I've no doubt,
Just open the windows before you go out,
Keep your rooms always tidy and clean,
Let dust on the furniture never be seen.

Morning—cold water for face, hands and throat,
Night—a hot bath with Ivory Soap,
Old rags and old rubbish should never be kept,
People should see that their floors are well swept.
Quiet books—quiet thoughts lead to good lives,
Remember God's love will make you wise.
Sleep eight hours or more, lying straight as a line,
Thick flannels are better than hat-feathers fine,
Use your nose to find if there be a bad drain,
Very sad are the fevers that come in its train,
Walk as much as you can, without feeling fatigue,
Xerxes could walk full many a league.
Your health is your wealth, which your wisdom must keep,
Zeal will help a good cause and the good you will reap.

LEAGUE OF GOOD CITIZENSHIP—THIRD MONTH LESSON.

General Topic: William Penn, Philadelphia's Great Founder.
General Sub-topic: City Coat of Arms and Colors; Indian Statues in Fairmount Park.

Special Sub-topic: Penn's Hopes and Love for Philadelphia.
Special Sub-topic: Cleanliness; Third Month, the month for cleaning cellars, etc., for destroying coconos and all grub life indoors and out. Reason for use of whitewash and lime.

(To be concluded.)

NEWS ITEMS.

A PEACE meeting for men only was held at the home of George S. Morris, Olney, Philadelphia, on the evening of Third Month 13, 1917. A hundred invitations were issued and eighty came.

Francis R. Taylor was the speaker and so carried his audience, that many were reached—a Methodist present inviting him to say the same in his church. Refreshments were served at close.

The previous week Francis Taylor was asked to address the Episcopal congregation on Peace, in his own village of Cheltenham, Pa. Can we not influence our neighbors thus by able persuasive arguments. In the main those present at the meeting noticed above were laboring men. One of them said he would gladly have listened for two hours to the peace presentation.

THE First Month number of the Japanese Peace Movement, the monthly organ of the Japan Peace Society and the American Peace Society in Japan is at hand. As usual it strikes a high note of Internationalism.

Baron Sakatani shows a keen analysis of world conditions in advocating an international newspaper, international universities and other educational agencies. In treating of "War and Racial Health," Dr. Nagai shows a well-balanced judgment in this conclusion: "It [war] may also be the surgeon's knife for removing sources of inflammation. But when we weigh the advantages and disadvantages of war and militarism, from the standpoint of modern eugenics, we must agree that the gains cannot make good the losses."

Baron Shibusawa puts some problems of "Reconstruction" very clearly. His spirit appears in this: "But by a study of human progress, it is evident that the efforts to aid in this struggle [for advance in production and commerce] by military power, must be abolished." It is an open question whether we are keeping up fairly with this magnificent constructive work of the two Peace Societies in Japan.—Ems.

THE immigration of large numbers of colored people from the South has several times been noted in THE FRIEND. On Second Month 13th there was a Conference in Philadelphia in this interest. Our friend, John T. Emlen is quoted as having spoken as follows on that occasion: "That the number who had recently come from the South was estimated by the Southern papers at about 150,000 to 300,000, although several Texas papers had put the estimate as high as 500,000. The New York World, however, estimated the number as a little over 100,000. Large corporations in the various cities of the North are offering great opportunities. For example, at Chicago, the Swift and Armour Meat Packing Companies are employing large numbers of Negroes and the Pullman Company have increased their force within a year from 400 to 1800. Twelve companies in Detroit and eight in Newark, N. J., which heretofore have not employed any Negroes, are now employing large numbers. Similar conditions exist in other cities.

"Many of these immigrants have been brought North by corporations. For example, the Pennsylvania Railroad has within the past six months brought 12,000, and the Erie Railroad about 3,000. These have been mostly men, but their families will follow. The voluntary immigration is also rapidly increasing. The Secretary of the Travelers' Aid Society stated that in First Month, 1916, the immigration was 79, whereas in Twelfth Month of the same year it was over 250, and it is the general consensus of opinion that it will continue to increase.

"The companies report that in many cases the immigrants had left them. The Pennsylvania Railroad reports a loss of 75 per cent, but the Erie Railroad reports smaller loss. These men are in some cases lodged in camps usually crowded but sanitary as in the Pennsylvania Railroad camps. In other cases they are crowded in houses, as in Coatesville. Adjustment to the new environment is of course very difficult. In Phila-

delphia while there is large opportunity for unskilled employment, there is great crowding and distress, and lack of understanding of their new surroundings on the part of those who have just arrived."

The *Missionary Advocate* has a special Cuba number which will appeal to those whose interests are drawn to our island neighbor. We note the following from Martha J. Woody, who spent some time a year or more ago in the Philadelphia neighborhood:

Greetings in the love of Christ Jesus! How wisely and lovingly the Master has planned our lives and service—just one day at a time and that day only moment by moment. "Sufficient unto the day is the evil thereof." "My grace is sufficient for thee." Among the pleasant memories of the year are the Bible studies with the young women who have been with my companions from time to time. The Lord brought us near to Himself and to each other.

My day usually begins about 6.30 with a quiet hour Bible study. Then the household morning duties occupy the time until 9 A. M., when class begins, with half an hour of Bible study, and closes at 11.30 for the mid-day meal. Class work claims attention from 2 to 4 P. M. An increasing circle of friends takes up all spare time in calls and religious visits. I gratefully acknowledge my indebtedness to the Friends whose offerings have made this year's service in Jaruco possible and to those whose intercessory prayers have made it worth while.

"The effectual fervent prayer of the righteous man availeth much."
JARUCO, Havana, Cuba.

The following is taken from the *Episcopal Recorder*:

"The work being accomplished by Sunday-school workers in the Philippines is full of cheer. In the Bulacan Province, about twenty-five miles north of Manila, there has been an increase of nearly eight thousand in the Sunday-school attendance within the last two years, and there have been more than twenty-five hundred conversions in the same district during the past year. J. L. McLaughlin, in charge of the work there, declares that the Philippines are on the eve of the greatest evangelistic movement that has ever been seen there."

FRIENDS generally will be interested to learn that there is now at the Friends' Institute daily a stenographer who will be glad to do any kind of general stenographical work that can be thrown in her way. Such a co-operation will materially assist all the other Institute activities. The *New York Evening Post* has been added to the already extended list of periodicals which can be found on the shelves of the Institute.

The following is from a letter to one of the editors under the date of Third Month 17th:—

STATE COLLEGE, Pa., Third Month 17, 1917.

Thinking Friends might be interested to know something of our little group of Friends at State College, I shall briefly tell of our doings.

There are about thirty students who are Friends, besides these, there are six families and a few non-members who attend more or less regularly.

We meet at seven-thirty First-day evenings in the foyer of the College auditorium, and devote a half-hour to a regular Friends' meeting. The silence is broken at times by some member who has a timely thought to express or prayer to offer. Another half hour is spent in the reading and discussion of such subjects as: Religion, personal conduct, peace, temperance and Quaker history.

Our members are firm in their stand against things military and are active in the cause of prohibition. We have distributed anti-military literature throughout the College.

As has been our custom for a few years past, some of our members visited a recent Quarterly Meeting of Friends, held at Unionville, this county.

In Eleventh Month, Joseph Elkinton and Robert Balderston paid us a very pleasant visit. Joseph Elkinton and William Wickersham are to be with us this First-day. We will be very glad to have any Friends who can visit us and attend our meetings.

On behalf of the meeting.

I. ROWLAND EVANS.

THE CALL OF THE CHRIST.

Amid so many Gods and creeds,
So many paths that wind and wind,
How shall a young man cleanse his way?
Where joy and inspiration find?

The world's a dark and dreary waste,
Life's endless evils have no cure;
Gripped in the grasp of gruesome fate,
The Stoic calls "Endure, Endure."

Life is a garden of delight;
'Tis only fools that toil and think
'Sip honied sweets," hear Horace call,
'Vivamus," "Carpe diem," "Drink."

Find joy in service, not in sweets,
Be fearless, faithful, kind and true;
Do unto others as you would
That they in turn should do to you.

The world is all a fleeting show,
Mere disappointment, emptiness;
'Do nothing, dream," the Brahmin calls,
'The soul finds peace in nothingness."

Bewildered, blinded, in despair,
We look to Christ, the Lord of Light,
'Turn ill to good," we hear Him call,
'Make weakness strength, change wrong to right.

"So shall you solve life's mystery;
'Tis not in pomp, nor power, nor pelf;
'Tis wrapped in these six simple words:
Love thou thy neighbor as thyself."

O Guide of youth, we hear thy call,
Our wayward steps we turn to Thee,
Be thou our Way, our Truth, our Life,
Now and through all eternity.

—CHARLES A. BUFFUM, in *The Springfield Republican*.

CORRESPONDENCE.

WITHIN please find twenty-five cents for copies of Third Month 8, 1917—as many as it will buy. I could distribute a score with advantage, but must not beg too hard. I get no peace literature so well received as *THE FRIEND*. How much your clear testimony is needed, now that so many friends of peace are wavering, or have gone over to the side of war.

SUMMARY OF EVENTS.

Fifteen elementary night classes and eight high school classes closed last week in Philadelphia marking the end of the winter term of the evening schools. Fifteen thousand pupils ended their studies until the schools reopen.

Now that New Jersey plans to improve her highways at an expenditure of \$15,000,000, Governor Edge has asked General Goethals of Panama Canal fame to supervise the work at a salary of \$25,000 a year. The argument is that the builder of the Panama Canal can effect economies in the work sufficient to make his employment a good investment.

Philadelphia's typhoid death rate places the city fifth in the 1916 record of municipalities with populations of more than 500,000.

In an epochal decision holding Congress at Washington to be clothed with any and all power necessary to keep open the channels of interstate commerce, the Supreme Court dividing five to four, sustained the Adamson law as constitutional and enforceable in every feature. The immediate effect of the decision will be to fix a permanent eight-hour basic day in computing wage scales on interstate railroads, for which a nation-wide strike twice has been threatened.

The annual earnings of railroad trainmen in 1916 averaged \$1344 per man, according to a bulletin issued to-day by the Bureau of Railway Economics, compiled from the official returns of the railways to the Interstate Commerce Commission. Trainmen in the Western district

veraged \$1450, in the Eastern district \$1303, and in the Southern district \$1245. Engineers averaged \$1865 for the year, firemen \$1136, conductors \$1615 and other trainmen \$1089. The highest paid class was the engineers of the South, who averaged \$2297.

Congress has been called in special session for the 2nd prox. A well-known weekly makes this comment: "The advancement of the date for the special session of Congress must be given the gravest interpretation.

The decision of the senior class at Yale to have no liquor at its dinner before graduation and to have none at subsequent reunions of the class, unless a definite vote to the contrary is at some time registered, calls for attention as one of the significant signs of the times.

A report just made by California's Colonization and Rural Credits Commission shows that in the State 310 men own 4,000,000 acres of the richest land, one individual alone possessing 1,000,000 acres; while one railway owns 5,000,000 acres.

Soya bean oil from Japan, worth \$2,000,000, has been received in two cargoes and forwarded to one of the large soap manufacturers of the country by a special train of 30 tank cars.

The National Canner's Association has offered to Harvard University annually for a period of three years the sum of twenty thousand dollars for the purpose of investigating the subject of food poisoning, or so-called ptomaine poisoning, with special reference to canned goods.

The United States Indian appropriation bill, passed finally in the closing hours of Congress, is believed by Protestant leaders to end for good and all expenditures by the Government for the education of Indian children in sectarian schools. Some years ago the Government adopted such a policy and Protestant Indian boards have refused to accept grants. Congress has, however, made grants to Catholic boards, gradually withdrawing them until now they are declared to be ended or everybody.

Chargé Wheeler at Tokio has been instructed by the State Department to express to the Japanese Government the gratitude of the United States for the many marks of respect shown the memory of the late Ambassador Guthrie, and formally to accept the offer of a warship to bring the body of the Ambassador home.

FOREIGN.—Ambassador Francis at Petrograd summarized the situation in Russia in the following cablegram: "The last week has seen the most astonishing revolution. Two hundred million people who have lived under absolute monarchy for 1000 years and who are now engaged in the greatest war in history, have forced their emperor to abdicate for himself and his son."

The Czar's income has been estimated by the *Almanack Hachette* as \$42,500,000 a year, or \$85 a minute.

Germany has decided to spend over \$163,000,000 on making a waterway between the Main River and the Danube. Some time ago the Bavarian Government published a draft bill under which their share of the sum will be raised, and a credit demand is to be submitted to the Reichstag with the next Imperial budget. It is designed to be a real waterway. If carried out, it will be 120 feet wide, over 11 feet deep, and will take vessels of 1200 tons.

NOTICES.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station trains leaving Broad Street (Penna. R. R.), Phila., at 6.30, 8.21 A. M., 2.48 and 4.30 P. M.; other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telegraph, address West Chester, Bell Telephone, 1016.

E. DEAN STANTON, *Business Manager.*

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—

- The following books have recently been added to Friends' Library:—
- Aksskoff—Years of Childhood.
- Conklin—Hereditity and Environment.
- Forbush—Young Folks' Book of Ideals.
- Huckel—Dreamer of Dreams.
- Hytst—Stories of Polar Adventure.
- Jefferson—What the War is Teaching.
- Kalaw—Case for the Filipinos.
- Mackenzie—Black Sheep.
- Muir—Thousand-mile Walk to the Gulf.
- O'Shaughnessy—Diplomat's Wife in Mexico.
- Richards—Elizabeth Fry.

LINDA A. MOORE, *Librarian.*

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA, will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M. Seventh-days from 9 A. M. to 1 P. M. only.

MEETINGS from Fourth Month 1st to 7th:

- Kennett Monthly Meeting, at Kennett Square, Third-day, Fourth Month 3rd, at 10 A. M.
- Chesterfield, at Crosswicks, Third-day, Fourth Month 3rd, at 10 A. M.
- Chester, N. J., at Moorestown, Third-day, Fourth Month 3rd, at 7.30 P. M.
- Bradford, at Coatesville, Fourth-day, Fourth Month 4th, at 10 A. M.
- New Garden, at West Grove, Fourth-day, Fourth Month 4th, at 10 A. M.
- Upper Springfield, at Mansfield, Fourth-day, Fourth Month 4th, at 10 A. M.
- Haddonfield, Fourth-day, Fourth Month 4th, at 7.30 P. M.
- Wilmington, Fifth-day, Fourth Month 5th, at 7.30 P. M.
- Uwchlan, at Downingtown, Fifth-day, Fourth Month 5th, at 10.30 A. M.
- London Grove, Fifth-day, Fourth Month 5th, at 10 A. M.
- Burlington, Fifth-day, Fourth Month 5th, at 10.30 A. M.
- Falls, at Fallsington, Fifth-day, Fourth Month 5th, at 10 A. M.
- Evesham, at Mt. Laurel, Fifth-day, Fourth Month 5th, at 10 A. M.
- Upper Evesham, at Medford, Seventh-day, Fourth Month 7th, at 10.

DIED.—In Germantown, Third Month 16, HELEN WHITALL, wife of Joseph Howell Haines and daughter of John M. and Margaret H. Whittall; a member of Germantown Monthly Meeting of Friends.

409 CHESTNUT STREET,
PHILADELPHIA, Third Month 16, 1917.

DEAR FRIEND:—

At a Peace Meeting, held about a month ago at Fifteenth and Race Streets, under the joint auspices of the Peace Committees of that Meeting and of our Yearly Meeting, there was started a project for the publication in newspapers and other periodicals of a message from the Society of Friends concerning the present condition of affairs. Ellis W. Bacon and the undersigned were appointed as a Finance Committee for the publication of such a message as might be prepared by The Friends' National Peace Committee, which is the permanent organization growing out of the Friends' National Peace Conference held at Winona Lake, Indiana, in Seventh Month, 1915.

The following is the result of the labors of this Committee, and it, or a very similar message, has already been published in seven daily papers, and has or is about to be published in five well-known weeklies, such as *The Outlook*, *New Republic*, etc., and will be published in *The Atlantic Monthly*; all as advertisements. The cost of this has been about \$2050, and we desire without urging, but simply if Friends are interested to continue this and to publish it at least in one newspaper of the larger cities of the country.

In addition to the money already spent, we have to-day contracted to use up the balance of our money in hand and pledges (about \$1200) in the publication of the message in thirteen additional daily newspapers. There are about sixty other publications in which we should like to insert it, at a cost which would be a little over \$300. The money so far received has come from perhaps fifteen people, in amounts varying from a few dollars to \$1000. We have had two contributions of \$1000, one of \$500, several of \$100 and several of \$50.

It seems a practical way to put our message before our country at this time. If desiring to see this effort extended we shall be glad to have thy help in any amount that may seem good to thee. Check should be drawn to the order of the undersigned.

Thy friend truly,

A. G. SCATTERGOOD.

This advertisement may be seen on the next page.

A MESSAGE

FROM THE

Religious Society of Friends (Quakers) in America

To Our Fellow Citizens:

In this time of crisis when our country's highest good is the common aim of all, we voice this deep conviction of patriotic duty.

We rejoice that even at this time, when the world is crazed by war, so many men are judging war by moral and spiritual standards, and by ideals of sacrifice. The causes for which men fight—liberty, justice and peace—are noble and Christian causes. But the method of war is unchristian and immoral. War itself violates law, justice, liberty and peace, the very ends for which alone its tragic cost might be justified.

Further, the method of war is ineffective to these ends. Might does not decide the right, ideals cannot be maintained by force, nor can evil overcome evil. True national honor is a nation's own integrity and unselfish service. Only unswerving honesty and self-control maintain it. Rights, the rights of all, are securely defended between nations as between individuals by mutual confidence, not suspicion; by universal co-operation and law, not by private armed defence.

The alternative to war is not inactivity and cowardice. It is the irresistible and constructive power of good-will. True patriotism at this time calls not for a resort to the futile methods of war, but for the invention and practice on a gigantic scale of new methods of conciliation and altruistic service. The present intolerable situation among nations demands an unprecedented expression of organized national good-will.

Unpractical though such ideals may seem, experience has taught that ideals can be realized if we have faith to practice now what all men hope for in the future. The American Nation, as a more perfect union of States, as a melting pot of races, as a repeated victor through peace, has proved practical the methods of generosity and patience. Throughout many years of an adventurous belief in the Christian principle of human brotherhood, the Society of Friends has seen the triumph of good-will in all forms of human crisis.

The peoples of every land are longing for the time when love shall conquer hate, when co-operation shall replace conflict, when war shall be no more. This time will come only when the people of some great nation dare to abandon the outworn traditions of international dealing and to stake all upon persistent good-will.

We are the nation and now is the time. This is America's supreme opportunity.

Unflinching good-will, no less than war, demands courage, patriotism and self-sacrifice. To such a victory over itself, to such a leadership of the world, to such an embodiment of the matchless, invincible power of good-will, this otherwise tragic hour challenges our country.

Friends National Peace Committee

20 South Twelfth Street

Philadelphia, Pa.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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PHILADELPHIA YEARLY MEETING.

The Meeting of Ministers and Elders mentioned in last week's number was completed at a morning session on Third-day the 27th. Quite an hour was given to a weighty consideration of the general responsibility to have the large meeting for worship at Fourth and Arch Streets on the Fifth-day of Yearly Meeting, an occasion that will worthily represent our views of worship. Point was given to this by an appeal in writing in the hands of the Elders of Philadelphia Monthly Meeting from a young Friend who had been burdened by the lack of settlement in these meetings for some years past, and by a plethora of vocal offerings that had seemed to invade the rights of the individual in gathered worship.

Without attempting any executive action it was decided to make a plea to the Yearly Meeting at large for a better observance in this large meeting of our well-established attitude in worship. Elders of all the meetings were also encouraged so far as might be to share the concern of the Elders of this meeting.

After the Queries had all been answered, the following minute was adopted as expressing the points of exercise emphasized this year:

MINUTE OF THE YEARLY MEETING OF MINISTERS AND ELDERS.

Under a renewed sense of the comforting mercy of our Heavenly Father our annual assembly has again met. This feeling early found expression in vocal offerings of prayer and thanksgiving. Though hearts were bowed under a sense of the unrest and civil commotion existing to an unwanted degree throughout the world, and into which vortex of distrust, strife and bitterness our own beloved nation seems daily more directly and surely drawn, our hearts have gone out in longing desire that as a body of Christian believers we may in no wise desert the banner of the Prince of Peace.

The desire was expressed for us in the language of the Psalmist: "Show me a token for good, that they which hate me may see it and be ashamed; because Thou, Lord, hast helped me, and comforted me."

As beings encompassed with difficulties, and oft times sensible of weakness and failure in the accomplishment of good, we were reminded of the enduring language addressed by the Saviour to the woman at Jacob's well: "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."

In the exercise of the gift of prayer, a tender caution was extended, that those who enter upon this solemn engagement in our assemblies should do so only under a sense of renewed and direct call, and with deepest reverence; that in the petition rendered care should be taken not to lower the service by the too frequent ejaculation of the name of the Heavenly Father, as though He were a God afar off, and not near at hand, ready to hear the faintest appeal of the sincere petitioner.

William Penn's remarkable testimony regarding our forefather in the Truth, George Fox, seems pertinent in this connection. "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 fullness 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."

THE GENERAL SESSIONS.

The Yearly Meeting at large opened under a sense of dependence. "God is our refuge and strength," was repeated in the women's meeting, and found expression in substance in earnest prayer, in both meetings. No particular variation from the general order of business was noticeable. A recital of the subjects claiming care will suggest the order to Friends familiar with the meetings. The letter from William C. Allen printed in THE FRIEND last week, had early attention and elicited much interest. The minutes of the Representative Meeting, though shorter than usual, required considerable care. There were several items of change proposed for adoption. These embraced a modification of the mode of using the queries, a revision of the wording of the marriage certificate, a new arrangement in regard to Preparative Meetings and the addition of a fifth query to those addressed to the Meeting of Ministers and Elders. These items were finally all approved. Men Friends had the advantage this year of liberty to omit the detailed answers to the last four queries. This new order is not mandatory. In both meetings much helpful exercise came from the consideration of the queries. They still have a manifest use in making individuals and meetings better instruments for service in the world.

Five communications out of more than seventy-five addressed to the meeting were read. The bulk of the unusual number of letters came as acknowledgments of our special Peace epistle last year. These were referred to the Peace Committee. The epistles from London and from Australia are printed herewith.

A communication signed by twenty-four of our members appealed for the sympathy of the Yearly Meeting in a sincere effort to study present-day applications of the Gospel, especially to social and industrial conditions. Rarely has there been a more fervent reaction of interest and encouragement, and a joint committee was appointed.

The meeting also entered sympathetically into the suggestion from London to appoint delegates to a Peace Conference after the war. The Yearly Meeting's Peace Committee was authorized to make this appointment should the occasion arise before next Yearly Meeting.

An invitation to send fraternal delegates to the Five Years'

Meeting disclosed a very decided difference of opinion. Many Friends felt there would be nothing in such an appointment to compromise our position. It seemed to them that the invitation was very much of a Macedonian cry, "Come over and help us." In recording a judgment not to make an official appointment, much love was expressed for Friends of the Five Years' Meeting and our members were encouraged to attend that meeting if they felt free to do so. It was particularly reported from women's meeting that Friends were baptized together in uniting in this decision.

A Committee was appointed in men's meeting to send a telegram to President Wilson in the present national crisis. This message for the whole meeting was in clear, pleading terms and the acknowledgment which came to the meeting from the White House said its *spirit* was valued.

The statistics of children of school age gave a total of 731, 27 less than in 1916, but 15 more than in 1915. There are 16 more attending colleges and technical schools than in 1916. In spite of the liberal provision Friends' schools something like 25 per cent. of our children have other school associations.

The question of total abstinence was advanced a step by the conclusion of women's meeting to take up the subject in its relation to culinary use in the homes. A distinct note of encouragement on the subject appeared in the summary adopted in men's meeting.

The report of the Peace Committee gave details of arduous and intelligent labors in this interest. We are printing the concluding paragraphs of the report herewith. A large evening meeting in the interests of Peace brought more than 1000 people together in the Arch Street house Fifth-day evening. The addresses were on a high plane and the audience in concluding the meeting entered into the solemnity of united worship.

The Westtown Committee made an interesting report of the past year. This included a recital of the material resources of the School, presented in a way to impress Friends with the responsibility of stewardship. Assurances that the spiritual life of the children is still the first interest gave a cheering note to the report. A proposition to admit to the School a limited number of children who have one parent a member of Philadelphia Yearly Meeting claimed some consideration in the meeting. It was referred to the Westtown Committee for a definite report next year. Members generally were also asked to bear it upon their minds and to inform themselves of the actual situation.

The Educational Report indicated a large interest in the small schools and much labor on their behalf. The Educational Committee has pursued the subject of a teachers' retiring fund during the past year. They have collected nearly \$100,000 of the required \$125,000 for a beginning of the plan. It is hoped the full sum will be in hand, so that teachers may have the benefit in 1917-18. This Committee also acknowledged the advantages already arising from the large gift of T. Wistar Brown for the better equipment of teachers in our schools.

The Tunessassa Indian Report had a special appeal this year. There is not only a rising tide of interest in the Committee, but also in the meeting at large. The School now is more largely staffed by members of our Yearly Meeting than for years past. In addition to a superintendent and matron from our number, the field agent and his wife are our members. For years there have been faithful workers from other Yearly Meetings. It means something for the work that our own members are now drawn that way. The School is to have the benefit of income from \$15,000 of the T. Wistar Brown Fund and has had a bequest of \$5000 during the year from the estate of George J. Scattergood. As a matter of fact with these additions its present needs will not be nearly met and beside the usual appropriation, the Yearly Meeting encouraged Friends to respond liberally to an appeal about to be issued by the Committee.

As the meeting neared its conclusion some additional members were added to the Indian Committee, other committees

were appointed in regular course, and the audit of the treasurer's report was read.

The following minute of the exercises of the men's meeting, though brief, had in it a savor of life. We hope to print the minute of women's meeting next week. A solemnity of gratitude and praise overshadowed the meetings as they adjourned "until the usual time next year if consistent with the Divine Will."

MINUTE.

We have had this year a great variety of exercise. Soon after the meeting gathered we were united in prayer that we might be delivered from anxious thoughts and filled with hopeful trust that He who ruleth all things will guide in judgment and conduct the issues of men to the honor of His ever excellent name; for ourselves, as individuals, may our continued petition be: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer!"

The conditions of our various meetings have brought out an earnest expression for that deepening of Christian experience and of spiritual life by which we really grow in grace.

Not a little expression was given to the feeling that among Friends everywhere the outstanding heart cry of to-day is for Christian fellowship, and a desire for closer union in those things which make for the vitalizing of our faith and the renewal of power to endure the testing to which it is being subjected by reason of the times. This was shown by the repeated appeals for a closer and more sympathetic union as between Ministers and Elders, and as between these and the flock over whom they are set for shepherding care.

Finally, in the midst of dark and shadowy days let us walk together and be of good cheer, asking that our Heavenly Father make us as lights in the world and enable us to be "steadfast, unmovable always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord."

FROM THE REPORT OF THE PEACE COMMITTEE.

When we have one and all deliberately come to our own conviction on the subject [of Peace] and have dedicated ourselves to the work, various avenues of service will be found suited to the differing interests and gifts of each individual.

If Friends, as spiritual pioneers, are to make new contributions to the ideas and practices of our time, the clear thought of every consecrated intellect in our little group will be needed. Out of this world struggle we believe there will be born new forces, new ideals, new institutions. Looking to such developments we must be concerned to create positive expressions of international good-will. We must work out new and better ways for nations to live together.

But spiritual pioneering is not so much a matter of thought as of life and action. The humblest of us may find expression daily for a sincere peace conviction. The most remote farmhouse can radiate the message. The world needs fathers who will teach their sons that a boy can protect his honor among his schoolmates in better ways than by fighting. The world needs mothers who will bring up their children to respect all races and classes equally, to recognize that it is the color of the heart, not the color of the skin, that matters. The world needs teachers who will educate boys and girls in the knowledge that in God's sight above all nations is humanity. Finally, the world needs men and women who are strong in the power of an endless life. We cannot accept a belief in Pacifism as an intellectual profession of faith. Real Pacifism, like the Christianity of which it is an expression, is a way of life. Our usefulness to the peace cause, as in all our efforts for the Kingdom of God, can be measured not so much by the ideals we hold as by the degree to which we are really living the life of the Kingdom ourselves.

If we claim to rely on spiritual forces we must learn how to get in touch with these forces. We must rely on them in the little things of every day before we can rely on them in the great hour of a crisis. The "perfect love" which casteth out

THE SOLDIERS OF THE CROSS.

Thou Lord of Hosts, whose guiding hand
Has brought us here, before Thy face,
Our spirits wait for thy command,
Our silent hearts implore Thy peace.

Those spirits lay their noblest powers
As offerings on Thy holy shrine;
Thine was the strength that nourished ours;
The soldiers of the Cross are thine.

While watching on our arms at night,
We saw thine angels round us move;
We heard Thy call, we felt Thy light,
And followed, trusting to Thy love.

Send us where'er Thou wilt, O Lord!
Through rugged toil and wearying fight;
Thy conquering love shall be our sword,
And faith in thee our truest might.

Send down Thy constant aid, we pray;
Be Thy pure angels with us still;
Thy truth, be that our firmest stay;
Our only rest, to do Thy will.

—OCTAVIUS BROOKS FROTHINGHAM.

FRIENDS AND THE SOCIAL ORDER.

[We have been asked to reprint the following, which appeared in the issue of *The Friend* (London) for Tenth Month 27, 1916.—Eds.]

The vision has been given us of the Society of Friends definitely setting itself to the task of making the teaching of Jesus Christ the rule by which our lives in all their relations are ordered. This vision implies the belief that the principles of our Lord Jesus Christ ought to be and can be applied in the life of the community as a whole to-day, as well as in the life of the individual. As the ideal for the individual members of the Society is a life of unstinted service to the whole community, the ideal for the Society must be to provide all its members with the fullest opportunity and guidance for this whole-hearted service. A deep baptism into the spirit of love is our fundamental need. Having "the mind that was in Christ Jesus," we shall look not every man on his own interests only, but every man also on the interests of others. This spirit will lead us voluntarily to organize ourselves for such forms of service as the present need seems to call for.

In the position of our nation to-day we have a striking illustration of what can be accomplished by the organization of the national resources. This may well open our eyes to the vast possibilities that lie before our Society if we are all willing to organize ourselves with equal zeal and self-sacrifice not for war but for the cause of the Kingdom of God. Our Society would thus make a corporate witness showing in the mutual relations of members, and in its impact on the world, what it actually means in terms of our life to apply the principle of the Kingdom of God. There is an urgent immediate call to aim at—

(1) A conception of mankind as a family in which there should be equal opportunity for the development of personality in all its members;

(2) A social order in which the rendering of certain forms of service regarded as menial would no longer imply inferiority of status;

(3) The development of the gifts of nature for the good of all.

These and other aspects of the problem must be worked out with humility, courage, patience and faith, the Society providing means for the investigation of all that is involved in the realization of this ideal, and accepting in its corporate life the risks and responsibilities entailed. It must educate its members to an understanding of the problem. It must

investigate every aspect of modern life, professional, commercial, governmental, international, in order to discover the meaning of this ideal as applied thereto, and the next step to take in seeking to reach it. Radical alteration in our material surroundings may be necessary. For example, the extremes of riches and poverty, even as they are found within the borders of our Society, would no doubt give place to a closer approximation to a common standard of income and manner of living. To this end the Society calls upon every member fully to consecrate himself and his possessions, and, although seeing only so much of the path as may be at present revealed to him, to go forward in the full belief that the Society will be led to a larger knowledge of the purpose of God, and to far richer experience of His power for the fulfilment of that purpose.

In order to carry out the above ideal we recommend the appointment of a Quaker Commission. We believe that a small number of men and women Friends of clear vision, wide outlook and good judgment should be set apart, who, at the call of the Society and under a sense of concern, will arrange to devote practically the whole of their time and energy for such period as may be found necessary to considering what part the Society of Friends can take in the present-day application of the principles of the Kingdom of God. Such assistance as may be necessary in the way of Secretarial work will, of course, have to be provided. The Commission will be an Advisory and not an Executive body, and it is intended it should fit into and act through the existing machinery of the Society.

Believing that the solution of these problems is ultimately to be found in the clearer appreciation of the mind of Christ, and that direct guidance is given to the human intellect as it seeks to know that mind, the Commission would approach all these subjects in a spirit of continuous search for true guidance and would submit each question to the supreme test. The field of the Commission will be one that has hitherto been very largely unexplored—namely, the endeavor by continuous conference and waiting upon God to discover how to interpret, and put into practice, the revelation of His will for the building up of a social and industrial order in harmony with the teaching of Jesus Christ. Its great aim will be the development, step by step, of a voluntary code of life and conduct expanding and developing progressively as more and more light is given.

It is anticipated the Commission will, in the course of its investigations, avail itself of the assistance and counsel of the best exponents of modern thought on various aspects of social progress as well as those who can from a long or varied experience give personal testimony in regard to the problems under inquiry and consideration. It will probably also organize or gather together groups of Friends individually interested or who may have special experience in any specific question under discussion. It will also endeavor to keep the whole Society in touch with the direction and results of its investigation by literature, special conferences visits, etc.—*From Conference on Social Order.*

MARGARET FORD.

[We are reprinting the following article from the [London] *Friend* both for its intrinsic value and because Margaret Ford and her parents are held in much esteem in a number of households to which our paper goes.—Eds.]

The call to-day is all for action—on every side we hear the exhortation to be "up and doing." This is good if we are careful to recognize the need for action as representing only one side of the complex nature of man—if we know that right doing must be based on right being. We must thankfully bear testimony to the fact that much of the deepest influence for good in the world to-day has sprung from lives that were apparently inactive, whose "worth" did not meet the eye but who drew their strength from the deepest Source of Life and of Power.

So those who knew and loved one who has just left u

acknowledge with deep thankfulness the lesson that she taught, not through her strength or her active work in the world, but through her patience, her love and her faith which grew stronger and brighter as her physical powers grew less.

Margaret Ford was the second daughter of William and Anna Maria Harvey, of Leeds. Her life as a child and a girl was a very happy one. A member of a closely united family, she was surrounded by loving influences, and inspired with the example of high endeavor in the lives of her parents and grandparents. Except for a time in childhood, she was physically strong and vigorous, and able fully to enter into work and play, at home and at school.

At the Mount School, York, during her happy three years there, she formed friendships which were a precious possession all through life, and her influence in the school, though quiet, was strong and good. Later, she threw herself eagerly into study abroad and at home, went through a course of nursing in an East End Settlement Hospital, returned home to study practical housewifery, and to work hard in a Girls' Club and in connection with the Children's Country Holiday Fund.

Thus, at the time of her marriage with R. Charles Ford, in 1909, a varied and active life seemed to be before her, and she entered her new home at Bentham full of plans for the future. She looked forward to a home life after the pattern of her old one where for twenty-seven years she had unconsciously perhaps breathed in the love and spirit of sacrifice, the simple faith and ideals of duty which were to stand her in such good stead in the last years of her life. She hoped, too, to share in the life of the village, especially by entering into close friendship with those who were waiting to welcome her. And she looked forward with joy to including in her friendship any girls who might appreciate the results of her knowledge of nursing and the experience she had gained by living among those who had had less advantages in bringing up than she herself had enjoyed.

Her longing to be useful was to be fulfilled, but not in the way which she had planned. After nearly two years of married life, and a few months after the birth of her little daughter, she was laid aside by illness which proved to be lung disease. At once she had to set aside all the activities she had so much enjoyed; the many home duties which she loved and could do so well, were to be hers no longer; even the care of her little daughter had to be undertaken by others; and the priceless mother privileges which are taken as a matter of course by so many were denied to her. At first it seemed almost more than she could bear, and she had to fight hard against depression, especially when it seemed right for her to spend seven or eight months in Switzerland, separated from her husband and from her home. But quickly she learnt the great lesson, "To will what God wills is the only way to bring us into peace," and though the rest of her life was made up of long partings and short reunions, of improvement in health and relapses into weakness, those who knew her marveled at the courage which helped her to struggle back to life; and it was noticeable that she never lost her power of hearing and responding to the slightest call for service. She had a very sensitive spirit, and was always eager to use opportunities that came. One friend says how clearly her life taught others never to give in; "and we mean to begin again to turn our backs on our relapses, our selfishness and laziness, and try to love God more, helped by the hope and courage learnt from her and inspired by the remembrance of her purity of heart." Another friend who met her frequently on committee work, speaks of her radiant personality which carried a message of joy and hope to everyone. She took little vocal part in discussions, but her presence was always felt. Towards the end of her illness, in talking with her mother, she said: "It was very bitter at first, but all the bitterness has gone," and again a few months before she was set free, "You must not let anyone pity me; I think I can truly say I have never been so happy in my life as now."

During her last summer she greatly enjoyed being able

to join in the meetings of the Bentham branch of the Fellowship of Reconciliation. These were often held at her home and whenever possible, she was present, taking part very helpfully, rejoicing in the opportunity of hearing something of the wider life from which she was so much cut off.

"Hope is the mark of all the souls whom God has made His friends," and it was by her steadfast hopefulness, and her uncomplaining patience that she lifted her friends above the discouragement of everyday life. Although as a child she was naturally impatient and quick-tempered, she schooled herself in patience in such a way that all who came in contact with her felt the contagiousness of her hope. And so when, after a few days of increased weakness, she slipped quietly away on First Month 22nd, the deepest feeling in the hearts of those who loved her was that of thanksgiving first for her life and her example, and then for her release from limitations, and her entrance into the free, full life of the Ages, where she knew she should find "fullest love and fullest service."

The cremation took place at Woking, and two days later her family and friends gathered together at Bentham. The absolute simplicity of this gathering, the quiet family walk over the fields from her home to the old meeting-house at Calf Cop, in its wind-swept graveyard, were just what Margaret Ford would have wished.

The words that were spoken at the graveside and in the meeting for worship were prayers of thanksgiving; and there was a very deep sense of peace and joy underneath the sorrow of the parting.

"We seem to give her back to Thee, dear Lord, who gavest her to us. Yet as Thou didst not lose her in giving, so we have not lost her by her release. For what is Thine is ours always, if we are Thine. And Life is eternal, and Love is Immortal, and Death is only an horizon, and an horizon is nothing but the limit of our sight. Lift us up, Strong Son of God, that we may see further, cleanse our eyes that we may see more clearly. Draw us closer to Thyself, that we may know ourselves nearer our beloved who rest in Thee."

B.

For "THE FRIEND."

A DAY WITH OLD MEETING-HOUSES IN BUCKS COUNTY, PENNSYLVANIA.

WALTER L. MOORE.

I—REACHING OUT.

With long-drawn whistle of warning to other craft our boat stole out of the slip to mid-river, leaving behind the busy wharf and idle gaze of loafing stevedore. It is Labor Day, hence the unusual number of pleasure and recreation seekers that throng the vessel. The cause of labor has just, apparently, won a great victory through the rather hasty passage by Congress of the Adamson Bill, or Eight Hour law; so the great national holiday rises into higher significance than before through this recognition of labor's power in our legislative halls, though the wisdom of the law itself will, no doubt, be tested by the courts and by its practical effect upon the general welfare.

Our face is fanned by the morning air of a day in waning summer. The sun glints down through fair skies upon the placid water. The mists distilled in the cool of the night still rest upon the neighboring hills as we pass beyond the limits of two sister cities. The river is the Delaware, our destined port the drowsy town of Bristol on its western shore, and our brief voyage of an hour and a half is to form the introduction to a much more extended jaunt by land, most pleasantly anticipated with friends who there await our arrival.

Our choice of seat had been upper deck aft, but that portion of the vessel proved quite uncongenial, for it was soon invaded by a large company of youth, good-natured and clean in their behavior, but altogether too boisterous for their lone fellow-passenger who was quite disposed to be pensive though not

exclusive. Then, too, the wafts of smoke emitted from a devotee of the *weed*, who sat nearby, put one on the defensive, so that a more congenial retreat was sought and found on the lower deck near the bow where had been piled a quantity of new lumber; this emitted a woody odor which was found distinctly bracing. Here, nearer the water, the tremor of the boat was less perceptible and even took part in playing the agreeable. The vessel was now speeding along between green shores of engaging interest. The beautiful riverside towns on the Jersey side, with their well-kept lawns reaching almost to the water's edge, and the no less inviting estates on the Pennsylvania shore, where country seats, half screened by lofty trees and shrubbery, bespoke homes of wealth and culture, were all passed in quick succession.

There had come to our hands but recently a copy of that boldly instructive little paper—*The Venturer*—wherein we had caught these inspiring words of John Ruskin:

"I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part, they will make every day's work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as the close; then let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves."

Is it not true that our day's work often amounts to a failure because we do not catch the inspiration that is held out to us by its morning? Then, too, the Good Book teaches,—*"(The mercies of the Lord) are new every morning."* (Lam. iii: 23.)

11—THE QUEST.

"I love old meeting-houses, and could roam
Forever in old Quaker neighborhoods,
By peaceful hamlets and high breezy hills,
And dreamy rivers sleeping in the sun."

—JOHN RUSSELL HAYES.

Ere the boat reached the landing, our river voyager had already spied there awaiting him the other members of the congenial party of five, soon to be comfortably seated in the car of their host, under whose excellent guidance they now enter upon a day of pure recreation, mingled with much of historic interest.

Three of the company had been schoolmates at Westtown; one, our skilled chauffeur, and the youngest of the group, might well be said to fairly represent the aspirations of the really interested younger element amongst Friends; while the fifth, a proselyte to Quakerism, often brought to our discussions throughout the day a piquant flavor which raised them out of the conventional and commonplace.

Later, when speeding along engaged in genial converse, a sudden injection of the old mathematical problem that had faced some of us first in Playfair's *Euclid*—as to the shortest distance between two points, was worthily answered in terms of our then social relationship, as being "pleasant company."

The first stop was at

"Tranquil Byberry,"
(House of) "Blessedness and holy peace."

Though strictly rural in its environment, it is within city limits, being located in Philadelphia County. It is large, built of stone, and within commodious grounds. A striking feature of the place are the two large burial-grounds, one each side of the building; a second having been added when the first had been filled with those who,

Erstwhile worshipping here,
Passed their mortal frame beneath the sod;
Their beating soul aglow with joy,
Or steeped in trembling fear,
Ascending to the judgment-seat of God.

This meeting appears to have been settled in 1683, and the present house erected in 1808.

(To be concluded.)

MARY DOUGLASS GODDARD.

[So far as we know, Mary Goddard is the oldest Friend in the world. We have some knowledge in this office of two others* who have passed the centenary mark. *The Springfield Republican* devoted nearly a column to a notice of the one hundred and seventh birthday of our Friend, from which we adapt the following.—Eds.]

"Aunt" Mary Goddard, the oldest Quaker preacher in the United States, received an autograph letter of congratulation from Governor Carl E. Milliken, of Maine, on the occasion of her 107th birthday [Third Month 10th], which she observed at Brunswick, Me. She is the oldest person in Maine, if not in all New England. She has been in rather feeble health this winter and so was unable to entertain as usual yesterday, but enjoyed receiving hundreds of post cards and letters containing birthday greetings, as well as numerous presents of other kinds. She is now much stronger than she was earlier in the winter and is looking forward to the approaching summer, when she hopes to be able to get out of doors.

Mary Goddard, who is probably the most remarkable person of the Society of Friends in the world, was born in the Quaker town of Durham, in 1810, the daughter of David and Waite Douglass. The community in which she passed her younger days still retains its same characteristics, a quiet country neighborhood, in which everybody is a firm Christian, working on the farm six days in the week and on the seventh attending the ancient Quaker church, located on a high rocky hill, from which a magnificent view can be obtained of the miles of fertile farms. In the distance the White Mountains can be seen on a clear day, while under favorable conditions a view of the Atlantic Ocean can be caught by looking in another direction.

Curiously enough there are three interesting religious communities located within a short distance from the place where our Friend was born. In contrast with the little one-story plain brick church of the Society of Friends are the imposing buildings of the Holy Ghost and Us Society, scarcely five miles to the north, while only ten miles to the west is the massive stone building of the Shakers. In such a religious community Mary Goddard grew up, living at the home of her parents until she was twenty-six years of age, when she moved to Portland, Me., where she learned the tailor's trade.

In 1856 she married Mark Knight of Parsonfield, the widower of her sister, Mercy. He died five years later and in 1870 she became the wife of Robert F. Goddard of Brunswick, where she had once lived. They both became Elders in the church. In taking up religious work the subject of this sketch was following in the footsteps of other members of the family, her grandfather, Joseph Douglass, and her brother, Nathan Douglass, both being ministers widely known in the denomination, and her mother having been an Elder.

Robert Goddard died in 1881 and after his death his wife entered more actively into the work of the church. She preached regularly until after passing her one hundredth birthday and has occasionally preached since. She has had no children and has for the past six or seven years lived with her great niece, Jennie D. Cox, in Brunswick.

THE IMMEDIATE PROBLEMS OF THE AMERICAN CHURCH.

JAMES GORDON GILKEY.

Viewed in the large, is Christianity gaining ground in the United States or not? What are the great issues the Church of our day is facing?

When we compare the America of to-day with the America of a century ago, there is unmistakable evidence of a slow but sure victory of Christian principles. Take such a matter as drunkenness. The conditions prevalent at the time of the Revolution seem to us almost unbelievable. Colonel Thomas

* Since this was put in type one of these has deceased.

Hartley, one of Washington's commanders who was stationed in the Alleghenies to protect the frontier against the Indians reported at one time "that his command was in bad shape because its whiskey and flour were nearly exhausted." At that time whiskey was ranked with flour in the list of military supplies. And these conditions were not confined to the army. In 1790, William Ellis, a pioneer settler in Pennsylvania, wrote to a friend of his: "We have just done cutting the grain, and have hauled all our wheat in. This year we cut the harvest without spirits, and without raising wages." Whiskey was such an important part of the harvesting apparatus, that this settler reports with surprise a year when men worked without it. Turning from these conditions to those of our own time, we find that 24 of our 48 States have adopted State prohibition, and that in 85 per cent. of the territory of the United States it is impossible to obtain liquor legally.

This gradual victory of Christian principles has extended to other fields as well. One who reads the private correspondence of a century ago finds that standards of private morality were prevalent then that would not be tolerated among respectable people to-day. And there has been another striking line of advance in the new spirit that animates the best modern business. The Golden Rule seems to be recognized more widely each year as the best principle of trade, and the business which is most truly successful to-day is the one which is most efficient in *servicing* its public.

Our conclusion that Christianity has gained ground is borne out by the actual figures of Church membership. In 1812 only one American in fourteen was a member of the Protestant Church; to-day the percentage is one in four. In spite of our enormous increase in size, the Protestant Church has been growing three and one-half times as fast as the population. If we include in our figures the members of the Catholic Church and the other non-Protestant religious organizations, we find that to-day two Americans out of every five—forty million out of our one hundred million—are Church members.

This advance of the Church is also reflected in a growing interest on the part of young men in the problems of organized religion. In 1812 only one college student in ten was a Church member; to-day the ratio is one in two.

But while there is much in these and similar facts to make American Christians glad, we must realize that within the past few years four great problems—more serious than any we have yet faced—have been forcing themselves on the attention of the American Church. The European War has for a time delayed the solution of these problems, but once peace is declared, they will demand immediate attention. It is in the greatness of these issues that our danger as well as our opportunity lies.

First of all there is the problem of Church unity, or as we might more accurately say, Church harmony. By this we do not mean the formation of a single new Church to supplant the present ones; we mean the problem of persuading the different religious organizations now at work to regard each other as prospective friends rather than actual rivals.

Within the past few years some progress has been made in this direction, thanks to two forces that are at work among us. One is the realization that all the Churches are working toward the same goal—to bring men into touch with God as He is revealed in Jesus Christ. When we press below the surface of our denominations, we find that there is one common type of Christian experience, which all true Christians share.

The other force that is working to-day for Church unity is the common-sense of the Christian business man, who realizes that it is a waste of time and money to multiply *rival* means for bringing the Kingdom of God. As Washington Gladden says, "What possible need have we for thirteen different kinds of Baptists, twelve kinds of Mennonites, eleven kinds of Presbyterians, seventeen kinds of Methodists and twenty-three kinds of Lutherans?" When one sees such competition—even within single denominations—one is tempted to agree with Cardinal Gibbons, who in commenting on this situation

writes, "The multiplicity of Protestant sects, with their mutual recriminations, is the scandal of Christianity, and the greatest obstacle to the conversion of the heathen."

The second problem is the evangelization of the unchurched masses within our own borders. We have already spoken of the encouraging growth of the Church within the past century; but what an appalling fact it is that three Americans out of every five—sixty million out of our one hundred million—reported themselves to the last census as having no connection with any Church, either Catholic or Protestant.

In our own State of Pennsylvania, the last census reports that twenty-five per cent. of the population is Protestant, seventeen per cent. Catholic and that fifty-seven per cent. is connected with no Church whatever. There are only six States in the Union where even one-half the population is affiliated with any Church. In five of the six (Connecticut, Louisiana, Massachusetts, Rhode Island and New Mexico) it is the Catholic Church which is responsible for this showing, and in the sixth State (Utah) it is the Mormons who have brought the total over the fifty per cent. mark. In not a single State where Protestantism is dominant has the Protestant Church succeeded in bringing even one-half the population to join any kind of religious organization.

The estimates of church attendance bear out this conclusion that the Church is reaching only a fraction of the population. Naturally it is impossible to make anything more than an estimate on this point, but Dr. Josiah Strong, who has given the matter careful study, reports he is led to believe that out of every one hundred Americans, thirty attend some service regularly, twenty attend once in a while, and fifty never go near at all. The need for evangelism in foreign lands may be more picturesque, but is it not time, in the face of such conditions, to ask whether the land of the Pilgrims and the Quakers is really Christian?

The third problem the Church is facing and one which demands a speedy answer, is the problem of religious education. A generation or two ago it was safe to assume that the average American child received some training in religion and morals at home. There is an interesting passage in the diary of Cotton Mather, telling of the way he taught his little daughter Katy, then four years old: "I took my little daughter Katy into my study and there I told my child I am to die shortly and when I am dead she must remember everything I now say to her. I set before her the sinful condition of her nature, and I charged her to pray in secret places every day that God for the sake of Jesus Christ would give her a new heart." You and I smile at the notion of poor four-year-old Katy praying for a new heart, yet with all our modern ideas about child-religion must we not admit there has been a sad decline in the religious training the average American home gives to its children? Cotton Mather may have been misguided, but how many American parents do you know who are trying to do for their children what he tried to do for Katy?

Last fall the Pennsylvania State Sabbath-school Association reported that the Catholic and Protestant Sabbath-schools together are reaching sixty per cent. of the children in Pennsylvania who are of school age—that is, between five and twenty. We may assume that these children are getting some systematic training in religion and morals. But what about the other forty per cent., more than a million of the future citizens of this State? We can hardly say that parents who will not send—to say nothing of bring—their children to Sabbath-school are enough interested in religion to give these boys and girls training at home. Some of them *may* get it there, and others *may* get it elsewhere, but what a commentary it is on our Christian foresight that while we insist that every child receive a secular education, we actually allow forty children out of every one hundred to go out into life with little or no systematic training in religion and morals! One can discover the present result of such a system by asking the average school boy a simple question about the fundamentals of Christianity; what the result of this system will be a generation or two from now, one does not like to imagine.

The fourth problem the Church of our day must face and answer is the social problem. Even a superficial study of the facts shows that there has been an enormous increase in our national wealth within the past few years. The census of 1910 reports that the people of this country are saving \$9,000,000 per day, and that between 1900 and 1910 our savings bank deposits increased \$1680,000,000. If you want a more picturesque statement of the same situation, you will find that whereas in 1885 there were only twenty-eight millionaires in New York City, there are to-day well over two thousand.

But this growth in our national wealth has not been accompanied by a proportionate decrease in poverty. Our means of production seem to be highly efficient, but something is decidedly the matter with our means of distribution and "division." It is easy to collect harrowing stories of American poverty, but the way to a solution of the problem lies rather in the direction of a scientific study of the extent and causes of this misery. How widespread actual need is can be seen from a study of any one of the recent books on poverty. One of the best of these, taking as its definition of poverty "the inability to provide a sanitary dwelling and sufficient food and clothing to keep the body in working order," shows that in fairly prosperous times no less than ten million people in this country are in poverty, and that in the cities this proportion rises as high as twenty per cent. of the total population. Certainly the Church cannot feel that its work is done when such conditions persist among us. Cannot organized Christianity bring about a more equal enjoyment of the fruits of our unprecedented prosperity?

In attempting to meet this situation, the Church does not blame the men who have become rich by honest methods, nor does it excuse those whose vice and laziness have kept them poor. The Church does not propose to enter the field of economies or politics to such an extent that it will lose sight of its real work—developing the religious life of the community. The remedy the Church offers for this situation is a better application of the principles of Jesus Christ to our national life. When the old rule of selfishness has given away to Jesus' new rule of love, when stewardship has supplanted ownership, and when each of us is trying to make the most of himself for the sake of others, as Jesus did—then the Church will have begun to point the way to a solution of this problem.

These issues are those of the Church at large, but the individual church-member can do much to meet them. He can study these bigger problems of Christianity, for only on the basis of this knowledge can he hope to understand his share of the work before us all. He can by prayer enter into the life and purposes of God, and thus come to see the part God has for him personally to do. And he can certainly give himself in a new spirit of consecration to the work of the Church to which he belongs. As he makes that part of the Church stronger and more eager to do its part, he contributes not a little to the cause of Christianity as a whole.

BRYN MAWR, PA.

CLEAR BUT LOVING PROTEST.

Corder Catchpool (Blackburn P. M.), court-martialed on the thirtieth of First Month, said in his statement:

"I believe that a nation with the vision and courage to chose the way of Jesus Christ may win a like redemptive victory,—the only kind of victory that can rid the world of war. My love for England, my faith in her, make me hope that some day she will be that nation."

After expressing the difficulty he felt in withholding from sharing in the self-sacrifice of other men who believe that by fighting they advance a noble cause, T. C. C. said that he was commanded to fight for peace with other weapons, on other battlefields. He went on to give his reasons for joining the F. A. U. in Tenth Month, 1914, and the nature of the service he had given whilst a member of it; also the reasons which had induced him to retire from the Unit last year. Among other things he said:

"At home men who stood for the same ideals as myself were called cowards and shirkers at the tribunals, whilst members of the Unit were often held up as the 'genuine conscientious objector.' I knew that the course chosen by my friends who stayed behind was harder than the one I had so eagerly taken. In the circumstances which had arisen I felt able to serve the cause of Peace better at home than abroad. On Fifth Month 23, 1916, after nearly nineteen months at the front, I left the Unit and returned to take my stand with the thirty-four comrades who were then expecting sentence of death in France, for their faith. I set myself to spread the spirit of good-will, through which alone permanent peace can come, studying and helping others to study the principles which must govern national life and international relations if wars are to cease.

"Meanwhile the certificate of absolute exemption issued to me by the War Office in Second Month, 1916, was cancelled, although it had been granted solely on the grounds of conscientious objection. I went before the tribunals, but failed to obtain the absolute exemption provided by the Act for genuine cases. Refusing all forms of compromise, I continued the work I had taken up until the day of my arrest. It is hard for me to withhold any service, to disobey any orders, or to cause any trouble. But the spectacle before the world as I stand here to-day of two highly civilized Christian nations straining every nerve in the effort to starve each other's women and children, to destroy the greatest possible proportion of each other's manhood, strengthens my confidence in the better way out of the world's trouble, and lays upon me afresh the duty of proclaiming it. I rejoice in every opportunity to do so, and look forward with peace of mind to all that awaits me in this service."

YOUNGER FRIENDS.

THE LEAGUE OF GOOD CITIZENSHIP OF PHILADELPHIA.— HINTS FOR LEAGUE MEETINGS.

(Continued from page 475.)

It is well for speakers to remind the children of the topics of previous meetings and of their continuity. The living citizen, the thinking citizen, the acting citizen, the speaking citizen, during Second Month, the birthday month, have been vividly portrayed in Washington and Lincoln, our two greatest citizens; greatest because their greatness was built on goodness.

In Third Month, William Penn, Philadelphia's Great Citizen, was the General Topic. The children have learned about his kindness to the Indians and the religious freedom on his Province.

The following points may be emphasized:

1. When a boy of eleven he had once when alone in his room, a strong sense of the presence of God, and of the fact that the soul of man can hold communion with God. The effect of this never left him.

2. At sixteen he went to the University of Oxford, where he came under the influence of a preacher of the Society of Friends. About two years later his father sent him to Paris, hoping that among gay and new companions he would lose his desire to join the Friends. After an absence of a year or so he returned, and his father was delighted by his appearance and manners and his knowledge of French. To his father's disappointment, however, he showed an unchanged purpose and he soon identified himself completely with the Friends.

3. In 1692 Penn wrote what he called "An Essay towards the Present and Future Peace of Europe," in which he put forth the idea of a great court of arbitration. This book was intended to show the desirableness and the truest means of it, to wit: justice and not war. It proposes that the states or nations of Europe should send deputies to a general diet or congress of nations where all their difference might be settled on equitable terms without recourse to arms.

The Friends' Historical Society of Philadelphia has just placed in the north entrance to Philadelphia City Hall, facing on Broad Street, a bronze tablet containing the prayer of

William Penn for his province. It was while William Penn was on board the *Endeavor* in the Delaware River, waiting to set sail for England in 1684, that he wrote a letter to friends ashore for general circulation as a final prayer for his holy experiment.

The original, which is somewhat abridged in the tablet, is as follows:

"From on board the ketch *Endeavor*, the 12th of 6. mo. 1684, for Thomas Lloyd, James Claypole, John Simcock, Christopher Tayler, and James Harrison, to be communicated in meetings in Pennsylvania and among Friends—

"And thou Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service, and what travail have there been to bring thee forth and preserve thee from such as would abuse and defile Thee. O that thou may be kept from the evil that would overwhelm thee, and that, faithful to the God of thy mercies in the life of righteousness thou mayst be preserved to the end. My soul prays to God for thee that thou mayst stand in the day of trial, that thy children may be blest of the Lord and thy people saved by His power."

General Sub-topic: The seal of Philadelphia is before us so often that we scarcely notice it, but every small part of it has its meaning. The policemen wear it, every public paper bears it, and the officers of this League have it upon their badges. It is a shield divided crosswise. Above, there is a plough, which stands for farming, below, a ship for commerce. These make us think of our fine farms from which our food comes, and the ships remind us of our trade with all the world.

At the top of the seal is a crest, a bare arm holding a pair of scales, which represent Justice. This means that just persons weigh facts carefully in their minds and act with calm judgment.

A woman on the right of the shield represents Peace. She has an olive wreath on her head—the olive branch is the symbol of peace. In her hand she has a scroll bearing an anchor, which represents Hope. All this means that Philadelphia wants peace, and hopes for more and more justice and peace among her citizens.

The other figure holds in her hand a cornucopia filled with flowers and fruit. She represents Plenty, and stands for a wish that Philadelphia may always have plenty of all good things for her people.

Below the shield we have the motto, which consists of two words—*Philadelphia* and *Maneto*. *Maneto* is a Latin word which means "continue;" therefore the motto is "Let Philadelphia continue." But Philadelphia itself is not an English word, but comes from the Greek, and means "Brotherly love." So the city motto also means "Let brotherly love continue."

The city's colors are blue, which signifies truth, and gold, which represents worth, so true worth may be said to be the meaning of our flag.

William Penn's interest in and kindness toward the Indians had much to do with the freedom of development of this colony, since there was no fighting to do. A pleasant picture of his relations with them, tells of a duck pond near Second and Market Streets, where the Indians got up games for the benefit of their friend, and ran wonderful races, all of which Penn enjoyed watching. He sometimes joined in these games, and thus gained the confidence of the Indians by sharing their pleasures.

The open squares in the city were of Penn's planning, and were thus the first public playgrounds for children, and we should guard them with care, to keep them always open.

THIRD MONTH CLEANING.

Third Month is the month for cleaning cellars or any other places where our winter accumulations have made things unwholesome. The students of science tell us that in that month, when the warm days come, every living thing begins to increase and multiply. The germs which bring molds, the eggs of flies, roaches and bed-bugs even, all develop, so that housekeepers who want to have sweet and clean homes must keep busy cleaning out all the things which St. Patrick is said to have driven out of Ireland. Sunlight and fresh air do much

for the inside of the house, which has been shut up during the cold weather. Outside are the cocoons which the tussock moth and the bag-worm leave. The caterpillar fastens on the under side of the window sills, on the trunks of trees, and around cellar doors and cellar window frames. The bag-worm hangs himself on twigs, these should be cut off and burned. The cocoons should be scraped away, and then destroyed, if we want shade and green leaves from the trees later in the season.

Whitewash and broken pieces of lime help to sweeten and make pure all the doubtful places, and after their use a dirty corner looks fresh as well as smells fresh.

Rat holes should be filled with the pieces of lime and with strips of tin, which will drive the animals away.

CHALKLEY HALL TO GIVE WAY TO FACTORY.

Within the next few months there will rise on the site of the famous old Chalkley Hall, on Wheatshaf Lane, a modern factory building, thus wiping out one more of the historic homes of the northeast section. The American Engineering Company has recently purchased 23 acres of land bounded by the Pennsylvania Railroad, Wheatshaf Lane, Sepviva Street and Frankford Creek, and paid for the tract at the rate of \$3500 per acre. Plans will be made for the erection of several fine buildings.

The property was secured from the Wetherill family, in whose possession the land has been since 1817, when it was bought by John Wetherill. The mansion known as Chalkley Hall has been kept in excellent repair and for several years past has been loaned to the College Settlement as a summer home for the poor of this city. Beneath the shady trees of the spacious grounds, hundreds of unfortunate people have been permitted to enjoy the pure air out from the sweltering streets of the congested parts of the city. At the same time the work of the Settlement along lines of social service and employment were successfully carried out. All summer long the house was filled with the members of the families, many of whom derived much benefit from their week's stay at Chalkley Hall.

The College Settlement has used Chalkley Hall since 1902, and has quartered there a household of from 20 to 30. Each week there were from 4 to 6 picnics held there with boating and swimming in the Delaware River. The original building was torn down some time ago to make room for the Pennsylvania Railroad freight yards, leaving the larger mansion intact.

Thomas Chalkley, from whom the place derives its name, was a minister in the Society of Friends and came to this country from England as a young man, in 1697, and settled in this city in 1701 and moved to Frankford in 1724. He related that his enemies stirred up some bad people against him and to add to his troubles he lost several vessels valued at one thousand pounds, and at the same time his new barn was burned. He died in 1741, while on a visit to the Island of Tortola.

The day before his death, being enfeebled by illness, he preached to the people, concluding his sermon with the words of the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." He was buried in the Friends' Burial Ground, Tortola. The Frankford Historical Society has a brick from his now crumbling tomb.

The will of Chalkley is interesting. Evidently he considered the possibility of dying abroad. The will provides, "If I die at home I desire my corpse may be laid in Friends' Burying Ground, in Philadelphia, by the side of my former dear wife so as that there may be room for my present dear wife (if she please), so that I may lay between them, but this particular I leave as a thing indifferent, it's only to show my love to them both till death." He left his small library of books and his Journal, which had been published, to the Monthly Meeting of Friends in Philadelphia.* The plantation he willed to his wife for life and then to his daughter, Rebecca, and to the

*The foundation of Friends' Library on Sixteenth Street.

latter another tract of about five acres upon this curious condition, "that my said daughter marry no other way than according to the established rule among Friends, i. e., the people called Quakers; the reason why I lay this injunction on my daughter is because care is taken in this Society that no rakish or profligate persons are suffered (if known) to pass among them in marriage, nor in a clandestine way, and therefore if she marry any other way (she being carefully brought up and educated therein), I will that the premises go to my brother George Chalkley's daughters, etc. _____, and if Samuel and Rebecca Thornton approve of it, I would have their daughter Ann have their share."

Thomas Chalkley bought the plantation in several tracts. It was then a tract of 340 acres and 80 perches, and extended along the road leading from Frankford Road to Point no Point (this is the present Wheatsheaf Lane), and along the Great Road leading from Philadelphia to Point no Point (the present Richmond Street), and extended to Frankford Creek. It also included a tract of two acres below or near the mansion house laid out for a landing.

The original building on the plantation was the old brick house near the Pennsylvania Railroad, which probably was there at the time of Chalkley's purchase in 1715, the deeds referring to a brick message. This building was very old forty years ago.

The western part of Chalkley Hall was the home of Thomas Chalkley, the hall itself was built by Chalkley's son-in-law, Abel James, who married Rebecca Chalkley, between 1741 and 1789. The new building and the old were at first connected by an overhead passage, the space below at first being open; this was built up at a later date.

There has long been a story current in Frankford, believed by many, of an underground passage to Frankford Creek. This is doubtless a myth. There are two brick arched passageways in the cellar, which were used as storage vaults for provisions. Similar stories of underground passages are told of Stenton and Washington's Headquarters at Valley Forge.

The various owners of Chalkley Hall have been: Abel James and wife, 1741-1789; John Drinker, 1789; Frederick Pigon, 1789-1792; Lawrence John Ledger LeSenechal de Cercado, a refugee from San Domingo, 1792-1794; John Nicholson, 1794-1797; Joseph Potts and Joseph Kirkbride, 1797-1798; Samuel Allen, 1798-1814; Samuel York, 1814-1817. The property was bought by John Wetherill in 1817 and has been in the Wetherill family since then.—*From The Philadelphia Record.*

SUMMARY OF EVENTS.

The Pennsylvania State Senate passed the Tompkins bill to abolish capital punishment by vote of 32 to 12 on the 26th ult., and the measure is now before the House, where it will be merged with the Wells-Hess bill.

Three new playgrounds are assured to Philadelphia's congested districts through the Orphans' Court approving settlement of litigation over estates of the donor, Richard Smith and his w'ow.

Coal is to be 75 cents lower a ton for family sizes, beginning on the first inst., according to action taken by officers of the Philadelphia and Reading Coal and Iron Company.

Efforts by all railroads of the country to obtain a general increase in freight rates, probably of 10 to 15 per cent., were forecast by a preliminary petition of the principal Eastern roads to the Interstate Commerce Commission. Western roads notified the Commission they would file similar application soon.

While the law for an eight-hour day for railway employees was before the Supreme Court, it was commonly stated that such a law would increase the annual pay-rolls of the carriers anywhere from \$50,000,000 to \$100,000,000. Such an increase in expenses, it was declared throughout Wall Street, would be a serious blow to the transportation industry. Last week, however, the very instant it was known that the Supreme Court had declared the Adamson law constitutional, Wall Street promptly began to take a hopeful view of the railway outlook.

The food conference called by Governor Capper of Kansas to cope with the problem of high prices produced a number of suggestions, among them being a vegetable garden in every back yard in the cities,

cultivation of potatoes in vacant city lots, an extra half-acre of potatoes on every farm, and more common sense in expenditures in the home.

Through a co-operative agreement recently entered into between the New York Botanical Garden in Bronx Park and the International Children's School Farm League, instruction in gardening will be started in this month and continued by various courses throughout the season.

Harvard's Board of Overseers has appointed a committee of seven women to make an inspection of the University dining halls and kitchens and suggest improvements. These suggestions will be read at the monthly meetings of the Board.

A Massachusetts paper says it is expected that the Whittier Home Association will be enabled to buy and preserve the Amesbury home of the beloved poet, John Greenleaf Whittier. There ought to be sufficient local pride to furnish the needed money, but if that fails outside help must be advanced in measure to retain the building with its valuable contents so intimately related to the life and work of Whittier.

The presidents of Vassar, Wellesley, Smith and Mount Holyoke Colleges met at Mount Holyoke last week to form a permanent conference of these institutions. Among the subjects to be considered is a uniform plan for college entrance requirements.

Restoration of pre-historic cliff dwellings, comprising the Navaho national monument, and supposed to be the homes of Snake Indians whose descendants live to-day in the Hopi villages in northeastern Arizona, has been ordered by the Smithsonian Institution. An announcement said that Neil M. Judd, of the National Museum would undertake the work, which was authorized by Congress at its recent session.

National Negro Health week is to be observed from the 21st to 27th, at the call of the executive committee of the National Negro business league. The annual observance was inaugurated by Booker T. Washington in 1915 as one of his last acts as leader of his race.

President Harry Garfield of Williams College voiced the sentiment of educators in Massachusetts when he opposed military training in public schools, advocating instead physical training to provide a physical and mental base for either fighting or citizenship.

Julius Rosenwald, president of Sears, Roebuck & Co., of Chicago, telegraphed the American Jewish relief Committee at New York a conditional offer of \$1,000,000 to feed and clothe Jewish war sufferers. The relief committee has announced \$100,000 as the amount that must be raised immediately if 3,000,000 Jews in the eastern war zone are to be saved from death. J. Rosenwald will pay \$100,000 as each \$1,000,000 is raised.

FOREIGN.—All clocks in the United Kingdom, it is announced, officially at London, will be moved forward one hour at 2 A. M. on the 8th. The clocks will be moved back again Ninth Month 17th. The Italian Government has issued a decree that all clocks shall be moved forward similarly.

The United States is the first nation to recognize formally the new Government of Russia. Ambassador Francis made a preliminary call on Foreign Minister Milukoff immediately upon the receipt of instructions from the State Department at Washington.

NOTICES.

SCIPIO QUARTERLY MEETING of Friends will be held near Jacksonville, N. Y., the second Seventh-day in the Fourth Month at 10 A. M. Select Meeting the afternoon previous at 3 o'clock.

EDW. WOOD.

A MEETING of the Friends' Educational Association will be held at Friends' Select School, 140 N. Sixteenth Street, Philadelphia, on Seventh-day, Fourth Month 14, 1917, at 2.30 P. M.

PROGRAM.—An Address: "The Aims and Methods of the Parke School Experiment," by Mary H. Lewis, Principal, Buffalo, N. Y.

Mary H. Lewis, after successfully conducting the Open-air School work at Horace Mann School, has organized and conducted in the Parke School at Buffalo a remarkably successful combination of vocational and open-air school work.

Discussion.

DRED.—In Tuckerton, N. J., on the first, PHEBE ANN RIDGWAY, daughter of the late Amos and Phebe Ridgway; a member of Little Egg Harbor Particular and Burlington Monthly Meeting.

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"A STATE OF WAR."

The State of War which has been proclaimed by our country, has not come upon us suddenly. For more than two years past, in the face of a "moderation of counsel and a temperateness of judgment" truly phenomenal, we have advanced step by step to the abyss. The military power has used these two years for what has been called preparedness. Have those of us who oppose war been similarly engaged? Are we prepared now to face the issue so as to leave no room for doubt that we have chosen "a better way of life?"

When the present cataclysm broke upon Europe it came to many as a bolt out of a clear sky. It has been noted many times since in Friendly circles as most remarkable that the first official proclamation of the "Friends of Truth" had a dominant note of self-accusation. "We all are guilty" was the heart-searching confession. So now with us. This expression "a State of War" should first of all be accepted as a challenge to try our own hearts.

"Search thine own heart what paineth thee
In others, in thyself may be."

How few of us can escape the implication! If in no other territory, perhaps in that of maintaining our ideas we are in a state of war.

But let us apply the test candidly to our circle of home, of business, of ordinary daily association with our fellows. Are we in a spirit of asserting our rights, rather than of remembering how others with ourselves are "compassed with infirmities?" Can we see wrong in others and feel "infinite pity," or are we censorious and insensibly resentful? Every day while the war is in process we may wisely subject ourselves to unflinching self-examinations, so that when it is at last over we shall have gained so much in the fiery discipline, that none will fail to confess that soldiers of peace excel in courage, in sacrifice, in devotion.

So much for a first step in the present emergency. Figuratively speaking, this first step is like "buckling on our armor." It is the *sine qua non* of preparedness for the peace battle.

Nor is the second step, as we conceive it, unlike the first. It also is a step of self-examination. Our service—the service of our daily life and toil—is it for self or is it in the final analysis for the world? First of all, this service makes possible a home. Is that home a barred castle or a refuge, in measure, for the needy and suffering? Society is calling aloud for a regeneration that can come only through rightly organized homes. But—secondly, this service of our lives makes necessary the multitudinous lines of business. Christianity has had wonderful triumphs in this territory, but as yet the fringe of business only is dominated by unselfishness. Who can believe we should have had such a war were all our business put absolutely on the Christian basis?

Finally, the service of our lives often fails most signally where we should least expect failure. We go into our church organizations—our meetings, in the spirit of getting rather than of giving something. It seems to us, perhaps, that we are not born for expression. We rejoice at the commission of a brother or sister to hand out the broken bread at the Master's bidding. Such a service, however, may be of little worth compared to the warm hand-shake, the hearty soul-to-soul touch quite within range of all. The actual practice of brotherhood in all our Friends' meetings by all our members, might now be the most notable peace work possible for us!

But when all this chastening of self-examination has had its legitimate fruit what remains for us actually to do of sacrifice and of service for our beloved country? We shall not cease to make a firm but loving protest against every invasion of the sacred rights of freedom by the legislative powers, we shall not cease with tenderest consideration to do our little to enlighten those consciences that have not seen how all war is incompatible with the spirit of Christianity. We shall not lose faith in the practicability of the sacrificial road to victory. That which we printed a month ago from the pen of a beloved minister under the title, "Endurance," involves all this. But it puts no barrier to one step more. In the domain of mercy we shall surely press to the front. Bereaved families, orphaned children, bleeding brothers will not appeal to us in vain. Some of us may be called to make fine distinctions. There is eloquent testimony at hand in records of our English Friends since the war began to show the service of such distinctions. But we shall not count our lives dear, shall not shirk danger, shall not hoard our estates, if we can labor and suffer and die with a "conscience void of offence." Our patriotism is to be above all for the Kingdom of God. We believe in the practical expansion of His Kingdom, so that enough of the Kingdom of God shall be here and now in us to make wars to cease to the ends of the earth.

J. H. B.

AFTERMATH.

It must have been pretty widely noted of late years that when the sessions of Yearly Meeting have been completed one hears at nearly every hand the expression, "We have

had a good Yearly Meeting." It seems a plain indication that Friends are making progress in what is called "group reactions." Certainly the points of view in the meeting multiply with the increasing opportunities of Friends. No one surely would think that there is any growing reticence of expression unless it might be on the part of the more conservative. Surely the subjects at hand are quite apart from the mere routine business so much emphasized in former years. The whole situation suggests the parable of the new wine and the old wine skins. Perhaps it is important not to be misled by this seeming similarity. Quite evidently the wine skins do not burst. What if we have learned from the parable to make our organization something quite different from wine skins! The ferment in life is part of the process of life. Our vital principle is to seek life rather than dead form. From some standpoints we may still do this very poorly, but we are surely in the way of doing it.

Such a new condition has its dangers. We can learn from others who have preceded us in the way. Some notes of their recorded experience are here set down as generalizations. If they have any use to us it will be because we make some real application of them. A Yearly Meeting then must strive to be something before it makes the effort to do something. Possibly its primary function is not executive—the Monthly Meeting is the working hand of the Society. So we observe in places the undoubted cry of overloading to the point that the "group functioning" in power is severely curtailed. Let us continue our "waiting upon God" rather than change to the point where we shall cry aloud for it.

The Message and Mission of Quakerism has found some very forceful expressions of late. In some of these the dangers of too much organization and of emphasizing officialism unduly have been made very clear. It is easy to get tangled in machinery, perhaps it is easy even to excel in out-reaching Christian love without some of the approved modern forms. Let us all continue our resolve to trust to the life as against methods either of conservatism or of liberalism.

J. H. B.

WOMEN'S MINUTE OF EXERCISES.

The opening silence of the Yearly Meeting was broken by a petition for Divine help for those who were to transact the business of the meeting, and also for such as were in a more hidden way to share the exercises of the body.

A longing was expressed that the spirits of all might experience restlessness until they found rest in the Lord; and the aspiration was breathed forth: "Create in me a clean heart, O God, and renew a right spirit within me." The comforting assurance was revived: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Lo, I am with you always, even unto the end of the world." The oft-needed warning was repeated: "Except the Lord build the house, they labor in vain that build it." He will be faithful on His part as we are faithful on ours.

We were incited to recognize in this gathering of representatives from various meetings, a call to that fellowship one with another that comes to those whose "fellowship is with the Father and with His Son, Jesus Christ." This fellowship should be felt, not only towards our own members, but also toward all the children of our Father in Heaven, and it may often find expression in "the soft answer" that turneth away wrath, and so contribute to the true preparedness for the coming of the Kingdom.

It is important, when entering into spiritual communion with our Father in Heaven, that we be in the right frame of mind toward all His children. "If thou bring thy gift to the

altar, and there rememberest that thy brother hath gone against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift." Let this Christian love embrace every person, every people, every race. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

As we entered upon the reading of the queries and their answers, we were assured that in thus examining our condition we may be brought together in a nearness like the family relation. If we would measure our lives by the queries, and so become more careful in every walk of life—the result might be an ideal womanhood.

When we feel that we have had a good Yearly Meeting, do we find the next week, that we are different from the week before Yearly Meeting? The queries are to us as the hand-clasp of an old friend, but they ought to be something more. Do we know the power that makes us live up to their spirit? There ought to be each year as it were, new leaves from the perennial Root of Life. Faithful adherence was urged to the principles and testimonies of our predecessors in religious faith. Let us be loyal to these, carefully examining the ground upon which they stand. By suffering, we were told, many English Friends have been brought back to greater simplicity in their manner of living. Will we require the same thing to bring us back to simplicity or will we yield now? In this connection a dear Friend feelingly repeated the 46th Psalm: "God is our refuge and strength, a very present help in trouble," etc.

During the consideration of the second query we were admonished to cultivate care as to the manner in which we speak of "those who have the rule over us," cherishing a spirit of prayer on behalf of our President and other officers of our government, and for our beloved country.

The third query was shown to be in close relation to the second by the quoting of the words: "The atmosphere of love is as essential to worship as the physical atmosphere is to breathing." "By this shall all men know that ye are my disciples if ye have love one to another."

The reading of the fourth query brought out much earnest concern that the practice of daily family Bible reading be neglected by none, and be entered upon and conducted in a prayerful spirit. More than one allusion was made to precious memories of Scripture reading in the childhood home. Those who are beginning their married life were encouraged to establish the habit of Bible reading in their new home. It was urged that employees be invited to share in the occasion, and that parents should see that their children take part in reading the Scriptures. We should look unto Him who "opened their understanding that they might understand the Scriptures," seeking His help and enlightenment, and the baptism of prayer often so marvelous in its results.

Much earnest concern was expressed for the right guidance of our children in regard to amusements. Attention was called to our deficiencies in this matter, particularly with reference to the theatre. Appeals were made that we do nothing that would be a stumbling-block to others. Let us try to realize that we may, in some measure, be "our brother's keeper." Let us avoid the appearance of evil. "Those that have believed in God should be careful to maintain good works." It is often easier to profess belief in words than to exemplify it in actions. When busy with the great cause of Christ we may exclude the things that are less worth while. Is life long enough and are our minds comprehensive enough to have room for everything? The loudest preaching is in our daily lives. We were, however, encouraged to trust our young people when assured that they are eager to find the right way. A Friend recalled the practice of her mother, who expressed clearly her own position in words of advice and caution, and then left the decision with her children with the words, "If all is peace within I have nothing more to say."

In considering the proposition to extend to women the inquiry as to the use of intoxicants as a beverage and in cooking illustration was given of the hurtful effects from example,

and also of the temptation to employees by the use of alcoholic preparations in the home.

In connection with the answer to the eighth query we were encouraged to be not only just but generous—looking not alone on our own things but also on the things of others.

Much discussion was called forth by the proposition to revive the ancient query, to be answered in the meetings of ministers and elders: "Is there in your judgment any growth in spiritual life, and do there appear to be any convictions?" Some doubt was felt as to just what was meant in that connection by "convincement" as contrasted with "conversion." A Friend made the distinction that conversion was a conscious entering into the relation of a child to the Father in Heaven, convincement the clearing of the vision as to the definite views of faith and obedience as advocated by the Society of Friends. Let us not fear the word conversion so aptly described as "a turning around with the back to sin and the face to righteousness." Convincement to be truly worth while must be made vital by conversion. "By their fruits ye shall know them."

We were assured of the love for the body at large which spread over the meeting of ministers and elders, their desire being that there should be among them no feeling of superiority over the rest of the body.

Sympathy for those advanced in years was extended, encouraging them to believe in the faithfulness of Him who has been with them all their lives long, the language of their hearts being, "Abide with us, for it is evening, and the day is far spent." "Having loved His own, He loved them unto the end."

The appointment of a Committee to labor for the spread of the kingdom of God, especially in our industrial and social order, in which we are conscious of the seeds of war, brought the meeting into deep exercise of spirit. We realized that we have fallen far short in our application of the Gospel of love and reconciliation in our lives, both individually and socially, and if we will each take up our daily cross and follow humbly our crucified and risen Saviour, He will work through us beyond what we can ask or think.

The report of the Peace Committee told us much of their valuable work throughout the year. Our attention was, however, called to the fact that while Committees are necessary for the efficient carrying out of such work, yet the burden of responsibility falls on each of us individually. In the trying days in which we live it is most important that we be able to give a reason for the hope that is in us, and that we so live that we shall bear the tidings of love and good-will to all with whom we come in contact.

"Finally, my brethren, be strong in the Lord and in the power of His might. Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day and having done all to stand." (Eph. vi.)

FOR "THE FRIEND."

THE FRIENDLY METHOD OF REACHING CONCLUSIONS IN MEETING.

The proceedings of our last Yearly Meeting have drawn attention and some criticism to the method of arriving at decisions in Friendly gatherings. It is agreed that simple majorities should not decide. Two other theories are often advanced. One is that the weight of the meeting as determined by the Clerk and the more spiritually-minded members, should prevail. The other is that substantial unity should exist before any new measure is adopted.

It may easily happen, however, that the two will be in conflict with each other—that the undoubted weight of the Meeting will be in favor of a new proceeding but a minority, considering weight as well as numbers, will oppose. Which method of deciding under these circumstances should prevail?

If the views of such a minority are determined by simple conservatism, by living in communities outside the main currents of thought and feeling of the Yearly Meeting, or by any other motive, however honest, which would fetter progress, it is not likely that the method which permits such a block to be placed on what the most spiritual and best informed mem-

bers consider safe and sane advance will conduce to good feeling or permanent adoption.

In an even division, or anything approximating to it, there would probably be no difficulty in negotiating any new proposition. But if there is a manifest preponderance of weight in its favor, the only way would seem to be for the other side publicly to admit the fact and be the first to propose that the Clerk should minute the will and wish of the Meeting.

Rigid adherence to a cause of which the Meeting does not approve not only places an unpleasant burden on the Clerk, but tends to bring into disrepute our Friendly policy of recording decisions.

ISAAC SHARPLESS,

THE LIGHTBEARER OF SAN SALVADOR.

Who bore the light Columbus saw,
Pacing his deck with storm-tossed soul,
His hopes with mutinous fears at war,
When it was darkest ere the dawn unrolled?

Some Indian toiler, early at his chores,
His lantern rude shining with feeble ray;
No thought it heralded the long-sought shores,
The morning star of the world's coming day.

So what in lowliness we do or bear
Sends helpful light to other straining eyes;
In heaven at last we shall the story hear,
And bear our honors with a glad surprise.

—WILBUR F. CRAFTS.

THE LATE YEARLY MEETING.

The Yearly Meeting of 1917 has now become a part of the history of the Society of Friends. Its sittings are concluded, but its works and influence will live after them, and Philadelphia Friends will feel their effect for generations still to come. I have the impression that as time moves us further away from this year's gatherings their momentous and epoch-making character will become more and more apparent.

Who of us who were present can ever forget the sense of the deep underwell of spiritual exercise which even threatened at times to capsizé our ship—were it not for the steady hand of the unseen Captain at the helm? His wise and patient and calm leadership behind the scenes brought harmony out of apparent discord, and progress out of what some might have regretted as stultifying reaction. As always, so now the inevitable contrast between the liberal and conservative elements made itself felt. But why pit them against each other? A church, in order to be healthy and useful, must find room for both within her bosom. The conservatism must not "judge" the liberals. The liberals must not "despise" the conservatives. "Thou, why dost thou judge thy brother?" This is to the conservative. "Or thou again, why dost thou set at nought thy brother?" This is to the liberal. "For we shall all stand before the judgment-seat of God." This is for both alike. Thus does the conflict of tendencies repeat itself from the days of the Apostle Paul till our own day, and probably always will. But He who called His disciples the *salt* of the earth, also named them the *light* of the world. Salt is conservative, preserving the good, checking the spread of corruption, giving savor to the mass, while light is imperatively aggressive, liberal, diffusive. Yet both are in their inward nature sacrificial and self-renunciatory. Neither can do any good except they lose and consume themselves in their beneficent work. And thus *the Cross* becomes the center around which extremes meet, and in which they find their unitive principle and from which they derive their inspiration and high motive.

Truth always lies in the extremes, but never in one extreme only. The *via media* is often a colorless compromise, while the mere partisan is generally right in what he approves, and wrong in what he denies. "Just as the lens of the eye

accommodates itself to various distances, whereby the object which at one time is clearly seen is on the next occasion so blurred as to be almost unrecognizable," so it is with our spiritual vision. We generally see only one thing clearly at one time, but the horizon encircles a grander sweep, and we remember that it is easy to serve one God "with all humility of mind."

We were reminded that the Church is not one field of labor but one instrument of service. "The field is the world." And that "the chief business of the Church is to further the concerns of her concerned members."

Philadelphia Yearly Meeting has not a few such, both young and old. Our young men are seeing visions of future possibilities, and our old men are dreaming dreams of the glorious past—and both are from the Pentecostal Spirit, as the Apostle Peter pointed out. And with all our eager pushings forward into the firing line against the entrenched evils of our age, the younger members of this Yearly Meeting will not cease to honor their spiritual fathers and mothers, which is the first commandment, with the promise of continuance, but like *this* year's fruit-bearing branches will seek their support in *last* year's—neither one without the other in the Vineyard of the Lord.

Heartily do I bless Him who has in the recent meetings made it so evident that Philadelphia Friends lack neither "old men for counsel," nor "young men for war."

MAX I. REICH.

A DAY WITH OLD MEETING-HOUSES IN BUCKS COUNTY PENNSYLVANIA.

WALTER L. MOORE

(Continued from page 486.)

Speeding along an excellent highway leading through country most delightful to look upon, we soon reach the high ground upon which stands the beautiful village of Langhorn, on the western verge of which is Middleton meeting-house, formerly known as Neshaminy, established in 1682—the year of Penn's landing in his colony. The present building bears the date 1793. At the other end of the village we visited the house (now transformed into a very attractive dwelling) formerly used by the Orthodox Friends. The portion that chiefly interested us was erected in 1841. Some of our number distinctly recalled being present at the last meeting held therein, whereat were gathered Friends representative of the three bodies bearing the name in the neighborhood, besides a number of persons of other religious persuasions. The meeting, in Quaker parlance, "was favored," and remembered for the kindly spirit that pervaded it. The text of one of the speakers was, "What is man, that Thou art mindful of him, and the son of man, that Thou visitest him."

From the high ground on which Langhorn is situated the beautiful valley of the Neshaminy bursts into view, on the farther side of which the celebrated George School is imposingly situated. The rival of our own Westtown, the buildings met our gaze with more than a passing interest.

Crossing the second ridge we again descend until we reach the quaint village of Newtown. Once dignified as the county seat, it belongs to that class which, owing to their remoteness from good railway connection, at one time ceased to grow; that limitation having some years since been removed, the town appears to have taken on, as it were, a new lease of life. Many of the older residences partake of the charm of mellowing age; and here again we find the unmistakable evidences of Quaker influence; for, close beside the leading street, stands

"Newtown's cheerful, sunny meeting-house."

And once again, as we invade the quiet precincts, our admiration is evoked by the general inviting up-keep of the property. This house was erected in 1815.

Leaving Newtown a ride of about six miles brings us to Wrightstown. The country through which we pass is undulating and well cultivated. The broad-acred farms, with their spacious dwellings and accompanying outbuildings, elicited our continued favorable comment. Many of these

homes, we knew, must at some time, if not now, have belonged to Friends, and this thought brought up visions of the Quarterly Meeting dinners and "free-hearted hospitality" that once reigned within them.

Crowning an ascent from which the land slopes off to most every point of the compass, lies the little hamlet named above, with its one or two dwellings and inviting general country store, wherefrom are dispensed the modest household needs of the countryside, from a pound of sugar or yard of muslin to a post card picture of the meeting-house across the road. This bears upon the end fronting us as we enter the spacious yard, the date 1787, though the records show the meeting to have been established just one hundred years earlier. Considering the property as a whole, its beauty of situation, the commodious grounds, and the very inviting appearance of the great house itself, it is doubtful whether, save one to be directly mentioned, a more imposing meeting property can anywhere be found among the many that set forth the taste and outward prosperity which distinguished what might be designated the golden age of Philadelphia Yearly Meeting, and this we would set down as occurring a century and a quarter ago.

The hour was quarter to one when our car was brought to a stand beneath the shade within the grounds. Its five occupants alighted and were soon arranged for the dispensing of an inviting lunch which our genial host now drew forth from sundry packages which had ridden with us thus far but without occasion of comment. If there is a time when by common consent the normal human nature unbends, the heart grows warm, and the memory awakens, it is in the prospect of refreshment for the "inner man." The social spirit, already strong throughout our journey, now became more sprightly. One of our number recalled (without quoting) those pleasing lines from Vergil's "Æneid":

"Tum victu revocant vires, fusique per herbas
Impletur veteris Baachi pinquisque ferinas."
"Then with food they regain their strength,
And, stretched along the grass, they take their fill of old wine and fat game."

The old wine and fat venison were, of course, remote from our repast, it is needless to say.

The conversation now gravely turned to a subject naturally suggested by the environment—namely, the great separation in the Society of Friends the causes which led to it, and the possibility of a reunited body of believers exercising its distinctive pristine influence and power—in fact, some of the deepest problems of the hour, as concerning the Society, were more than lightly touched upon.

Loathfully we parted from scenes so inviting; lingeringly we gazed upon those far away hills which ringed the horizon to the southward, and upon which the haze of departing summer rested so peacefully. Strive as we would to keep it down a tinge of melancholy was seeking its way into the feelings as we compared past with present. A pet explanation is mostly offered to account for all these changes indicating decline of numbers along with spiritual influence and power; it is phrased as lack of faithfulness—

"The zeal with which our fathers wrought
Has faded from our view.
Like words they spake, the doctrines taught
Have vanished like the dew."

(To be continued.)

WAR means destruction. It almost invariably means the destruction of some small nation, and the destruction of a small nation with high ideals is far greater a blow to human progress than the fall of a great empire in which such ideals do not prevail.

[The following is from a letter written by our friend, Herbert V. Nicholson. The report of Dr. Inazo Nitobe's address will doubtless be of interest to many and we are glad to insert it.—Eds.]

PRESENT TENDENCIES IN JAPAN.

For want of a letter head I have made out the suggestion to show what I represent in writing this letter. This Association holds meetings for worship on First-day afternoon once a month, and once a quarter have half-day meetings with talks by members and general fellowship together.

At our last Fellowship meeting, Dr. Nitobe gave a most interesting talk, on which our Secretary took rather full notes. At the meeting of the Executive Committee some time later it was decided to send a copy of this talk to the Philadelphia FRIEND, with the thought that it would be of interest to the readers. It was of course most interesting to us in its entirety; but it is perhaps too long for THE FRIEND and could be cut down considerably.

This is not sent as from our Mission, therefore I am not sending it to Julia C. Collins to be forwarded. I am, however, sending her a copy, as a matter of interest and telling her that I sent it direct to thee, as from the above Association.

In case the article cannot be used as it is, perhaps thee could send it to Joseph Elkinton for alteration, and he could also tell something about the Fellowship, as he doubtless addressed it while in Japan. Our next meeting is to be Second Month 14, 1917, and Irene Smith, just out from Ireland, is going to tell about Friends' work in England, and others are to speak about the Conscientious Objectors.

Trusting that this will be of use to THE FRIEND and that the Japanese words in it are not too difficult and with all sorts of good wishes.

I am very sincerely thine,
HERBERT V. NICHOLSON.
For the Executive Committee.

Address given by Dr. Inazo Nitobe at a Fellowship Meeting of Friends from Yearly Meetings Outside of Japan, at the home of Dr. and Mary P. E. Nitobe, Tokyo, Japan, Eleventh Month 24, 1916.

In Japan to-day we hear much of corruption visible and invisible; hidden things come to the front; the last newspaper *gogai* (extra) tells of a member of Parliament arrested for vice, and such things are by no means rare. The older generation bemoans that the spirit of Bushido is gone or going. As to being content, though there is a great deal of discontent there are many signs of contentment—of self-complacency. You may have noticed the public tone about the dignity of the nation, of Japan's having risen to the rank of nations of the first estate, being one of the Great Powers, and so on, which shows this state of mind. This spirit of content has its dangerous side as well as its merits; its danger is patent; it is a kind of spiritual chauvinism, and somewhat like the German "*Deutschland über Alles*." It tends to exalt the national interests above all, even above the human interests.

Yet I confess there are signs of a deeper and better interest in things spiritual and religious. The very fact that religionists of all colors, Shinto, Buddhist and their offshoots are bestirring themselves, vying with each other to do some social work, is a sign that they are at least desirous of asserting their vitality.

The matter of matrimony is taken up by the different religions because they wish to show they are alive and take an interest in the living issues of the present. Hence also the interest they take in public affairs, in war, in national morals. They have Sunday-schools, and express opinions on all public questions, especially questions of public morals and of political ethics. The Buddhists have the advantage, because out of their abundant literature—which exceeds the Christian—they can prove almost everything. When the spirit of nationalism prevailed they could quote scriptures to uphold it. On the other hand cosmopolitan can prove

that Buddhism overlooks all national boundaries. It is very convenient. Shinto is ethnic; it cannot pretend to be a universal or anything but a national religion; but Buddhism can.

An immense amount of *Zasshi* (magazines) is flooding the country; is going into all nooks and corners. They (the magazines) are not solid but give some information and thus are a great stimulus. All this creates discontent, a yearning for better things and the elders cannot satisfy their thirst. I have received many letters asking information on more or less spiritual matters I answer, "I do not know you. I cannot answer such questions without speaking face to face. Is there no priest in your neighborhood to whom you can go?" Many a time they answer, "Yes, there is one who is highly virtuous, but he is not up to date." It is true, the young want answers from someone with a knowledge of the present. Therefore the *Seinen Kwai* (Young Men's Association) movement—not necessarily Christian—has started in all parts; there are 20,000 of them. There is no village where there is not one. These associations often have for their object some material improvement for the village, planting trees, a library, better roads, setting up signs, etc. Sometimes the object is educational; such as night classes, or the inviting of speakers to lecture. Sometimes it is religious; as the coming together in temples, and hearing sermons preached. The vast numbers of these associations formed an influence so great that the government began to take fright, because they can easily be made an instrument in the hands of politicians. Also when they started economic improvement, such as planting trees, etc., the associations tended to become a business corporation carried on by irresponsible young men who started them to make money. To avoid possible abuse the Ministers of Home Affairs and of Education gave instruction to discourage (the formation of) *Seinen Kwai*, which meant to forbid—they have no authority to forbid, but it amounts to that—to make *yoo* (making money) their business; and to confine the societies to moral questions and not to have small associations, but to unite several. Since then instead of the opening of (small) *Seinen Kwai* there has been an increasing federation of village ones with the bigger associations.

With the formation of *Seinen Kwai* (Young Men's Associations), having a cultural object—*shugyo* we call it—comes an increase of periodicals not only to foster them but to supply their need. "Our object is to supply information to the *Seinen Kwai*"—which number millions of members—they say, especially for the country ones. There are fifty or sixty publications claiming to be official organs. These are good signs. The young men are trying to get if not new at least better ideas and information on moral and spiritual questions.

(To be concluded.)

AFRAID? OF WHAT?

Afraid? Of what? The dark of night?
The boisterous wind? The tossing waves?
Dost doubt His love? Dost doubt His might?
Where is thy faith in Him who saves?
Hast thou so soon forgot the bread
He brake, and hungry thousands fed?
Hast thou forgot His healing touch—
The lame that walk, the blind that see,
The dead that live? Forgot how much
Through all the years He's done for thee?
Forgot the birds and flowers, His care
Of all things, here and everywhere?
O soul of mine, thy God of love
Hath built foundations for thy faith;
If thou wilt dwell on them and prove
The blessed truth of what He saith,
No doubt, no care, can e'er affright;
He'll bring thee joyous through the night!

—GEORGE LEE BURTON, in *Sunday School Times*.

THE GREAT VISION.

The world is in the midst of a great conflagration. We have seen love and hate, generosity and greed, cruelty and tenderness, high ideals and low ideals, all thrown into the fire together, and we watch with horror and dismay, wondering what will be left when the flames go down, and what remnants of civilization can be gathered up from the ashes.

How can the mind of humanity be sustained through this terrible ordeal, if there is no dream of hope to cling to?

What is there for the coming generation which will enable them to rebuild civilization again? Let us look earnestly for a gleam in the darkness, a hope to dwell upon, and then let us cherish and strive for it.

There is a well-known legend of a beautiful bird, that, once every five hundred years is burned to ashes on the altar, matures into new life, salutes the priest, and flies forth into the air.

From the ashes of this great conflict we hope there may come forth a higher spiritual life for the soul of the world.

Before these dark days, we have had peace, we have had prosperity, we have had wonderful scientific development, which has given us a wider reach, and a great command over material things. We have learned to work together to increase our own wealth and power, but this has not brought to us a commensurate spiritual growth. We have decided to eat, drink and be merry, and have not listened to the searching question, "What shall it profit a man if he gain the whole world, and lose his own soul?" Consequently we have carelessly kindled the fires which are burning away the things we held so precious. In our own country, still so prosperous, we have not yet felt the scorching flame, but if we do not weep with those who weep, and mourn with those who mourn, if a great spirit of sympathy, and helpfulness and good-will does not go out from us, if we do not gain the new spiritual vision which came to Job out of his sorrows, then I fear that we, too, shall feel the consuming fire.

Great lessons are now being burned in upon humanity. We are learning how wonderful are the powers of human beings. We see that physical and mental capacity can be developed. We see how mankind can work together when dominated by one ideal, what sacrifices can be cheerfully made, what sorrow and deprivation can be borne, and we have learned that heart and soul are stronger than body and mind.

The thought of the underlying unity of human beings, the great force which flows through us all, has of late been much taught by philosophers and teachers and various religious cults. We have now had a powerful demonstration of that unity, which may point out a new way for humanity to seek after and to walk in.

France, they say, has found her soul. She has probably done this more completely than any other nation because more highly civilized, more homogeneous, and more united in interests. All barriers are removed among Frenchmen. They are one. They feel it and rejoice in it, and it sustains them in their great suffering.

Dr. Jowett, coming from England recently, said, "I anticipate social revival and social reconstruction such as we have scarcely dared to look for in our fondest dreams."

"Every doctrine of our faith is being questioned and tested in the crucible of a fierce and tremendous experience. I believe, with all my heart I believe, that the message of the Church of God will emerge from the furnace purified and refined as by fire, with a reality and an authority which will more than ever command the reverent attention and homage of the world."

Dr. Jowett sees a new spiritual vision coming to the thinkers and writers of England. He says, "Who would have imagined that the calm and radiant presence of the Lord would have been seen in the pages of Bernard Shaw? Amid all the bitter irony and satire of Shaw's thought and spirit, amid all his irreverence, the strange, pathetic figure of the Saviour has recently appeared for a moment."

"I am ready to admit," says Bernard Shaw, "I am ready

to admit, that after contemplating the world of human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if He had undertaken the work of the modern practical statesman."

"Perhaps most of you have read H. G. Wells' "Mr. Britling," and felt the solemnity of the conclusion, when his heart-broken search after truth and consolation, finds its end, like the search of Job, in a vision of God.

In this great world-contest for mastership, the white, the black, the yellow man have found themselves side by side. The Protestant, the Catholic, the Greek, the Jew, the Mohammedan and the pagan have found religion no bar to their joint action. As brothers in arms they have lived and died together. In the final settlement, they must all have their share.

If these can be brothers in the wild fury of battle, may they not also be brothers in the struggle for a higher and better human life. Is there not here a vision for us of the day when the whole world may be bound together "by golden chains about the feet of God."

Mankind has struggled through the ages, gradually conquering the material world, seeking for the things necessary for his natural life, and, these obtained, has felt a deeper craving for the satisfaction of his soul. He has an inward hunger to know himself and to know God.

To this yearning, a response has come. The great prophets, the great teachers, the great poets have spoken to us. We have had revealed in Christ the Way, the Truth and the Life. Why is it that these great messages, centuries old, have not more uplifted the mass of humanity? Can it be because we have not realized that we cannot reach the heights for which we long, until we can all go together?

In the flame and smoke of this awful world-struggle, we have seen revealed our glory and our shame, and our souls, weary, suffering, terrified, have cried out for God.

Let us hope and pray and dream, that from out of this agony of the world, there may arise in our souls a great vision, the vision of humanity, united, looking up to the God of love.

REBECCA N. TAYLOR.

TRUE DEMOCRACY.

We live in a democracy—the fathers of our nation framed its policy in these few clear words, "Government of the people, by the people, and for the people." Again, in the midst of our four terrible years of civil war, Lincoln gave us his Gettysburg address with its concluding words of lofty patriotism, "It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion, that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people and for the people shall not perish from the earth."

My friends, this is a lofty ideal for a nation to make its own. When we restless, busy Americans stop for a moment to consider our birthright we must feel a thrill of pride, and we should feel deep gratitude.

What does this government of the people, by the people, and for the people mean? We all know it means that questions of state and national policy should be decided by the people through their representatives, that the voice of the majority is the final word, and that the minority must accept it as such, and faithfully and loyally acquiesce in the decision, and stand by the nation. This method of government seems to foster reason and tolerance and to be altogether admirable.

In the midst of a great body of people of all varieties of thought, and of very many nationalities, such as comprise our country, it is perfectly legitimate for any of these groups or individuals to do all in their power to persuade others to their way of thinking, but meanwhile they must loyally obey the laws of the nation as they stand. Now there is a group of

people, comparatively small in number, who live in this American democracy, accept its protection and privileges and share its wealth, and then, usually at times of great stress and peril, refuse to do its bidding. I heard it said of them not long since, "The Friends are good people, but poor citizens." It made me a little indignant, but the words stayed with me, and I have thought of them more than once.

Are we indeed poor citizens of our great republic? We are troublesome people when we take our stand on our conscience and say to our government, "There is a higher authority than yours, bidding us set your laws at naught." I believe that in most cases, where we do so assert ourselves, the government has no wish to make our lot a hard one and would willingly make any reasonable concessions. But there is its own authority to be upheld if the nation is to live, and here are we, plainly and uncompromisingly refusing our obedience at certain points. Both seem in the right; what is to be done?

Friends, as a group of people standing apart and refusing to obey the laws of our land, let us look at such a situation from every point of view. Let us realize the difficult position in which our attitude places our government, and let us be sure that in so taking our stand we follow absolutely the voice of the Spirit within us, neither resisting nor yet exceeding the authority of its clear call. When we thus withhold our obedience to laws willed by the majority because we cannot do otherwise, surely we seem to be false to the great principle of government by that majority. Unless something very real and true compels us, we have indeed no excuse for the position that we take.

But suppose, as in England to-day, or as in the crisis that appears to be almost at our own doors, the government is trying to force obedience to measures which our conscience forbids us to endorse and to which we cannot conform. For instance, the bills for enforcing military training on all young men of a certain age, and severely punishing those who refuse such training seem, to many of us Friends to be a grave menace to personal liberty and the spirit of democracy.

In the hysterical excitement which has swept over the land, the American people seem to have forgotten something of their old-time love of liberty. The spirit of unreasoning fear has gripped them, and they are near to cutting loose from some of the strong anchors of the past. Here let the quiet good sense of the Friends do its steadying work. Until such measures are passed, let us do all in our power to stop them, and to show to those about us what far-reaching evil we believe those laws really will mean to our democracy. If they pass, and we must either *violate* our convictions or *suffer* for them, in choosing the latter course perhaps we may not only gain our own peace of soul, but have the further happiness of believing that we are, in our measure, furthering the cause of true democracy in our loved nation.

ESTHER MORTON SMITH.

YOUNGER FRIENDS.

EXTRACTS FROM THE GOLDEN CLEW.—CHAPTER VII.—"OUR LIVES FOR THE BRETHREN."—(Continued from page 344.)

"But Thou wouldst not alone
Be saved, my Father! alone
Conquer and come to Thy goal,
Leaving the rest in the wild."

Ralph's clear, schoolboy voice put some real pathos into the words.

"It's strange," said he, "how strong and enthusiastic one gets when one reads anything fine! I begin to feel quite anxious to be doing something for somebody. And yet, O dear me, when some one asked me this morning to run down to town for him, I said I hadn't time."

"Yes," said Marion, "it seems beautiful and grand to live for others, when you read about it, but quite different when it comes to the point. I believe Edith wanted me to go out with her this morning. But it looked as though it was going to be very hot, and I let her go without me."

"Well," said Dorothy, "it seems very dull and flat at the time, but afterwards you do feel different."

Ralph read on:

"Therefore to Thee it was given
Many to save with Thyself;
And, at the end of the day,
O faithful Shepherd! to come,
Bringing Thy sheep in Thy hand."

"That is the poem father was reading the other night, isn't it?" asked Marion.

"Yes," said Ralph, "I don't profess to make it all out, but, as he read it, I thought to myself: That is the kind of man I should like to be! It seemed to me this man, Dr. Arnold, I suppose it was, had found out the right way of living; to help others, of course, but in a fine, nice, grand way, strong and splendid, and all that," and Ralph gave a descriptive wave of his arm.

"I don't think we can really help others unless we really love them," said Marion.

"There are plenty of fellows," said Ralph, "who give up their lives like that. They live in poor, out-of-the-way places, and see nothing but low, miserable people. They don't do it because it is their duty to do it, or because they expect at the end they will get rewarded for it, or because they are any happier for it now."

"There is plenty of sin and sorrow in this little village," replied mother, "quite enough to keep us all busy for the rest of our lives. Then there is the town, which needs help more. There are all the large cities in the land, with wants more awful than we can think of. There are all the heathen lands, stretching away into darkness on every hand. Hundreds of thousands, who have never even been told about the Lord Jesus, and we Christians have known it nearly two thousand years. What a deal there is to be done!"

"We must never forget that the work these brave men and women are trying to do was the work that the Lord did Himself, and that, even to Him, it was a work of disappointment, and in some sense, of failure. He lived, a man of the people, among the people, quietly helping, teaching and curing them. But with what result? They allowed themselves to be led astray by their leaders; they rose against Him and slew Him. It is tremendous work, full of disappointments and anxiety, and if He, judged by our outward and human standards, failed, how can we succeed?"

"But the Lord conquered in the end," said Dorothy.

"And why?" asked mother.

"Because He died," answered Dorothy, in a lower voice.

"Yes," said mother. "The world, with its sin, its pride, its revolt against God, is very strong, and the prince who rules it is strong. But Christ, through His death and resurrection, conquered them all. 'Be of good cheer; I have overcome the world,' He said. And He left behind Him a band whose work it was to go on with the work that He had begun, and to conquer as He had conquered. Faith has often waxed dim since then, and His followers have not done all they might. But this is what He still wants us to do, both at home and abroad; to go forth and win the world, and help the world. Now, you see, Christians ought to do this better than those who are not Christians. They have a great power behind them—the power of the Lord Jesus, who Himself has overcome, and who has promised that same power to them. They have the promise of success: 'This is the victory that overcometh the world, even our faith.'

"And there is yet another reason. They ought to do it just because they are Christians. The Lord saved us that we might be used to save others, that we might join in His work. It is literally true that our lives are not our own; they were meant to be given to this great service. If we take all the good we can for ourselves, and do nothing more, we are not the only losers; the world is the loser, because there is one less to do the work that the Lord left for us all to do."

"Still, I don't see how to begin," said Marion.

"Be simple enough," said mother, "we often run away with the impression that great things are duties, and little things may be let alone. My experience is that little duties done, open the way for great ones.

"There is no happiness like the pleasure of helping others. But sometimes we do not find the Lord gives us these opportunities. Never mind, if we do promptly and well our daily duties, we are preparing ourselves for our work, and pleasing Him just as surely. We all have our little failings, and they get sadly into the way of our service. These must be cured."

"I know," said Dorothy. "Putting off things till the last moment, and doing them in a hurry, and reading story-books at night, when we ought to be going to sleep, and not getting up when the dressing-bell rings, and not practicing one's exercises often enough."

"Oh, and getting one's drawers into such confusion," said Marion, "they are endless."

"Well," replied mother, "you know just what has to be done, evidently. When your Heavenly Master sees fit, He will give you greater things to do. You are wanted, dears; we all are. Ask Him to give you real love for others, that you may be hungry to help them, and in an unexpected way, perhaps, the time will come."—G. CROSFIELD.

ANOTHER CENTENARIAN.

We recently published an account of Mary Goddard in THE FRIEND. A footnote explained that one of two other centenarians to whom we referred in that article had died after it had been put in type. This referred to Lydia Heald Sharpless. We adapt the following from the *American Friend*.

On Third Month 9th at Whittier, California, a great many people met to honor the memory of "Grandmother" Sharpless, a life-long member of the Society of Friends, who passed away Third Month 5, at the age of more than one hundred and six years.

Born in Middletown, Ohio, Eighth Month 22, 1810, Lydia Heald Sharpless had lived through all four of the wars in which the United States has engaged during its national history, and could vividly recall first reports of the battle of Waterloo. Her father, who lived to be one hundred and one years old, cast his first vote in a Presidential election for George Washington. His daughter, at the age of one hundred and six, was the first woman to register and cast a vote in California in 1916, when she, her son, granddaughter and great-grandson all cast their votes in favor of prohibition.

She was married in Middletown in 1836, according to the custom of Friends, to Albert F. Sharpless, with whom she celebrated the sixty-third anniversary of their marriage before his death fifteen years ago. Of their four children, three survive her—Benjamin Sharpless and Sarah Hiatt, of Whittier, and William Sharpless, of Los Angeles. There are thirteen grandchildren and twenty-three great-grandchildren.

With her husband and family, Lydia Sharpless moved from Middletown to Morro County, one hundred and fifty miles by wagon, on to Iowa in 1866, where they lived for twenty years, and in 1884 to California, where she lived a simple, industrious and happy life until her death. After reaching the century mark, she pieced twenty-five quilts for her numerous grandchildren and great-grandchildren. She had read her Bible through many times and, until the past two years, had attended meeting faithfully. Earlier in life she had held the position of an elder for many years, and had twice served as clerk of her Monthly Meeting. She was a great reader, especially interested in religious writings and in biographical and historical works.

THINK of Christ's generosity. An open, tolerant and kindly temper, that welcomes confidence, that overlooks faults, that makes much of any good in other men, that easily forgives wrong; that is a part of any ordinary notion of manliness.—PHILLIPS BROOKS.

SUGGESTED AMENDMENTS TO COMPULSORY MILITARY SERVICE BILL.

In the heart-searching times in which we are living, it is a great cause for happiness that Friends in America are showing so deep a concern for the high and difficult ideals of love and brotherhood toward all men to which our history and our vision call us. It is not strange that many feel the tug of the popular appeal to force through what seems right "just this time," but perhaps never since the question of slavery was being considered has our country so needed our best and highest contribution to her thought, rather than our acquiescence in the popular voice. The needs of this hour call us each one to a whole-hearted devotion to love and good-will in our own lives, in the meeting to which we belong, in the village or neighborhood where we live, in our approach to foreigners and those distasteful to us, and to faith in and study of its efficiency in international solutions. This, and this alone, is the key that unlocks all hearts and finds how to straighten the apparently hopeless tangles into which our human affairs have gotten.

With a full faith in our ideal we recognize too that the trend of the time needs very practical action to try to save some of our American principles which are being swept away. Compulsory Military Training seems to be almost inevitable. What should we do about it? We would not alone save ourselves from going to jail, but it may be a strength to our country to write into its laws a recognition of conscience and of the individual's right as a man with high spiritual allegiance.

The following suggestions have, therefore, been made for amendments to the Chamberlain bill. The change in the caption is to try to give more of "Police" type to the training.

The second clause "4½" is to try to meet the need of those who feel unwilling to be compelled by the government.

I should be glad to hear from any who have suggestions. If anything is done, it must be done at once.

Instead of the present caption, the caption should be: "A bill for training the citizens of the United States for the maintenance of National and International law and order." Or, "A bill to provide for universal service of citizens of the United States in promoting National efficiency and preserving International order."

That instead of Section 4—"Training of Members of certain religious sects.—That members of any religious sect or organization now organized and existing whose creed forbids its members to bear arms in war shall not be required to undergo training in the bearing or use of arms, but shall be trained in the non-combatant branches of the military or naval service." (Chamberlain.) The section should read: Section 4.—That any person who has conscientious objection to any form of military or naval service, and who shall be determined by the United States District Court of the district in which he resides to be conscientious in his objections, shall not be required to undergo the training provided for in this Act, but in lieu thereof, shall be required, unless otherwise exempted hereunder, to train for a period of equal duration for the relief of suffering under the American Red Cross Society, in work under the direction of the State, Treasury or Post Office Departments, or the Department of the Interior, of Agriculture, of Commerce, or of Labor. The District Courts of the United States shall have jurisdiction to make the determination herein provided.

Section 4½.—At any time within two years before any male citizen reaches the age of compulsory training for service he may with the consent of his parents or a surviving parent or in case neither parent is living, with the consent of his guardians, offer to the President of the United States to give in lieu of compulsory training, twice the amount of time for training in some service of national importance and if his request is granted he shall be required to train under the American Red Cross Society for the relief of suffering, or under the State, Treasury or Post Office Departments, or the

Department of the Interior, the Department of Agriculture, the Department of Commerce or the Department of Labor.

CAROLINA M. WOOD.

Mr. Kisco, New York.

BIBLE READERS' SOCIETY.

We are pleased to notice the Bible Readers' Society of which our friend Susan G. Shipley is Corresponding Secretary. The following are extracts from their forty-seventh annual report:—

Our eleven Readers have again carried on their varied work during the past year, as will be seen by the following approximate summary:

Visits made	19,769
Religious exercises	19,358
Meetings and classes held	191
Clothing given, articles about	5,000
Tons of coal given or sold at reduced price	360½

They have found lonely ones—rich as well as poor—and some who had been better days and were the last remaining of the family; Russians, Serbians, Hungarians, Poles, Rumanians and some of other nationalities have been brought under the influence of the Gospel, and good feeling has been promoted among these foreign residents of our city. The Readers are still able to reach those of other faiths. Factory girls and women in the Prison Laundry have been again taught and helped—the “Shut-Ins” and those who have gone astray through drink. Families have been reunited after years of separation. They visit at homes and hospitals as well as from house to house; one has a class of foreign girls, thirty of whom have pledged themselves to read a chapter in the Bible every day and help their parents to understand it. Even in the month of vacation visits have been made. A great deal is done to get children ready for the Country Week and seashore, but last summer many were disappointed on account of the epidemic, and the Readers felt it as much as the mothers and children. One Reader spent the most of two days with a sick woman who had no one to do anything for her, putting her shoulder to the wheel. They mend clothing for their people and sometimes take them to their own homes. One stayed all night with a poor woman, helping her sick husband and allowing her to get some rest. She says: “How glad I was I felt so strongly impelled to go to that poor soul that evening, for the man passed away next morning. The woman had a good night’s sleep and was more equal to what was before her in the morning.” The same Reader says: “I was able to see two marry who should do so and went with them for a witness, and as neither had any friends living, I took them home for a little wedding set-out.”

MINUTE IN REGARD TO ISAAC SHARPLESS.

At a Stated Meeting of the Managers of The Corporation of Haverford College, held on the seventeenth day of Eleventh Month, 1916, the following Minute was adopted:—

The resignation of Isaac Sharpless as President again claimed the attention of the Board. It was unanimously decided that it would not be right to urge him further to continue the heavy responsibilities which he has carried with conspicuous ability for nearly thirty years. Accordingly his resignation was accepted with regret.

Isaac Sharpless came to Haverford as Professor of Mathematics and Mechanics in Eleventh Month, 1875, and held the position for that year. He subsequently served as Professor of Mathematics and Chemistry from 1876 to 1879, Professor of Mathematics and Astronomy from 1879 to 1880, and Professor of Ethics from 1880 to 1914. He was appointed Dean of the College in 1884, served for three years with marked ability in administration and discipline, and in 1887 was made President.

During his presidency Haverford has had a remarkable material growth. It has developed from a weak and struggling

institution to one of the strongest small colleges in the United States, widely known for its ample equipment, its high standards of character and scholarship, and its faithfulness to the ideals of a liberal education.

The endowment estimated at \$250,000.00 in 1887 has grown to \$2,500,000.00. In 1887 there were five buildings on the campus.—Founder’s Hall, the Observatory, Alumni Hall and Library, Barclay Hall, and a machine shop. To these have been added the Gymnasium, Merion and Lloyd Halls, Roberts Hall, the Haverford Union, the Dining Hall, the Morris Infirmary and the Chemical Laboratory, as well as a number of minor buildings and additions. Many new houses have been built in appropriate parts of the campus to supply comfortable homes for members of the faculty, an important part of the building equipment of the college.

The facilities for outdoor athletics have been correspondingly increased by ample fields for cricket, football and other college sports. The natural beauty of the campus has been enhanced by careful development, the extension of cultivated lawns and the liberal planting of trees and shrubs.

The Library has grown from 16,700 bound volumes in 1887 to about 70,000 in 1916.

In summarizing the development of Haverford College under President Sharpless undue emphasis must not be given to material things. For him buildings, campus, and equipment are but the body which makes possible the life of the mind and spirit.

The student body has grown from 87 in 1887 to 195 in 1916. During this time progressively higher standards of scholarship and character have been maintained. The number of the faculty has increased from eighteen to twenty-five, but faculty salaries have increased from \$25,000 in 1887 to \$71,800 in 1916. We believe the efficiency of the faculty is increased more than proportionately to the financial outlay, and regard as one of the strongest features of President Sharpless’s administration, his ability to gather around him a body of men marked for intellectual ability, capacity as teachers, and earnest Christian character.

If Haverford had not been a place where generations of young men have had their minds broadened by liberal study based on a love and reverence for the truth, and their spirits kindled and energized to Christian service, the statements made above would be insignificant. By his wisdom and foresight in planning for the future, by a rare mingling of the progressive and conservative spirit, by his insight into the lives of young men, his sympathy with their problems and his faith in their growth, by his allegiance to high ideals of scholarship and character, President Sharpless has influenced the development of the college in every relation of its life. He has impressed his spirit on Haverford.

Two features of his administration stand out conspicuously: One is his belief in the place of the small college as an influence of great importance in the educational life of our country. He has realized his ideals in so large a measure that Haverford now holds a unique place at the head of the list of our small colleges and his high standing as a constructive thinker has had large recognition in the educational world. He resisted the temptation to rapid growth and withstood the lure of numbers as a measure of success.

The other is his influence as an exponent of Quakerism. With the earnestness, simplicity, strength, and sincerity of the best type of Friend, he has combined practical wisdom, a just sense of proportion, and a broad sympathy with liberal and humanitarian movements, without any compromise of fundamental principles of the Christian life. In his scheme of education the humanities in their broadest sense have had ample place, and the sciences and mathematics have been emphasized, but always with the idea clearly held before the student that these should be fused into effective Christian character and contribute toward a useful life actuated by the motive of service.

As his years at Haverford have lengthened, his former pupils have recognized the rare quality of his work and have

learned to reverence and love his personality. They have shown their faith in him and in the college under his administration by their loyalty in providing for its material needs and in fostering its ideals.

President Sharpless leaves his office rich in the memory of work well done, and in the love and honor of his colleagues and the Alumni. In the leisure so well earned we hope he may enjoy years of service as a clear thinker, wise counsellor, and scholarly writer, and that Haverford and the larger community of which it is a part, may long benefit from his ripe experience, his rich wisdom, his broad sympathy, and his penetrating insight.

On behalf of the Board,
ASA S. WING, *President.*
MORRIS E. LEEDS, *Secretary.*

NEWS ITEMS.

AMONGST Yearly Meeting visitors we have note of the following: Charles and Emma Perry, of Westerly, Rhode Island; Esther Fowler and Dilwyn Stratton, of Winona, Ohio; Alfred E. Copeland and Henry Outland, of North Carolina, Elizabeth Underhill, and Dikron B. Doucchan, of New York.

A REPORT in *The Friend* [London] of the Second Month's meeting of the Central Education Committee has the following:

The question of the Training for Service which is given to the boys and girls in our schools was again fully considered. Many experiments are being tried to make this training more effective. One school reorganized the whole of its work for the greater part of a month in 1916. "Guilds of Service" are being established, help has been given to farmers, the service of the boys and girls for the school community has been in many cases extended, and the sense of responsibility for the life of the neighborhood has been developed. Teachers in several schools are feeling their way towards self-government and the management by pupils of their own affairs. The schools were encouraged in these efforts to live up to their educational traditions, in the hope that the boys and girls when they go out into the world may apply the lessons in peaceful service in a variety of ways as they may be individually led, in accordance with the genius of Quakerism.

SUMMARY OF EVENTS.

Both branches of Congress have passed the resolution declaring that a state of war exists.

A New York paper, quoting James Wood, says: "Quakers have issued no statement concerning their course in the event of war, but when asked about it reply, without exception, that they will follow the pattern of English Friends and upon grounds of conscience refuse to serve or to indorse others who serve. In England at the moment many Quakers are in prison, on these grounds, and American Quakers declare that if prisons await them here they are ready to enter them."

The first in a series of mass meetings throughout New York State to arouse interest in the passage of the Ahearn bill for the abolishment of the death penalty, was held in Brooklyn last week. The meeting was held under the auspices of the People's Campaign League, Inc.

In "The Confessions of a Hyphenated American," by Dr. Edward A. Steiner, born in Austria, one reads that a visit to Vienna has aroused no patriotic thrill in his breast. "I have," he says, "nothing but loathing for this foul and unthinkable war, for I have lived where it was bred."

A Massachusetts Legislative Committee has reported favorably the measure appropriating \$3,583,300 of State money for the improvement of the Merrimac, the plan being to induce the Federal Government to appropriate an equal amount.

Four prizes are offered by the Massachusetts branch of the Women's Peace Party for essays on "Constructive Peace," to be written by students of women's colleges in the State. The first prize is one hundred dollars; the second, fifty, and the two third prizes, twenty-five dollars each. The essays must be handed in on or before the 15th prox. Further particulars may be obtained by writing to the Chairman, Prize Essay Committee, 421 Boylston Street, Boston.

A good authority says: "It is a mistaken notion that there is a scarcity of garden seeds this year, and that prices will therefore be abnormally high. It is true that there has been a slight advance all along the line,

but it has been so small as a rule that the amateur will find out little difference in his seed bill. Potatoes, of course, are much higher than usual, and there is a decided shortage in wax beans."

Statistics compiled by the National Association of the motion picture industry, submitted at New York to the joint Legislative Committee investigating the motion picture business, showed that in a canvass of twenty of the largest cities of the country a decrease in the number of theatres was found in thirteen, an increase in six and no change in one. In Chicago, Philadelphia and New York, it was shown, there has been a marked decrease in "movie" houses, and in Chicago, where exact statistics had been obtained, it was stated the decrease in seating capacity amounted to 209,000.

Of 6755 patients who survived infantile paralysis during the recent epidemic in New York City, 102 have been discharged by clinics as cured. Ninety-five have died since apparent recovery from the acute disease. Of those still receiving treatment 5003 are under clinical supervision and 1073 are in charge of private physicians.

Late dispatches from the stricken districts of Western Asia have compelled the American Committee for Armenian and Syrian Relief to make a nation-wide special appeal in order to meet the appalling need of the Armenian, Greek and Syrian refugees in Turkey, the Caucasus and Persia, of whom there are to-day at least 2,000,000 on the verge of starvation.

The display-room of a modern plow factory contained more than three hundred different kinds of plows. There was a special plow for every kind of soil. Many of the plows were of odd designs. These were for foreign countries. Some were designed for special conditions in Russia; others were for South America, and a few for Africa.

FOREIGN.—The Russian Provisional Government has decided to abolish the death penalty, says a Reuter dispatch from Petrograd to London.

Reporting on the use of electricity in farming in England, the following is given: "Electroculture has passed the back-garden, amateur stage. It is now a serious proposition. But knowledge of its possibilities and limitations is scanty. It falls into place with other possibilities of development in plant industry, which will only reach fruition by the help of well-organized, large-scale research and experiment supported by public funds."

NOTICES.

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION ANNUAL MEETING.—The business of the Friends' First-day School Association is now transacted at an annual meeting and conference. These are to be held this year on Sixth-day afternoon and evening, Fifth Month 4, 1917. Announcement of the program will appear in these columns later.

A grasp of the Bible as an interpretation of human life such as Willard Sperry gave us Fourth-day evening of Yearly Meeting week brings home to us the importance of our Bible Class work. The modern world to whom we must minister needs this revelation. Our children must obtain an adequate understanding of Scripture such as our First-day Schools are helping to give them. All of those actively engaged in this work and any others interested are cordially invited to attend the annual meeting and Conference, Fifth Month 4th.

J. PASSMORE ELKINTON.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA, will be open from 9 A. M. to 1 P. M. and from 2 to 5 P. M. Seventh-days from 9 A. M. to 1 P. M. only.

Meetings from Fourth Month 15th to 21st:

Philadelphia Monthly Meeting, Western District, Twelfth, below Market, Fourth-day, Fourth Month 18th, at 5 P. M. Business session at 7 P. M.

Muncy, at Muncy, Fourth-day, Fourth Month 18th, at 10 A. M. Haverford, Fifth-day, Fourth Month 19th, at 7.30 P. M.

DIED.—Third Month 24, 1917, at his home, near Woodland, North Carolina, WILLIAM JORDAN BROWN, in the eightieth year of his age. He was a member and Elder of Rich Square Monthly Meeting of Friends.

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"THE MUNITIONS OF ROCKS."

In the days of ancient warfare, the possession of a place of defence or of refuge was a matter not beneath the attention of the bravest warriors, and the terms corresponding to our words *fortress* and *stronghold* had naturally great significance. To be hidden from the archer, or to be out of the reach of the spearman, was a purpose attested to by the towers and the walls and the encircling moats of many an ancient structure. So the terms indicating such refuge or defence—as well as that of a natural fastness—easily passed over into figurative use, and came to be often employed by prophet and psalmist when they would describe the safe abiding-place of the children of God. He was Himself their defence, their strong habitation, their very present help in trouble. Thus Isaiah, in describing the reward of the man that walks righteously and turns from violence, declares: "He shall dwell on high; his place of defence shall be the munitions of rocks."

It is not needful to cite many passages of this character, but the heart turns to such assurances of Scripture with comfort and hope in times of distress. Little, we may suppose, did the writer of the Ninety-first Psalm realize that his song of security, "so rich in chastened faith," would come down through many, many centuries, with a message of consolation and confidence for oppressed and fearful hearts. Yet it still rings true in its assurance of Divine care, and thus harmonizes with the tender thought of the Father's personal love, so clearly revealed in the New Testament, and indicated in the expression,—"casting all your care upon Him, because He careth for you."

Amid the tumult, the anxiety and the distress of the present time, how necessary it is to remember our refuge and source of strength, and to seek the support of the Everlasting Arms, as well as the counsels of Supreme Wisdom. If, in a course consistent with these we do *what we can*, it may be that faith will then have a fresh reward through obedience to the command, "Stand still, and see the salvation of the Lord."

M. W.

OUR COUNTRY'S CALL.

Very few of us, older or younger, are so constituted as to be insensible to our country's call. Historically and in most cases practically we are good patriots. We love freedom and are ready to suffer for it. We love justice and most of us love it enough to practice it. We wish to be second to none in any and every act of mercy that comes to our hand. Feebly perhaps, but in some measure always we have gone out to the very ends of the earth with our goods and at times with our lives to make the profession of brotherhood a reality. But this we are told is not a time for platitudes. Our country needs our service—needs us. We can not train to shed blood, but we can train to save life. We can not make ammunition, but we can make food. Can the young, can any of us, withstand such pleas? Is there any other ground than that of cavil upon which to withstand them?

It may be well for us to discriminate between our country's calls and the present clamant call, more or less divorced from the general claims of life, to take part in a system of military preparedness. Behind that system as so lucidly explained in Yearly Meeting by Isaac Sharpless is the menace of a surrendered conscience. Perhaps we love our country too much to enter that blind alley!

But our country has need of us! Possibly never more than to-day, in the face of the mobilization of every form of physical force, has the cry been more poignant for the highest *spiritual* ideals of service, of suffering, of death. Have we these to give? Can we escape from the clamor of the hour to the silence of God and surrender ourselves to Him for service to our country? Some who have made this effort have believed themselves led into the trenches, others are this moment sounding a note of triumph from prison cells. God is with his own wherever they are. Now as never before let us resolve that we will "Let God work."

J. H. B.

THE SENSE OF THE MEETING.

Perhaps it is no exaggeration to say that amongst the special characteristics of the Society of Friends as an organized body, the principle behind what we call "the sense of the meeting" comes nearest to being what the scientists name a "specific difference." Without use of creed or verbal profession of faith, we can test ourselves as Friends, and can make or mar our meetings by our faithfulness or lack of faithfulness to this peculiarity. Hardly any incident of modern Quakerism is of more striking interest than the interview between the late apostle of peace in our Society, William Jones, and the famous churchman Cardinal Antonelli. We are reprinting the interview in this number. The conversation had proceeded a very little way till the astute scholar of church polity put his finger on this matter of the sense of the meeting, and pressed his visitor to what one might call the last trench in his searching questions. It was very much as if he were say-

ing, "If you can make this ideal real you have in very truth an instrument of unusual power for service in the world."

So it is well enough for us to keep this matter in mind, and to ask ourselves with sufficient frequency to keep our ideas clear, what is absolutely fundamental in the application of this expression—the sense of the meeting—to the affairs of the church. Once a year, perhaps oftener, we hear from the advices in regard to meeting business the telling statement: "As it is the Lord's work, let it be done as in His sight." Very little analysis of this is required to make it clear that the business of our meetings demands an atmosphere of worship. The whole aim is to put a meeting upon the spiritual plane and to keep it there. Our profession as Friends involves God's immanence. He is in us and has concernment with all we are and with all we do. Nothing less than this can fulfill our ideal, can make us and keep us a spiritual people.

Now the learned cardinal in Rome perceived at once the charm of this profession, but he also perceived its exceeding difficulty. To most of us it is a hereditary matter. We lose sight of its difficulty, and assume that our ordinary practice at least approximates the ideal. Now and then we go away from a meeting with a feeling that after all the principle involved in our practice has become obscured by a lifeless form. For any of us it is easy to confuse human preference, human determination, human judgment, for the "mind of Truth." Once a meeting consideration becomes subject even to a well-tempered discussion from any of these points of view, the danger of obscuring a real "sense of the meeting" ensues. A clerk may gather then the weight of opinion, and record it in a minute. This may seem the outcome of justice in the case. As a judgment it may work out in practice as a good thing, but it has not been determined as a sense of the meeting. In order for such a sense the spiritual atmosphere must be undisturbed, our advocacy or our opposition must be out of human feeling into the "peaceable spirit of Jesus."

Is it true then that anything so difficult, so subtle, so sensitive can be fundamental in a program for practical management, even of the affairs of the Church? Is this not a greater test of faith in the participation of God in petty human affairs than we are called upon to make? Two hundred years of history answer the question. With failure at every hand—often with more failure than success—the question of spiritual guidance has had an undoubted affirmative answer times out of mind. Christ is practically Head of His Church. But He has not confined His Church to one body, and our constantly recurring infirmities have prevented "the mind of Truth" from having an uninterrupted expression through us.

J. H. B.

THE SENSE OF THE MEETING.

WILLIAM JONES and CARDINAL ANTONELLI in CONVERSATION.

It was now my turn to be interviewed. The Cardinal, inviting me to place myself beside him on the sofa, I rose from the seat I had been occupying near the door, and crossed the floor of the cabinet, inwardly wondering what my friends at home would say, if they saw me seated side by side with the virtual ruler of the whole Roman Catholic world. A deeply interesting *le-té-a-lé*, lasting over half an hour, ensued.

The Cardinal, being an Italian gentleman of the old school, than whom no more courteous being exists, his manner was so thoroughly kind and genial, that all feeling of reserve was taken away, the charm of his bearing and his smile causing me to feel quite at ease in his presence. Let me add also, that

the Cardinal's mode of speaking the French language was in itself a pleasure to hear; his voice mellow and soft, together with his perfect knowledge of the idioms of the language, caused his French enunciation to sound like pleasing music to the ear. How vague his notions were, in regard to the Society of Friends, was evident from some of his first questions. For instance, he asked if my friend and I had been sent out "two by two," after the manner of "the seventy disciples of Christ," on works of benevolence, adding, "The seventy, you know, correspond to our Conclave."

"What! of Cardinals?" I exclaimed, with a smile at the incongruity of the thought, adding, "We have no Cardinals, no Hierarchy, no distinction in fact between clergy and laity. We are simply 'Friends' or 'Brothers,' all are on an equality in our Church." (Such, at least, I flattered myself, is our theory.)

Some further inquiries rapidly followed as to how our ministers were appointed and maintained, also with regard to the preaching of women; the answers leading incidentally to the subject of silent spiritual worship. Speaking generally, he appeared to take a deep interest in the religious principle specially held by the Society of Friends, with regard to the indwelling and perceptible guidance of the Holy Spirit in the regenerated soul.

We did not get into really *close quarters* in the discussion, until he started a subject on which his questions were most searching, and betrayed the liveliest interest. Our conversation was then substantially as follows:—

CARDINAL ANTONELLI: "I understand that in your meetings for church affairs you have no President, and that you never decide any questions by vote. Is that so?"

W. J.: "Practically that is so. One of our number is appointed as 'clerk,' (in French, *secrétaire*) of the meeting. His principal functions are to ascertain the 'evident sense' of the meeting, or the general consensus of opinion, upon the various matters under consideration, and to register its decisions in suitable minutes."

CARDINAL ANTONELLI: "I am deeply interested in knowing how this can be done without a vote; for so far as I know, your practice is quite unique in the Christian world, or in the annals of church history."

I here explained, at some length, the workings of our meetings for "discipline," or church government, and the method of gathering the "sense of a meeting," by the "clerk," according to our usual practice; also how the minutes, when made, were submitted to the approval of the meeting—for adoption, or for amendment, as the case might be.

CARDINAL ANTONELLI: "But suppose questions of great importance were to arise; questions which might even be *vital* to your existence as a church. How could the opinion of the meeting be correctly ascertained, and a satisfactory decision be arrived at, in cases like these, unless the sentiments of each individual church-member were plainly manifested by a vote, or its equivalent?" Then, after a pause, turning to me, "Have you ever done this?"

W. J.: "Yes, whilst acting as 'clerk' to what we term a Quarterly Meeting, which is composed of several smaller sectional, or Monthly Meetings, questions came up for decision which were of grave importance, though none, within my remembrance, that could be described as *vital* to our existence."

CARDINAL ANTONELLI: "Ah! Now we have got down to a man that has done it! I am all attention" (*Je suis tout oreilles*). "Pray, my friend, tell me how you did it."

The question for a moment puzzled me, as I mentally asked myself, "How did I do it?" Never before has the difficulty been thus pointedly presented to my mind. Custom and habit, from youth up, in the Society of Friends, has enabled us, I suppose almost intuitively, to arrive at the result, without so much as a thought of the difficulties which our method of procedure presents to outsiders. To those who have never witnessed, in our meetings for Church affairs, the mutual concessions, the bearing and forbearing, in the spirit of that charity

which thinketh no evil, it may doubtless appear strange that, on questions which cause a wide divergence of opinion, a sufficient degree of unanimity is ever obtained to be accepted as the deliberate judgment of the meeting; at the right moment, however, the "clerk" generally sees his way to record the decision, as the "evident sense of the meeting."

Cardinal Antonelli is by no means the only person I have met with who has confessed his difficulty in understanding the Quaker method of deciding questions, not by majorities, but by that which in the view of "Friends" constitutes the "weight of the meeting."

The explanation given in answer to the Cardinal was to the effect, that it was not always the length of speeches, or their number, that influenced the decision of the "clerk" in discussions of importance, but that due regard was paid to the sentiments of a minority, if such minority were constituted, as is sometimes the case, of the more experienced, and the more spiritually minded among the members present. In a tone of surprise, he exclaimed, "What! have you done that?" I hoped I had said nothing amiss. Then, with the acumen and tact so characteristic of him, he pressed on me the yet deeper question, "Tell me, my friend, how did you know who in the meeting were the spiritually minded? I should hesitate very much to decide who were, and who were not spiritually minded among our people, or in our conclave" (*i. e.*, Roman Catholics). "*Je n'oserais pas, Monsieur*" (I should not dare to do so). Feeling myself like clay in the hands of this intellectual giant, reputed to be the astutest diplomatist of his age, I begged a moment for reflection, and then replied, "Do you think, Cardinal, there can be any mistake in a matter like this, when we have the explicit rule of Christ, the Head of the Church Himself, to guide us, 'By their fruits ye shall know them?' In forming your judgment of a man's character, do you judge him by his words only? Do you not look to the testimony of his life, and where you see the evident fruits of the spirit, may you not safely conclude that such a man is spiritually minded?"

Whilst admitting the appositeness of the reply, he still maintained that I did not "touch the fringe of his difficulty!" Discouraged at the smallness of the result of so searching a cross-examination upon Quaker doctrines and practices, I rose to take my leave. "Are you in a hurry?" he asked. "Not at all," I replied, "but uneasy at occupying your valuable time, while personages of importance are waiting in the ante-room." "If that is all, pray be seated," he rejoined, placing his hand in a kindly manner on my knee. "I may never have another opportunity of seeing you or any member of your Society, and I want this information." Then, with a significant gesture, pointing to the door, he added, "*Qu'il s'attende!*" (Let them wait.)

Recognizing something here, deeper than mere curiosity, a genuine thirst for information, on what evidently was to him a deeply interesting phase of church government, I resumed my seat. Question followed question, with a power and skill, tempered with refined courtesy, which, whilst taxing my own resources to the utmost, far from causing any unpleasant feeling, served only to deepen the admiration and regard I felt for the capacious intellect, the genial kindly heart, which could thus throw off all reserve, and enter with the freedom and familiarity of an intimate friend, into questions closely touching the sacredness of the inner life.

At last, when he stood up to intimate that our interview was ended, I said he would observe that the leading ecclesiastic of the Roman Catholic Church in England (Dr. Manning) had signed my credentials, in which were set forth the sentiments held by the Society of Friends in regard to war—namely, that it was contrary to the Divine Will, as revealed in the New Testament, and I ventured to ask the Cardinal, whether the Church of Rome admitted this to be the Biblical view of War. He paused thoughtfully for a moment, and then said, "That is New Testament teaching, we should not deny; whether we have, or have not, always, acted consistently in the matter." I bowed gravely, accepting his remark without comment.

It was hardly to be expected that one in the dignified position of a "Cardinal," should have been more frank when speaking of any possible shortcoming of that which he regarded as the one true Church.—*Quaker Campaigns in Peace and War, 1871, pp. 194-201.*

IN THE STILL NIGHT.

In the still night there comes to me
The blessed boon of liberty.

From all the cares that chafed and choked,

The spirit is at last unyoked
To seek her heaven, as she ought,
On sturdy wings of fearless thought.

Then come the dreams which through the day

The mail of living shuts away.

Then can the soul her fountains fill,
While all the universe is still,

From streams of quietness that rise
Out of the hills of Paradise.

And I can tell the day was meant

For some design beneficent,

For sweet-imagined sounds I hear

And forms of beauty hover near

To win me to the perfect trust

That life is good and God is just

And permeates His world, whereof

The essence and the end is love.

CHEVNEY, PA.

—LESLIE PINKNEY HILL.

A DAY WITH OLD MEETING-HOUSES IN BUCKS COUNTY, PENNSYLVANIA.

WALTER L. MOORE.

(Continued from page 496.)

Here let us open an old leather-bound volume yellow with the stains of one hundred and thirty-six years. It is the journal of that eminent minister of the Gospel, John Griffith. The year is 1765, when he thus writes:

"Next day I had a large meeting at Wright's-town; I was opened therein, to shew the similarity between the travels of the soul towards spiritual Canaan, and those of the Israelites towards the outward Canaan. It was a close awakening time to dry, formal professors."

We left as an unspoken farewell greeting to that unseen, unknown little band who might worship here, a feeling of tender sympathy, desiring their encouragement in every good word and work.

Close to the highway and upon the meeting-house grounds, there arises from a pile of large stones loosely thrown together a tall, rough-hewn shaft of red sandstone. This monument was erected by the Bucks County Historical Society to mark the starting-point of what is known as "The Indian Walk," regarding which no unbiased student of early colonial history can read without a blush of shame for the perpetrators of that iniquitous land-grabbing scheme upon the Indians of the upper Delaware.

Leaving Wrightstown, a ride of another six miles brings us to where stands

"Buckingham, above thy dreamy fields,"

—a meeting-house of meeting-houses. Located on the western verge of Buckingham Mount, in the midst of a wood of grand old forest trees, the visitor at once sees that here, as elsewhere, our Quaker forefathers were not less mindful of beauty of location than David of old, to whom it was always, "Let us go up unto the house of the Lord." Though erected in 1768 there is an air of substantiality about this house that rivets the attention and reflects credit upon the builders. As representing the prevailing type of its day it approaches very nearly to the ideal of roominess, comfort and simple impressiveness which that type was meant to serve. A traveling Friend of many years since writes of this house, "Buckingham

Meeting-house justly deserves especial notice, as being one of the most substantial meeting-houses which I have seen in seven of our States."

It is not, however, until the visitor has passed into the graveyard to the rear that the full effect of the environment in all its impressiveness is realized. The enclosure is the largest we remember to have seen dedicated to the purpose amongst Friends, covering, as we estimated, at least eight acres. It gently slopes off in two directions, and is nearly surrounded on three sides by forest containing some trees of great size and age.

As we passed among the simple mementoes to the very many who here had found their last resting-place, the not uncommon feeling, but now intensified, of reverential awe came stealing o'er the mind, as we remembered the lines,—

"All that tread
The globe are but a handful to the tribes
That slumber in its bosom."

Long shall we remember the atmosphere of stillness and perfect peace that hovered o'er the scene that beautiful afternoon, as

Reverently we passed from stone to stone,
Reading with mute lips the names to us unknown;
Remembering that we, too, in some such place, full soon,
Here leaving the "words and works we call our own,"
At the call of God, shall pass into our final home.

Through the kindly assistance of an engaging youth of about twelve years we gained admission to the house. The forms, the galleries, and general furnishings were of the best of the conventional type afforded a century and a quarter ago. The great room was divided near the middle, as usual, into the men's and women's side, by moving partitions, the raising or lowering of which had doubtless broken the tedium of many a long meeting and held the curious attention of many a child. The spacious "youths' gallery" had here the unusual feature of extending quite around the house. Our youthful conductor, in ready answer to the question as to the size of the congregation accustomed to meet here, responded that there were present the previous First-day "seven ladies and two gentlemen." Feign to learn the name of this bright and gracious lad he informed that it was Watson. As we recalled that again and again we had read this cognomen on the headstones in the graveyard, we felt a warm desire that should he reach manhood he might faithfully serve the church for which his interest was thus early so keenly and helpfully manifested.

Buckingham lies high, breezy and woody. The air is pure. It is envied by pleasing farms and rolling landscape. It is the ideal place for meditation and prayer; a delightful one about which to linger, especially on sunny afternoons, when its ancient oaks throw their lengthening shadows upon the two great horse-blocks on the verge of the wood, now lichened by the handwork of many years since trod by the feet of men and women who, perhaps, dreamed not of the curious vehicle that had brought us hither. Could a stranger contrast be afforded than that of going to meeting on horse-back and by automobile!

Buckingham throughout its past must have laid a wealth of contribution upon the altar of human affection here erected. Here words have been spoken by God's messengers that have stirred the soul in its desire for deeper knowledge of Divine truth. Here the course of the gay and thoughtless has been changed by words of instruction and warning. Here soul has met soul in happy social greeting, and some cares of life have been brushed away in the realization that all are alike subject to temptation, and that in very many respects men have one common lot. Here children, their innocent prattle hushed in the long ride to meeting, have with awe-struck feeling entered with parents the house of prayer. Here youth and maiden have lingered, seeking in each others face the occult signs of love's betrayal. And, finally, here the scene of life has closed forever when, in these quiet precincts, loved ones have been laid to rest.

(To be concluded.)

BE STILL.

In the stillness of the heart
God is found;
Ceasing from our works of care,
Not an edge too lifted there,
We may find the place of prayer—
Holy ground!

Wouldst thou hear His gentle voice,
Troubled soul?
When thy strings all shall cease
From thy pain to find release,
He will give thee perfect peace,
Make thee whole.

Wouldst thou strength for service find,
Ready heart?
Wait in quiet for His will,
Fold thy hands, just now be still,
He will thee with courage fill
For thy part.

On thine altar's unhewn stone
Sacrifice.
Not by steps ascend thou up,
On his knees Christ drank the cup,
Of the same thou needs must sup,
Pay the price.

He will touch thy gift with fire
From above.
All thy gold He will refine,
If submission's calm is thine,
And will make thy face to shine
With His love.

FAIRMOUNT, Indiana.

—ANNA M. FREEMAN.

INTERNATIONAL SERVICE AND QUAKER LITERATURE.

[The following letter in *The Friend* [London] is of very special interest in view of the undertaking in translation now in hand by Philadelphia Yearly Meeting. The Germans mentioned in this letter are friends of Max I. Reich and they live near his early home in Germany.—Eds.]

To the Editor of *The Friend* [London]:—

DEAR FRIEND:—R. B. Hay and Joseph Schaller are doubtless right that a knowledge of German would directly do little to ameliorate the bitterness which exists to a woeful extent between this country and Germany. On the other hand, there is a more widely-spread knowledge of our language in Germany than of theirs here, and while it is probable that this has tended to a rapprochement, much more powerful counter-currents have obliterated these beneficial tendencies, so far as appears superficially. Since 1902, I have been four times in Germany, and one standing impression left by those visits is the blighting effects of militarism on the manhood of the country, in the way of turning men into machines, deadening conscience, and lessening the sense of moral responsibility. The same blighting influence, but with rather different manifestations, is to be seen in France, and assuredly is hanging over England like the sword of Damocles.

Up to this point, I largely agree with J. Schaller and R. B. Hay, but they offer little or no hope for the future, and adumbrate conclusions which the consideration of the whole of the evidence available does not warrant us in accepting. A Government that has such a control over the minds and ideals of a whole nation, as that of Germany has, can easily poison the sources of sane judgment in the people at large; but then, are we face to face with the best elements of German life, prejudiced though they may be, and entangled in Government sophisms? What are the counter influences to those which are most in evidence, and of which English papers take good care to remind us? What are the religious and moral forces at work?

We have, on the one hand, leaders in influential positions who scarcely admit into their gospel anything worth having of historical Christianity, and on the other a dry—very dry—orthodoxy in the Landes-Kirche. Above and beyond that, there is an element of evangelical Christianity reachable by, or approximating to, Quaker testimony.

From such a kernel as exists at present, great results may be expected, not at the moment, but, as we may hope, in the near future. Are we prepared for that possibility? I gather that J. E. Hodgkin's concern lay in that direction, though it was perhaps too optimistically expressed. Such a writer as Lhotsky sounds a note much more like the blast of the Quaker trumpet, than is the case with almost any prominent leader of religion in England to-day. Then, again, there is Frieda Ufer, the author of "Die Vershlossene Tur" (the closed door) and "Schweigende Anbetung" (silent worship), a rare spirit, albeit she is strongly biased in favor of the Kaiser. About two years before the war, she attended Westminster meeting, and three or four members of London Yearly Meeting have at different times been at her home; her literary gifts, and they are not small, are exercised in the pages of a small weekly sheet, with a circulation of 100,000 entitled "Komm mit," an invitation to Y. W. C. A. fellowship among young women. Does not the simple fact of such a circulation to a paper which seeks to bring Christian principles to bear on practical life constitute a claim on our interest?

There is the further question, what is the Society doing to prepare literature for spiritual wants both in Germany and France? Apparently the fear that almost everything that is printed will stay on the shelves has operated to make the output nil for some time. We cannot force the production of living testimonies, to the grace, the Truth, and the Light of Christ; true, but are we fully excused, does no burden rest anywhere, is there no call to do something that is not being done, something lowly and small, perhaps, that would be a stepping-stone for further testimony?

Thy friend,

JOHN E. SOUTHALL.

81 High St., Newport, Second Month 24, 1917.

CONTRIBUTION OF FRIENDS TO THE UNITY OF RELIGIOUS WORK ABROAD.*

The following is reprinted from *The Friend* (London) with a feeling that it has a message on this side of the Atlantic.—[Eds.]

For us at home the question of uniting the divided members of the Christian Church is more or less academic, but for many of those who are doing religious work abroad it is a pressing and very practical problem—at any rate in those countries where the task of building up a native Church is well in sight. For there seems little sense in raising Churches in which are reproduced the divisions of Western Christendom—divisions which have come about (for the most part) through controversies about matters of Church order which are without meaning for most native Christians. Why should we try to make them Episcopalians or Presbyterians, Methodists or Congregationalists, and so forth? There seems to be little hope of establishing a real native Church on such lines. Besides this, present difficulties arise. Missionary comity requires some delimitation of areas, so that different missions do not interfere with one another's work. Native Christians frequently remove from one district into another. Are they to be excluded from membership and from joining fully in worship with their fellow-Christians because they have not been baptized in a particular way, or (if Friends) have not been baptized with water at all? Is a Church to direct its members not to join in worship with fellow-Christians because, according to its rules, the ministers of the latter are not ministers at all but laymen? Are joint communion services to be

impossible because Western theories differ as to who can "validly" administer them? To many thoughtful natives such questions seem absurd. These difficulties have led to the making of plans for the Federation of Churches, as in West China and in Madagascar, and that which was proposed at the Kikuyu Conference in British East Africa in 1913. These plans usually include arrangements for a common Confession of Faith, for the reception of members from other Churches, for joint communion services, and so on. The plans adopted at the Kikuyu Conference were, as we know, bitterly attacked by the Bishop of Zanibar (supported by the Bishop of Oxford and other High Churchmen at home), who repudiated any attempt to federate Episcopal with non-Episcopal bodies as contrary to Church order and tending if allowed to divide the Anglican Church the world over.

Now does not this suggest that there must be something wrong with theories that will not work out in practice, that will not find room for the new facts of expanding life on the mission field? The position is closely akin to that which faced the Apostles, when Gentiles like Cornelius "received the Spirit" and were therefore clearly Christians though outside the Jewish fold. The Apostles had the grace to follow the guidance of the Spirit which came to them through what had happened. They could not shut their eyes to the fact that Cornelius was a Christian, though uncircumcised, and so the broader-minded of them let their theories go and made room for the facts. So it is now; and no question of the effect of new departures on the home Churches ought to prevent missionaries from following the clear guidance of the Spirit, even when this upsets their exclusive theories.

For Friends the situation is specially difficult, for they refuse to recognize the necessity of some things that most other Christians insist on—such as baptism with water, confirmation, outward communion, and a ministry humanly ordained. Their refusal is not merely negative, for they can point to bodies of men and women who are undoubtedly real Christians and show by their lives that they have received the Spirit without the use of any of these outward forms. It is fully recognized by Bishop Gore, who in his pamphlet, "The Basis of Anglican Fellowship," says:

"For my own part, if I am to judge by the fruits of religion as I see them in life, I should be disposed to rank the Friends among the highest in the Kingdom of God, and they have no ministry and no sacraments."

The Bishop is a typical Englishman, to whom logic is a small matter. One would have supposed that this admission finally disposed of his exclusive theory, and that he would have seen that his theory committed him to shutting out from the Church some whom he regarded as the best of Christians.

Friends, it is clear, cannot join heartily in any Federation of Churches based on the necessity of converts having been baptized with water, partaking of the Lord's Supper, or attending a form of worship which can only be conducted by a properly ordained minister. The Friends' Pemba Mission was obliged on such grounds to stand apart from the Kikuyu Conference. Hence the "stiffness" of Friends is often objected to, as an obstacle to unity. Ought they not to give way on these points, in order not to obstruct? If others come some way towards meeting them, as by allowing a Friend to preach in their churches, ought not they to give up something to meet others? The answer is, I think, that they have nothing really to give up. They are asked, not to cut down a hedge but to help in planting one—not to broaden the Church but to assist in narrowing it. Friends' principles and practices exclude no one—they do not unchurch anybody because he thinks it right to be baptized or confirmed. But they are asked to join in measures that will exclude Christians who cannot adopt certain forms.

What, then, is the contribution that Friends can make towards unity in the mission field? It may seem paradoxical, but I believe that their best contribution is to stand by their principles—not, of course, in any contentious spirit. For, by standing firm, they may compel the rest to broaden their

*Address at F. F. M. A. Jubilee Meeting at Devonshire House, Tenth Month 4, 1916.

foundation by the recognition that Friends have the reality of Christianity without its forms. In West China, and I believe in Madagascar, they have been strong enough to make their influence felt in this way, and to direct the stream that flows towards unity into a stronger and broader channel than it would have taken had they been less "stiff"—had they suppressed their special testimony for the sake of a more superficial unity. The fact is that if we really understand our own position, we have a different, and I believe a much truer conception than many others have of the real basis of Christian unity. For us it does not consist in a single organization, with common sacraments and forms of worship and statements of belief. We do not think that real unity can ever be achieved along these lines. These outward forms have always divided Christians, and probably always will. The unity we seek is not in *uniformity* of creeds or practices, but in a *common spirit* of loyalty to Jesus Christ, based on a common experience of His power in our lives, and leading to a life of practical devotion to the good of men. Wherever he sees this spirit, the Christian has unity with it—a unity that goes far deeper than any acceptance of a statement of belief or the adoption of a particular practice. It is the unity of those in whom Christ is reproducing His own character. "The glory Thou hast given Me I have given them, that they all may be one." His "glory" was the character of God which shone through Him and radiated itself into other souls, bringing men into a measure of the same life and love. "I am glorified in them." Those who can see and feel this character in one another are already one in spirit, however they may express themselves outwardly, whether by creeds or forms. Passages may be quoted from the writings of the most thoughtful Friends, from the seventeenth century onwards—from Pennington, Penn, Thomas Story, John Woolman, and many more—showing that this has always been our position. Thomas Story, for example, wrote in 1737: "The unity of Christians never did nor ever will or can stand in uniformity of thought or opinion, but in Christian love only." That, I am convinced, is the real contribution we have to make towards the Reunion of Christendom. What the mission field is showing us is that unity will be discovered, not in theoretical discussions about forms or creeds, but in a common work done in a common spirit—in co-operation in the mighty task of bringing in the Kingdom of God.

EDWARD GRUBB.

DISARMAMENT.

FROM A REPORT OF A LATE SESSION OF LONDON AND MIDDLESEX QUARTERLY MEETING, AS REPORTED IN *The Friend*.

The second important topic was that of disarmament, arising out of the Minute of the Meeting for Sufferings, spoken to by Marian E. Ellis, who urged the great need for a re-statement of our view. We are faced with a great choice between faith and fear. At the close of the war there is likely to be on the one hand a great reaction against the whole military system, and on the other a great danger of that system being fastened on the nation more firmly than ever. Christ could not have done what He did if He had relied on any forces of the world for the overcoming of evil. We must go down to the foundation of our belief and find out what is the inner power of God. There is a great call going forth to the Christian Churches and most of all perhaps to the Society of Friends; it may even be that God has a message for the world to be given through us.

Many Friends took part in the discussion that followed this weighty address, and whilst a few thought they saw insuperable difficulties, the feeling of the Meeting was strongly in favor of the Minute sent down by the Meeting for Sufferings. It was pointed out that unless we seize the present opportunity we may be absolutely committed to compulsory military service. If our confidence is in God we need not mind what the wisdom of man may say. The growth of militarism will stamp out the Spirit of God. Carl Heath felt strongly that this question of disarmament was the logical outcome of our peace principles. We must not be afraid of ideas, for we are

apt sometimes to forget that every change that comes about in the progress of humanity is due to an idea translated into action. There is bound to be a great disarmament in any case after the war is over, as the present huge armies cannot possibly be maintained. Most people, including a great many non-Christians, desire security, but we cannot get this by war. The only guarantee for security and for the maintenance of peace is to get rid of sectional influence. We must help people to see that the only ultimate safety is that which rests on the Spirit of God. "The angel of His Spirit saved them."

"OH, WHAT A HYDRA IS THIS EVIL OF WAR!"

What numbers does it ensnare and draw away from parents, wives and children, and all the beneficial purposes of life, to be cut down as grass before the scythe of the mower, ignorant and unconcerned about the true end for which life was given them.

But when will the rulers of the kingdoms of this world lay these things to heart? When, with an earnestness equal to that with which they engage in war with each other, will they be concerned to devise means for accommodating their differences and disputes with each other, which may render this wanton waste of human lives unnecessary; and no longer multiply the cries of the orphans and the tears of the widows, by sacrificing so many of those, whom Providence has placed under them, to their cruel ambition?—(Page 13) Thomas Shillitoe's "Caution and Warning to the Inhabitants of Great Britain, but more especially to the Rulers and All in Power."—1797.—Selected by *Amelia M. Gummere*.

SCARCITY OF FARM LABOR.

On First Month 12, 1914, Henry Ford announced his plan of paying five dollars a day for every workman in the Ford factory. Six weeks after this plan went into effect a comparison was made between the production for First Month, 1913, and First Month, 1914. In 1913, 16,000 men in one month working ten hours a day, made 16,000 cars. Under the new plan, 15,800 men, working eight hours a day, made and shipped 26,000 cars.

Henry Ford is without doubt an exceptional genius, but the rank and file of his workmen are probably very much like other men in a similar line of work. There must be some fundamental law of human nature which made fewer men in fewer hours turn out more cars than in the year before.

It is said that Ford believes the eight-hour day should not apply to farm hands. It is not my purpose to suggest running the farm on the shop system of time. I have seen it tried, but never with success. It is very unlikely that a farm hand could do as much work in eight hours as in ten hours a day, especially if he were using a team.

If, however, there is anything in the results obtained by Henry Ford which can be secured on the farm, let us try for it. Improved efficiency and business organization have helped to make possible the better working conditions for the industrial laborer. There have not been corresponding improvements on the farm within the past twenty-five years. Milking machines have not greatly lessened the cost of milk production, nor have power sprayers materially lessened the cost of fruit growing, although both have tended to improve the quality of the product. It is too early to know what changes the farm tractor will make in agricultural methods. Whether the use of these recent appliances results in an added expense or a saving in the operating cost of the farm depends on the ability of the farm manager. Efficient farm management is one of the greatest needs of the farmers of America. Whether the farm labor available is used to the best advantage depends on whether the farmer has made his plans wisely and can execute them judiciously. Every hour of every day of each man's work should be made to count for the most, not by nagging or crowding, but by studying his adaptabilities and by devising all the short cuts possible consistent with efficiency and thoroughness.

If we share in a measure of Henry Ford's experience, we

should get more work done following a raise in wages, either because it encourages better efforts, or because it attracts a better class of help. The day is past when we can expect to hire a good man for seven dollars a week, with house rent and firewood, or five dollars a week and board. Some farmers are now paying as high as ten dollars per week with house and privileges. The purchasing power of a dollar is so much less than it was a few years ago, that we farmers must realize that the same percentage of increase should go into wages as goes to purchase our food and supplies, or as we receive by the sale of crops. In no other way can we be fair to our men, nor meet the competition of other classes of employees.

As a result of the large number of men from the country who have recently moved to town to work in munition factories or other industries, some of whom had been rural residents all their lives previously, there is a number, in the aggregate quite large, who for one reason or another want to quit the city and get back on the farm. Sometimes their wives are unhappy in the city, often their neighbors are un congenial or troublesome, or their children are in an unwholesome environment. There are possibilities for mutual benefit to the farmer and such working-men if they can be located.

Some farmers have had success with students for help. We would naturally expect the agricultural colleges to be the preferable source of such young men. Agricultural students are more likely to have an intelligent interest in their work. Owing to the short summer vacation, students are usually not available during planting, but come in for harvest time. Some farmers have a decided prejudice against college students for laborers, believing them to be soft or lazy and full of theory, but with no practical experience. This description may fit some, but not all of them by any means. An agricultural college student of my acquaintance applied by letter to a prominent farmer for a position. The farmer replied that he had hired a student once, and never would have another one work on his place. A few weeks later the college man went to this farmer's home and asked for work, dressed in well-worn clothes, and without any allusion to his identity. He was promptly "taken on" and completed a season's work satisfactorily to his employer.

Some of the agricultural colleges require a student to spend a certain number of months working on farms, the farmer turning in a report to the college on the quality of work done. This makes a strong incentive for the student to apply himself.

When farm labor is so scarce as it is to-day, methods of farm practice should be studied to save effort whenever possible. For instance, lime may be bought in a form ready to apply, and so avoid the labor of slaking, and the added work of spreading by hand. In the preparation of the ground, one man should drive two teams whenever practicable. Improved tools can often be used, which combine the work of two in one operation, such as the combined grass seeder and weeder, which sows and covers the seed. One cannot take too much pains and forethought to have all machinery and equipment ready for use, that no valuable time be lost when they are wanted.

The value of time is something that farmers are learning to appreciate more than they used to. The familiar soap box or nail keg at the village store, now kept in memory by cartoon and tradition, is not occupied in these days by the busy farmer. The automobile has helped the farmer to save time in going to town on errands, and it has done even greater good by giving needed relaxation and a zest to life which has kept him stepping to the tune of the motor all the rest of the day. The automobile is more than a time saver, it is a teacher of time saving. It is a tonic for mind and body that helps to keep the farmer from getting fagged out, slow going and prematurely old.

To come back to Henry Ford, why cannot we farmers apply some of his methods in our relations with our hired help, not in an extravagant way, but so as to share with them some of the little comforts and pleasures of life, and see if they will not feel like taking the hard places and the steady pull at a little quicker pace when they find the throttle has been opened another notch or two.

HIRAM HAINES.

THE N. E. A. AND MILITARY TRAINING.

At a recent N. E. A. Superintendent's meeting in St. Louis the subject of military training was considered. Friends will be interested in the outcome as reported in the *Journal of Education*. Apparently the military sentiment was strongly mobilized. This should be a pointer to peacemakers.

"The climax of the meeting came at the close of the morning session when the report of the committee on military training in the schools was presented. It looked to the committee, appointed to prepare the report, that the cards were surely stacked against its report, as six speakers during the week, at the general meeting and at round table conferences, had strongly favored military training in the schools, one speaker going so far as to recommend its introduction down to the kindergarten. And immediately preceding the report, circulars favoring military training were distributed freely among the audience by the Universal Military Training League. The report of the committee, however, was a unanimous one against combining military training with school work, and the arguments of the speakers who joined in the discussion were so convincing that the convention, in spite of the fact that the atmosphere had been charged with militaristic spirit, by an almost unanimous (standing) vote approved of the resolutions submitted. The first resolution favored universal and compulsory military training for young men from nineteen to twenty-one years of age, and the second resolution "opposed the introduction of military training and military drill, or any form of instruction which is distinctively or specifically military, into the elementary and secondary schools." The remaining resolutions gave a constructive plan of physical training and of patriotic and civic service. Many present asserted that this report was the most important and far-reaching of any presented."

QUERIES AS TO HOW WE ARE FRIENDS.

Am I a Friend merely by acceptance of the Friendly ideals (so called), or by the New Birth unto Righteousness, which?

Am I a Friend by the taking thought and action to add to my Spiritual stature, or by being born of the incorruptible Seed and Word of God, which?

Am I a Friend by an intellectual grasp and appropriation of the truths of Christianity, or by putting my mouth in the dust, if so be there might be hope, which?

In this time of all times, when Christianity is being put to the test, as perhaps never before, to make good the rightful claim made for it; that it is the great panacea for every individual and national ill; how does it behoove its adherents, of all ranks, to experience its true standard erected upon its righteous Seed base within us, that this not exaggerated claim may be more fully vindicated.

Especially should Friends, whose profession is the highest, be concerned, to be no longer found in the background as to Christianity's righteous rule, reign and government over us, as indicated in the latter part of the above queries. It would then be as it should be, we should be found more in the rôle of servants, and not as now (I fear) is too much the case, the manipulators of Christianity's sacred truths in our own will, wisdom, time and way.

OMO.

D. H.

"I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." (John vii: 12.)

From the number of articles touching the subject that have appeared in THE FRIEND since the beginning of the war, it seems that Friends generally are filled with deep-felt and sincere regrets for present world conditions; and, what might be taken by some as a more hopeful sign, under the pressure and rapidity with which events are shaping themselves, Friends seem alert and active as being willing to do their full part in the propaganda for the principles of truth and right as they see them; yet there seem to be some clouds of doubt, even

in their horizon, as to the proper aims and methods to be pursued looking toward the future course and testimony of the Society as regards the methods whereby international peace and good-will are to be made lasting.

Prophecy seems to my mind not so much the forecasting of future events as it does a method of giving expression to eternal truth, and eternal truth must necessarily be always effectively present. Such a prophecy is the one which declares that Jesus comes in the clouds of heaven. Amidst the clouds of the present, then, we are to watch for the little gleams, as it were, or flashes of truth that now and then break through the clouds and seem to gladden the too-anxious hearts of the watchers with more hopeful prospects. The calling of an International Peace Conference of Friends to sit in London after the war indicates that a need is felt amongst Friends for more light and the dispelling of clouds from the horizon.

It is when Jesus *has* come that the above text applies, and it is possible that He has not yet come to many now bearing the name of Friends that they should still be watching for the sky to clear and reveal Him? It is possible; nevertheless, to them that look for Him is the promise that He will appear. If, then, we are yet walking in some darkness, let us look for Him in view of the promise, but remembering that to some, when they see Him, "There is no comeliness in Him," but also, "Blessed are they who love His appearing."

Whether the proposed Conference will ever convene is to be seen, but the fact remains that in this call for a Conference is a self-confessed need for more light. It may be timely, then, to inquire why Friends, who are the professed "Children of the Light," should have their vision of the truth obscured by clouds and their pathway darkened by their shadows. Is it because they have had no heavenly rain to clear their sky, or have they allowed "the clouds to return after the rain?" Clouds are but vapors that rise from the earth, they do not come from heaven. The earthly nature will continue to send up clouds of doubt where the understanding remains unconvinced. Truth appeals to the understanding, and truth is light. Falsehood and deceit, before they are penetrated by the understanding, are indeed felt to be clouds that darken the pathway, but a clear revelation of the truth quickly dispels them. Who hath a revelation let him speak; he that is encompassed with doubt, having no revelation, let him keep silent. Let us pray God to send much heavenly rain upon our parched ground, and when we are revived let us be careful to allow no clouds to return after the rain.

One of the clouds of deceit that we have, in some measure, allowed to overshadow us is the popular notion of the "Common Brotherhood of Man," forgetting that "In Adam all die," and that the Heavenly brotherhood is not after the law of kinship of the flesh. We speak of "infinite possibilities" and the Divine "potentialities" of all men, which are said to be destroyed by destroying a human life, forgetting that the Divine potentiality is not at all in men but in the holy seed that is sown in men, and that when the seed has grown and brought forth its proper fruits the earthly part will return to the earth from whence it was taken while the fruits will be gathered into the heavenly garner. Indeed, it is not possible to destroy the Divine seed with its infinite possibilities that is sown in every earth-man, for, "The seed is the word" and "My word shall not return unto me void, but shall accomplish that whereunto I send it," whether of condemnation or of justification.

Another serious error we have fallen into is the notion that men can be compelled to obey so-called Gospel principles by legislative enactments, and so we petition legislators, governors and others in authority to adopt such and such measures of reform, forgetting that the primary object of Christianity is not the reformation of political institutions, nor the regulation of external conduct, but the "reformation of the heart; knowing that all other reformation will follow." "The payment of tribute by our Lord, was accordant with

his usual system of avoiding to interfere with the civil or political institutions of the world." (See Dymond, page 543.)

All evils, war included, are fruits of corrupt trees. We cannot destroy a corrupt tree by plucking and destroying its fruit. It will bear more. The axe must be laid unto the root of the corrupt trees. Where shall we find the root of all evil trees, the primary source of all evils? Hear what Jesus says:

"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." (Mark vii: 21-23.)

"Where sin is, there must the remedy be applied." (See, "No Cross, No Crown," page 33, by Wm. Penn.)

What, then, is the remedy? Not legislative enactments, not international agreements, whatever utilities these may serve, but the blood of Jesus, which George Fox says "is the life of Jesus," the life and potency of the Divine seed that is sown in every man. The primary service of every Christian worker who will aid the coming and establishment of the Heavenly Kingdom must be to proclaim the giving of this "free gift" to every man, and to call the attention of all men to its potency, this virtue, this power that works in all hearts, in every man's conscience, that they may subject their own wills and come under this blood, this new-life power, this all-available and all-effective remedy applied in the heart, in the conscience, where the evil is first suggested and where it must be rejected in its first inception. Let us, then, allow no deceitful shadow to obscure the clear vision of this primary work of Christianity, which must come first and antedate every true and lasting reform.

All men in Adam are corrupt trees and must be cut down and given to the baptism of fire that all that is of the corrupt nature may be consumed, and that which remains that the fire cannot touch is the Heavenly seed, which supplants the old man and becomes the true heir, even as Jacob supplanted Esau in the birthright.

What useful purpose, then, serveth civil government, hath it no place of utility in the Christian system? It has, like the thorn to the rose, the husk to the ear, the shell to the kernel. But the kernel is a higher form of organization than the husk, and a later and purer product of the same law with its many processes.

ESSEX, Ontario, Canada.

O. E. F.

A PACIFIST AMONG SAVAGES.

Historical records show that nearly all our Indian wars originated in acts of gross injustice or violations of treaties by the United States Government or its duly appointed agents. Helen Hunt Jackson, after examining carefully the numerous treaties made with Indian tribes and investigating the claims made by the Indians regarding their observance by the whites, declared there was not a single treaty that the Indians had been the first to violate. Stirred by the cruel injustice disclosed by her own discoveries, she wrote her famous books, "A Century of Dishonor" and the novel called "Ramona."

Generals in the U. S. army who spent many years in the service, when asked if they knew of any instance where the Indians were the first to break a treaty, have answered emphatically "No." Notwithstanding these indisputable facts, when depredations were committed by the Indians the cry was heard all over the land, "Exterminate the whole race."

Such was the state of affairs when Ulysses S. Grant became President. A company of Friends went to Washington to see him regarding such matters and suggested the advisability of appointing religiously minded men as Indian agents, and likewise as teachers and employees at the agencies. After listening to these suggestions President Grant is said to have replied about as follows:

"Gentlemen, your advice is good. I accept it. If you can make Quakers of the Indians, it will take the fight out of them."

Thus the peace policy with the Indians originated at Washington and was about to be put on trial. Friends were given charge of several agencies. Thomas C. Batty felt it his duty to offer to go among some of the most warlike of the tribes in the Indian Territory (now the State of Oklahoma). In the autumn of 1871 he opened a school among the Caddoes under the supervision of the U. S. agent for this tribe.

Some five months later, according to his memoranda, he awoke one morning with a thought on his mind that affected him profoundly throughout the day. His own account continues as follows:—

It was as though I had heard distinctly the question addressed to me audibly, "What if thou should have to go and sojourn in the Kiowa Camps?" The thought was new to me and, coming as it did, it affected me to tears. I had regarded the Kiowas as the most fierce and desperately blood-thirsty tribe in the Territory, but throughout the day I could not dismiss the subject from my mind for more than a few moments at a time.

The intensity of my feelings was in no way diminished when in the evening, Kicking Bird, an influential chief among the Kiowas, came to me with an interpreter and informed me they had come to ask me to be a father to their little girl. I told him if they would bring her to me and leave her with me I would be a father to her and treat her as I would my own children. They talked a little together, then Kicking Bird said, "We cannot leave her; we have lost five children; we cannot leave her here, but we want you to be father to her as you are to the children here." I said, "Do you want me to come to your camp and live with you that I may be her father?" He replied, "Yes, that would be good. If you will come I will be your friend, and nobody shall do you any harm; my people will be your brothers." I replied to him that I could not leave these children yet, but that I would think about it a great deal. To this he said, "You think, and when you have made up your mind to come, let me know, and my wife and I will come and get you, and you shall live with me in my lodge and be a father to the Kiowa children as you are to the Caddoes." This interview had not the effect to lighten the burden already on my mind; scarcely daring to doubt but it would be my duty, at no distant time, to go among them.

About a week after this I went to the Kiowa Agency (not the camps of the Kiowas) on horse-back, a distance of thirty-five miles, along a lonely, solitary road.

On returning two days later, over the same solitary way, I was refreshed and tendered by the overshadowing presence of Divine Goodness, in which my soul was poured out like water before the Mighty Rock of Ages.

The prospect was afresh opened to my view of yielding to offer myself to go among the wild and roving Kiowas, and I was favored to see that a whole surrender is required; that I had clung with the arm of earthly love to my precious wife and children, but that the time was near in which I must forsake *all*, that I hold most dear on earth, even to hearing from them with any degree of reliability; as a "whole burnt offering."

My very soul was solemnized within me, and I could but cry,—"O Most High and Holy One, whose right it is to rule and to reign in the hearts of the children of men, enable me to say, in the depths of true and consecrated sincerity,—"Not my will, but thine, be done.""

May these lofty hills, these beautiful valleys, and wide-spreading plains, which have been for ages silent witnesses of atrocious deeds of blood, re-echo with high and living praise to thee, the Almighty Creator and Preserver of all things, and the Redeemer of a fallen race.

May the darkness of superstition, which now hangs as a thick cloud over the inhabitants of this land, be dispelled by the bright-shining rays of the Sun of Righteousness, that these poor deluded creatures may see themselves in the true light, and learn to "know thee, the only true God, and Jesus Christ, whom Thou hast sent," which is indeed life eternal.

My mind continued thus absorbed in a sense of the Divine

Presence, until I arrived at the cañon of Cache Creek, about midway between Fort Sill and the agency. On ascending out of the cañon, I saw a couple of men on horse-back, in Indian costume, perhaps a mile away, on an eminence some distance to one side of the trail on which I was traveling. On discovering me they put their horses into a swift run to the trail and then towards me. My pony became impatient and struck into a run to meet them.

They did not whoop as is usual with Indians. The wind occasioned by the speed of my pony blew the skirt of my coat back as we rapidly approached each other, showing me to be unarmed. As we drew near together, they separated, one on each side of the trail, and stopped, each having his hand on his revolver, without withdrawing it from its sheath. My pony slackened not his speed until between them, when he suddenly stopped, and I called out "How," the usual salutation of white men when meeting Indians.

They asked me in unbroken English for money. I replied, "I have none for you."

"What have you in your breast pocket?" "Letters for the Wichita Agency," I replied. "Let me see them." They were handed him.

He examined them by holding them singly between his eye and the sun, and carefully passing each one between his thumb and finger. Finding no money he handed them back to me. After examining the papers in my coat pockets, they put spurs to their horses and departed as rapidly as they had approached, exclaiming—"To-mo-del-cum"—"A crazy fellow," as they probably took me to be for being in that dangerous country unarmed, though had I been armed I might have fared worse.

I did not think but they were Indians until reflecting upon the whole circumstance—the plain, unbroken English, the systematic examination of the letters, showing they understood how to detect money in letters, cast a doubt in my mind as to their being Indians at all.

The remaining part of the journey was more rapidly performed, with thankfulness to Him who protected me, and saved my life from evil men in this hour of imminent danger.

(To be continued.)

NEWS ITEMS.

We gladly call attention again to Friends' Meetings in Harrisburg. The hour is 3.30 on First-days and the meetings are held in the rooms of the State W. C. T. U., No. 310 Patriot Building. Our informant adds, "The presence of Friends from out of town is most acceptable."

On account of the distance and expense of reaching the Conference at Northfield, Mass., it has been decided to hold a similar Conference at Chambersburg, Pa. (Wilson College). This will be held this summer from Sixth Month 28th to Seventh Month 6th. It is hoped that it will be attended by delegates—women of all ages from Philadelphia vicinity, the near West and South. The lectures are to be the same as those at Northfield. All who are interested and able should attend, as the future continuance will depend upon the success of this summer. The place rivals Northfield for beauty—the train facilities are excellent. Friends should be represented.

For other particulars write to Frances D. Elkinton, Moylan, Pa.

A RECREATION centre, solely for the use of Negro children, has been established in Germantown, Philadelphia, under the direction of the Board of Recreation, this being the first of the kind in the city, says the *Record*. It is at No. 504 East Haines Street, in the midst of a large Negro population. The Board of Recreation assumed charge of this building in 1915, making it an annex of the Waterview Park Playground. Great improvements have been made the past year at Waterview, the work including the construction of a \$100,000 recreation building. Coincident with the completion of the new building, the old Morton Boys' Club Building, nearby, has been set apart for the use of Negro children. W. J. Faulkner will have charge and he is now organizing various activities.

ROBERT L. KELLY has resigned as president of Earlham College, after a service of fourteen years in that capacity. He has accepted a position as executive secretary of the Council of Church Boards of Education

in the United States, and begins upon his new duties Ninth Month 1. His headquarters will be temporarily established in Chicago, to be removed later to New York.

SOUTH DURHAM, Maine, enjoys a reputation for the longevity of her Quaker residents which has reached even to the Middle West. Within a radius of a few miles of this little village, fourteen Friends, within recent years, lived to an average age of ninety-three years. As queen among her aged members, South Durham Monthly Meeting still enjoys the active interest of "Aunt" Mary Douglas Goddard, who keeps currently informed regarding affairs of the meeting and also of the outside world, though she celebrated her one hundred and seventh birthday this year, as noted in THE FRIEND. She recently sent her testimony to the Monthly Meeting. One of Aunt Mary's neighbors, Esther Jones, is nearly ninety-six years of age and in good health. Another neighbor, who died when Aunt Mary was only fifty-four, was born in 1770.

MOST Friends have been notified of the "School of Internationalism" proposed next week. The program in hand shows lectures and classes at No. 20 S. Twelfth Street, beginning on Second-day, Fourth Month 23rd, and continuing until Seventh-day, Fourth Month 28th. In all thirty lessons and lectures are scheduled. The effort is to train "peacemakers" in effectiveness.

CORRESPONDENCE.

SAN JOSÉ, Cal., Fourth Month 9, 1917.

To Our Friends of Philadelphia Yearly Meeting:—

DEAR FRIENDS:—We desire to thank you for the little address of "Kindly Greeting" forwarded to us from the last Yearly Meeting, and signed by two hundred and twenty of our Friends. This expression was most unexpected and deeply touched us. We feel that it represented a general sympathy and affection on the part of our fellow-members of Philadelphia Yearly Meeting and others. We are cheered and strengthened by it.

This seems the best way for us to respond as we do not know all the addresses of the signers of that paper.

With a message of Christian love, we are,

Your Friends,

WILLIAM C. ALLEN,
ELIZABETH C. B. ALLEN.

WHAT Germany needs is a translation of the *best our early Friends* have written. Much that the Society has since put its official seal upon is too tame and diluted (in my judgment) to do much good in Germany. I propose a revival of Truth in that country in the twentieth century will be the heart and kernel of *Fozian* and *Penningtonian* Quakerism in modern speech. There are thousands in Germany who will respond to such a message and it will give a much-needed rallying-ground for the so-called "left" and "right" tendencies of theological conceptions which have divided Germans so long.

MAX I. REICH.

SUMMARY OF EVENTS.

An explosion in the munition works at Eddystone on the 9th caused the death of one hundred and twenty-seven persons. Official investigators declare the cause may never be known.

Schoolmen's Week at the University of Pennsylvania drew 300 teachers and laymen from Pennsylvania and adjoining States to discuss educational problems last week.

Four city blocks in the heart of the hotel district of Asbury Park, N. J., fronting on the beach, were swept by fire on the 6th.

A prominent weekly says: "The President's proclamation defining the status and privileges of enemy aliens domiciled here, is conceived in a humane spirit and no harsh measures for their restraint should be required, if they conduct themselves without hostility to this country."

A distinct earth-shock was felt for several seconds throughout the St. Louis section on the 9th. A number of windows were broken and several chimneys were knocked down. The after vibrations continued for eight minutes.

Richard Olney, statesman, once Secretary of State, and always a noted student of international affairs, died at his home in the Fenway in the Back Bay District of Boston on the 8th.

The Department of Health, New York City, which has been making a special investigation of the relation between overworking and disease has announced there is no doubt, from the data gathered, that the relationship is close and positive.

Through co-operative efforts of the school officials, manufacture and a representative of the United States Bureau of Education, Newar N. J., is making an exhaustive effort to discover the surest and sane type of vocational education.

With the introduction of the Annual Appropriation Bill and the signing by Governor Whitman of the revised Welsh-Slater bill, it is possible to get some idea of the program for the universal training of boys which is now to be the policy of New York State. These bills provide for compulsory training of all boys sixteen, seventeen and eighteen years old for two or three hours a week during the school year, with voluntary camp work in the summer.

Meetings have been held recently and others will be held in the future in both New York State and Pennsylvania, to agree upon legislation that will allow the sheep industry of the country to return to its former proportions. Production of mutton and wool has fallen amazingly, in the past, especially since 1910.

The Electrical Engineering Department of the State Agricultural College of Manhattan, Kan., is at present engaged in conducting a series of experiments with a view to improving the prevailing methods of generating electricity from windmill power. In the present test the generator is mounted on the head of the mill and geared directly to the source of power, instead of being belted to the mill at its base, as is usually the practice.

American Sunday-schools have been asked to assume financial support of schools in China formerly supported by England's schools, in order that England may re-enforce its own Sunday-school work at once. The Sunday-school strength of the United States is now 23,000,000, and has been growing at the rate of about a million a year.

FOREIGN.—China is going to honor with a monument the memory of John Hay, who proclaimed and really enforced the policy of European non-intervention and the "open door" in that country, and it does well to pay him this tribute. John Hay stemmed the tide of European aggression in Asia, and his policy of the open door, if it is sustained in the future, will mean progress as well as independence for China.

M. Rodzianko, President of the Russian Duma, has promised the women of Russia that the Duma will urge the constituent assembly to declare for equal suffrage. The City Council of Petrograd has unanimously agreed to appoint a certain proportion of women to several of its committees, says a Central News dispatch.

Hermilda Galindo, a woman, who has been elected a deputy from the 5th Electoral District of the Federal District of Mexico, which comprises the capital, Mexico City, is the manager of the *Modern Woman*, published in Mexico City.

NOTICES.

A MEETING for Divine Worship appointed by Lansdowne Monthly Meeting of Friends will be held in Paiste Hall, Llanerch, Pennsylvania, First-day, Fourth Month 22, 1917, at 3 P. M., to which all are invited.

MEETINGS from Fourth Month 22nd to 28th:

Frankford Monthly Meeting, Fourth-day, Fourth Month 25th, at 7.45 P. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Fourth Month 26th, at 10.30 A. M.

Germanstown, Fifth-day, Fourth Month 26th, at 10 A. M.

Lansdowne, Fifth-day, Fourth Month 26th, at 7.45 P. M.

BORN.—At Calgary, the twentieth of Third Month, 1917, to Walter and Olive C. D. Kennedy, a son, RONALD DILLY KENNEDY.

DIED.—At his home in Philadelphia, First Month 20, 1917, WILLIAM E. TATUM (formerly of Woodbury, N. J.), in his seventy-first year; a member of Philadelphia Monthly Meeting for the Western District.

—, near London Grove, Pa., on Third Month 28th, EDITH SHARPLESS, aged sixty-seven years; a minister of London Grove Monthly Meeting.

—, in Guatemala, Fourth Month 5, 1917, EDWARD WISTAR, son of the late Caspar and Raquel Asturias Wistar, aged two years.

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"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world. 1660. (From a Declaration from the Harmless and Innocent People of God, called Quakers, presented to Charles II.)"

The above re-affirmed later by George Fox as follows:

"Cauterous Reader,

"This was our testimony above twenty years ago; since then we have not been found acting contrary to it, nor ever shall; for the truth, that is our guide, is unchangeable. This is now reprinted to the men of this age, many of whom were then children, and doth stand as our certain testimony against all plotting and fighting with carnal weapons. And if any by departing from the truth should do so, this is our testimony in the truth against them, and will stand over them, and the truth will be clear of them."

YOUNG FRIENDS.

This is the day of young Friends! Sometimes we fear this is said scornfully. We are saying it thankfully, joyfully as the fulfilment of high hopes, as the promise of better things yet to be. No great amount of reflection upon the history of Christianity is required to realize that the greatest tragedy in the record (and sometimes it all seems tragical) is the failure of adult Christians to understand the young. During the first century of the Christian era, despite very meagre records, child life is pictured in the home in notes of noble happiness. Similarly the early annals of new religious movements usually show children in most amiable relationships with their elders and with religious society at large. The severity of Puritanism is softened by some such views, and the bands of Quaker children maintaining meetings when their parents were shut up in goals register a happy understanding between youth and adult age, mostly conspicuous since by its absence.

Is there any reason for this unhappy relationship of misunderstanding between the young and the older? Is the present more promising situation due to the removal of the causes of misunderstanding? In a book entitled "Father and Son," by Edmund Gosse, the whole sad story is put so concretely that it would be difficult to misread the lesson. Altogether unwittingly, but for that reason only the more sorrowfully, one sees a devoted father in the process of fitting mature concepts to the immature life of his precocious child. In the end the child is resplendently arrayed in the perfected habiliments of faith, but in reality is only a conceited prig and an unconscious hypocrite. The tragedy of it all is that this ludicrous figure finally comes to matured consciousness and finds the revulsion of feeling toward organized religion irresistible. Many a parent who might not recognize his own portrait in the Gosse picture could yet wisely heed the moral of this most sad biography.

Unfolding life cannot be imprisoned in any set forms, can not be expressed in dogma and creed. The only safe thing to do with it is to let it grow, to make the way for it to grow healthfully, that is to grow in the light and always toward the light.

Now a new psychology, learned consciously as science, or adopted unconsciously as enlightened instinct, has come to recognize the germs of life as resident in the child. We need not be troubled about the divisions of philosophy in this field. Just how it comes to pass, just why it comes to pass we may not understand, possibly it is not intended that we should understand, but it is clear beyond question that the inside life of the young is separated often by a great gulf from outside conduct. In terms of science there is an inscrutable "protective covering" of carelessness, levity, often of resistance to counsel and teaching that obscures the lofty aspiration and high hope of budding faith. In other words, the expression of youthful life in the face of adult misunderstanding quite belies the background of serious purpose which is after all the great resource of the future life of Christianity.

Now the modern movement, if we understand it, has been almost entirely directed to break up this lack of correspondence in the young between outward conduct and inward life. The method of the movement has been true to the psychology expressed in Froebel's phrase, "*We learn by doing.*" Instead of waiting for undoubted evidence of religious experience in seriousness of demeanor and habits of life, changed from the usual vivacity of youth, a religious background has been assumed and religious activities have been planned, through which the young can *naturally* express themselves. This has been the basis of the great movement of Christian Endeavor. It has made junior leagues and clubs and classes innumerable. Out of it all has come the demonstration that the most religious element of the churches was pent up in the youthful membership. We can not see the Young Friends' Movement in any other light than as

part of this great readjustment of values. It makes active in our meetings and in our communities what has been so largely an unused resource of almost unlimited capital. It is sure to bring with it some extravagances, some missteps. These will be accepted as discipline and as education in progress by the young; they should be regarded patiently and lovingly by the more mature. The day of misunderstanding will pass in proportion as young and old realize that outward expression counts for far less than inward spirit, but that outward expression still counts and will become perfected as inward spirit is chastened by the breath of the Divine Spirit.

Regarding the Young Friends' movement then as part of a great world movement, is there any particular outlook for the Young Friend that opens a vista of special Friendly service in the world? If the brief sketch herewith submitted has any point in it then it must be clear that the whole movement is one of spirit as against form. Instead of fitting creed and symbol and rite to the unfolding life, instead of imposing the authority of canon and ecclesiastic and synod upon the bursting enthusiasm of youth, its effort is to put these things out of the way, and to let the "tender plant of God's right hand planting" grow into comeliness of expression and of power. This unquestionably is the special service of Quakerism. The great world movement for the religious emancipation of youth is at heart Quakerly. It presents the golden opportunity to make our message and mission world-wide.

Nor is it without a special point of value to our own limited circle. Christianity that is thus received at first hand is "new every morning." It disregards distinctions of age. If there is any real barrier between the young and the old in the religious life in all likelihood it is because this renewal power has been inhibited. We plead for it in young and old. Our vision is not of a society with a faction of live young Friends in it. Rather, of a whole body of people made young day by day in the "power of an endless life." It is in the exhilaration of such a vision that we say jubilantly, "This is the day of Young Friends."

J. H. B.

SPIRITUAL REINFORCEMENT.

We are continually in need of spiritual reinforcement, and especially so in times of trial and proving, such as we may now be approaching. As "wars and rumors of wars," and preparations for war, are being made on a gigantic scale, which we can but fear may, in their working out, bring hardship and distress to Friends, and other conscientious objectors to war, the mind of the writer has been deeply concerned. May we, who see in war and all military service the transgression of the teaching of Christ, our Redeemer; the annulling of the Golden Rule; the exaltation of selfishness, and the turning backward, if not the overthrow of our civilization, be engaged, day by day, in seeking earnestly for that spiritual strengthening which we constantly need, in order to hold fast our allegiance to Christ, the Prince of Peace. We are concerned that the testimony to the peaceable nature of His Kingdom, which the Society for more than two centuries has upheld, may not be less faithfully guarded by us than it was by our forefathers.

Non-resistance as a vital asset of Christianity is no less important now than when the Master said, "Resist not him that is evil," and His "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," is still fully in force. Our plea should be, "Lord, increase our faith!" This increase of faith, this spiritual reinforcement, is what I crave for us all, and that our daily lives may be so brought under the love and power of Christ, our Redeemer, that we

may in reality become truly Christlike. As this is our happy experience, those with whom we come in contact will be aware of it.

When Moses came down from Mount Sinai with the tables of the testimony in his hands, fresh from his forty days' communion with Jehovah on the mountain, "The skin of his face shone," so that he had to put a veil on his face while he spake to the children of Israel! May it not be, in this, our day, that if we are sufficiently concerned to experience a close relationship with our Divine Master; if day by day we walk with Him in spirit, may it not be, through infinite mercy, that those about us "may take knowledge of us, that we have been with Jesus?"

I have remembered the pathetic prayer of Jesus for His disciples: "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine." And again, a little further along in the same chapter, the xvii. of John: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

May this be our daily concern and prayer; and if our spirits are thus exercised before the Lord, I have faith to believe the Almighty will not forget His own dependent children, but will make a way for them, and even if that way lead through the fires of persecution, He who, as the "Son of God" walked with the "Hebrew children" in the midst of the fire, and delivered them because of their faithfulness, is as able to deliver His faithful children who cry unto and put their trust in Him, as He was to save Shadrach, Meshach and Abed-nego, in the super-heated furnace of the king of Babylon.

I am impressed with the belief that the call to faithfulness has never been more imperative than it is to-day when so many are being swept off their feet, by the excitement and madness of the spirit of war! One very noted evangelist is reported as having made the public statement that "If war comes I'll be in it up to the neck!" Another minister, this one, I am sorry to say, from Ohio, said in a recent sermon, "What would Jesus do in this crisis? Jesus was not a spineless pacifist. I believe He would fight and fight hard!"

To one with a reverent appreciation of the immaculate life of Jesus Christ, such statements as these are bare-faced sacrilege!

How can we imagine a man called to the ministry of the Gospel, made an Ambassador of Christ, the Prince of Peace, called to represent Him upon earth; as fallen so low as to declare, that if war came, "He would be in it up to the neck?" Or how can we reconcile the claim that "Jesus would fight, and fight hard," with the Lord's own words, "Love your enemies, bless them that curse you," etc., as recorded in Matt. v., 44?

Let us, dear Friends, seek to experience such a deep dwelling in the spirit and power of the Lord Jesus, that our influence may tend to win others to the restraining and constraining love of God through Christ our Redeemer.

DAMASCUS, OHIO, Fourth Month, 1917.

JESSE EDGERTON.

"THE facile hope that the war will all somehow end in good is by itself a delusion and a snare, as is also the view that it is producing a religious revival. All that we can say is that for men and women of good-will there will be an overwhelming opportunity after the war, and that by persistence, and faith, sacrifice and prayer, those who have discernment of the times may be able to wrest good out of the evil."—PRINCIPAL W. B. SELBIE, in his *Presidential Address at the Meeting of the National Free Church Council.*

"If you would not gather forbidden fruit, then beware how you look on the tree where it grows."

Grant us Thy peace, for Thou alone canst bend
Our faltering purpose to a nobler end;
Thy love alone can teach our hearts to see
The fellowship that binds all lives to Thee.

—J. H. B. MASTERMAN.

HAVE FAITH.

Have faith—though loud the angry cannon roar,
And thick the dead lie on the battle plain;
Though earth is filled with anguish and with pain,
The time will be when war will be no more.
Have faith—though sunken ships pave every sea,
And children's bones lie with the heaping dead,
Though vultures of the air sail overhead,
And blazing ruins stand where homes should be.

Have faith—from this world-wreck new lands shall rise,
Where neither King nor Kaiser may decree
The cannon's boom, the flashing sword set free
To make a weaker nation's place its prize.
Have faith—for Justice still uplifts her scales,
And Right shall win, though for a time it fails.

—NINETTE M. LOWATER, in the *Springfield Republican*.
LINTON, N. D.

A DAY WITH OLD MEETING-HOUSES IN BUCKS COUNTY,
PENNSYLVANIA.

WALTER L. MOORE

(Concluded from page 508.)

Not far distant from Buckingham lies the little village of Lahaska, within which we discovered the meeting-house erected by the Orthodox Friends after the Separation; the year, as inscribed upon the date-stone, being 1830. One of our party recalled that here in boyhood days he used to attend Quarterly Meeting with his parents—a duty the performance of which required a drive (often in severe wintry weather) of many miles from their home. The meeting was laid "down" many years ago, and the building, which is rather commodious, is now used as a carriage warehouse. It was therefore with melancholy interest that we entered and viewed the interior, marveling at the changes wrought upon the great anvil of time. Where, a generation ago, sat men, women and children in pious meditation, seeking vehicle of thought, now stood all burned for sale the material vehicles of transportation. Our Father's house had become a house of merchandise literally. Walls that oft had re-echoed prayer and the name of the Most High God, now threw back only the mercenary speech of barter and sale.

Resuming our journey, and continuing still amid pleasing farms and comfortable homesteads, situated amid gently rolling hills and by meadows with meandering brooks, a turn in the road brings into view

"Solebury's meeting,
Sacrosanct with love."

Here the environment is strictly rural; the situation of the house, as usual, being well selected and imposing, while, lower down and across the road to our right, was spread before us that

"God's acre," where
Ever more, closely crowding,
In their "narrow cells,"
Lie Solebury's dead.

The house is large, being erected, as the records show, nearly on the model of that at Buckingham. The following minute establishes the date:

"Solebury Preparative Meeting in Bucks County was first established and held in a new commodious house for that purpose, near the centre of Solebury Township, by members of Buckingham Monthly Meeting, and first held 30th of 12th mo., 1806."

Here, as elsewhere, we observed what seems to be a general practice, which is to keep the window shutters open. This adds to the attractiveness of the premises and maintains even throughout the non-meeting days a kindly welcome to the passer-by. Peering within, the usual interior setting already so familiar is again perceived. How quiet and peaceful looked

those century-stained benches whereon had sat in the stillness of holy meditation a multitude of men and women, who here repaired,

"Forgetful of the week's routine and trials,
To find fresh consolation and fresh peace."

And those "ministers' galleries," too, wherein were wont to sit those upon whom

The Spirit's influence more finely wrought;
The church's patterns of the Life they taught.

Later, as we strolled amid the graves of some of these, thoughtfully discoursing on the great themes that here pressed upon us—life, death, past, present, days yet to come—the meaning of it all to them, to us, one of our number, speaking in low tones, as is his wont, confided this—his secret—"It was the impression made upon me as a boy, by the faces in the ministers' gallery of our meeting, that inclined my heart towards them and the religion they professed." Our friend as a child had thus perceived what Charles Lamb, who was not a Friend, expressed in his inimitable essay, "A Quakers' Meeting": "I have seen faces in their assemblies, upon which the dove sat visibly brooding." We omit, however, his pointed reference to the evident contrasted condition as manifest in some of the other worshippers.

The neighborhood of Solebury commands a pleasing view of the hills on the Jersey side about Lambertville, which slope down to the majestic Delaware, mostly hidden from view. Pressing onward, we pass through the pretty little village of New Hope, with its high, picturesque bridge spanning the river, in order to "shake hands," as it were, with the opposite town. We abruptly descend to the lower level where the road crosses a canal to our left embowered in leafy umbrage, while our right is commanded by high wooded hills which screen us from the low descending sun. The air is laden with woody odor, while the eye and ear are gladdened by the sight of great waters, ever murmuring and moving onward. Our very souls are stirred as from a new source of quickening impulse. Conversation again becomes sprightly, and we realize that the events of the day have not even yet received their final setting.

On a sudden, we leave again the lowland and strike up a long steep hillside, until, at last, by a succession of ascents, severely testing the power of our machine, the nearly level upland is regained. Soon the familiar sight of another meeting-house shows that we have reached Makefield. It bears the date 1752. As compared with other houses visited, the location seemed disappointing and uninspiring; in a word, though having the unmistakable Friendly face, it lacks impressiveness. This feeling was immediately dispelled, however, when we passed to the rear of the house, and through the encircling wall beheld:

That "silent acre,"
Where lie in the long "family rows,"
Slow mouldering to the primal dust,
The young, the old, the middle-aged,
In strength or beauty, or decline of years,
Erstwhile here amid the worshippers;
Their spirits gone to meet th' eternal day.

The enclosure is a place of quiet, solemnizing beauty, wherein one may well meditate upon the mutability of all that pertains to this changing scene and open wide the windows of the soul to the light of truths Divine. Altogether lovely was the view to the distant western hills, o'er which the shadows of evening were beginning to deepen; an unvoiced call of peace through the closing gates of day reached us from thence as we now turned homeward.

We had now viewed six of the ten ancient meeting-houses that at one time constituted Bucks Quarterly Meeting, the membership of which at the time of the Separation was estimated to be 3,336 persons. As they pass in review before one's memory, it would seem natural to set up a comparison with regard to certain outstanding features which are singularly

held in common. For instance, as to date of erection, they may all be referred to that period of remarkable material prosperity and growth in numbers by which the Society was characterized during a term of about fifty years, which set in just prior to the War of the Revolution and continued up to the eve of the Separation; a period, however, characterized by spiritual decline, as will be adverted to later.

Secondly, they were constructed of stone, as were the dwellings of their more influential builders, thus incidentally bespeaking a desire for the substantial. No building erected of wood can ever be really imposing.

Third, they are rectangular in shape, and two-and-a-half-stories in height. Almost without exception we find upon each side in the second story six windows, while the lower story has four and two doors of entrance—one for each sex. The ends have three tiers of windows; in what seems to be the ideal pattern, two windows with a door between in the lower, three in the middle, and two in the gables.

Fourth, all have "youths' galleries" upon three sides of the house (in one case, upon all four), thus greatly increasing the seating capacity for times of Quarterly Meeting and other great occasions.

Fifth, attached to each is a large and exceedingly well-kept burial-ground, giving the impression that the practice of having family or private places of burial was in these parts but slightly if at all followed by Friends; they having from the beginning carried out the exhortation of our great Quaker law-giver, George Fox, who in one of his epistles writes thus:

"Friends, get burial places for your dead, and let them be decently and well fenced, that you may show a good example to the world in all things."

Lastly, it may be remarked in this connection, that all of the seven meeting-houses under review have, since the Separation, been in possession of the Hicksite branch of the Society; it, in the several neighborhoods, having numerically far exceeded the Orthodox body. In fact, in but three of these did the latter succeed in maintaining meetings for any extended period.

PRESENT TENDENCIES IN JAPAN.

(Concluded from page 497.)

The *Seinen Kwai* are confined to young men. Perhaps next year there will be similar associations for girls. The Home and Educational Ministers speak of encouraging them, not as rivals, but as proper competitors. The most remarkable fact of the present is that no periodical sells so well or has so large a circulation as those having the name *Fujin* (women), or *Joshi* (girls). Magazines for women are the most popular. If I lose my job I will start one. I do not subscribe, but two dozen come. The one which has the best circulation is the *Fujin Sekai*. It is a monthly, and every house has it, the circulation is 200,000. A monthly periodical can just pay if it has a circulation of 2000, and many have about that. The largest of any not a woman's magazine is 80,000. It is estimated that on the average three people read one magazine; this means a half million women and girls reading the *Fujin Sekai*. No wonder women's magazines of all grades and shades circulate. They will pave the way for associations. *Shojo Kwai* or *Fujin Kwai* (Young Women's Association) may be the coming feature of social conditions in the country. They will have the same influence for evil and good as the *Seinen Kwai* have on young men, especially in arousing and stimulating a taste for higher things, and interest in spiritual and religious questions.

Now from the standpoint of Christianity it is highly important to exert influence through these magazines and associations. Of course, the associations are non-religious; if we preach we are not invited again. The trouble is we cannot get the right kind of lecturers. They say a man is too clearly colored—for example, if he preaches the Gospel. They say, "If we want the Gospel we will go to church; if we want Buddhism we will go to *O Tera* (temple)." They want religion, not definitely Christian or Buddhist. In the same

way they avoid men of decided political color; if a man belongs to one of the political parties the authorities are afraid he may utilize the opportunity to get members. So the lecturers most often sent or invited are *jinkaku no hito*, persons of character who will not preach their own belief, political or religious. But often a professional teacher will talk of his specialty, and give them an hour of statistics. There is a great demand for men of character who will point out the way, not say, "Come and believe just as I do"; who will be like John pointing some way, not teaching Christ himself. But at the same time pointing toward the right, "Over there you'll find what you want"—even that much will have great influence. They want direction; they don't know where to turn. If they know the direction they will ask where to stop, they will inquire further.

I am glad to hear so little now of any decided objection to Christian influence exerted in the schools and so on. I mean this: some years ago teachers were telling children not to go to Sunday-school. Sometimes this may happen, but it is not to be compared to five years ago. Here is an instance.

I was invited to a feast by the *Gun Cho* (District Superintendent) and the various *Ko Cho* (Principals) were invited. The *Gun Cho* was very stern, a great Chinese scholar, like an old Samurai, dignified and stern. When we came together before the feast a teacher said, "I wish to report about my village. A Christian preacher has come and distributes cards for a Sunday-school, so I considered whether I should forbid the pupils to go." The *Gun Cho* listened, and said, "Yes, and you forbade them?" "Yes," "Why?" "Because it is against the mandate of His Majesty and the spirit of the Educational Rescript; they will not be loyal subjects." The *Gun Cho* raised his voice in an angry tone and said, "You are the traitor. You are the disloyal subject. Don't you know that His Majesty has given perfect religious liberty? You are acting against His Majesty's mind." The man bowed low and retired. We hear little of that kind of thing now. We do not know the future; but in the near future I see no probability of any obstacle to Christian propaganda. Only we must be very wise. It is not wise to utilize *Seinen Kwai* as a field for propaganda. It is all right to say, especially if you see the audience assents to what you have said, "I profess Christianity. It may be a mistake, but I have come to such and such a view because I am a Christian." I have often found this an effective method of arousing attention.

A Morioka school teacher who was left a widow with three children called once and asked questions which I could not answer. She stayed till half-past twelve. I confessed, "I can't answer. I don't think anyone can solve those questions except by religion." They were questions above learning and philosophy, they were religious questions. It was very late when she left. At the *genkwan* (entrance) I asked, "Have you any religion in your family?" "Yes," she said "We belong to the *So-Do-Shu* sect." "Have you examined that?" I asked. "No," she said, "it was simply their family religion." "I think you had better study it. Unless you study it merely belonging will not solve your questions. I am a Christian. You must choose your own religion." At five o'clock in the morning she came again. She had sat up all night thinking about it, and she said, "If I study any religion, as they are all new to me, I would rather begin with Christianity." I gave her an introduction to a Christian teacher, and in a year she had read the Testament and other books sent by me and the evangelist. Now she professes Christianity, which none of the teachers like, alone she is holding up her faith and testimony. I saw her last summer, she is firm and solid in her profession. So struck was I with her decision that I thought her a rare woman, and I have asked her to Tokyo to see maturer and better Christians in Tokyo—I do not want her to think me a type. It is rare in such uncongenial surroundings to profess Christianity and be so staunch. But I think she is not the only one. Through

all the country men and women are seeking. Give them just a hint—some may heed more, but among my own countrymen all the more intelligent want a hint—if it is preached into us revolt, but with just a hint they begin of themselves to attend and make more solid and lasting followers of Christ.

There is a picture which I am fond of, painted by the greatest living artist, *Sebo*. When I told him of my favorite poem he was so struck with it that he made the picture on the spot, while I was waiting. The poem means this, "The moon knows not that it shines; neither do the waters of the Hirosawa"—the Hirosawa is a little lake between Kyoto and Arashiyama—"neither do the waters of the Hirokawa know that they reflect the moon." It is a beautiful poem. The moon does not know, but it is true to its own nature, which is to shine; the waters are true to their nature and reflect. They are unconscious; and so we, if we have the spirit of affinity, not knowing why, yet in friendship we join. Among more educated people, if you live your life true to your profession, they say, "Why does that man live that way? I see some difference," and that is the time to explain.

A few months ago the editor of the *Joshi Kyoiku* called "Well, Dr. Nitobe," he said, "at the coronation the more prominent women educators were decorated, but I think there are many who deserve it, many hidden ones. Don't you know any?" "Many," I replied. The names of several women educators were given. Later the editor came again. He had been to see prominent old educators, Buddhists, strict, rigid in their learning. He also had talked with educators of the Yasui type. What is the difference? The old type we respect, but do not love; we feel they are cold and stiff. With the Yasui type we feel as if we were talking to an old bosom friend. It must be the effect of the new education, my visitor thought. "No," I said, "the New Woman is cold even clammy. The difference is, the one has Christianity, the other has not." He had not thought of that. A teacher who is a Christian will inevitably have warmth because all his personality is changed. The old type is a teaching machine, he keeps up (the appearance of) righteousness by doing nothing. The Christian exercises his influence just as the moon according to her nature does by shining. Influence is exerted most by shining, by being yourself, even without preaching. I would not discourage preaching. I believe in associations and magazines, but there are other channels by which we may reach a very wide field of humanity.

DAFFODILS.

The golden sun looks gladly down
On golden rows of daffodils;
He crowns them with his golden crown,
With golden rays each blossom fills,
And every blighting breeze he stills.

With golden trumpets in their hands,
On pliant stems they lightly swing,
In cheerful, dauntless, gorgeous bands,
Their trumpets to the breeze they fling,
And sound the overture to Spring.

Gone is the winter's dreaded power,
Gone are the cold and weary days,
Now comes the soul-refreshing shower,
Now sheds the sun his brightest rays,
Their golden trumps are tuned to praise.

Praise Him, ye trumpeters of Spring,
Whose mighty love new life distills,
My heart shall with your music ring,
Until your rapture through me thrills,
Ye golden-throated daffodils!

—CAROLINE HAZARD, in the *Boston Transcript*.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

SPEAK AND SPEAK AGAIN.

"To sin by silence, when we should protest,
Makes cowards out of men.
The human race has climbed on protest;
Had no voice been raised against injustice, ignorance and lust,
The inquisition yet would serve the law,
And guillotines decide our least disputes.
The few who dare must speak and speak again
To right the wrongs of many."

—ELLA WHEELER WILCOX.

LOCAL Option for Pennsylvania was again defeated in the legislature. The determination of the temperance forces and the strength of the liquor interests are both illustrated by the history of local option bills during the past fourteen years or more. At first there was difficulty in getting such measures out of committee so that the members of the legislature would be obliged to go on record for or against them. Then came a period during which each successive legislature showed a larger number of votes for the bill. Two years ago the contest was very close. But this year the liquor interests succeeded in defeating their opponents by a large majority—127 to 72. The fight was really won by them in the primary election in Fifth Month, 1916. For months previous to that time they had been selecting carefully the kind of men who were popular, but not likely to support local option. The "good man" scheme is a clever method that has many a time led the voters to compass their own defeat.

A STATUTORY PROHIBITION BILL is now before the legislature. What shall become of it, can be easily foreseen. But the line-up will be interesting, and, if the vote has not been taken before this issue of *THE FRIEND* appears, it would be well for readers to see their Representatives, or write to them, and try to get as many votes for the bill as possible.

But in spite of the grip which the whiskey interest seems to have upon Pennsylvania, the situation is not wholly dissonant of Courts and with aggressive work being done for temperance in all parts of the State, it is hoped that this great commonwealth will not be the last to join in the triumphal procession which is sweeping forward, with increasing momentum, to nation-wide Prohibition.

PHILADELPHIA PHYSICIANS to the number of 527 signed a petition to the legislature at Harrisburg asking that local option be substituted for "high license" in recognition of "the harmful effect of alcoholic beverages upon the physical and economic welfare of the human race."

A PHILADELPHIA WOMAN was recently awarded by the Court the sum of \$5000, to be paid by a saloon-keeper of the city as penalty for selling intoxicating drink to her husband, who died from injuries received while under the influence of the liquor.

IN the recent campaign this paper received hundreds of letters from its readers, from Virginia to Oregon and Washington, asking *The Weekly Star* for information as to the "failure" of prohibition in Kansas. The saloon interests had flooded every State, especially where prohibition was the issue, with literature to prove that Kansas was in a deplorable condition as a result of prohibition.

The answer to the whisky ring is to be found in the election returns from Kansas. Out of the six hundred thousand votes polled, the resubmission candidate received about fifty thousand only. One citizen in every twelve in Kansas voted for resubmission.—*Kansas City Star*.

ON THE WATER WAGON AGAIN.—Judges Butler and Hause of Chester County, Pa., have once more put Coatesville on the water wagon. Coatesville is a steel town with a popula-

tion of 11,000 people. Beginning in Fourth Month, 1913, it was dry for one year as a result of proved violations of the law. But the saloons were able to come back in 1914 and have had a three-years' harvest. The temperance forces appeared again in Chester County License Court and demonstrated conclusively that every saloonkeeper in the town was grossly violating the laws; whereupon the judges revoked all licenses and announced that no new ones would be granted. At the same time they put Downingtown on the water wagon for a year and for the same reason. The leading spirit in the anti-liquor war in Coatesville is Charles L. Huston, the head of the Lukens Iron Company.—*American Issue.*

THE PENROSE BILL.—The fact has just come to light that on Second Month 28 Senator Penrose introduced a bill to permit distillers to take all whiskey in bond and re-distill it into commercial alcohol. Under existing laws, whiskey, as soon as distilled, is placed in government warehouses and can be removed only upon the payment of \$1.10 per gallon. There are 67,000,000 gallons of whiskey now stored in Kentucky alone and twice that much in other States.

The distillers are fearful that Prohibition might come suddenly, possibly as a war measure, and they would be caught with the goods in their possession and no chance to make a sale.

NEWS FROM NEW JERSEY.—The Kates Bill proposed to give the towns and cities of New Jersey the right of home rule on all important questions of local welfare. Under the liquor laws of New Jersey it would have been possible for the dry forces to have used this law to stop the granting of licenses if a majority should so vote.

President Wilson's Secretary, Tumulty, who is supposed to be a strong factor in Democratic politics in New Jersey, sent an urgent appeal to the Democrats to get behind the bill. However, they turned a deaf ear to Tumulty and lined up with the wet Republicans, succeeding in throwing this proposed legislation to the scrap heap. The passage of such legislation was one of the pledges of the Republican party, but a large number of its members absolutely refused to be guided by party pledges if those pledges interfered in any way with the rum interests.—*American Issue.*

A DRY NAVY.—It was not many years ago when certain newspapers and men were wont to refer slightly to the straight-laced, puritanical ideas about total abstinence of our Secretary of the Navy, Josephus Daniels. They even spoke lightly and facetiously of his anti-alcohol regulations for the Navy. To-day when there is in progress a campaign to recruit 25,000 or more young men for the United States fleet, it must be a source of keen satisfaction to every American citizen to know that total abstinence is the rule in the Navy; that not a ship in our fleet carries intoxicating beverages for the use of the men or officers, and that the youths who are enlisting for service will not be permitted to have alcoholic liquors in any form.

But is it not obviously inconsistent to decline to approve a program that has as its object the protection from the same evil of the great army of young men on land?—*Union Signal.*

PORTO RICO TO VOTE ON PROHIBITION.—The Jones-Shafroth Citizenship Bill for Porto Rico, passed during the last days of the Sixty-fourth Congress, provides that "one year after the approval of the act and thereafter it shall be unlawful to import, manufacture, sell, or give away, or to expose for sale or gift, any intoxicating drink or drug, provided that the legislature may authorize and regulate importation, manufacture and sale of said liquors and drugs for medicinal, sacramental, industrial and scientific uses only, and provided further, that any general election within five years after the approval of this act this provision may upon petition of not less than ten per cent. of the qualified electors of Porto Rico, be submitted to a vote of the qualified electors, and if a majority of the quali-

fied electors voting upon such question shall vote to repeal this provision, it shall thereafter not be in force and effect; otherwise it shall be in full force and effect."

The liquor interests of Porto Rico have initiated an anti-prohibition campaign in Porto Rico. They are exhibiting posters and distributing circulars and literature all over the island and are using other methods to influence the people against prohibition.

Our correspondents write that the labor element, the missionaries and all Christians are in favor of prohibition. The rum and the sugar interests are opposed to it.—*Union Signal.*

THE LEGISLATURE OF MICHIGAN has passed the Wiley Bill fixing Fifth Month 1, 1918, as the date when prohibition shall go into effect in that State.

NEW HAMPSHIRE FOR PROHIBITION.—The daily press has announced that on Fourth Month 17th the Governor of New Hampshire signed the prohibition bill, which provides that after Fifth Month 1, 1918, that State shall be one of the "bone-dry" variety. This is the twenty-seventh State to outlaw the liquor traffic.

YOUNGER FRIENDS.

TO THE CHILDREN WHO DID NOT GET TO YEARLY MEETING.—DEAR CHILDREN.—We missed you and we want now to share with you the wonderful blessings of our Yearly Meeting. Each child, as was said there, is an important part of our Society, each of you in your home meeting by silently seeking to pray to our Father in Heaven helps the rest of us to pray to Him, and thus we all have a good meeting, which means just that we feel in our hearts that God has heard us and will help us to serve Him better.

Before telling you what we did in Yearly Meeting, I want you to know how over and over again the meeting turned in loving thought to you, its children. We longed that you might be true children of our Father, and we rejoiced to realize how helpful you can be. None better than you in your homes can show forth the loving spirit of our Saviour. "A soft answer turneth away wrath." By gentleness and kindness in your words and actions, you can be true Peacemakers, and how sadly the world needs them now! Peacemakers—not just peaceful people, but those who help others to be loving and peaceful. Do not be ashamed when people call you Pacifist and think you are cowardly. Pacifist is only the Latin name for Peacemaker, and what more brave and glorious than to deserve our Saviour's "Blessed are the Peacemakers, for they shall be called the children of God."

Of course, our Yearly Meeting, gathered in the shadow of this great cloud of sin and suffering, caused by the war in Europe, with the serious prospect that we ourselves may join the awful struggle, was an especially solemn one. But both men's and women's meeting opened with the words, "Fear not, little flock," and all the way through every day, we felt and I am sure you would have felt had you been with us, that our Father's blessing was upon this little group of His followers who were trying to love and to serve Him.

Two very interesting letters were read from Friends across the water who are suffering imprisonment and many trials because they can not take up arms and kill their enemies. Our meeting felt great sympathy with them, and trusted that if our turn comes we Friends in America will be as brave and as loyal to the Prince of Peace. "More things are wrought by prayer than this world dreams of," and many times we all united in silent supplication to our Heavenly Father that He would keep our country from the evil of war. Our Peace Committee told us of the many things they have done during the year, and entreated us all to help. Every Friend, older and younger, should be a Peace committee.

All our Queries were read and we were greatly interested in them, as you children will be when you are older and understand them better. It was decided that committees should

be appointed to ask the women Friends if they used intoxicants in their cooking. It is dangerous to do this, for it may give some one a taste for liquor and may thus tempt him to use it. One woman told us how she learned a lesson; she had bought some alcohol and put over some fruit to make an extract for cooking; she set the bowl of fruit and alcohol in a window and left it. Coming into her kitchen later she found that her new cook had drunken the alcohol and was intoxicated. The first sensible words the servant said were, "I thought I was coming to a Quaker family where I wouldn't be tempted to drink."

As to amusements, one Friend said that when she was young her dear mother had always one last thing to say to her; this friend was very strong-willed and wanted to go to things which her mother did not approve. Her mother's final argument was always, "My dear, if all is *peace within*, I have nothing more to say." Another friend, a minister from Brooklyn, told us that when she was young and could not go to places of amusement, she always said that as soon as she was older, she would go as much as she wanted to. She added that before she was of age, however, her dear Saviour came into her heart, and then she didn't want to go; she wanted so much more to do something good and helpful for other people. Life is so short, we should all ask ourselves if we have time for so many amusements, there is so much good to be done!

A dear elderly Friend who has lately been taken home to her Heavenly Father, was referred to as one who was always happy; it was a pleasure to be with her. She did not say much, but her heart seemed so happy. She was so good and our Father's blessing made her always safe and glad.

The best way to have a good day is to start it right; at the family reading each of you has an important part; listen with reverence and in the silence try to lift your hearts to the loving Saviour and He will come into them and bless you all the day long.

There was a very interesting report of Westtown read, and one telling of the splendid work our Friends are doing for the Indians at Tunesassa.

These are not nearly all the things we did and said in Yearly Meeting, but if I told you all of them, word for word, I could not tell you how wonderful it all was, nor how good it was to be there; how it strengthened our hearts and sent us all home filled with an earnest longing to be better people, more loyal to our Father in Heaven, more loving and helpful to our fellow-men.

Help us, dear children, as we desire to help you, and all the world to be good!—E. S. P.

CHILDREN IN WAR TIME.

U. S. DEPARTMENT OF LABOR, Children's Bureau, Washington.

Thousands of children besides war orphans and refugees have been directly affected by the war, according to reports from belligerent countries which have come to the Children's Bureau of the U. S. Department of Labor. Juvenile delinquency has increased, more children have been employed under adverse conditions, special measures have been necessary to protect the health of mothers and babies, and home life has been broken up by the increased employment of mothers.

The Bureau believes that the experience of other countries should be carefully considered in order that all possible provision may be made to prevent similar harm to children in the United States. The Bureau has therefore begun a brief review of foreign experience, in so far as it can be understood from available reports, and will shortly publish a series of special articles about children in war time.

A preliminary survey of the foreign material emphasizes the importance of a strict enforcement of all child-labor and school-attendance laws and a generous development of infant-welfare work by public and private agencies. The Children's Bureau suggests that a well-planned Baby Week will be more

valuable this year than ever before and will gladly send its bulletin of directions for Baby-week Campaigns to any address.

To those who are especially interested in working children, the Bureau's new report on the Employment-certificate System in New York State will show certain points which are essential if an age-limit for children's work is to be effective.

THE INNOCENT SUFFER.

Extracts from a recent private letter from England, dated Third Month 24th, giving a vivid picture of suffering endured, may be of sufficient interest to share with others.—S. C.

The Trafalgar Street houses and all that block of schools are still full of wounded men. The war has been specially hard on education—men teachers forced to go, the best buildings commandeered, children only having half time, and running wild the rest—there is simply no end to the ramifications of evil that the war brings. It has been a bitterly cold winter, with the most intense frost we have had for many years. For a few days there were signs of Spring, but now there is a bitter east wind with frequent snow showers. It is hard on invalids, and there are so many. It seems as if the war had sapped every one's vitality.

I never thought to lay aside half a large potato for to-morrow's dinner, as I did to-day! They cannot be bought in Brighton and I brought a dozen from my country home. Poor mothers say, "We don't know what to give our children instead." There seem plenty of parsnips and large swedes, but they do not take the place of potatoes, and beans and rice are dearer.

You know where dear, brave H. is. [In prison.] His great friend, W. L., is reported to be "looking radiant" by the Quaker chaplain whose visits are a great solace. My nephew, F., is still in Corsica, in charge of refugees. He wrote of walking about on a huge stranded whale. "It felt like soft rubber." The Corsicans are far too lazy to boil it down for oil.

I am finding war victims nearer home, more than fifty English wives of interned Germans and Austrians. The pitance they get from Government barely pays for food, rents are so high and good stock of clothes of two-and-a-half years ago is worn out. Many mothers have cut down everything, even underclothes, for the bairns till they have hardly any left. Some in illness have pawned their wedding rings. The Friends' Emergency Committee send grants for boots and other pitifully-needed things, and I get a little local help. My little parlor is piled with old clothes, remnants of stuff which I get cheap and even packets of pea flour and bars of soap. The women are so grateful for a little sympathetic kindness, as some of their own relatives will not speak to them because of their German names. I have started a little meeting for those who care to come, once a month. They are curiously ignorant of religious matters. Next week thirty of their children are coming to tea at the Adult School. (A Friend grocer has nobly sold me a whole pound of sugar!)

It seems to me that these young folk who have the blood of two nations ought to be a connecting-link if we can plant some seeds of peace and good-will in their minds.

DEAR FRIEND:— PALO ALTO, California, Fourth Month 5, 1917.

On First-day, Fourth Month 1st, Friends from San José, Palo Alto, San Francisco, Oakland and Berkeley met in Oakland at eleven A. M. for a meeting for worship. Between forty and fifty persons attended. After the morning meeting, luncheon was served in the same building by the Berkeley and Oakland Friends, and a very pleasant social hour it was. The company again gathered in the meeting-room near two o'clock. A paper was read by Edward A. Wright, of Oakland, giving his impression of the present duty of Friends—referring to the basic principles of the Society as applicable to modern conditions.

A very interesting letter was read from a missionary in

Turkey, a young woman who formerly attended meeting at College Park. A copy of this letter is inclosed. It seems best to withhold the name.

The minds of all the company were dwelling upon the impending calamity of war. Lively discussion followed the reading of the papers, participated in by Wm. C. Allen, Chas. and Lydia Cox, Augustus T. Murray and others.

The morning meeting was lively and impressive. One man had not been in a Friends' meeting for thirty-five years. Another man and his wife from the University of California spoke with great appreciation of the privilege of attending the meeting. A precious unity of spirit pervaded both meetings and we felt it was good thus to gather together in a common purpose the scattered Friends of this section.

WALTER E. VAIL.

PORTION OF LETTER FROM TURKEY.

There is another thing. I have felt many times as if we had been up to Kadesh-Barnea and turned back in these days. We had talked so much about what this century was to accomplish; we had begun to mention the abolition of poverty and the conquest of disease, and the evangelization of the world. Of course, we didn't really expect to see them, but sometimes it did look as if we were on the road and the track clear. And now we know that we shall never see anything but reconstruction and prevention. Not that they aren't important and difficult; nothing more so. But I have wondered if perhaps our over-confidence previously might lead to faults now. I wonder if we are ready to begin at the foundations. Because—and now listen, for I am about to confess—not a change of mind, but a change of heart; because the foundations are spiritual. Certainly, I knew they were all along. I knew they were, but I didn't always feel it. I had trained so steadily with the crowd that talked about social justice; I had lain awake nights worrying so over the fact that I had enough to eat and I hadn't earned it; had been a "joiner" for every reform on the horizon; I had said so often that there was no sense in preaching to people that were hungry; that on the whole I preferred to ignore the fact that there is less sense yet in filling them up, unless you are going to preach to them afterward, or at least take them to someone who can. Now, don't misunderstand me; it's all of it worth while and worth living and dying for, and it's got to be, but when you have it all, minimum wages and eight hour laws, and child labor reform and prison reform, and farm colonies and Federal employment bureaus and outdoor schools, and municipal recreation grounds, and factory inspection, and adequate fire protection; when you have worried your last bill through your last legislature and filled your last case on your last card, you won't be there. When Christ said, "Whosoever drinketh of this water, shall not thirst again," He did not condemn agitation for a pure and adequate municipal water system, but He stated an incontrovertible fact just the same. Now what is all this leading up to anyway? Just this: We ought to have, we must have, and we must work for a "peace program" that will be practicable and far-reaching, and that we can have adopted, gradually or more largely, at the earliest possible date. But when you have it, and have it established; when you have your leagues, and treaties, your international tribunal, and international police force, you won't have peace on earth. You can have disarmament itself. The human race fought with its bare fists once, and it can do it again.

The trouble comes when people want to fight. What are we going to do? And, then, far off, oh, so tragically far off to-day, across the broken fields of Europe, across the centuries of hate and pain, distant as the smallest star and faint as the lightest whisper, we catch the words, "Love your enemies." "Love your enemies!" The ghastly, nonsensical irony of it in Christendom to-day! But it's the ultimate word just the same. He said that because there's simply nothing else to-day. Because if you love your enemies long enough and sincerely enough, and persistently enough, and unselfishly enough, and humbly enough, the time will come when they will not

be your enemies. And there is your solution. My friends, as we turn back, across the hot sands of "that great and terrible wilderness," are we going to be able to teach the children, the little children, to love their enemies? Are we going to teach them to want to understand the other fellow, no matter how "otherish" he may be, to see good in the midst of very much evil, and humbly and thankfully to take it; to know that the good of one must be eternally the good of all, and the harm of one harms everyone; to wait and to forgive, to be generous and unselfish, and sincere? Because, you see, if we can't do this there is another Kadesh-Barnea on ahead. I don't know just how far, but it's there. And how are we going to teach them. Might it possibly be, in part at least, by doing these things ourselves?

And this is all I have to say about the war.

Faithfully yours,

MINUTE OF MEETING FOR SUFFERINGS OF LONDON YEARLY MEETING, HELD THIRD MONTH 30, 1917.

To All Who Bear the Name of Friends in the United States of America:

At our Meeting for Sufferings held to-day at Devonshire House, we have come into deep sympathy with you at this hour of crisis in your country's history. We share in your anxieties and to-day we think of you where remembrance most avails.

We pray that a sound judgment in all things may prevail, and that your faith may remain steadfast and immovable.

We are confident that you will be steadied in the sense of the infinite power and protection of the love of God, and that you will rise in strength to meet the opportunities that may come of witnessing with joyful courage to the unchangeable spirit of peace which is the heritage of the disciples of Jesus.

J. THOMPSON ELIOTT,
Clerk of the Meeting for Sufferings.
ISAAC SHARP,
Recording Clerk.

DEVONSHIRE HOUSE, 136 Bishopsgate, E. C.

NEWS ITEMS.

THE REPRESENTATIVE MEETING was in session for about two hours on the 20th. Two epistles addressed by the meetings in China and Japan to the Yearly Meeting were in the hands of the Clerk. They had failed to reach the city in time for the sessions of the Yearly Meeting. In another year they would not have the special service for which they had been written, so they were read in the Representative Meeting and directed to be published. It is expected they will appear in our next issue.

The changes in the Discipline made by the Yearly Meeting were referred to the Book Committee to be incorporated in the Discipline. Some discussion of the call for a new edition of the Discipline at this time resulted in the decision not to undertake it now as the cost of paper and printing is abnormally high.

The meeting was brought into much exercise and expression on account of the problems of principle and service precipitated by the war. Finally a small committee was appointed to prepare an address to the membership at large. The purpose will be to give some concrete help with the problems that are presented to all Friends, but especially to young men.

To no matter did the meeting respond more largely and more deeply than to an appeal of one of the women members that in caring as we should for our own interests we should not fail to realize what we owe of sympathy and help to bleeding hearts at every hand who have believed themselves solemnly called to yield in sacrifice to the country's call those most dear to them.

HEARING ON THE PIERSON BILL.—Toward the close of the late session of the New Jersey Legislature a bill was passed ostensibly to give the State a general system of physical education in the schools. The first four provisions of the act are such as would appeal at once to the best educational intelligence in the State. Section 5 provides for universal "military

training" in high schools, if the State Board so decides. Once a decision is reached, the Commissioner of Education and the Adjutant-General of the State become supreme in making and applying the course in military training.

That the bill was actually designed as a military bill is evident from the fact that it was referred to the Committee on Militia. After the adverse report of the Commission of the State appointed to study the whole subject of military training in schools, it seems no slight affront to the intelligence of the Board to put the case to them as this bill does. At a general hearing in Trenton on the 21st this feeling of the Board was apparent. About sixty persons were in the Hall of the Assembly during the three hours of the hearing. A majority of these were school men, all of whom but one were in opposition to the military feature of the Bill. Seven Friends, two of the Race Street connection and five others were also present; five of these were heard briefly before the hearing concluded. Superintendent Henry Snyder, one of the best-known educators of the county, now Superintendent of the Schools of Jersey City, presented a half-hour paper in which the merits of the bill were freely admitted, but its dangers boldly disclosed. He showed that because of its mixed character, part under the educational authority, part under the military, it is probably unconstitutional; that it is a direct blow to the well-recognized functions of a State Board; that it is opposed in principle by the best military experts; that it contravenes the judgment of educational authorities the world over; that it will involve local communities in great additional expense and that it will fail to make soldiers in any appreciable degree if undertaken.

The questions of members of the Board to Assemblyman Pierson were directed to secure from him a definition of military as distinguished from physical training. The whole purpose involved in the bill was then disclosed by a written definition from the Adjutant-General's office, in which trench building and other hideous refinements of modern carnage were recited. Conscientious objectors are exempted from the provisions of this act, but Friends were glad to join their voices as patriotic citizens against such an anomaly as this effort to fasten the soldier ideal upon the unsuspecting public. The schools will be responsible for a very un-American type if the boys must don uniforms and shoulder muskets. So far as one could judge the Board was in sympathy with the opposition.

The following is taken from the *Evening Telegraph*.

FRIENDS PROTEST AGAINST TENDENCY TO CLASS THEM WITH DISLOYAL PACIFISTS.—American Quakers are pacifists, but not passivists, according to a statement from the Central Office of the Five Years' Meeting of Friends in America, issued by Walter C. Woodward, General Secretary. The Friends may be expected to maintain their historic position against war, he declares, both as a matter of principle and of policy.

They are none the less loyal to the Government and will be found doing their bit in ways consonant with their convictions. Attention is called to the heroic and self-sacrificing service rendered by English Friends in Belgium, France and Russia, as indicative of the practical, constructive service that may be expected of the disciples of George Fox, on this side of the Atlantic. A nation-wide organization of Friends toward this end is projected.

W. C. Woodward's statement follows:—"The Friends in America enter vigorous protest against the tendency in the present crisis to identify pacifism with disloyalty. There may be disloyal pacifists, but we maintain that the history of Quakerism should place its pacifism above suspicion. We Friends are pacifists, but not passivists. We believe all war wrong as a matter of principle and wrong as a matter of policy, and must therefore refrain from bearing arms. We are 'conscientious objectors,' but we are more. We do not propose to stop with objecting. Though against war, Friends are for the nation and humanity, for which they are prepared to suffer and to sacrifice. They are ready to prove their patriotism no less than their pacifism.

"As proof that this has been their record in the past, Friends point to their course through the Civil War. Though they could not as a body enter the military service, they rendered invaluable aid to the Government in other ways and no people were regarded as more loyal. In the present war, the English Friends, through various kinds of constructive relief work, both at home and on the Continent, and financed and manned by themselves, have commanded the respect and commendation of the world. Their loyalty is beyond doubt.

"As a national organization we are already taking steps toward 'Quaker mobilization.' The young men of our colleges are being called upon,

some for hospital service and for relief work. Others will serve in the fields of industry and agriculture, yet others in the Young Men's Christian Association at the front. A systematic canvass of the church will be made to secure adequate funds for various phases of war relief, to be carried on both here and abroad. Since with them this work is a matter of conscience, and since they cannot directly or indirectly participate in war, such service as the majority of them render cannot be performed under the auspices of the military branch of the Government.

"The fundamental doctrine of Quakerism is that of the inviolability of the individual conscience. We do not therefore presume to tell our members what they shall do or not do, as individuals, but in the assurance that in the present as in the past, Friends will render their 'full measure of devotion,' we confidently pledge the Friends in America to this, their immediate task."

RICHMOND, Ind., Fourth Month 19th.

"AMERICA'S VIEW OF THE SEQUEL," is the name of a volume of recent publication by Royal J. Davis, of the editorial staff of the *New York Evening Post*. Obviously, he treats of the aftermath of war from the American point of view.

This is from *The Olney Current* of Barnesville for Fourth Month:

In the death of James Steer, which occurred Third Month 2, 1917, in his ninetieth year, a vacant place seems to have come to his neighborhood, his meeting and the Boarding School Committee, of which he was an active member for nearly thirty-five years. His lively interest in the work of the school and his appreciative, genial disposition made his frequent visits there occasions of inspiration to both faculty and students. His mind was unusually well stored with long poems and beautiful gems of thought, which he could readily repeat whenever opportunity presented. Many of his favorite poems were memorized during the last few years. The evening before his death he repeated Whittier's last poem, of which these are the closing lines:

"I fain would find beneath thy trees of healing
The life for which I long."

FOURTH MONTH 17, 1917.

TO THE EDITOR OF THE FRIEND, Walnut Place, Philadelphia:—

The Committee of the Representative Meeting charged with the forwarding of relief to war sufferers forwarded on the 13th inst. in care of Isaac Sharp, London, contributions as follows:

To the War Victims' Relief Committee.....	\$ 180.00
To the Emergency Committee for the Relief of Aliens, etc....	175.00
To the Belgian Relief Committee.....	37.00
To the Relief of Armenians.....	5.00
To the Committee of the London Meeting for Sufferings for	
Allocation.....	958.89

\$1,355.89

This makes the second sum forwarded since our recent Yearly Meeting, a draft representing \$1,576.91 having been forwarded on Third Month 23rd.

Very truly,

JOHN WAX.

Those having the care of "The Estaugh," located at Haddonfield, New Jersey, and under a Board of Managers, at present all members of Haddonfield and Salem Quarterly Meeting, appointed by the contributors to its support, desire to call the attention of Friends generally to this work.

After five years of useful service it has proven to those most closely in touch with it that its beginning was a right move. It has filled a decided need and has been signally blessed all along the way. The family at present comprises twelve.

A number of additional regular subscriptions, though of small amounts, would be of great value in assisting to support this much needed service. Donations of fruits and vegetables are very helpful; those prepared for winter use are of more value than persons may perhaps realize. The management of "The Estaugh" is on principles of simplicity and careful economy. We believe the homelike atmosphere is appreciated by the guests. Visitors are always welcome.

The Board of "The Estaugh" would ask Friends to consider seriously what may be their opportunity in aiding a cause which so materially concerns Friends.

Contributions in supplies should be sent directly to "The Estauagh," No. 104 Centre Street, Haddonfield, New Jersey, and contributions in cash to Annie H. Barton, Treasurer, Haddonfield, New Jersey.

ANNUAL MEETING AND CONFERENCE OF FRIENDS' FIRST-DAY SCHOOL ASSOCIATION OF PHILADELPHIA.—At Twelfth Street Meeting-house, Sixth-day, Fifth Month 4th:

4.00-4.30—Opening Remarks and Reports from the Schools.

4.30-5.30—Group Conferences.

The Development of Rural Schools.

Mission School Problems.

Are We Doing Our Duty in the Social Order?

How to Make the Bible More Real to Pupils.

Outside Service for Junior Classes.

The Problem of Committee Co-operation.

5.30-6.15—Reports of Group Leaders.

SUPPER.

7.15-7.30—Discussion and Suggestions.

7.30 —Address by Alfred C. Garrett.

Friends who have been undecided whether a Bible Class would assist their meeting will find this conference particularly helpful. It is also the one occasion during the year when those actively engaged in our First-day Schools can discuss together the reasons for their failures and successes. Officers, teachers and committee members are particularly urged to attend.

The following is the latest report from Sidcot Friends' Boarding School.

In connection with an organized effort in Winscombe to supply the deficiencies in agricultural labor, the Service Corps has been enlarged and boys over fifteen-and-a-half years of age are giving up half-holidays to work in the gardens of the district. All "away" matches have been cancelled to facilitate this work. The girls continue to supply a large Council school in London with material for Nature Study. The sixth form now meets once a week as a Study Circle; during the present term it is concerned with the Message of Christianity for Non-Christian peoples.

SUMMARY OF EVENTS.

John G. Johnson, the widely-known lawyer, died at his home in Philadelphia on the 14th. Death was due to heart disease. A prominent weekly says of him: "An intellectual giant in his line, he lived and died almost unknown to the mass of the people, and it is unlikely that the histories of his time will much more than mention his name."

Henry Ford, at the request of the British Government, has waived all patent rights on his farm tractor and has cabled the specifications to England so Great Britain can manufacture tractors for use in the British Isles and in France. Announcement to this effect was made at the Ford Motor Company in Detroit, Mich. It also was announced that it is hoped to have thousands of tractors ready for use in the United States and Canada by Eighth Month 1st.

In spite of the activities of the New York Mayor's Food Committee, headed by George W. Perkins, to keep down the cost of living, the price of rice, one of the staples specialized in by the Committee, is higher to-day than it has ever been, and according to wholesale dealers it will continue to advance.

Lone teachers in three-room schools are reclaiming the backwoods districts of America, according to Sue C. Cleaton, of the Georgia Department of Rural Education, who spoke before the Conference on Rural Problems at Houston Hall, University of Pennsylvania. She said that 200,000 of the three-room type should be established in the same number of rural districts.

There are plans in New York State for compulsory service of school-boys on the farms based on the new compulsory military training law, which permits the military training commission to send boys 16, 17 and 18 years old to the farms for conserving and developing the State's resources. This work is regarded as an equivalent of military training.

There are 21,600 moving picture theatres in the United States and about \$2,000,000,000 invested in the business.

The rise of a new major State University is presaged by the appropriation bills which have just passed in Oklahoma, aggregating \$1,346,792 to supply the needs of the University for the next two years. Three new buildings are provided for the campus at Norman, near Oklahoma City—a library, a geology building, and an auditorium.

A despatch from Boston says: "Women wireless operators are to replace men throughout the First Naval District, as far as shore duty goes. This plan is in charge of Lieutenant E. G. Blakester, U. S. N., head of the radio service at the Charlestown Navy Yard, and a committee of young women."

All things being equal, it is expected that the United States and Canada will be able to produce over 1,000,000,000 bushels of grain this season, which would be sufficient to furnish Europe with about 300,000,000 bushels. Consumption of wheat in the United States, unless under stringent limitations, would be expected to continue close to the maximum. By stringent economy, however—which is being practiced more generally already as a result of the war—a saving of 20,000,000 to 30,000,000 bushels might be made. This would at least leave a larger exportable surplus.

The present week is known as "Be Kind to Animals" Week. It was first observed two years ago, and last year the celebrations became so general that nearly every prominent society for the protection of animals throughout the United States took part in the good work.

FOREIGN.—Railway connection between Europe and India through the Hindu Kush, reducing the mail time between London and Delhi to six days, instead of seventeen, as required at present by the sea route by way of the Suez Canal, is being constructed under British and Russian influences as a competitor to the famous Bagdad Railway, projected by the Turkish and German Governments. The Bureau of Foreign and Domestic Commerce at Washington has received a communication on the subject from Henry D. Baker, United States Consul.

NOTICES.

FIRST-DAY next, the 30th, being the fifth First-day in the month is Friends' Day at the Colored Home, Girard and Belmont Avenues. The meeting hour is 3 P. M.

TO THE YOUNG MEN OF PHILADELPHIA YEARLY MEETING:—

The Peace Committee of the Yearly Meeting has appointed the undersigned as a sub-committee to consider the problems with which you are confronted as a result of the War situation. We hope from time to time to circulate material that will throw light upon these problems and upon their solution. Members of the sub-committee will gladly hold themselves in readiness to confer, either personally or by correspondence, with any who may desire further information.

ROBERT W. BALDERSTON,

EDWARD W. EVANS,

EMMA CADBURY, JR.,

ALFRED C. GARRETT,

HENRY J. CADBURY,

WALTER W. HAVILAND,

SARAH W. ELKINTON,

M. ALBERT LINTON,

EDWARD G. RHOADS,

Chairman Sub-Committee.

PHILADELPHIA, Fourth Month 17, 1917.

MEETINGS FROM Fourth Month 29th to Fifth Month 5th:
Gwynedd Monthly Meeting, at Norristown, First-day, Fourth Month 29th, at 10.30 A. M.

Chester, Pa., at Media, Second-day, Fourth Month 30th, at 7.30 P. M.

Concord, at Concordville, Third-day, Fifth Month 1st, at 9.30 A. M.

Woodbury, Third-day, Fifth Month 1st, at 8 P. M.

Abington, at Abington, Fourth-day, Fifth Month 2nd, at 10.15 A. M.

Birmingham, at West Chester, Fourth-day, Fifth Month 2nd, at 10 A. M.

Salem, Fourth-day, Fifth Month 2nd, at 10.30 A. M.

Goshen, at Malvern, Fifth-day, Fifth Month 3rd, at 10 A. M.

DIED.—After a short illness, at Medford, N. J., on Fourth Month 1, 1917, MARY COOPER, in the sixty-fifth year of her age; a member of Upper Evesham Monthly Meeting.

—, on the sixth of Fourth Month, 1917, at the home of his daughter, LARS TOW, of Cedar Rapids, Iowa, in the eighty-first year of her age; a member of Stavanger Monthly Meeting of Friends. He emigrated from Norway in 1855 and for fifty-seven years had been a resident of Iowa.

—, at the residence of his son-in-law, David G. Yarnall, Wallingford, Pa., on Fourth Month 10, 1917, PROF. CALVIN W. PEARSON, late of Beloit, Wisconsin, in his seventy-sixth year.

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But is there not yet another (or further) service, often hidden and silent, to which many a one must be called? "They shall come with weeping, and with supplications will I lead them." The grievous and abnormal conditions now prevalent in so much of the world must bring to sensitive minds a baptism of suffering, somewhat like that great travail of soul which fell upon George Fox in a period of severe persecution, and under which he labored until he felt "an overcoming of the spirits" of that persecution, and the violence of it was abated. If to some now there is appointed in particular, or in extraordinary measure, an inward exercise and intercession, who shall say that this spiritual toil is less fruitful, less availing, than the more conspicuous ministry of action?

M. W.

NATIONAL SERVICE.

No less an authority with Friends than William Penn is responsible for the declaration that the education of youth is in order for them "to serve their country." Thus it would appear the common twentieth century opinion that "our Quaker theory of individualism" separates us from the "general weal" was at least not anticipated by the first generation of Friends. Nor must we forget that this seventeenth century point of view, so clearly phrased in the words quoted above from one of the Penn charters, comes out of an era of sharp conflict between civil and religious authority. The faithful suffering of that day by hundreds of Friends established the supremacy of conscience but left them free "to serve their country" and to train their children to such a service. Are we to conclude that this principle of "national service" was won as an abstract idea, and that as a people we have since failed to put it into practice?

So far as political service is concerned there can be no question that the first hundred years of our history in America practically concluded the general activity of members of the Society in politics. In the present discussion there would be no point in considering whether this withdrawal from public affairs was justifiable. It may be of some moment to us, however, to inquire whether it resulted in actually separating Friends of that day from activities of the public weal. Whether also as a heredity from them we of this generation are also without part and interest in efforts for the general welfare.

Publicists and historical philosophers of to-day point out two distinct tendencies in the governments of the world. One magnifies the State, makes it supreme, makes the individual wholly subservient to the aims of his country. That with every extreme interpretation possible is the German type. It spells efficiency, the last degree of co-operation, but the last degree also of surrendered will and conscience. The state becomes in their own phrase actually God.

The other type of government recognizes the inalienable rights of the individual, demands service of all not for a cold abstraction as the state, but for the individual and social well-being. This latter type has had much variety of develop-

LET US INQUIRE.

To allow any great catastrophe or any series of solemn events to pass by without our seeking to deduce therefrom some humbling instruction, some lessons of improvement, would be to lay ourselves liable to further chastisements or to unreckonable loss and failure. How far any of us have—negatively, it may often be—contributed to the "occasions of war"; how much we have failed in showing forth the Kingdom of Christ, with its ensign of love and purity and righteousness; to what extent we have been satisfied with being comfortable and respectable, rather than zealous and humble and self-denying—all these considerations belong to the heart-searchings which such times as the present must bring. And "if we will inquire", let us stay for an answer. If we have gone after teachers who (although serviceable in their places) have given us standards lower in some things than those which the Gospel sets for us; if we have followed the way of ease and popularity and worldly success, rather than that of highest rectitude and purest spirituality, let us see now what is the course of recuperation and amendment, and what is our right place in the Lord's witnessing host.

We hear much at this time about alternative or substitutional service, and many are rather anxiously casting about to discover what course is open to them. One may not deny that at such a juncture there is a positive service for the friends of peace to perform, but it may not be just such as authority prescribes or popular sentiment most approves. Whoever can show forth the spirit of love and good-will to mankind at large; whoever can elevate the standards of justice and kindness in all mutual relations; whoever can promote the comfort and well-being of the world, without entering into that which "hurts and destroys"—such are contributing a part which might truly (and in a higher sense than that usually given to the term) be accounted "substitutional." It must belong to the "more excellent way", and derive its strength from that Tree, the leaves of which "are for the healing of the nations."

ment. As we have known it in our own country it has trusted in the main to instinctive voluntary service as opposed to conscript exaction. It has been our way of spelling freedom and there can be no question that as a type it has drawn multitudes of immigrants from every other system of the old world. It is in fact the "New Freedom" which has been put as a trade mark upon everything American. Group responsibility, group privileges, group powers may have been sacrificed upon this altar of freedom. Are the sacrifices to be compared to those made upon the altar of conscript service? Let our great imported population answer this question.

Have we then actually as a government repudiated the idea expressed in William Penn's phrase "to serve their country"? Perhaps we can best decide this by passing in brief review the fundamental institutions through which mankind finds satisfied expression for his ambitions and his hopes. In the final analysis the home as emphasized by the great historian Gibbon is the fundamental institution of society. Our homes under the feudal idea may be our castles in which notions of personal liberty are given the utmost range. They may, on the other hand, be social and socializing agencies developing a high voltage of community power. In a country like Germany the state puts its hand on the home in many particulars—in other words, prescribes how the individual shall serve the state through the home. One recognizes points of advantage and of efficiency gained under such a system, but would we candidly exchange our type for theirs? In the actual progress of the race which do we believe has the advantage for service, voluntary or conscript home development?

The institutions of education follow the home very closely in their service to society. It was the boast of a Minister of Education in France that he could tell at any hour of the day just what lesson any one of the millions of children in school in France was reciting. That is the extreme of nationalized education. It has some fruits which a voluntary system like ours needs to cultivate. It trains a high grade of intelligent expert and then commands him for life service. But it often ignores the endless variety of capacity and opportunity that makes different demands for different children and different environments. The voluntary system of our country that, in addition to a large number of private schools under committees, enlists multiplied thousands of our citizens in an unpaid service as members of school boards may still have many marks of immaturity, but it has already won the attention of Europe. The great army of American schoolmen in this voluntary service represent a resource that even educational bureaucracy cannot command. We might be conscripted for educational service as in Europe, but apparently our country has the balance of advantage in its favor under a voluntary system.

The material support for home and for school must ultimately be supplied by the institutions of business. These are presented in endless variety from the labor of "the horny-handed son of toil" on the land, to those refinements of intellectual achievement that make masters of industry and combine bodies of men into worlds of machines. For a decade past government functions have been reaching out in control of these interests till we have had some opportunity to compare controlled and free industry as instruments of service. Under war conditions in Europe many lines of business have been completely conscripted. In these cases great gains of

industry have at times been noted, but from no quarter does one hear that the forced service has the quality developed in notable instances under personal initiative and freedom. With all the ugly excrescences of trust and monopoly chargeable to free business enterprise no great acumen is required to see that much of the best service to mankind is made possible by great business undertakings. It is in fact the glory of our age that business and trade have been made allies of Christian service. All should pursue their business as in fact a vocation, and so "serve their country."

Finally, the reconstructive agencies of society offer alluring opportunities for voluntary service. Hospitals and reformatories, orphanages and missions are at every hand. They demand sacrificing and devoted labor of great numbers of our intelligent citizens. Who can withstand their claims! Who has withstood them! Most of us are heavily loaded with such responsibilities. Surely through them we are able to serve our country, even though our service may be unheralded.

We might pursue this inquiry further and challenge our life processes more in detail. If home and school, if business and philanthropy all have what the scientists call "a service content" without compulsion, we should hardly be induced to change from our system of freedom without a cause. The unnatural demands of war seem to urge such a cause. Indeed, under the stimulus of excitement and the concentration of attention on a single expression of service, all this varied territory in which it is herewith pointed out that we can "serve our country" becomes eclipsed, and we classed as slackers if we withstand a special enlistment. A word of warning at this very moment on this subject comes from no less an authority than Lord Bryce. "Civil and religious liberty in the old sense of the term," he has declared, "have been completely achieved in England *only* to have liberty now facing a new attack from an unexpected quarter. It lies in the demand that the state shall at once step in to 'take charge of and direct branches of industry and commerce which have hitherto thriven without that direction.'" In other words, the "new attack upon liberty" lies in the extension of the conscription principle from the making of an army to the making of a citizen. In England as in America a free state can only be securely built upon a free service. If as individuals we are failing to give any measure of this free service to the larger units of society it might open our understanding to neglected privileges were we to be conscripted. The most devoted of us might readily recognize that our national service in business, in education, in philanthropy is woefully inefficient from our lack of training. On this account we might seek more definite lines in which to express our patriotism. But not a few of us feel that we love our country too much to be limited in our service to her to a specified term of years in some work that is not actually a vocation for us.

Behind all the service for others possible in the life activities that we must take part in naturally, it is really easy to recognize the principle of conscription after all. We are indeed redeemed from selfishness in proportion as we accept conscription from the Master of Life. But having accepted that conscription we cannot be forced into a double loyalty. Fortunately the situations are rare where we face such an alternative. Our country has so many needs for us so much greater, so much more constant than any seeming military necessity, that we can rest measurably satisfied with the national service

that our normal activities contribute, very particularly if these normal activities are under the presidency of Christ. What a surprised discovery it might be for this poor war-weary world to make that governments can best realize what it is to be "safe for democracy" through conscription to the King of Kings!

J. H. B.

FROM THE YEARLY MEETING OF THE SOCIETY OF FRIENDS IN CHINA, HELD IN CHENG TU, SIXTH TO TWELFTH OF FIRST MONTH, 1917.

TO THE YEARLY MEETING OF THE SOCIETY OF FRIENDS IN PHILADELPHIA, U. S. A.—

Dear Friends.—As we have met in this, the fifteenth year of our Yearly Meeting, we have read, with much interest and thankfulness, epistles sent to us from other Yearly Meetings in various parts of the world, and in replying to them we feel we should like also to send a short greeting to you, to assure you of the hearty welcome given by us to one of your members now here, for although we have no letter from you this year we feel we have in Jane C. Balderston a "living epistle" already "known and loved" amongst us, by the sympathetic Christ-like spirit in which she has entered into the needs and conditions of our life in West China; and we desire that you and we may find we have in her a link in the chain of love and faith which binds us together in one Faith and one Hope.

Also we still remember Joseph Elkinton very well, who came to us from you about two years ago. Although he could not stay long with us, the advantages we received from him are countless; we are still receiving letters from him, so he also is linking us together.

We are still only small in numbers, but there are amongst us old and young, men and women, who, with you, rejoice in the love of God through Jesus Christ, our Lord and Saviour, and we ask your sympathy and prayers that we may grow in grace and in the knowledge of God.

As we hear of the terrible conflict going on in western lands we sympathize with all the tried and the suffering, and we pray that the Spirit of the Prince of Peace may yet prevail to bring "peace on earth and good-will towards all men."

China has also her many troubles, but we rejoice that there is an increasing number amongst us who love our country and want to serve it. We believe the Spirit of the Gospel is our only hope for the future, for it is "righteousness" alone that exalts a nation" really, and so we long to do our part in the true rebuilding of China, and we value all your sympathy and help in this direction.

Signed on behalf of the Meeting,

R. J. DAVIDSON,

S. C. YANG,

Clerks This Year.

FROM THE TWENTY-FIRST ANNUAL MEETING OF BELIEVERS AND MEMBERS CONNECTED WITH THE SOCIETY OF FRIENDS IN JAPAN, HELD IN TSUCHIURA, IBARAKI PROVINCE FROM THE TWENTY-THIRD TO TWENTY-SIXTH OF ELEVENTH MONTH, 1916.

TO THE YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS HELD AT FOURTH AND ARCH STREETS, PHILADELPHIA, PA., U. S. A.—

Your message sent in the love of the Lord was read with interest, sympathy and thankfulness. We with you realize the sadness and pain which is caused to the heart of God the Father and our Lord Jesus Christ by the great European war. Standing upon the sure promise that our Saviour Jesus Christ shall become the Prince of Peace to all nations, we work and pray that the all-wise God will in His providence make it true that swords shall be beaten into plowshares and the people shall no more learn war and the light of the righteousness, which is from Christ, may shine into the dark places of the whole world so that the light from within shall shine out till "the earth shall be full of the knowledge of Jehovah as the waters cover the sea."

Striving by trust in the strength of God we continue to walk in the life-giving light of the Gospel of the Lord. We are engaged in reform work, temperance and various forms of social and religious service trying to save perishing people under Divine guidance. We expect in the near future to have organized after the manner of other countries a Yearly Meeting of the Society of Friends here in our own land. We ask your prayers that we may have the guidance and blessing of the Lord on this organization. This letter is sent by the decision of the annual meeting. We pray that the grace of God may rest upon you.

THE ANNUAL MEETING OF THE JAPANESE SOCIETY OF FRIENDS,
TASUKE NOMURA,
Presiding Clerk.
CHIYOMATSU SUZUKI,
Recording Clerk.

LETTER SENT TO THE MEMBERS OF THE MILITARY AFFAIRS COMMITTEE AND TO PRESIDENT WILSON AND TO SECRETARY OF WAR BAKER.

The President in his last address to Congress declared that America is entering the war not for self-interest, but "for the principle that gave her birth" for "the privilege of men everywhere to choose their way of life and obedience." This is a reassertion of that principle of freedom of conscience which has been not only a controlling ideal but part of the fundamental law of our land. "The people of the United States in order to . . . secure the blessings of liberty" ordained and established the Federal Constitution and as part of that Constitution have decreed that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." No less a state paper than the Constitution of Pennsylvania declares that "no human authority can in any case whatever control or interfere with the rights of conscience."

It is with deep concern for these rights of conscience that we view the proposed "Bill to Authorize the President to Increase Temporarily the Military Establishment of the United States." We are for many reasons opposed to the Conscription principle, but that which we have most at heart is liberty of conscience. It is true that the proposed bill recognizes in a limited degree this vital principle when it exempts members "of any well recognized religious sect or organization whose creed forbids its members to participate in war in any form." But we press upon you in all earnestness the conviction that this is not an adequate provision for the present situation. Outside of the membership of these designated religious organizations there are, we believe, thousands of men whose consciences forbid them to participate in war in any form.

These men are in no sense unpatriotic. They are neither cowards nor slackers. Many of them are engaged in constructive work for social progress and are among the nation's most useful citizens. We earnestly request that their liberty of conscience be preserved from the rough hand of compulsion.

The Society of Friends and other religious bodies included within the exemption clause as it now stands sincerely appreciate this provision for their benefit. But the underlying principle on account of which they have in the past sought and been granted immunity requires that the exemption be not limited to the members of a few comparatively small organizations. Conscience is personal and individual. It is too large to be contained in creeds, too variegated to be classified by denominations. Liberty of conscience belongs to all men and the principles of equality, justice, democracy and morality demand that it shall not be made dependent upon adherence to any creed or membership in any religious organization.

We cannot acquiesce in the argument that it is necessary to confine exemption to members of recognized denominations in order to prevent shirkers from abusing the privilege by feigning conscientious objections. We believe that there are

comparatively few who would attempt such action or who would be successful if they should. But apart from this, we urge that the principle of free conscience is too sacred to be sacrificed to expediency and that the nation can far better afford to lose a few unprincipled soldiers than to attempt to coerce the consciences of those holding sincere convictions.

In requesting this exemption for all conscientious objectors we are not asking something for which there is no precedent. In adopting conscription during the present war the British Parliament provided for the exemption of all conscientious objectors without regard to denomination or creed. For your information we enclose a copy of the exemption clause contained in the English Act.

We, therefore, respectfully urge that the exemption clause in the present bill be amended so as to read "And nothing in this Act contained shall be construed to require or compel service in any of the forces herein provided for by any person who is conscientiously opposed to engaging in such service."

We also urge that provision be made for the appointment by other than military authority of properly qualified civilian boards to pass upon such exemptions and that appeals be allowed from the decisions of such to the United States District Courts.

Signed on behalf of Friends' National Peace Committee, Fellowship of Reconciliation, American Union Against Militarism.

WAR VICTIMS' RELIEF COMMITTEE OF THE SOCIETY OF FRIENDS.

104, ETHELBERGA HOUSE, 91, Bishopsgate, E. C.

TO THE AMERICAN FRIENDS' YEARLY MEETINGS:—

Dear Friends:—During these dark and anxious days of war the sympathy of the American people has greatly helped and supported us, and we trust, whatever trials lie before our countries in the future, that the kinship of suffering may only unite us still more closely.

We gratefully acknowledge the generous and practical help which Friends in America have contributed both in money and clothing towards the responsible service which has been laid upon this Committee. Every month adds to the distress and misery of Europe; every month, too, leads to further difficulty in the raising of funds. We are thankful for the privilege of sending help to some of these homeless and suffering civilian victims, the men and women and children who, through the cruelty of the war, have been robbed of home and all that life has given them. Many of us have heard from the lips of these sufferers their tale of wrong and sorrow. We long not only to help them but to try to stem the tide of misery in other places farther afield where the need seems even greater. But the question arises whether, with all we have in hand, we are justified in taking on fresh work, even when help is so urgently needed.

We venture, therefore, to lay our case before you afresh and to ask you to co-operate with us still further in our great task. The work is widely extended and of many descriptions. In France, where, with the support and assistance of the authorities we have been working since Eleventh Month 1914, our men workers have erected between 400 and 500 wooden houses for peasants in destroyed villages, who would otherwise have had to continue to live in cellars and wretched hovels, or else to leave the neighborhood and let their farms go out of cultivation. By the distribution or loan of agricultural machines and working with the farmers in different villages and giving seeds, tools, poultry, rabbits, etc., to many distressed families, they have done much to restore the self-respect of many who felt helpless and hopeless and encourage them to face alone the gathering in of the harvest and the cultivation of their weed-covered fields.

Clothing, beds, furniture and other household goods have been systematically and carefully distributed, and in addition to this definite relief-giving, our women workers have started work-rooms for the women where many are employed—to their

great delight—and they have also undertaken the management of convalescent homes, a small general hospital, and a maternity hospital. In the latter over 400 babies have been born since our work was started.

In Holland, thousands of Belgians poured into the country after the beginning of the war. In the refugee camps the idle life, with few pleasures or duties, has a most deleterious effect, especially on the young, and to help these people many wooden houses have been constructed by Belgian workmen under our supervision. In these houses something like home life is possible, and they are so constructed that they can be removed to Belgium if and when the time comes for this to be practicable. Many industries have been organized, recreation rooms have been opened and entertainments planned.

At the request of the Foreign Office we also care for released English civilians on their journey to England after internment in Germany, conducting them from the Dutch frontier to England.

But the most appalling distress of all lies in the east of Europe. In that region, where armies have passed and re-passed, whole cities have been depopulated and the people have been harried from village to village, leaving one smoking and ruined to find the next in the hands of the enemy. There will probably be no more awful record in history than that of the suffering of this people. No wonder that thousands have lost their lives in the retreat over the snow and that the roads were strewn with their dead bodies and the pitiful wrecks of household goods left behind in their flight.

Thousands or even millions have fled, however, into the eastern provinces of Russia, and in the province of Samara we have a party of workers who, with assistance from the local authorities (who have provided buildings for the purpose), have established centres for medical and general relief. In one place 100 to 150 refugees, many of them children who have lost all knowledge of their parents, are being housed and cared for by our friends. In two other small hospitals are established, and besides this work-rooms have been organized where women can come and spin and weave and so add to the bare pittance allowed them by the Government.

The medical work is as interesting and important as any. One of our doctors writes: "There is absolutely no other medical aid available in a radius varying from thirty-five to a hundred miles. The first day after my arrival I found myself confronted by a large crowd of out-patients, very noisy and clamoring to be seen. By the end of the day we had attended to 117 separate people and many were turned away. Perhaps this might be easy at home and in one's own language, but here on one's first day, and without an interpreter, it was certainly not the easiest work. The crowds have kept up since. We have gained experience and can work more quickly."

We need hardly labor the point that for all these demands we urgently need more money, more clothing, more help of every kind. Neither is it necessary for us to state our case too urgently to those who have already sent us such generous and timely aid. We hear with much encouragement that the Young Friends' Movement hope to send us helpers from among their own members, which is a form of co-operation we shall gladly welcome.

We are consulting a friend in America as to the possibility of forming a small committee in your country to co-ordinate our various helpers and to keep in touch with us here, receiving and distributing literature according to the different local needs.

May we ask you to consider whether you could form such a nucleus of help, appointing some member to deal with the literature, receive and forward money, and, pending the establishment of an American Committee, correspond with us for any information required? Another valuable help would be to form working parties for clothes for the poor refugees. Some of our best gifts of clothing have come from your country, and we are exceedingly grateful for these, and we count confidently on receiving such continued proofs of your sympathy and interest.

We can not blind ourselves to the fact that your country has

its own and crying needs in this time of universal suffering, but we still venture to send our appeal for a service which we know is one that has already found its place in your hearts—service, albeit a small one in the face of such enormous need, to bind up the broken in heart and to rebuild the waste places, to comfort those that mourn and to prepare the way for the longed-for peace.

We remain, with love, your friends,

(Signed on behalf of the Friends' War Victims' Relief Committee.)

HAROLD J. MORLAND, *Chairman.*

A. RUTH FRY, *Hon. Secretary.*

THIRD MONTH 28, 1917.

FREE SPEECH AND FREE PRESS.

Twenty well-known Americans have signed a round-robin to President Wilson urging him to give out a statement reminding the country that the historic rights of free speech, free press and rights of assemblage should not be jeopardized at this time through the too zealous spread of bureaucratic laws and of official activities.

The text of the letter, in full, was as follows:

"We are deeply concerned lest America, having declared a state of war, should sacrifice certain safeguards fundamental to the life of her democracy.

"Several bills are now before Congress, or may come before it, seeking to punish those who designedly use military information for the benefit of foreign governments.

"With this purpose we, of course, are entirely sympathetic, but the administration of such laws, purposely made comprehensive so as to include a wide range of possible offenders, may easily lend itself to the suppression of free speech, free assemblage, popular discussion and criticism.

"We believe that you would deem it essential, perhaps more at this time than at any other, that the truth should not be withheld or concealed from the American people whose interests after all are the most vital consideration.

"Even by this time, we have seen evidence of the breaking down of immemorial rights and privileges. Halls have been refused for public discussion; meetings have been broken up; speakers have been arrested and censorship exercised not to prevent the transmission of information to enemy countries, but to prevent the free discussion by American citizens of our own problems and policies. As we go on, the inevitable psychology of war will manifest itself with increasing danger, not only to individuals but to our cherished institutions. It is possible that the moral damage to our democracy in this war may become more serious than the physical or national losses incurred.

"What we ask of you, Mr. President, whose utterances at this time must command the earnest attention of the country, is to make an impressive statement that will reach, not only the officials of the Federal Government scattered throughout the Union, but the officials of the several states and of the cities, towns and villages of the country, reminding them of the peculiar obligation devolving upon all Americans in this war to uphold in every way our constitutional rights and liberties. This will give assurance that in attempting to administer war-time laws, the spirit of democracy will not be broken. Such a statement sent throughout the country would reinforce your declaration that this is a war for democracy and liberty. We are sure that you will believe that only because this matter seems of paramount public importance do we venture to bring it to you at this time for your attention."

MAKE yourselves nests of pleasant thoughts, bright fancies, satisfied memories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy—houses built without hands for our souls to live in.—RUSKIN.

BARTIMEUS.

Lord, that we might again receive our sight:

That we may touch Thy garments in the press—
And know the healing of Thy graciousness
To save us from our woe and dreadful night—
Wherein Thy lost Creation gropes and dies
Of blasting griefs and nameless agonies:

Speak as of old: Of pebbles on the shore—

And lilies of the field, and birds o'erhead;
Of little children and our daily bread;
Oh, we will listen, Lord, as ne'er before;
Behold Thy fisher-folk of Galilee—
The humble hearts that have no faith but Thee.

Never was Resurrection-hour in ages gone

Like unto this, the new-dawn Eastertide,
If Thou wilt ease our monstrous stone aside—
And come, Oh Risen Master, to Thine own:
Such terrors trouble yet our sleepless eyes—
Such curdling fears assail our memories:

Such phantoms as shall haunt our days and years—

Vile travesties of all fair life we know;
Bear with us yet: To-day—as long ago—
Shed o'er Jerusalem Thy yearning tears;
The pebbles, Lord, the leaves, the lilies white:
Hope of the World—once more restore our sight:

Lift us unto the Light, else we despair:

Forsake us not—who have forsaken Thee:
Grant that we may Thy Radiant Presence see—
And from our tomb Thy miracle may share:
Oh, Lord of Hosts, stretch o'er our stricken land
The silent blessing of Thy pierced Hand.

—LARA SIMMONS, in the *Boston Transcript*.

"FRIENDS BEYOND SEAS."*

"So if any be moved to the contributing and for helping them beyond seas, cheerfully do it, and every one to the ministry yourselves which is [unto] the seed of Christ, for England is as a family of prophets, which must spread over all nations."

The above quotation from the Epistle of Skipton General Meeting, 1660, appears in the title page of a significant little volume which has reached us from England during the past few weeks. Our friend, Henry T. Hodgkin, whose work is too well known to need introduction to the readers of THE FRIEND, has traced for us the history of the Foreign Missionary Movement among Friends in England. This has been done in a way that not only gives definite information historically, but inspires and even thrills the reader with the possibilities of the work in store for the Society of Friends the more it realizes the great part it has to play in demonstrating to the world the universality of the Christian religion. The application of this principle by the early Friends is seen in the lives of George Fox and others when following out their individual concerns as they traveled to carry the Quaker message and in the church in its "corporate capacity" when taking up collections for service beyond the seas.

Through this little volume we are reminded of the great enthusiasm for the truth found among the early Friends, the willingness to endure untold sacrifices, suffering, imprisonment, even torture, for the sake of placing their message in the hearts of men. Quotations are made which clearly demonstrate their conviction that Quakerism was not for England alone. This period of Friends' Foreign Missionary work is probably better known than any other, although not under the name. After paying tribute to the noble men and women who in those early days when travel was so difficult and hazardous, braved grave dangers in their effort to reach the people

*"Friends Beyond Seas," by Henry T. Hodgkin, M. A., M. B., Headley Bros., London, 1916.

of all nations, our author traces the period of decline of the Society, both in numbers and life. He shows us the result of decay which is sure to follow when an organization commences to spend its time and substance chiefly on its own concerns. "It became engrossed in minor matters, paying great attention to the precise kind of dress and form of speech suitable for its members, to small points of discipline, and generally to the care of the inner life and outward behavior of its own members rather than to the promulgation of the truths which had been delivered to them." The author gives honor to those who did uphold the standard, however, even in the darkest days, and shows how it may be held that these Friends—namely, John Woolman, Stephen Grellet and others "maintained the succession."

Not until the year 1827 was there a successful beginning to bring the matter of Friends' responsibility towards the non-Christian world to the attention of the Society. This was done through the *Friends' Monthly Magazine* and through pamphlets issued by individuals who had worked in the mission field. The subject was brought before the Yearly Meeting through a minute from West Somerset Monthly Meeting in 1830, but resulted at that time only in a minute recording "the judgment that the subject is deserving of further and closer attention." With this "sanction" a few faithful ones pursued the matter from time to time, but were not able to stir the Society as such to its full responsibility, although a good deal of active service on the part of individuals is recorded. The chief objection to undertaking or supporting regular missionary work is that Friends might in so doing compromise their views in relation to the freedom of the Christian ministry. The discussion continued from time to time with varying degrees of interest and excuses until 1868, when the formation of the Friends' Foreign Mission Association took place. Dr. Hodgkin shows how there was about this time a general awakening in all matters concerning a "larger liberty" as shown in the discontinuance of disownment for "marrying out," and less attention to the minor matters of language, dress, etc. It is a matter of intense interest to study the author's account of these critical years, and to observe how step by step "various influences working independently were converging to produce one result and how the faithfulness of one here and another there . . . was the means of leading at last to the establishment of Christian communities in various lands."

Another quotation will give an idea of some of the results of the work: "The cramped mind of the girl-wife is being enlarged, the ex-slave is being uplifted, the worn body is being set free from pain and disease, the child is being led out into new worlds of knowledge, the sin-bound soul is being redeemed."

The usual objections to the missionary movement are convincingly answered by Dr. Hodgkin, and ample reasons given as to why Friends with their simplicity of life and worship are peculiarly fitted to bear the Christian message to the "utmost parts of the earth." The author holds that when this thought was fully recognized, the whole Society became stirred with new life and vision, and has since worked with such power and devotion that "there is scarcely any section of the Christian Church which in proportion to its size gives more largely in men and money to the work of world evangelization."

Such facts may well make the Society of Friends on this side of the Atlantic ponder deeply when we realize that we have not shown great interest in this world movement. Our position is a questionable one, in contrast to that of the English Friends of to-day, because it can not be said that we are doing such a big work along other lines that we have no time or energy for interest in foreign lands. As a matter of fact, the English Friends have been the more active along all lines of service the more they have undertaken "beyond the seas."

It is not the purpose of this brief review to do more than call the attention of Friends to the volume itself. As an historical sketch it should be read by all Friends, and as a text-book for

classes of young people no more useful book could be found. It inspires one with enthusiasm for what Friends have endured and undertaken for their faith and with heroic endeavor to take up the tasks which are peculiarly ours for to-day.

The author's reasons for publishing the volume in this world crisis are given in the preface, but the most important one may well serve as the leading argument why we as Friends should take a special interest in the subject of Foreign Mission at this particular hour. "The Society of Friends as the guardians of the ideal of the 'inviolable peace' has a distinctive place in helping to solve the problem of meeting and mixing races." If this be so, now is the time of all others when we should direct attention to the subjects discussed in this volume.

HANNAH CLOTHIER HULL.

REPORT OF THE FRIENDS' NATIONAL PEACE COMMITTEE ON THE PUBLICATION OF THE PEACE MESSAGE.

The Peace Message was published in at least one newspaper of the following forty-three cities, and in more than one where the figures after the name of the city appear:

Portland, Me.; Burlington, Vt.; Boston, Mass.; Worcester, Springfield (2); Providence, New Haven; New York (4, 1 in Yiddish); Rochester; Buffalo; Trenton (2); Philadelphia (3); Pittsburgh; Wilmington; Baltimore; Washington; Richmond; Charlotte, N. C.; Raleigh, N. C.; Charleston, S. C.; Atlanta, Ga.; Jacksonville, Fla.; Birmingham, Ala.; Nashville, Tenn.; Memphis; Louisville, Ky.; Cincinnati, O.; Cleveland, O.; Indianapolis (2); Detroit, Mich.; Chicago; Duluth, Minn.; St. Louis; Dallas; Minneapolis; Sioux Falls, S. D.; Salt Lake City; Los Angeles; San Francisco; Portland, Oregon; Seattle; Albuquerque, N. M.; Wichita, Kan.; Omaha, Neb.

It was also published in the ten following weeklies:

The Masses; The Independent; The Nation; The New Republic; The Outlook; The Survey; The Public; Friends' Intelligencer; American Friend; THE FRIEND.

In addition, it was published on Third Month 31, the day of the patriotic jubilee, in each of the eight daily Philadelphia papers by the Peace Committee of Philadelphia Yearly Meeting at a cost of about \$1100. We know of some other publications in smaller local papers and there probably have been some of which we have not heard. The Message was sent with a circular letter to the editors of about 900 religious papers throughout the country, asking them to publish it; it was also sent with a different circular letter to about 675 Friends in Monthly Meetings throughout the country, asking that it be published in some local paper. We do not know what returns there were on either of these two efforts, although there were some results.

The publication of the Message has attracted a certain amount of editorial comment in newspapers and magazines, most of it favorable, and has brought us some very enthusiastic letters in regard to it, mostly with small contributions, from Friends and others. It is the feeling of the Committee that the carrying out of the concern was decidedly worth while, and a valuable and constructive piece of Christian work.

FINANCIAL STATEMENT.

Sixty-four contributions, as follows: 3 of \$1,000; 3 of about \$500; 1 of \$250; 10 of \$100; 6 of \$50; 1 of \$40; 7 of \$25; 34 of \$10 or less. In all, \$5,417.49.

Daily Newspaper Advertising	\$4,485.00
Weekly Advertising	847.00
Postage, Printing, Addressing, &c.	85.47

\$5,417.49

The total average circulation of the newspapers in which the Message was published was 4,341,000; and of the Weeklies, was 271,000.

"Nothing is intolerable that is necessary."

DOUGLAS R. BISHOP, whose letter from an English prison was quoted in *The Friend*, enclosed the following verses written on the text "The blind receive their sight . . . and the deaf hear."

"Yes, some of us, O Lord, are blind,
We fail to see the way of Life,
And o'er our path we oftimes find
The clouds of doubt, of fear and strife.
Oh, open, Lord, our eyes that we
May see the Light—and follow Thee.

"And some of us are deaf to hear
Thy gentle knock, Thy pleading call
The din of life, forever near,
Keeps from our ears Thy voice withal.
Oh, open, Lord, our ears that we
May heed Thy voice—and follow Thee.

"Still more of us are dumb to tell
The glorious message of Thy love;
We seek the praise of men too well
To sing the praise of God above.
Oh, open, Lord, our lips that we
May speak to others more of Thee.

"And some of us, O Lord, are dead
To all the promptings of the soul;
With careless step life's road we tread,
With selfish ease we seek the goal.
O raise us, Lord, to life, that we
May live for evermore with Thee.

"And all of us are pressed with cares,
We are perplexed and weak and worn,
Thy golden seed is mixed with tares
That grow more thickly than the corn.
Oh give us, Lord, Thy strength, that we
May, throughout life, be strong for Thee."

—*The Friend* (London).

YOUNGER FRIENDS.

TIMELY WORDS.—The following letter, written with no idea of its publication, by a good aunt to her young niece, may be helpful to others:

My Dear E—:

I thank thee for thy letter which interested me so much that I felt like replying at once, because I had something to say. I have not felt so depressed by the U. S. entering the war (though it was a great disappointment and seemed also a great blunder), because . . . I consider it something in which I have no part at all; because also, in my peaceful home, nothing but the newspapers indicate disturbance. I wanted to tell thee that it seems to me the world's great need *spiritually* is to have a leaven of trusting Christians, keeping calm and cheerful and loving toward all men—keeping free from suspicion as well as resentment—and ready to help.

And the world's great *physical* need is food. Now you should help to give both.

You have a Christian home, full of comfort and beauty, to rest your spirits. And you have land to raise food on, and a good domestic training to teach you how to conserve it.

If you keep quietly happy in your beautiful home life, kindly and helpful to your neighbors, and, in addition, do all the drying, canning, preserving and pickling of your products, that you can without overwork to feed people next winter, I believe you will help more than by emergency training.

I had great unity with something I read, nearly like this, "If you know how to cook, don't wait to learn to run a motor-car; if you can milk don't study aviation; for cooking and dairying are needed *now*."

Thee sees there is a real need *at once* of the work of *hands*,

with so many men taken off for drilling and munitions; while the probability of having wounded men to care for here is remote, and there are multitudes of women just eager for the glory and excitement of such work. It is the common, every-day things that are in danger of neglect. . . .

M—

"Surely Thou hast some work for me to do! Oh, open Thou mine eyes, to see how Thou wouldst choose to have it done, and where it lies."—ELIZABETH PRENTISS.

Now that the nations of the world are piling up debts in billions the following calculations kindly furnished by an interested subscriber seem much in place.—[Eds.]

When one looks at the sun it certainly does not seem to be very far off, perhaps a hundred miles or so. Its real distance was illustrated by a lecturer who said: "Suppose an express train traveling at the rate of forty miles an hour, were to start for the sun when some one was an infant, he would be eighty years old, long ere the supposed train reached the sun. Then suppose a second infant started where the first one left off. When he was eighty years old the journey would have been yet far from completed. Does it seem possible that a third infant would have reached the advanced age of eighty years and a fourth one reach his manhood, ere the journey was completed?" Astronomers assure us that such is the case.

Have you any definite idea of how large a sum a billion is? Supposing you were to count steadily for twelve hours, and in that time had counted 142,000. At the same rate in a week's time you would have counted nearly one million. To count a billion, at the same rate of progress, would require one thousand weeks or over nineteen years.

BORDERLAND.

Our Friend, Amy Brockbank, has sent us the following. She has had a liberal part in the relief work that has centred at Saint Stephen's House. Our readers will remember that the contributions sent from Friends have been distributed in good part by these workers. The report of John Way in this number indicates that.—[Eds.]

It is a desolate country, that Borderland, between the positive and the negative, the last remnant of hope and the first stab of despair. You do not necessarily recognize its dwellers by the colorless skin and the wasted cheek. Even a person attacked by some insidious disease does not inevitably show it. But the people of the Borderland *look* at you, they have the haunted eyes.

It begins when yesterday's ashes are left under the grate; when the window panes, spattered by yesterday's rain, are allowed to remain uncleaned. There comes the morning when the limbs leave the bed reluctantly; when it does not matter what the weather is doing. Yesterday it mattered. Yesterday the ashes did not lie, and the windows could have been cleaned. There was something in the arms which *wanted* to rub. To-day the arms are listless. It is an effort to move. Yet nothing has happened—nothing except that potatoes are up again, and the grocer has sold out of sugar. And when you go down-stairs, the linoleum is the same lifeless thing underfoot; with the pattern trodden out in patches; and there is the same faint smell of gas in the passage. Only somehow or other, the linoleum is both very close to you, and a hundred miles away. It does not matter. Nothing matters except that the children should be got off to school. And this is only because you want the house to yourself, so that you may sit down. And so you sit and sit, watching the unwashed breakfast things on the table, and the angle at which the knife rests on the saucer of margarine. It is the way of the Borderland. In the Borderland you do not, except by a supreme effort, wash what is dirty. You look at it vacantly instead, as if it belonged to another life.

So it does. It belongs to yesterday. Yesterday you were part of a living world, where you washed things with a

sense that it was good to have them clean. To-day the world still goes on, but you have shrunk away from it a foot or two. You are in the Borderland, over the invisible line.

Philanthropic institutions are legion. They relieve, by food, by money, or by advice, thousands of needy folk. We, at Saint Stephen's House, belong to the same category. The yoke of philanthropy lies heavy about our necks. In spite of this, we struggle against our fate, striving that the iron of official philanthropy shall not enter into our souls. And this is, perhaps, partly owing to our intimacy with the Borderland which has not as yet received official recognition. Sometimes, as a last resource, they come to us, the folk who are of the Border, or write short pathetic letters, in which, between the lapses of grammar, you may read the graver lapse of hope. It is the old story, or rather that terrible new one which has come to us with the war, but does not make sufficiently dramatic reading for Fleet Street. The German husband interned, the Government allowance too slender to cover the cost of bare necessities, after the rent is paid; one of the older children sick; the baby ill-nourished. In addition, the indifference or actual unkindness of neighbors, or former friends, because of the German married name which they seemed to take so slightly before the war. There are dwellers in the Borderland who tell you this story almost apathetically as if it were happening to someone else. To state these things in a voice that does not break is one of the signs of the Borderland. It is a sign that what was once abnormal and incredible is now normal and only too credible, because of its daily and hourly iteration.

We have so often heard that every cloud has a silver lining, which is as good as saying that every capitalist has his cheque-book. A little facile optimism goes so well with a bank account which is not overdrawn! And have we not met those who appear only capable of realizing intense suffering, or complete freedom from it? Either you are so well off that only a shortage of petrol prevents you from using your car, or you are so poor that you have to pawn your blankets to buy food! Yet we must not forget that poverty, like wealth, is relative, and that there are infinite grades of poverty, as there are infinite degrees of wealth. And on the mental plane, as on the physical, there is the Borderland in which the potential germ has not declared itself as recognized disease.

At Saint Stephen's House we have a wholesome fear of that Borderland and its possibilities. It is while the poor souls are there, while they are, as it were, in the marches of misery, that we hasten to succour them before they have reached that darker outland from which often there is no return. Shall we not endeavor to help them now, while disillusionment and shattered hope have not yet reached despair? A little help now, a little encouragement, and they may yet be drawn back into the happier country where it is still possible to hope.

They have been so brave, these "alien" British women, in the earlier days of the war. They have struggled so courageously against an overwhelming fate. But one cannot struggle forever. There comes a time when the long-strained nerves give way, and the overtaxed system breaks. Will you not help them *now*? Next week, next month, it may be too late. It is *to-day* that they are drifting across the border towards the darker land.

OLAF BAKER.

We know not when, we know not where,

We know not what that world will be;

But this we know: it will be fair

To see.

With heart athirst and thirsty face,

We know and know not what shall be:

Christ Jesus bring us of His grace

To see.

Christ Jesus bring us of His grace,

Beyond all prayers our hope can pray,

One day to see Him face to Face,

One day.

—CHRISTINA ROSSETTI.

YOUNG FRIENDS AND THE WAR.

LEON P. DONCHIAN, Editor-in-Chief, '17.

America has entered the great war. Whether, as some say, we could have avoided it by saner legislation, or whether, as others say, it was inevitable, is of small importance now. This is distinctly not the time to philosophize over the past. The question to be considered is—What shall our attitude as young Friends be in this grave crisis? What is our duty now?

We may feel ourselves too young to discuss this question, but in too short a time this matter will confront us and we must have so strengthened ourselves that we will not be "stampeded into a wrong course of action but will have the stability to remain faithful to our ideals and true to our principles."

War, of course, is, in itself, abhorrent to us. We cannot, under any consideration, take part in the destruction of our fellow-men. We are only human and we wish the world to know that we have instilled in us a deep and true loyalty to our nation. To constructive work, to the furtherance of our democratic institutions, we pledge ourselves, but when even our nation asks us to slaughter our fellow-men and become false to our conscience we must refuse. We can take no part in destruction, but we cannot and we will not stand idly aside and allow our share of suffering to slip from our shoulders. We, as young Friends, just beginning to face this grave crisis, feel a clear and concrete call to perform some duty. We cannot desert our nation in this hour of need and we, therefore, offer ourselves, whole-heartedly, to be used for *constructive* work. Many of us feel that there are ways in which we can conscientiously take up our part in this suffering. To some ambulance work has an especial appeal. To others this course of action seems to have too much of the military about it, and to them is open agricultural pursuits, the raising of crops, which will tend to alleviate the suffering that of necessity follows in the wake of war. However, there are some of us who feel that all of these methods will tend to increase to too large an extent the military efficiency of the United States, and they cannot help in any way whatsoever. For these, indeed, the future looms up darkly, but these men, as all of us, who can only act as their conscience directs, will gladly suffer for freedom of conscience, the corner-stone of the Society of Friends.

However, in the last analysis, each one must answer the question for himself, and each one must obey his true feelings and remain firm when once he has decided upon his course of action. —*Editorial in The Brown and White, Westtown.*

OUR LITERARY TREASURES IN THE RECORD ROOM.

MAX I. REICH.

1.

Friends generally are not aware what a treasure trove of early Quaker literature is lying in the Record Room of the Library on Sixteenth Street, waiting to be brought to light by such as love to keep alive the memorial of the righteous and hand on their testimony to generations yet unborn. The rise of the Quakers was accompanied by a remarkable outburst of propagandist enthusiasm which contrasts strangely with the quiescence of many of our modern meetings. This spirit of out-going love expressed itself in literature as well as in glowing speech. Every phase of religious literature was covered: the expository, the hortatory, the controversial, the apologetic, the epistolary. The biographical came much later, as a matter of course. Where did those young men, some of them in their teens, more used to handle the plough, the hammer and the shuttle, learn the facile use of the pen? And where did they find the time amidst their constant labors, travels and frequent imprisonments in Britain's then loathsome dungeons to write some of the bulky volumes now on our shelves?

But many of their writings were only small tracts intended

for broadcast distribution. It would be worth while to take the trouble to become acquainted with their now faded pages and to feel the still unspent heat of the hidden fire that burns in every line. For the soul of the writer imparts its own tincture to his writing as well as to his speech. The early Friends had come up "out of a wilderness" of spiritual hunger and thirst "into a land of brooks and fountains where they did eat bread without scarceness," and they felt it to be their mission to invite others into the goodly portion they had found. Power from on high had gripped them, and that power became a driving force in their lives. I am persuaded that not a few of their written messages will rise again out of the dust of oblivion, and live and reign with Christ—if we may adopt the mystical language of the Apocalypse—who knows—"for a thousand years" to come. For such a glorious restitution after generations of neglect has often been granted to faithful witnesses whom their persecuting age had "beheaded" and buried in the tomb of forgetfulness. Thus the Pope of Rome wrote of the Reformers: "The Bohemian John Huss whom I burned at the stake is alive again in the German Luther and Melancthon." Let us have no misgivings about the matter, the early Quakers have not yet finished their testimony.

We have in the Record Room at the Library a great number of different authors represented. Beside George Fox there are Richard Farnworth, William Dewsbury, Francis Howgill, John Burnyeat, Edward Burrough, Richard Hubbertorne, Josiah Coale, George Fox, "the younger" (in conviction, not in years, and a valiant man in Israel), James Nayler, the silver-tongued, Samuel Fisher, with his consecrated learning, James Parnell, who burned out his innocent young life in Colchester jail, Rigge Ambrose, the two valiant Whitehead brothers, George and John, Solomon Eccles (whose direct descendants I know personally), John Lawson, and later, Robert Barclay of immortal memory, Isaac Pennington, the mystic John of the young Society, William Penn, statesman, teacher and prophet, Stephen Crisp, apostle to the Netherlands, John Crook, Thomas Ellwood, editor of George Fox's Journal, Joseph Nicholson, James Parke, etc., etc. From early days there was room for a *teaching* ministry as well as for the *prophetic*; the first, setting forth the balance and harmony of Truth in its various parts, able to confute gainsayers and establish sincere enquirers; the second, articulating in glowing, incisive speech the "openings" which *insight and intuition* had become aware of in "the light that never was on sea or land."

And there were notable women also among the early Friends, and we have some of their writings in the Record Room. We might speak of Margaret Fell, the nursing mother of the tender plant newly arisen in England, Priscilla Cotton, Mary Cole, Anne Gargill and others.

The controversial writings of the first sixty years of Quaker history are of exceeding value to those who desire to know what our early Friends really stood for. Two things we observe clearly in them: the vehement manner in which they repudiated the interpretation which their adversaries put on their central message—namely, that the inward Light was a merely *natural* light. It was nothing less than Christ Jesus by His living Spirit in His inward appearing. Secondly, the pains they took to make it clear that they had not the slightest notion of denying the worth and efficacy of what Christ had done for man through His Incarnation, Sacrifice and Resurrection. The now glorified Christ and His light within are *one*. What He did for man He now makes good *in* man, where there is obedience to His blessed Spirit. The vagaries of the unbalanced John Perrot, the more serious separation led by Wilkinson and Story, because they regarded the "Discipline" as an encroachment on individual guidance, the fierce denunciations of Francis Bugg after his defection, the miserable story of the Keithian controversy, and other minor troubles, gave Friends an opportunity of putting on record what their real views, practices and aims were. They stood for a revival of the pure Christian Faith only partially recovered at the Reformation. And that which to them had its root in "im-

mediate Divine revelation" could well stand the triple test of the Scriptures of Truth, right reason, and the consensus of normal Christian experience.

(To be concluded.)

NEWS ITEMS.

PHILADELPHIA QUARTERLY MEETING will be held in regular course on the seventh and eighth of Fifth Month; the meeting of Ministers and Elders on Second-day, the 7th, at 2.30 P. M., and the regular meeting on Third-day, at 10.30 A. M.

ALEXANDER C. WOOD has kindly furnished us with information of the intended omission of the annual conference at Lake Mohonk on International Arbitration. The Secretary of the Conference has been at no little trouble to ascertain the sentiment of those concerned. He makes this statement of the outcome of his effort:

"A considerable majority favor postponement of the Conference, particularly as the United States has entered the war. Practically all agree that in principle the holding of a Conference would be open to no well-informed criticism; but a large proportion, even of those who favor holding the Conference, state that the times will not permit them to leave home or business to attend."

Daniel Smiley and wife express "much regret at the postponement to later dates of which the earliest possible notice will be sent."

WE ARE in receipt of the 1916 report of the Lebanon Hospital (for Mental Diseases). Owing to unsettled conditions it could not be issued at the regular time. The following paragraphs will give interesting information:

An eventful year has passed since our last report was issued and we are indeed deeply thankful to our Heavenly Father Who has carefully guarded and preserved the institution thus far. Information at present is difficult to obtain, but we recently learned that the hospital was still open with an increasing number of patients and that one of the buildings which had been closed for economy's sake had to be reopened, so that the entire institution is now filled with patients.

We do indeed praise God for the many evidences of His watchfulness and care during the past year in providing funds for the operating expense and in supplying provisions. Through the kindness and liberality of our friends the Committee was enabled to forward funds from time to time throughout the year. The total amount remitted was \$4,165.00, enabling those in charge to carry on the work, though often under most trying conditions.

This amount was very much greater than we have ever before raised in this country for the expense account, but we earnestly ask all our friends not to slacken their efforts during the coming year; it would add untold suffering to these poor mentally afflicted people if the hospital had to be closed and they be turned adrift without food or shelter or any place to go.

For the future we trust and pray for the continued blessing of our Lord—the Lord of Hosts—upon this work.

On behalf of the Committee:

JOEL CADBURY, *Chairman*.
ASA S. WING, *Treasurer*,
409 Chestnut Street.
R. B. HAINES, JR., *Secretary*,
119 S. Fourth Street.

In the *Chrétien Libre*, Léon Revoyre's monthly, published in France, Henry van Etten, who was recently received into membership with Friends, describes how he came to understand the principles of Quakerism through his knowledge of Esperanto. "It was," he says, "through reading 'Quaker Strongholds' by Caroline Stephen in Esperanto that I came to know the truth. Its style is so compact, forcible and old-fashioned almost, in spite of my knowledge of English, I should have found it almost impossible to read it in that language. But Esperanto suits the original so well that it has succeeded in producing a translation that is superior. The feeling of brotherhood which obtains among Esperantists," he continues, "is so strong that I am sure that an Esperantist of a foreign land could hardly be an enemy. He speaks the same tongue, he is engaged on the same work, as I. This means a great deal. . . ."

"We agree," adds the editor "an international language would be a barrier against war."—*The Friend* [London].

The first and second numbers of *The Rational Patriot* are before us. Although amongst the youngest of peace organs it shows a clearness and courage of conviction sure to win a hearing. The first issue explains, "We are a number of Oberlin men [Oberlin College, Ohio] who believe that Peace is worth working for." Friends generally will want to respond with encouragement to this effort. The publisher, J. Howard Branson, is a member of the meeting at Lansdowne.

The number of *Friends' Fellowship Papers* for Third Month contains most timely reading, especially for young Friends. It is the organ of the Young Friends' Association, is printed in England and has not we fear the wide circulation on this side the Atlantic it deserves. For uncompromising testimony combined with rare sanity and a sweet Christian spirit the articles of this month can hardly be excelled. Before any one of us makes decisions in the present crisis as to what course we shall pursue it would be well for us to know better what young English Friends are doing and how they are doing it.

LANSDOWNE MONTHLY MEETING granted a minute Fourth Month 26th to Samuel W. Jones, liberating him to appoint a meeting for Divine Worship, to be held in Carversville Christian Church, Bucks Co., Pa., First-day, Fifth Month 6, 1917, at 3 P. M.

CORRESPONDENCE.

If the atmosphere of spiritual worship could always descend, from our meetings for worship to our business meetings, the element of discernment which it conveys would enable us to arrive at conclusions, according to the mind of truth, without failure.

SCATTERGOOD SCHOOL, IOWA.

LEVI BOWLES.

SUMMARY OF EVENTS.

Arthur J. Balfour, Great Britain's Foreign Secretary, and the British High Commission, sent to confer with American officials at Washington, arrived safely on the 22nd. They and Marshal Joffre and other military members will indicate to the American officials with whom they are to confer, several important military reasons which they consider renders the sending of a force to Europe advisable.

Judged by the Third Month imports from abroad at the port of New York, the German submarine blockade seems a much overrated menace. Those imports from Europe were ahead of the previous month's imports by \$12,000,000, and, compared with those of 1916, they fell off only \$126,000.

Success in obtaining a 20 per cent. increase in wages quickly resulted from the demands of the 225,000 bituminous coal miners of the United States and it is expected that a similar increase will soon be granted to the anthracite miners.

President Wilson at Washington sent a letter to Representative Helvering of Kansas last week, explaining and strongly supporting the administration's army bill with its selective conscription plan. The letter indicated the purpose of the administration to insist upon enactment of the measure vigorously.

Speaking against compulsory service, Professor Edward Cheyney, of the University of Pennsylvania, is quoted as saying: "The history of compulsory military service is not fine history. Canada has not accepted it, nor has any other of the colonies."

It is said, "Although the high cost of material was a contributing factor in the decision of the Lynn shoe manufacturers to close their factories, the principal reason for their action was their trouble with the labor unions in that city."

Delegates from various Travelers' Aid Societies throughout the country attended a National Travelers' Aid Conference in New York City last week, and organized a National Travelers' Aid Society.

Half a million dollars to aid in the reconstruction of homes in the devastated portions of France, Belgium, Serbia and Russia, was appropriated by the Board of Trustees of the Carnegie Endowment for International Peace. The appropriation will be expended as speedily as possible under plans to be worked out by the Trustees.

Hotels, clubs and restaurants of the more expensive kind are beginning to confess themselves guilty in the matter of wasting food. Managers

of hotels and restaurants in Boston are proceeding through a committee to consider the problem of cutting down the waste. Leading hotels in New York City have already taken such action.

Six hundred persons from over the country—delegates and alternates—were expected for the Ninth Annual American Bahai Congress in New York City on the 29th. Bahai, it is stated, includes Jews, Christian Mohammedans, Buddhists and people of all other religions, for it has a hierarchy, and its revelation and message, its tenets and principles, are so broad that everybody can accept them and still hold his own form of belief and worship. They are the principles and tenets that underlie all religions, and the greatest insistence of Abdul Baha, the prophet, on the oneness and brotherhood of all mankind. Indeed, all his revelations may be reduced to that assertion, and its corollary of love and service to one another.

FOREIGN.—Nova Scotia is the sixth province of Canada to enfranchise its women, and the victory there is counted as the eighth equal suffrage has gained on this continent since the beginning of 1917. Canada is not waiting until after the war is over to learn and apply the lessons inculcated into the British body politic by women's war service.

A Berlin despatch says that a Danish physician has offered 1,000,000 kroner to the Berlin Municipal Council, with which to send about 10,000 Berlin children to Denmark. The children would be kept in the northern kingdom for the duration of the war and six months thereafter. The offer was accepted.

NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Bartlett—Last Voyage of the *Karluik*.

Doty—Society's Misfits.

Franck—Tramping Through Mexico.

Holland—Historic Events of Colonial Days.

Jones—Inner Life.

Osborne—Society and Prisons.

Panecoast—English Prose and Verse.

Peixotto—Our Hispanic Southwest.

Spofford—Little Book of Friends.

Weed and Dearborn—Birds in Their Relation to Man.

LINDA A. MOORE,

Librarian.

MEETINGS from Fifth Month 6th to 12th:

Philadelphia Quarterly Meeting, Fourth and Arch Streets, Third-day

Fifth Month 8th, at 10.30 A. M.

Abington Quarterly Meeting, at Germantown, Fifth-day, Fifth Month 10th, at 3.30 P. M.

Kennett Monthly Meeting, at Kennett Square, Third-day, Fifth Month 8th, at 10 A. M.

Chesterfield, at Trenton, Third-day, Fifth Month 8th, at 10 A. M.

Chester, N. J., at Moorestown, Third-day, Fifth Month 8th, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Fifth Month 9th, at 10 A. M.

New Garden, at West Grove, Fourth-day, Fifth Month 9th, at 10 A. M.

Upper Springfield, at Mansfield, Fourth-day, Fifth Month 9th, at 10 A. M.

Haddonfield, Fourth-day, Fifth Month 9th, at 7.30 P. M.

Wilmington, Fifth-day, Fifth Month 10th, at 7.30 P. M.

Uwchlan, at Downingtown, Fifth-day, Fifth Month 10th, at 10.30 A. M.

London Grove, Fifth-day, Fifth Month 10th, at 10 A. M.

Burlington, Fifth-day, Fifth Month 10th, at 10.30 A. M.

Falls, at Fallsington, Fifth-day, Fifth Month 10th, at 10 A. M.

Evesham, at Mt. Laurel, Fifth-day, Fifth Month 10th, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Fifth Month 12th, at 10 A. M.

DIED.—At the home of her daughter, Ruth A. Palmer, near Plymouth, Emporia, Kans., Fourth Month 7, 1917, SARAH ANN HINSHAW, widow of the late Andrew Hinshaw, in the seventy-ninth year of her age; a member of Cottonwood Monthly Meeting since its beginning and a minister for many years.

THE FRIEND.

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"To be anxious for souls, and yet not impatient; to be patient, and yet not indifferent; to bear the infirmities of the weak, without fostering them; to testify against sin and unfaithfulness and the low standard of spiritual life, and yet to keep the stream of love free and full and open; to have the mind of a faithful, loving shepherd, a hopeful physician, a tender nurse, a skilful teacher, requires the continual renewal of the Lord's grace."

304 ARCH STREET, PHILADELPHIA, FOURTH MONTH 27, 1917.

TO OUR FELLOW-MEMBERS OF PHILADELPHIA YEARLY MEETING:—

DEAR FRIENDS:—

The Representative Meeting has given consideration to problems now confronting us because of the war. Our sympathy went out especially to our isolated members and to our younger Friends. The prevailing currents of world-thought tend to draw us away from positions which we have held by tradition and education and in varying measure of individual conviction. The pressure of public opinion is urging men and women to join militaristic movements. We, Friends, are loyal citizens imbued with a love of our country. We wish to keep our hands clean of the blood of our fellow-men, and we are eager to serve our nation and to help the world.

Our testimony against war is not a negation, but a positive attitude. We are not only protesting against war, but are pre-eminently endeavoring to call ourselves and others to the life of loving service to all men, enemies and friends alike, lived by Jesus Christ.

We recognize that we have not done this in its fullness, but in common with our fellow-men we have looked upon "the things of self" and in our selfishness have sinned against God, whose loving spirit would fain have found expression through us. We must therefore lay aside all feelings of complacency.

Furthermore, our earnest endeavor must be to enter into sympathy with our nation. The fact that much which has

been said and done in the furtherance of this war seems to us wrong and a denial of the spirit of Christ, must not blind us to the other fact that multitudes of our Christian fellow-citizens have entered into it from what they regard as the highest motives, believing that only so could they bring democracy and peace to the world. The burdens of labor and of suffering they are assuming are greater than any Friends are likely to bear even under oppressive laws. Let us keep constantly before us the thought that their motives may be as sincere as ours and that the difference between us is not one of aim, but of method. They believe that by using physical violence now, they will ultimately further the Kingdom of God. Our belief is that Jesus Christ made a deliberate choice between the world's method of compulsion by physical violence and God's method of using the infinite power of love and of service and of self-sacrifice.

Since the seeds of war are in our social order and the simplest acts of our daily lives are entangled in it, we need to devote ourselves increasingly to prayer and also to the closest study possible to each one of us as to our individual duty in the trying days to come. Never in the history of the world has there been greater need of personal sacrifice and service for humanity.

Let the members of our meetings draw close together that each may learn from all and that there may be the fullest sympathy and understanding. We would remind Elders and Overseers of their duty of shepherding the flock and would urge those who need advice to seek it from their concerned Friends. Let nothing be done hastily or under impulse which may later be regretted and from which it may be difficult to withdraw. May all seek Divine counsel and dwell quietly under such an exercise. We know that our Heavenly Father is ever willing to give the Holy Spirit to those who seek for it, and that this Spirit will guide us into all truth. By going apart and listening for the still, small voice, our faith in God is strengthened and we learn "in hours of faith the truth to flesh and sense unknown"; then according to the measure of truth we have received let us walk by that rule.

A great opportunity has come to us to contribute to the coming of the Kingdom of God. May the spirit of complete consecration to this service come upon all of us in order that God may work through us for the healing of the nations.

The war with its legacies of bloodshed, of material, moral and spiritual loss, must pass. May our prayers to Almighty God be fervent that the men to whom will be entrusted the reconstruction of a large part of the world be endued with wisdom from on High, that the peace for which we long may be a lasting peace, that the day may be hastened in which Christ's Kingdom may be fully established on the earth.

On behalf of the Representative Meeting,

WILLIAM B. HARVEY,

Clerk.

THE CROOKED FOOTPATH.

Ah, here it is! the sliding rail
That marks the old remembered spot,
The gap that struck our schoolboy trail,
The crooked path across the lot.

It left the road by school and church,
A penciled shadow, nothing more,
That parted from the silver birch
And ended at the farmhouse door.

No line or compass traced its plan;
With frequent bends to left or right,
In aimless, wayward curves it ran,
But always kept the door in sight.

The gabled porch, with woodbine green,
The broken millstone at the sill,
Through many a rood might stretch between,
The truant child could see them still.

No rocks across the pathway lie,
No fallen trunk is o'er it thrown,
And yet it winds, we know not why,
And turns as if for tree or stone.

Perhaps some lover trod the way
With shaking knees and leaping heart,
And so it often runs astray
With sinuous sweep or sudden start.

Or one, perchance, with clouded brain
From some unholy banquet reeled,
And since, our devious steps maintain
His track across the trodden field.

Nay, deem not thus—no earthborn will
Could ever trace a faultless line;
Our truest steps are human still,
To walk unswerving were Divine!

Truants from love, we dream of wrath;
Oh, rather let us trust the more!
Through all the wanderings of the path
We still can see our Father's door!

—OLIVER WENDELL HOLMES.

THE LORD'S PRAYER.

FOR "THE FRIEND."

In the watch over our own hearts, so much needed in this time of stress and excitement, help may be found in a sincere effort to absorb the spirit of the petition taught by our Divine Master to His first disciples.

When we say Our Father, let us remember that He hath made of one blood all nations of the earth, and that all are the children of His tender care. Let us consider whether we do aim to hallow His Name in all that we say and do, and whether we desire the coming of His Kingdom in the hearts of all men, quite beyond the stability of any human institution or government.

And as we long for the ending of this terrible world-war, let us not choose the result in any victory of arms, but earnestly wish and pray that Our Father's will may be done on earth, and His purposes of love fulfilled—though we cannot see how.

While being diligent in what our hands find to do, may we trust Him who careth for us for daily bread for body and soul, and protection.

After this comes what is perhaps the closest test. Do we realize as we say, Forgive as we forgive, the awful depth of meaning in that little word *as*? Is it sufficient for us, to receive forgiveness in such kind and measure as we give to all men?

In the petition "Lead us not into temptation," let us not

think only of self, but rather of the young men among us who are so sorely tempted just now by the popular clamor for defense of one's country, to lose the higher allegiance to the Heavenly Captain. So may we be delivered from evil.
"For Thine is the Power."

M. H. G.

CHRISTIAN SYMPATHY.

Sympathy means letting one's spirit flow out to meet another's spirit before critical appraisal or reasoning judgment have time to act. There may be obstacles in the way of complete unity of spirit between two who meet but the sympathetic attitude alone will at least draw forth from the other the highest response of which he is capable. There will then be no possibility of arousing that spirit of antagonism which is ready to spring up in the breast at the least suspicion of condescension or of assumption of superiority in the manner of another. "The great secret, Eliza," confides one of the characters in a work of Bernard Shaw's, "is not having bad manners or good manners or any other particular kind of manners, but having the same manner for all human souls."

Since the heart of the Christian message is good-will toward men we should expect to find the highest manifestation of sympathy in the bearer of that message. And we are not disappointed. The Fourth Gospel witnesses to the remarkable insight into character which Jesus possessed when it says: "He needed not that any should bear witness concerning man for He Himself knew what was in man."

One of the greatest evidences of the Divine inspiration of the Gospel narrative is that it never once mars the impression of Jesus' perfect simplicity and singleness of heart. The admonitions against undue honor to the rich, the parable of the rich man's compulsory guests, the teaching that the last shall be first and the first last, and the greatest shall be the minister of all, are not essential to complete the impression of that profound spiritual understanding which looked on the rich young man and loved him, exalted the widow's mite above the largest contributions, and said to the accusers of the sinning woman, "Let him that is without sin among you first cast a stone."

The most vivid teaching of Jesus' life is the exercise of a sympathy which took no account of the individual's outward circumstances. It is strange that so many of his professed followers fail to make this a goal of spiritual attainment.

Condescension and service are utterly antagonistic terms. Yet the majority of us through lack of sympathy and insight are unable to perceive how irreconcilable they are. A letter written by a Chinese to an American minister after the latter's visit to China contains this passage: "Our preachers often preach upon the love of God and the great influence it has over our life; but before I met you I had never realized how great this influence can be. To you racial barriers are nothing; all men are equal in your love. But in China we are very far from this ideal. I have never met a single minister in our mission who does not regard his Chinese congregation with condescension, for though all men are equal in the sight of God they are decidedly not equal in the sight of His human ministers."

This may be an unduly severe arraignment, but its lesson is obvious. Sympathy rooted in a spiritual humility which recognizes the essential likeness of human souls and human experience is indispensable to one who would bring others to a knowledge of that Love whose only appreciable channel is the spirit of man. And he who wills to extend to others true Christian sympathy may have begotten within him a measure of that grace which made the multitudes eager to touch Jesus because "power came forth from Him and healed them all."

One of the most insidious causes of lack of sympathy is zeal for a particular system of theology. Let us remember that revolt against dogmatic statements of religion does not necessarily mean revolt against religion; that rejection of portions of Christian theology does not often mean rejection of Christ,

but only of inadequate interpretations of His life and teachings. "It is not Bradlaugh's atheism which they hate, but his unconscious Christianity," wrote John Bright of the attitude of church members toward his free-thinking contemporary. And the history of religion shows that many who gave to the world clearer conceptions of the relations between religion and goodness were those whom the followers of tradition most condemned.

So should it not be among us. Christ's insight into men's needs, His desire for their repentance and His love for their souls should be for us the means by which others shall be turned to the Way, the Truth and the Life. Conversion by sympathy is far more probable than by logic or censure.

"Why do your guests leave you with their faces shining?" a great Eastern teacher was asked. "I cannot tell you," he said, "but this I know, in all upon whom I look I see only my Father's face."

AGNES L. TIERNEY.

OUR LITERARY TREASURES IN THE RECORD ROOM.

MAX I. REICH.

(Concluded from page 507.)

II.

There are some two hundred specimens of Foxian writings on the shelves of the Record Room. The earliest I can put my hand on is an eight-page tract in good preservation entitled: "The Unmasking and Discovering of Anti-Christ, with All the False Prophecies, by the True Light Which Comes from Christ." It was published at London in 1653, only some four years after George Fox had begun his itinerating ministry in the north of England. Under date of 1654, we have "Saul's Errand to Damascus," where George Fox's name appears as joint author with James Nayler and John Lawson. It contains some thirty-seven pages. And as persecution early sought to crush the life out of the young movement, as early as 1656 we have thirty-three pages, entitled: "Cry of the Oppressed from under their Oppressions, . . . some of the sufferings of the . . . Quakers." From the very beginning Friends felt they had a world-wide testimony. Under date of 1657 we have a twenty-page communication: "An Epistle to All People on the Earth." Early Friends, like the living creatures seen by John the revelator, had eyes *without* as well as *within*. They saw a world that needed turning upside down; commercial life that needed to become honest; political life that needed to be built up anew on the teaching of the Light; law-courts that needed the breath of the Divine; not to speak of the religious profession of the seventeenth century that required to be purged of pretence and mere letter-worship. Thus we find George Fox writing "an Epistle to all professors in New England, Germany, also to the Jews and Turks;" "an Epistle to all the Christian magistrates and powers in the whole Christendom"; a treatise on "Gospel family order, being a short discourse concerning the ordering of families, both of whites, blacks and Indians."

Speaking of Jews, their spiritual condition rested as a real burden on George Fox, through the greater part of his life. England had just re-opened its doors to the "nation scattered and peeled," after a prolonged exclusion, ever since the edict of expulsion in Plantagenet days, and that in spite of the fact that Jews had settled in Britain before the Anglo-Saxon and Norman conquests, coming in the wake of the Roman armies as merchants, bankers, physicians, jewelers, etc.* A colony of Spanish Jews under the leadership of the learned Manasseh ben Israel came to England at the invitation of Oliver Cromwell. They hailed from Holland, whither their fathers had fled from the Spanish Inquisition, Holland being the only asylum in Europe at that time for men of an alien faith. It

*NOTE.—There is evidence that in spite of the rigid anti-Jewish immigration laws in force for several centuries, Italian Jews succeeded in getting into England under the guise of *Lombards*, and laid the foundation of England's financial prosperity. Hence *Lombard Street*, where the Bank of England is situated.

was reasonable then to insist on toleration and religious liberty.

George Fox took the trouble to learn Hebrew in order to explain the Scripture prophecies concerning the Messiah in the original to these Jewish immigrants. Besides he wrote several tracts for their benefit in England. We have a thirty-six page booklet under date of 1656, entitled: "Visitation to the Jewes, from them whom the Lord hath visited from on high"; also an undated book with the heading: "Answer to the arguments of the Jewes in which they go about to prove that the Messiah is not come." It is a book of some fifty-two pages, but unfortunately the title-page is missing. Under date of 1661, he wrote: "A Declaration to the Jewes for them to read over, in which they may see that the Messiah is come." (Calvert was the early London publisher of Quaker productions, but this last was published by one White of the same city. Our copy is incomplete, only twelve pages are left to us.) Later on George Fox took up this work again; as late as 1674 he brought out a considerable book of seventy-eight pages entitled: "A Looking-glass for the Jewes: where they may clearly see that the Messiah is come." And to show that he was not alone in his concern for the homeless children of Abraham, the last sixteen pages of this book were written by George Whitehead and entitled: "For the Jewes who assemble in Bevers Marks, London." Bevers (now Beirs) Marks is the name of the oldest British synagogue, where Jews of the Sephardic (*i. e.*, Spanish) branch still worship. It is of interest that it was built by a Quaker, who, to show his fellow-feeling, as a member of a despised sect, with a suffering people, refused to make any gain out of the undertaking, and the grateful congregation put up a tablet commemorating this fact.

And here it might be well to add that evidently George Fox's concern took hold on other Friends beside George Whitehead. Thus Margaret Fell evinced a spiritual and intelligent interest in the welfare of the Jewish colony. She is said to have become quite a proficient Hebrew scholar. Anyway, the Record Room contains several English books from her pen, written for Jews. One under date of 1656, comprising some twenty-one pages, bears the title: "For Manasseh ben Israel. The call of the Jewes out of Babylon." Another, but without date: "Loving salutation, To the seed of Abraham among the Jewes; where ever they are scattered." It contains thirty-seven pages. The Record Room, besides the above-mentioned by George Fox, George Whitehead and Margaret Fell, preserves also tracts written for the benefit of the Jewes by Isaac Penington. Thus under date of 1660, we have: "Some considerations propounded to the Jewes," and under 1663: "Some questions and answers of deep concernment to the Jewes," and again under 1677: "To the Jewes natural and to the Jewes spiritual." Were the labors of these concerned Friends a mere beating of the air, or did some Jewes respond to a truer and more gracious presentation of the Christian Faith than they had met with in Catholic Spain and in Calvinistic Holland? There is interesting work for a genealogist, which lies outside my proper sphere. But I might ask, where did the Abrahams and Jacobs among Friends get their decidedly Jewish surnames from?

THE BRETHREN AND MENNONITES FOR PEACE.

Some members of the Yearly Meeting Peace Committee have been in communication with a representative from the Brethren, Galen B. Royer and one from the Mennonites, J. J. Engbrecht, in regard to the right attitude to take in this perilous national crisis. Both denominations are opposed to war. They have had representatives at Washington who have strenuously endeavored to have the bill of the Committee on Military Affairs so changed "as to exempt non-resistant peoples from any form of military training." They are working in unison and are very anxious that Friends should cooperate.

The representative of the Brethren writes: "What will be

the attitude of your organization on the point? (*i. e.* non-combatant service). Will you look upon quartermaster service, hospital or kitchen service as participating in the war and violating principles of our faith?" He adds: "Our brethren in Denmark viewed it as a part of war and accepted imprisonment instead." The Mennonite representative quotes from their official organ: "Binding up wounds, carrying helpless ones out of danger, helping innocent sufferers are Christ-like duties which should appeal to every able-bodied man among us. To respond to them well will do more toward bringing to the notice of the world (the reasonableness) of our testimony against war than all literature against war produced during the past one hundred years."

The strength of unity of action of all non-resistant denominations against this so-called "fight for freedom" is forcibly presented. "That word (freedom)," says Galen Royer, "sounds splendid. Stirs the best in human nature. I feel high regard for the ones who feel called to fight for freedom. But Paul in 1 Cor., second chapter, would term that all 'false wisdom.' It is of this world. It is based on a good end and says that any wrong way of getting the right is justified by the end. In what contrast it is with the heavenly wisdom that concerns itself not so much for the end as the way being right. Indeed, our Master so much saw the need of this heavenly view that He declares Himself as the Way and He did so when His disciples' hearts were troubled much like ours are to-day. The way is not one of end, save as the end is in Christ, but it is the step of faith, day by day. And so I tonic my heart each morning with the hope of keeping in the way."

In expressing gladness that there can be a spirit of unity between peace-loving Christians, Galen Royer continues: "It is Christ-like. How strongly He prayed 'That they may be one.' The war in Europe with all its awful ills is being blessed with good, for our Father can turn the wrath of men to his final glory when He chooses. The war is breaking down denominationalism and men of different folds are shaking hands with each other even if they are doing it over the slain bodies of their brothers. Shall we who love peace, be pledged to peace in addition to the demands our Lord makes upon all for peace, be slow in uniting our forces for peace? Whatever we may do to stem the tide of war that has swept our land like a mighty deluge, whatever we may do to save the members of our folds from participating in war, be this at least one fruitage of this crisis, that out of it we come closer together because through these trying times we stand hand in hand and bear each other's burden of stress and distress. And somehow, brethren, I have for a long time felt that many of us, if we counted our real differences and then recounted our similarities and set them down on the other side, perhaps we should be almost ashamed of ourselves that we have stayed apart so long. . . . Brethren, the whole realm of faith, good works, love and hope are common ground of the richest fruitage. Praise God for all this."

The response from J. J. Engbrecht is as cordial: "May God help us to serve Him and our dear country rightly and may we help to hasten a unison or oneness of His children."

Surely there is much in these letters with which Friends can gladly unite. There is abundant cause to be thankful for such whole-hearted and large-hearted champions of peace who labor in the spirit of the Master which teaches us both to love our enemies and to acknowledge the sincerity of motive of those who differ from us.

"REMEMBER PRISONERS!"

"Remember prisoners, as if you were in prison with them; and remember those suffering ill-treatment, for you yourselves also are still in the body. . . . Remember your former leaders—it was they who brought you God's message. . . . Jesus, in order by His own blood, to set the people free from sin, suffered outside the gate. Therefore let us go to Him outside the camp sharing the insults directed against Him. For we have no permanent city here, but we are longing for the city which is soon to be ours."

Rowntree Gillett read these words from Weymouth's translation of Hebrews xiii at a recent Quarterly Meeting at Devonshire House, and reminded us by name of some of our London members who are suffering imprisonment. The last few weeks have seen the arrest in various parts of England of a number of those to whom we have been accustomed to look for leadership, some who hold important posts in our Society, and who have been prominent in the Young Friends' Movement. It is like a page from a seventeenth century record to read of the clerk and assistant clerk of Warwickshire North Monthly Meeting—Hugh Gibbins and Wilfrid Littlebooy—being arrested at the same time and taken to the guard-room at Warwick. Here they joined Basil Burton, clerk to Hertford Preparative Meeting, and Arthur J. Sharp, the late editor of the *Bombay Guardian*, and son of Isaac Sharp.

Robert O. Menzell, Roderic K. Clark and Corder Catchpool have now been called to "the front." Their friends will rejoice with them that after all the splendid service they have done in the past, they have been given the honor of witnessing for their faith; no matter what the cost to themselves. Other stalwarts whose turn has come during the last month or so are Charles Knight, Richard Evans, Bernard Priestman, Theodore Pumphrey, H. Lyn Harris and Maurice Rowntree. These and many more have been called to go "outside the camp" with their Master, and "share the insults directed against Him." Actual brutality in guard-rooms is now of rare occurrence, but there is plenty of hardship arising from cold, sleeplessness, over-crowding, short commons, foul language, and insults, as well as the separation from those dear to them. Our friends take it all with the utmost cheerfulness, realizing that their lot in many respects is less hard than that of the men in the trenches. Many write of an abounding joy and sense of freedom such as they have never before known. It will be of interest to put on record the experiences of some of them, mostly in their own words.

Those who were present at the court-martial of Robert O. Menzell at Kingston—and there were more than twenty-five Friends—described it as a very wonderful time, "almost like a Friends' meeting." The officers concerned behaved with great consideration and restraint, and evidently felt a distaste for what they had to do. Robert Menzell wrote a short time before, "I can't tell you what inexpressible happiness I have known during the last few days here. I begin to feel that I know something of what those dear old early Quakers wrote about. Anyway it has been something more uplifting and glorious than words can convey." It may be mentioned that R. O. Menzell was taken handcuffed through the streets of Croydon on being handed over to the military.

G. A. Sutherland, who is serving his second sentence, a year's hard labor in Dublin, said at his court martial: "I have spent four months in prison, and I know that while you may order my body to be confined, you cannot confine my soul. . . . I count it an honor to-day to be allowed to take a part in the building of that city where there is neither English nor German, bond nor free, for all are one in Christ Jesus." An Irish Friend writing to Christine Sutherland said: "he did not look like a man who was to undergo hardships—there was the light of conquest in his face."

At Woodbrooke, while the students were at lunch, two military officers and three detectives appeared and cross questioned all the men present. Seven were arrested, among them Corder Catchpool who had been leading the "International" group of students. It will be remembered that he served for eighteen months during the strenuous early days of the Friends' Ambulance Unit, and was made Adjutant of the Unit, a post which he resigned in order to take up more definite Peace work at home. When brought before the magistrates he said: "I count no man on earth my enemy, because God is the Father of all men, and we are all brothers. The life and teaching of Jesus Christ gives me an unshakable faith in the redeeming power of love."

After a week-end in the cells at Birmingham, which he describes as a time of "unprecedented inspiration," the little

group was moved from guard-room to guard-room all about the country, finally returning to Worcester for their court-martial. Their travels under the escort of a kindly but flustered old sergeant brought them into touch with large numbers of officers and men, and gave much opportunity for talks and for the exercise of unconquerable good-will. In one guard-room "a corporal, on hearing we were C. O.'s, took it upon himself to make extremely offensive remarks in foul language and a loud voice for the benefit of the whole room, ending by telling the company that the O. C. had ordered us to be ironed and put in the cells for the night—which, evidently, feeling he had not quite made the most of his opportunity, he immediately amended to 'chained out on the common all night,' which rather gave the show away. We felt rather sorry for him, and concluded that his remarks were probably being addressed, not to us, but to the rest of the room, which was full of conscripts. Immediately he had disappeared another came up quietly to our table, and began chatting in a most friendly way, very obviously meaning to be kind, and soothe the feelings he thought must have been hurt. He started on the weather, dear man, and ended in a stage whisper that we mustn't take any notice of what the other man said? We learned we were the first C. O.'s they had had at this depot." At another place, "where no C. O. had ever set foot before," they were interviewed by the Captain, "a kindly man of the country squire type, followed about everywhere by a fine dog. He said he did not know what on earth to do with us. 'Where do you chaps come from? What on earth did they want to bring you into the army for?' We told him we were students from a college in Birmingham, and again said we had no wish to cause trouble. 'Better have left you there. All I'm sorry for is to see such a fine lot of chaps as you in trouble.' We told him our prospective pathway through the Scrubs, at which he commented: 'I'd rather have a bullet in France than that!' Finally before he left us, he said: 'Now, boys, you've got a long wait. Do you smoke? Make yourselves comfortable.'" At another halting place "we had more opportunities of talk with Tommies. 'What unit are you drafted into?' 'We're C. O.'s.' 'Good luck to you. I've had nineteen months of it, and they'll never get me to enlist in another war.'" . . . At Worcester, they were kept for about a fortnight in an underground cellar, which they named the dug-out. Here "an N. C. O. and three men live, move and have their being with us, being changed every twenty-four hours. It might hurt one's feelings to be so suspect, if one did not know that by the men themselves we are not the least bit suspect. They are constantly apologizing for the old machine which alone actuates their movements. We have had wonderful experiences with our guards. They come in frigid and a trifle suspicious, and leave in twenty-four hours, the very best of friends. Incurable good-will, songs, recitations, etc., have done their work. The C. O. attitude appears perfectly natural to them—in their own way many of them even understand it. Foul-mouthed as practically everyone in the army is, they have as kind hearts at bottom as you could wish. Each evening we have asked the corporal, 'Have you any objection to our having a little meeting?' 'Do just whatever you like.' And as we read a few verses, sang a hymn or two, and had some words of prayer, the foul talk stopped, absolute quiet reigned, and the soldiers' heads were bowed. . . . My conviction of the basic kindness of human nature has been happily strengthened by acquaintance with soldiers inside the barracks at home, just as it was by contact with them outside at the front. It is comforting to go to prison with this confirmation; for my hopes depend on it. . . . I got hold of a *Daily News*, and at the spectacle of two of the greatest and most civilized nations of the world straining every nerve to starve tens of millions of each others' women and children, and blow to pieces a great proportion of each others' manhood, I was not dissatisfied to be a prisoner for my faith, though for it I have as yet suffered hardly even discomfort. Women revile a little sometimes as we go through the streets, and if there be any ordeal in our position it is

outside the army, not inside. 'There's not one in a thousand has the courage to stand by his conscience,' said a soldier to me yesterday. I have food for thought when I contrast this attitude of the men themselves with civilians I have met, men and women who have thrown themselves into a passion of rage when I have handed them a picture of Christ on the cross, with the words 'In Christ's name—Peace,—and torn it up under my eyes.

"The Scrubs is still ahead, an unknown quantity, and if the war lasts long (which God forbid, for others' sakes) the trial may be very severe. But I face the future with a glad calm and peace of mind, with a great confidence that there is a better way of adjusting what is wrong with the world."

On a dark and snowy evening, a number of Friends were able to meet the ten prisoners from Worcester, and spend a quiet half-hour with them in a tea-shop at Paddington, before they were marched away through the snow to Wormwood Scrubs.

Richard Evans of Pontefract, who was one of the "International" group at Woodbrooke last term writes, "On the fifth of [First Month] my sentence was read out—two years hard labor, and I expect to serve the same at Wormwood Scrubs. I can't say that I am hilariously happy at the prospect, but . . . I am content to be in the suffering ranks of our army of peace, if no longer in the fighting ranks. And I hope the experience will strengthen me, and make me less of a coward than I have been. I felt deep down that I should go through, but I was very fearful of many things."

The following extracts are taken from a letter to his wife written by Stephen Hobhouse in Wormwood Scrubs. "On the 8th I went before the Central Tribunal. I said, 'I can't take work imposed under a Conscription Act.' They said, 'That will save us trouble, you have had time to think it over.' All over in half a minute. . . . We absolutists must be prepared for prison or guard-room until the end of the war is in sight, it seems. Well, God will sustain us, and you too outside. . . . Christmas Day was like every other day here except that we had no chapels and no work, but it was very nice to be allowed to have for twenty-four hours your card and the one sent by the Emergency Committee to the other prisoners. . . . Looking back, I feel sure that God has brought me here, past all the loopholes of escape, which seemed too large last summer, for a great purpose, that He may carry further for me our life ambition to be bond servants for Christ and humanity, bond servants for Love's sake, that we may help Christ to break the bonds. As I rather expected, being cut off from the signs of war, I have not had laid much upon me the special burdens of militarism—that I can feel outside, and I don't think much is lost. It is rather of the industrial bondage of our normal city poverty that God has, through the conditions here, given me a keen sense. I have experienced something at any rate of the bitterness of that poverty which borders on destitution in a way which it would be difficult for a man such as I am to do outside prison. We have had many glimpses, have we not? into the toiling misery of many of our neighbors. Into the weary sorrow of such lives I feel I have entered just a little. Sometimes when I feel tired and ill, I long for some little homely comfort such as a glass of hot water, or some tea and dry toast, but I know it is impossible. . . . (here a bracketed portion is censored heavily, the only words that can be made out are "salt and dry bread" "breakfast and supper") "and I can share in the privations of others far braver than I am by saying to myself, 'No, you must keep that last penny for gas to cook the children's porridge, and manage with that or nothing at all.' And I do manage with it, cheerfully, God helping me. Especially the first week or two it was very bitter, there seemed no love anywhere. (I have found some since) and I felt cruelly the restrictions of what seemed the most elementary needs. I did not think my body with its weak points would stand it for long, but, praise God, He has sustained it beyond expectation, though the struggle is often intense. . . . There is really no need for self-pity; we are far better off here than many of

our fellow-citizens. Food and shelter are assured, our sheets do not find their way out of dire need to the pawn shop; we have clean rooms, quiet surroundings, and pure air. . . . I do not mind the silence, as many here clearly do. But then I have been taught something of prayer and of the companionship of Christ. So that as yet you have only half of the picture; the other half of my life is full to overflowing with joy and thankfulness. Without exaggeration I can say that I cannot remember ever having enjoyed meals so much as I have enjoyed some of mine here when I am feeling fairly well. And things like the weekly bath or change of laundry make one so happy! Prison life has its own special temptations—to selfish introspection and the like, but I believe I am being given grace to guard against them, and I could calmly face the possibility of many years of this life, in faith that they would bring increase of mind control, in love and nearness to God. I can understand a little how saints can train themselves to a life of silence, fasting and prayer. . . . Though I shall rejoice to get back again into the active world.”

An attender who had served 112 days, wrote while awaiting his second sentence: “We have reformed the guard-room branch of the N. C. F., and had two really good meetings. . . . I believe every man took part in the discussion, and it augurs well for our cause that the fires of enthusiasm are burning hotter than ever in the hearts of the men who have already suffered imprisonment for their conscience. . . . Physically, I believe my incarceration has been a blessing in disguise. Spiritually, I know that the rest from the cares and strife of the outer world has brought me, in the silence, to realize a little more of the ever-present Christ and the unity of the universe in God. I have not found it necessary to fill time with reading. It was such a joy to find in the silence that peace in which all doubts and fears and conflicts were stilled. Believe me, I look forward with joy to a return to prison. . . . From the youngest to the oldest, our men seem determined to see this struggle through to its proper conclusion. Liberty is with us a passion, but it must be a liberty not of the body only, but spirit, soul and body, which are His.”—E. F. H., in *Friends' Fellowship Papers*.

THE EASTERN CHEROKEE INDIANS.

The following information has been gleaned from a report by a reliable visitor among these Indians who live on the Eastern Cherokee Reservation, which is situated in the mountain region of western North Carolina. The Agency headquarters are located about sixty miles west of Asheville, at Cherokee, the terminus of the Appalachian Railway.

These Indians are the descendants of those who refused to leave North Carolina when the United States Government moved the tribe to Oklahoma. There are located on this reservation 1205 males, 1055 females; of these 1207 are minors, 1348 are full-bloods, 365 half-breeds and 547 are less than half-bloods.

These Cherokees have attained a high degree of civilization. As a rule they are self-respecting, “courteous, intelligent and industrious.” They mostly speak English and none dress after the Indian mode. The children are “well-nourished, bright, active and friendly.”

The Reservation contains 63,211 acres. Of this 20,000 acres are available for agricultural purposes and 5500 acres are now under cultivation. Less than 8000 acres, experts say, can be farmed with modern implements. The country is rough, much of it is steep hillside and plowing is very difficult. Cultivation is done with the hoe. Yet the best Indian farmers claim that they can raise corn of as good quality and at as small expense as they can in the naturally more fertile valleys. They have a kind of corn that is said to be grown by no one except the Cherokees of North Carolina and Oklahoma. It is white and soft and when ground makes a fine flour which is called corn flour. Of the 536 able-bodied males, 350 or 65 per cent. are farmers and of these 450 raise stock. White

corn is the staple crop, wheat is also grown. As the Reservation is situated in a region with a pleasant winter climate, the products of their orchard, garden and poultry yards find a ready sale at the hotels and cottages frequented by visitors.

The last report of the Commissioner of Indian Affairs shows that there are on the Reservation 861 children eligible and 14 ineligible for schools. Of this number 253 are in the Reservation boarding school, 105 are in the four day schools on the Reservation. About 200 children of the so-called “White Indians” attend the white public schools, although the law of the State prohibits that privilege to Indians. There are no mission or contract schools on the Reservation and it appears that there are 200 children for whom no school facilities have been provided. As the country is rough, the roads poor and many Indians live in mountain caves or rather inaccessible valleys, the enlargement of the Reservation boarding school would best meet the educational need.

The Reservation Superintendent says: “Few of these Cherokees are really lazy and worthless. They are not, however, progressive and are content, many times, to raise barley enough to live on. Our strong efforts have been directed to get them out of this state of lethargy.” Among the “130 returning students,” he continues, “are found the most progressive Indians on the Reservation, nine of them are employed at the Cherokee Boarding School and are for the most part earnest, faithful workers. While a few of the returned students are worthless, the majority are good citizens. Many times the appearance of these people gives no evidence of their training, but the vision they have had of the world outside has brought something to their lives which cannot be lost.” This is “shown most clearly in their children and in the attitude of their children. In the past two years these returned students have helped me greatly in my work on the Reservation. They have stood by me in the organization of farmers’ clubs, in the holding of Indian Fairs and in my efforts to improve home conditions.”

While some of the Eastern Cherokees live in frame houses, they mostly have log cabins, some of which have no windows and but one door. Although rough on the exterior, the dwellings are often neat and comfortable within. These Indians are highly respected by their white neighbors and are as law-abiding as they. The Superintendent reports that he has little trouble in keeping order among them, their morals are good and those who are guilty of misconduct are brought into the State courts. There are ten places of worship on the Reservation, nine Baptist and one Methodist. All of the ministers are Indians. For more than twenty years there have been no white missionaries. North Carolina is a prohibition state and the local law prohibits the delivery of intoxicating liquors into the county (Swain).

These Cherokees are recognized citizens of North Carolina. They can vote, but few manifest interest in public matters. They pay taxes and are subject to the laws of the State and in many ways they are reported as superior to their white mountain neighbors. There is close similarity between the Eastern Cherokees and the New York Indians, because in New York and in North Carolina the Federal and State Governments claim jurisdiction on the Reservation, yet neither government seems to want to exercise its claims.

The land is owned in fee by a corporation of these Cherokees. The Government does not own the land or hold it in trust for the Indians but exercises practically the same jurisdiction it does over Reservations where the land is owned or held in trust by the Government. “The individual moneys of the members of the tribe are handled by the Superintendent and the tribal fund is deposited in banks, where it can be checked out only on his signature.” The Indians live “on their lands as tenants in common,” the title is in the Indian corporation. “Each tribe member may sell to another tribe member only the improvements he owns on any particular tract of tribal land.” A tribe member owns his land while he lives on it or makes some improvement on it. “There is a strong agitation for bringing about some arrangement to allot the land so each Indian will get his title in fee, actually own his land, free from

tribal or governmental control or supervision. While the Cherokees are anxious to have their land allotted they wish to have that result accomplished with as little connection with the Government as possible."

Selected for "THE FRIEND" by Margaret W. Sheppard.
HAMMER AND ANVIL.

"Hammer away, ye hostile hands;
Your hammers break, God's anvil stands."

Look forth and tell me what they do
On Life's broad field. Oh still they fight
The False forever with the True,
The Wrong forever with the Right.
And still God's faithful ones, as men
Who hold a fortress strong and high,
Cry out in confidence again,
And find a comfort in the cry:
"Hammer away, ye hostile hands,
Your hammers break, God's anvil stands."

Older than pyramid or sphinx,
Old as the stars themselves, the road
Whereby, when other courage sinks
The courage born of Heaven is stirred.
For, when God made the world, and knew
That good and evil could not blend,
He planned, however men might do,
What should be, would be in the end.
And though as thick as ocean sands
They rain their blows, the anvil stands

Oh, many a time has this vain world
Essayed to thwart the mighty plun;
Its fleets and armies have been hurled
Against the common rights of man.
But wrecked Armadas, Waterloos,
Empires abandoned to decay,
Proclaim the truth they did not choose—
What broken hammers strew the way!
Though all the world together hands,
To smite it, still the anvil stands.

Thou knowest that thy cause is just?
Then rest in that; thy cause is sure.
Thy word is true? Oh, then it must,
In spite of slanderous tongues, endure.
As toward the crag the billow rides,
Then falls back shattered to its place,
As fags the breeze the mountain sides,
Nor fans the mountain from its base,—
So in all times, and in all lands,
Men's hammers break, God's anvil stands.

—SAMUEL VALENTINE COLE.

A CHINESE SAINT.

The most encouraging aspect of Gospel work in China is the splendid type of Christian continually to be met with among the converts. The following sketch of Siao Chikshan, an evangelist at Mei-hien-hu, an out-station of Chang-teh, in the province of Hu-nan, who passed away ten years ago, is abridged from an account kindly sent us by the China Inland Mission for insertion in THE FRIEND.

The grace of God was marvelously exhibited in this man; a more saintly character it would be difficult to find in China. His quest after truth spread over a generation. When comparatively a young man, the intolerable craving for heart-rest compelled him to forsake his home and wife, and children. In bidding farewell to all he held dear, his little boy clung to his gown, pathetically calling, "Daddy, stay! Daddy, stay!" He had reserved a small ingot of silver to help him on his unknown path, but overcome by his feelings he gave it to the

child and told him to run in and give it to his mother; then alone and empty-handed he set forth, not knowing whither he went.

Years of hardship, disappointment, and suffering lay before him. He went on a pilgrimage to a far-famed Taoist resort, but was greatly shocked at the avariciousness of the priests of Tao. Money seemed all they cared about. He tried to think it was zeal for their gods which made them act so, and finding that a casual attendance at the shrine brought him no relief he renounced the world and was received into the brotherhood. Luther's disappointment amongst the monks was not more bitter than Siao's amongst the Taoists; they stood revealed in their true colors: avaricious, earthly, sensual, devilish. To get away was his sole desire, and we next find him nearly a thousand miles away in a sequestered spot on the summit of the Sun Mountains, twelve miles from Chang-teh, in a Taoist temple there. The solitude of the hills calmed his tried spirit and hope revived. He practiced the most strenuous austerities with regard to food and dress, often living in a cave, or kneeling all night under the great bell to blend his prayers with the minute toll.

It was here that the first gleam of light was brought to this seeking soul. Some missionaries came to the hills to look for a cool resort, among them one of Hu-nan's martyrs for the faith, Bruce of the China Inland Mission. Making a halt at the temple, he talked to Siao, the priest, on spiritual things, and gave him a gospel. But the great change did not come till one day a paper-collector brought a basket of paper to be burnt ceremonially on the altar. Sorting it, the priest came on a mutilated New Testament, for which he gave the man eight cash, about a farthing. His interest was so roused that he read it all night, and in the morning presented the astonished paper-collector with twenty-five cash more, saying, "Last night I did not know what the book was, but now I perceive it is Heaven's Book, and I give you twenty-five cash more to make up the thirty-three, which is in our religion the symbolic number of Perfect Heaven." Then he exclaimed: "The thirty-third Heaven is opened." This exclamation seems indeed to have been the birth-cry of a soul into the Kingdom of Heaven, leading him, after four decades of his life in darkness, into a last decade of the greatest devotion and sanctity. Thus did it please God to satisfy the longings He had Himself created.

For a time Siao continued to live at the temple, but used to hurry down the mountain to attend one Christian service after another in the city. Now came the great test. Plainly if he was to be a true follower of Jesus, he must renounce his present calling, for "what communion hath light with darkness?" and what agreement hath the temple of God with idols?"

He dreaded leaving the brotherhood and being cast adrift, but believing he must, at all costs, cut away from his old life, he put away all the symbols of his profession, and donned an ordinary costume. His trust was in God, and God graciously provided friends who ministered to the needs of their new comrade. He never after forgot their generosity and would take a garment off his own back to supply a poorer brother.

Early in 1902 Siao was made door-keeper at Chang-teh. His growth in the Divine life was marvelous; he lived in an atmosphere of prayer and praise and acquired a remarkable knowledge of the Bible. He did the work of an evangelist at least two years before he was set apart for that office in 1905 and sent to one of the out-stations. There he most faithfully performed his work, preaching, teaching, visiting, comforting, advising. Old and young alike looked upon him as a friend. He would take your hands and press them in his own, and his countenance would be radiant with smiles of greeting, as, brimming over with joy, he would tell of the souls he had been helping into the Kingdom. Night and day he labored in prayer for the little flock committed to his charge.

In the court-yard of his out-station grew a solitary peach-tree. As the fruit began to get ripe, little presents of peaches would find their way to the houses of several Church members, and when the whole tree was blushing with the luscious fruit

he sent round invitations to the "household of Faith" to a "peach" worship. This, he explained to the missionary, was a tempting device to call the flock to praise and prayer to the beneficent Giver for all His care and love, and afterwards he regaled them with peaches in syrup.

His mind ever seemed on heavenly things, and Christ was ever his most intimate companion. Though he had set times of devotion, there was never a conscious hour of his whole five years of Christian experience without its ejaculations of prayer and praise or silent moments of communion. One snowy morning, when the wind was whistling through the rickety old building that served as an out-station, the missionary, who was sleeping there, heard him get up and dress. Praise was of course the first thing on his lips: "Lord! how kind Thou art; look at this fine-sheep-skin gown I have, how cheap it was, and how warm I am. Oh! I praise Thee, I adore Thy great unmerited grace."

Everybody loved Evangelist Siao, and he held a unique position in the estimation of the whole Church. When he was taken ill he was brought to the hospital at Chang-teh, where he endeared himself to all. It being apparent that he had not long to live, he expressed a wish to die in the C. I. M. Compound and was removed there, where he lingered for about two days in perfect consciousness and peace. "Jesus is with me; my heart is extraordinarily peaceful," he said amid his great sufferings, and when easier would pour forth beautiful passages of Scripture. "God is my God and I am His son, and I have eternal life. My name is written in the Lamb's Book of Life. I shall dwell in the house of the Lord forever; yes! forever." The promises never seemed more beautiful than when being thus quoted on the Borderland.

FROM A LETTER FROM MARGARET HALLOWELL RIGGS, DATED SECOND MONTH 11, 1917.

ON THE YELLOW SEA, near Shanghai,

S. S. Venezuela.

THE YOUNG WOMEN'S AUXILIARY:—

My Dear Friends.—To tell you of a most enjoyable visit I had with our dear friend Esther Balderston at the Friends' Mission in Tokio, I am sending this.

I had never had the good fortune to meet Esther Balderston before, so it did not occur to me to let her know I was coming, though I hoped to be able to go over to the Mission. It was so good of some one of you to write her of my arrival.

When the ship got to Yokohama harbor I found waiting for me a most cordial letter, and on the dock Esther herself. I knew her at once from her description and also because she looked just as I hoped she would—radiant with health and the joy of service in her face.

After a short stay in Yokohama meeting some other missionary friends of hers from the *Russia*, we went over to Tokio. I was, you can well imagine, fascinated with the narrow streets, the gay signs, and especially the people, about whom Esther knew so much. She speaks Japanese fluently and it was wonderful to me to listen to her.

We had a most enjoyable time taking dinner at Horace Coleman's and breakfast with G. and M. P. Bowles. It was good to meet so many of those who are working at the Mission, and I truly feel the group is a very strong one, ably meeting all the problems and difficulties of the work in Japan.

The Mission itself is most interesting. I had heard of course much of it at home, but was in no way fully prepared for its size and splendid work.

The meeting-house and fine school building, the dormitories, the domestic science building, the Bowles' home, the main teachers' house, the playground, etc., are all admirably planned and built and are very impressive.

I was sorry not to be able to see the school in session or to see any of the work of Gilbert Bowles or Herbert Nicholson with the boys, but I did see some of the girls in Alice Lewis' room and I liked them immensely. They have fine, intelligent faces and make you feel that work with them is so much worth while. One of the girls especially had a happy face,

and I learned later from Esther that she had only a few days before become a Christian.

Japan and China stand to-day as the man stood in Paul's vision and said: "Come over into Macedonia and help us."

Truly the Friends' Mission there at Tokio is answering the call and is worthy of our deep interest, support and earnest prayers.

DOCTOR HODGKIN'S MIRROR.

Do you remember long years ago when we were not such proper children as we are now, how we loved to catch a sun-beam in a tiny round mirror (which had been sent as an advertisement) and send it dancing across the room into some unsuspecting face? And after all, what a marvelous performance it was to light up some distant object by reflecting these light-waves upon it!

Last year Dr. Henry T. Hodgkin carried back to London Yearly Meeting a whole treasure house of large and stimulating experience from his American trip. He had spent several weeks in this country closely scheduled with lectures and meetings, in the pursuance of his commission, on behalf of the Fellowship of Reconciliation. But in the midst of his report he turned his mirror upon this little school far away in Ohio, while London Yearly Meeting listened.

He spoke of his visit to this school being perhaps his most striking experience among Friends. In the quiet of this place he had been "conscious that there was a very deep spiritual influence at work." He left the meeting with "the heartfelt desire that these Friends might have their influence extended."

Such a guest as Dr. Hodgkin throws new light upon our situation. While his mirror is upon us, let us see what it reveals. Two points stand out: the deep spiritual contact, and the hope for the broad human contact.

Perhaps there isn't one of us who doesn't wish profoundly at times to make his life count toward the real progress of the world. There are two steps: first, to be connected with the reservoir of power Himself; secondly, to be connected with the need of the world.

Imagine a reservoir of pure cold water far up in a cleft of the mountains and fed by everlasting springs. Away down in the valley lives a people dying of typhoid and malaria, and thirsting for the higher things. One day some inspired mechanic discovers the reservoir and, knowing well the need of his people, lays pipes to connect the city with the living waters of the mountains.

You are conscious of a desperate need in your own life, or in the lives of those around you. Already, perhaps, your consciousness of need is growing to include people beyond your immediate circle, to spare the suffering of the martyrs of the faith, now in prison, of the heroes of relief near the battlefields; of the stricken families of Europe; of the fighting soldiers; of the struggles toward light in Asia and Africa and South America, and our own "enlightened" United States.

The weight of this universal need is enough to shatter a superficial optimism. One is almost tempted to throw down the gauntlet in despair, or to grow indifferent and shut one's eyes to the misery of fact. When lo! one day, alone, wandering in the mountains, the light flashes back from the surface of the lake. Here at the source, power and purity and love; there, hate and hunger, love unsatisfied, the Divine in chains! Having discovered this unexhausted source, could we do less than ask to become a channel through which the power might flow?

The spiritual contact and the grip of the world situation—these from Dr. Hodgkin's mirror.—EDITH STRATTON, in the *Olney Current*. (Barnesville School, Ohio.)

EMERGENCY SERVICE COMMITTEE.

At a time of universal suffering and sacrifice like the present, many Friends feel a deeper call than ever before to service for their fellow-countrymen and for humanity. In response to this feeling, the Peace Committee of the Yearly

Meeting has appointed an Emergency Service Committee to investigate and make practical plans for all forms of emergency service. The direction of agricultural work to increase the food supply has already been entrusted to William H. Richie, who will organize young men and boys wishing to undertake such service. Efforts have been made to get in touch both with the young men and the farmers; and definite plans are now being made.

The following possible lines of work have been suggested:

1. Trucking and farming for men under organized direction. Some community camps and houses may be established.
2. Co-operating with the Y. M. C. A. farm camps in supplying them with leaders and possibly doing the same for the Vacant Lots Cultivation Association.

3. Co-operating with Westtown authorities in work which may be started there.

Organization of the young women will be carried on through the office at 304 Arch Street under the direction of the Secretary, Anne G. Walton. This work, having been undertaken even more recently than that for the young men, is still in a very elementary state. The following lines of work have, however, been tentatively suggested:

1. Sewing and knitting.
2. District visiting and various forms of social service to supply places of workers on war service.
3. Teaching English to foreigners.
4. Instruction in canning.

In addition to the possible forms of Emergency Service outlined above, our committee hopes to co-operate with the various forms of work under the charge of English Friends. An urgent letter of appeal from the War Victims' Relief Committee has been received, asking for money, volunteer workers and contributions of clothing. Friends of Philadelphia Yearly Meeting have been sending money and clothing for some time, and much praise for earnest work done should be given those communities who have so contributed. The continuance of the war calls, however, for even greater efforts on our part. The resources of English Friends are becoming exhausted and destitution is increasing. The Emergency Service Committee, co-operating wherever possible with existing local organizations, hopes to co-ordinate and strengthen our work for English Friends as a Yearly Meeting. The movement, however, has gone beyond the limits of Philadelphia and become national in scope. A committee of fifteen persons representing all American Friends has been appointed which expects to establish a central office in Philadelphia and to act as a clearing-house to enable Friends to work harmoniously. If American workers are to be sent out to help rebuild and develop the desolated districts of France and Russia, it will be necessary for a responsible central committee to pass on the merits of applicants and to supply adequate funds for the maintenance of volunteers sent from this country.

ANNE GARRETT WALTON,
Secretary.

NEWS ITEMS.

FIFTH MONTH 1, 1917.

THE FRIEND, 207 Walnut Place, Philadelphia:—

The Committee of the Representative Meeting is forwarding under to-day's date to Isaac Sharp, Secretary, London, \$3,034.80 for allocation as follows:

To the Emergency Committee for the Relief of Aliens.....	\$ 40.00
War Victims' Relief Committee.....	131.00
Belgian Relief Committee.....	50.00
Friends' Ambulance Unit.....	103.00
Subject to Allocation by the Sub-Committee of the Meeting for Sufferings.....	2710.80
	\$3,034.80

Very truly,
JOHN WAY.

A BASKET Picnic and Supper of the "Council of Westtown Mothers,"

has been arranged at the school for Seventh-day, Fifth Month 19th. Parents of all children now at the school, and of those children who expect to attend next year, are cordially invited. All those expecting to attend will kindly notify Charles W. Palmer, Westtown School, in advance, stating the number in their party, and which train they would like to have met; also please send a list of the scholars they wish to have as their guests at supper.

Trains leave Philadelphia, Broad Street, at 2.48 and 3.35 p. m. Returning leave Westtown at 6.50 and 9.37 p. m.

BENJAMIN S. DECOU has a minute of Chester Monthly Meeting to hold the meetings of Haddonfield and Salem Quarterly Meeting, and to hold appointed meetings in meeting-houses and in homes as Truth may direct.

THE HISTORICAL SOCIETY OF PENNSYLVANIA.—The annual meeting of the Society will be held on the 14th, at 8 o'clock, p. m. Albert Cook Myers will speak on "Some Researches and Experiences in Preparing an Edition of the Complete Works of William Penn." (Illustrated with about 100 lantern slides.) Friends are invited to be present.

BIRD LECTURES AT FRIENDS' SELECT SCHOOL.—A cordial invitation is extended to all interested to hear F. Schuyler Mathews, of Cambridge, Mass., lecture on "Wild Birds and Their Music."

A lecture especially for children will be given on Fifth-day afternoon, the 17th inst., at 12.45, and another lecture on the same general subject under the auspices of the Alumni Association on Sixth-day evening, the 18th inst., at eight o'clock.

F. Schuyler Mathews is well known as an artist and naturalist and as the author of a number of popular and valuable books, including the "Field Book of American Wild Flowers," and a "Field Book of Wild Birds and Their Music."

A BIBLE brought across the ocean with William Penn on the *Welcome* has recently been deposited with the Bucks County Historical Society. The book belonged to William Hayhurst, and has been given by his great-great-great-granddaughter, Margaret Wiggins.

FROM Fourth Month 23rd to 28th a "Peace School" was held at Twelfth Street Meeting-house in Philadelphia. Classes were held and lectures given three times a day, as before noted in THE FRIEND. At the closing meeting it was announced that the aggregate attendance had been over one thousand, many of them not Friends. There was a deep interest felt, and if it had been possible to advertise the school more widely, the attendance would no doubt have been much larger; but there was little if any report of it in the newspapers, which seem to have adopted a policy of silence regarding news of such movements.

The object of the school was to enable believers in pacifism to clearly define their views, to understand the moral, economic, and religious grounds on which they were based, and to study methods of presenting these views publicly. As is generally recognized, one of the chief grounds for opposition to the pacifist is that his real function as a *peacemaker* is not understood. Henry J. Cadbury's clear definition should do much to gain the favor of the non-pacifist. "A pacifist is one who wishes to serve his country by peace. A pacifist is a peacemaker. The Latin verb *facio* is what puts the fist in pacifist."

THE Board of Trustees of Oakwood Seminary, at Union Springs, in New York Yearly Meeting, have decided to move the school to the vicinity of Poughkeepsie, New York, and to proceed at once to raise the sum of \$150,000 for the purchase of a site and the erection and equipment of new buildings.

In the Indiana oratorical peace contest, participated in by thirteen educational institutions of the State, Marianna Dickinson, of Earlam, won first place, with her oration, "The Enemy of the Race." She is the Bryn Mawr scholar-elect. Of the nine peace contests that have been held, Earlam has won five.

BIBLICAL WORK IN COLLEGES.—At a meeting of the National Religious Education Association, held in Boston early in Third Month, the colleges of the United States were classified with reference to their Biblical work. The basis on which this classification was made was, first,

the equipment of the Biblical department which included the number and character of books in the college library which relate to Biblical subjects; the further equipment in the way of maps, charts, etc. Second, the course of study with respect to the amount of work offered and the character of the work given. Third, the teaching force—the preparation of the professors and the amount of time devoted to distinctively Biblical subjects.

The institutions were graded by letters—A, B, C, D' and E. As a result of this standardizing work of the National Religious Education Association it was found that only sixty-four colleges are eligible to be placed in Class A, thirty in B, seventy-four in C, forty-four in D and twenty-six in E, where no Bible work at all was offered.

A study of the sixty-four institutions placed in Class A shows that the following Friends' Colleges are in this division: Bryn Mawr, Haverford, Earlham, Penn., Wilmington.

DR. EDWARD TOBEY TUCKER, prominent for a great many years as a physician and as a leading Friend of New Bedford, Massachusetts, died Fourth Month 10, at the age of sixty-seven years. Aside from important offices he had held in the meeting, he was active in many kinds of philanthropic and educational work and was closely associated with the historical interests of his State.

DR. ERASTUS TEST, oldest living Earlham graduate and known as the "grand old man" of Purdue University, died at his home at Lafayette, Indiana, Fourth Month 21, at the age of eighty-one years. Though for many years he had been connected with Purdue, in earlier life he was prominent in Friends' education, having been a member of the Earlham faculty and one of the founders of Central Academy, Plainfield, Indiana.

WM. C. BRAITHWAITE, author of "The Beginnings of Quakerism" and of other works pertaining to the Quaker message, has been elected the first president of the National Adult School Union of England.

The twentieth of this month has been designated as Peace Day by the Peace Association of Friends in America.

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.—The annual meeting of this committee is called for 2 P. M. on Third Day, the 15th of Fifth Month, with its sessions to continue during the 16th at Friends' Institute, No. 20 S. Twelfth Street, Philadelphia. Delegates from the several Yearly Meetings are requested to be in attendance and to kindly announce to the Clerk their expected arrival, or if of necessity, their inability to attend.

E. M. WISTAR,

Chairman.

Provident Building, Philadelphia.

FLORENCE T. STEREER,

Haverford, Pa.

SUMMARY OF EVENTS.

The Independent has this comment: With a readiness that surprised every one opposed to compulsory military service and nearly everyone in favor of it, Congress agreed to President Wilson's military recommendations. The vote in the Senate was a foregone conclusion, but the collapse of the opposition to the administration program in the House of Representatives was quite unexpected.

The University of Pennsylvania is planning to furnish students for work in the harvest fields of the West and on farms in this section during the summer months. The details are being worked out by Dr. J. Russell Smith, professor of industry in the Wharton School of Finance and Commerce, under the direction of the United States Department of Agriculture.

Religious meetings of many kinds will be interfered with this summer because of the war. The Christian Endeavor Convention, in which thousands are interested, and which was set for New York City Seventh Month 4-9, has been abandoned by action of both the United Society and the New York committee. In England last year almost all of the summer conferences were given up, the famous Keswick among them, and this summer all are called off.

The spot price for wheat No. 2 red was \$3.04 a bushel one day last week. This is a new high record for modern times, and surpasses the

high mark established shortly after the Civil War. The record of that period was \$2.85 in 1867. During the Civil War itself, wheat sold as high as \$2.26 in 1864.

Peter Cooper, who established Cooper Union in New York City in 1854, was probably reaching further into the future than he realized; and when Charles Sprague-Smith held the first Forum meeting in 1897—a beginning in applied democracy was made which was to gain momentum until, to-day, over two hundred Open Forums throughout the United States and Canada are in active existence, with prospects of a national movement of unrealized scope and influence.

Forty thousand words, New York's usual daily cable quota, passed Commander Arthur Bainbridge Hoff and his staff of naval censors without a single deletion in the first day's working of the cable censorship. Several oddly worded messages were held up for a short time, but were sent on their way promptly when the senders rephrased them.

The constructive work of the Women's Peace Party in Boston is reported as follows: A call has been sent to all members of the Massachusetts Branch for volunteer service in civilian relief. Supervised groups are at work every day at headquarters, 421 Boylston Street, from 9.30 to 1. Conservation of life will be the first duty of the society and for this reason it is specially interested in the District Nursing Association, whose attention is largely given to maternity cases and the care of little children.

FOREIGN.—Influential Jews are urging that it would be a logical step for the United States to issue a pronouncement in favor of an independent republic of Palestine.

Nineteen articles of food, selected as typical of the most general use by consumers, have advanced in price, according to the London *Statist*, 118 per cent. since the war began.

Reports of an investigation conducted by the Department of Agriculture at Paris indicate that the forthcoming crops will be much less satisfactory than last year. Insufficient preparation of the soil, lack of fertilizer and unusually heavy rains are named as contributory factors.

American relief work for Armenians and Syrians in Turkey will continue notwithstanding the severance of diplomatic relations with that country, according to a statement given out at Boston by Dr. James L. Barton, Secretary of the American Board of Commissioners for Foreign Missions. Although communications may be hindered for a time, says the statement, "we think there will be funds in Turkey to carry on the relief work for some weeks."

Following the break between Turkey and the United States comes the report from Constantinople that Roberts College founded, supported and chiefly taught by Americans, must be closed, together with its Bible House, headquarters for American missions in Turkey and the Balkans

NOTICES.

A MEETING for Divine Worship is appointed to be held at Friends' Old Meeting-house, Greenwich, New Jersey, on First-day afternoon, Fifth Month 27, 1917, at 3.30 P. M. A cordial invitation is extended to all.

By order of a Committee appointed by Haddonfield and Salem Quarterly Meeting.

FRIENDS' EDUCATIONAL ASSOCIATION will hold its annual meeting Seventh-day, Fifth Month 12, 1917, at Haverford College, afternoon and evening. General subject, "Our Schools, the Present Conditions and the Outlook in the Future."

MEETINGS from Fifth Month 13th to 19th:

Concord Quarterly Meeting, at Media, Third-day, Fifth Month 15th, at 10.30 A. M.

Caln Quarterly Meeting, at Coatesville, Sixth-day, Fifth Month 18th, at 10 A. M.

Philadelphia Monthly Meeting, Western District, Twelfth Street, below Market, Fourth-day, Fifth Month 16th, at 5 P. M. Business session at 7 P. M.

DEED.—At her home in Marlton, New Jersey, DEBORAH E. WOOLMAN, widow of Samuel Woolman, in the eighty-second year of her age; an Elder and Overseer of Cropwell Particular and Upper Evesham Monthly Meeting.

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THE ONLY WAY.

A Treaty torn to shreds by Tyrant hand—
Murder and outrage, fire and crime and sword
A people driven from their Fatherland—
A nation ruined at a Monarch's word;
What could we do? Was England, free and great,
To leave the weak and helpless to their fate?

What could we do? At once the answer sped
Throughout our land as the devouring flame
Roars through the forest—windswept, fierce and red;
From North and South the cry for vengeance came;
"England to arms! there is no other way
Such foes to face, or such wrongs to repay!"

No other way? And yet to-day we see
Where that way leads—the wide world drenched in blood—
Great nations ruined—England, once so free,
Forging the chains of her own servitude,
And, rising from the heart of friend and foe
A wail of deep unutterable woe.

No other way? One way was still untrod,
A way no nation yet has dared to tread,
The way He trod, alone, with wounded side,
With nail-pierced hands and feet and thorn-crowned head;
Who, for His children, lost in sin and strife
Offered Himself and died to give them life.

O England, once more thou hast fully poured
Thy wealth and blood before His Throne above,
And once again with thy avenging sword
Essayed to follow in Christ's Way of Love—
And once more thou hast found, alas, too late,
That War's wild music changes Love to Hate.

The past is dark, the present black as night—
Thine is the future—Thine to mar or make.
The world is longing for the morning light,
Watching and waiting for the dawn to break.
Lo, o'er thy hills the sun of Peace may rise
To chase the night forever from the skies.

Disarm, O England! strong in His great Name,
Who stilled the storm and bade the tempest cease:
Thou, who art risking all in war's sad game,
Dare now to stake thy life for Christ and Peace.
The world will follow joyfully thy lead,
And unborn peoples hail thee great indeed.

OSWALD CLARK.

(Written in Wornwood Scrubs Prison, 1917.)

WHAT SHALL WE DO?

The writer knows of brave men and women in this country who have recently been misunderstood, condemned, abused, insulted, because of their adherence to the principles of peace. Most of them are not Friends.

Will members of the Society of Friends who have a heritage of peace, who love the Prince of Peace, who know the awful agony of the world, who see human needs, now go back on their splendid traditions, forsake a crucified world, falter, now play the coward?

If George Fox, William Penn or their contemporaries, had yielded to specious expediency or compromise how momentous would have been the loss to their successors and the world. Are we living in a time wherein to display negative attributes? When has Christ's cause won victories through surrendering to a spirit of expediency or compromise?

Do we understand the magnificence of our trusteeship for God? Shall we not loyally administer it for humanity and the crucified One?

It will be better for us, for human liberty, for the glorious Christ and His Kingdom if, because of dislike of us, our schools and colleges be temporarily closed, our business affairs upset, our homes invaded by illegal procedure and our bodies imprisoned, rather than that we weakly yield to the excitement and intolerance of the moment, or forsake fundamentals that were precious in the halcyon days of peace.

Loss of principle, apology for the Christ-reproved use of the sword, failure to confess our profession, profits in munition stocks, easy complacency with the demands of the hour, will induce the outward approbation and silent contempt of the world and will involve losses that can never be replaced.

If we surrender our all, our schools and colleges, our rights under the Constitution of the United States, our personal liberty, our money, our profits, but continue to hold intact the spiritual freedom of our heritage, it will be well with us. Material assets may go for a season, but God will see to it that they come back with added blessing.

What shall we do?

W. C. A.

THE PSYCHOLOGY OF THE RUSSIAN PEASANT.*

I feel somewhat at a loss to describe the Russian peasant whom we came out to treat; it is always so much easier for a person with a temperament like mine to grasp organization than individuals, and to describe method than people.

*This is furnished by the War Victims' Relief Committee, London.

The difficulty is, of course, increased by the fact that there is no common language, and that they are more interested at being in the presence of a solitary foreigner than I am to be in a foreign country. Their mental confusion is not unlike a child's who speaks to and gets a reply from a Barnum & Bailey's native; the meaning of the remarks is lost in a cloud of wonder at the person who is speaking, his foreignness, the great wonder at the strange life the person must live, whether that was a typical remark, does he ever say anything else, can he speak naturally, etc.

Now you will not wonder, when a person comes up with a dyspeptic look giving a history (in great measure explained by gesture, which is natural to their speech) of dyspepsia, how amazed the peasant is at the English doctor who says: "Take this medicine three times a day before food, in tablespoonful doses." He answers, "Me?" "Yes." "In tablespoonful doses?" "Yes." "Three times?" "Yes." "Three times a day?" "Yes." "Me?" "Yes." You may say that this is love of accuracy in the peasant, a precision of mind not manifested in any other phase of their life. That may be so; it may also be explained by the curiosity of the person to get more out of the strange foreigner. Some ask what are called supplementary questions in the house; this is very annoying, because the question is seldom important, it deals with smaller issues and the graver ones have already been attended to; thirty people are waiting, and there are more coming.

I do not like to go in for generalisations, but there are a few touching on the Russian peasant I cannot help making.

I have noticed, in conversation with people who speak his language properly, as well as in my own floundering, that the Russian peasant has instinctive attention rather than a mental attention governed principally by the will. When talking they do not seem to be all attention; they are distracted by the sight of anyone walking through the room; their mind seems to go after the person, hover awhile and then flit back again.

Whether this is the cause or the effect of their great powers of endurance I do not know, but one is struck by that, too. I cannot give feats of endurance in terms of hours or degrees of cold, or privation or fasting, partly because such things are of no value in another country and condition, and have little value at any time. In the day and in the year the Russian does about one-half to one-fifth of the work of an Englishman of good capacity and ambition, but endures very much greater hardship and is faced with greater difficulty. On a well-managed mixed farm in England there are no slack months; on farms in this part of Russia there are five or six. The weather prevents agriculture and encourages laziness; the natural response is a lowering of the general output throughout the year. In the winter, when it is very cold, it is a whole time occupation to keep alive and warm; in the summer, a full time job to keep at peace with the flies. With such a climate to encourage him he becomes slow in movement and mind, his keenness of intellect becomes dulled, he loses sharp definition in sensation, some say he has little of either.

Another factor comes into play, but of its value I do not profess to judge. The diet of the people is a monotonous one; the staple is black bread and salt, cabbage soup and potatoes; as extras, not eaten daily by any means, meat, milk and vegetables other than cabbage and potatoes. Fats are supplied by sunflower seed oil, taken in soup and by eating the seeds, a habit accompanied by a husky untidiness, and the fats of pig and beef; mutton is not so common as in Sussex or Wales, varies in the locality. The better peasants eat a fair amount of poultry; in some regions they catch fish, which for the most part is small and coarse; in the big rivers, and especially the Volga, huge fish are caught, though the finest river in Europe is now polluted—the fish are dying off in the Volga owing to the oil-boat traffic.

Chorney deb, the black, damp, acid bread of the peasants, is rich in husk, water and carbohydrates, has about three-fifths of the protein content of whole meal bread, and

requires digesting. Salt is eaten with it freely, indeed, this is necessary; if eaten without salt for long as a staple without meat there is a salt craving. I mention these points to show how much the peasant by his poverty is compelled to live on the margin of life, while we appear to live right across the page.

At every turn one comes across what appear to be fresh limitations that seem to confine the Russian peasant in. His food is monotonous and dull, rather meatless, and needs much chewing; his climate compels long periods of idleness; he has no education; he cannot do anything between periods of work except look at things and sleep. While we travel thirty miles to London we turn our minds, or think we do, to the innumerable events of the time as shown in the newspapers, or our correspondence, carried in cushioned comfort, warmed and protected. The peasant, traveling to his market, goes on his goods in a sledge; the thermometer may be fifty degrees F. below freezing, he cannot read during his drive, and he carries in his head no news of moment to consider; he has had no course of study, nothing which leads to sustained mental attention, and his mind floats from thing to thing. The cold rather makes for slow thought; the monotony, the steady jolting and sliding movement beating in the brain replaces thought by tranquil feeling, in which objects and topics no longer require to be dealt with but only dreamed about. In the order of things the results are fairly good, and no one cares for God is good.

What wonder, then, that he should find his chief outlet for his energy in his relations with his fellow-men. We in England turn so much of our time to the soil, to books, to trash and business, we have comparatively little experience of social relationship; to expedite our meetings we have a system of convenient common manners which are at least demanded; the more of politeness added the better; if they take up time the person is called effusive, French, gushing; we regulate our social meeting to a polite schedule. But here the slow tide of the seasons has produced a smoother people, less hasty, less concentrated in their social responsiveness; if they meet it is to spend the time together pleasantly—that may be from three to six P. M., or three to eleven P. M. It is so obvious there is plenty to talk about because they are interested in each other. I don't believe we understand what it is to be interested in people as these Russian peasants are interested. The issue is not confused by problems of social barriers, similar characters in novels, the perpetual false atmosphere of towns, "by having to meet the people again," which restrains one in England, and gives such possibilities to the traveler abroad; here one always meets, and secrets grow less.

But, in addition, they dwell in each other's minds; the crops are cared for by the kind God, the earth is half its time under snow, the work in the fields is done, only the cattle food has to be carried to the stall from the next shed, only the water drawn from the well; but the neighbors are constantly present, always in their minds, and when that goes on for a time there is no room for malice or suspicion. There is an absence of complexity in their lives because there is inward harmony and an equal emphasis laid upon things from mental, material and spiritual aspects.

The Russian, I believe, seldom goes raving mad; he often drifts into imbecility; the former is uneven balance, the latter mere want. I speak of the village peasant. When a driven factory hand, living in a slum, has to endure the Russian climate and fight for existence on the English standard of living, when, as a relief from monotony, he has only a garret, heated without ventilation, instead of the magnificent repetition of the open steppe, one finds, I believe, the usual standard of raving madness we produce by our system in part payment for comfortable traveling on the path of progress.

I hardly think it possible that anyone can want to return to the life of living in a town, and living the town life, after staying in the country—right in the country—for any length

of time. In the town, where people are massed together, they do not get to know each other; they are indifferent to one another; they do not dwell in each other's minds; there is room for malice and suspicion, for the things which separate men from each other and do not draw men to God. In the town men appear to be gay, but they are not happy; in the country one sees the signs of a great deal of sorrow, but of little misery; the people are poor in materials but rich in friendship, and they have leisure to cultivate the knowledge of God.

JOHN RICKMAN.

TONIC FOR PINEAPPLES.

It is common knowledge that volcanic soils are apt to be very fertile. In a recent number of the *National Geographic Magazine* the luxuriance of vegetation on Kodiak Island, Alaska, growing on recently-deposited "ash" is described in terms which may well be called amazing. The slopes of Vesuvius, often devastated by eruptions, are always again planted in vineyards and gardens because of the great productivity of the soil formed by the matter ejected from the volcano.

The Vesuvian ash is classed as acid because it contains an excess of silica, like our granites, schists and other familiar rocks. The soil of large parts of Eastern Pennsylvania owe much of their fertility to potash released by very gradual decay from the feldspar of its underlying rocks. The Vesuvian ash is so finely divided that potash and other valuable constituents become available much more rapidly than is the case where the materials are held in massive rocks.

In some parts of the world the lava thrown out by volcanoes is not basic, but acidic. That is, all the silica is combined with metallic bases, and there is an excess of metallic oxides. This is the case in the Hawaiian Islands. The elements needed for plant growth are all there, also, and the decay of the lava results in rich soils. These are, in general, very dark colored, due to the large percentage of oxides of iron and manganese.

Iron is necessary to the growth of many plants, and the very small quantity needed is rendered soluble by the acids of the soil and taken up by the plant. One of the plants which requires iron is the pineapple. In many parts of the Hawaiian Islands this fruit grows luxuriantly. In some places, however, while it starts well, it loses its color and vigor before the fruit is fully developed, and the crop is small in size and deficient in flavor.

It was found that these soils on which the pineapple did not flourish were those containing a higher percentage of manganese than the average. The next problem was to find out why the manganese hindered the pineapples from perfecting. The chemists of the Government experiment station discovered that the plants which had grown on manganese soil were deficient in iron. This deficiency seemed remarkable, since the soil contained a great deal of iron. It was presently discovered that the presence of manganese beyond a small percentage prevented the iron from going into solution.

The proof of the correctness of this explanation was completed by injecting a minute quantity of a solution of sulphate of iron into pineapple plants growing on manganese soil. The plants so treated kept their color, and the fruit was perfect. It was not deemed practicable to use the hypodermic syringe on each plant in a field of many acres, so other methods were tried. The one which seems likely to be satisfactory involves spraying the plants with a solution of sulphate of iron, since the very small quantity of iron needed is absorbed through the surface tissues.

It does not do to spread soluble iron salts on the fields, unless the amount so used should be very large, since small quantities are attacked chemically by the manganese and the iron is rendered insoluble again.

LLOYD BALDERSTON.

"As regards action, conscience is generally a ready guide; to follow it is the real difficulty."

WAR.

A CRY FROM ABROAD.

The world's at war—and marching
Men follow life and drum,
With banners overreaching
This strange and solemn marching
Heeds the insistent "Come!"

Across the sea, and under,
From earth and peaceful skies,
Shudders the muffled thunder,
And men begin to wonder
Where any safety lies.

And swiftly Death takes fearful tolls,
As closer crowds the fight,
And still the cannon fiercer rolls,
And still a countless throng of souls
Pass out into the night.

Oh, God of power prevailing,
Spare us, as oft before,
For human hearts are failing
And weep in bitter wailing—
The whole wide world's at war.

L. C. W.

THE IDEALS AND AIMS OF THE FELLOWSHIP OF RECONCILIATION.

ANNA COPE EVANS.

As many of you know, the Fellowship of Reconciliation was started in England shortly after the war broke out. It met with a spontaneous response from all over the British Isles, and grew rapidly to a membership of several thousand. About a year later, in the autumn of 1915, Henry T. Hodgkin came to America, and the response to the Fellowship message was such that he called a conference at Garden City, at which it was decided to start an American branch. The Fellowship is rather a spiritual movement than a society of the ordinary type, as there is little organization and no campaigning for either members or money. It is entirely un denominational and welcomes as members all who are in substantial agreement with its principles. These principles were printed in a small leaflet, with a membership blank at the end which anyone wishing to join can sign and send to the Secretary. This is all that is required.

And now what are these principles. Some of you may have thought of the Fellowship as another Peace Society. It is that, but it is a great deal more, for it recognizes that war is only one symptom—a very terrible one—of the disease from which our whole civilization is suffering, that "this war is not simply proclaiming the violation of Christian principles between nations," but "is laying bare the heart of twentieth century civilization," and we are discovering how un-Christian that civilization is. The Fellowship is convinced that "no negative reformations of any kind are sufficient to cure our social diseases or eradicate war." Its message is, therefore, a very positive one—to put it briefly, it is this:

"That Love, as revealed and interpreted in the life, teaching and death of Jesus Christ, is not only the fundamental basis of a true human society, but is the *effective power for overcoming evil*" here and now; that it must be trusted to the uttermost, and be made the basis and ruling principle of action, not only in international affairs, but in national, industrial, social and personal life, with all that this implies. The Fellowship does not claim to have discovered yet all that it does imply. It believes that one of our chief tasks is to discover by prayer and study—individually and in groups—just what this tremendous thing does mean for each one of us and for society as a whole. On one point the Fellowship is clear—that "war inevitably involves a violation of the principles of Love," and that, therefore, it is not the right

or effective way of combatting evil—in short, that we cannot use the method of war in fighting evil. The Fellowship believes that the Love that was in Jesus Christ “profoundly reverences personality, and strives to create an order of society which suffers no individual to be exploited for the profit or pleasure of another, but assures to each the means of development for his highest usefulness.” This Love, therefore, is concerned with “the ordering of daily life, of land and houses, of money, food and clothing, of commerce and industry, of recreation and education,” so that every man, woman and child may have adequate opportunity for the full development of body, mind and soul.

Finally, the Fellowship points out, that as these purposes must be fulfilled through men and women, it is for us to apply unwaveringly in our own lives Christ’s revolutionary principle of Love, and to take the risks involved in doing so in a world that does not yet accept it. In other words, if we desire the victory of Love in national and international life, we must each yield to it absolutely and trust it to the uttermost in every relationship of our lives *no matter what the cost to us and ours*. And the cost may be great. Calvary teaches us that. Calvary was the price—our Lord paid for His victory of Love. To conquer evil with love calls for the highest heroism, the most daring faith in God and man. And here again the Fellowship helps us by reminding us, that “the power, wisdom and love of God reach far beyond the limits of our present experience, and that He is ever waiting to break forth into human life in new and larger ways.” What if we don’t feel equal to this great task? Surely the little band of disciples must have felt unequal to the task that faced them after our Lord had left them. What if they had not attempted it? Perhaps we are waiting for God to make it all seem more possible—but let us remember the story of the Children of Israel when they were caught between the Egyptians and the Red Sea. Moses had told them “to stand still and see the salvation of the Lord.” “And the Lord said unto Moses, ‘Wherefore criest thou unto Me? Speak unto the Children of Israel that they go forward.’” To quote again from the Fellowship, “So long as we are afraid of the things that seem impossible, so long does God not get His chance to prove that He can and will carry us through.” To-day in Europe thousands of men and women are laying down their lives that good as they see it may triumph over evil. To us it seems that they have made a tragic mistake in the method they have chosen—that they are trying to cast out evil with evil—but how many of us are giving *our* lives to conquer evil in the way we do think is right. Just think, Friends, what it would mean if our Yearly Meeting at its meetings really got under the weight of this thing—really felt it as John Woolman felt much the same thing years ago. If we as a Yearly Meeting should come out boldly and say, “We cannot fight to overcome evil, but we *will* give our time, our possessions—all that we have and are—our very lives and the lives of our nearest and dearest, if necessary, to conquer evil with love, to create and establish an order of society founded on love.”

A message to Friends, issued by one of the committees of London Yearly Meeting, after outlining these principles of love and brotherhood as applied to the social order, closes with these words:

“If these are true principles for all the individual members of the human family, it is the duty of the Society of Friends to proclaim them, and to seek with humility, but with courage and persistent study, to work them out in practice, finding scope for all its members to give their best service to their fellows.”

Henry T. Hodgkin and others have urged the appointment of a Quaker commission. To quote their own words, “We believe that a small number of men and women Friends of clear vision, wide outlook and good judgment should be set apart, who, at the call of the Society and under a sense of concern, will arrange to devote practically the whole of their time and energy, for such period as may be found necessary, to considering what part the Society of Friends can take in the present-day application of the principles of the Kingdom of God.”

Is it not well that our Yearly Meeting has taken similar action? A wonderful opportunity lies before us at this time. The world is waiting for light and leadership along these lines. The Church as a whole has largely failed to give much of either. The people are as sheep without a shepherd, and we with our wonderful heritage—with the message of John Woolman still ringing in our ears—dare we fail them? If, as a Society, we do fail through timidity or indifference to catch the vision, if we shrink back or are not willing to pay the price of leadership, the opportunity will pass to others who are more worthy of it. But, if with the sin and agony of the world pressing on our hearts, we are willing to go forward, to take up our cross and follow Christ—to attempt all, to dare all for Him, who knows what wonderful things He may accomplish through us—through this Yearly Meeting.

“Can we not rise to this great height of glory?
Shall this vast sorrow spend itself in vain?
Shall future ages tell the woful story,
Christ by His own was crucified again?”

THE FIRST STEP IN A NATIONAL FRIENDS' PROGRAM FOR EXPRESSING ORGANIZED GOOD-WILL.

In the midst of a national crisis, which is of a peculiar concern to Friends, it is unthinkable that the Society of Friends as a body should be inarticulate and passive. It can be presumed that Friends individually will feel a response in spirit to the impelling problems of the situation. It is also true that groups, either in colleges, local meetings, or even Yearly Meetings will endeavor to meet in an organized capacity the needs of humanity newly created at such a time. However, just as the problem is nation and world-wide, so our responsibilities are nation and world-wide. Only by the greatest co-operation and the fullest expression of the national group consciousness can we be obedient to the calls of this hour.

English Friends have united in a magnificent expression of the leaven of good-will. Broad-minded leaders in all countries have paid high tribute to their spirit and work, and despite the misunderstanding of the “crowd,” this leaven is spreading throughout the world in its transforming power.

A co-ordination of work is more difficult here, owing to our wide separation geographically and our diversity of problems. However, we need to join hands across the seas with English Friends to meet the world-wide problems, as we need also a great unity of purpose and effort to meet the problems peculiar to our own country.

The first essential step in this program has been taken. On Fourth Month 30th there met in Philadelphia a Committee representing Friends of all sections. The Committee now comprises fifteen members, but will be enlarged to make it more representative. Those who have been appointed are as follows: T. Janney Brown, Arabella Carter, William C. Cocks, Henry W. Comfort, Allen D. Hole, Jesse Holmes, Lucy Biddle Lewis, Homer L. Morris, Vincent D. Nicholson, Charles J. Rhoads, Alfred Scattergood, Willard Swift, Anne G. Walton, L. Hollingsworth Wood and Stanley R. Yarnall.

The purpose of this Committee is to co-ordinate all the work of various groups of Friends throughout the country in connection with the present crisis. Many yearly meetings have taken steps towards some organized efforts. We have reports of scores of smaller groups that are doing the same.

The need for a national central committee in which the work of all these groups can focus is imperative. The reasons are obvious. There is, first, the gain in efficiency which always comes with centralization and co-operation. The loss of duplication of effort will be avoided, as each group will be advised of the work other groups are doing. Such a clearing-house of information and ideas will give to all of our work the combined strength of all Friends the country over. Just as important is the more intangible value of the mutual encouragement and sympathy that can flow from group to group through this bond of union.

The greatest need for such a committee is the simple fact

that, for a peculiarly national task is needed a distinctively national effort. Only as Friends are organized to think of the problem in terms of national and even world-wide plans can we adequately meet the situation. The committee can not only serve as a clearing-house, but can itself initiate plans to be recommended to the various groups.

All of the essential dealings we may have with the government officials can only be carried on to advantage through such a central committee. It can also serve as the representative of Friends in the increasing points of contact we will have with English Friends and other bodies. The Menonites and Dunkards who share our particular problems and are also within the exemption clause of the conscription bill, are anxious to co-operate and looking to us for leadership.

It was decided by the Committee immediately to open headquarters in Philadelphia, and to employ a secretary and office help as soon as the person and the money can be secured.

The call rings with the challenge for Friends to seek earnestly the path of duty. We have as individuals and a body held certain strong convictions with regard to the meaning of Christian discipleship. We are now called upon to validate and verify those convictions in the crucible of experience. The uncompromising allegiance which we have felt we owe to the claims of the Kingdom of God, has in no sense made us indifferent to other loyalties. Rather has it intensified our patriotism, using the term in its high and proper sense of desire to serve and save our country, in so far as such service is a necessary part of our duty to the Kingdom of God. For many of us (even those of military age) this means no radical readjustment of our affairs, if we find the path of duty in attempting to express the gospel of good-will in our previous occupations and relationships.

All Friends, young or old, can earnestly apply themselves to a search for Truth in connection with the political and social problems of this sadly disarranged world. We can save what we can from the wreckage of the storm, and lay the basis for the constructive work to follow the war. The opposition to our convictions we have always had to face is the allegation that they are up in the clouds, far in the future, unrelated to the stuff of work-a-day life. We now have an unusual opportunity to translate these ideals which all hold for the future into some part of the practical present. The thinking of the country is in a mobile, fluid state. The hard crust of custom and precedent has been broken up. On all sides is the appeal to the heroic. If we wait until the thought and practices of society have crystallized once more our opportunity will have passed. The writer hopes he is free from any delusions as to the scope of our possible influence. The scope of our duty, however, is exactly coincident with the scope of our opportunity as it is revealed—be it large or small. The fulfillment of duty will be found in the attempt to hold fast to whatever convictions we have and may attain.

For the Committee,
VINCENT D. NICHOLSON.

NEW YORK CITY.

IMPROVEMENTS FOR TUNESASSA.

In 1915 the school building was painted and a much-needed heating plant was installed.

About six months ago friends of the School subscribed \$1500 for an electric light plant. This has been much appreciated.

After careful consideration the Committee has decided to proceed with the following additional improvements:

1. The erection of a small cottage near the school building for the occupancy of our friends, Henry B. and Eliza Foster Leeds.
2. The erection of a wagon shed. At present the wagons are without a house. This is poor economy and a bad example to the Indians.

3. Plumbing, the erection of a hog house, incidental repairs and improvements. These are necessary for the proper maintenance of the property.

While the efforts of Friends have recently mainly centered in the School, there has ever been a concern for the general welfare of the Indians on the Reservation.

This concern has found expression in the desire of Henry B. Leeds and his wife to live on the Reservation and devote themselves to the material and spiritual help of the Indians. During the past year they have lived in a house at Steamburg, the nearest available home, about four miles from the School. As their duties take them frequently to the School, the inconvenience of this arrangement will be readily seen.

The school building is fully occupied by the staff of workers and scholars, and it is now proposed to erect on the school grounds a small, neat house for these Friends.

The Committee feels that such a building will to some extent serve as a model for the Indians in the building of their own houses, that the example of a Christian home will be a benefit to the neighborhood, that it will afford occasional opportunities for home life for the teachers and scholars, and that it will be a helpful factor in the religious and educational work which the Yearly Meeting has undertaken and carried on so long and faithfully in this needy field.

The opportunity for service is large and the prospects are very encouraging.

Estimates show the approximate cost of these improvements to be:

Cottage	\$3,000
Wagon-house	500
Plumbing, hog-house and incidental repairs	1,500
Total	\$5,000

The comparatively small amount of income from the funds belonging to the School is all needed for its maintenance and an earnest appeal is made for money for these useful and necessary improvements.

Remittances should be made to the Treasurer, William Bacon Evans, Westtown, Penna., or to any of the Committee:

JOSEPH ELKINTON
SARAH EMLEN MOORE
WILLIAM BACON EVANS
CAROLINE C. BIDDLE
SARAH B. DEWEES
ANNA WALTON
JONATHAN M. STEERE, *Chairman*

FOURTH MONTH 16, 1917. Collecting Committee.

Encouraging progress has been made towards completing the funds referred to in this notice. About \$2,400 are now in the hands of the Treasurer and subscriptions will be gladly received from all interested Friends whether or not they have previously received this appeal.

A PACIFIST AMONG SAVAGES.

(Continued from page 513.)

At the time of the "call" of Thomas C. Bately to sojourn in the Kiowa camps, as heretofore related, they were a wild and depredating tribe, resisting all attempts to bring them into friendly relations with the Government, or to a knowledge of civilized life, committing depredations upon the white settlements, stealing horses and mules, murdering men and women, and carrying children into captivity. The succeeding summer, that of 1872, the Kiowas, with parties from other tribes that they could induce to join them, still continued their raiding.

The Superintendent and General Agent of Indian Affairs approved of the proposition of Thomas C. Bately, to go into their camps, but under the existing circumstances, they felt discouraged and the agent wrote him that he did not think it prudent for him to go among them the coming winter. Notwithstanding these discouragements, he still felt secretly drawn to the Kiowas. He says—accordingly, on the first day of Tenth Month, 1872, I started on my journey, traveling by cars as far as Wichita, Kan., this being as far as I could go by rail.

There being no ox or mule team going on for some time, I joined two young men who were going across the plains on horse-back, leaving my trunk to come later. We started on

our journey of two hundred and forty miles, on the eighth of the month, arriving at the Wichita Agency on the 15th. Proceeding to the school-house, I opened the door without knocking, stepped in and stood in front of the school. The room instantly rang with joyful exclamations, shouting my name over and over again. It was pleasant to see these wild, but really affectionate children once more.

The next day I proceeded to the Kiowa Agency, where I remained until first of Twelfth Month, 1872. Kicking Bird being here I set out with him for his camp. At eight o'clock p. m. we arrived at an Apache camp, making our way to Pacer's lodge, head chief of the tribe, escorted by hundreds of dogs, whose vocal powers filled the air with the most horrid din of snaps, snarls, yelps, growls and howls I ever heard.

In due time supper was announced, which consisted of boiled mutton, coffee and very good biscuit baked in a bake kettle or Dutch oven.

During the evening the lodge was filled with the almost unbearable fragrance of tobacco and kinnikinnick. At the signal for retiring we went to where our ponies and mule were secured, spread our blankets and lay down to sleep on the ground, amid the joint serenade of dogs and wolves, one of the latter coming so near I could hear his footsteps on the dry grass.

Next morning we proceeded on our way, reaching Kicking Bird's camp in the afternoon, where we were met by a host of children who came out to stare at the "white man."

We repaired to the lodge of Zebaddle, Kicking Bird's brother, where he explained the cause of the presence of the white man. After supper we retired to the lodge of Topen, Kicking Bird's daughter and only living child, a fine looking little girl.

After remaining in camp three days, endeavoring to render myself familiar with all, and writing down many Kiowa words to memorize, I returned to the Agency, feeling I had received the greatest attention and kindness from all, but no doubt many of the Indians looked upon my being among them with distrust.

In a few days I returned to camp again, spending the night near the Apache camp. I spread my blanket on the ground and enjoyed a good night's sleep, though surrounded by hundreds of Indians who a few months ago would have rejoiced at such a chance for securing a white man's scalp.

While riding along next day my mind became unusually overshadowed with Divine Goodness, with a precious feeling of calmness, in which I was favored to approach the Throne of Mercy, with an unusual sense of nearness thereto, which continued while we traveled many miles.

In the evening, Stumbling Bear, a Kiowa chief, informed me of a war in which he had killed and scalped five men and Kicking Bird, seven. I suppose it would be difficult to find in the whole tribe a man, over whose head twenty years have passed, whose hands have not been imbrued in blood.

During my five days spent in camp I have endeavored to become more and more familiar with the children, mingling with them as much as possible out of doors, and when opportunity offered, showing them my charts. Several have learned their letters, and some young men form very well-shaped Roman letters with a pencil. Day by day they are becoming more familiar and I think some of the prejudices of the older ones are giving way, so that when the time comes for me to erect my tent in their camp many of their children will enter it with some degree of confidence who could not have been prevailed on to do so in the beginning of my acquaintance with them.

On one occasion the lodge in which I was sojourning was taken down and the man and his wife left for some other place, leaving me not knowing where to go, as Kicking Bird was away and I could talk with no one in the camp: when Zebaddle came to me and by signs bade me enter his lodge, where I felt quite at home.

I am making some progress in learning the Kiowa language. On returning to the Agency I found a box of books, charts, slates, etc., had arrived during my absence. So I trust I

shall soon be in readiness to open a school in camp. I soon returned and a son of the agent and two employees accompanied me to assist in setting up my tent, etc.

On the morning of the twenty-third of First Month, 1873, I opened my school of twenty-two pupils in the presence of most of the chiefs, several women and a number of young men. It being the first attempt at anything of the kind ever undertaken among them, it is quite a novelty to them.

After the withdrawal of the chiefs and elderly people, the children were squatted on the ground, busily engaged with slates and pencils, endeavoring to copy the picture of a buffalo I had drawn on the blackboard. I was on the ground with them, showing them the way to hold the pencils and how to commence the picture, when suddenly slates and pencils were thrown aside and with apparent fright all commenced a tumultuous scramble for the entrance of the tent. One little girl caught my arm, wildly shaking it, and with a look of unutterable horror pointed upward and was gone. I raised up, turning round as I did so, when to my horror, I beheld a fierce-looking Kiowa warrior, with an uplifted hand axe, was standing over me, his face hideously painted with black lines expressive of intense anger, with a most horrid oath in broken English, and suiting his action to his words, he was in appearance in the attitude of trying the thickness of my skull with the edge of his weapon. I seized his uplifted arm and giving him a vigorous swing, turned his back towards me, seized the other arm above the elbow and commenced marching him towards the entrance of my tent, at the same time telling him: "I should permit no such talk or action in my tent."

On arriving at the entrance he made some resistance about going out, whereupon I put my foot against him and gave him so forcible a shove that losing his balance he landed on his face some distance from the tent. Picking himself up and gathering his blanket over his head he started away. Suddenly a wild whoop from behind me, inside the tent, announced the presence of other guests. On turning, what was my surprise to find a half dozen braves inside, whooping to the full extent of their ability, but upon my looking at them they quietly withdrew leaving me in peaceable possession of my tent.

The children did not return until I rang the bell after dinner, when they came in as demurely as though nothing unusual had occurred.

I had no thought of fear until after closing the session for the forenoon, when thinking it over, I was somewhat unnerved. I think it very probable that there may be several young, middle-aged or even old men, who may view this movement as an aggression upon their ancient customs, and conceive the idea of frightening me from the field, without manifesting any open opposition to it, but meeting prompt action, I think it will not be repeated, though some other form of interrupting the school may be resorted to.

His belief that this was an attempt to frighten him was confirmed by seeing the other Indians quite hilarious over the affair, and catching the expressions: "Thomys, not afraid," "Thomys, brave," "Thomys, put him out,"—showing they were pleased with the result. By this they realized that the gentleness and kindness he had shown them was accompanied by firmness and resolution; that they could not intimidate him, which raised him in their estimation, as they admire bravery.

Some three weeks after this occurrence, early one morning, a little girl entered the lodge where I was making my camp home, bringing an invitation for Kicking Bird and myself to take breakfast out. I knew not where. With the little girl for guide we soon arrived at a lodge of not very prepossessing appearance. On entering and casting a glance in the direction of the place usually occupied by the host, I saw that my new friend was the warrior I had so forcibly ejected from my tent. Stepping to him and offering my hand, I gave the usual Kiowa salutation, "My Brother." Looking up in apparent surprise, he asked, "You know me?" "Yes," was my reply. "Where you see me?" (with a merry twinkle in his eye, usual to him when amused). "I saw you leave my tent one day." "Ugh! all right?" "All right," I replied, whereupon he gave me his

hand and seated me by his side, and I partook of his proffered meal. He having tested my bravery to his satisfaction, we were ever afterwards warm friends.

(To be continued.)

YOUNGER FRIENDS.

THE MARNE AND MEUSE.—Written by a son of a late cabinet minister in England for Young Friends.

Jean Comenil had always had a happy, comfortable life in his little village in the Meuse. He was thirteen years old, and the eldest of a family, containing besides himself two girls and a boy. He lived in a farm-house with his father and mother and his old grandmother. His brother and sisters were still at school, but he had just left and worked on his fields with his father and mother, helping with the ploughing and the harvest and the threshing, also with the gathering of the beet-root, which, during the season, began at three o'clock in the morning and continued all day long—very hard work for a boy. But Jean never complained. Indeed, he was very happy. He had plenty to eat and drink and a comfortable bed to lie on. He was strong and healthy. He was always interested in his parents' fields and the home, which would one day be his. Then he would marry and have children and look after the crops, as his father and his grandfather had done before him. The Meuse was a pleasant part of the world and Jean did not wish to be anywhere else.

Sitting under the fire in the evening his grandfather would talk of the great war of 1870, when the Prussians had occupied the village for a year, and when the husband had had to go and be a soldier. It had been a bad time, and they had all been very unhappy. But then the Prussians weren't so very bad; and grandfather, who had been captured at Sedan, had come safely back when peace was declared; and though the French had apparently been so terribly defeated, it didn't seem to have made very much difference to anybody, except to the Emperor Napoleon III, who, after all, was not a very important person. Grandfather and grandmother had never seen him, and so they did not pretend to miss him. As long as President Thiers did not go to war, they were quite willing he should govern them if he wished.

To Jean 1870 was a pleasant history, like Charlemagne and the four sons of Egmont and Jeanne d'Arc, the Revolution of 1789, and the victories of the Great Napoleon, which were all very interesting, but not really important like the price of wheat or the health of the horses. Then, suddenly, came the new war, and his father in his turn went away to be a soldier. It was all very horrid. But he remembered how his grandfather had been captured at Sedan and come back quite comfortably, and how the Prussians had not been so very disagreeable. In a short time it would be all right again. But they never had more than one postcard from his father. Then there was complete silence, and it can only be supposed that he died at the very beginning of the war.

This was much worse than 1870, and seemed more like the Revolution and the great Napoleon, which had sounded so interesting from a distance. Then it was heard that the Germans were coming just as they had come in 1870. A number of the villagers immediately fled south. But grandmother had not done this in 1870. The Germans had been there for a year, and on the whole had made themselves rather pleasant. So why not stay? Perhaps the Germans would bring a little money into the place. At four o'clock in the morning the Germans came. They cleared everybody they could out of the houses and removed as much corn as was convenient for their purpose; then they threw combustible pellets into the windows and burned everything to the ground.

Jean and his family saw from a wood a mile off his home and everything they cared about flaming into ruin. The war had been on two months, and he had lost his father, his home, his barns, his oxen, his horses and his corn. The world had nothing left for him to care about. His mother had collapsed; his grandmother seemed unlikely ever to regain her reason;

his sister and brother were hysterical. Surely the four sons of Egmont did not behave like this. He and his family spent a day and a night in the woods, then, more dead than alive, returned to the smoking ruin, which had been their whole happy life. Many of the Germans were drunk and were perfectly horrible. "In a few days," they said, "we shall be in Paris; the Kaiser will rule over France and you will all become Germans. At first you will hate it; but Germany is a great country, and you will be proud of being German." This was the first moment Jean had ever felt proud of being a Frenchman. Now he knew he cared about France more than anything else in the world. Nor is this surprising. Nobody can live in France long without feeling just the same as Jean.

There was practically nothing to eat, and what food they got was given them by some kind German soldiers—bread and cocoa from their rations. Jean understood what his grandmother had meant when she said that the Germans had not been so disagreeable. It was drink that made them so terrible, and in 1870 German soldiers had not been encouraged to get drunk.

Thus they lived a week in the cellar, coming above ground as little as possible, for the sights above were worse than the darkness below. But the Germans, somehow, seemed less confident now when he saw them, and boasted less of Paris and the new German Empire. One officer said things were going badly, and they'd soon be off. Then, early in the morning, after eight days' stay, they departed as hurriedly as they came. The Battle of the Marne had been fought and Jean had not known of it. The magnificent, well-equipped, overpoweringly armed might of Germany fled before the ill-provisioned forces of the French. How they cheered, forgetting their grief, as the French army hurried back along the country they had left.

So Jean's village is once more clear of the enemy. But what a weight rests upon his shoulders! His home, his barn, his oxen, his all are destroyed. His father is not alive to help him. War and the spirit of war have cast a blight upon a community that used to be happy and comparatively free from care. He sees now around him people who are utterly discouraged and cast down. He sees them ruined financially, with little apparently left in life to care for; he sees them lonely and sad from the loss of those who were dearest.

But the darkest hours pass. In Jean's heart is courage unconquerable and high hope, and these convert a seemingly hopeless situation into something with possibilities in it. As little by little, with the aid of his family, he clears the débris where once his home stood, and of the fallen bricks builds a little shanty to house them; as with dauntless heart he cultivates, as well as he can, his bit of land, color and light come back to life.

Other events happen, too, to bring cheer and distraction. From across the sea come supplies of clothing and of garden and forage seeds. Agricultural implements are also sent from these Friends in England, and in course of time chickens and rabbits for restocking the farmyards are given away. Best of all, perhaps, these Friends themselves come and live in the villages and distribute their help in person. They erect little wooden "barraquements" for all who most need them and get to know everyone, distracting their thoughts a little from their troubles.

After the blackness of winter, life has begun to bud again into Spring in those villages of the Marne and Meuse, and kindness appears again like the flowers.

Much, however, remains to be done, especially in those villages nearer the battle-line; and in that sad region just beyond an unlimited amount of relief and reconstruction will be needed. If ever those in misfortune deserved the sympathetic help of those less afflicted, it is Jean and thousands like him, in this time of their need.

FRANCIS L. BIRRELL.

"THE Lord knows how to make stepping-stones for us of our defects, even; it is what He lets them be for."

[This is from the Duluth *Herald* and is put into our hands by Alfred G. Scattergood. It has reference to the advertisement of which a report is contained in number 46.—Eds.]

A WORD FROM THE QUAKERS.

There is an unusual advertisement in *The Herald* to-night. It is a word in behalf of peace from the "Religious Society of Friends in America"—that is to say, the Quakers.

It is an appeal that, though we may be unable to agree with it, we must hear with the respect we should accord to every appeal that comes from unchallengeable scruples—that is the reaction of conscience and conviction.

The message of the Quakers is that good-will is a more powerful force in the solution of the world's problems than war. That is a theory that one cannot deny without denying the foundation of the whole structure of Christian civilization. Either the Quakers are right, or Christianity is an error.

It is a protest, on religious and conscientious grounds, against war.

We can sympathize with it, can give it respectful hearing. It is utterly free from the bias of "hyphenism." The Quakers have been Americans for centuries, and good citizens, too.

And yet—it is a condition, not a theory, that confronts us. A great world power, ruthless in its methods and unscrupulous, has been testing our patience beyond even our great capacity to endure. There is grave danger that if we yield now what seems a little, we shall be forced later to decide whether we shall yield all.

Even though we cannot agree with these Friends, it is good to hear this message—good to realize that here, at least, is one group that has laid hold of one of the eternal verities, and proposes to cling to it though the world goes mad. It is a calming and refreshing thought in this time of excitement and distraction when so many, with no hold on the eternal verities at all, are driven hither and yon by every gust that blows.

OUR DIFFERENCES.

TO THE EDITOR OF *The Friend*:—

Dear Friend.—Your correspondent, Henry F. Horsnail, as is usual with those who support international war, confuses war with the action of the policeman and magistrate.

The quotation from the Declaration of our ancestors does not "forbid the rescue of a child from the murderous attack of a drunken bully." The policeman or civilian who does this no more commits an act of war than a father or schoolmaster when he punishes a disobedient child. The policeman is not a soldier. His proper name is peace officer, while that of the magistrate is Justice of the Peace. These individuals are the servants of the civil law, and their duty is not to engage in war, but to prevent it. If it was not for their beneficent presence, almost every dispute, social, commercial, political and even religious, would lead to deadly violence. They carry no warlike weapons and do not punish the offender. That is done by the law, after a fair and impartial trial, if the offender is found guilty. When the soldier acts as a policeman, he is no longer a soldier, but is then under the orders of a Justice of the Peace, and if he goes beyond his instructions and fatal results follow, he may be indicted for manslaughter. The civil law protects the weak and innocent, it prevents oppression and false accusations, saves life and property and brings the lawbreaker before an impartial tribunal to be tried according to law. The greatest benefit it confers is upon the would-be criminal himself, by preventing him from breaking the laws of God and man. It also seeks his reformation.

The soldier who engages in international war is the paid or conscripted servant of the country which employs him. He acts in their interests alone, and he is sent against those whom they consider their enemies to destroy their power and their persons by any means at his command. War oppresses the weak and helpless, it destroys civil law, slaughters alike the innocent and guilty in the promiscuous carnage of the battlefield, and results, not in the discovery and punishment of the

criminal, but only in deciding which party is the strongest. The two systems are utterly opposed to one another in their principle, practice and results and no amount of casuistry can make them appear alike. The strongest opponent of international war, can, with perfect consistency, accept the position of a Special Constable.

The great misfortune has been that the Christian nations of Europe and America have not, long ere this, arranged a code of international law and an International Tribunal to administer it in the settlement of international disputes. If they had been the Christian nations they profess to be, this would have been done long ago. We are now reaping a ghastly harvest of misery and death, rage and hatred in consequence of this neglect of the first principle of civilization, morality and religion.

JOHN W. SHORTHOUSE, in *The Friend* (London).

WELLINGTON ROAD, Birmingham.

ENGLISH FRIENDS COURT-MARTIALED.

Theodore Pumphrey (Stoke Newington, P. M.) was court-martialed for the second time at Mill Hill Barracks on the 4th inst. Our Friend maintained that as he was entitled to absolute exemption under the Military Service Acts he was in his present position as the result of the maladministration of those Acts. After giving an account of his training from childhood to manhood, during which he had been brought up to love and respect the strong, manly character of Christ, and yet to revere those principles which had guided Him in the conduct of His life, Theodore Pumphrey said:

"The weapons of love are spiritual and are based on reason, those of fear are material and based on physical force. So long as the combatants stick to their weapons the former must always win, for love is stronger and can endure more than fear. Fear will do all in its power to entice love to discard her weapons for those of ill-will. If successful in this, fear wins the day, but if unsuccessful, love must be the conqueror.

To-day, blinded by the passion of fear and suspicion, most of the greatest and most civilized nations of the world are engaged in blowing each other to pieces, in the hopes of settling political problems which can only be solved satisfactorily and permanently by an appeal to reason and which will have to be solved by this means eventually, when the combatants have exhausted their material resources."

He added that there is every reason to believe that the principles of Christianity are as applicable to international relations as to individual ones.

A. W. Nissen (Newcastle, P. M.) stated at his court-martial on the 5th inst.:—

"Fourteen or fifteen years ago, I was admitted as a member to the Society of Friends, and one of their basic principles is 'to bear witness against all war.' My desire is to walk humbly in the footsteps of Jesus of Nazareth and to be true to His spirit and teaching, which I believe to be the only way in which war and strife can be eliminated from the human heart. By the Local Tribunal I was granted exemption from military service conditional on my taking up work of national importance. This I cannot do, as I feel that to be true to my principles I must not only abstain from participation in actual warfare, but also from destroying human life by proxy or in any way assisting in the prosecution of the war. I should be only too willing to serve the State were it organized with a view to saving life instead of killing. It pains me to be out of sympathy with my countrymen, but it would be far more painful to me were I to sink my principles for the sake of being in harmony with the spirit of the times. I am convinced that I am right in the stand I am taking, and for that reason I am before you choosing the rougher road instead of the easier way."

Stephen Hobhouse, in a letter to his wife, writes: "Looking back, I feel sure that God has brought me here, past all the loopholes of escape, which seemed so large last summer, for ;

great purpose, that He may carry further for me our life ambition to be bond-servants for Christ and humanity, bond-servants for Love's sake, that we may help Christ to break the bonds. As I rather expected, being cut off from the signs of war, I have not had laid much upon me the special burdens of militarism—that I can feel outside, and I don't think much is lost. It is rather of the industrial bondage of our normal city poverty that God has, through the conditions here, given me a keen sense. I have experienced something at any rate of the bitterness of that poverty which borders on destitution in a way which it would be difficult for a man such as I am to do outside prison. . . . Prison life has its own special temptations—to selfish introspection and the like, but I believe I am being given grace to guard against them, and I could calmly face the possibility of many years of this life, in faith that they would bring increase of mind control, in love and nearness to God."—*Friends' Fellowship Papers*.

LETTER FROM HERBERT V. NICHOLSON.

30 KUNO CHO, Mita, Shiba, TOKIO, Japan, Third Month 10, 1917.

Dear Friends—

At the meetings of the Hijirizaka English Speaking Society, which are held once a month in the parlor of the Bowles' home, a number of Japanese students, teachers and business men sit in a circle and the meeting usually begins by each person present introducing himself—giving his name, address, age, business and other remarks. The English is often broken and the sentences always simple. To give you some idea of what might be said let's pretend we are now having such a meeting, and please pardon me for starting things going. "My name is Herbert Nicholson. My home is on a Jersey truck farm. You know New Jersey is near Philadelphia! I work for the Friends' Mission. Please remember me. Thank you." Then the person to the right gives his speech, which might be as follows: "I am J. Harvey Borton. My home is in Moorestown and my business is making plumbing supplies! I am the Chairman of the Committee which has charge of raising funds to support the first speaker in his work in the Orient." (You notice this person is very skilful in the use of English. That last sentence is very complicated!) Then: "My name is John W. Cadbury, of Moorestown. I am Treasurer of the Committee just mentioned. Please remember me!" And so it goes all round the circle.

This scheme not only gets us acquainted, but gives time for the late-comers to get in before the regular meeting begins with a talk on some subject of general interest by a member of the Society or an outside speaker. Of course you will wish to hear something about Japan if I am to do the talking. So in the future you may expect to hear something about Friends' work here, including the meetings, the school, young men's Bible classes, country evangelization, or about some of the startling experiences of a young man in the "Land of the Rising Sun."

After the speech there is always an opportunity for the members to ask questions or give any contributions they may have to the meeting. These remarks are often very short, but sometimes they are longer and very interesting. So in our imaginary meeting I hope there may be questions and responses of various kinds although they be but post cards. You notice that another member of the Committee also wished to be remembered.

Soon tea is brought in, which is a signal for the meeting to become very informal and gives every one a chance to talk to the person next to him. We should take advantage of this part of the meeting and talk over our work in Japan with our friends in order to stir up interest and enthusiasm. If there are any criticisms or suggestions they are always given at this time, quietly to one of the officers.

We can learn much from this English Speaking Society and if we follow its methods should prosper in our project in Japan. My work here is growing even more interesting and I am always grateful to know of the support, both spiritual and

financial, that I am getting from my own Quarterly Meeting back home in Jersey.

Hoping to hear from some of you and asking for your prayers,

Yours very sincerely,
HERBERT V. NICHOLSON.

NEWS ITEMS.

MISSIONARY NOTES.—Esther A. Balderston has arrived in this country and is at her home in Ridgway, Pa.

Gilbert and Minnie P. Bowles expect to sail from Japan for their year of furbough on the *Chicago Maru* from Yokohama Sixth Month 21, due in Seattle Seventh Month 7th. The former has been visiting Korea and China in the interests of the Japan Peace Society.

The new year opened in the Friends' Girls' School last month with an entering class of forty-two, the largest entering class on record, and one of the best qualified. There are about one hundred and ten girls enrolled in the School, all undergraduates.

There is very great need for more teachers to help in the School. It would be a great encouragement to those on the field if two teachers could be secured who would go out in Eighth Month of this year.

Alice C. Gifford has been with us for more than a month doing deputation work for the Association. She is now in her home at Falmouth, Mass. She will expect to return to Japan in Eighth Month.

OUR friend Anna L. Dawes, a regular reader of our paper, has kindly called our attention to a series of articles in the *Sunday School Times*, written from London by Edith Fox Norton. The articles give inspiring details of the Scripture Mission amongst soldiers in Belgium and France. Not a few of our subscribers have had their interest in this beautiful service quickened by Helen Cadbury Alexander during her visit to these parts this winter. They will enjoy reading the Norton articles as we have, and will be indebted to our friend for this reference.—[Eus.]

THE first session of a newly indulged meeting was held in a private residence at Cheltenham, Pa., last First-day, the 6th inst.

The new meeting is to be held regularly until the Eleventh Month, subordinate to Abington Monthly Meeting, and in the care of the Quarterly Meeting's Visitation Committee, in addition to the care of the local Friends. There are about a dozen members of the Society in or near the village, as well as a number of interested attenders. It is the hope of those active in the work that the meeting may be continued and that it may develop into a strong and self-sustaining congregation. The attendance at this initial session was fifteen, of whom twelve were from the village, five Friends and seven not members.

It will be remembered that last autumn our Friend J. Rendel Harris set sail for India, where he hoped to join Dr. Moulton; but being torpedoed *en route*, he remained in Egypt till his friend returned, when he joined the ship, only to be torpedoed in the Mediterranean a second time. Dr. Moulton succumbed to exposure three days after the shipwreck: he was in his fifty-fourth year. The latest news of Dr. Rendel Harris is that he is now in Ajaccio, where the Friends' War Victims' Relief workers are looking after him. He was reported to be making as rapid and satisfactory a recovery from the effects of his trying experience as could be expected.—*The Friend* (London).

THE privilege of visiting Tunesassa and thus filling in the actual details of the mental picture drawn by the interesting reports from the Committee of the Yearly Meeting in charge of the Indian School there has created one vivid impression on my mind. It is the unusual atmosphere of the place, for rarely have I seen more signally emphasized true Christian courtesy. This can be due to but one thing—the ideals held up and the example set by the Friends who are devotedly giving themselves to this excellent work. There was a striking contrast, however. Adequate as the physical equipment may have been once, its present condition is far from creditable. The appeals made in the late Yearly Meeting by William C. Cowperthwaite and William B. Rhoads must be heeded and the absolutely necessary facilities provided unless we of the meeting at large are prepared to desert this inherited activity, and retire altogether from a field where the influence of Friends has admittedly been a most important factor, not only in the material, but in the spiritual

upbuilding of a people who require and should receive all the assistance which it is possible for us to give them. The amount asked for by the Committee in their appeal (\$5000) should be adequate to supply the immediate needs. Less than this the Yearly Meeting cannot give and maintain its work as an uplifting example to the Indians of what right living conditions should be.

FIFTH MONTH 10, 1917.

GEORGE VAUX, JR.

PHILADELPHIA QUARTERLY MEETING.—The two sessions of Philadelphia Quarterly Meeting were accounted seasons of blessing. The meeting of Ministers and Elders feelingly considered the reduced situation of Muncy Preparative Meeting. Not only is the number of those who belong to the meeting very small; they are also widely separated, and at times in such a condition of health as to make attendance at the meetings difficult. The last meeting was omitted entirely. It was suggested that the next meeting of Ministers and Elders might be held at Elklands in the hope of securing an attendance of all the members. Five members of the Quarterly Meeting of Ministers and Elders were named to sit with them at that time, and if agreeable to arrange with them in advance for some conference of the concerned Friends of Muncy Monthly Meeting at that time in the desire to encourage the use of the gifts in the meeting that may be obscure and unrecognized. In the Quarterly Meeting on Third-day some very helpful messages brought the meeting to a high spiritual plane.

The message of the Representative Meeting in regard to the "problems confronting us because of the war," a report of the Committee to visit smaller meetings, a report from the Arch Street Centre, and a memorial for George J. and Caroline C. Scattergood claimed the interested attention of a joint session. Although it was nearly two o'clock when Friends were released, the meeting seemed to have been under profitable exercise.

The sessions of New York Yearly Meeting will begin in New York City on the 25th inst. James Wood, of Mount Kisco, N. Y., is Clerk.

SUMMARY OF EVENTS.

Prevailing retail prices of anthracite coal are unwarranted and the supply for next season is adequate, the Federal Trade Commission stated at Washington in a preliminary report based on a partially completed investigation ordered by Congress last winter.

Our export of corn, the crop of which was fairly large last year, rose in Third Month to 10,800,000 bushels, as against 4,800,000 in 1916. They were very much the largest in ten years. The month's export of bacon increased 25,600,000 pounds over 1916, or 37 per cent.; of beef in its various forms, the increase was 10,800,000 pounds, or 62 per cent.

Federal estimates place the American wheat crop at less than the amount needed for home consumption.

Curtailment of passenger train service and shipment of the country's entire output of rolling stock and rails to the allies were forecast at Washington by Daniel Willard in a speech before the national defense conference of governors and representatives of state defense councils.

Fortunately the National Education Society is resolved to hold its meeting at Portland, Ore., next summer despite the war; it is a time when the importance of education needs special emphasis. The Secretary of the Association, D. W. Springer, says: "We believe that one element in national preparedness should be an attempt to retain normal conditions in the country."

The participation of the brewers in politics in Pennsylvania has had the natural consequence. Thirty-four of them have just been fined \$52,000 for their proved action in raising a campaign fund of \$1,000,000 for use in the Congressional and Senatorial election of 1914 in violation of the Federal law against the contribution of corporations to party treasuries in Federal campaigns.

The Salvation Army announces that it has available, in Europe and the United States, no fewer than 60,000 men and women trained for war relief and Christian work for enlisted men. It says it can command more than half that number, 30,000, in this country, while it has 30,000 in the fields and in the hospitals and training camps of Europe.

The finding of a copy of one of the "lost books" from the earliest press in New England is an event which is likely to cause a sensation, bibliographically and historically. The discovery in New York of a copy of "Tydings from Rome, or England's Alarm," printed in Cambridge, Mass.,

in 1668, brings to light a work the existence of which has been known for nearly 250 years, and of which no copy has hitherto been located.

The constantly mounting retail price of shoes emphasizes the claim that many people could save much money by making use of shoes of more coarse materials. The wooden shoe having had the trial of centuries has been proved serviceable, and convenient for certain conditions if not graceful. The conditions exist to-day, and the great increase of small gardeners shows an enlargement of conditions favorable to wooden shoes.

Parcels post service from the United States to Denmark and Sweden has been suspended by Postmaster General Burleson "owing to lack of requisite ocean transportation facilities."

FOREIGN.—Appeals for relief for destitute orphans and refugees in the Caucasus and at Erivan, cabled by American Consuls there, were made public by the American Committee for Armenian and Syrian Relief, 1 Madison Avenue. One of the cables put the estimate of the number of orphans in Tiflis at 40,000, and urged the immediate establishment of orphanages.

Coming immediately after the Russian revolution, great significance was attached in Tokio to the promulgation of a law making it possible for any Japanese subject, however humble, to communicate directly with the emperor. The action is regarded as a democratic move to establish closer relationship between the imperial house and the people.

After two years of warfare, the war debt of Germany per capita of population was but \$277, while that of Great Britain was \$422, and that of France \$475.

NOTICES.

A MEETING for Divine Worship is appointed to be held at Friends' Old Meeting-house, Greenwich, New Jersey, on First-day afternoon, Fifth Month 27, 1917, at 3.30 P. M. A cordial invitation is extended to all.

By order of a Committee appointed by Haddonfield and Salem Quarterly Meeting.

THE religious service committee of Haddonfield and Salem Quarterly Meeting extends an invitation to concerned Friends and others to an appointed meeting for Divine Worship in Friends' Meeting-house at Arney's Mount, N. J., First-day, Fifth Month 20, 1917, at 3 o'clock.

A CORDIAL invitation is extended to all young people to a meeting at Crum Creek, on Fifth Month 25, 1917, under the auspices of the Young Women's Auxiliary. A basket supper will be served at 6.30—each young woman will be asked to bring supper for two. At 7.30 Thomas E. Jones will speak to us, and Esther A. Balderston, who has for three years been at the Friends' School in Japan, will be heard. We expect a treat which we hope everyone may share. Trolleys from Sixty-ninth Street Terminal at 5.32 and 6.02.

REBECCA CARTER, *President.*
MARY C. MARIS, *Secretary.*

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—Books recently added to Friends' Library:—

Bartlett—Last Voyage of the *Karluik*.
Doty—Society's Misfits.
Frank—Tramping Through Mexico.
Holland—Historic Events of Colonial Days.
Jones—Inner Life.
Osborne—Society and Prisons.
Pancost—English Prose and Verse.
Peixotto—Our Hispanic Southwest.
Spofford—Little Book of Friends.
Wees and Dearborn—Birds in Their Relation to Man.

LINDA A. MOORE, *Librarian.*

MEETINGS from Fifth Month 20th to 26th:

Western Quarterly Meeting, at West Grove, Sixth-day, Fifth Month 25th, at 10 A. M.
Muncy Monthly Meeting, at Greenwood, Fourth-day, Fifth Month 23rd, at 10 A. M.
Frankford, Fourth-day, Fifth Month 23rd, at 7.45 P. M.
Philadelphia, Fourth and Arch Streets, Fifth-day, Fifth Month 24th, at 10.30 A. M.
Haverford, Fifth-day, Fifth Month 24th, at 7.30 P. M.
Germantown, Fifth-day, Fifth Month 24th, at 10 A. M.

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STANZAS FROM WHITTIER'S ANNIVERSARY POEM 6 MO. 15, 1863.

The levelled gun, the battle-brand,
We may not take:
But, calmly loyal, we can stand
And suffer with our suffering land
For conscience' sake.

Why ask for ease where all is pain?
Shall we alone
Be left to add our gain to gain,
When over Armageddon's plain
The trump is blown?

Thanks for our privilege to bless,
By word and deed,
The widow in her keen distress,
The childless and the fatherless,
The hearts that bleed!

And we may tread the sick-bed floors
Where strong men pine,
And, down the groaning corridors,
Pour freely from our liberal stores
The oil and wine.

WHAT SHALL FRIENDS DO?

The following statement of the Chairman of the Friends' National Peace Committee is published with the approval of the Committee by way of information and suggestion for Friends generally in America.

Letters received from all parts of the United States since our country entered the war show several distinct facts with regard to the common feelings of Friends:—

(1) There are among Friends in spite of the current of militarism surrounding us for several months just past a remarkably strong loyalty to the ancient peace principles of the Society and an unwillingness to take part in the combatant service of our country.

(2) There is also a strong desire to express in ways consistent with these principles our loyalty to the country. Young men particularly are anxious to prove themselves just as

willing for service and for sacrifice as are their neighbors who whether voluntarily or by compulsion are about to enter the dangerous service of war.

(3) Friends of all ages and localities are anxious that the Society as a whole should prove its willingness to do something more positive than merely to oppose war or to accept passively the exemptions or material benefits or protections that may come to us. There is a feeling that the Society of Friends should express itself collectively, concretely and constructively.

These facts are most gratifying. They reveal a wholesome state of mind and a widespread readiness for co-operation and service. In response to this situation the Friends' National Peace Committee has secured the appointment of a larger, more official and more central committee which will endeavor to meet this need and to suggest, as way opens, plans for the corporate action of Friends. Many suggestions have already been received and others should be sent in for the use of the central office which they plan to establish. The situation is so difficult and complex that more prompt action has been impossible. And probably some further delay is inevitable before a complete plan of work is offered. In the meantime the chairman of the Friends' National Peace Committee may express quite unofficially his personal view of some elements of the situation.

It is a matter of the utmost importance that in these times Friends should keep cool, and should not make too hasty decisions. The advice of President Wilson to a member of this Committee, when some months ago he was asked what Friends should do, is even more appropriate now. He said (in effect)—Keep cool, think straight, and try to influence public opinion so that the people will not become excited. With your background and spiritual training you should be able to have great influence for calm, and no other service is so much needed.

The present situation only makes us more careful in our decisions. We see the importance of making right choices. We are forced to consider whether our whole past lives and aims have been such that in time of crisis we can feel that we have done our full duty to our nation, to humanity, and to the causes which challenge our help to-day. We see that both for emergencies and for life we should choose the course that enables us to serve most effectively these ends. Fortunately many Friends are so engaged that at present, as for many years in the past, they are giving very full service to the best interests of the nation. No sudden excitement should lead them lightly to forsake the path of quiet good citizenship and participation in local reforms. Though more novel and conspicuous ways of service may present themselves they are not necessarily more important. The causes of education and social betterment, deserted by many former workers, will need loyal supporters.

Similarly many younger Friends are preparing in school or

college for lives of usefulness of all kinds. For many of them the present crisis means no permanent or even temporary change of occupation but merely more diligence and insight in the important work at which they are engaged and the productive use of their leisure time. It is only too easy at a time like this to lose our perspective and to judge ourselves and others more by the appearance and glamor of certain striking actions than by the spirit and permanent value of more humble lives. We should test our motives. To undertake certain work merely to justify ourselves before men or merely to display our self-sacrifice is to fall short of the highest motives.

In determining either to continue or to change our occupation two things should be considered. In the first place we should do something that is worth doing and that we are fitted to do, in the second place our work should either express or give opportunity to express our real ideals, especially our interest in constructive rather than destructive work, in spiritual rather than material progress, in international unity rather than national gain.

To a large extent Friends will have to make these decisions individually. Not merely their abilities but even their consciences will differ. But it is all-important that the decisions should be well made and well followed.

For the same reasons it is difficult to find a service that Friends can do well in a collective way. Of possible lines of activity that suggest themselves some do not really need to be done, some cannot be effectively done by Friends, some cannot be organized on a large scale, and some are too closely connected with war to express our ideals. In rapidly shifting conditions the need of Friends' service will surely present itself. As spiritual pioneers we shall find our place—a large one. It may be that some of the present obstacles will disappear or that by keeping ourselves alert we can discover and create new fields of Quaker service.

So far three lines of service have been very generally suggested:

(1) In England at the outbreak of the war the Friends did some very real and very expressive service in helping the alien enemies who suffered much undeserved persecution. Fortunately not much need for this has yet arisen in this country.

(2) Agricultural work has been suggested for Friends. In some communities Friends are well able to increase the food output and perhaps should organize locally to do so, in others they will be more effective if they merely consult and assist existing agencies. Other Friends lack both the ability and the opportunity to serve in this way. Certainly it would be difficult and perhaps unwise to organize the whole Society along this line. National or international regulation of this matter may be planned by the government. This work has some elements that make it fitting to our ideals of constructive and humanitarian effort. There is no doubt that productive agricultural labor will meet a real demand. Not one country but the whole world stands on the verge of famine, and it is possible that both economy and increase in food will actually save lives. But at present many of our fellow countrymen are regarding it as merely another arm of war, so that any special agricultural work undertaken in the name of Friends should somehow receive a distinguishing stamp.

(3) A Friends' ambulance unit for service abroad would

perhaps fulfill many requirements. Many young men are ready to train for and join such an undertaking if it should be started. But it is not yet possible to ascertain whether the governments involved would permit such work to be done by such a unit, or whether the workers would be required to submit fully to military orders, as in the regular Red Cross.

Many other possibilities are being considered, but they, too, have their difficulties. Until these difficulties are solved there will be need for much patience. With our nation at war it is especially hard to find a form of clearly national service that does not involve us more or less directly in the work of killing our fellow-men. We may look forward to great and congenial opportunities when peace comes, and perhaps even before peace comes. Meanwhile we must not chafe at our restrictions nor surrender our ideals but keep ourselves in readiness for every call to sacrifice or service, and by quiet obedience and individual faithfulness in our present tasks learn how in time of war to prepare for peace.

There is a special need that amid the strong current of militarism and with the perplexity of finding our individual duties our conviction on the subject of war should not become clouded or confused, but rather be made clearer and stronger. Many conscientious objectors to war who secretly agree with us look to us for encouragement and support. Without criticizing the motives of others, in the spirit of persuasive love, we may persistently urge all men everywhere to hasten to exchange the method of war for the more excellent way of peace. This is still a supreme service for every Christian patriot.

HENRY J. CADBURY,

Chairman Friends' National Peace Committee.

HAVERFORD, PA., Fifth Month 9, 1917.

THE EXEMPTION CLAUSE.

Section 4. That the Vice President of the United States, the officers, legislative, executive and judicial, of the United States and of the several States, Territories and the District of Columbia, regular or duly ordained ministers of religion, students who at the time of the approval of this act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States shall be exempt from the selective draft herein prescribed, and nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization, but no person so exempted shall be exempted from service in any capacity that the President shall declare to be non-combatant.

JANE ADDAMS'S PACIFIST POSITION.

[Perhaps no so-called pacifist has a hearing at once so extended and so influential as Jane Addams. The following quotations from a recent speech of hers, "to a large and profoundly interested and stirred audience of club women, social workers and others" in Chicago will show how she is still able to sound a constructive note.—EDS.]

We pacifists, so far from passively wishing nothing to be done, contend on the contrary that this world crisis should be utilized for the creation of an international government able to make the necessary political and economic changes when they are due; we feel that it is unspeakably stupid that the

nations should have failed to create an international organization through which each one, without danger to itself, might recognize and even encourage the impulse toward growth in other nations.

Pacifists believe that in the Europe of 1914 certain tendencies were steadily pushing towards large changes, which in the end made war, because the system of peace had no way of effecting those changes without war, no adequate international organization which could cope with the situation. The conception of peace founded upon the balance of power or the undisturbed *status quo*, was so negative that frustrated national impulses and suppressed vital forces led to war, because no method of orderly expression had been devised.

The very breakdown exhibited by the present war reinforces the pacifists' contention that there is need of an international charter—a Magna Charta indeed—of international rights, to be issued by the nations great and small, with large provisions for economic treaty.

Pacifists believe—if I may go back to those days before the war, which already seem so far away—that the United States was especially qualified by her own particular experience to take the leadership in a peaceful organization of the world. We then ventured to remind our fellow citizens that when the founders of this republic adopted the Federal Constitution and established the Supreme Court, they were entering upon a great political experience of whose outcome they were by no means certain. The thirteen colonies somewhat slowly came into the Federation, and some of them consented very reluctantly to the use of the Supreme Court. Nevertheless, the great political experiment of the United States was so well established by the middle of the nineteenth century, that thousands of American citizens shed their blood for the principle of Federal Government and for the contention that the decisions of the Supreme tribunal were binding upon sovereign states.

We pacifists hoped that the United States might perform a similar service in the international field, by demonstrating that the same principles of federation and of an interstate tribunal might be extended among widely separated nations as they have already been established between contiguous States.

It has been officially declared that we are entering this war for the sake of making the world safe for democracy. While we are still free to make terms with our allies, are we not under obligation to assert that the United States owes too much to all the nations of the earth whose sons have developed our raw prairies into fertile fields, to allow the women and children of any of them to starve? Could we not urge that an international commission sit at Athens during the rest of this war, as an international commission sat in London during the Balkan wars? Such a commission might at once insist upon a more humane prosecution of the war, at least so far as civilian populations are concerned, a more merciful administration of the lands occupied, and distribution of foodstuffs to all conquered and besieged peoples.

The United States, the pacifists feel, has not done *all* that it might and should have done to mitigate the horrors of the war, or to bring the belligerents together, or to unite the neutral nations and exert their full collective strength in the interest of peace and humanity.

It has failed, and it is incumbent on those who deplore this failure to prevent other and perhaps more preventable failures. The pacifists should never forget, or permit the nation to forget, that we are fighting for democracy and peace, for a true internationalism. Everything chauvinistic and unworthy, everything cruel and illiberal, should be frowned upon. We should remember that we are indebted to our ideals not only to English, Scotch, Irish, and French stocks, but also to splendid German elements. We must speak, then, for the whole world, and we must strive to play an energetic part in inaugurating new policies in the international life of the world.

LONDON AND MIDDLESEX QUARTERLY MEETING MINUTE.

At a special meeting of Elders and other Friends of London and Middlesex Quarterly Meeting held last month, the following minute was passed for sending down to Particular Meetings. It was felt that its wider circulation might be helpful.

"This Meeting . . . has seriously and prayerfully considered our shortcomings in the spiritual life, which have so grievously hampered us as a Church in aggressive work. To this must mainly be ascribed our comparative failure in making our witness for Christ and His Kingdom an effective appeal to our fellows. The chief essential is a personal one—a deeper striving individually constantly to grow nearer to our Lord and Master in deed as well as word, so as to carry the Quaker message into all departments of our lives. We are bound, as heirs to a great tradition, to put forth our united strength, not only to uphold but to increase this heritage, and above all not to permit ourselves to be swallowed up into the materialistic environment of this metropolis. We may perhaps effect this best by acting as if no such traditions were behind us, simply doing our utmost as ambassadors of Christ to bring others into God's Kingdom. For this end our vocal ministry must strive to keep in intimate touch with the spirit and thought of the day, having the windows of the soul open to these fresh breathings of the Divine life. Thus we shall also be ready to open wider the doors of our Society for the entry of inquirers. Thus also our younger and older members, being filled with loving sympathy, will retain close touch with each other and with all who have their faces turned towards the light.

"JAMES EDMUND CLARK, *Clerk.*"

ABINGTON QUARTERLY MEETING.

Abington Quarterly Meeting convened in Germantown on Fifth-day, the 10th instant, at 3.30 P. M.

Two Friends exhorted the meeting to greater faithfulness in upholding the principles of our Society, one from the text, "But this I confess unto thee that after the way which they call heresy so worship I the God of my fathers," the other from the words, "But as many as received Him to them gave He power to become the sons of God."

At the opening of the business meeting in joint session extracts from the reports of the late Yearly Meeting were read. This was followed by the reading of the letter sent out recently by the Representative Meeting.

Mary J. Warner spoke briefly on the duty of Christians at this time to organize in prayer for a suffering world. George M. Warner urged that discouragement should have no place in our lives; that the armor against discouragement has its source and maintenance in a constant and humble walk with God and a daily seeking to do His will. That to live up to what we believe and to make clear to others the sense of our convictions is the duty of each one of us in these days of darkness and sorrow.

Morris E. Leeds spoke of the work which is being done by the Y. M. C. A. not only for the physical, moral and spiritual welfare of the soldiers in training and prison camps, but also to further the cause of peace among nations. He suggested that a Tea Meeting be held at which this subject should be presented. A number favored this concern and it was referred to the Tea Meeting Committee with power to act.

Samuel Emlen spoke feelingly on the injunction, "Thou shalt love thy neighbor as thyself."

Separate sessions for routine business followed the joint session. After a supper served in the Tea-room, Murray Gordon Brooks spoke on "The Women of India" and Thomas Grubb of Ireland on Y. M. C. A. work in the training camps of Great Britain.

MEETING AT CARVERSVILLE, PA.

A meeting appointed with the authority of Lansdowne Monthly Meeting for Samuel W. Jones, was held at Carversville, Bucks County, Pa., on the afternoon of Fifth Month 6, 1917. It was attended by more than one hundred persons, residents of that village and vicinity, a number of whom rarely attend any place of worship. There were also many of the members of the two congregations who meet there, with the minister of one of them. The manner of holding a Friends' meeting was clearly set before the company as the meeting settled into a deep, reverent silence. This was broken by a loving earnest appeal to the Throne of Grace, for a renewed and continued extension of Divine love and mercy to each individual soul. Following a time of solemn silence, the language was revived: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The invitation was pressed closely home to every condition to co-operate with that witness in every heart who "teaches as never man taught."

The young and middle aged were entreated to surrender themselves to the transforming power of Divine Grace ere the cares and burdens of life make the Christian pathway more difficult to find and follow, and all were committed to the guardian care of a loving heavenly Father through His dear Son, our Lord and Saviour Jesus Christ, our only hope of salvation.

At the close of the meeting an expression of gratitude was offered to the assembly for their assistance in having made it possible to hold, as was humbly believed, a Friends' meeting, to the honor of Truth.

Many expressed their satisfaction with the opportunity, and one man who is rarely seen at a place of worship, said: "This has been a good meeting, we ought to have this kind often." A woman whose life has been one of many conflicts expressed thankfulness for this privilege and added, "I shall have much to think of for a long time."

The Friends' meeting at Buckingham that morning had been attended by Samuel W. Jones and his wife, Florence Jones, whose company was quite appreciated at both meetings. About fifty persons were in attendance there and much unity and approval were expressed with the service in supplication and testimony that had been given in the fresh openings of Life.

Both occasions of the day were felt to be of special favor. May all the praise be ascribed unto Israel's unslumbering Shepherd, who prompted this service and crowned it with His presence.

There is an earnest hope that exercised Friends will keep their minds so open to the pointings of the Unerring Guide, that if they feel called into this part of the Master's vineyard, they may be faithful. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

ELLWOOD TOMLINSON.

DOYLESTOWN, PA.

CONCORD QUARTERLY MEETING.

On the morning of the fifteenth of Fifth Month, Concord Quarterly Meeting assembled at Media.

The solemn hush which overspread us was broken by vocal prayer, and then what seemed the keynote of the meeting was struck, in the words: "The Lord Omnipotent reigneth." We were reminded that, though the sense of unsettlement and overturning might seem almost to shake our faith, yet the stars move on in their appointed courses and all the natural world buds and blossoms into new life.

"We have no need for discouragement because we are so human," was the burden of another message. It is our Heavenly Father's will that we should be in the world, subject to the same temptations as other men, humbled again and again under His hand.

The exercise of prayer overspread the meeting to an unusual degree.

Before the business meetings separated, a joint session enabled a Friend to lay before us the concern for our younger members, which had arisen the preceding day in the meeting of Ministers and Elders. It was not alone for these, however, much as we need their help and feel our hearts drawn on in loving sympathy for them, but that we all might be drawn nearer to one another, and that, if the way rightly opened, a meeting might be appointed to which all who desire the up-building of the Kingdom of Heaven in the earth might come, each with a sense of responsibility for the meeting—each with a desire that all might be blessed and strengthened. An extended discussion of this concern led to the appointment of a special committee, and such a meeting will probably be held within the next few weeks.

The Committee already under appointment to arrange for holding a conference near the old Concord Meeting-house contemplates having such a gathering on the afternoon of Sixth Month 16th, with a basket supper and an early evening meeting for worship in the old house.

This matter, and also the organizing of women's work under the Emergency Service Branch of the Yearly Meeting's Peace Committee were brought before the women's meeting after the adjournment to separate sessions, with other business.

Appreciation was expressed of the presence and services of our friend, Anna G. Crawford.

The lunch hour, with its opportunities for social converse, was, as always, a pleasant feature of the day, and reminded us again of our debt of gratitude to those who serve the meeting in this way.

So our homeward ways were cheered with the feeling that it had been "good for us to be here."

F. T. R.

PRAYING PROGRESSIVELY.

For it is God which worketh in you, both to will and to do.—Philippians ii:13.

I.

"Lord, help me"—so we pray—
"Help me my work to do;
I am so ignorant and weak,
Make me more wise and true."

II.

"Lord, help me do Thy work,"
We pray when wiser grown,
When on the upward way
Our feet have farther gone.

III.

"Lord, do Thy work through me;"
So—when all self we lose;
His doing and His work, and we
The tools His hand can use.

—ANNIE JOHNSON FLINT, in *Sunday School Times*.

AMERICAN FRIENDS' SERVICE COMMITTEE.

The American Friends' Service Committee, a body consisting so far of fifteen Friends, five from the meetings constituting the Five Years' Meeting, five from the Yearly Meeting held at Fifteenth and Race Streets, and five from the Yearly Meeting held at Fourth and Arch Streets, has been formed to coordinate and stimulate, so far as it may be able, service along Christian and humanitarian lines by Friends throughout this country. Its second meeting was held in Philadelphia on the evening of Fifth Month 11th. Among the subjects discussed was greater co-operation on the part of American Friends with English Friends in their War Victims' Relief Work in different

parts of Europe. In order to secure definite knowledge of what steps should be taken to participate in this work in the best way, it was decided to send to London at once a commission of probably three Friends to confer with English Friends on the subject. Steps also were taken to obtain first-hand information from the State Department authorities in Washington regarding passports for Friends who might desire to work in relief and reconstruction work in Europe. Efforts will also be made to confer on this subject with the French Ambassador and members of the English and French Commissions now in this country.

Another subject claiming attention was that of assisting the Y. M. C. A. in its work amongst soldiers in training camps in this country and in the prison camps of Europe. No decision was reached about this.

Agricultural work was touched on and other forms of service particularly appropriate to the time. It was felt that these various forms of service would require liberal financial support, if the desire to serve, which seems so strong on the part of many at this time, is to be given full expression. That Friends, in this time of world-wide suffering and travail, would be anxious to mitigate this suffering and, in ways that might open, to minister to the needs of humanity, even at great sacrifice of time and money, the Committee felt assured.

The headquarters of the Committee will be in Philadelphia under the care of an Executive Secretary, who will give his whole time to the work. The members of the Committee are:

L. Hollingsworth Wood (N. Y.), Willard E. Swift (Worcester, Mass.), Vincent Nicholson (Richmond, Ind.), Homer Morris (Iowa), Lucy Biddle Lewis, Arabella Carter, J. Barnard Walton (Phila.), Wm. W. Cocks (Long Island), T. Janney Brown (Washington, D. C.), Anne Garrett Walton, Stanley R. Yarnall, Charles J. Rhoads, Henry W. Comfort and Alfred G. Scattergood (Phila.).

THE CHRISTIAN ETHIC OF WAR.

[So far as we are aware since the present world-conflict began, there has been no more serious effort to show that war is compatible with Christianity than this volume from the hand of Dr. P. J. Forsyth. We are gladly reprinting a review of the book from *The Venturer*. If we are correctly informed, the review was written by our friend Charles I. Evans, of the Leighton Park School.—Eps.]

You will sometimes see in a sweet shop window an ingenious machine for the manufacture of a confection called "buttercreams." It revolves and convolves and involves, patiently "pulling" and kneading the same lump of material, and there seems to be no reason why it should ever stop. Dr. Forsyth's latest book is curiously reminiscent of this process. He sets out with his own characteristic stock of leading conceptions and he keeps assiduously pounding, stating, restating, permuting and combining—brilliantly, not to say bewilderingly; and the result is extraordinarily interesting. But the end of the book finds you no farther on than the beginning.

This is partly due to a certain obscurity which clings pertinaciously to Dr. Forsyth's terminology. The next Forsyth book should have a glossary attached to it, which will tell us in plain terms the precise connotation of "righteousness," "judgment," "Kingdom of God," "the new humanity," and the like. We suspect that these expressions have in the process of time and use gathered a certain esoteric content in Dr. Forsyth's own mind; and this makes it difficult for those who are not privy to the idiom to follow intelligently the swift epigrammatic and (let us frankly add) erratic movement of his mind.

But we also venture to suggest that this book fails because it is occupied in maintaining an impossible thesis. It is more than a herculean task to reconcile war with Christianity; and Dr. Forsyth only does it by reducing the Gospel. We imagine that he is occasionally not very comfortable about it himself. "Let us repress the gibe about Jesuitry," he says. "Casuistry

everyone has to practice." As a matter of fact, the word we should use is neither Jesuitry nor casuistry but another with a similar termination. And there is no other way of putting war and Christianity into double harness. What, for instance, are we to say to such a statement as this—"To make such a policy (*i. e.*, the German militarist policy) impossible is a Christian duty, even if it mean some considerable postponement of the Christian ideal." That in a single sentence is the gist of Dr. Forsyth's argument. But he does not seem to have asked whether the German policy can be frustrated by war; nor does he appear to reckon on the possibility of its being stimulated and reinforced by a defeat. His frequent appeals to history justify us in expecting some historical evidence from him that war can accomplish so desirable an end. He tells us in one place that "even John Bright thought there was no means but the American War to destroy the worse evil of slavery." But he does not go on to tell us of the body of competent opinion on the spot to-day which says that it is (to quote a recent writer) "open to question whether it hastened or retarded" the settlement of the Negro question. But even if we were to grant the possibility of permanently frustrating German militarism by force, how can it be a Christian duty to do anything which postpones the Christian ideal? It may be any other kind of duty, but it is to turn language upside down to call it Christian. Dr. Forsyth may have his joke about the "blunt and slashing" type of mind which does not appreciate these subtleties; but the difficulty is not to be settled in that "blunt and slashing" way.

The truth appears to be that Dr. Forsyth has fallen a victim to two things. The first is his own subtlety. Over and over again he uses phrases betraying an impatience with the lay mind which proves him incompetent to be a fair judge. He speaks of "minds untutored either in history or ethic," of "the pietist type of faith," of "sentimental religion of a pietist cast," of "the young and crude," of "the perverse amateur conscience" in a way which suggests not a sympathetic understanding but a too facile confidence in his own sophistication. And this does not make for light. The second pit into which Dr. Forsyth has fallen is his unquestioning acceptance of that idealized case for the war which the politicians and journalists have served up to us. Had he applied his incisive analysis to the plausible half-truths on which the illusion of a "righteous war" has been raised, with as much industry as he has shown in his attempted rout of the pacifists, we should have had a different result. We should at least not have been told that "we stand for the Christian future of the world."

Dr. Forsyth does not appear to us to have seriously endeavored to appreciate the position of the Christian pacifist. The arguments he rebuts are his own versions of what he thinks our arguments to be. If he supposes we have no care for national righteousness, that we are sheer individualists, he is entirely mistaken. Moreover, that we interpret the course of history differently from him does not mean that we are ignorant of it. We happen to consider his interpretations of history and his doctrine of the state to be untenable and obsolete; and we are not a little puzzled that an alert mind like his should still be entangled in the worn-out fallacies of a moribund historical school. But having thus dissented strongly from Dr. Forsyth, let us say in conclusion two things—first, that we are persuaded that we are united with him in a great common hope far more closely than this present controversy would suggest; and second, that we gladly acknowledge to him a heavy debt for all that he has given us of inspiration and light in the past. It is this last circumstance which makes this book so grievous a disappointment.

OURSELVES AND OTHERS.—Whenever we have failed to be loving, we have also failed to be wise; whenever we have been blind to our neighbor's interests, we have also been blind to our own; whenever we have hurt others, we have hurt ourselves much more.—CHARLES KINGSLEY.

ON THE EVE OF THE WAR.

FROM A STATEMENT BY JOHN HAYNES HOLMES IN NEW YORK CITY,
FOURTH MONTH 21, 1917.

But if I will not, or cannot, either as man or minister, have part in the operations of war, how can I talk of such a thing as serving the nation? When the enemy is at the gates, what is there to do but to snatch up a sword and fight? Let me tell you what there is to do. Let me specify at least four things which I propose to do.

First of all, I shall make it my duty to fulfil in word and deed the gracious tasks of what may be called the ministry of reconciliation. In a time of raging hate and brutal passion, I will keep alive that spirit of good-will toward men, through which alone a durable peace on earth may some day be established. . . . When hatred consumes men's hearts, I will keep sweet, wholesome and compassionate. If unfortunate aliens among us are seized and persecuted, I will protect them from the vengeance of my countrymen. If my comrades are reviled and stricken, I will sustain their courage and fortify their patience. If I am myself assailed in bitterness and contempt, I will speak no evil, but "bear all things" unperturbed. I will remember the starving millions of Belgium, Serbia, Poland and Armenia, whom my countrymen may neglect for the more important business of killing Germans. I will remember the burden-bearers of my land who, in times of war as in times of peace, are still the victims of political corruption and economic injustice. I will remember without distinction the peoples of all lands who bear this day the agonies laid upon them by the governments which deceive and use them. Always will I labor to keep open the choked and defiled channels of understanding, sympathy and good-will between hostile nations and divided classes. And above all will I remember that, as an apostle of Jesus Christ, it is my business to preach and practice, not my passions as a man or my prejudices as an American, but that whole and perfect love which is of God.

Secondly, I will serve my country in war time by serving the ideals of democracy which constitute the soul and center of her being. War and democracy are incompatible. When war comes, democracy goes. England, fighting nobly to conquer Prussianism, is herself in process of being conquered by the Prussian spirit. Already in our own country, before the beginning of war, the dread work of militarism is under way. Already freedom of thought is being denied, and liberty of conscience challenged. Already we are in the midst of such an orgy of bigotry, intolerance and persecution for opinions' sake, as America has not seen since the days of the Salem witchess. The whole fabric of democracy is threatened, the priceless heritage of our fathers in peril of loss. America has never been in such danger as she is to-day—and the source of the danger is at home and not abroad. Hence my resolve to serve that America which I love so well that I would not have her made over into the likeness of the militarism which she clamors to destroy. I will do what I can to safeguard free thought and free speech, by practicing both at any cost. I will do what I can to preserve liberty of conscience, by exercising that liberty without flinching. I will do what I can to guarantee to posterity the democratic ideals and institutions of America, by resisting to the death every assault made upon their bulwarks. One such assault is now being made in the movement for universal military training. So long as I have breath to speak, or hand to lift a pen, I will oppose this monstrous thing. By conscription the autocracies of Europe have stood thus long. By conscription, this war, perfectly prepared for, inevitably came. By conscription the minds of men are "cribbed, cabined and confined" to the bounds of that narrow nationalism which is the fiercest foe of brotherhood. By conscription the consciences of men are enslaved to the mastery of those who can command the sinking of the *Lusitania* and the shooting of Nurse Cavell. By conscription, more effectually than by the attack of German legions, this country can be destroyed, and the fairest experiment of democracy the world has ever seen brought to an untimely end. Therefore will I

fight it, and all other devices of militaristic tyranny, and thereby again exalt truly the best interest of my native land.

Thirdly, I will serve my country at this time by preparing the way, so far as I am able, for the establishment of that peace which sooner or later must follow upon war. This struggle, into which now we are about to plunge, cannot go on forever. Some day the bugles must sing truce across the fields of battle, tired warriors ground arms, and statesmen sit in guarded council halls to make an end of strife. And this end must be an arrangement by which Germans and English, Russians and Turks, must continue to live side by side in a common world, engage in the interchange of business, learning and decent courtesy which make up ordered life, and co-operate in the common service of the common interests of our one humanity. . . . Before she herself became a belligerent, this was the task appointed as by the fiat of God for America. But now that she has cast away this sacred charge, it remains for us who cannot take up arms at her behest, to keep it in her stead. How better can we serve our country than by restoring to her, or fulfilling for her, that high mission of peace-making, which is so uniquely and divinely hers!

Lastly, I will serve my country in war time, by serving the dream of international brotherhood. No nation is worthy the allegiance of even the meanest of her citizenry, which is not dedicated to the establishment of that larger and more inclusive life of universal association, which is the glad promise of mankind. America, for more than a hundred years, has been first among the countries of the world, in recognition and service of this ideal. She has been a gathering place of all the tribes of earth—a melting-pot into which the ingredients of every race, religion and nationality have been poured. And out of it has come not so much a new nation as a new idea—the idea of brotherhood. This idea has stamped our people as a chosen people. It has set our land apart as a holy land. It has exalted our destiny as a Divine destiny. And now, with the plunge into the welter of contending European nationalities, all this is gone. Gone, at least, if those of us who see not to-day's quarrel but to-morrow's prophecy, do not dedicate ourselves unflinchingly to the forgotten vision! This I am resolved to do. I will serve America by serving her ideal of humanity. I will open my heart, as she has opened her shores, to all peoples of the earth. I will give love, as she has given hospitality, to the hated and hunted of God's children. And lo, from out my soul, as once from out her soil, shall grow "a tree of life," whose leaves are for "the healing of the nations."

This is my service for the days of war—the ministry of reconciliation, the defence of democracy, the preparation of the gospel of peace, the quest of brotherhood. It is the deliberate espousal of that higher spiritual loyalty which is not so much the destruction as it is the fulfillment of those lower and more carnal loyalties which stir the envy and the hate of men. "For finer spirits . . . there are two dwelling places," says Romain Rolland in *Above the Battle*, "our earthly fatherland, and that other City of God. Of the one we are the guests, of the other the builders. To the one let us give our lives and faithful hearts; but neither family, friend, nor fatherland, nor ought that we love, has power over the spirit. The spirit is the light. It is our duty to lift it above tempests, and thrust aside the clouds which threaten to obscure it, to build higher and stronger, dominating the injustice and hatred of nations, the walls of that city wherein the souls of the whole world may assemble."—From *The Intelligencer*.

[This conversation as reported took place in the office of THE FRIEND and was written out at the request of one of the editors because of its evident interest and value.—Eds.]

CULLS.

The old story of the ugly duckling that grew up into a swan is familiar to most of us. Whatever harm the story may have done to imaginative children who were disposed to think of themselves as unappreciated swans, it has an important lesson for parents who find it hard to be patient with the whims of

the exceptional son or daughter. A conversation between two fathers may be worth reproducing as presenting a view of this problem from an angle which may perhaps be unfamiliar to some readers of THE FRIEND.

A. "I very much enjoyed meeting thy son, James, a few months ago. He is a very interesting boy."

B. "I am glad to hear thee speak well of him. He is a bright boy. One of his teachers told us the other day that he is the best student in his class. But he is not a good boy. He is a great trial to us."

A. "Don't be discouraged about James. I am sure that he is essentially a good boy, even if he does not take kindly to parental restraint. I know from experience what it is to deal with a son who finds it impossible to accept the point of view of his parents and teachers."

B. "And did thy son turn out all right?"

A. "At least he is a man of correct habits and sound principles, though not a consistent Friend. He used, as a boy, to question everything, and the fact that his elders believed in certain things almost seemed sufficient reason for him to reject them."

B. "That is just the way with James. He quite refuses to accept our point of view and wishes to do many things of which we disapprove. He causes us much uneasiness."

A. "I sympathize with you keenly, but think you ought not to be discouraged. James will probably not be the kind of a man you would wish, but I am satisfied that he will make a man worth while if he is carefully handled. The son of whom I spoke worried us a great deal, probably in much the same ways that James tries you, and at the same age, when so many boys suffer from volcanic emotions. But we held on, and tried not to make occasions of friction, as we were determined not to drive him away from us."

"I believe that an important reason why James is a source of uneasiness to his parents and teachers, is because the classification which has been provided has no group in which he belongs. Permit me to tell thee about the sorting of apples in the Northwest. The system which prevailed there a few years ago was somewhat as follows: Most apples of the same variety lie within a rather narrow range of sizes. Suppose a sort which range from three and one-half inches in diameter down to two and one-half inches. Four sizes would probably be packed, the largest ranging from three and one-half to three and one-quarter inches, the next from three and one-quarter to three inches, etc. Whether sorted by hand or machine, these four sizes would be separated, and all other apples thrown aside. After the graded fruit had been boxed and taken away, a visitor from the East inspecting the piles which remained would be surprised to see among them a few extra large apples. They did not fit the classification. I think our systems for dealing with children, whether at school or at home, sometimes err in the same way, by condemning not only those who fall below our standards, but also those who do not fit because they are too big."

B. "Well, thy view of James's case is encouraging. I thank thee."

It is needless to control our children, while they are children, in regard to what they do, but it is quite impossible to control what they think and believe. It is our duty to teach them what we think and believe, and it gratifies us to find most of them disposed to follow in the beaten paths. But belief is a thing which cannot be compelled, and the fact that an occasional child finds it impossible to accept the point of view of his elders is no proof of innate depravity. Such a disposition of resolute questioning toward generally accepted beliefs is in fact a trait of all pathfinders in every department of knowledge. We may rightly ask of the exceptional sons and daughters, whether they belong among the few big culls or the more numerous little ones, that they conform to our wishes in what they do and to some extent in what they say, at least until they are "grown up." If we have kept the bond of mutual confidence and respect unbroken, they will conform

to our wishes out of regard for us. But we must be careful not to be censorious in regard to beliefs and habits of thought.

Often the things which our children see us do and hear us say in every day life influence them more than advice which we offer them individually. There is no sermon so powerful as a consistent Christian life, and many a son, far from his father's house, has been restrained from wickedness by the memory of his parents' circumspect daily walk.

CAIRO UNIVERSITY.

George Vaux, Jr., has put into our hands a letter addressed by C. R. Watson to the friends and supporters of Cairo University. It is accompanied by a personal letter from which we extract this paragraph:

"Out here, one is in the midst of the war zone, and meeting not only those connected with the great conflict, but those who have given a son, or several sons, to it. While naturally there is sorrow and darkness about the awful bloodshed, it is wonderful how the Spirit of God has transfigured death, and made the presence of God seem more real, and immortality to become more real, in the consciousness of those who are thus disciplined."

The project of a Christian university in Egypt is so in line with constructive peace work for the world that we are presenting herewith the bulk of the general letter.—[Eds.]

CAIRO, Egypt, Third Month 21, 1917.

TO THE FRIENDS AND SUPPORTERS OF CAIRO UNIVERSITY:—

Out here in Egypt I am writing under difficulties. For one thing, there is the censor. So I am not free to give you impressions of the war, nor discuss military movements, nor send you any photos or pictures.

I cannot say the voyage over was a pleasant or peaceful trip. Crossing the Atlantic was easy enough at that time, but on the Continent it was an endless round of visiting police and consular offices to get permission either to stop off or to go on. I came to prize my passport more than my pocket-book. On the Mediterranean, I had a particularly anxious time. Our steamer was reported to be "spotted" for torpedo-treatment. We were held up at _____ four days owing to submarine activities outside the port, and all the way one kept his life-preserver within reach, while all lights were extinguished by night.

Here in Egypt I find things much as they were a year and a half ago. One difference, however, is noticeable—business has improved. In Cairo, many new stores have opened up. Prices have gone up markedly. There is a general air of prosperity. The reasons are obvious. The war scare of two years ago has passed. The presence of military forces in Egypt has made an enormous market for all kinds of food-stuffs. Egypt is an agricultural country and responded instantly to the appeal, but saw to it that good profits were forthcoming. Furthermore, here in Egypt "Cotton is King," and cotton has climbed to the high figure of \$42.00 a cwt. That is twice the normal price in peace times.

Land values are considerably higher than two years ago, but have not yet come up to prices before the war, so it was indeed well that my coming here to buy land for our university site was not delayed a year longer. The advantages gained by coming at this time have fully justified every risk and discomfort and anxiety of the journey.

But I wonder whether you have any idea what land values are here. In Cairo itself within the building area, large plots have been sold at the rate of \$75.00 a square meter, which is about \$7.00 a square foot. Agricultural land values run from \$300.00 an acre for basin land (only receiving the annual Nile flood) to \$1500.00 an acre for sefi land (receiving irrigation all the year round). Nor are these values inflated, for the clear rental which you can get from an acre runs as high as \$115.00. An acre will produce ten cwt. of cotton, valued at over \$200.00 in peace times (higher now) and the same land is clear for additional crops during our winter.

What a country for agricultural development and what an opportunity for our School of Agriculture!

On my arrival, I took up negotiations with the Government with reference to the place which Cairo University should occupy. My progress has been slower than I wished for, partly because a change of Administration occurred soon after my arrival, when Sir Reginald Wingate, who had been Governor of the Sudan, came into office as High Commissioner of Egypt. This practically required that a fresh start be made in all of our negotiations. Fortunately, I had met His Excellency twice before and so it was only the renewal of a former acquaintance to discuss with him our university project. He was most appreciative of this disinterested undertaking for the uplift of Egypt and commissioned Lord Edward Cecil, of the Ministry of Finance, with the task of carrying forward our negotiations for a site in so far as we might be dealing with the Government. And Lord Edward's kindness has been simply unflinching. Many conferences with various Government departments have been necessary. Those with the Ministry of Education have been most important, for, of course, it is our desire to adapt our efforts to existing educational needs. The curse of the Orient is an artificial education which unfits men for usefulness. Whatever we do we must be eminently practical.

It is naturally impossible to go into details as to the negotiations which I have been carrying on for land. These are still in process, but those who are experienced in Oriental methods of procedure tell me that our progress is quite unusual. For all that, there are difficulties and delays incident to negotiations in Egypt which have made me feel at times that I would like to take an option on Methuselah's life and on Job's patience. For example, the holdings are generally small. When an entire farm may consist of no more than an eighth of an acre, it becomes no small feat to bring together a large area of fifty to a hundred acres. Land is also held generally by families rather than by single individuals, and it is a laborious task to ferret out final ownership. Here you cannot often get an option on a piece of property to secure you while you press forward with other negotiations; you must deal largely on a cash basis and with immediate purchases. Finally, let me add to this list of difficulties, the right of preemption, whereby a neighbor, who had no part in the negotiations, may come in to scoop the advantage of your good bargaining, paying the price you had planned to pay and taking the land. Buying land in Egypt, as you will see, is not an act, but a process. However, we are making good progress in several directions and whichever deal succeeds ultimately we will have an ideal location for our university.

Before I conclude this letter, I must record certain convictions that have been deepened by this visit to Egypt.

Egypt holds a position of unique influence for this whole section of the world. You would realize how true this is from a military point of view if I were permitted to enlarge upon the war situation. But leaving the war aside, Egypt is literally at the confluence of the nations. Here the East and the West touch each other most influentially. Nowhere that I can think of, can America so help this great and needy world of the Near East, as from Cairo and Egypt. Influences set in motion here penetrate not merely into Africa, but into Syria, Arabia, Persia and India.

Then I am convinced as never before that the present is a unique time for establishing a great Christian university here at Cairo. At best, of course, it will take years to get fully under way, so there is no time to lose, for the Moslem attitude toward Western learning and Christian teaching is already one of eager inquiry. This is an attitude which the war has accentuated. The movement of hundreds of thousands of troops in all lands, with all that this has involved of the stirring of stagnant Oriental life, has produced a sort of intellectual and spiritual awakening in the whole Moslem world. Now I should like to amplify and illustrate this statement were it not for the limitations of this letter! But of the many things which Christendom must do to give the awakening East its

chance, I can think of no single thing so worth while, so potent in its influence, as the establishment of this center of a strong, well-equipped university, Christian in its moral and spiritual influence and thoroughly up to date in its scientific teaching and training. And America must do it.

The other day I was in a native home where ten out of the fifteen children born into that home had died. It is only suggestive of the awful infant mortality that prevails here. I also know of a mother who called a few weeks ago with her child, the only one surviving of fifteen that she had had. Also a man who is the only one of a family of twenty-one to reach adult years. Now these conditions are generally traceable to a host of traditions, superstitions and religious notions which go hand in hand with ignorance of hygienic principles in their tyranny over life in these Oriental lands. As I see childhood crushed and womanhood degraded, I often ask myself, How can we get at the problem most effectively? To undertake relief measures only, leaving untouched the causes which produce these conditions, seems very hopeless and near-sighted. We must change public opinion and lift the standards of life. This is the unique task of Cairo University as I conceive it. By breaking the tyranny of superstition and ignorance at the top of society and among the leaders of the national and religious world of the Near East, we shall set free helpless women and men and little children too in the lower levels of social life. Only thus can it be done.

I hope to leave Egypt within a month, sailing via the Pacific. I can always be reached, by mail or cable, through George Innes, at our University office in Philadelphia, No. 1005 Land Title Building.

Very sincerely yours,
C. R. WATSON.

A RESTORED CRIMINAL.

THERE are many interesting incidents connected with the recent enthronement of Emperor Yoshihito. So many educators, among them a number of Christian leaders—all Japanese, of course—were decorated, many prisoners were set free and many more had their years of imprisonment shortened, many of the dead had their rank raised, etc.; but there is one story that it seems to me has more interest for some of us than all the others. There was a famous criminal named Muramatsu who had followed this profession from his early boyhood. He had been imprisoned the thirteenth time. There was another criminal put in his room, and together they worked out many schemes which they determined to try to carry out when they got out of prison. One day the wife of Muramatsu San's room-mate called to see if her husband wished anything. He asked her to secure a document of release. She was an ignorant woman and could not read, so she went to a book shop and tried to get a book for him. She found a New Testament. It was large, and had attractive maps of foreign countries which she thought he would like. It seemed to contain much reading and was the cheapest book for its size she could find, so she bought it and took it to him. When he saw it he recognized it as the "Jesus" book and threw it at her. He was so angry. She had not brought him the document he wished and he would have nothing to do with it. Muramatsu San picked it up and said, "I will read it, it is a foreign book. The foreigners are more clever than we are. By reading this book we shall become clever enough to do our wickedness without being caught." With this intention Muramatsu San began to read it. He got to the twenty-first verse of the first chapter—"And thou shalt call his name Jesus." He stopped, and read it again; over and over he read it. He could not go on. The wonder of it struck him silent. He sat long in deep thought. He decided to see what came next. He read—"For he shall save his people from their sins." It was too much. He buried his head in his hands. For the first time in his life he felt he was a sinner, the sinner whom "Jesus came to save." The work in his heart was begun. No more plots were made. He spent his time reading the Bible, which grew more wonderful to him

all the time. He resolved when he got out of prison he would earn an honest living and do what he could to save others from the sins which had tempted him. Before he had read far, his co-prisoner was released and took the Bible with him. Muramatsu San wished to continue to read the Scriptures, so he asked the officers to buy him a New Testament. They said it had never been done and they could not get one for him. A Buddhist priest called and tried to get him to study their doctrine, but he refused saying he wanted the "Jesus Book." Again and again he pleaded with the officers to buy him a New Testament. He would pay for it himself with his own small prison earnings. He was so persistent that at last the prison officials held a council and decided to buy him a Bible. It was paid for with his own money. He went on with his study. He came to Matt. ix: 12, 13—"They that be whole need not a physician but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." This he felt applied especially to his own case. Immediately on being released he began seeking work. He tried until what little money he had was all gone. Then he knew not which way to turn; the temptation came to him to go to a certain rich man's house in Kyoto, as he had planned while in prison, and get what he knew he could find there. He was in Kobe. In his distress he went to the train, but was just too late. He was walking about near the station, when he heard singing in a little chapel near by. He went in, was again profoundly overcome, surrendered, confessed, and as the pastor was very kind to him he told his whole story. The pastor said, "If thou art really sincere and in earnest, I can get thee work." The man assured him he did not wish to do sin again, and that if he could earn even his own food he would rather live the Christian life. He was sent to work in Ishii's orphanage. He proved true and soon began to work for released prisoners. He began in a small way in Kobe, and has rescued many hundred men. He has never felt it right to borrow money. He has often had George Müller experiences. He is a man of faith and of prayer. Doing work of this kind he often has occasion to sign official documents. Since he has been a convict himself he is required by his government every time to state in writing, when he signs or seals an important paper, he must always write in "a criminal in prison thirteen times." This has always been hard to do since he knew "his sins" had "been forgiven." Over and over he has been called to Tokyo by the Home Department to talk over special cases and many questions concerning criminals and his special work. Although much trusted, yet by his Government has he been forever "stamped and sealed" as "a criminal thirteen times." After the Emperor returned to Tokyo, he had Muramatsu San called to Tokyo and His Majesty blotted out "his sin forever" and from that moment he told him he need never again write after his name, "a criminal thirteen times imprisoned." His joy knew no bounds. He was completely overcome with humility and what it meant to be—a "new man in the eyes of his own countrymen" as well as before God. He went to T. Hara's home for Ex-Convicts in Tokyo and had a great thanksgiving meeting and then returned to Kobe.

I said he was a man of great faith. Not long ago he was summoned to Tokyo by the Home Department. He knew the business must be urgent. He could not refuse. He looked in his pocketbook. He had 1.53 Yen. This would not take him to Tokyo, but he felt he must get ready. He spoke to his wife about the call to Tokyo, gave her 1.50 Yen, said good-bye and started to the station with 5 Sen in his pocket. He was praying all the time. After reaching the station he soon felt impelled to go out on the platform. In a moment the express arrived from Okayama. A Methodist missionary living in Okayama stepped off of the train and seeing Muramatsu San on the platform, walked straight up to him and said, "How do you do. I am certainly glad to find you here. Had you not been here I should have had to hunt you up, as here is an envelope with some money for you from Mr. Pettee." Muramatsu San thanked him and God,

and went in at the gate and immediately bought his ticket and had just twenty minutes yet before time to take his train.

I have written out this much of a life that is now being lived in Japan, by a real Japanese Christian, that those who may sometimes wonder whether Japanese can be Christianized or not need never again doubt.

NEWS ITEMS.

THE following statement is forwarded to us by the Chairman who has signed it.—[Eds.]

There is now an opportunity for Friends to meet the long-felt want for a more thorough training in the Bible and in social problems. Elbert Russell has been appointed Director of Woolman School, which is being re-organized to make it an undertaking of the whole Society of Friends.

A summer term is being announced for the six weeks, Sixth Month 28th to Eighth Month 10th. The following courses will be given:

Old Testament, Elizabeth W. Collins, 24 hours.

New Testament, Elbert Russell, 24 hours.

History and Message of the Society of Friends, Elbert Russell, 24 hours.

Primary First-day School Methods, Annie Hillborn, 12 hours.

Adolescent First-day School Methods, (To be announced), 12 hours.

Rural Social Problems, Led by Grace W. Brown, with lectures by experts, 24 hours.

International Problems, (To be announced), 12 hours.

Each of the courses will be given 4 hours per week for the six weeks except the Primary Methods which will be given six times a week from Seventh Month 2-14. The Adolescent Methods will follow.

The cost for board and tuition for the six weeks will be \$60, if twenty pupils or more register; if less on a sliding scale with a maximum of \$75. The only other expense is a \$5 registration fee and books, laundry and railroad fare.

The permanent location of the school not having yet been selected the summer term will be held in the present well-equipped house in Swarthmore, Pa.

The school has for three years been giving a short course of three months, in the fall, winter and spring. Its purpose is to meet the need for something more thorough than the work that can be given at summer school or conference, and at the same time make it available to the rank and file of the Society who have not had the opportunity of more advanced college work in the Bible.

The Board of Managers which is being organized to take over the school at the beginning of the summer term has as temporary Chairman, Carolea M. Wood, Mt. Kisco, N. Y., and temporary Secretary, J. Barnard Walton, 140 N. Fifteenth Street, Philadelphia. Registrations for the summer term can be sent to Grace W. Brown, Woolman School, Swarthmore, Pa., or to Elbert Russell, 725 Euclid Avenue, Roland Park, Baltimore, Md.

HENRY J. CADBURY,
Chairman of Executive Committee.

The meeting at Woodstown, N. J., while never very large, was maintained until about 1906. Since then the house (a small frame one, situated on the main street, near the northern part of the town) has been opened only when some one interested has had a concern for those of the neighborhood. During the summer of 1916 it was opened the last First-day of each month, and there was a good attendance each time. There are about thirteen of our members residing within close proximity to the meeting-house, of these eight are children. Two of the families have continued to meet at one of their homes during the past winter.

It was my privilege, in company with a few others, to sit with them on the afternoon of Fourth Month 29th. He who gathers with rightly gathered assemblies everywhere was present.

Our Friends in Woodstown are desirous of having their meeting-house opened this summer. They feel their weakness and are anxious that Friends bear them upon their hearts, and as right openings offer visit them. They propose having the meeting the last First-day of each month at 3 o'clock.

NATHANIEL B. JONES.

The *Boston Transcript* has this interesting item: The stand taken by American Friends, in so far as Yearly Meetings have been held, is that our Government is to be upheld, and that Quakers are lacking not at all in patriotism and in hatred of autocracy. But they deplore war, and so

they have decided to pursue two courses. One is to pray and work that Americans may not hate their enemies, but only the evil that has brought on the war. An active campaign has been mapped out by American Friends to do what they can to keep down hate. The other course is one of relief for noncombatants and others suffering by the war, such relief to be given here and abroad. Into measures for such relief the whole strength of American Quakerism, Orthodox and Hicksite, is being thrown.

A GREAT nation-wide Conference on "Democracy and Terms of Peace" has been called for New York City, Fifth Month 30 and 31, by persons representing all shades of the peace movement, labor unions, Socialist organizations and kindred bodies. Headquarters are at the Holland House, where Louis P. Lochner, former Secretary of the Ford Peace Expedition, Elizabeth Freeman, legislative Secretary of the Emergency Peace Federation and Roy Brazzle, labor unionist, are in charge as an executive staff.

Among the principles laid down in the tentative program are: A speedy and universal peace in accordance with suggestions of President Wilson to the belligerents and by the revolutionary government of Russia, on a basis excluding forcible annexation and punitive indemnities; a demand that the United States announce its war aims in definite and concrete terms, and that it make peace the moment these aims are attained, regardless of the territorial ambitions of any other nation.

It is proposed that the Conference pledge itself against enactment of and for the repeal of all compulsory military training and service laws, to uphold freedom of conscience and support conscientious objectors, to defend constitutional rights of freedom of speech, of press and of assemblage, to work for the democratization of the diplomacy of the United States, for the establishment of the principle of referendum on war.

SINCE our last issue, says *The Friend* [London] of Fourth Month 27th, further particulars have been published of the circumstances under which Dr. Rendel Harris reached Corsica after his ship had been torpedoed, while his friend, Dr. Moulton succumbed to the exposure. There were, it appears, six boats in which passengers and crew were got away after the ship had been torpedoed at midnight. Five of the boats reached a port without grave difficulty. Dr. Harris and Dr. Moulton were in the sixth boat, which, having separated from the rest, was driven out of its course by bad weather. It was over four days before it made land on the Corsican coast, by which time about half the occupants of the boat, including Dr. Moulton, had died. It is remarkable and cause for much thankfulness that after such prolonged exposure in the midst of such suffering our Friend is among the survivors. As reported last week, he is making good progress to restored health.

SUMMARY OF EVENTS.

Ex-ambassador Joseph H. Choate died suddenly on the night of the 14th. He was characterized by Mayor Mitchell as "New York's foremost citizen."

A State-wide organization of sub-committees of the New Jersey Citizens' Union will try to arouse public sentiment to the necessity of insisting upon prison reform, according to J. A. H. Hopkins, chairman of the Committee on Institutions of the Union. He said that the fight for prison reform in New Jersey and New York would be along parallel lines, and that there would be close co-operation with the People's Campaign Committee in New York.

According to a statement issued by Director Samuel L. Rogers, of the Bureau of the Census, Department of Commerce, there are estimated to be in the United States at the present time, in round numbers, 100,000 men between the ages of 21 and 30, inclusive. This number represents very nearly 10 per cent. of the estimated population of the country—between 103,000,000 and 104,000,000. The selective military draft will be from this 100,000.

Bookkeepers and office assistants die youngest and farmers die oldest according to a Bureau of Statistics report, based on an analysis of deaths recorded by a life insurance company between 1911 and 1913. The average age of death among bookkeepers and clerks was thirty-six years, and among farmers fifty-eight years.

Tennis courts and golf links are unfit for vegetable gardens, and well-intentioned persons who expect to transform them into productive gardens are doomed to disappointment, according to the authorities of the

Pennsylvania State College Agricultural School. The soil from which tennis courts are constructed, they say, is heavy and without plant food. Golf course turf is a paradise for injurious insects, caution the college experts.

Alarming reports are coming from the country sections all over New England, about the slaughtering of cattle and the turning of milch cows into pasture where they will "dry up" for want of grain. A substantial reduction in the milk supply is the immediate result, and a serious shortage next fall, if nothing is done to stem the movement.

Honey now makes up about two-and-a-half per cent. of the sugar supply of the United States. This council of bee experts has undertaken to stimulate the 800,000 beekeepers in the country to produce this season three-and-a-half per cent. of the total sweets that will be used. The "war programme" calls for the making of at least 350,000,000 pounds of honey.

Marshall Joffre, idol of the children of France, received on their behalf a check amounting to approximately \$175,000, the gift of the school children of Massachusetts and citizens of New England on Boston Common. The presentation was made by Mary Curley, the eight-year old daughter of Mayor Curley, who handed the hero of the Marne a gold casket containing a statement of the sum raised for the war orphans of France.

Cotton-seed meal in rather limited amounts has been fed, with excellent results, to a pen of thirty pullets on the experiment farm of the United States Department of Agriculture. These pullets have averaged 52.3 eggs each in twenty weeks, which is practically equal to the best egg yield received this year from any of the other experimental flocks.

FOREIGN.—At the inaugural dinner of the new American-Japanese Society in Tokio, Baron Goto said: "There are few questions of such vital moment to the welfare of mankind as the relations of Japan and the United States. The era of the Pacific promises to surpass that of the Mediterranean or the Atlantic. All the forces of the East and West will meet. Will they unite or clash? I believe it lies in the power of the United States and Japan to answer that question, on which the future happiness and progress of the world will depend."

Commenting on the improving conditions in Mexico, the *Boston Transcript* says: "More important than anything else is the profound intellectual awakening that the revolution has brought to the submerged classes in Mexico. They are roused to a new freedom and are dimly comprehending the fact that to avail themselves of it they must learn and know. The education of the masses in Mexico has been retarded by two great forces: on one side was the reluctance of the people who controlled the resources of the country to supply means for schools and teachers; on the other, was the contented ignorance of the people themselves. They knew that they were ignorant, but did not rebel against it. They have now been so exploited and victimized that they are at last shaken out of their lethargy."

NOTICES.

New England Yearly Meeting of Friends, held at Westley, R. I., is to be opened with the meeting of Ministers and Elders on Seventh-day, the second of Sixth Month, at eleven o'clock.

MEETINGS from Fifth Month 27th to Sixth Month 2nd:

Burlington and Bucks Quarterly Meeting, at Burlington, Third-day, Fifth Month 29th, at 10.30 A. M.

Gwynedd Monthly Meeting, at Norristown, First-day, Fifth Month 27th, at 10.30 A. M.

Chester, Pa., at Media, Second-day, Fifth Month 28th, at 7.30 P. M. Concord, at Concordville, Third-day, Fifth Month 29th, at 9.30 A. M. Woodbury, Third-day, Fifth Month 29th, at 8 P. M.

Abington, at Abington, Fourth-day, Fifth Month 30th, at 10.15 A. M. Birmingham, at West Chester, Fourth-day, Fifth Month 30th, at 10 A. M.

Salem, Fourth-day, Fifth Month 30th, at 10.30 A. M.

Goshen, at Malvern, Fifth-day, Fifth Month 31st, at 10 A. M.

Lansdowne, Fifth-day, Fifth Month 31st, at 7.45 P. M.

DIED.—At Germantown, Fourth-day, Fifth Month 16th, SUSANNA C. ELDER, widow of James Elder, aged seventy-three; a member of Germantown Monthly Meeting.

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Stephen Hobhouse, at the court-martial rehearing of his case, where he received a second sentence of two years at hard labor, said:—

"A sea of death and darkness is flooding Europe to-day. God holds in readiness an ocean of love and light to purge away that hateful flood. My highest service is to be one tiny channel for the waters of healing. If I am faithful, if my comrades in every land are faithful, if you soldiers will heed the inward witness of your spirits, the deadly darkness of war will be swept away, never again to spoil the beauty of God's world. 'Thou shalt not fear man; thou shalt not hate man; thou shalt love thy fellowman as thyself, even if that fellowman be the hated and despised Samaritan or the brutal Roman oppressor.' So rang out once Christ's call to love—so it rings out again to-day. It sounds through prison walls, it re-echoes into Germany across the blood-stained trenches. There is nothing mightier than fearless love, and it must conquer in the end. Governments may indeed wear out our bodies with harshness, but no power on earth, except our own inward disloyalty, can arrest our contribution to the final victory of justice and love. Gentlemen, my heart is free of all bitterness and ill-will towards you, my judges, the instruments of a short-sighted Government. I pray that you also may soon know the fuller liberty of spirit, which we, the prisoners of hope, are striving to win for a world in chains."—The Friend (London).

THE EXEMPTION CLAUSE.

Last week we printed the exemption clause from the conscription bill, now made law by the President's signature and proclamation. It is a notable recognition of the rights of conscience, grounded in religious conviction. Many Friends sincerely regret that exemption had to be limited to distinct religious sects. There is an undoubted element of unfairness in this, and yet it is in a sense comforting that two or three hundred years of consistent testimony bearing by very small groups of people, should win national recognition for the supremacy of conscientious conviction. This may point the way for a final triumph of a great principle. The little cloud of promise in this small amount of exemption may develop into that which in the end will water the whole earth with a more general outpouring of liberty! We need to nationalize and inter-nationalize the process which has secured this small

amount of freedom. How to do so, other than by being faithful to our well-understood position, may not be immediately clear, but it presents one of the obligations devolving upon us as members of an apparently privileged class. It is the kind of privilege that must be recognized in a real democracy as a right if we are to progress toward the higher freedom.

There are, however, other more distinct and more immediate obligations put upon us by this exemption clause that we shall all need to remind ourselves of many times, perhaps, before the painful business of this war is concluded.

It is not conceivable that Congress and the President would exempt any as "mere slackers," nor yet as "mere objectors," even on conscientious grounds. As a background for exemption there has been an undoubted record of unselfish patriotic service during a long term of years. So the exemption clause is most particularly and immediately a challenge. Let us make it personal. Are our homes organized on the service plan without extravagance or ostentation? Could we, as most English Friends did, receive into them two, four or even a dozen homeless refugees? Could orphaned children or heart-broken mothers find shelter in an emergency under our roofs? Upon what plan do we conduct our business? Do we put profit first, or the welfare and happiness of our associates and employees? What are our general social relations? Are we first to respond to relief and uplift work? Are we leaders in the constructive processes of society? It bears repetition. The fact that our forbears have been foremost in all these lines of positive citizenship has won for us the recognition that is expressed in exemption. We can not in any good grace do less than they. The call is clearly that, if possible, we should do more. The young life in our Society in America, as in England, has reacted instantly. Some may have been hasty, may have taken false steps. The counsel to cautious action in the article that had a first place in last week's issue will be good for us all. But we can not afford to leave any ground for question as to the confidence that exemption puts in us. When the war is over it should be more clear than ever that "our better way of life" is quite as certainly a better way for our country as for us.

J. H. B.

THE SACRAMENT OF SILENCE.

What the sacraments are to devout souls in so-called Catholic communions, our times of silent introversion are, or ought to be, to us, whose confession is that Christianity is the religion of the Spirit, and that the flesh profiteth nothing in begetting or nourishing the life of God in man.

Believing that the mystery of godliness, the manifestation of the Eternal Christ in the flesh; living our common life; sharing our common lot; battling with our temptations; grappling with our problems; perfected by enduring our sorrows; has made the whole of life sacramental, we do not crave special ceremonial sacraments. God was in Christ, coming into human circumstances. The Incarnation brought heaven

and earth together in mystic communion and glorified our common dust with the splendor of the Divine. We cannot put back the clock now. Whatever happens to humanity things cannot be quite the same they were before Jesus came in our flesh and lived that life, and died that death, and won that resurrection victory for us all.

But how can we eat of His flesh and drink of His blood that His life may be in us, and that we may know that the day of the Paraclete has come on which He dwells in us and we in Him, and that our life is hid with Christ in God? His flesh is meat indeed and His blood is drink indeed! But how and when and where may we partake of this heavenly food?

It is here where our Quaker silence helps us. For what others seek in elements which their senses declare to be material, but which are supposed to have been mysteriously transformed into the very substance of the Saviour's flesh and blood in order to become the soul's life, we actually find, without being obliged to accept such a view, in that silence which is more than stillness. There is a sacramental silence in which we sit at the Lord's table and spiritually taste and handle things unseen. The prostration of the spirit before the Divine majesty in the silence of the inner sanctuary makes it possible for the Divine and the human to flow into each other. Whenever this contact is established the silence has become sacramental. It has become the vehicle for that which is deeper than words. The hand of suppliant faith has touched the golden sceptre in the hand of the King. For the soul, because of its Divine origin opens inwardly into God. It is conscious of a vacuum within it which only God can fill. Its very constitution cries out for the Living God, as a harp calls for a harper whose master touch can alone waken its chords into music. Yea, it is restless till it has found through Christ the rest of God.

Shall we not then respect the silence, whether in our meetings or in our private devotions, or as we reverently pause before partaking of our meals? We may make it sacred and sacramental if we but enter it with reverence and godly fear, not belittling it as a mere Quaker heirloom, or as "our method of worship," but rather esteeming it as the divinely appointed means of approach to Christ, the soul's true Altar, where we meet with His healing and His peace. MAX I. REICH.

SOCIETY OF FRIENDS, BRITISH COLUMBIA QUARTERLY MEETING.

TO ALL BEARING THE NAME OF FRIENDS IN AMERICA:—

British Columbia Quarterly Meeting of Canada Yearly Meeting of Friends assembled in regular session at Vancouver, B. C., the twenty-eighth of Fourth Month, 1917, has been led to consider sympathetically the present condition of American Friends in regard to the war in Europe, realizing the disappointment that they must feel in that their country has been drawn into the conflict.

In particular we fully comprehend that many Friends, as a result of strong conscientious objections, will probably be called upon to suffer in bearing their active testimony against war, and we desire to convey to these Friends a message of loving sympathy, and to assure them that we shall be one with them in fellowship and prayer.

We also feel that any who are called upon to endure persecution will have the encouragement of knowing that those who stand firm for conscience' sake will be, in a special manner, a strength to their country and their fellows in after days.

EDWIN COVENTRY,
LYDIA E. SCOTT WALKER, Clerks.

P. O. Box 174, VICTORIA, B. C.

WRITTEN IN THE DARK DAYS.

BY HORACE GREELEY, IN 1863.
O God! our way thro' darkness leads
But thine is living light;
Teach us to feel that day succeeds
To each slow wearing night.
Make us to know, tho' pain and woe
Beset our mortal lives.
That ill at last in death lies low
And only good survives.

Too long the oppressor's iron heel
The saintly brow has pressed;
Too oft the tyrant's murderous steel
Has pierced the guiltless breast.
Yet in our souls the seed shall lie
Till thou shalt bid it thrive.
Of steadfast faith that wrong shall die
And only right survive.

We walk in shadow; thickest walls
Do man from man divide.
Our brothers spurn our tenderest calls,
Our holiest aims deride.
Yet tho' fell craft with fendish thought
Its subtle web contrives,
Still falsehood's textures shrink to naught
And only truth survives.

Wrath clouds our sky, war lifts on high
His flag of crimson stain,
Each monstrous birth o'erspreads the earth,
In battle's gory train.
Yet still, we trust in God the just,
Still keep our faith alive
That 'neath thine eye all hate shall die,
And only love survive.

"THE RISING GENERATION."

[F. B. G. Branson has put the following into our hands. It is a report in the *Somerset and Wilts Journal* of an address by Anna Barlow before the Sisterhood of the Wesleyan Chapel.—Eds.]

I have chosen this as the title of my address because my thoughts are being driven more and more into the future. I find myself wondering, Where are we drifting? What is to be the future of Europe, of our own dear country, of our own people? Sir Robert Baden-Powell has said, "The real issue of the present war will be decided in 1940, by the quality of life then surviving at early manhood and womanhood in the now combatant nations." That is to say, "What sort of people will our grandchildren be?"

I am speaking to many men and women who are dealing with the rising generation in its early stages, and I am going to tell you quite simply what seems to me the matters of great importance in bringing up our children; because I firmly believe we are at a crisis in the history of our country, that many old conventions will have to be swept aside, that we must frankly face what it is we are wanting, what kind of men and women will best sustain the worthiest traditions of Britain.

I believe this question lies almost entirely in the hands of the mothers. Teachers share this responsibility to a great degree, but they will be the first to admit that the atmosphere, the tone of the home is first stamped on the child.

What are the three predominant qualities we want to develop in our children? Clean living, truth-speaking, God-fearing. You will not be surprised when I put, as one of the first necessities of clean living, temperance. I believe that if we could sweep away the drink habit from our midst we should have a different type of physique among our people. For we find that the curse of drink descends in one form or another from generation to generation, in the form of poverty,

physical and mental defect, and the weakening of the constitution. When a serious illness comes, the patient is unable to recuperate, nature has been interfered with, and cannot recover owing to the enfeebled condition of the body generally. The surgeon dreads operating on a patient accustomed to take alcohol.

Children lie very often from fear, and sometimes because they have vivid imaginations. Let us gently lead them to feel that to lie is a real and terrible evil, that it is the bounden duty of us all to speak as simply, clearly and accurately as we are able. But if you train your child on these lines it is only fair to warn you that there is one profession which will forever be closed to him—diplomacy—in which, as far as I can judge, there is no pretence at honesty, and a man must be prepared to lie freely as he considers occasion requires. But diplomacy, as it exists at present, is a mediæval survival, one of those things which must be either swept away or reformed.

The expression "God-fearing" is often misunderstood. Fear we associate with trembling and anxiety and dread. I do not mean this at all. I mean rather that, of all that we teach our children, nothing, *nothing* is as important as to give them the knowledge of God, and that we shall have to do by demonstration in our own everyday existence. It is the *only sure and certain way*. If our children see that we, in very truth, love the Ideal, the Perfect, the Holy, they will wend their little steps along the same path. Let us be sure it is a lesson of love which they learn, or we shall leave a dreary conception in their young minds of what is warmest, most glowing in creation. It is in the hands of mothers whether wars continue on this earth or not. Wise and learned men—presidents, peers, divines, members of Parliament—are gathering in groups to decide how best to prevent wars. But I believe you are far more powerful to do this than they are. You and I, in our day and generation, have to think out for ourselves and teach our children according to the light that is given us. Is war to be the method of settling disputes between nations, or are we to find another way? We cannot shirk this issue. All legislation in the coming years will depend on the answer. As you train your children, so will be the answer. Are you going to tell them that war is the right and Christian method of settling international quarrels? If so, let us model ourselves on the German pattern. Let every man be trained in arms to know how best to kill or maim other men. When you pray, as I earnestly trust you will pray, for guidance in this matter, it may still at first seem to you that there is no alternative. The atmosphere of militarism is growing daily among us; the man who has slain most men is the hero. But to some of you there may, and I believe there will, come a vision of what might be—a world where men refuse to slay men, even as wolf will not hunt wolf. Wars will continue till men refuse to fight; but even this refusal will fail if made by men from wrong motives.

I suppose any mother here would dread to see her son a coward, or her daughter either, for that matter. This new ethic must come, if it comes at all, by young men and maidens, fearless and full of faith—Faith in the Power of God, and faith in the divine in man. Did our Lord go meekly to His death on the cross, offering no resistance to the Roman soldiers—did He allow the apparent triumph of all the Powers of Evil, gently, humbly, patiently, in order that we might be satisfied with the ethics of the Northcliffe press? No—and I verily believe that the future of the Spiritual Life in this country lies in the hearts of the mothers—more especially the mothers of the workers—those silent, strong, enduring souls. It is to them I look for the answer to the question, Must war continue?

The dawn will come, a dawn which no press, no peer, no government, no power on earth can stay—the dawn of the Brotherhood of Man. That is why I ask you, in view of your responsibilities to the rising generation, to face this question afresh, each one in his or her breast taking counsel of God. Then, if you come to the conclusion that we must find another way of settling our difficulties than by hacking, maiming and destroying one another—then teach that, as the Truth, to

your boys and girls, telling them that in their hands the peace of the world will lie. They are the pioneers of a Christianity as new, as fresh, as compelling, as when He taught it 2,000 years ago, sitting by the water's edge with the simple fisher-folk and peasants drinking in His words,

Knowing this—that never yet
Share of truth was vainly set
In the world's wide fallow;
After hands will see the seed,
After hands from hill and mead
Reap the harvest yellow.

Thus, with somewhat of the seer,
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And, on midnight's sky of rain,
Paint the golden morrow!

J. RENDEL HARRIS'S ESCAPE.

We have already printed two brief notes in regard to the second escape of Dr. Harris from a torpedoed ship. *The Friend* (London) of Fifth Month 4th gives further graphic details in an account furnished to the *Manchester Guardian* by a member of the Serbian Relief Committee. It is written from Ajaccio as follows:

"That day we had been entertaining the boys from our Serbian school at Bocagnano for their prize-giving. As the carriages drove up with the people, the boys lined up and gravely saluted. . . . They all looked as if they had been ill for months. Very feebly they descended; in most cases their feet and legs were bandaged. Lady Boyle, who intended receiving them, had to disappear. The sight was too much for her.

"What was our intense astonishment to see one of our Quaker organizers here [John W. Harvey] suddenly embrace an old white-haired, white-bearded gentleman of about seventy, and with tears in his eyes place him in a chair. When they had recovered from their mutual surprise, he announced that it was Dr. Rendel Harris, the famous Dr. Harris, and an old friend of his. I tried to recover from my amazement as quickly as possible and to do something for these poor souls. They all asked for hot baths and tea, and while waiting told little incidents of their experiences. No wonder they looked ill!

These poor creatures had been for four days and four nights in an open boat, tossed about in the awful storm which raged here last week-end. During this time they lived on biscuits and water, and were shadowed by the German submarine, the inhuman occupants of which pointed a gun at them and endeavored to extract information. Fourteen of their number perished from shock and exposure, and had to be thrown overboard, one by one, by their suffering companions.

"One of the women was a stewardess, the other a medical doctor's wife. A gentleman, a solicitor, had been torpedoed three times. This time he rowed in an open boat for ninety hours. He cannot sleep, not even under morphia. Five of the crew are in our hospital here, and all passengers and crew bear the stamp of a nervous strain impossible to comprehend. They were all put to bed, where they still are, except Dr. Harris. That wonderful being—man or something more—got up on the following day to visit and console the others, all about half his age.

Rendel Harris's story of the last days of his friend Dr. Moulton, written to his brother, W. F. Moulton, M. A., is one to place alongside the best "tales of the sea." Physically, be it remembered, Dr. Moulton was far from well, yet he played a hero's part in the boat. He toiled at the oar till sickness overcame him; he assisted to bale out the boat and to bury (is that the right word?) the bodies of those who fell. He said words of prayer over poor Indian sailors, and never, never complained or lost heart for a moment, through the

whole of the three days and more of his patience, though the waters were often breaking over him and the water must have often been up to his middle."

THE AMERICAN PLAN.

[The following is taken from an able tract by Professor William I. Hull. It presents historical matter with which Friends should be fortified for constructive peace.—Eds.]

The United States has given the world many illustrious examples of the peaceful settlement of knotty international disputes by means of arbitral tribunals or joint commissions of inquiry and conciliation. At least eighty-three such disputes it has settled by these rational, inexpensive, civilized and honorable means.

In Washington's administration, when the French Revolution was raging and had involved all of Europe in it, a large part of the American people had as hearty a sympathy with France as exists now for the Allies, and demanded that President Washington should lead the country into war on the side of France, which had aided the Americans so greatly during our own Revolutionary War, and against Great Britain with whom we had recently emerged from an eight years' war. President Washington insisted, however, on maintaining American neutrality, and he sent Chief Justice John Jay to England to adjust with that country a number of outstanding grievances and injuries which we believed that England had inflicted upon us both on land and sea. Jay succeeded in making a treaty, the most important feature of which was an agreement to settle the most exasperating difficulties by means of arbitration. The arbitration was successful, the difficulties were adjusted, and the modern history of arbitration was begun—a history in the course of which more than 240 international disputes have been settled by arbitration. Jay's treaty was for a time enormously unpopular in America; Jay was accused of having betrayed the honor, the independence and the vital interests of his country, and he was burned in effigy and almost universally denounced. Washington, too, came in for a large share of condemnation, and so bitter was the contumely and denunciation heaped upon him that he even expressed the wish that he had never been born. How amply he has been justified by history need not be told; and the fact that he soon became and has remained ever since "first in the hearts of his countrymen" is due largely to his heroic determination to maintain to the bitter end the policy of neutrality and not to lead our Republic into the European Armageddon.

Four years later, when the European tempest was still raging, and even a majority of the President's own party under the leadership of Alexander Hamilton was clamoring for a war with France in order to avenge infractions of our neutral rights upon the seas, President John Adams determined to keep the country out of war and to settle the dispute by peaceful means. Even after hostilities had begun, and in defiance of his own party, without the consent and almost without the knowledge of his own Cabinet, he sent commissioners to France, and succeeded in negotiating a just and peaceful settlement. This act split his party in twain and lost him all chance of re-election to the Presidency. But well might he have said, with Henry Clay, that he "would rather be right than be President." And he did say, a score of years after his heroic act, that he would rather have inscribed upon his tombstone the words, "Here lies John Adams, who took upon himself the responsibility of the peace with France in 1800," than the record of any other event in his long and illustrious public career.

The patient efforts of Jefferson to keep the country out of war with France and England during the eight years of his Presidency, and during the height of the Napoleonic cyclone, were rewarded with success, however unwise one or two of his measures may be considered; and his patience was rewarded by the peaceful acquisition for the country of the vast Louisiana Territory which carried our national domain from the Mississippi to the Rockies.

Madison, too, made persistent attempts to tide the country safely over the Napoleonic Wars, at a time when both England and France were disregarding in most exasperating fashion our neutral rights. He would probably have succeeded both in keeping the peace and in asserting neutral rights had it not been for the party of "War Hawks" who hounded him and the country into the war. The War of 1812 was one of the most singular wars in history. It might just as well have been fought against France as against England, so far as the contempt on both sides for our neutral rights was concerned; it was an attack made by our Republic against the chief opponent of Napoleon's political despotism and lust of conquest; it began after Great Britain had withdrawn the Order in Council which was its immediate cause; its only real victory was won after peace had been made; and the treaty which ended it said nothing whatever about the main disputes which had caused it. It brought Madison re-election to the Presidency; but it brought a successful general, Andrew Jackson, to the fore, and he dominated the political arena for a score of years, filled the Presidency for two terms, dictated his successor, and kept out of the President's chair all the "War Hawks" who had precipitated the war.

President Polk was the next President to lead the country into foreign war, and participants in it (like General Grant) have joined with historians (like Theodore Roosevelt) in denouncing it as an unjust war of unholy aggression. It sowed the seeds of slavery and secession in the West, and these sprung up into the terrible harvest of Civil War in 1861 to 1865.

President Lincoln's refusal to go to war with Great Britain over the retention of the Confederate envoys, Mason and Slidell, who had been captured by a United States man-of-war, at a time when the country loudly demanded that they should be kept, has been completely vindicated by history. The dispute between our country and England over the *Alabama Claims* was another dispute which England declared involved its "national honor," and which we declared involved our "vital interests," since the *Alabama* and her sister cruisers had completely swept our commerce and merchantmen from the seas. But this dispute, too, was peacefully settled by the Geneva Arbitration.

Again, in 1895, the United States and England were on the verge of war over the question of Venezuela's boundary, and England claimed that a vast territory settled by her own citizens was involved, while we claimed that the Monroe Doctrine was at stake. It was a very popular pastime in those years among a large section of our people to "twist the British Lion's tail," and the jingo spirit ran high and strong. But the appointment of a joint commission of inquiry and an arbitral tribunal settled the dispute in a just and peaceful way.

WHY I WANT TO BE A FRIEND.

I have read "Why I Am a Friend," also "Why I Remain a Friend." I would like to state "Why I Desire to be a Friend."

I realize that the Old Testament did not, seemingly, prepare the Jew to recognize the Messiah when He came. I fear that reverting to it so largely has not placed people since His coming in position to really get acquainted with Him. Not that I set at naught the Old Testament, it has its place to fill. But the New Testament really makes one acquainted with the Master, and I think the Friends have built almost entirely on its facts; therefore are acquainted with the Prince of Peace whose Kingdom is not of this world, but is a kingdom of love whose citizens will not fight. I see the Christian judged by the Gospel of Jesus Christ, hence my desire to become a member of that branch of the Church on earth which follows most closely the revealed words of Jesus as I see it.

G. ROBERTS ROGERS.

ANGER is a confluence of all the irregular passions; there are in it envy and sorrow, fear and scorn, pride and prejudice, rashness and inconsideration, rejoicing in evil and a desire to inflict it, self-love, impatience and curiosity.—JEREMY TAYLOR.

MESSAGE.

Our friend Wm. C. Allen is one of a dozen ministers on the Pacific coast to sign this message.

TO THE CHURCHES ON THE PACIFIC COAST:—

Dear Brethren:—Now that we are plunged into this terrible maelstrom of world war, we ask you to consider that ultimately it will be Christ and His gospel of good-will alone who will answer all social and international needs. The Christian barque of love may be sorely distressed and almost founder if we fail to hold forth this immutable principle to the world to-day.

The cries of those who in various ways inflame the vindictive spirit tend to destroy the spirit of love in our hearts and so wound our own souls and hinder human brotherhood. We beg of you, our dear brothers and sisters, to do what you can to advocate and maintain a Christian spirit in this time of war.

The New Testament declares "Vengeance is mine, I will repay saith the Lord, therefore if thine enemy hunger feed him, if he thirst give him drink." We venture to ask that you join with us in endeavoring to lift up the banner of a universal Christian spirit—remembering that Christ died for all and that the peoples of other lands and of all races are the children of the one Father with ourselves. To us is committed the gospel of reconciliation. We, ourselves, must some day appeal for the same forgiveness that our Lord enjoined should be exercised toward those who trespass against us.

We ask you to think of the children under your care, that the serious damage done to child life abroad since the outbreak of this war may not be duplicated among us.

Let us remember that after this season of human agony days of reconstruction must follow and that now in the shock of human conflict, it will be well for us to keep our vision so clear and our faith so strong that we may then be prepared to assist in the upbuilding of the broken walls of Christ's Kingdom, and proclaim Christian unity as essential to world unity.

This Kingdom, which we are seeking to promote, is spiritual. The Divine resources can never fail. Let us enter into much prayer, asking that the flood tide of His love may so sweep over the world that our own hearts may yield thereto and wars among Christian peoples cease.

EMERGENCY COMMITTEE FOR HELPING ALIENS.

"THE COMMUNITY OF OUR WORK."

There have been fresh evidences lately of the response from Germany to our efforts here, and of the likeness between our work and that of the Berlin Committee. The animating spirit is evidently so much the same that a wife left behind in England wrote to her repatriated husband in Germany, "Just write your letter and send it to *St. Stephen's House* at Berlin and they'll send it for you." The italics are ours.

Dr. Rotten wrote Third Month 8th:—

"Just a few lines to tell you that a second parcel from Berne arrived to-day containing the remainder of the reports about your work—namely, 25 copies of your Fourth Report and 100 copies of "A Day at St. Stephen's House." We are much pleased to make these vivid descriptions of your assistance to the Germans in England accessible to so many, as our experience has taught us that direct information has a much greater effect than our own full or abbreviated translations. But we try again and again with the latter, and at the present moment two different sketches of our endeavors in England and Germany for mutual help have been accepted by various papers, so we may hope to be able to send you a copy before long. Grateful as ever, with kindest greetings in the name of all."

The same idea is carried further in a letter received by one of our helpers from a personal friend in Germany:

"Your printed report which came into my hands a few days ago has made me very happy. I was not surprised, but it

only strengthened my belief in you and in the good in humanity. What you have done and are still doing brings nearer the goal that now seems so far off—everlasting peace grounded in respect and mutual understanding."

The following extracts from letters recently received from Dr. Rotten give interesting information about some of the efforts which the Committee is making to keep alive the spirit of humanity in war time.

THE RELATIVES OF MEN IN RUHLEBEN.

"When in April of last year after repeated applications by us, regular visits by the wives and children were at last permitted, the regulations were at first rather strict. The separation of husband and wife by a table was felt to be a special hardship. The visits taking a satisfactory course, however, this was altered in a few weeks, and since then visitors have been allowed in the Camp itself and may walk around and converse freely with their relatives. Permission was indeed soon extended to mothers and sisters, and also *fiancées* of those interned, provided the engagement had taken place before internment. At the present time wives living in and around Berlin are allowed to visit once a month, the time permitted being nominally one hour, but this is fortunately not interpreted very strictly, so that in actual practice two hours are often allowed. Wives coming from a distance receive permission every three months; and it was for a long time a concern of these women and of their husbands—a concern shared by us—that these visits had to be made in a single period of two hours. Over and over again one found that the joy of reunion after so long a separation was so unerving that they could scarcely unburden themselves on a single occasion of all the important matters reserved for discussion, and that only afterwards did they remember all that they had intended to say. We repeatedly made representations on this score in the proper quarter, appealing for a change in the regulation, and in December last, we had the joy of obtaining permission for the wives from outside to stay in Berlin for a week and to make two visits of two hours during this period. In special cases a third visit might be allowed. All wives coming from a distance, at the same time they receive the permit, are instructed by the Commandant to apply to us in the event of their needing any advice in respect to accommodation in Berlin. And so we are visited by many whose reception in Berlin we either arrange for at their request in advance, or who, though acquainted with Berlin, yet come for information. They are all so well satisfied with the conditions of their visits that at the present time there is no occasion to ask for further concessions."

GETTING MEN OUT OF RUHLEBEN.

"Apart from our interest in the repatriation of the 'over forty-fivers,' our principal concern for Ruhleben consists for the present in finding work outside the Camp for the younger prisoners, for, thanks to the recent decision of the Commandant, resulting from our repeated applications, such prisoners may obtain leave of absence provided they find situations. It is, of course, very difficult for those in the Camp to seek situations, and we are therefore making special efforts to find opportunities for work, induce employers to engage an alien and then conduct the negotiations. There are amongst those desiring to exchange their forced idleness at Ruhleben for productive work, many who are concerned to remain loyal British subjects."

The letters from which these three extracts have been taken are addressed to the secretary of our Camps Committee.

The following quotation from Dr. Rotten refers to a specially interesting intercommunication:

"We are delighted and thankful to see from your letter of January 31st that an unnamed gentleman in America has sent you the sum of £400, with instructions to assign half of it to our work for foreigners in Germany, and saying that the British Government at once gave their consent to the payment of the amount to us. It will be a great help to

our work, and will be conscientiously used for British subjects and for the subjects of nations allied with England. For a considerable time our work has been such that we can take advantage of the relief agencies of other countries for the assistance of Germans abroad, and for that reason can apply the means placed at our disposal for the support of foreigners in Germany only. So our help is now practically confined to "alien enemies," because the subjects of neutral States, should they be in need, can obtain other assistance, and it is our uppermost wish to relieve those who, but for us, would perhaps be utterly friendless. It is, moreover, a great satisfaction and encouragement to us that outside your and our spheres the community of our work is so strongly felt that people desire to further the efforts of the two societies simultaneously. The confidence so kindly felt in our efforts even abroad incites us to an ever increasing devotion to our work, to the undertaking of new tasks, and to the fulfilling of the old ones with more and more care in every detail.—M. C. F., in *The Friend* [London].

CHILDREN'S HOMES.

[Some of our readers may have first-hand knowledge of this home in the Midlands.—Eds.]

Through the generosity of a Friend, we are able to send some of our delicate children to a Home in the Midlands. The first set of twenty were sent there in charge of one of our workers, and we give below the description of the children's enjoyment of their new experiences.

"When I first conducted twenty children, with their twenty parcels from St. Stephen's House to Euston Station, I was thankful to find the party complete upon arriving there. Some of the parcels were already showing signs of bursting, and these were first made secure and safely stowed away on the racks. By the time the train steamed out of the station, we were all settled down comfortably, except one mite of five years old who was not quite happy at leaving her mother. As soon, however, as we reached the open fields and she saw real cows and sheep, her troubles were forgotten and she became happy as the rest in the excitement of her new experience. To the astonishment of the children, the train ran on and on about two hours before it stopped.

"When we reached our destination, we were greeted on the platform by the Friend who is entertaining the party, also the matron of the Homes, who conducted us to a wagon drawn by two sturdy horses. How the children loved it! each dip and bump in the roadway caused shouts of merriment, and the wagoner considered them 'a rare lively crowd.' After about an hour's drive we reached the two cottages built for the purpose of Holiday Homes for needy children. In letters I have since received they mention their 'sunny bed-rooms,' and not one child omits to write home about the daffodils growing in a wood nearby. Another great attraction there is 'Gipsy,' the parrot who never fails to amuse. Such a stay in the country is indeed an enjoyable and beneficial change from the children's dull London surroundings.

"One little boy wrote to his mother as follows: 'My dear Mother, I hope you and the boys are quite well and happy. I do enjoy my holiday, on Friday the lady took all the children and I for a long walk and we saw a hen and all her baby ones running after her. When we was going home again we saw a house with a straw roof we go for ever so long walks along the country roads. I hope the boys are all good to you, last Sunday we had a date pudding for dinner and this Sunday we are going to have a apple pudding I will soon be with you and the boys again. Well goodbye dear a hundred kisses for you and the boys and daddy, love from your son, K. D.'"

We are now trying to open a small seaside home on the East Coast for children threatened with tubercular glands. We are only waiting for a second helper, who would not be required to take responsibility, but she should be fond of children and able, if possible, to give her services without remuneration.

M. C. F.

YOUNGER FRIENDS.

"A MAIDEN CRUSADER."—*St. Nicholas Magazine* is giving its boy and girl readers a series of biographies called "Heroines of Service." One of these is Frances Willard, "A Maiden Crusader," who was indeed a crusader against the evils of intemperance.

But her story begins long before this—in her sunny childhood when little "Frank" was "dancing like a sunbeam," about the campus of Oberlin College, where her parents "were working hard to make the most of their long-delayed opportunity for a liberal education."

When her father's health failed, and an open air life was the doctor's prescription for him, the Willard family "joined the army of westward-moving pioneers."

As we, who live near Philadelphia, pass through our familiar Broad Street Station, how many of us look up at the fine bas-relief above the doors opening toward the train-shed, showing the march of the pioneers, and think that such a scene formed a part of the life of many of our great men and women.

"Can you picture," says Mary R. Parkman, who writes this sketch of Frances Willard, "the three prairie-schooners that carried them and all their goods to the new home? The father drove the first; Oliver 'gee-hawed' proudly from the high perch on the seat of the next. And mother sat in the third, with Frances and little sister Mary, on a cushioned throne made out of father's topsy-turvy desk. For nearly thirty days the little caravan made its way—now through forests, now across great sweeping prairies, now over bumping coroduro roads that crossed stretches of swampy ground. They cooked their bacon and potatoes, gypsy-fashion, on the ground, and slept under the white hoods of their long wagons, when they were not kept awake by the howling of the wolves.

"When Sunday came, they rested wherever the day found them—sometimes on the rolling prairie, where their only shelter from rain and sun was the homely schooner, but where at night they could look up at the great tent of the starry heavens; sometimes in the cathedral of the forest. . . .

It was truly a new world through which they made their way—beginnings all about. . . . Everywhere people were working with an energy that could not be daunted—felling trees, sowing, harvesting, building. As they passed by the end of Lake Michigan they caught a glimpse of a small, struggling village in the midst of a dark, hopeless-looking morass, from which they turned aside on seeing the warning sign, 'No Bottom Here.' That little settlement was Chicago.

Journeying northward to Wisconsin they found a spot on the bluffs above Rock River, with fertile prairie on one side and sheltering wooded hills on the other, and here the father hewed the timber that was made the beginning of the home "that grew with their life," a "low, rambling building, covered with trailing vines," and lovingly named by them "Forest Home."

Here "Frank" had her share of the daily tasks, but plenty of time for the fun, which "was never dependent on numbers or novelty." One other family of children lived near enough to be companions, and "sometimes when they found themselves longing 'to pick up and move back again among city folks,' they played that the farm was a city." This city "had a model government." It had also an enterprising newspaper, of which Frank was the editor. "Frank, too, was the captain of their good ship *Enterprise*. If 'we do live inland, we don't have to think inland, Mary,' she said. 'What's the use of sitting here in Wisconsin, and sighing because we've never seen the ocean? Let's take this hen-coop and go a-sailing. Who knows what magic shores we'll touch, beyond our Sea of Fancy!'"

"A plank was put across the pointed top of the hen-coop, and the children stood at opposite ends steering; slowly when the sea was calm and more energetically when a storm was brewing. The hens clucked and the chickens ran about in a panic, but the captain calmly charted the waters, and laid down rules of navigation.

"Perhaps, though, the best times of all were those Frank"

"A GREATER THAN MOSES IS HERE."

The evolution of the human conception of God as it broadens to the Quaker ideal, reveals, as do all growing things, almost all the stages of its growth at once. Patience with earlier ideals and a direction for teaching the larger hope has been clearly shown by Isaiah's prophecy, which is both history and an illustration of the variation that exists at present as well:

"His name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The Indian stood upon the cliff at sunrise and worshipped the Great Spirit, the Greek saw the stars and the sea and worshipped those, the Hebrew Scriptures begin with the glory of creation. For centuries all possible magnificence has been built into both heathen and Christian temples in an effort to show the awe due His Majesty. Then people grew to regard God as the Counsellor, and Moses made Him a rule-giver even for the fringe on men's garments. Later forgetting that real might is not in armies, but in the quiet voice of conscience, Israel saw Him as Nationality, the Chosen People's God of Battles. To-day at this point stands that part of the nations which is exploited by rulers for gain in money and in power. The Psalms tell of the pity of a Father for His children, the care of a Shepherd for the sheep; and the world has since gone to the Everlasting Father like a child. But the purest reality of all is God as the Prince of Peace, the leader of a youthful, joyful force, a spiritual life that lifts as heat and moisture lift corn to full growth. There is no peace like this tremendous stillness of perfectly-controlled, but ever-increasing power to grow godlike, perfect.

Thus far we, as a people, are ready to go in thought, but we weakly hesitate to fight it out in deed. The best thinkers of the present time also go that far in thought. For two centuries we have led as a church, yet God can raise up children to Abraham out of stones, and we will be nothing but stones if we weakly resign our leadership now because we are degenerate—afraid to be radical. We must live our thought out in the life of to-day, even if we have no logical or exact form of living outlined for this generation. We now know just enough not to betray our Lord quite so often, therefore we can learn more. We know our life must not be a feeble imitation of the good life of colonial days—that would be more exquisitely cruel toward society than giving a stone for bread; a starving prisoner must be given the key and the cup of milk, not merely a sweet breath from history.

Each day, more and more, is revealed the great size of that inarticulate mass of people who seriously want to be taught what to think in order to be saved from irresponsible hordes who would leave all thinking to a President and leave all the consequences to chance and the future.

My friend proudly and innocently says that the daily income of one of her thoughtless pupils is over twenty-five times as much as her own yearly earnings have averaged during forty years of conscientious service. Neither this country nor any other can long endure such lack of balance.

We need a book to ground us again, one that shall be heroic, mercilessly logical, and happily colloquial—of learned dissertations we have a good supply—a book based on the Sermon on the Mount as a social and political creed, illustrated by facts from history and from social conditions in the world at present with definitions given for specific sins, like those definitions given by the prophets of Israel.

It should challenge the present dull acceptance of things as they are, by a passionate faith in the ability of the spirit of Christ to change them now, before a spirit of revolution changes them with bombs.

Instead of "overcome evil with good," which is vague and contains one word that is unintelligible to the mass of people, overcome fear with the glory of standing alone—in thought, without companions, in action, without a gun. Overcome dirt by cleaning things with your own hands, even in public places. "He that would be great among you, let him be the servant of all." Serve even the ungentle who laugh because you are "easy." But let the ungentle see your good works

in such a clear light that the glory will go to your Father in Heaven. Teach rebellion to those who unwittingly starve their growing children of proteids.

and do without bath-tubs in order to forge iron for the bottom of the sea. Buy good clothes and wear them out to prevent over manufacture and flimsy materials. Get and pay good wages and make friends in all classes of society. Never accept a profit from investments above the limit of the common rate of interest, the rest belongs to the laborer and the consumer, not to charity. Make the things you can do the measure of education; not the things you say, even those you say rather effectively. Train yourself to enjoy and train children to enjoy, nature, religion, poetry, art—especially in the form to take into small homes as household utensils, chairs, wall-paper and blooming plants—there is a vast number of fairly-well educated Americans who do not know a geranium from an Easter lily—and, best of all, to enjoy people. Watch the freedom of the press and of the schools; army officers or foreign diplomatists must not tell adults all they are to think. Study to be patriotic; patriotism means service to the state. A capital city should be a central bureau for teaching self-reliant strength and the pride of industry to a free people in good homes. Now our government is merely a clearing-house for organized strength of money, the pride of bigness and the fear of true democracy. If any among us are parasitic, unwilling to serve by the work of their own hands, they are not Friends helping in Christ's Realm; since in the building of His House, one who sits upon the beam while others swing it into place cannot be called a builder, however much he may shout.

For Friends now there is to be no more of the peaceful life of our grand-parents, enjoyed in the midst of a striving and successful world. We have been speaking resignation, the language of defeat, for almost a generation. Now we must speak victory through passive, but passionate rebellion, holding the fort in a new war where real defeat is not possible. As the trained hand of an artist takes the pencil when another's drawing is crooked or untrue, our hand should reach to take the standard of leadership and then carry it straight through to the end whether that end means poverty or death. It can not mean death to our Prince.

Whenever defeat has come to me personally—and it has often—I have always known that it was defeat of myself, not of the hope for which I fight. I have felt for two years exceptional increase in the light of Christ's philosophy, and it does not weaken down for an instant, but "shines more and more." Its perfect day is many ages away, but its light can lighten the Gentiles right now.

HELEN E. RHOADS.

A GREAT TEACHER.

So many readers of THE FRIEND are either teachers or otherwise interested in school work that it was thought that the following extracts taken from a review of the recently-published account of the life of John Smith, for a quarter of a century an Assistant Master of Harrow School, in England, might be of interest.

In the review alluded to, in a recent number of *The Contemporary Review*, the writer says:—"In the life of every school, probably, there arises a master, often an assistant master, who strikes a note that becomes thenceforward the moral note, the traditional note, of that school. His influence may become a national educational influence, as in the case of Arnold and Thring, but, whether that be so or not, in the particular school it becomes a permanent influence that may outlive even the memory of its first beginner. John Smith, an assistant master at Harrow from 1854 to 1880, was a schoolmaster of this type. This book . . . is the story of an apostolic soul, the story of a man who all his life 'went about doing good.'" John Smith was born in London, Second Month 16, 1823, the son of a warehouseman. In the year 1879, a hereditary strain of insanity that had smitten his father and

ters attacked him, and he was eventually removed to St. Luke's Hospital, London, where he passed the last eleven years of his life, the *Review* states, "serving others as he had always served them, his noble nature shining through the dark clouds of his mental affliction. The danger was suicide, and when he was spared from all evil, and when he died, Twelfth month 12, 1893, a very noble man passed unspotted from the world." He was a disciplinarian of no mean order. In his own rugged person he set the example of perfect neatness and cleanliness. His motto was that cleanliness comes next to godliness, and woe betide the boy who was slovenly person or in work. For such there was no excuse. Carelessness, thoughtlessness, idleness, had no place in his form. Shut the door, lad, doors are not left open in heaven." "Nothing to do, laddie? Say a prayer, then; you can always say a prayer." "Show your hands, laddie! Those are not divinely ure—away and cleanse them." No boy dared to be late in his form. No boy dared to deceive, nor to shirk, nor to shrink. Swimming was his favorite exercise, and his form had to swim. See how all those wonderful fellows have gone head first before you; jump, laddie; feet first if you can't the other way. There's no shrinking in heaven." Despite the quaintness of his sayings, the peculiarity of his manner, he was no laughing matter with the boys. He was a perfect gentleman, and no boy ever wished even to take a liberty with him. He was, despite occasional ruthless punishment, worshipped. He touched the imagination, the poetry, the mystical sense of boyhood. He was the living personification of the law of love. His overwhelming sense of duty inspired, absorbed the boys. One day he said to a boy who had failed in his lesson:—"Dear fellow, when you and I get to Heaven, if you don't know your Greek grammar, the dear Lord will call me up and say, "Go teach this boy his grammar before you come into my presence." His mystical sense of the reality of the after-life thrills through and through this wonderful book as it thrilled through his life into that of others." The following quotation from the book under review shows how this remarkable man brought this sense to bear upon the little things of duty.

"Would the dear Lord be pleased if He came to fetch a boy in his sleep to-night, and found that he had left his things in such disorder? Will you do me the favor, in future, to fold up your clothes, and have them ready on your chairs?" And, once, Death did actually come to the school in the time of some-prayers. It was a most dramatic scene. John knew that a boy lay very ill in one of the houses, and had already prayed for him. He was concluding with the Lord's Prayer, when suddenly the penetrating sound of the high-pitched school bell was heard in the distance—"Ding!" John stopped. There was dead silence for some moments. Then again the bell came—"Ding!" There could be no doubt; it was the passing-bell, and John's voice broke out into a psalm of thanksgiving, without one touch of earthly grief or sentiment to mar it: "We thank Thee, O Father, for Thy great goodness, that Thou hast taken this dear lad to Thy glorious heaven; we praise Thee," but it is impossible now to recall the cadence of the triumphant strain which sprang so spontaneously from the well-spring of his great faith. The house rose from its knees, profoundly affected, and filed out in silence."

"His influence," says the Reviewer, "on the boys was endless, as was his love. During the week he prayed by name for every boy in the whole school. He was, indeed, one of the rare mystical geniuses of this world, a being in whom what might have been madness in a less pure creature became a renovating force and a light in the darkness of our time."

BRISTOL, Penna.

J. C. M.

COUNTING THE COST.

"Oh! Jerusalem, Jerusalem! . . . How often would I have gathered you. . . . But ye would not."

I sat one Sabbath morning on the Mount of Olives, somewhere near where the Saviour sat with his Disciples and uttered His mournful cry, and I considered how history repeats itself in every nation and in all generations. It is everywhere

and all the time the same—the Divine pity and the invitation of love met by man's indifference and refusal. The real reason for the rejection of the Lordship of Christ seems also everywhere and always the same, with high and low, within the organized Churches and outside them. The stumbling-block seems to be the realization of the tremendous demand which Christ makes upon the consciences and moral sense of those who follow Him. To be out and out for Him always involves self-surrender, and at times self-sacrifice. Frequently it carries with it the relinquishment of pleasures and pursuits that imperil spiritual growth. It checks lustful lookings and lustful longings. It reproves greed and avarice, luxury and license. It prevents hatred, revenge, and passionate anger. It may involve the restoration of ill-gotten gains, and the reparation of injuries. Savonarola visited Lorenzo Medici on his death-bed. "Three things," said the Friar, "are needed for absolution: First, a great and living faith in God's mercy." "I have the fullest faith in it," was the response. "Secondly, you must restore all your wrongly-acquired wealth, or charge your sons to restore it." Making a nod of assent, he grudgingly agreed. "And, thirdly, you must restore liberty to the people of Florence." At this Lorenzo angrily turned his back upon him and died unrepentant, yet torn with remorse. Similarly, a twentieth century merchant said to me: "I know you are right, and if I surrendered my heart to Him I could not be a half and half Christian. To me it is a question of all or nothing. At present I prefer to have, and to be, nothing." As William Penn puts it in a letter, "What mockery to call Him Lord and He not Lord of our lives; Master, and He not Master of our affections and beliefs; Saviour, and we not saved from our besetting sins."—FREDERICK SESSIONS, in *Friends' Witness*.

NEWS ITEMS.

THE outstanding feature of the term at Leighton Park School, England, was the carrying out of a food production scheme. After the break-up of the great frost, on the afternoons of three days the upper school was told off to work on the land. There were three squads, from the sixth, fifth and lower fifth forms respectively, and each squad gave two afternoons' work per week, about twenty senior boys being out on any one day. The hardest work was the breaking up of twenty poles of heavy land between the School sanatorium and the fives' courts. Outside the school, in Reading and Caversham, three gardens were dug, and a 10-pole piece of turf land was broken up. Perhaps chief interest lay in the help given to allotment holders on Manor Farm, in cases where the men folk have been absent in the army or have been ill. Groups approached workers on allotments, with the offer of service, and succeeded in making themselves so useful that they were made thoroughly welcome. Twelve 10-pole allotments were dug, to the satisfaction of their owners. The Allotments Committee of Reading Town Council recently expressed their warm appreciation of the work done. In the School garden, the gardener received good help in the spring digging; a good deal of which was done by a voluntary squad of seniors; a voluntary squad of juniors did excellent work in light digging on allotments and garden ground near the Park. The boys themselves bought forks and spades to the value of £6, mostly by public subscription. If more money is required, it will now be got from payment for work, which is asked for in certain cases.

A RECENT letter from Robert J. Davidson notes that more members were admitted to the Society of Friends in West China last year than in any other twelve months since our work in Szechwan was begun. He also reports the appointment of a permanent Yearly Meeting Secretary, or Recording Clerk, which is felt to be a step in the direction of more careful organization of the work of the Chinese Yearly Meeting. Fang Su Hsuen (S. H. Fang) has been appointed to the office, in which his knowledge of English will be of service to him.—*The Friend* (London).

Two books just appearing from the press will interest Friends. They are, "What is Quakerism?" by Edward Grubb, and "William Penn, Founder of Pennsylvania," by John W. Graham. It is understood they will be on sale by Friends' Book and Tract Committee at 144 E. Twentieth Street, New York City.

THE STORM IS STILLED.

This thrilling thought the troubled soul
 With ecstasy subdued imbues;
 When Time's unresting billows roll
 The voice, the inner voice renews
 The utterance, in accents still,
 And every fear is rocked to rest,
 Obeyed the whelming waves his will,
 And gently cradled on the breast
 Of love unlimited are we
 Yea, fostered by Infinity!

AMELIA ROBBINS, in the *Springfield Republican*.

SUMMARY OF EVENTS.

The Lancaster turnpike, one of the most important roads leading out of Philadelphia, is reported to have been sold to the Commonwealth, to be turned over to the State Highway Department and freed of tolls on Seventh Month 1st. It will be repaired immediately by the State.

Orders for 275 locomotives, to cost \$14,200,000, were placed by the Pennsylvania Railroad Company last week as its entire 1918 program for the lines east of Pittsburgh. Of the total, 245 will be made in the company's shops at Altoona. The remaining thirty orders were given to the Baldwin Locomotive Works.

The New York Evening Post reports that seventeen students of Harvard College will leave this country in a few days when the Pennsylvania hospital unit, Base Hospital No. 10, starts for France. Nearly all of them are Pennsylvanians or Philadelphia boys. Two or three of them are members with Friends.

A Ledger correspondent reports: Employing the best methods available for its calculation, one of the economic publications announces that New York's cost of living is \$2.32 per capita or a total of \$13,006,822 a day for the 5,602,841 inhabitants of the city.

Dr. John R. Mott announces for the Y. M. C. A. that almost all of the \$3,000,000 required for war work by the Association has been pledged, and that while about 1,000,000 has been pledged by New York, other cities have been generous.

The Boston Transcript says: Two or three hundred of the Special Bible Study classes interested in the First-day campaign are still doing valuable work, and many of them probably will continue through the summer. Some have closed for the season, having had supper at their final meeting and adjourned with enthusiasm, looking toward a renewal of the service in the autumn.

Out of "Billy" Sunday's New York campaign there will be attempted in that city a new church on the lines of Spurgeon's Metropolitan Tabernacle, London. Like the London venture, it will have a Baptist basis, but will be independent of all ecclesiastical connection. Its head will be Joseph W. Kemp, until recently a pastor of Edinburgh, Scotland.

In its last bulletin the United States Bureau of Labor Statistics prints a comparative table of wage increases and the increased cost of food as reported by the principal trades in forty-eight of the leading cities for the past ten years. During that decade weekly wage rates rose 16 per cent., retail food prices 39 per cent.

Of all the makes and nationalities of motor cars in use behind the battle lines in France for ambulance service, the Americans are superior, in the opinion of Henry M. Wing, a Boston man who has just returned from six months' service in France as a driver in an American ambulance unit.

A prominent weekly says: Much has been learned from German experience in feeding the people which the United States can utilize with profit. For example, the German Government found that price regulation does not work well and that there was no profit in trying to compel people to eat by law. The farmers secreted much of their produce, that they might have enough for themselves and their families, and it was exceedingly difficult to stop individual waste. The Government therefore was obliged to institute a campaign of education, and although this took time it has worked well, Germany's present difficulty being due rather to a shortage of crops than to unintelligent planning or cultivation.

During the year 1916 the American Bible Society suffered from loss of income due to the war, and also was hindered in its distribution of Bibles. The year 1915 had been the largest in the Society's history in point of Bible circulation, 7,761,000 volumes having been distributed.

In 1916 the number fell to 5,170,000, or a decrease of more than a quarter of a million volumes.

FOREIGN.—Although several of the largest paper mills in England have been forced to shut down because the Government stopped importation of pulpwood, many others have managed to keep go by utilizing grass from Scotland, the Finlands and India. Printing pa and note paper is being made from grass mixed with other materials.

Among numerous efforts toward intensive cultivation of land a increased productivity of crops in England, perhaps none is more interesting than the subsidized experiment in growing cereals and other crops with the assistance of overhead electric current, writes Vice Com Hamilton C. Claiborne, Bradford. The purpose of the experiment to carry to a larger scale the successful work which has been done during the last few years near Dumfries, where in 1916 an increase of about fifty per cent. in grain and eighty-five per cent. in straw was obtained oats as a result from overhead electrical discharge.

NOTICES.

New England Yearly Meeting of Friends, held at Westerly, R. I., to be opened with the meeting of Ministers and Elders on Seventh-day the second of Sixth Month, at eleven o'clock.

UPPER EVESHAM MONTHLY MEETING will be held on Sixth-day Sixth Month 8, 1917, at ten o'clock, instead of Seventh-day the 9th the usual time.

MIDDLETOWN MEETING.—Friends or descendants of those who formerly worshipped at this place are invited to attend the First-day Meeting Sixth Month 3, 1917, at 10 A. M. Electric cars leaving Sixty-ninth Street Terminal, Philadelphia, at 8.32 A. M. make close connection Media with car for Lima. On steam train leaving West Chester. 8.50 A. M. change to trolley car at Glen Riddle for Lima. Conveyance will meet trolleys at Lima.

A PUBLIC MEETING FOR DIVINE WORSHIP will be held in the Old Meeting-house at Horsham Village (on trolley line between Willow Grove and Doylestown) on First-day afternoon, Sixth Month 3, at 3.30 P. M.

This has been arranged by a Committee under appointment by Abington Quarterly Meeting, held at Germantown.

A cordial invitation is extended to residents of the neighborhood adjacent to the public generally.

MEETINGS from Sixth Month 3rd to 9th:

Kennett Monthly Meeting, at Kennett Square, Third-day, Sixth Month 5th, at 10 A. M.

Chesterfield, at Crosswicks, Third-day, Sixth Month 5th, at 10 A. M. Chester, N. J., at Moorestown, Third-day, Sixth Month 5th, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Sixth Month 6th, at 10 A. M. New Garden, at Westgrove, Fourth-day, Sixth Month 6th, at 10 A. M.

Upper Springfield, at Mansfield, Fourth-day, Sixth Month 6th, at 10 A. M.

Haddonfield, Fourth-day, Sixth Month 6th, at 7.30 P. M. Wilmington, Fifth-day, Sixth Month 7th, at 7.30 P. M.

Uwchlan, at Downingtown, Fifth-day, Sixth Month 7th, at 10.30 A. M.

London Grove, Fifth-day, Sixth Month 7th, at 10 A. M. Burlington, Fifth-day, Sixth Month 7th, at 10.30 A. M.

Falls, at Fallington, Fifth-day, Sixth Month 7th, at 10 A. M. Evesham, at Mt. Laurel, Fifth-day, Sixth Month 7th, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Sixth Month 9th, at 10 A. M.

DIED.—At her home in Stanfordsville, N. Y., Third Month 17, 1917 ELIZABETH MARRIOTT; a member of Stanfordsville Monthly Meeting of Friends, New York.

—, On Fourth Month 25, 1917, DIANA KNOWLES, wife of William Knowles, at Westward View, Benthain, England, in her seventy-sixth year.

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DIGGING AND SOWING.

Who digs a well, or plants a seed,
A sacred pact he keeps with sun and sod:
With these he helps refresh and feed
The world, and enters partnership with God.
—EDWIN MARKHAM.

Is there in any of our hearts a sense of being out of harmony with the beauty of the springtime? Does the sowing of the "seeds of war" in the hearts of the people of our land fill our thoughts, so that we hardly notice the rich browns of the hill-fields as they lie open to sun and rain and take their portion of seed from the farmer's careful hand?

And does the cry of the starving babies across the seas ring in our ears, so that we can not enjoy, as we would, the cheery call of the robins?

Then perhaps we need, as a dear Friend says, to "look well to our foundations," to dig more deeply toward the Spring of Refreshment that should be in us "a well of water, springing up into everlasting Life," to sow in hope the seeds of Peace, recalling Whittier's lines:

Thine was the seed-time; God alone
Beholds the end of what is sown,
Beyond our vision, weak and dim
The harvest time is hid with Him.

Along with the war-excitement in our daily press goes a wonderful turning toward the land for help; and the farmer and gardener were never more important, or their calling more exalted than just now when the food supply of the world may prove so inadequate.

So also was there never such need of the spiritual sowing; and while the soil seems hard and stony, the seed is lodging here and there evidently, and perhaps to an extent far beyond what we suspect.

When we can rise above a sense of discouragement, and feel a willingness to take our part in this, as it is shown to us, various definite suggestions are put before us, which are being worked out by our Yearly Meeting's Peace Committees, and an effort is being made to unify and centralize these, so that they may prove more effective, and that our young people

who are urged to join in the relief organizations which are under military control, will be able to point out to those who ask their help, that we have our own work, for the war victims, the non-combatants, who need help far more than the soldiers.

A chance remark overheard, concerning a young man who had just enlisted, ran something like this, "He asked when he would be called out, and they told him it might be to-morrow, or it might be two or three weeks." Just so, must not we, who feel that we also are "under orders," be striving after a quiet, yet watchful and ready spirit—looking for the service, listening for the call.

The attempt to organize Friends of America to work as a body for the preservation of life, and the reconstruction of the nations, is a stimulating and cheering movement. But let not the man and woman whom circumstances shut out from joining in these wider movements, fail to remember that there is left to them, and to all of us that good old "Quaker stronghold," the individual faithfulness to the individual concern. Some of the very best Peace work is done in this way. If we can meet our neighbors, who do not see the present crisis as we do, who may obtrude their point of view or try to impose it on us, and still maintain an atmosphere of peace and goodwill, perhaps we may find that we have "gained our brother." "Don't be a belligerent pacifist!" said a man laughingly to a relative who was warmly defending her point of view, and his warning is needed now, more than when it was spoken a year ago.

Yet we must remember, too, that a pacifist is an active person—"a peacemaker," not an idle bystander, mourning over what seems a mad world.

So when we are enabled to see, as George Fox did in his vision, not only the "sea of darkness," overflowing the world, but above it, the "sea of light" which overflowed the "sea of darkness," we are ready to "sow beside all waters," and dig deeply toward the hidden springs.

There is nothing new or original in these thoughts, only, it may be, a need of reviving them in our minds.

Again Whittier sums up for us the attitude our time calls for when he says:

In the maddening maze of things
The whirlwind and the flood,
To one fixed stake my spirit clings,
I know that God is good.

F. T. R.

OH, how many times can we most of us remember when we would gladly have made the most costly sacrifices to God, if He would only have excused us from this duty of loving, of which our nature seemed utterly incapable. It is far easier to feel kindly, to act kindly, toward those with whom we are seldom brought in contact, whose tempers and prejudices do not rub against ours, whose interests do not clash with ours, than to keep up an habitual, steady, self-sacrificing love towards those whose weaknesses and faults are always forcing themselves upon us, and are stirring up our own. A man may pass good muster as a philanthropist who makes but a poor master to his servants, or father to his children.

F. D. MAURICE.

EXTRACTS FROM A LETTER FROM JUSTINE DALENCOURT TO HANNAH P. MORRIS.

PARIS, Fifth Month 1, 1917.

Owing to pressure of work, days run torrentially, events, like the waves of a furious sea, threaten to swallow up nations. What a blissful condition to be in the Rock, cleft to provide a hiding-place for us—we are not moved at all, only bruised. The saddest circumstances cannot separate the redeemed from His love—their sorrow is not about themselves, but rather concerning those who are waxing cold. I feel as if my Lord had again to carry His Cross, and we were called lovingly to help Him to carry it, not by compulsion, as Simon of Cyrene did.

And thy friend, Agnes Nicholson, what has become of her? I wait in vain for her return. As to Cecile Boissiere, she surges further from us. I have not seen her for eight months, but I have sent her religious publications, hoping her faith may be vivified. She was employed in public work. I have heard that Annie Reich is married; she has not written me since she left Paris.

The times are dolorous, but if solemn, let us feel it an honor and a privilege to live in them. May the prophets of the Lord be faithful that nothing may hinder His message and that nothing be added to it. Think of me, before Him, asking not only that my dear pupils and I work with all our heart and strength for Him, but that we be made according to His Laws, filled with faith in His powerful wisdom.

My aides? My pupils? One has left me to take the place of her deceased sister, in an asylum for old men, near her invalid mother. Another went in vacation to her family, at Douai, then occupied by the enemy—as a prisoner she had to direct an ambulance caring for Germans and French—physically and mentally worn out by this, she had been sent by her friends to her home in the south of France for a year's rest, but the doctor doubts whether she can ever enter service again.

Another pupil of mine is anæmic and unable to read, write or sew, but she had been given some charge of our three centres in Paris. I have need of more aid, but she is devoted above all. "God tempers the wind to the shorn lamb" is the sweet experience.

My pupils? I had nine in the winter; they have all worked well, helping in Mothers' Meetings—studying the Bible, caring for our sick, etc. But I feel the necessity of elevating intellectually those who are spiritual, feeling themselves called but having instruction too rudimentary—the working class itself being better taught than formerly. It is because of grammar, etc., that the missionaries are acceptable, graduate nurses are demanded. They must pass examinations that cover two or three years. Perhaps I will soon accept only for evangelistic study those already provided with diplomas. The Master will guide us.

Of my nine pupils there only remain six, three went to hospital work. I love my dear girls who had little time for experience for they were disciplined, devout and moral. It is encouraging.

Our Gospel meetings are always well attended at our three centres. Although there is much work in the factories, for strong women, our halls are filled, which shows that a large number depend on us for consolation. One who comes only when she is off night duty and so deprives herself of sleep, the time of our gathering, said to me recently, "I am possessed of an evil spirit. I have a heart full of hate for all governments; I make bombs which I would willingly throw at my employer rather than at those whom I do not know—I come here and the devil goes out of me; when I leave I love, and I pity humanity; I wish to put myself between the enemies' camps, saying, 'Behold my life—take it if necessary, but let strife be over.'"

Since it is needful in my letters to avoid mention of war, I can only say we have much distress, physical and moral, many widows, many old women without sustenance, many broken

hearts. Some revolt against that which they call the indifference of God—others, on the contrary, are brought to approach Him—it is because of this I believe that our gatherings are well attended.

My health continues very good, permitting intense and regular work; nevertheless, I am more easily fatigued than formerly—it would be unreasonable to wonder at this, since I am seventy-eight years old. I have much to bless God for, in His allowing me to pour His balm of Gilead on poor wounded ones in my neighborhood. I go soon to our country house, Fontaine Lavaganne, in the hope to plant potatoes, onions, etc., for next winter. For that it will be necessary that the plants or seeds which I left in 1916, hidden in my cellar, have not been taken, for all winter the military were lodged in the house. I fear that next winter will be more terrible than the last. I had then good food and coal. Dear sister, pray, and some friends with thee, that I and my adopted family may take up any task, any sacrifice, any privation, and that we regard constantly Him who is all in all.

Very affectionately thine,
JUSTINE DALENCOURT.

HEAVIER THE CROSS.

Heavier the cross, the nearer Heaven;
No cross without, no God within,—
Death, judgment, from the heart are driven
Amid the world's false glare and din.
Oh, happy he with all his loss,
Whom God hath set beneath the cross!

Heavier the cross, the better Christian;
This is the touchstone God applies,
How many a garden would be wasting,
Unwet with showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith,
The loaded palm strikes deeper root,
The wine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Heavier the cross, the heartier prayer;
The bruised herbs most fragrant are.
If sky and wind were always fair
The sailor would not watch the star;
And David's Psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim, of the desert, tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying,
Death is a friendlier face to see;
To life's decay one bids defying,
From life's distress one then is free.
The Cross sublimely lifts our faith
To Him who triumphed over death.

Thou Crucified! the cross I carry,—
The longer may it dearer be,—
And lest I faint while here I tarry,
Implant thou such a heart in me,
That faith, hope, love, may flourish there,
Till for the cross my crown I wear!

—SCHMOLKE.

Translation from the German. Copied for THE FRIEND by MARY H. Hallowell.

LETTERS FROM A FIELD HOSPITAL.*

This little record is of deep and moving interest—a beautiful picture of a beautiful life.

In a few skilful touches we are presented with a living picture of “the most vivid creature that imagination could conceive,” “grasping life with both hands,” a true, high-hearted, brilliant woman, full of charm and attractiveness. We are told of her literary work, her books for children and “The Child’s Life of Christ”; and that all her work was the outcome of a deep and living faith.

“Wherever people were, with whom religion was the passion of their life, she was of their freemasonry; and whenever she was in real difficulty, a difficulty of the soul, she fell back always on the thought of God.”

In the early summer of 1914, conscious of a little overstrain, she had taken a cottage in the Cotswolds, and there, in the middle of the most delightful holiday she had ever known, the news of the war came to her.

At first she could not realize it. Then she heard that the younger of her two sons, Christopher, was coming home from abroad to enlist. She wrote afterwards:—

“I began to think over my position. I knew that if I had been a man I could not have fought, for the way in which I read the words of Christ is that the Kingdom of Heaven is gained by a different method altogether. ‘Not by might, nor by power, but by Spirit, saith the Lord of Hosts.’ It is a method which has never been tried by diplomatists. If an individual attempts it in his own life, and plunges into deep seas, it sustains him and he walks on the waters in a great amazement. What happens to an individual will some day happen to the nations, when they seek each other’s good rather than their own gain—but not yet. Till then we must learn our mistakes through great suffering.”

Who can read without a pang of sympathy for both, what Mabel Deamer tells of her beloved younger son:—

“Christopher was indignant at my apparent half-heartedness. ‘I can’t think what has come to you, mother,’ he cried, ‘you are generally so eager for the right,’ . . . and the boy broke off in angry disappointment.

“‘I can’t help it, my dear,’ I replied. ‘I can’t hate my enemy. I have spent my whole life trying to learn a different lesson. If you feel you must go, you must go; it will be right for you to go. You offer your life—that is always good—you can’t do more.’

“He went away unsatisfied, and I envied the proud mother who sends her sons, proud of them, proud of the war that calls them out, proud of the God of battles. But that God is not my God, and my heart was heavy.

“My eldest son went next. Then Stephen Gwynn. . . .

“There was no doubt at all that he thought war was right. ‘I don’t pretend that any war is Christian,’ he said. ‘But this is a just war. If you are a Christian I don’t see how you can fight at all. To be a Christian to-day seems to me to court annihilation.’

“‘Yes,’ I said, ‘just that—to be ready to throw away one’s life for the Kingdom of Heaven, but for nothing less. It has always meant that. That is why its Founder was crucified.’”

The foregoing, we learn from her biographer, is taken from the first chapter “of a very personal book” which she began in Serbia. She wrote only this chapter, and it she rounded off characteristically with a laugh. But there has come to me one other passage—a pencilled scrap of paper, barely legible, which after her death was found in the mud-stained bag that she kept in her little tent. It gives, I think, the keynote to all her thought and all her action in the last phase of her life. “To the Greeks foolishness, to the Jews a stumbling-block.” Christianity can never teach common-sense. It teaches the Kingdom of Heaven. It may permeate common-sense with the tincture of its ideals, but the more common-sensible it becomes, the less it is Christianity. It is the folly only possible to the supremely wise.”

“She who wrote thus had in the practical affairs of life more shrewdness, more common-sense, than anyone with whom I have ever taken counsel. That permeation of common-sense by Christianity, and of Christianity by common-sense, which she describes, was well illustrated in the fact that her attitude to the war alienated no friend. Yet there was another reason for this. She who condemned war loved courage and loved self-devotion. The war was there, and with it the call to action and to sacrifice. If her sons had chosen to go out into the street as missionaries and denounce the war as an outrage against Christianity, as a crime that no nation should commit, even though it were to be trampled into powder, she would for that have gladly seen them beaten, imprisoned or put to death, and gladly have taken her place at their side. This was the courage that she most valued—the courage to die, but not to kill; and if the world had enough of this courage then, she thought, there would be no wars.

“But she did not, for all that, withhold either her sympathy, or her approbation from those who were prepared to follow their own ideals where they might lead. The boy who came to her with his first ardors of patriotism and went away unsatisfied, yet found in those following months no better comfort than she could give. I remember how she told me that never in all their lives had her sons shown such a desire to be at home, nor come so close to her in talk.

“Yet, for all that, she was isolated and a little lonely. Perhaps her mind worked the more strongly and was all the truer to its own instincts.”

In the spring of 1915, Dr. Deamer was appointed Chaplain to the British units, comprising some 300 doctors and nurses, then working in Serbia, and he was asked to start almost at once.

The arrangement was all made so suddenly that his wife knew nothing of it till she heard it announced publicly at a farewell service for the unit which he was conducting.

Here, she felt, was her opportunity, and as soon as the service was over, she asked if she too might go with the unit, and was accepted as a hospital orderly.

Mabel Deamer’s revealing letters from Serbia addressed to Stephen Gwynn, her literary adviser and personal friend, reflect much of the charm of her vivid personality, and were there space, one would like to quote largely.

It says much for the quality of the friendship between her and the soldier friend who has since been called to act as her biographer and literary executor, that she could write to him frankly and unreservedly of what she felt and thought about war, and that he has suppressed nothing of this.

She liked to recount the good deeds of the Austrian doctor of their hospital.

Once she wrote:—

“Everything is so curiously mixed up. We are friends and enemies all together—half our wounded are Austrian—and, strangest of all, the head doctor of the Serbian Hospital is an Austrian prisoner. He is a wonderful man, and looked after and treated 200 wounded all alone. He was taken prisoner, and never stopped his work of saving life—first as an officer of his own army, then as a doctor among the Serbs.”

And again, later:—

“The ‘enemy’ came to tea to-day—the Austrian doctor who is a prisoner here, and has worked for the Serbian wounded so nobly that he is head of the Military Hospital—and a prisoner.—Oh, isn’t it strange? He has in bad times dressed 500 wounds a day—besides operations—sleeping for a few hours at a time and eating when he can—and this for the enemy. Greater love hath no man than this, that a man lay down his life for his enemy.”

Later she wrote:—

“When I see these wounded here, I have got a new obsession. I don’t see you and Geoff. [her eldest son] and Chris. hurt, but I see all the men that you and Geoff. and Chris. are going to hurt—and that is the unbearable thing. If you are hurt you can bear it to death, for you have ideals—but they, poor lambs, they curse and rave and suffer and don’t know

*Letters from a Field Hospital, by Mabel Deamer; with a Memoir of the Author by Stephen Gwynn.

why it happens or what it all means. There is an article in the *English Review* (which *thank you for*)—an article on 'Nationality'—which I feel in my bones is true. It is this madness of Nationality, this false patriotism, that makes wars. As long as men grab land and think it noble to die for their own bit, there will be wars. As though a nation depended on its land! It depends on its spirit and its ideals. The Jews are a nation and they have no land. There—I can't argue, but what I felt dimly at Oakridge I know clearly now. This war will not bring peace—no war will bring peace—only love and mercy and terrific virtues, such as loving one's enemy, can bring a terrific thing like peace. . . . Oh, I will stop. But it goes into everything, the tiniest action—the hardest fight is to love the person you want to fight and to seek *his* good rather than yours."

Mabel Deamer died of typhoid at Kragujevatz that summer (Seventh Month 11, 1915), at the age of forty-three. To the fearless woman who had dared to stand alone for her faith, and to risk all that she might help the suffering, was given the honor of laying down her life for the service of man, and to the mother was given the happiness of going before her son Christopher, who fell at Suvla Bay. With all her intense love of life, she had thought of death as the last great "adventure" . . . "the last unspeakably good thing of all the unspeakably good things that have come to us," and as she had lived she died—gladly.—*From Friends' Quarterly Examiner.*

POCONO MANOR NOTES.

Spring has been more than usually belated in the mountains this year. We have heard regular residents say they "hardly remember a time when vegetation was so backward." In any event, now at the end of Fifth Month, the trees are only beginning to show unmistakable signs of life. As usual this beginning has been heralded by the white bloom of the shad bush. Until used to it the whitened forms, dotting the mountain side, startle one with the belief that a sudden snow drift has appeared. In strong contrast to the white, the brilliant tender red of bursting buds soon becomes dominant. This is quickly followed by the lively green of the birches and aspens. It is then an endless pageantry to note from hour to hour, from day to day, how the mountains and fields "clothe themselves as with a garment."

All this scene of enchanted beauty is enlivened with the birds, their ceaseless movements and intermittent songs. An ornithologist like William Baily can count more than sixty varieties of them; to most of us they are numberless and often nameless, too. Evidently many of them seek human habitations and respond to some attentions of feeding with undoubted gratitude. One other natural attraction demands a word. Arbutus has been everywhere. In places the northern slopes have been matted with it, and for size and waxy appearance and pinkness we have rarely seen it rivalled.

The activity of development at the Manor which was reviewed last year, has continued. Three cottages are nearing completion, several have been liberally enlarged and improved, and architects and builders come and go with a sure augury of other additions. One easily realizes that it is not merely the attraction of location that has this effect. The Association has proved itself capable of serving the cottage colony in many ways that make living easy. Of course there are the advantages of light and water and sewerage for all, but labor by the hour or by the day is furnished; carpenters and masons can not only be secured, they can be directed by the management; supplies of all kinds are kept in stock, the store at the Inn will furnish anything from a yeast cake to a can of ice cream. One must be most exacting and unappreciative not to realize that the modern spirit of co-operation has been made a practical basis of a good business management here on top of the mountain.

Nearly a month ago we were hearing that cottages to rent were at a great premium; since we have had occasion to know it by private solicitation at our door. War conditions may have

some bearing on this situation, but those who know the charm and ease of living in the colony accept it as a natural outcome.

The Inn has opened nearly a month in advance of previous records. This in the main is in pursuance of demand. Many improvements have been carried through in anticipation of the opening. Guests of the Inn and cottagers will be rejoiced to find "Baily Park" in its usual hospitable order. It is understood that the heirs of our good friend intend for the present to maintain it as heretofore and to extend the courtesies to the public that their father bestowed with such liberality and pleasure. As visitors thus enjoy its resources of beauty and of surprise they realize afresh something of the sentiment in the lines:

"The best thing any mortal hath,
Is that which every mortal shares."

J. H. B.

"THE PRESENT DAY MESSAGE OF QUAKERISM."*

This is a small book of 106 pages with four chapters, as follows: "The Basis of the Quaker Faith," "The Guide of the Quaker Life," "The Creed of the Quaker Church," "The Field of the Quaker Message." It is printed apparently on the responsibility of the author alone—no Society, no meeting has sanctioned it as an official utterance. It belongs to a class of work now quite common, being no less than an effort to put the Quaker Message into modern phrase. So often have these efforts been subject to one qualification or another, either a misinterpretation of motive or a failure to discern active principle under human limitation, that the success of this author in avoiding these defects is only the more welcome. After a critical reading of the little book, we find not a single question mark on the margin anywhere. The specific differences that separate Friends into kinds have been wholly surmounted. The book keeps to its subject—it deals with Quakerism not from the point of view of any body of Friends, or kind of Friend, but clearly as a mode of expression of the Christian life. But the work is not done vaguely. The mode stands out clearly; the Quaker is generic and is justified in his family characteristics.

As an illustration of the success in not stumbling over what are at times called peculiarities, we may note one instance. Some efforts at modern statements have announced as discoveries that "Quakerism is not a form of dress or a peculiarity of speech." Here is Charles M. Woodman's treatment of the subject: "As a question of ethics, the peculiar use of a pronoun may to-day seem a small thing to insist upon, but, nevertheless, the 'plain speech' of the Quaker is a living witness of a one time sincere effort to stand for reality in the little as well as the great things of life." This is typical of the treatment. It strikes us as sympathetic—constructive.

In style the book is plainly popular—in places perhaps it approaches the sophomoric. This is due to the fact, no doubt, that the addresses were written for public delivery. It will only add to their value for many uses. Under the title, "Creed of the Church," one expects to find some jarring notes. If they are there, we have not discovered them. The chapter is a somewhat unique expression of the fact that Friends are at once creedless and yet in unity with the great truths of religion that the creeds have imperfectly embodied.

The type of thinking in the book as well as the style will appear from two quotations:

"He (the Friend) rejected every social custom that trod with thoughtless feet upon the sacred precincts of man's personality; he plumbed his business methods with the perpendicular ethics of the Sermon on the Mount; he maintained that what was morally wrong could not be politically right." [page 97].

"In a time when one war followed another in rapid succession, when fighting was the real business of strong men,

*"The Present Day Message of Quakerism," by Charles M. Woodman. The Pilgrim Press. On sale by Friends' Book and Tract Committee, 144 E. Twentieth Street, New York. Price, \$1.00.

when the nursing of hates and grudges was the prime occupation of governments, the Society of Friends denounced the whole program. For them the peace propaganda was never a question of good economics; it was a question of good religion; there could be no Christianity in fighting, because the Christ laid down laws of love, service and sacrifice, and placed a premium upon the sacredness of man's person."

J. H. B.

SERMON OF ELEAZOR BALES.

[Our friend E. B. Carter has sent us a report of a sermon preached by Eleazor Bales at the opening of Summit Grove Preparative Meeting in 1873. With some omissions and editing we are carrying out his suggestion and printing it for our readers.—Eds.]

The object of our coming together this morning is of great importance to us, to our children and to our neighbors. It is nothing short of a duty that God has assigned to His people that they should thus meet together to worship Him and to adore the excellent name of Him who has abundantly blessed us with everything we need. Although we are poor and weak, if we wait in faith and patience and believe His promise that "they that wait upon the Lord shall renew their strength," He will enable us to journey on through depths and heights to that blessed home which He has promised to His children.

There is work which the Church has to do under Christ who sits as Head and Law-giver. Yet we are told everyone is free and can choose where he will serve and whom he will serve. It is, however, a Scripture doctrine that we believe, that they who do not work under the direction and influence of the Holy Spirit shall be punished in the world to come. We know, too, that of ourselves we cannot do anything that will advance Christ's cause or will glorify His name in the Church. I have been thinking of the great work that the Church militant has to do and how important it is that we should return to first principles. This Society has always acknowledged Christ as Head. As we work under His direction, we shall work together in harmony. It seems to me if all the individual members would work in this way, there would not be jars or law-breaking or such unrighteousness among us.

I have desired, my dear friends, that you of this portion of the Church, which is now entering on the great work of taking care of one another, may be thoughtful and considerate all the time that you are working under the great Head of the Church. This will regulate you as individuals of God's Church, it will regulate you in all your movements, in all your intercourse with your neighbors, in trading and in dealing with one another. It will so regulate and guide you that you will manifest to mankind wherever you are that you are not ashamed of your Head, that you believe in Him and that you believe your eternal interest depends on Him.

I want us to be more serious and considerate as accountable beings and as laborers in the great work of the Church. I do not seem to have words to convey to you my desire and heartfelt exercise that you may be found prosperous here, that you may have an influence here. I believe as you do live under the guidance and teaching of the Holy Head of the Church that you will exert an influence over your neighbors and they will love you and will acknowledge that you are lovers of the Lord Jesus Christ and that you are not ashamed to own Him wherever your lot is cast. You will love God and love man and the breathing of your spirit will be "peace on earth, good-will to men." These teachings of the Holy Spirit will do away with all wars and fightings, for God has told us that we cannot love Him and hate our brother. It would be inconsistent for us to raise up a weapon to wound our brother, to injure his body or his feelings.

Now, my brethren, we may try ourselves by the law and know whether we believe or not. It seems to be a very essential thing that we believe because without faith it is "impossible to please God." We believe in the great saving doctrine of the Lord Jesus Christ. If we do not, we are not travel-

ing in the narrow way that leads to happiness. We may further test our love; do we love God supremely and above everything else? We love Him because of His earthly blessings, but do we love Him because He sent His son and opened the way to heaven? Do we love our friends and neighbors as ourselves? Do we love those who hate us, despitefully use us and persecute us? Can we pray for them or do we engage in retaliation? There is a great deal for sinners to do to become divested of sin, but we cannot go to heaven with our sins. We must be born again, take up our cross, deny ourselves and follow the Captain of our salvation from day to day. Then we are all one in Christ. We all want to be happy while we live and we all want to be happy when death comes. If through the providence and grace of God, there has been an overcoming of the world, through this same Power there will be victory over death, hell and the grave. We can then exclaim with Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day and not to me only, but unto all them also that love His appearing."

[Some of our readers have had the privilege of listening to lectures by T. R. Glover. They and others, we believe, will enjoy reading this rather racy review of a recent book of his.—Eds.]

THE JESUS OF HISTORY.*

This book has grown out of lectures which the author gave in a good many cities in India during the winter of 1915-16. To some of his readers they recall vividly hours in the lecture room at Woodbrooke shortly before Dr. Glover sailed for India, when he drew out the sympathy and thought of English students as to the message to students needed in India. We found then, and the thought receives fresh emphasis now, that the message which men's hearts need the world over is the same; it is Jesus Christ who satisfies the human heart. The book will be specially welcome to many who have heard Dr. Glover lecture, as they recognize lines of thought which he has opened out to them and which we are glad are now reaching a wider public. We understand the first edition of the book is already exhausted, and that a second will be available shortly.

Dr. Glover approaches Christianity as the historical and classical student, basing his argument on the appeal to facts, and on this basis of experience he provides a foundation for thought which is always seeking to carry us on further. Religion is not something superimposed on ordinary life; it "is a natural working of the human spirit, and as students of history we reckon with the religious instinct as a factor of the highest import." Our author goes on to show what "a force of unparalleled power in human affairs" the Christian Church has been. Referring specially to the questioning of old systems of religious belief in India to-day, he shows that this owes its impulse to the missionary faith that believed "that Jesus Christ was still a real power, permanent and destined to hold a large place in the affairs of men."

If we attempt to sum up in a sentence or two the main thought of Dr. Glover's book, it is that we are in danger of underestimating Jesus Christ, that we do not see how far He reveals to us the mind and purpose of God and so our interpretation of Christian faith is too often narrow, poor and thin. The words of Jesus to Peter (Mark viii.33) are rendered into modern English, "You think like a man; you don't think like God," and to this phrase Dr. Glover returns frequently to illustrate mistaken thought of God. "The first thing Jesus had to do, as a teacher, was to induce men to re-think God. Men, he saw, do not want precepts; they do not want ethics, morals or rules; what they do need is to re-think God, to re-discover Him, to re-explore Him, to live on the basis of relation with God."

The greater part of the book is an attempt to make us see
*By T. R. Glover, M. A., LL.D. (Student Christian Movement. 3s. 6d. net.)

afresh "the fact of Christ" not in dogma or theory but as one who shared and fathomed the depths of human life. The result, as all who know Dr. Glover's lectures will expect, is to give us an extraordinarily vivid and inspiring picture of Jesus. A sentence from the Confessions of St. Augustine quoted more than once—"One loving spirit sets another on fire"—is characteristic of the book itself as well as of its theme. The brief chapter entitled "Childhood and Youth" is charming in its suggestions of what Jesus saw and learnt in the years at Nazareth. "Jesus grew up in an Oriental town with poor houses, bad smells, and worse stories, tragedies of widow and prodigal son, of unjust judge and grasping publican—yes, and comedies, too," and we have pictured the carpenter's shop and those who would go in and out of it. "Are we to think that all the tenderness of Jesus came to Him by a miracle when He was thirty years of age? Must we not think it was all growing up in that house and in that shop?" So, sharing the life in a small country town with its intimate knowledge of the lives of others, we find One to whom "God is real, living and personal," "a real Father with a real father's heart," and who "brings men to the new exploration of God, to the new commitment of themselves to God, simply by the ordinary mechanism of friendship and love."

A genuine faith in God's concern for the ordinary daily lives of men is surely one of our great needs to-day. "The practical working religion of a great many of us rests on a feeling that God is a very long way off." Dr. Glover does a great service in showing that the religion which Jesus reveals brings man into direct contact with God in all the relations of life. "The type of holiness which Jesus teaches can be achieved with an ordinary diet, and a wife and five children." And again he points out "there is little need of special machinery for contact with God," and quotes a sentence from Harnack—"a living faith needs no special methods." So it comes to pass that "Jesus never feels that men have any need of a priesthood to come between or to help them to God; God does all that. There is no common concern, no matter of food or clothing, no mere detail of the ordinary round of common duty and common life, but God is there." We get a long way from this kind of thought of God as a rule, and we blame Him when we have wandered away from Him and got "lost." Dr. Glover has some illuminating pages on what Jesus meant by the lost He came to save. While there is little allusion to the present strife, the book is none the less a message which should bring hope and cheer to many who need it.—H. M. N., in *The Friend* [London].

REVEALING THE RISEN LIFE.

"They came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead."

The world was watching this man who had been raised to life; they watch every one who has new life in Christ. What sort of a testimony are our lives telling forth? A young woman came before the session of a Presbyterian church and said she wished to unite with that church. No one present knew her; she made an unusually clear confession of faith, impressing the minister so much that he asked her how she had been led to Christ. "Through Dr. S.," she replied. "Is Dr. S. a friend of yours?" she was asked. "No," she said, "I have never met or even seen him." She was a telephone operator and had had night service from 9 P. M. to 3 A. M. Receiving many calls for this physician she had more than once rung his bell by mistake. Always he answered not only with courtesy, but with a voice that showed no trace of impatience. It was such a grateful relief from the surly sleepy voices of others awakened at midnight, or the harsh expressions directed at her when she called a wrong number by mistake, that she finally became deeply interested and wanted to know the secret of the difference between Dr. S. and other men. She learned that Christ was supreme in his heart and life. Soon Dr. S.'s Saviour was her Saviour.—From the *Sunday School Times*.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

POPULAR SOPHISTRY.

'Twas a dangerous cliff, as was freely confess'd,
Tho' to walk near the crest was so pleasant,
But over its terrible edge there had slipped
Some statesmen and many a peasant,
Till the people demanded protection be given,
Yet their projects did not at all tally,
Said some, "Put a railing along by the cliff,"
And some, "Put an ambulance down in the valley."

But the cry for the ambulance carried the day,
As it spread thru the neighboring city;
A fence might be useful enough in its way,
But the hearts of the many were brimful of pity
For the crippled and dying who fell from the wall.
So the dwellers in mansion and alley
Gave pounds or gave pence, not at all for a fence,
But an ambulance down in the valley.

Then an old sage said, "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause;
'Twere wiser to study prevention."
"Let us stop at its source all this mischief," he cried,
"Come, neighbors and friends, let us rally;
If the cliff we but fence we may almost dispense
With the ambulance down in the valley."

"Oh, he's a fanatic," the people rejoined;
"Dispense with the ambulance? Never!
Ain't we picking up people as fast as they fall,
And reaping a blessing forever?
Why should people of sense go put up a fence
While the ambulance works in the valley?"

THE AMBULANCE PHILOSOPHY still has its ardent defenders among the manufacturers and dispensers of intoxicants, and seems to be accepted pretty generally, though sadly, as the "only thing we can do" in connection with war. But the number of those who perceive the causes, and who are trying at least to *close the spile*, is increasing. "This ought ye to have done and not to have left the other undone."

THE UNITED STATES BREWERS' YEAR BOOK for 1916 is interesting and not unprofitable reading to all who desire to see that Association, and the industry it seeks to promote, put out of business. The book is similar in size and binding to those of previous years—having more than 300 pages—but this edition is not illustrated. Readers who are not in sympathy with the aims of the Brewers' Association will gather encouragement from their admissions. Thus in the Introduction we read, "At no time in the world's history has public attention been given so largely to the question of drink. It is by far the chief social question of the day, and not even in Europe, where a dozen nations have become engulfed in a war of unparalleled dimensions, has it been obscured. On the contrary . . . it is not an exaggeration to say that the proper method of dealing with it has come to be recognized as a matter of war policy, taking its place with that of raising armies, building navies, increasing revenues, planning campaigns, and the actual fighting of troops on the battle front." The famous declaration of David Lloyd-George of England does not appear to be quoted, however. He said, "We are fighting Germany, Austria and Drink, and so far as I can see, the greatest of these deadly foes is Drink." But, to quote further from the Year Book, we note with joy the admission, "Here in the United States the question has become *pronouncedly national* within the year. Encouraged by spectacular victories in several States, the prohibition forces laid siege

to Congress. They demanded the passage of the bill intended to establish prohibition in the District of Columbia, and the adoption of the proposed Constitutional Amendment, which, if duly ratified, would forbid the manufacture and sale of alcoholic beverages throughout the whole United States." The passage of the District of Columbia Bill is not noted, but a thirty-page "postscript" gives the Webb-Kenyon decision of the Supreme Court and a symposium of newspaper opinion of all kinds regarding it. The *anti-liquor* press hails the decision as a great victory for them, giving States that have outlawed the traffic a fair chance to enforce their prohibition law. The *liquor* press, on the other hand, finds a gleam of hope in the suggestion that "one of the chief props of the argument in favor of national prohibition has been taken away" by the Webb-Kenyon Act. The "prop" referred to was the claim that "States are powerless to bring about effective prohibition; therefore, if it is to be had at all, it must be had through Federal action."

OTHER MATTER IN THE YEAR BOOK is equally significant. Let us classify some of it. 1.—*Reform*. That there are many evils incident to the "business" is frankly admitted. The President of the Convention, Gustave Pabst, offers several suggestions "which may be influential in stemming the growing sentiment in opposition to our industry." (A) Discrimination in granting licenses. (B) Gradual decrease in the number of licensed stands. (C) "An aggressive campaign in the interest of truth respecting our industry and its product." Unfortunately for President Pabst and his following, the statements which they classify as "truth" are not universally accepted as such. Thus in his opening address he begins by saying, "Elections have been held in eight States. The 'wets' won by large majorities in California, Maryland, Missouri and Vermont. The 'drys' won (nothing said about majorities or of other States that voted) in Michigan, Montana, Nebraska and South Dakota." The cold fact is that prohibition won four States out of eight and the liquor men did not win any. They merely retained with a weakened grip what they held before. 2.—*Compensation*. Foreseeing their doom, the liquor men are now preaching the wrongfulness (?) of "confiscation" (refusal to renew a license) and pleading the justice (?) of "compensation." 3.—*Whiskey* does the mischief. Recognizing the force of an awakened public that is beginning to see the real truth about the liquor trade, the brewers are endeavoring now to allay public indignation by condemning whiskey and praising beer. They are succeeding well in this ruse, for people as a rule are charitable towards evil, but the facts about beer are rapidly becoming known. It may yield a larger profit to the manufacturer and distributor because it does not kill its victim so soon, but the mischief and ruin it works is more than the public will tolerate when once the people perceive it. 4.—*Tobacco, Tea and Coffee*. The liquor men are doing everything within their power to induce the tobacco trade to join with them in their fight for continuance. They endeavor to confuse the issue and becloud the facts by claiming that these "prohibition fanatics" are seeking other worlds to conquer. 5.—*The Anti-Saloon League* is the one organization that the brewers seem most to fear, condemn and endeavor to stigmatize. "In every State where it has brought about prohibition, the League has been stirred to greater activity and to bolder grasping for power," says Hugh F. Fox, Secretary for the Brewers. He characterizes the work of the A. S. L. "usurpation of governmental authority." He charges them with "organizing crowds to invade court-rooms and brow-beat judges and juries in liquor cases." Did the reader ever engage in this kind of militant work—"brow-beating judges and juries?" The climax of the suggestions of "frightfulness" is that if the A. S. L. should succeed in bringing about national prohibition they might assume the police function in national affairs. Was not the State Superintendent of the League in Virginia selected as "Commissioner of Prohibition" with "power to appoint an army of deputies?" Probably these high compliments to the A. S. L. from the Brewers' Year Book

may be explained by the fact that things did not go as the brewers wanted them to down in Virginia and West Virginia and in other places.

SOME STATEMENTS OF INTEREST (*if true*).—In a paper called *The Other Side*, having as a motto, "The truth, the whole truth and nothing but the truth," published by the National Wholesale Liquor Dealers' Association at Cincinnati, we find this interesting assertion and comment, viz.: "Alcohol is indispensable to the manufacture of the only kind of powder that can be used by the U. S. Army and Navy. In case of war the present production of alcohol would be hopelessly inadequate for that purpose. Two years or more would be required to restore the capacity already lost by the passage of prohibition statutes. Could an enemy of our country, therefore, accomplish more for his cause than by bringing about the enactment of 'dry' laws?"

In the same publication we read also an estimate that "the present annual output of alcohol in this country would not be sufficient to supply one-third of the smokeless powder consumed in a four days' engagement at Verdun." And again, "It is a good time to take stock and get back to the old safe doctrine of 'live and let live,' if we do not want to encourage discord and even revolution in this country."

The Anti-Prohibition Manual is another publication that has come to hand recently, having been forwarded with other literature of its class from a librarian in Massachusetts who writes that "such stuff" is intended for the library reading table, "but never gets there." It is to be hoped that other librarians are similarly discriminating. So long as the reading public are so credulous in regard to what they see in print, is it not as much a duty to protect the gullible adult as the open-minded child. Friends in every neighborhood should see that the local library is supplied with *reliable* literature on the temperance question, and librarians should be asked to give the subject of misleading literature their careful attention.

NATIONAL AND STATE BREWERS FINED.—A fine of \$10,000, the limit under the Federal penal code, was levied against the United States Brewers' Association, of New York, by Judge Thomson, in the United States District Court at Pittsburgh.

In bringing the famous brewery probe to a close, 33 brewing corporations of Pennsylvania and the Brewers' Association pleaded no defense to raising a fund exceeding a million dollars to influence the 1914 election of a United States Senator and 36 members of Congress in Pennsylvania.

The Federal Prosecutor said: "The Pennsylvania State Brewers' Association was one of the associated organizations. The defendant companies, through this Association, undertook to control the nomination and election of virtually every public officer elected within the commonwealth, from Governor down, including members of Congress and United States Senators.

"The expenditures that year exceed \$1,000,000. The very fact that the records were destroyed warrants the conclusion that there may have been other funds of which the government has no knowledge."

AN INTERESTING REPORT comes from the Temperance Committee of Pasadena Monthly Meeting (Hickory Grove Quarter, Iowa) showing the scope of their work during the past year. Without the activities of such committees the members of a monthly meeting are apt to be ignorant of the opportunities when their assistance is most helpful, and to become discouraged or indifferent.

OUR truest praying is that which we cannot express in any words, our heart's unutterable longings, when we sit at God's feet and look up into His face, and do not speak at all, but let our hearts talk.—J. R. MILLER.

YOUNGER FRIENDS.

THE GOLDEN CLEW.—By G. Crosfield.—Chapter ix.—THE LESSON OF THE RESTING TREES.—(Extracts.) Dorothy's favorite seat was in the orchard. The flower-garden was delightful in its way; but here among the fruit-trees she felt there was more purpose, and though she had never thought out the reason, perhaps the sight of the laden branches pleased her earnest nature. She was a little dismayed, therefore, when, one morning, late in the autumn she sought the sheltered spot, whence she could see them hitherto stretched in fruitful lines before her, to find that the gardener had stripped them nearly all the day before; and the place, shorn of its glory, seemed filled now only with barren stems, round which the leaves were already rustling, for the dryness of autumn frost was upon them.

As she turned to the book she had brought to study, she heard voices near, and recognized her aunt talking to the gardeners. Dorothy asked her aunt to sit down for a moment beside her.

"It is not a very comfortable seat, Aunt Mary, but I liked it because it was just where I could see the trees so nicely. Now, however, all the fruit is gone, and I don't think I shall come here again."

"Why not?" said Aunt Mary. "It is very dry and sunny here, there is a pleasant old-world sense of quiet among these resting trees, now that their work for the year is over."

"That is just it," said Dorothy. "The fruit is all gone. I like to look at the fruit. Now—"

"Now what?" said Aunt Mary, laughing. "Surely we are not so unreasonable as to suppose they would always be laden with apples? Now the time has come for the trees to silently gather together their forces for the crop next year. Perhaps they don't look so nice, that is all."

"No, they don't," said Dorothy. "They look dying and lazy, almost stupid; they don't inspire me a bit."

"That is just as well, I think," said Aunt Mary. "Sometimes lately, I have been afraid thou was crowding thy life too much, and making thy life work almost a worry instead of a joy. Of course I know, dear Dorothy, why thou art trying to live every moment of thy life well, and I love thee for it. But no one can go on working successfully without resting, too. There must come 'seventh-days' in our lives, if the work is to be 'very good'—real rest in the sense of refreshment and change, and gathering strength in every way; new thoughts, new pleasures, new avenues for interest and hope, when, like the fallow ground, we lay ourselves open to all the gentler influences around us; the breezes from heaven breathe over us; the dews of the earth fall, and we drink them in. Let us be like these trees—a time for blossom, then for fruit, then for rest. There would be no fruit if there were no rest. We want time to read, time to think, time to do nothing, and let the different seeds swell and sprout and spring up."

While Aunt Mary was speaking, Dorothy drew a letter out of her pocket. It was from Marion, who had been back at school a few weeks.

"It is curious that when Marion wants thy advice, dear aunt, she sometimes asks me to find it for her, she loves thee so very dearly; how is it?"

"That is the reason, I think," replied her aunt. "Those who love each other most, often find greater walls of reserve between them, which do not exist with comparative strangers. I quite understand Marion, for I remember the same feeling of shyness I had at her age towards those I loved. But when I have had the courage to overcome it, I have been richly rewarded for the effort it has cost me. We want to be more simple and frank, and then these difficulties would melt away. As thou grows older, thou will see how much needless worry and unhappiness, and ill-health, people give themselves in this strain to be always doing; sometimes from pure ambition, lest others should go beyond them and surpass them; sometimes from a restless anxiety to use every moment of their short life well. Such hurry defeats its end. We lose the freshness and brightness and elasticity which help us to do things quickly

and readily. The work becomes a drag, and at last we often cause anxiety to our friends through exhausted health, if we do not become a trial, through our nervous, irritable temper. Get into a good habit of taking rest, when it comes to thee. 'God works in the silence of God,' and often in these silent times of rest we learn most."

"I have certainly often noticed," said Dorothy, "that nothing helps me more than my quiet time for Bible reading, when I get it. It is not only the teaching out of the Bible—the quiet seems to help me."

"It is both, I expect," said Aunt Mary, "there is a great, steady power in the daily study of the Bible. It gives, as it were, an anchorage for the day; that is, when that study becomes by prayer a real message to our hearts. Such study forms and molds the character; gives it weight and dignity, wisdom, as none other can give. We seem, while we read, to enter into an atmosphere. It is the deepest, grandest quality of mind and soul. We are powerless to understand it, if the Holy Spirit does not Himself teach us what it means. And then, too, when we have tested for ourselves the truth of the Bible, and have found out, time after time, how wonderfully its message to us has fitted into our need day by day, we begin to look upon it almost as a personal, living friend, and turn to it with confidence, sure that it will always guide us, and never disappoint us. And in this way we are secure. It is useless to try and convince those whose faith has been built up by daily and hourly proofs. Truth of this kind becomes part of ourselves, it cannot be shaken."

The pale, chastened sunlight was gradually clouding over, and a somewhat chilling breeze swept suddenly through the orchard. Aunt Mary got up and folded her shawl around Dorothy, who was beginning to look cold.

As they went, stooping now and then under the arching boughs, Dorothy said:

"I feel almost as though I had been thoughtless and unkind toward these poor trees. After all, perhaps, they are doing God's will better than I am."

"They are simply doing His will, that is all," said Aunt Mary. "When we have learned to do the same we enter into rest."

Dorothy said nothing, but picked a withered leaf off one of the boughs as she passed. She slipped it into her Bible when she got home. She meant to keep it there, lest she should ever forget what the resting trees had taught her that morning.

A PACIFIST AMONG SAVAGES.

(Continued from page 559.)

THE NEW TEACHER.

A short time after my experience, in response to an appeal for a teacher in Satanta's camp (another Kiowa chief, of whom we shall hear later), a man offered his services and was accepted.

One day, not feeling very well, he lay down at the root of a large tree, when suddenly he heard the twang of a bow-string and an arrow whizzed just above his head and stuck in the tree—quickly following was another, and another; a whole cloud of arrows all a little too high to harm him, if he lay still, but so close that he dared not rise. Had he made a few quick turns over, sprung up and taunted them about their awkward shooting and offered them a better chance, manifesting a little of the true spirit of bravery, he might have been a serviceable man in their camp, but they continued to torment him during the next ten days, making him miserable, until they went to the Agency for their rations, and he went with them. When within twelve miles of it, Satanta and his son rode up, one on each side of him, giving the mule he was riding a sharp cut with their riding whips and keeping it up all the way to the Agency, making a shorter trip than was usual. The poor man came in looking so badly all were alarmed at his woe-begone appearance. This first trip to the Indian camp was his last. He thought it preferable to return home. When the agent

questioned them as to why they hustled him in so hurriedly Satanta replied—"I look at him while his mule drink, I think he going to die, and I no want him to die on my hands."

This same son of Satanta was body-guard for Thomas C. Battey, when he was in the Kiowa camp, and was very faithful later on in his watchfulness over him.

After being in camp about two weeks, arrangements were being made to remove to another place, and the agent sent men and a team who took my tent and fixtures, and proceeded in advance of the tribe. After raising my tent, the Agency men went to the timber about a mile distant to procure some wood for me.

During their absence an Indian came galloping along, some distance from my tent. He passed by it, turned and rode back and forth several times in front of it, each time a little nearer, but riding fast, giving no time for a shot should it be an enemy's tent.

I was sitting in the tall grass in front of it. When he approached so near that I thought he might see me, I arose and placed my hands in a position to show I was not armed, gave him the usual salutation and beckoned for him to approach. He stopped when he saw that I was unarmed, but continued to sit with his bow strung and some arrows in his hand. I slowly stepped towards him and offered him my hand, which he hesitatingly took, asking if I was alone and who I was? I answered—"I, Kiowa: Who are you?" He replied—"Kiowa," and asked, "If you Kiowa—who your chief?" "Kicking Bird," I replied. "Kicking Bird!" he repeated in great surprise, and asked if I knew Stumbling Bear. I told him that I did, that he and others with their people would soon be here. He then dismounted, but kept his bow strung. By this time the Agency wagon came in sight, with a load of wood; he manifested some anxiety when he saw it, until I informed him who it was, when he settled down again.

He informed me he had been with some warriors into Colorado and was just on his return, that his men were encamped in some timber about two miles away; that seeing my tent he had come to see who was there, and would wait to see the Kiowas when they came.

About an hour afterwards Stumbling Bear and several other chiefs came with their people and encamped nearby.

The Indian with whom I had thus made acquaintance proved to be Catt, a Kiowa war-chief, just returning from a raiding expedition in Colorado, whither he had gone immediately after driving off some two hundred mules from the guarded corral under the guns of Fort Sill, which daring exploit made him famous with his tribe.

From this time he attached himself to the friendly element of the tribe and was ever after a warm friend of mine. Had I been armed these good results might not have followed.

(To be continued.)

PATRIOTISM.

Patriotism is a passion of love to the community, and of national brotherhood.—LOEB SHAPTESBURY, 1711.

Love is an essential part of Patriotism.

Hatred of other countries leads to Oppression at home and invites Antagonisms abroad.

The Patriot labors—

To improve and create, not to injure and destroy.

To raise his own country, not to degrade another nation.

To promote International Friendship and Helpfulness, not to arouse a boastful and quarrelsome spirit.

The man who lives to better the condition of his fellow-men and add to the happiness of their lives; to raise up a people strong in limb, true in word and deed, brave, sober, temperate, chaste: this man truly serves the State.

He conserves its fundamental strength.

He truly loves his country.

He is a real Patriot.

Every day life is full of opportunities for practicing such patriotism.—Issued by William C. Allen, San José, Cal.

NEWS ITEMS.

FIFTH MONTH 26, 1917.

OFFICE OF THE FRIEND, 207 Walnut Place, Philadelphia:—

DEAR FRIENDS—Under this date our Committee of the Representative Meeting for the collection of funds in aid of war sufferers are forwarding draft to Isaac Sharp, London, to be applied as follows:

Friends' Ambulance Unit.....	\$ 145.00
War Victims' Relief Committee.....	285.00
Emergency Committee for the Relief of Aliens.....	167.00
Belgian Relief Committee.....	54.00
Subject to Allocation by the Sub-committee of the Meeting for Sufferings.....	1,033.16
Total.....	\$1,684.16

Very truly,

JOHN WAY,
For the Committee.

It is understood that Agnes L. Tierney, Joseph Elkinton, Max I. Reich and Albert H. Votaw were in attendance at New York Yearly Meeting.

FOUR dormitory cottages at Penn College have been given names that will link them to important types of Quaker character, viz: Margaret Fell, Elizabeth Fry, Mary Dyer and Sybil Jones.

THE Yearly Meeting at Fifteenth and Race Streets, adopted this minute: "Philadelphia Yearly Meeting of the Religious Society of Friends, in session at Fifteenth and Race Streets, hereby declares that it is uncompromisingly opposed to all wars, believing them to be evil and inefficient methods of advancing human interests."

It is reported that seven Haverford men have been accepted by English Friends for their reconstruction work in France.

THE death of John Frederick Hanson is reported from Portland, Oregon. He came to this country in 1856 with his parents from Norway. At the age of seventeen he united with Friends and soon began in broken English to speak in meeting. He was a recognized minister for over fifty years. His several religious journeys abroad and his extensive travel in this country made him widely known. He was in Denmark at the thirty-fifth anniversary of the organization of temperance work there. His experience in riding at the head of a procession of fifty thousand people, greeted with hurrahs, where thirty-five years previous he was scoffed and jeered, and addressing a great mass meeting in the park, makes one of the most notable instances of modern Quaker history. At the same time he also attended and spoke at the unveiling of the monument between Norway and Sweden, commemorating their one hundred years of peace. He was in his seventy-sixth year.

LEVINUS K. PAINTER has given information in the *American Friend* of two informal Friends' meetings in which our readers are much interested. We adapt the following from his letter:

The group in Cornell University meet each First-day evening for worship in Barnes Hall on the University campus. They have been actively engaged in the work of the Fellowship of Reconciliation and other constructive peace agencies. A part of the group have been in training in the University Ambulance Unit.

The second group is at Syracuse University. They meet regularly for First-day morning worship at the home of Prof. Tatnall, 101 Clarke Street, Syracuse. Members of the group have been active in the University International Policy Club and in the Consumer's League of the city. They have some funds at their disposal, so they are able to secure speakers to address them along lines of constructive patriotism. This group has set itself to working out a feasible plan of war relief and reconstruction that will apply to all nations alike, believing that such a plan, if launched on a sufficiently large scale, would be a large factor in promoting international good-will. The plan is being submitted to several organizations of national scope.

These groups of Friends in educational centers where our views are almost unknown are seizing their opportunity to spread these views. They find many who agree with them and who are glad to work with them.

The Yearly Meeting of Friends that is held at the Moses Brown School, Providence, R. I., includes the week from Sixth Month 25th to Seventh Month 1st. It is announced that rooms at the Boarding School range from eighty cents to \$1.50 per day, board \$1.00 per day. Friends desiring accommodations should write to Frances E. Wheeler, Moses Brown School, Providence, R. I.

M. NAKAMURA, of Tsuchiura, Japan, spent a few days among Friends and others in Pasadena recently, and spoke briefly one evening at the "Friendly Circle" on the Peace Work of Gilbert Bowles.

The Federal Council of Churches recently in session in Washington, made some concession, in their declaration, to the Quaker point of view as will appear in the following. This was due to the presence and pleading of two members of the Society.

What is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ. That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and whole-hearted devotion to her service.

FRIENDS' SELECT SCHOOL NOTES.—The annual Spring gathering of the Alumni Association was held at the School Fifth Month 18th. The late afternoon was an informal social occasion. Supper was served in the School dining-room, and in the evening F. Schuyler Mathews, the artist and naturalist of Cambridge, Mass., lectured on "Bird Music."

Another lecture on birds was given by one of our old students, Henry J. Fry, on the afternoon of the 24th. His main theme was the individuality of some of our common varieties of birds.

The closing exercises are to be held this year on the afternoon of Sixth Month 8th, at 3 o'clock. J. Henry Bartlett is to deliver the address to the graduating class.

Gertrude Roberts Sherer, who has been spending the year in study at Leland Stanford University and the University of California, is expected to return to the School as a teacher of English next year. She was granted the degree of M. A. from Leland Stanford on the 22nd.

Alice Owen Albertson, who has been serving as a substitute in Gertrude Sherer's place during the present year, expects to return next year as teacher of German.

Elizabeth W. Warner, Jr., a graduate of Westtown in the Class of 1916, has been appointed Assistant Teacher in the Primary Department.

Mary Althea Doan, of Indiana, a graduate of Guilford College, who spent a year in graduate study at Bryn Mawr, will assume the duties of teacher of mathematics in place of Mary A. Wickersham, who has been granted a year's leave of absence for rest and study in California.

SUMMARY OF EVENTS.

It was announced at Bryn Mawr College that Helen Herron Taft, the only daughter of President Taft, had been elected unanimously dean of the college by the directors. She is a graduate of Bryn Mawr, having won the first matriculation scholarship for Pennsylvania and the southern States, awarded purely on grade, when she entered Bryn Mawr in 1908.

Congress appropriated \$17,700,000 for food survey or census, and for increasing production, conserving supply and preventing waste of food. Representative J. Rankin had the following amendment added: "In the work of survey, women shall be employed 'as far as practicable.'"

The Lawyers' Club of New York has formed a \$50,000 corporation, hired 400 acres from the Stewart Estate near Garden City, L. I., and will raise vegetables. It was at first proposed that each member be pledged to cultivate an acre, but instead an expert superintendent is to employ farm labor—which will produce better results.

The small diocese of Arkansas has just led the Episcopal Church of the country in electing a colored man a suffragan bishop, and also in electing two suffragans, the limit allowed by law, for one diocese. It is stated that this leadership of Arkansas was taken only after consultation with other Episcopal dioceses in the South, and that at least four other colored suffragan bishops are to be chosen.

A new gift by John D. Rockefeller of \$25,000,000 to the endowment of

the Rockefeller Foundation was announced at New York last week by Dr. George E. Vincent.

In the Year Book of the Congregational Churches in the United States for the year 1916 we find that there are among them 2278 churches which have fewer than fifty members to a church. That expresses the present condition of more than one-third of the Congregational churches in our land.

The month just closed has seen the inauguration at the University of Chicago of the William Vaughn Moody lectures, on a foundation of \$20,000, and after the same plan as the Barbour-Page lectures at the University of Virginia and the Lowell lectures in Boston.

FOREIGN.—Compulsory military service on a selective basis at once to raise to least 50,000 and probably 100,000 men to make good the wastage in the Canadian army corps in France, was proposed to Parliament at Ottawa, Ont.

The Franchise Reform Bill being pushed in the British Parliament, grants the vote to 6,000,000 women, as well as to 2,000,000 men hitherto outside the pale for one reason or another.

A despatch from London says: "The number of women who are acting directly as substitutes for men in field, office and workshop has now passed the 1,000,000 mark, according to figures printed by the Board of Trade labor gazette."

It was announced by Premier Lloyd-George in the House of Commons at London that the government proposed to summon immediately a convention of representative Irishmen in Ireland to submit to the British Parliament a constitution for the future government of Ireland.

The American Board of Commissioners for Foreign Missions announces that on Third Month 31 the last ounce of opium was sold in China. Thus ends the prohibition movement which began ten years ago. The foreign syndicate of Shanghai offered the Government \$7,000,000 for the privilege of continuing sales of the drug another six months, in order that they might work off their remaining stock. At that time China was beseeching the United States for a loan of \$5,000,000 to meet a special emergency, and was being refused. Nevertheless the Shanghai offer was declined. Does history offer a greater example of moral determination on the part of a nation?

NOTICES.

SCIPIO QUARTERLY MEETING of Friends will be held at Poplar Ridge, N. Y., Sixth Month 9, 1917. Select Meeting the afternoon previous.

A PUBLIC MEETING for Divine Worship will be held in Wilgus Hall, at Hathoro, Penna., on First-day afternoon, Sixth Month 17, at 3.30 P. M. The Meeting has been arranged by a Committee under appointment by Abington Quarterly Meeting, held at Germantown. An earnest and cordial invitation is extended to the public generally.

MID-WEEK MEETINGS for worship at Twelfth Street will be held at 10.30 A. M., after Sixth Month 1st (until Tenth Month 1st). *Monthly Meetings* will follow the *morning meeting* for worship—the first one occurring on Sixth Month 20th.

A MEETING for Divine Worship will be held at Friends' Meeting-house at Stony Brook, near Princeton, N. J., on First-day, Sixth Month 17th, at 3 P. M. A cordial invitation is extended to all who feel interested to attend. Trolleys for Princeton, leaving corner of State and Montgomery Streets, Trenton, at one o'clock, one-thirty and two, run by the meeting-house grounds. Leave car at stop number 40. Returning, trolleys leave Stony Brook at 4.30 and 5.00 o'clock, reaching Pennsylvania Railroad Station at Trenton at 5.40 and 6.10, connecting with train for Philadelphia at 6.14, due at Broad Street Station at 7.00 o'clock. For further information, address Jos. S. Middleton, Crosswicks, N. J., Wm. B. Kirkbride, 908 Berkeley Avenue, Trenton, N. J., Dallas Reeve, 2 Southard Street, Trenton, N. J.

MEETINGS from Sixth Month 10th to 16th:—Haddonfield and Salem Quarterly Meeting, at Moorestown, Fifth-day, Sixth Month 14th, at 10 A. M.

DIED.—At the Mount, Carke-in-Cartmel, Lancashire, Eng., WILLIAM RICHARDSON NASH, aged eighty-two years.

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HUMANITARIAN INVESTMENTS.

From almsgiving to a method of help that encourages self-reliance and self-respect—a change of practice from merely administering relief to a system of cure and even of prevention—marks the forward movement and the forward look of civilization and philanthropy. Simply to pity the unfortunate and to give something toward the amelioration of their sad state will not satisfy all the demands of an enlightened modern conscience. Neither will benevolent autocracies supply the place of the recognition of the just claims of manhood and of humanity in the affairs of social and economic relations. More and more the principle of co-operation is being acknowledged and applied, and the demands of justice (including that of the right to opportunity) are being increasingly pressed upon our attention, or were being pressed before the pall of war settled so heavily upon the world. Even this calamity will doubtless make some of these demands more clear.

There are, it is true, many thousands of instances in which relief and care must be administered without any prospect of bringing the recipients into a condition of self-help, and the number of these will be tremendously increased by the disasters of war. It is likely that for many years to come there will be the call and the opportunity for the well-to-do to share their comforts with the needy and to make free provision for the comforts. Happily, the sense of responsibility in the possession of means, a vision of the duties and privileges of stewardship, and the exercise of these on a basis of sympathy, have not been wanting in thousands of people, who have nevertheless been hampered, so to speak, by the age-long systems of business and the conditions arising from them. But in a revised order of industrial and commercial policies—such as we may look for in the not very distant future—much of the “giving” will doubtless take the form of greater co-operation and a more liberal sharing of opportunities.

The particular thought, however, indicated in the title of this essay has to do with the application of capital when a moderate income or interest from it is contemplated, the investment being, at the same time, made with particular ref-

erence to the benefit it will bring to needy people. This idea (by no means a novel one) goes even beyond the maxim that any business, to justify itself, should “benefit both sides”. It carries with it also a consideration of something besides the security of the investment and the reputation of the business: it means the operation of a philanthropic principle, which cannot always be judged or expressed by common notions of a “fair exchange”. The numerous enterprises founded and conducted (with varying degrees of success) under the names of homes, lodges and the like, are evidences of benevolent purpose and public-spirited interest on the part of many individuals and communities; while the work of housing commissions in improving the character and condition of city tenements counteracts to some extent the evil results of the plans of sordid investors, even though many of the better tenements are still, as Jacob Riis said, “built for revenue only”.

An illustration of the principle which the topic of this paper implies, is given in the management of the Dawes Hotel in Chicago, and of branches or similar establishments in other cities. These hotels have been built and furnished with a view to accommodating, in a comfortable and wholesome manner, a class of men who, without such provision, probably could not well meet the expenses of a like degree of comfort. Accordingly, the plan has been to make the lowest charge that would meet the costs of operation (with some allowance for liabilities, we may suppose), and leave a balance of profit answering to a moderate interest, say $4\frac{1}{2}$ per cent. The results, so far as learned, have been gratifying, and the men who take advantage of the home-like comforts thus afforded have a satisfaction in the thought that they are not accepting these without paying for them.

Another interesting example of the same principle (though adapted to rather different conditions) is furnished by an experiment in lodging-houses and restaurants under the care of some Friends in the south of Ireland. The Friend (now deceased) who apparently started the system in that place, and followed it up until he had demonstrated its success, proceeded with true generosity to share the results of his experience, and to encourage others to work in a similar way. He published two pamphlets setting forth the methods employed, with full details of furnishing, management, prices, profits and so forth. On one of these appears a sub-title, “A new idea for philanthropic workers”. Since the decease of this Friend, other members of the family have continued the enterprise, exerting a helpful influence, one may believe, as well as bringing the benefits of good food and lodging within reach of many who are in sad need of them. At one of these houses a bed might be had for four pence; a breakfast of bread and butter and tea for two pence; and a dinner of soup, meat and vegetables for four pence. Yet these establishments have proved more than self-supporting.

Careful oversight and systematic attention to business de-

tails, as well as a real interest in the welfare of the people served, would of course be essential to success in any such experiments or undertakings as those we have been considering; but it is interesting to see that a very fair degree of success in the way of financial returns may actually be attained while a philanthropic purpose is perhaps the paramount consideration. Many persons who are not in a situation to give away large sums outright, may at least look about for such investments of capital as will directly help some who are in need of help, and thus yield a double satisfaction in the returns.

M. W.

GETHSEMANE.

Sometime, somehow, somewhere, we are all introduced into a Gethsemane. As our Lord partook of our experiences, so do we of His. As He suffered, so will His followers suffer, and as His agony was an introduction into death to be succeeded by a resurrection unto endless life, so will it be with us.

According to the usage of the Jewish Passover, Jesus and His disciples had most probably an hour before at the supper-table, chanted the hymns in connection with the simple meal of which they had partaken, being the 113th to the 118th Psalms, inclusive. As He contemplated His impending doom, how our Lord must have felt the sharp cry of despair revealed in the 115th Psalm:

The dead praise not Jehovah,
Neither they that go down into silence.

How His heart, so human yet Divine, must have been for the moment comforted as the little band concluded that wonderful hallel:

O praise Jehovah all ye nations,
Laud Him all ye peoples.
For His loving-kindness is great toward us;
And the truth of Jehovah endureth forever.
Praise ye Jehovah!

We read that immediately thereafter our Lord led His followers out into the blackness of the night up to the little garden where He so often loved to go. The tired and anxious group sat down. No doubt the stone wall seemed close and hard and dark about them and the shadows of the olive trees depressed them, but the tinkle of the little stream as it fell upon the rocks soothed them with its familiar music whilst the Teacher said, "My soul is exceeding sorrowful even unto death; tarry ye here, and watch with me."

And then He prayed. He prayed whilst they slept. Was there ever such a prayer? Were His few words not the culmination of all prayer? Were they not intended to be the final prayer of all His people when they say, "Not my will but Thine be done"? Is this not the prayer that God can always answer? Does He not desire us to make it?

His agony was terrible. The cold night wind failed to check the great drops of sweat that coursed His cheeks. The sins of the world rested upon Him. Those who have sinned and brought shame to themselves always have reason to bear the burden of their sins, but the result of their disobedience does not stress them alone. Their relations or friends oft-times partake even more deeply of the weight of their follies or wrong-doing. A nation may be led into Gethsemane because of the wickedness or errors of its leaders. Our sinless Christ that dreary night bore the burden of the huge aggregate

of human woe—the just for the unjust—that on the morrow we, through Him, should be reconciled to God.

The spiritually dead can not praise Jehovah. Those who have been quickened by Christ will ever do so. We are the debtors to Gethsemane. Its deeper lessons we may never learn. But we can remember the cup of sorrow He drank that weary night, and partially realize its import to the world. As we think of it our very thoughts may join in the refrain from Judea's hills:

Praise ye Jehovah!

W. C. A.

DUBLIN YEARLY MEETING.

The following brief excerpts from the reports of Dublin Yearly Meeting are taken from *The Friend* (London) of Fifth Month 11th:

The Meeting on Ministry and Oversight, open to all Friends, which precedes the opening of the Yearly Meeting was held on the afternoon of the 2nd inst., about sixty Friends being present; of these two-thirds were women and about the same proportion of the whole were members of Dublin Monthly Meeting. The noticeable decrease in attendance of Friends from the Provinces may have been partly owing to the discontinuance by the railway companies of reduced fares; perhaps also to the prevalent feeling of unsettlement if not of insecurity.

About 100 persons were present at the opening of the Yearly Meeting. Ernest addresses were delivered in the time of worship and the voice of prayer uplifted for all in need of guidance and comfort and for those in authority in this and other countries.

The Nomination Committee recommended the reappointment of W. Frederick Bewley as Clerk and of Sarah Barcroft and Edgar A. Pim as Assistant Clerks, and the recommendation was adopted.

The Clerk stated that while a number of Epistles had been received from the American Yearly Meetings, there had been no communication regarding the Five Years' Meeting, which in regular course would be held in the autumn, and to which Dublin Yearly Meeting in former years had been invited to send fraternal delegates. He thought it probable that the usual invitation had been sent, but had been lost with other letters through the action of war. He queried what action, if any, the Meeting would take. Would Friends send a message, assuming that the invitation had been sent? Under the prevailing circumstances he thought the Meeting could hardly ask Friends to cross the Atlantic as representatives.

After deliberation, it was decided to empower the Yearly Meeting's Committee to deal with the matter, when the exact circumstances had been ascertained.

Some Friends urged that the danger of the ocean voyage was not a sufficient reason for not appointing representatives. Ministers of the State could cross the seas, and men braved the greater dangers of the battlefield in the path of duty. Surely members of the Society of Friends should be at least as brave as they.

The Clerk said he drew a very clear distinction between a Friend under a clear individual call of duty facing all dangers and privations in obeying that call, and the appointment of delegates by the Society or the asking of Friends to go to America under present circumstances.

FIFTH-DAY EVENING.—About 300 persons were present at this sitting, which partook somewhat of the nature of the conferences which formerly occupied the evening sittings.

WAR VICTIMS' RELIEF.—The subjects taken up were the work of the Friends' Ambulance Unit and the War Victims' Relief Committee.

A minute was recorded expressing the interest of the Meeting in the work thus described.

The Statistical Returns presented showed a membership in Ulster of 1,136, in Leinster 900, and in Munster 207, an increase of 23 over last year, chiefly in Ulster. There were 8 births in Ulster, 2 in Leinster, 0 in Munster; of deaths there were 13 in Ulster, 16 in Leinster, and 4 in Munster. The increase therefore is owing to admissions by conviction, etc. (44, against 6 resignations, etc.), and the balance of removals-in over removals-out to other Yearly Meetings (9 net).

Louis F. O'Brien noticed in the returns that the last twenty years showed a decrease of 281 members.

SIXTH-DAY EVENING.—THE KING'S FOOD PROCLAMATION.—A communication from the Castle was read, asking that the Meeting would direct that the proclamation of the King regarding the necessity of conserving the supplies of food in the country should be read at the morning service of each congregation. The Meeting at once signified its consent, and a minute was made asking the several Preparative Meetings to comply.

In the consideration of the State of the Society, James N. Richardson said that some of the addresses had exaggerated the unsatisfactory condition of the Society in Ireland. For his own part, he marveled that the State of the Society was as good as it was. We had done something, even if but a little, in helping to break down barriers and to compose differences. It was to him wonderful that so many had gathered to that Meeting, with no temporal advantages in view. Jonathan Goodbody encouraged young Friends to press forward, not staying to probe their own feelings too deeply.

WESTERN QUARTERLY MEETING.

Western Quarterly Meeting was held at West Grove on Fifth Month 25. The attendance was rather larger than usual for this time of year, and we were favored with the presence of ministers and others from a number of distant meetings.

Following a period of solemn silence, prayer was offered, after which we were recommended to place *first* things first; the things of the Kingdom above things temporal; conditions resulting from the world war were referred to. Another minister used the familiar though impressive and vital quotation: "For other foundation can no man lay than that is laid, which is Christ Jesus." This was the leading thought of the service which followed.

A minister from the home meeting used the quotation: "And I, if I be lifted up, will draw all men unto me." The worldling is satisfied with the things of the earth, but those influenced by our Saviour's love are concerned about the things of Heaven, a being lifted up above the sordid things of earth.

The business meeting was opened in joint session; the first matter taken up after the opening minute, was the concern of a visiting minister, regarding the decline in the ministry among our women Friends; there being but seventeen recorded women ministers in Philadelphia Yearly Meeting; he acknowledged gratefully the faithful service in fields not a few by our women friends, but felt it laid upon him to bring the matter to our attention, that those addressed might seriously consider whether there is a further and perhaps more important service for them to undertake in the Lord's vineyard.

A portion of the extracts of Men's Yearly Meeting were read, those from Women's Meeting being left until our Eighth Month session.

In the separate sessions which followed, the routine business of the Quarterly Meeting was carried through, followed by adjournment.

Many of us remember the old custom of Friends from a distance going to the homes of those nearby for a Quarterly Meeting dinner; sometimes we might have twenty-five guests, then again the number would be reduced to a half dozen or less. The present general custom of a lunch at the meeting-house for all and the social intercourse connected with it is a better way we must acknowledge, though possibly not fully approved by all at the first.

Lunch over, there was a conference held in the main meeting-room to consider social and economic problems; two Friends

from a distance were the chief speakers, members of the Committee appointed by our last Yearly Meeting; this was attended by a large proportion of those who were at the sessions of the general meeting, showing by their presence their interest in this important subject.

W. B. H.

ONLY ONE DAY APART.

A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe,
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart!

With shudder of despair and loss
The world's deep heart was wrung,
As lifted high upon His cross
The Lord of Glory hung.
When rooks were rent, and ghostly forms
Stole forth in street and mart—
But Calvary and Easter Day,
Earth's blakest day and whitest day,
Were just one day apart!

No hint or whisper stirred the air
To tell what joy should be,
The sad disciples grieving there,
Nor help nor hope could see.
Yet all the while the glad, near sun
Made ready its swift dart,
And Calvary and Easter Day,
The darkest day and brightest day,
Were just one day apart!

Oh, when the strife of tongues is loud,
And the heart of hope beats low,
When the prophets prophesy of ill,
And the mourners come and go,
In this sure thought let us abide,
And keep and stay our heart,
That Calvary and Easter Day,
Earth's heaviest day and happiest day,
Were but one day apart!

—SUSAN COOLIDGE, in *The Congregationalist*.

ANNUAL EDUCATIONAL MEETING.

The annual Spring meeting of the Friends' Educational Association was held at Haverford College on the twelfth of Fifth Month, 1917.

At the afternoon session the minutes of the previous meeting were read and accepted.

The report of the Treasurer, Walter W. Haviland, was adopted. It was as follows:

RECEIPTS.

Balance from Last Year.....	\$ 88.76
Contributions.....	293.70
Total.....	\$382.46

PAYMENTS.

Printing, Postage, Addressing.....	\$ 51.45
Fees of Three Speakers.....	85.00
Sundry Expenses.....	12.50
Appropriation to the Superintendent of Yearly Meeting Schools.....	75.00
Total.....	\$223.95
Balance on Hand Fifth Month 12, 1917.....	\$158.51
The motion to appropriate seventy-five dollars for the	

Superintendent of the Yearly Meeting Schools for the coming year was carried.

The following officers, as proposed by the Nominating Committee, were elected for the ensuing year:

President—Walter W. Haviland.

Secretary—Caroline Nicholson.

Business Manager—Alfred Deyo.

Treasurer—Mary Anna Jones.

James G. Biddle, President of the Association, introduced the speaker of the afternoon, Arthur J. Jones, Professor of Secondary Education at the University of Pennsylvania. His subject was, "Some Elements of Strength and Weakness in the Friends' Schools."

Arthur J. Jones is a firm believer in the public schools, feeling that they are the only safeguard to democracy, because they form among the people the two great ideals necessary to democracy. First, a common basis of knowledge, habits and ways of thinking. Second, the necessary feeling of sympathy which comes from a knowledge of one another.

He believes the private schools are, in essence, undemocratic, but proved by illustrious examples that they have produced many democratic leaders. But, unless they do something better than the public schools there is no reason for their existence. He believes that there is "no place in America for a school carried on with the idea of perpetuating a religious denomination," and expressed himself as feeling that this is not one of our aims.

He had visited only the High School classes, and therefore confined his criticisms to these. Because he had been asked to criticize he did so to help us, remarking that it is often wise "to see ourselves as others see us."

He believes there is great danger in conservatism. It is right to stick to ideals, but often dangerous because the ideal is held long after its need is past. Therefore Latin should not be required of each pupil, since its usefulness as a universal study is past. He believes that our sources of study and grading should be much more flexible; that we should have more supervised study and longer hours.

Dr. Jones praised our corps of teachers, for, while some are below the average, enough are above to give us, on the whole, a class of superior instructors. He feels very strongly, however, that these teachers are being treated unfairly, since they are held without sufficient salaries because of their loyalty to the schools and to Friends.

"No school can be well managed by a large committee. It is inefficient, hard to locate responsibility, and very slow to act."

In the discussion that followed the speaker, Maria Scattergood, spoke of our great opportunity to teach the Bible, and Edward Wildman made the suggestion that we should have Max L. Reich teach in our schools, for his ability and marvelous understanding of the Bible and history are well known.

The subject for the evening session was: "Some Lines Along Which Our Schools Should Progress in the Future."

Walter W. Haviland read a very interesting and helpful paper in which he "assumed a future" for our schools. He said, "The greatest work of our schools is the Christian influence we are able to exert and the 'atmosphere' we have maintained. The school is the best way of keeping in contact with the outside world, and our aim should be to offer to Friends and others who wish it scholarly attainment, the highest type of citizenship and development to the highest power. We should utilize all human resources and train for production. Education should be life itself and the great aim not individual but social development."

His greatest plea was for our schools to be unified under one system with one competent head, Isaac Sharpless, whose unequalled ability has for many years been proven.

Edward Wildman made the meeting think very seriously of the competition we now have to face in our public High Schools. Philadelphia prescribes more for its High Schools than any school in Washington, Baltimore, New York, Chicago or St. Louis, and it is these schools "of unlimited means,

flexible curricula and enormous equipment" with which we compete. He believes the teachers' salaries should be much higher, and feels it not safe or fair to "bank on their loyalty." In closing he suggested that a committee of thirteen, twelve of whom should be representatives from our largest schools, should be appointed to systematize and unify the schools.

The last speaker of the evening, Eliza S. Nicholson, said in part: "Just because we all know so little, just because schoolmasters are so hampered by tradition and organization, just because parents are so helpless in making practical suggestions, for these very reasons the complacent following of tradition is the most inexcusable of attitudes.

"In regard to Friends' schools in particular, we believe in them, we love them. They seem to be a special trust, an inherent duty.

"I have, however, long been watching our co-educational High Schools, and while I know this is heresy, I shall have to be concise in saying that I prefer boys and girls of high school age to be educated separately.

"I cannot urge too strongly the need of big personalities in our schools who are aroused to the world need of better soul culture.

"Friends' schools with others have believed in such severe athletics and gymnasium work, and the result, I am afraid, when all that makes the woman is considered, is not altogether satisfactory.

"I hesitate now to say what I have in mind for fear of being misunderstood as critical. But this is very far from my feeling. I take issue with the Friendly acceptance of the term, 'Guarded Education.' We become too insular and lack an understanding of our fellows in general and do not feel at ease with them. I should like to see Westtown, for instance, open its doors to big personalities as teachers who are not necessarily Friends, but who have the vision. We cannot claim the whole corner in this line and we need the influence of the best in others.

"The work of the world calls insistently more and more for men and women of great soul and great initiative.

"So with *courage* and not fear let us go forward."

ISABELLE THOMAS,
Secretary.

KEEPING THE FOUNTAIN PURE.

THE SACRED DUTY OF THE GUARDIANS AND GUIDES OF CHILDHOOD.

(From an address to the graduating class of the Wheelock Kindergarten Training School by Willard L. Sperry, pastor of Central Congregational Church, Boston.)

I stand here in behalf of your country and your religion to confirm you in your choice of a life work, and to tell you that there is no group in the nation to whom these days bring a higher duty, a greater opportunity for the service of their State and their church, than to you who in some very special way are to be the guardians and guides of childhood. You have thought of yourselves, perhaps, as living far behind the battle. As a matter of fact you are in advance of the battle. You are the pioneers of the world's to-morrow. It lies with you, and those like you, to decide what shall be done with that world of security and order which the present generation proposes to insure to the next generation before it signs its treaties of peace.

It is to be your sacred office to take a little child and stand him in our midst and tell us that whatever else we may have to do, we are not to prejudice the hope of our country or our religion by sacrificing any of the life of that little child, his bodily health, his mind, his heart—his childlike trustfulness in God and man—to these grim years. You are to stand as the appointed guardians of the inalienable rights of childhood to the beauty and mystery of its own age. You are to forbid us to starve the bodies, and stunt the minds, and embitter the souls of little children. You are to compel us to keep this treasure intact, to guard this pledge of the world's to-morrow

against all specious grown-up pleas of present need. You are to forbid us, in the name of God and humanity, to yield to the pagan temptation to sacrifice our children on the altar of these years. You are to stand in our midst as your Master stood, the friends, the champions, the interpreters of little children. You are to serve your country by this holy custody of the next generation; you are to serve the world by reviving within us this lost vision of the mystery of childhood. No other task upon which you could embark is nobler or more necessary than this. If you are faithful in the fulfillment of your duties, faithful to the tradition and teaching of your country, faithful to your high calling, you will be rendering to your country and your religion a service second to none. We bid you, in a time of tumult and war, to think not less worthily, but more worthily of your chosen life work.

You know that in the schools in Germany at the outbreak of the war the teachers were ordered by the Government to teach all the little children Lissauer's "Hymn of Hate" against England. It would seem that Germany has since come to a better mind, and has repented of this sacrilege committed against the souls of her little children. For now, we are told, the teaching of that hymn of hate has been stopped, and Germany is trying to erase from the memory of its childhood the evil and fateful lesson that was taught at the opening of the war. It is too late. The lesson can not be unlearned, the memory can not be erased. Teaching children to hate was a sin against country and God, as grave as the crime of the *Lusitania*. That was poisoning the wells. That was mortgaging the soul of the future.

Over against that grim and evil picture which has come to us out of Prussia let me put another picture, full of promise for the future of our own country, of all the world. In the course of my parish work I came the other day upon a little child, lying out upon the floor reading an open Bible. I found that she was reading the Sermon on the Mount, and she told me that her teacher had asked all the children in her school to learn the last verses of the fifth chapter of Matthew, about loving enemies and forgiving those who do us ill, and she said in her naive way, "We have to do that, don't we, because that is what God does to us." And my heart went out to some loyal teacher somewhere in this city who has seen the vision and heard the call, who is trying to fulfil in some classroom her high calling as a Christian and a patriot. And I know that in the figure of that little child lying on the floor learning the neglected words of Jesus lay the true hope of the world.

It is for you, my friends of this class of 1917, to decide what the future is finally to be—whether the soul of the next generation is to be embittered by the memory of the grown-up enmities of these years, or to be safeguarded through these years, or to be reconsecrated to some fresh quest after the lost mystery of our universal childhood to God the Father. May God help you for the sake of the children who are to be committed to your trust, for the sake of your country which you would now serve to the fullest measure of your devotion, for the sake of our religion in which lies the secret of our peace, to choose the better part.—*From the Boston Transcript.*

CHRISTIAN LOYALTY.

SUBMITTED BY FRANCES TATUM RHOADS.

What should a Christian man do when his country is threatened by another, when long-established rights are invaded, or when some weak nation is ruthlessly oppressed by a hostile power?

There can be only one answer to that question. The Christian man should get to his knees and pray for Divine guidance and then go to the source book of Christian teaching, the New Testament, and try earnestly to find out from it what Christ would have him do.

If he tries to answer the question from the point of view of business, expediency or nationality, he is going to confuse the

issue and risk a wrong choice. For the Christian there is but one supreme loyalty and that is to Christ and His Gospel. If anything else conflicts with that so much the worse for that other thing. Duties to country, to home, and to family must always give way to that larger loyalty which alone is capable of taking them up and giving them full significance.

In seeking an answer for myself to the current problem, I went back to that source which I have mentioned, and I want now to share the results of that investigation.

The outstanding features of the Gospel of Christ, if we may trust the leading commentators, are summed up in the idea of the Kingdom of God. By that kingdom Jesus meant "an ideal (though progressively approximated) social order in which the relation of men to God is that of sons, and (therefore) to each other, that of brothers." Into that conception of the Kingdom practically all of our Lord's teaching fits, giving the principles upon which we as individuals can act so as to live in the kingdom and bring others into it. Roughly grouping that teaching, it falls into two parts, that regarding our estimate of ourselves and our possessions and that regarding others.

In Christ's sight it seems clear that one's personality, possessions, and even life are of secondary consideration compared with the welfare of others and the progress of the Kingdom. "Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on." "Seek ye first his kingdom and his righteousness and all these things shall be added unto you." "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the gospel's shall save it." "How oft shall my brother sin against me and I forgive him? . . . till seventy times seven." The importance of self is never the test of conduct.

Towards others the only conduct that is allowed or recommended is that of active love and kindness toward both the evil-doer and the righteous man, in order to transform them all into proper members of the Kingdom. Our Lord's spiritual interpretation of the ten commandments forbids us to hold thoughts of anger, hatred, lust or covetousness against others. "Judge not that ye be not judged" goes with the advice to "cast out first the beam out of thine own eye" before trying to correct a brother's fault. On the positive side we are directed, "as ye would that men should do to you, do ye also to them likewise." "Thou shall love thy neighbor as thyself." "And whosoever ye stand praying, forgive, if ye have aught against anyone." "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

As I read it, then, the attitude of the Christian is to be one of not harboring bitterness, hate or ill-will on the one hand, and on the other is to be one of putting forth good-will and love and forgiveness without limit, and thereby breaking down the opposition of evil doers. It is not a passive attitude, but one that is essentially active and aggressive, standing and working for the right against all odds no matter what the immediate consequences might be. Even aside from the words of His teaching, those principles could be learned from the life of our Lord in every act up to the final giving of Himself on Calvary.

He taught insistently, never overlooking an opportunity to drive home the truth. In spite of attacks, sneers and criticisms, He maintained His attitude of readiness to help, and even in the agony of the cross still prayed for his enemies: "Father, forgive them, for they know not what they do."

After thus studying again His life and teaching, I find it quite impossible to believe that people can be true to the things which He taught and the example which He gave and at the same time take part in war; for war is the organized destruction of our enemies and it is always accompanied by hatred and bitterness, thus necessitating an attitude of mind and course of conduct the opposite of that enjoined by Christ.

However, lest it be thought that in some way I have misread

the Gospel, I would refer you to the writings of the four leading Apostles in the New Testament, to see how they understood their Master.

St. Paul says, "Render to no man evil for evil." "Avenge not yourselves, beloved, but give place unto wrath." "If thine enemy hunger, feed him." "Be not overcome of evil, but overcome evil with good."

St. James says, "But the wisdom that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits."

St. Peter says, "For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men." "For this is acceptable if for conscience toward God a man endureth griefs suffering wrongfully." "Not rendering evil for evil, or reviling for reviling; but, contrariwise, blessing."

St. John says, "If a man say, I love God, and hateth his brother, he is a liar." "Whosoever hateth his brother is a murderer."

It is unthinkable that these men would have taken any part in a war or in preparation for one. And I need only to refer to the example of the Christians of the early centuries who preferred to die rather than to go into the army and cause someone else's death, to show that they all interpreted our Lord's teaching in the same way.

As a matter of plain practical conduct fitted to meet a condition and not a theory, I feel perfectly sure that active, aggressive, militant, good-will founded on the example and teaching of Christ is the only power that will effectively preserve real spiritual values in the world. That, however, is a question of expediency which does not come within the scope of this paper.

The question with which I started was, What can a Christian man do under the present national circumstances? I have gone in search to the sources of our Christian standards, and in the light of what I find there, as I love my country, I must protest against her doing what I would not do myself, because it is contrary to our Lord's teaching. To prosecute war means to kill men, bringing sorrow and suffering upon women and children and instil suspicion, fear and hatred into the hearts of the people on both sides. No matter what principles may appear to be at stake, to deliberately engage in such a course of action that evidently is un-Christian is repugnant to the whole spirit of the Gospel.

As a Christian bishop, charged with the responsibility of leadership, I would be deserving only of contempt did I remain silent in the present crisis, when the Christian standards of judgment are apparently being entirely ignored. The day will come when, like slavery which once was held in good repute, war will be looked upon as thoroughly un-Christian. At present it is recognized as an evil which nobody honestly wants, but not yet has it received its final sentence at the bar of Christian morality. Only when Christian men and women and churches will be brave enough to stand openly for the full truth that their consciences are beginning to recognize, will the terrible anachronism of war between Christian nations be done away.

PAUL JONES, Bishop of Utah.

FRIENDS COURT-MARTIALED.

On the occasion of his third court-martial, at Salisbury, Douglas R. Bishop spoke as follows:—

"It is exactly a year ago to-day since I was arrested for refusing to become a soldier in an earthly army; and through the year that has elapsed I have remained faithful to my convictions, which I have held for several years, that all war, that all preparation for war, is contrary to the spirit and teaching of Christ. My two long imprisonments in civil prisons, and my detention in various camps and guard-rooms, though greatly weakening me physically, have in no way altered my deep convictions that the only final method of destroying evil is to overcome it with good. All earthly armies rely on force; their method is deception; and to gain an end which to them seems right, no means of destruction

are too awful. In the other army I find the great method of conquest is love; and truth, regardless of consequences, takes the place of deception. I have gone through hours of prayer and thought to try to find when the two can be combined, and the more I have studied and the more I have actually seen the method of war applied, I find there can not be any connection between these two great armies of the world, the one adopting the method of quietness and love in order to attract all that is good and best in man, whilst the other, in its highest aim, by methods of force tries to destroy the evil.

"Much as I dread the thought of imprisonment through a second summer, I dislike still more the thought of being apparently useless to the community, especially at the present time.

"In view of the fact that the present law entitles me to absolute exemption and that I have already suffered a year's imprisonment and detention for my convictions, I would request that the spirit and letter of the present law be put into force, and that I shall be dealt with under Section 44 of the Army Act (page 416), clause 'L'; and then when entirely outside the scope of national organization for war, I shall be able to render the best service I can for the good of the community, believing that whatever work one undertakes should be done conscientiously."

At his second court-martial, at Gravesend, Rendel Wyatt, after affirming his belief that a man must be loyal to the teaching and spirit of Christ, said:—

"If we are killed as a result of loyalty to our convictions, we believe that our death would contribute to the establishment of the reign of love, just as a soldier's death may contribute to victory. . . . I am eager and willing to help my country at all times, and I consider that, as a school-master, I was already rendering my best service. To change that for some less useful occupation, or to submit to any form of military conscription, would be, for me, to barter my conscience, to betray those who have suffered and died for this cause in times past, and to assist in the fastening of conscription upon this unhappy country. Until we are free to render what we believe to be our best service to humanity, we have no alternative but to suffer in order that freedom may be won."—*From The Friend* (London).

Selected by Anna T. Griffith.

TRULY the signs of the times are awful, and everything enforces, with emphatic language, the necessity of dwelling near or within that impregnable fortress, where these things cannot move us from the calming, consoling persuasion of Divine sufficiency. May our minds be mercifully stayed in holy quiet. Often does my spirit long that we, as a people may gather more and more into this precious habitation, out of that spirit which produces tumult, or mingles with it; and thus exalt the pure, peaceable principles, which through all I can not but steadily believe, is making its own way even gloriously in many minds, and will spread in the earth, until men beat their swords into ploughshares and their spears into pruning hooks.

Never did a more convincing evidence attend my mind than of later times, that a great work is on the wheel of Almighty power in this favored nation; where there are truly many righteous, whose fervent intercessions are no doubt availing, and many others evidently inquiring the way to the kingdom of inward settlement. To these the Gospel message is joyful and precious is the liberty felt in proclaiming it.

—MARY DUDLEY, written about the year 1790.

HAPPY the heart that keeps its twilight hour,
And, in the depths of heavenly peace, reclined,
Loves to commune with thoughts of tender power,
Thoughts that ascend, like angels beautiful,
On shining Jacob's ladder of the mind.

—PAUL H. HAYNE, in the Baptist Commonwealth.

ACROSS THE SEA.

Across the sea I heard the groans
Of nations in the intervals
Of wind and wave. Their blood and bones
Cried out in torture, crushed by thrones,
And sucked by priestly cannibals.

I dreamed of Freedom, slowly gained
By martyr meekness, patience, faith,
And lo! an athlete grimly stained,
With eorled muscles battle strained,
Shouting it on the fields of death.

I turn me, awe-struck, from the sight,
Among the clamoring thousands mute;
I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her powers adjust,
Though with the earthquake and the storm.

God reigns, and let the earth rejoice!
I bow before His sterner plan,
Dumb are the organs of my choice;
He speaks in battle's stormy voice,
His praise is in the wrath of man.

Yet, surely as He lives, the day
Of peace He promised shall be ours,
To fold the flags of war and lay
Its sword and spear to rust away,
And sow its ghastly fields with flowers.

—WHITTIER.

C. O.'S IN PRISON.

In bringing to the Meeting for Sufferings a concern for conscientious objectors in prison, Henry T. Hodgkin said that he did so with great hesitation, recognizing the weight of the objections made, especially by some of the men affected, who had urged that attention should be given to constructive work for Peace, rather than to efforts to procure their liberation. But *all* were not able to bear their sufferings with cheerfulness and joy. As one imprisonment follows another, they suffer a severe strain, both physical and mental. Such suffering, however, was the main reason for taking action; many men who have joined the army are losing limbs, eyesight, even life itself, from a high sense of duty. If, however, Friends, as citizens, kept silence, their silence would be misunderstood. Of 4,000 conscientious objectors arrested, 2,500 had been court-martialed once, 636 twice; 61 had been before the court-martial three times, and 2 four times, after having thrice served their sentences in prison. He wished Friends to urge (1) The Conscience clauses of the Military Service Acts were designed to allow exemption to these very men; (2) The men are being imprisoned several times for what is practically the same offence; (3) Whatever had been the case at first, this continued imprisonment was simply persecution for religious and moral convictions, and was unworthy of England. Many of the men had been doing work of real national and international importance, and their imprisonment meant waste, both material and moral. He urged that the Government should be asked to take immediate steps for the release of these men, not limiting the appeal to Friends only.

Many Friends agreed that it was the duty of the Society to try to create a strong public opinion, and to make the men in prison sure of our sympathy; but not to try to influence Government departments; and the Clerk drew a minute in this sense, commending the matter to the attention of Yearly Meeting.

"DAUGHTERS OF THE CZAR."

In an outlying district on the eastern border of Russia a party of English Friends are now working among the refugees who have drifted there after long wanderings and must remain there indefinitely. In one village these Friends have reopened the local hospital and with a staff all too small and stores and equipment all too limited deal with a daily stream of out-patients and the nursing of more serious cases. In another village they have established a sort of emergency dispensary and convalescent home, and in another there is a pioneer party investigating conditions of disease and distress and making plans for future relief. This latter party consists of two women Friends from Birmingham, both of them experienced social workers in their own city. Curiosity is naturally rife as to who these ladies are who have arrived in the village, as it were from nowhere, and who visit the priest and other officials on affairs of importance. It is rumored that they are the daughters of the Czar. But now that they have come back a second time and have settled down in one of the houses in the place, *the quarters they occupy and their manner of arriving* hardly suggest imperial rank or luxury.

To quote from a recently received letter:

"A cart piled with our belongings, bedsteads, mattresses, kettles, brooms, trunks, etc., went first—then in the contrivances that pass for carriages here, came F. B., the Russian girl who acts as our interpreter and myself, packed round with all sort of things, including a tin containing our dinner, a bottle of alcohol, and another of carbolic. As the roads are unmade and the carts have no springs, but are only canvas arrangements filled with straw, it was a little difficult to keep the different ingredients from getting mixed! We have taken up our abode in part of a house, and we enter our domain through a doorway four feet high and go through an unceiled mud-floored place where part of the landlady's family sleep. Then we enter a kitchen-bath-room-entrance-hall where is a baker's oven and through that we come to our bed-sitting-drawing-room. There you would see two ghostly white erections, which are the mosquito nets over our beds. These nets are absolutely priceless possessions and enable us to sleep in comparative security, though they are not quite invulnerable, neither do they keep out the noise of barking dogs. We possess one table, a bench round two sides of the room, a chair that we can't sit on and a cupboard. There is also a Russian stove behind which is a little recess just big enough for our interpreter to sleep in. You would be amused at the various bags hanging round the beds and at our contrivances for clothes, but what are you to do when you can't hang things against the walls because of the inhabitants thereof? Then we have a sort of kitchen where we do our cooking on a Princess stove. We get eggs, milk and bread (this last brown and rather sour) from our landlady who lives in a sort of out-house in the yard. We are leading the simple life in its simplicity—there is no chance of doing anything else, even if we wished it, which with all the misery around us we do not, and our little limitations and inconveniences fade into insignificance and we feel almost luxurious when compared with the suffering and deprivation being endured so patiently and uncomplainingly by others. Visiting the refugees is awfully sad work and will be sadder as winter comes on. Many of them were sent to Tashkend before coming to this district, and nearly every family lost one or more members there of typhus, typhoid, cholera, etc. One woman lost all six of her children, ages sixteen to three. Then on the journey families got separated and have now quite lost trace of each other. The women look twice their age and so careworn. Few of them have any clothes but what they stand up in, but the majority are wonderfully clean, considering their conditions—sometimes twenty in a room and often sleeping in windowless hovels. The men were farmers at home and most of the women can knit, weave and embroider if only they had material. Their coarse homespun linen garments are often very effectively embroidered in red and black cotton. The refugees are almost all such nice people and they all say how

good the peasants are to them; they share their houses with them and their scanty supply of food. The better-class peasants are wonderfully hospitable.

"This village is prettier than some. It lies along a depression between low hills and at the back of the houses is a little stream with willow trees. The gorgeous sunsets here and the vast sweep of country, slightly undulating but almost bare of trees, with flocks of geese in the foreground, are a joy which counterbalances much. Most villages have quite an imposing looking church painted white and green. It is difficult to judge of the depth of religious feeling among the people, as there is so much outward demonstration—bowing, crossing, and prostrating themselves with their foreheads touching the ground. But they look as if it were a very real thing to them. A funeral service which we went to one day was really quite impressive. Rather gruesome, though, for the corpse is carried to the church in an open coffin and near the end of the service the people flock up and kiss it, even holding up the children to do the same. Of course infection does not count. There is a good deal of typhoid about and some malaria, lots of eye-cases, etc. We wish we were doctors, nurses and a few other things rolled into one."

Even short of these qualifications, it is not hard to believe that workers such as these with good-will, sympathy, experience, moving about among the people and in close touch with their conditions will be able to render effective service, especially if supplies of clothing, medicines and other stores can reach them for distribution.

They are hoping shortly for a consignment of Russian felt-boots and other warm garments in preparation for the dreaded winter. Though they do not claim to be "daughters of the Czar," they are yet undoubtedly linked on to "the little father," as the peasants love to call him, by the service they are endeavoring to render to his children.

YOUNGER FRIENDS.

"MY FATHER WORKETH HITHERTO, AND I WORK."—Once upon a time, according to the fable, an Ox and an Ass lived together in the same stable and worked for the same master. It so happened one day when it was time to go to the field, that the Ox lazily stretched himself and yawned and took another mouthful of hay and stretched and yawned, and said, "Guess I won't go to work to-day, Jack. You tell the Boss I'm not feeling well." So the Ass patiently went off alone and at night came wearily home and found the Ox lazily and contentedly chewing his cud.

"How did you get on to-day without me?" inquired the Ox. "Pretty hard pulling all alone," said the Ass.

"What did the Boss say?" asked the Ox.

"Nothing," replied the Ass and they both fell to eating.

The next day when it was time to go forth to the fields the Ox stretched himself and yawned as before, and thought how well his excuse had worked yesterday. Tossing his head and flicking his tail, he said to the Ass, "Jack, tell the Boss I'll not be on the job to-day, either, I'm not feeling well."

So the Ass went off alone and returned in the evening dusty, tired and dejected, for he was doing double duty.

"What did the Boss say to-day?" asked the Ox. "Nothing," muttered the Ass, but as he was rolling in the dust to refresh himself, he continued, "On the way home, though, Master stopped and had a long talk with the Butcher."

One of the hardest things we have to learn in life, young folks, is the dignity of working and the meanness of shirking. The saddest hour of a young man's life is when he thinks he has discovered some way of getting something for nothing. Those who have tried it invariably meet later on—with the Butcher.

I rejoice with you, young people, in these inspiring words of Jesus, "My Father worketh hitherto, and I work." He spoke these words when He was about thirty years of age, but do you know He made that discovery when He was twelve years of age? "Wist ye not that I must be about my Father's

business." Shame on the boy who is ashamed of his Father's business! But shame on the Father whose business is such that his boy must needs be ashamed! Shame on the boy who is ashamed to work, but thrice shame on the home where he learned to despise honest toil! What a fine thing it would be for all of us here, boys and girls, to learn that God has some work for us in this world that nobody but us can do. How are we preparing for it?

In the home are you putting your work off on little brother or sister? In the school are you getting your own lessons, or is some one else doing your problems, writing your compositions, making your translations? In the church are you one of those who will stay for the sermon if Willie will? In other words, are you a shirker, a cud-chewer or a worker?

I know of no message we need more, and none that will put iron in your blood and "pep" in your life better than this reminder of our Saviour to work. "My Father worketh hitherto, and I work."—C. A. SPAULDING, in the *Religious Weekly Review*.

PASADENA, Cal.

PEACE COMMISSIONS MEETING.

The American commissions preparing for the Peace Conference of all Friends to be held at the invitation of London Yearly Meeting after the war met in Philadelphia on the eighteenth and nineteenth of Fifth Month for an informal preliminary conference. All the chairmen, several members of the commissions and a number of other interested Friends attended the three sessions. The scope of the discussion followed the outline issued by the English Friends and published in THE FRIEND. Rufus M. Jones, as chairman of the first commission, had prepared two papers, one on the fundamental basis of the Peace testimony of Friends, a historical inquiry, the other dealing with the nature of conscience. The first of these was read and discussed. Several members of this commission are engaged in examining the actual conduct of American Friends during the wars of their history, but were not ready yet to provide their reports.

The second general division on "the implication of the testimony in national life and international relations" has been divided into two. Isaac Sharpless and William I. Hull explained how they had divided the field among the score of persons who are working on this topic, and briefly defined the scope of the various questions that it includes. The question of a league of nations has been chosen for special study by several of the commissioners and was discussed by several Friends present at the preliminary conference.

For the third commission Jesse H. Holmes, the chairman, read a paper dealing particularly with the moral end by which our social relations are to be tested, the definition of simplicity, and the solution for social evils proposed in socialism and the single tax. There was some discussion of the last of these topics.

The fourth commission presented as its report papers dealing with two of the subjects falling within its wide field, one by William W. Comfort on the functions of our colleges in teaching peace, the other by George A. Walton on adjusting the high school curriculum to peace education.

The fifth commission offered a summary of suggestions which had been sent to its members with regard to the strength and weakness of the Society in relation to the peace testimony. This analysis of the situation was followed by some suggestions as to how the Society can be made more effective in the interests of peace.

Elbert Russell, chairman of the sixth commission, presented the results of an elaborate questionnaire sent to Friends throughout America. By studying the methods of propaganda which have been used way has been prepared to make some recommendations for the future.

Although the reports were many of them fragmentary and tentative the preliminary comparing and conferring done in this informal conference will greatly help all the commissions to proceed with their several tasks and to understand them in the light of the whole. Friends everywhere in America

were encouraged to study privately or in groups some or all of the subjects mentioned in the outline and to communicate with the commissions studying them. It is desirable that before the conference the whole Society of Friends should have grappled earnestly with the difficult questions so that much light may come from an international discussion after the war.

HENRY J. CADBURY,
Secretary of the Executive Committee.

Haverford College, Fifth Month 26, 1917.

NEWS ITEMS.

The following from the *American Friend* will interest our readers:— It is certainly cause for satisfaction to Friends everywhere that President Wilson has vested in Herbert C. Hoover, Quaker born and reared, the stupendous responsibility of virtually feeding this country, and its friends in need, during the present struggle. First, because we may rest assured that the right man has been chosen in him who has preserved the Belgian people from the destruction that wasteth at noonday and who by his masterful administration in connection therewith, has pointed the way to food conservation to England and France who are adopting his methods. In the second place, H. C. Hoover's work is at once the symbol and the embodiment of the Quaker position in such a time as this. While others are bending all energies toward destruction and the taking of life, his efforts are directed toward construction and the saving of life. And in his invaluable service there enters sacrifice, giving up as he has his profession of mining engineering in which, as one of the best known engineers anywhere, he received a princely income. In entering upon his new work he stipulates that he is to receive no compensation. The Nation's Food Administrator thus exemplifies in his position of trust and leadership, the Quaker ideals of service and sacrifice. It is for us Friends in the ranks to prove our worthiness to be thus fittingly and ably represented.

CHARLES M. BAILEY, of Fairfield Quarterly Meeting, Maine, is known to not a few of our readers. Although in his ninety-seventh year he was recently at Quarterly Meeting. He is a large and successful manufacturer, but he said in one of the meetings that the time spent in Gospel work had been the happiest portion of his long life.

It is proposed to hold a meeting at old Shrewsbury Meeting-house, Shrewsbury, Monmouth County, New Jersey, on Sixth Month 17th, at 2.30 o'clock. This old house has been closed a long time and there are a great many Friends and Friendly people in that vicinity whom it is believed would be interested to attend this meeting.

Any New York or Newark Friends who desire to attend can leave New York on Pennsylvania R. R. train 11.12 A. M., from Penna. Station, arriving at Red Bank 12.22 P. M., where they will be met by a representative of the meeting. They should provide box lunch.

AMONG the speakers at the Young Friends' Conference at Westtown, to be held the latter part of this month, is John Nelson Mills. He traveled extensively in foreign countries for pleasure, and became so deeply interested in the work of the missionaries that he made a careful study of all mission work and the relationships between our country and other countries.

During recent years he has devoted himself to further study along these lines, including the field of diplomacy and business abroad. He has spent much time lecturing on these subjects and stirring up missionary interest throughout the various Christian denominations.

Being a man of independent means, he refuses to accept any honorariums for his work. The Young Friends' Conference feels itself exceptionally privileged to have him to address the Class on International Service, on Fourth and Fifth-days, Sixth Month 27th and 28th.

EDWARD WOOD.

IMPROVEMENTS AT TUNESASSA.—\$3,500 have been subscribed to the Improvement Fund. As it was necessary to start on the cottage for Henry B. and Eliza Foster Leeds in order to insure its completion during the summer, the work has been commenced. The site is between the School Building and the tenant house.

Some of the other improvements have been made and plans are under

way for the rest; \$1,500 more is needed to carry out the plans approved by the Committee.

On behalf of the Collection Committee.

JONATHAN M. STEERE.

Haverford, Pa.

ENCOURAGING progress has been made in the contemplated improvement at Friends' Indian School. Of the \$5,000 which is the estimated cost of the cottage, wagon-shed and other improvements, \$3,476 has been received. Lumber, cement, shingles and other materials have been purchased and plans for the cottage approved.

WM. BACON EVANS, Treasurer.

It is a comfort to learn that our friend Rendel Harris has reached his home in Selsey Oak, Birmingham, in safety. He arrived there Fifth Month 8th. A niece who gave us this information also reported that he still has visions of service for His master. With such liberal measure of the apostolic experience of "perils oft" his stewardship of the good things his hands have handled will be most acceptable in widening circles.

FRIENDS who go to and from Atlantic City by the Camden and Atlantic R. R. have the opportunity to see that a portion of the enclosure of Newton Meeting in the borders of Camden has been put under the plow in the interest of food increase at this time when the air is heavy with reports of starvation in Europe and in the East.

THE MEDIA FELLOWSHIP.—Every First-day evening since the fourteenth of First Month, 1917, the young Friends near Media have held very interesting little meetings. We have discussed and tried to learn more of our reasons for being Friends; what part we as Friends should take in the present crisis; our attitude toward amusements, and many other problems which we have to face. The meetings were all very well attended and most helpful. Our last gathering for this Spring on the nineteenth of Fifth Month was a camp supper near Crum Creek. We were very fortunate in having William Dennis with us, who spoke most beautifully about Friendship. We were very much inspired by his talk and our meetings next Fall will surely profit by it.

M. H. B.

TABLEAU STATEMENT OF LONDON YEARLY MEETING.—The membership recorded is just over 20,000, the increase for the year being 58. The number of deaths is three times the number of births, but the numbers are maintained by 360 admissions by conviction. There are 346 Particular Meetings and 65 Allowed Meetings, in each case a slight increase on the number reported last year.

FEELING a need for deeper spiritual guidance at this critical time, the Peace Committee of Philadelphia Yearly Meeting has appointed a general meeting at No. 20 S. Twelfth Street, for Sixth Month 17, 1917, at 3.30 o'clock, in which Friends may meet for prayerful discussion of our present problems, with special relation to those of our members of conscription age.

PROGRAM.

- 1.—Our Peculiar Temptations.
- 2.—The Traditional Quaker Position.
- 3.—Our Attitude to the Exemption Clause.
- 4.—Alternative Service; Compulsory and Volunteer.
- 5.—Forms of Emergency Service.

CORRESPONDENCE.

[The reference in this letter to Isaac Pennington's "sense" of Parliament will surely interest Friends. They will probably be glad to refer to an article by Isaac Sharp, entitled "Isaac Pennington as Politician" in *Friends' Quarterly Examiner*, Fourth Month, 1917.—Ens.]

38 FOREST DRIVE EAST, LEYTONSTONE, LONDON, E.
Fifth Month 8, 1917.

DEAR FRIEND J. HENRY BARTLETT:—

I read with much interest thy letter in the issue of *THE FRIEND* of the 19th ult., on "The Sense of the Meeting," with the accompanying account of the interview which the late William Jones had with Cardinal Antonelli. It is, perhaps, to Friends, the most interesting of the many interviews he had with persons holding positions of distinction the world over. I knew

him for many years and frequently enjoyed the recital of his remarkable experiences.

Thy leader has reminded me of a passage in one of Isaac Penington's political essays, written in 1651, on "The Fundamental Rights, Safety and Liberty of the People." In the consideration of the four things necessary for the careful settling of a new foundation he refers to a free and equal [i. e., adequate] Parliament. In this connection, he says that whilst the vote is necessary in some cases, every law should be decided upon clearness, and upon evidence to common sense. The vote, he adds, implies an absence of this clearness and evidence. It would appear, that Isaac Penington, in this respect, anticipated the custom of Friends and desired the "sense" of Parliament as Friends take the sense of the Meeting.

Thine very sincerely,

ISAAC SHARP.

CALGARY, Alberta, Fifth Month 26, 1917.

DEAR FRIEND:—The time is approaching when United States tourists may be making trips for recreation or education to this portion of Canada, and I have no doubt whatever but that quite a sprinkling of Friends will be found amongst these tourists. Therefore I would ask if they would not kindly insert an invitation in THE FRIEND from Calgary Monthly Meeting asking all traveling Friends to call upon us if possible. We hold our Meeting for Worship at 7.30 on the evening of every First-day at 1309A Twelfth Street, West, in our own little meeting-house, and the door always swings open. Frederic Sara and his family live in the adjoining house and some one of them will probably be found at home should visiting Friends be stopping over in the city on any other day than First-day.

Very truly thy Friend,

HERMAN H. SHARPLESS.

SUMMARY OF EVENTS.

Girard, in the *Ledger*, says the oldest thing in Philadelphia is not the Blue Anchor, but a church bell. When in its recast form it rang on the 10th from the steeple of ancient Gloria Dei it sounded for the 274th year its message:

"I to the church the living call
And to the grave do summon all."

The National American Woman Suffrage Association announced from Washington it had received assurances from the Pennsylvania Railroad that it has accepted the principle of "equal pay for equal work," wherever women are employed in places of men.

Public school superintendents and principals from all parts of Pennsylvania have been summoned to a wartime conference at State College by Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction. He fixed Seventh Month 11th for the meeting, which will continue for two or three days. In his announcement he said the war should not be allowed to interfere with educational activities. He urged a full attendance of educators so they might discuss "the effect of war upon our school system, normal schools and other technical and professional schools."

Arrangements have been completed by the Baldwin Locomotive Works for closing the largest order in its history. The order amounts approximately to \$14,000,000 and consists of 250 heavy freight engines for Russia.

A careful analysis made recently shows that there are 3,000,000 motor cars of all kinds in service in the United States to-day. Of this number one-half of the mileage is used for business purposes, and literally this means that only one-half of these cars are used for pleasure.

The number of operations performed in this country by men not qualified to undertake them is entirely too large, said Dr. Arthur Dean Bevan, of Chicago, before the section of the American Medical Association on surgery. After he had finished a resolution was passed, calling for the appointment of a committee of ten to study the problem and report next year on the best way to solve it.

The aim of the Lohr Bill, at Harrisburg, which is being backed by the Philadelphia Wool and Textile Association and which is a part of the great national movement to grow more mutton and more wool to cut the cost of living, is to eliminate the roaming dog that is of no value to anybody and does incalculable damage to flocks.

Infantile paralysis is communicated by personal contact with slight and nonparalytic cases as the most frequent sources of infection, according

to the conclusions of the special committee appointed by Mayor Mitchell and financed by the Rockefeller Foundation to aid the Department of Health in combating the paralysis epidemic.

The reason why the Negro leaves home to go North have been studied by W. E. B. Du Bois in the *Crisis*, and while the primary ones are economic, "bad treatment" is frequently assigned as a strong second place. Dr. Du Bois, who has covered the whole South by questionnaire, comes to the conclusion that a quarter of a million Negroes have moved northward.

In a report to the Council of National Defense, Herbert C. Hoover declares 1,000,000,000 bushels of cereals and enormous quantities of meats, fats and sugar must be shipped from the United States to meet the needs of the Allies and a few neutrals. Home consumption must be radically reduced.

Professor Herbert H. Beck, of Franklin and Marshall College, says the spring of 1917 will be remembered by observers as a season when rare bird visitants were as plentiful as common varieties. The present migration period has been remarkable for its extraordinary flight of warblers.

G. Sherwood Eddy and sixty university students of Princeton and Northwestern have arrived safely in France. G. S. Eddy picked the men personally to assist in Y. M. C. A. work on the continent in order to replace British men who have been called for service.

FOREIGN.—A despatch from San Juan Del Sur, Nicaragua, under date of Sixth Month 8th, said San Salvador, the capital of the Republic of Salvador, with a population of more than 60,000, has been totally destroyed, probably by an earthquake.

From an average annually of 35,000 for 1912 and previous years, immigration to Cuba has increased to 45,000; for the year ending 1916 more than 55,000 immigrants arrived in Cuba, notwithstanding war conditions which affected all the countries of North and South America, particularly the United States and Argentine.

NOTICES.

CONCORD QUARTERLY MEETING CONFERENCE for Younger Friends will be held at Concordville, Pa., Sixth Month 30, 1917, in the old Meeting-house, at 4.15 P. M., Norris J. Scott presiding.

THREE PICTURES—"OUR QUARTERLY MEETING:"—
Past—Isaac Sharpless.

Present—Anne Garrett Walton.

Future—J. Passmore Elkinton.

Followed by a basket supper (ice cream and tea provided).
Evening Meeting for Worship, 7.15 to 8 o'clock.

Trains leave Philadelphia 2.45, West Chester 3.04. Returning, transportation to Cheyney or Wawa will be provided.

Though the Conference was appointed for our younger members, all interested Friends will be welcome.

Please reply, before Sixth Month 25th, to Norris J. Scott, Moylan, Pa.

MEETINGS from Sixth Month 17th to 23rd:—

Philadelphia Monthly Meeting, Western District, Twelfth Street below Market Street, Fourth-day, Sixth Month 20th, at 10.30 A. M.
Muncy, at Muncy, Fourth-day, Sixth Month 20th, at 10 A. M.
Frankford, Fourth-day, Sixth Month 20th, at 7.45 P. M.
Haverford, Fifth-day, Sixth Month 21st, at 5 P. M.
Germantown, Fifth-day, Sixth Month 21st, at 10 A. M.

DIED.—at the home of her daughter, Edna Carson, in Zeno, California, Third Month 10, 1917, MARY S. TABER, widow of Jan Taber, in the nineteenth year of her age; a member of Pasadena Monthly Meeting.

—, on Fifth Month 7th, RACHEL COMFORT, widow of Jeremiah Comfort, in her eighty-eighth year; a member and elder of Falls Monthly Meeting, Bucks Co., Pa.

—, at her home near Danville, Ind., Fifth Month 18, 1917, MINERVA HARVEY KENDALL, in the eighty-fifth year of her age; a lifelong Friend and at the time of her death a member of Mill Creek Monthly Meeting, Ind.

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ANOTHER ITEM IN THE EVIDENCE.

William Dean Howells, in his recently published book, "Years of My Youth," narrates a circumstance which furnishes one more testimony in the case against war. It occurred in connection with his meeting James A. Garfield about the year 1870, when the memory of the Civil War was still vivid in the minds of the men and women who had lived through that crucial period. As Howells and Garfield, with some neighbors of the latter, were sitting together in the long summer evening, they talked of Lowell and Whittier and other American men of letters, until, "under the spell of those inarticulate voices," the conversation began to take on the character of "intimate and mystical experience." Then Garfield related an incident connected with his own personal knowledge of war and of its moral injuries. It happened in the early days of the great struggle, when he had not yet become accustomed to fields of death. As he passed along with his troops through (or into) a certain valley, he observed a number of men lying, apparently asleep, in a meadow; but presently the realization that these were dead men, "whom other men had killed," swept over him, and then at the sight, "something went out of him . . . that never came back again: the sense of the sacredness of life, and the impossibility of destroying it."

"In the leading of his confession," says Howells, "he went on to say how the sense of the sacredness of other things of peace had gone out of some of the soldiers and never come back again." Grown used to plunder and violence and deceit as a part of war, they could not easily and readily bring themselves back to the standards of orderly society and normal living. "You would be surprised," said Garfield, "to know how many of those old soldiers, who fought bravely and lived according to the traditions of military necessity, are now in the penitentiary for horse-stealing."

The relation so feelingly given by James A. Garfield that evening, with the silence following some of his "solemn words," probably carried into the hearts of his listeners more conviction than a carefully wrought thesis would have done.

The commentary was unanswerable; and it may have been the lesson thus impressed upon the mind of William Dean Howells that in part guided his own later judgment when he characterized all war as "cruel and foolish."

The strong principles and the refined nature of James A. Garfield saved him from that degree of moral collapse which men of less strength so often and so visibly suffered, albeit less consciously perhaps than he. It is not alone in "blood and treasure" that losses are to be reckoned, but in the moral robbery and spoliation of manhood as well. The devious methods and sinister policies of war, joined with these irreparable injuries, can hardly be more forcefully epitomized than in a saying of the wise man of old: "That which is crooked cannot be made straight, and that which is wanting cannot be numbered." M. W.

ALONE.

"I am not alone, because the Father is with me." (John xvi: 32.)

When in a far eastern country a few years ago, it was my privilege to meet with one of the finest Christian ministers I have ever been brought into contact with—the native pastor of a native church. His face illuminated with ecstasy when he told of his joy in Jesus. It was his habit before break of day to go out to the mountains near the city in which he resided and there alone pray to God on behalf of his country and its spiritual welfare. His vigils often physically exhausted him. Was he alone in the dew of the mountainside long before the break of day? Not at all. In that trusting place he held high communion with the Father of all men, and there found power with God.

In the Holy Scriptures we do not find much commendation for those who are alone. Only once or twice is such a position referred to as applying to a single individual. But when our Lord partook of the common lot of all men he included the solitary periods that so frequently enter into the experiences of men.

God pity the young man or woman who sometimes out of the severe exigencies of modern business and social life is compelled to live apart from others. This may be during the hours not devoted to daily toil. The rooming-house too frequently has temptations and discouragements within itself or leads to indulgence in temptations abroad. Happy and safe are those young persons who have learned the secret of comradeship with God, and who, as their Lord said, know that the Father is with them. Their feet are planted upon a rock. They feel the very presence and protection of the God of all the families of the earth.

When our earthly props have failed or death has entered into our homes, it is often well for a season to be alone with God. How desolate is the human heart when the sweetest ties of nature have been sundered. How bitter is the grief and loneliness when we realize that loving companionship has forever ceased. Our human ambitions may seem a mockery.

The Divine permissions respecting us may seem cruel. In the language of John Oxenham we exclaim:

"All that I love has passed,
And left me at the last
Alone!—Alone!"

The Christian in times of trial finds comfort in remembering that just when his Christ most needed the sympathy and devotion of His little band they forsook Him and fled, and left Him alone. Is not the lonely Christian the companion of his Lord?

Paul tells us that when he was threatened with the lion, "the Lord stood by me." The Christian looking to the past experiences with the Son of God can say, as he feels the everlasting arms about him, "I am alone, yet not alone, because the Father is with me."

W. C. A.

THE REGISTRATION.

The public press at large, the *New York Sun* in particular, has heralded the outcome of registration as indicating a "new era" of history for our country. Not a little surprise is expressed at this tremendous evidence of a new national consciousness, springing into the arena for "service." It seems to inspire fresh hope that democracy has produced on our shores a type, not of manhood merely, but of citizenship, calculated to challenge any and every product of old world patriotism. One would be quite blind not to recognize the point and the scope of these observations. Under the stimulus of a world war America has reached this end, somewhat slowly perhaps, but none the less surely, in a way to attract the world. The national consciousness that has emerged from our century of practice in a democracy is truly a "new thing" in the world's history. Now that we see it as a fact what shall we do with it? What shall the world do with it?

It is a national characteristic that we speak very quickly, but think and act often very deliberately. The quick-speaking in the present instance has adopted the term "universal service" to express the inside significance of the unresisting registration of nearly ten millions of young men. We say "adopted" in mentioning "universal service," for we remember that universal service was no great time ago branded with the adjective "Prussian." We would accuse no one of intentionally advocating that system for our country. What seems to us of immediate moment is that we should so clarify our thinking, so insist upon clear thinking on the part of others, that there can be no doubt of the explicit meaning of this call to loyalty. Let us believe in universal service, but let us insist that it shall not mean universal *military* service.

In our reflection on the subject we can not forego the advantages of contrast. If as the *New York Sun* says we have registered the most momentous expression of nationalism history has ever known, shall we at once ignore the process under which this has been developed? Europe has given us illustrations enough of the types of national consciousness possible to methods of conscription. Are these types better than our own? The implications as well as the plain statements of our most astute political philosophers are that the voluntary system of training has produced a product of peculiar merit and promise. Let it be so.

Preferred Christianity has often been a failure for individuals and for community because of the difficulty of recognizing

the corporate consciousness—the corporate conscience even. We must obey what we believe to be the voice of God in our soul. But we are hardly adapted for this world, unless we are constrained to "seek out" "ten others", or a hundred others, or a thousand others, who are ready to unite with us in an earnest effort to apprehend the Divine will. This of course is the basis of what we call the Church and Friends mostly have written the word with a capital, because of their desire to be co-ordinated with something larger than their own denomination. The present unparalleled situation of our national history may well serve to put this fact into bold relief. Have we not as Friends a special contribution to make at this time to the world-wide effort to get at an expression of the Christian consciousness, now so often hidden in denominational rubbish? Is not that plainly the way out of the condition that makes war possible? If we analyze it closely does not the exemption clause, in the Federal draft act, point that way? It does not trust the individual conscience against war, but it is willing to trust a corporate conscience. What would have been the general situation were all the denominations united in a Church consciousness based on the Sermon on the Mount!

Universal service then demands for safety this corporate conscience. If as a Society we have helped to give even a small degree of this content as expressed in exemption to the Federal act, shall we not now strive to expand this territory? Shall not our efforts be to make "universal service" "universal Christian service"? Shall we not join in a drive to teach the State to recognize God as supreme, before it gets started headlong on the path that leads to the old world doctrine of the State as supreme?

J. H. B.

OLD SCHOLARS' DAY AT WESTTOWN.

The "W. O. S. A. Special" is very much like Philadelphia Yearly Meeting on wheels. Friends of all ages and from all localities fill the several cars with that restrained hum of happy conversation quite characteristic of our best traditions. Even the conductor pauses to say, "it is a very orderly crowd." Accessions at Lansdowne and Media make the impression of gathering interest more vivid, multiplied automobiles at Westtown Station properly introduce the unstinted hospitality of the day. Everybody is at the service of everybody else. That is a side of the occasion that no one proclaims, but it has tremendous social and ethical value.

Once at the School, how much at home we all feel! It is a great comfort not to be registered and labeled and guided. We are in our own world, and it is all our own! If we have an audible wish, some one responds to it, whether it is for a glass of water or for an automobile ride to see the Lake, the Orchard, the Old Dam, or Walnut Hill. If we wish to wander away uninterrupted to haunts of our childhood, a fine discrimination on the part of numerous aids quickly perceives the situation and we are unmolested.

At eleven all currents are directed to the great tent. How well that thousand or more people know how to enter into the sanctuary of devotional silence! Then more than at any other moment we are all participating in the one lesson that no loyal Westonian failed to learn. This silence contains the cementing bond that in spite of our multiplied individual characteristics makes us all one.

To an audience thus cemented the program of exercises appeals with undoubted interest. The president's plea for loyalty had ample background of specific outlets for expression in needed improvements. Westtown does not fail con-

stantly to justify its claim as a true child of Philadelphia Yearly Meeting. It is all the while outgrowing its clothes! The half million investment in material plan seems only to have emphasized certain "imperative needs."

The testimonial to Thomas K. Brown on his retirement after forty-three years of unstinted service seemed to have taken appropriate form. It was well not to have made the occasion hard for him, but many wanted more details than Charles Evans gave. Doubtless they will be forthcoming. Thomas K. Brown's response was dignified in utterance and impressive in the feeling that was evidently beyond utterance. In his address he showed that like other young men he can "see visions and dream dreams." If now a great school architect like Frederick Rowntree, who has done such a service for Friends' Schools in England, could prepare a comprehensive plan to anticipate a half century of Westtown's needs, how it would seem like a fitting projection of Thomas K. Brown into the future. This idea is dropped by the way in the hope that the W. O. S. A. will heed it.

The new Principal was in no easy rôle, but he acquitted himself in a very friendly way. Without the least ostentation he made the impression of stability and weight as well as of vision. The Robert Louis Stevenson incident with which he closed will make a text for much of the Westtown that lies just before us. It appears the youthful Stevenson had drawn a picture of a man, and after exhibiting it to his mother with a glow of youthful pride, had exclaimed, "And now, mother, shall I draw his soul?" A new, but welcome, way of emphasizing "religious education"!

It would have been an inexcusable omission in the face of the world crisis not to have had that large audience pause to consider our present responsibilities. Leadership in this part was assigned to Rufus M. Jones and he did full justice to the opportunity. His address was impromptu, but our friend Benjamin Doan, of New York, very kindly reported it for us and we are able with the speaker's permission to print it herewith.

After the exercises in the tent, dinner and play claimed appreciative attention. The Old Scholars' Association has thus another un-expressed function—it keeps the circle of Friends at play, or interested in play, so that custom can hardly lie upon us with a "weight," "heavy as death and deep almost as life."

Hurrying through the evening from this year's Old Scholars' day all were thankful for fine weather, good fellowship and a certain strength of unity in being combined together to serve a worthy Alma Mater.

J. H. B.

A CONSTRUCTIVE QUAKER POLICY IN THE PRESENT NATIONAL CRISES.

RUFUS M. JONES.

My subject is necessarily a very serious one. Many of you have stood, as I have done, on the edge of the Great Canyon of the Colorado, in Arizona, and you have looked down into that tremendous gorge—6,000 feet down—cut through the solid strata of the slowly piled rocks of the continent, and you have seen at the bottom, roaring, tumbling along, the turbulent river that is slowly cutting this channel. And you have seen the many colors flashing and playing on the jutting rocks of the strata, and you have felt east over you a sense of awe and sublimity and majesty, such as perhaps you have never felt in any other spot in the world, that made your whole being tremble with an emotion as seldom happens to anyone gazing on any other scene.

To-day we stand on the edge of a chasm which cuts down, not through the strata of the earth, but down through the slowly piled layers of a world-old civilization and cleaves down to the very bases and pillars of that civilization—a chasm into which the slowly accumulated wealth of the world is being tumbled—a chasm into which the millions of young

men throughout the world, from the universities and the schools, the skilled workers of the world, are plunging headlong, never to come back. And we are gazing down at that continuous running crimson river at the bottom of this chasm, which gives us not merely a sense of awe, but an overwhelming sense of terror in the presence of it. And a thousand times I have asked myself what I ought to do with my life in the presence of that tragic situation. No less urgently I have asked again and again what the Society of Friends, which from my earliest youth has been the most precious thing in the world to me—more precious always than life itself—what this beloved Society of ours ought to do in this desperate hour.

Always I come back to the same conclusion. It is this: That there is no service which we can render in this tragic crisis greater or more important than will be the luminous exhibition of loyalty to our historic principles and the sacred ideals of our Christian faith. If the world were asked now what it most wanted from us in this hour, I feel sure that it would choose that we should continue to give absolute dedication of our lives to the spiritual task which has been laid upon us by Almighty God. When this war is over—when the reign of hate is at an end—those who have kept the faith—faith in the all-conquering power of love—faith in the Kingdom of God—faith in the weapons of the Spirit—those persons will be the ones who will be seen and recognized as having made the greatest contribution to the higher life of the world.

The exemption which has been granted our Society is a great recognition of the estimate which is given to the worth of our spiritual service, and it is a challenge to us to remain unwaveringly loyal to those historic ideals. Never has there been a greater need than just now of a remnant left in the world to bear testimony to the power of the spiritual forces of the universe as against the destructive forces of man. But this testimony cannot be borne in any passive way. We must act! We must be virile.

Some of you remember these splendid words of a contemporary of George Fox when he said, "My mind was not at rest because nothing was active, and thoughts ran in me that words and writings are nothing and must die. For action is the life of all; and if thou dost not act, thou dost nothing." Oliver Cromwell came one day into a cathedral in England, and, pointing to the statues of the Twelve Apostles carved in silver in that cathedral, he said, "Who are those men there?" The verger told him that they were twelve saints that the church had picked out as representative saints. "Well, what are they doing there?" asked Cromwell. "Melt them up and coin them into money and put them into circulation in the realm."

That was Cromwell's way of dealing with the situation. But it is the way to use saints!—to put them into circulation; and I long and pray that our saints and our near-saints shall be in circulation. It would be pitiful if our patriotism, our loyalty, our consecration of ourselves, were to fall behind that of the soldiers who have unsparingly given their lives and all they had to what they believed was the great cause of the hour. Far be it from us, who take a different position, to assume an attitude that in any sense seems to be one in which we desire to save ourselves. We must not have as our creed, "Safety First." We must be ready for risks, and we must be ready for the highest call that comes to us to dedicate our lives.

It is peculiarly fortunate, I think, that just now has come to the Society of Friends a great chance to serve and to take the risk. We have been asked to prepare a great Quaker unit, to be Unit No. 1 of the Society of Friends in America, to go out and help rebuild a wrecked and ruined world in the vacated war zones of Northern France. I say it is fortunate, for as this work has to be done it certainly is fortunate that some of that work should come to us, and that the first chance for America to undertake this work should be ours. We are calling on young Friends—at first the men, and later it will be the women—from all over the Society of Friends in America, to send in their names for this service. But especially to-day I am asking those present here that this service will

call for a very great sum of money; and very much of that money must come from the very men and women in this tent to-day.

Probably not less than \$125,000 will need to come from this Yearly Meeting for this constructive service. Some here will find it necessary to say good bye—"Farewell" is the Quaker way—farewell to sons and daughters; and others will have the easier task of putting some money which they have saved up into this service.

It is not, however, merely reconstruction work in France that comes to us to do. Wherever men and women live and toil there is a call for consecrated, devoted men and women who will go out to the farm and take part in the great human task of saving the world from famine. Our President has certainly done right to lay upon America this great task of to-day. It is not raising food to feed an army. It is raising food to save the world from famine; and the need is far more urgent than many of us here to-day recognize. Fortunately, here again, Friends are to have a very great part in that work.

But what I want to say finally is this: That there is a still greater mission upon us to-day than either one of these of which I have spoken, great as will be the blessed result of giving to these terribly wrecked regions and making it possible once more for scattered families to come back and live in the little shacks we build, and to start once more to till the fields that look now as though nothing would ever grow upon them. Great and fortunate as is the task to help produce the food for the mouths and the bodies, I feel the greatest single thing that comes to the Society of Friends to-day is the mission of helping our poor stricken humanity once more to find God! Great as is the danger of food-famine, vastly greater just now is the danger of spiritual famine. It was the spiritual famine that caused the war. Behind this awful thing was the loss of spiritual vision. Behind all this desolation that was ruthlessly going through humanity has been a profound materialistic conception of life.

It is our business to help turn the tide, to call men back once more from false trails and bring them face to face with the tremendous spiritual realities of the universe, and make them realize the everlasting love of God and the sacrifice of Christ for men; to make them see what love really means. And to this great task as the supreme mission of our lives I call Friends to-day.

One of the noblest, one of the most gifted of all the young men who went out never to come back—cut down in his youth, stricken down in the creative period of his great life—I mean RUPERT BROOK—obeyed these words in the great sonnet which he wrote in the beginning of the crisis:

"Now God be thanked who matched us with this hour!"

I can not yet feel that our Society of Friends is matched with the desperate need of this hour. I long and pray that such an awakening may sweep over us—such a sense of mission will once more possess us—that others may say when the work is done, "Now God be thanked, those Friends have been matched with the hour."

"AS THY DAYS ARE."

Fear not, although the road be rough and long
Which thou must travel, and the dreary day
Shows storms that linger in the heavens gray,
Though hard to tell the right path from the wrong,
Though weak and worn when thou must needs be strong,
Dreading the struggle, longing down to lay
Thy weary burden, and to flee away.
Dear heart, take courage; raise thy voice in song,
And go with joy on thine appointed road.
There is no need for thee to be afraid;
Thy heavy burden shall be borne for thee;
For One shall guide thee, rest on Him thy load.
Think on the promise which to thee was made,
That as thy days are, so thy strength shall be.

—From *Songs of Hope*, by REBECCA N. TAYLOR. Sherman, French & Co., Boston. Printed by permission.

STATEMENT OF AMERICAN FRIENDS' RECONSTRUCTION UNIT.

The American Friends' Service Committee has arranged to begin training Seventh Month 1st, at Haverford College, Haverford, Pa., a unit of 100 young men for reconstruction work in France. It is expected that later other units, including probably a unit of women, can be trained and sent.

The members of the unit will be supplied with all expenses of training, equipment, transportation, board, lodging and medical attendance from the time they leave their homes until they return. No salaries will be paid. All who can pay a part or all of these expenses are urged to do so through the general treasury.

The work will include building, repairing, agriculture, horticulture, sanitation, medical aid, social work, and all forms of ministrations to a stricken people. Although much of the work must be learned on the field, specially desirable qualifications are a reading and speaking knowledge of French, and some training or experience in the above lines of work.

Preference will be given to members of the Society of Friends, and it is not yet clear what arrangement may be made with our Government as to the inclusion of others. Applications of others, however, who have conscientious objection to military service and wish to identify themselves with this service of Friends will be considered for this or later units.

The question on the application blank as to conscientious objection to military service does not indicate that such Friends only will be considered. The question is merely for the information of the Committee, particularly in view of the provision in the conscription law as to conscientious objection as a basis for exemption.

Application for this service should not be made without careful consideration of conscientious duty in other fields, including the duty for work at home and for the preparation for life in the normal course of education.

An application blank and a medical certificate blank accompany this statement as mailed to Friends and others.

The full form of application and other information may be had from Vincent D. Nicholson, Executive Secretary, 20 S. Twelfth Street, Philadelphia, Pa.

CONFERENCE OF DENOMINATIONS OPPOSING WAR.

On Fifth Month 23rd a small group of persons representing churches which from a religious standpoint advocate peace and the avoidance of all war, met at Washington, D. C., for the purpose of seeking some means of co-ordination of effort, especially in the matter of our representation before Congress and government departments. An interesting discussion preceded the drafting of a statement, a copy of which follows:

STATEMENT OF VOLUNTARY COMMITTEE REPRESENTING CERTAIN RELIGIOUS BODIES ADVOCATING PEACE AND THE AVOIDANCE OF ALL WAR.

Without prejudice to our Government: averring our loyalty to the civil authorities, and desiring to serve our country in the peaceable arts and productive industries; and seeking the continued privilege of worshipping our God and living according to the dictates of our own consciences:

We, the undersigned, members of the Brethren (or Dunkers), Mennonites and Friends (or Quakers), met in voluntary and informal conference, have prayerfully considered our common obligations and duties as Christians, and as the inheritors of a tenet of faith, consistently maintained through many generations, that carnal warfare and blood conflict are contrary to the teaching and example of our Lord.

Our denominations have been linked together by a common bond of peace-loving and peace-making principles, and are exempt from military or naval service under the recent Conscription Act. While accepting this as a gratifying tribute to the consistency of our forefathers, we must at the same time realize that it entails responsibilities impossible for us to avoid.

It places upon us the two-fold obligation, first, of reaffirming and revitalizing within our own limits the Christian Gospel of Peace, and that the teachings, life and death of our Saviour are the only fundamental and ultimate basis of peace, and that we should follow His example, wherever it may lead; and secondly, of so relating ourselves to others and letting our light shine before men that these principles and testimonies may be extended and become effective in our national and social life.

To further these ends, and believing that any pronouncement of these principles or presentation of them to the Departments of our Government will be better received and be more effective if set forth under one general plan than by each of the bodies working single-handed, we recommend that the various Conferences, Yearly Meetings, or delegated Councils, appoint one or two persons duly authorized to act for their respective bodies, to constitute a Committee which, in a united and concerted way, may have watch over the situation, devise plans, present our position and claims to the various departments of our Government, and labor together in the interests of our time-honored and Scriptural testimony of peace, as needs may arise.

Signed:

W. M. Lyon, Washington, D. C.; William J. Nyce, St. Peters, Pa.; Brethren.

W. J. Swiggart, Huntingdon, Pa.; Silas M. Grubb, Philadelphia, Pa.; Mennonite.

Linley D. Clark, Washington, D. C.; Francis R. Taylor, Cheltenham, Pa.; George M. Warner, Germantown, Philadelphia, Pa.; Friends.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

Annemasse, that flat, uninteresting, not to say disappointing, little town, will live in the memory and history of thousands who never heard of it before the war. After having passed through the level country *via* Dijon, Ambrion and Culos to Bellegarde, at the foot of the mountains and the banks of the Rhone, in the great quarter-mile long P. L. M. express, the appetite is whetted and the interest increased so that one expects something very different. Still, the little township at the gates of Switzerland, with its tramways to Geneva, will be passed down to generations as the spot on friendly native soil where their ancestors arrived after twenty-four and thirty months in the hands of the invader.

As I left the station the snow was 15 to 30 centimetres deep; but a small track led from the board indicating "Direction à Samoëns," past a large shed inscribed with the words "Bagages des Repatriés," to the local railway with its little engine and two or three tram-like coaches which awaited the arrival of the Paris mail (when it was not more than three hours late) before setting off on its three hours' pull of 36 to 40 kilometres up the Giffre valley (famous in times of peace for its trout).

Not expecting to hear anything but foreign tongues, and being very interested in the surroundings, particularly the dray-loads of luggage entering the above mentioned shed, I was agreeably surprised to be greeted in a familiar northern accent and escorted to the train. One of our workers was taking up a baby and five other children, afterwards known as the red-haired family. How patient was ——— with the little crying mites and helpless infants!

The train wound with the road up the valley, ploughing through the snow. I stood on the platform of the coach with two boys of eleven, getting a little information regarding their experiences and telling them about the great mountains and snows which they were now seeing for the first time, and which soon sent into oblivion the nightmare of their hardships and sufferings. As we ascended, the snow became deeper and the mountains closer, whilst the little engine had to stop now and again, even between the many villages and halts, to gather fresh energy.

Will those poor people, after being driven from pillar to post, half-starved for lack of food in the villages of their birth in the Aisne, the Marne, the Ardennes and adjoining districts, after their nights and days in trucks through Germany to

Switzerland, and thence to France, ever forget the welcome they received on arriving at Samoëns? Every little mite, irrespective of appearance or condition, is received into the loving, willing, outstretched arms of our workers, and carried off triumphantly to Bellevue. The bigger children and women follow, whilst their bundles of worldly possessions, those weary looking packages knotted into dust-sheets generally, with occasionally a wooden box, are carried for them by their compatriots who have preceded them to this haven of refuge by a few weeks, or perhaps only a few days. Already was evident the wonderful change sympathetic care, clean habits, clean beds and good plain food make in a short time on the most desolate looking. Naturally, great interest is taken in all newcomers, and they are soon made to feel at home by everyone.

No better place could have been selected for a sanatorium or convalescent home than in this favored zone, far from the noise and strife, nestling there—although over 2,000 feet up—at the foot of the majestic Criou and other mountains 6,000 to 8,000 feet high, clad almost to their summits with "le bon sapin" planted in the cracks, crevices and on the face of the terrain, however perpendicular, by "le bon Dieu," and erecting their heads straight to the heavens through intense winter cold and strong summer sun.

Hotel Bellevue on one side of the road, with its annexe on the other, can accommodate about a hundred repatriés, women, children, and sometimes an old man. The two buildings are a strangely continental mixture of strength and weakness, with their concrete floors and stairs; great cracked wooden roof joists; outer walls of solid stone over two feet thick, cemented together at the base with a substance as hard and difficult to negotiate as the stone itself, whilst the inner walls will not stand a nail; warped doors and windows, with scarcely a pane absolutely square.

The winter has been rather severe, and for weeks shortly after sunset the thermometer registered 15 degrees below zero centigrade, whilst at times in the night it fell to 20 degrees and 25 degrees below. However, we were able to keep up a fair heat night and day in the radiators, and thanks to the lack of wind it was quite easy to stand the cold.

Right past the hotel is the best luge (toboggan) run in the district; and after the descent of a few sledge loads of timber it was splendid. Early in the morning, with the frost in the air at 10 or 12 degrees centigrade, *i. e.*, eighteen to twenty degrees below freezing Fahrenheit, the children were so keen on their new sport that they came out with their breakfast in their hands, and whilst eating it demanded "le traineau, monsieur"; or a little chappie of 4 or 5, in countless jerseys and scarves, would look up and say, "Je voudrais bien le luge, monsieur." The "petit canadien" made on the premises was a great favorite; however, they were of all sizes and makes. Sometimes a papa on "permission" would find a second-hand one for his children he had not seen until then since the beginning of the war. Needless to add, they were constantly under repair.

When the snow went and sledging became impossible, walks and rambles in search of snow-drops and primroses, etc., were arranged; and occasionally a little physical exercise was given to the bigger children, and they all entered into these recreations and pastimes with zest.

As the days went by, relatives were found to take some of our guests, homes for others, situations and apartments for the women, and with what gratitude in their hearts and tears on their faces did they leave us. One day, when the war is over, and the families who have come under our care are reunited in homes of their own, perhaps also provided and built for them in the Dôle Building Camp, will they not think of "les Anglaises" and be encouraged to live the open, free and healthful life on which we tried to start them?

Would we had a score or more of these places, for there are thousands of refugees crowded together in Paris and other large centres, developing tuberculosis and similar ailments which it will take years to eradicate, whereas, if we could

only take them out of these pent-up, stuffy rooms and garrets, into a sanatorium for a few weeks' rest and cure, then send them to smaller towns and villages until they could return to their own villages, what a fine thing it would be.

A. L.

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A. RUTH FRY.—Reprinted from *The Friend* (London).

WESTTOWN YOUNG FRIENDS' CONFERENCE.

AS noted in *THE FRIEND* some weeks ago, this Conference is scheduled for the five days, Sixth Month 23rd to 28th. Detailed programs have been freely circulated. They show two evening addresses by Rufus M. Jones and two by Elbert Russell. Albert G. Shepard, Henry T. Brown and Anna R. Ladd conduct a Conference four days, with the general subject, "The Local Meeting and the Community." The "Social Order Committee of Philadelphia Yearly Meeting" has assigned topics, under the general head, "Social Problems," also on four days; Clarence E. Pickett on "Helping Young People," Agnes L. Tierney on "Some Basic Elements of Religion," Henry J. Cadbury on "Modern Ideals in the Prophets," Thomas E. Jones on "A Successful First-day School," George Nasmyth on "Christianizing International Relations," and Emily G. Balch on "War vs. Peace," are scheduled daily. Carroll L. Brown is to be in charge of a Quaker Forum.

All this liberal provision of activities is to be interspersed with recreation. The resources of Westtown in these lines are well understood. The familiar car supper is included in the program for Second-day, Sixth Month 25th.

Board and lodging for the whole time, or for single meals, are advertised, but notice should be given in advance by those desiring accommodations. Address all inquiries to Secretary Young Friends' Conference, Westtown, Pa.

THE T. WISTAR BROWN TEACHERS' FUND.

On Fifth Month 11, 1917, the Trustees of The T. Wistar Brown Teachers' Fund completed their first year of service.

The following notes upon the uses of the Fund may be of interest to the readers of *THE FRIEND*.

During the year the Trustees received fifty-six formal applications for grants from the Fund in addition to letters of inquiry. Of these fifty-six the Trustees approved fifty-three and declined three.

Of the fifty-six applicants, nine were men and forty-seven were women; forty-two were members of Philadelphia Yearly Meeting, thirty stated that they had attended Westtown School, nineteen had attended college for one or more years; all but five had had some experience in teaching.

It is of special interest that all the grants were made under paragraphs (a) and (b), defining the primary provisions of the Trust which read as follows:—

To encourage young Friends by some pecuniary aid who wish to qualify for teachers and instructors and are desirous of obtaining the needful instruction and cultivation to qualify them for their chosen profession.

"FIRST. (a) Such Friends as are members of Meetings included in and subordinate to Philadelphia Yearly Meeting, who are twenty-one years of age and older and who have had the usual school education and are choosing the profession of teaching and desire to take a one year course in a university or other preparation for their profession, to be aided to accomplish it.

"(b) Teachers wishing to attend summer schools or other places of instruction open during the vacation season."

Thirteen grants were made under paragraph (a) and forty under paragraph (b).

The income of the Fund available for this purpose was about \$14,000, and the grants approved amounted to \$13,804. Since Fifth Month 11th, several of the applicants have relinquished their grants because of ill health or kindred reasons and the Trustees have been able to make others.

THE PARADOX OF LIFE.

The painful things of life are polished lenses
Through which celestial glories brighter shine;
The angry billows of life's sea will lift thee
High on the bosom of the love Divine.

The bitter cup from which thy soul is shrinking
To sweetest cordial heaven will transform,
And arched across thy homestead's desolation
God's rainbow smiles upon the passing storm.

Why, fainting heart, bemoan thy disappointments?
They are but graving tools to cut the gem;
It needs the painful discipline of sorrow
If it would grace the royal diadem.

The bleeding balsam tree gives forth the perfume,
And besten of the sanctuary light;
Without the pruning knife no fruitful branches,
And stars reserve their beauty for the night.

The smitten rock replied with living water,
From buried wheat the garner's joyful gain,
From blinding tears the clearer inward vision,
The sweetest harmonies from hidden pain.

The nameless thorn is sent to keep thee lowly,
The furnace burns the fetters of thy hands,
God puts His treasures into earthen vessels,
Dark clouds with blessings break when He commands.

With garments fresh and feet unwearied
The wilderness is crossed on eagle's wings;
Till Zion's festal halls are reached with singing,
The vale of weeping proves a place of springs.

—MAX I. REICH.

EXTRACT FROM EMERGENCY PEACE COMMITTEE.

[The following is from a somewhat lengthy report made to the Yearly Meeting at Fifteenth and Race Streets. It is reprinted by request.—Eds.]

We hope Friends will meet the responsibilities of their ideals with courage and with dignity. It is true that all members of our Society do not agree as to their duty, as our country enters upon a war which many regard as righteous, and whose purposes as seen in the minds of most of our fellow citizens are high and noble. We would lovingly urge upon each, whatever his conception of his duty, to follow it unflinchingly. But the Society of Friends as a whole has a consistent, historic position, which is recorded in our official statements, in our Discipline and Advice, and which is still maintained by most Friends. So closely is this stand associated with the Society that it has been recognized in the laws of England and America, and in the mind of the general public to be a Friend is to be opposed to war.

This permanent testimony is not binding on the conscience of any individual; since each must loyally follow his own personal leading. But we would affectionately counsel Friends whose duty leads them along other paths, that they avoid involving the Society in their personal variation from its testimonies. Our members vary from the accepted ideals in many ways in every generation; but the Society has no more permanent and characteristic testimony than that which condemns all war as evil and indifferent methods of dealing with international difficulties. We would urge all Friends to realize that this position was not lightly taken, nor has it been easily maintained. It is founded on the plain and unequivocal teaching of Jesus of Nazareth. It is sustained by the long roll of injustice and misery which the centuries have recorded in the life blood of the helpless of all ages. War has been the support of tyranny, the bulwark of despotism, the means for the stifling of democracy. Heralded always as waged for great and good ends by all parties to the strife, it

has been the cloak of every brutal excess, for unbridled passions, for unchecked cruelties. Each war has its plausible statement, its claim of necessity, its assumption of exclusive patriotism. Each will attain to great good by means of admitted evil. It is an oft told tale and we believe it false. We do not believe that civilization moves forward on the powder cart; we deny that good can come of such methods; we mark the deterioration of the nations at war—the slaughter of their best, the progress of disease, the debasing of their motives. We recognize the noble ideals of President Wilson and of all who believe as he does. But we mark already the denial of free speech, the efforts at coercion, the suppression of freedom of action, the growth of intolerance on the part of the militarist element which has forced this war upon an unwilling people. We see the cowardly holding back on the part of the noisy advocates of war, and the thrusting into places of danger of our school and college boys, whose ignorant enthusiasm makes them easy cat's-paws of the selfish and cowardly. We observe the grasping after gain already in evidence on the part of many who have fomented the war spirit, and we see the readiness of the wealth of the nation to shift the burden of payment for war to the already overloaded shoulders of the poor and the helpless unborn of the coming generations. In all this, the deterioration of war is at work; and it will go on. It is for us to stand firm against the whole system and thus to prepare ourselves to prevent the next war, though we have not been able to prevent this one. It is for us, too, to strive with all our powers to keep high the ideals of our country in the struggle which cannot now be averted, and in every possible way to combat the growing evils which will certainly be in our midst in the hard days to come. It is for us also to serve our country and humanity in all right ways, counting as nothing any personal loss which will count as support for the tottering ideals of Christianity and civilization.

We are entering a testing time: may we be loyal,

"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, 'til his Lord is crucified."

FRIENDS' SELECT SCHOOL NOTES.

The Senior Class held their Class Day Exercises at the School on the evening of Fifth-day, the 7th inst. The Class presented a reading stand, with an electric reading lamp, to the School as a testimonial of their appreciation.

The Graduation Exercises were held on the afternoon of Sixth-day, the 8th. The Class numbered twenty-seven, of whom seven were Friends. After Scripture reading by Albert H. Votaw, Clerk of the Instruction Committee, and a brief period of devotion, Charlotte Easby, the Class President, read an "Essay on Education for Efficiency"; Robert S. Cowperthwaite delivered an oration advocating "National Prohibition"; Ruth C. Dibert, with a few introductory words, recited a number of selections from the poetry of John Masfield; Wm. R. Whitacre presented a character study of Joan of Arc; and Dorothy A. Buckley, chosen by the teachers for high standing as a student and as representing the best influences in the School, delivered the Valedictory.

Promotion and Graduation Honors were announced by the Principal, Walter W. Haviland. The Honor Graduates were Charlotte Easby, whose general average in all subjects during the last two years was 87.8; Dorothy A. Buckley, whose average was 91, and Robert S. Cowperthwaite, with an average of 92.5.

Diplomas were then presented, after a few general remarks by the Principal.

J. Henry Bartlett, who was Superintendent of the School at the time several of the graduates entered, was much appreciated for his excellent address to the Class, which followed the presentation of diplomas, and closed the exercises. Following this, the members of the Class received their friends in the School yard, where ice cream was served.

The Class gave up the floral decorations which have been customary for Class Day and also the banquet in the evening of Graduation Day, in the belief that they ought this year to use the money which these would cost in some unselfish helpful service.

Of the graduates who expect to pursue further educational courses next year, one expects to go to Westtown, as one Westtown graduate, Charles S. Satterthwaite, came to Friends' Select School this last year for advanced and supplementary work. Several expect to enter colleges, including Cornell, Goucher, Haverford, Smith, Swarthmore, Pennsylvania State, Temple and the University of Pennsylvania. Others expect to enter the Philadelphia Normal School for Girls and the Drexel Institute.

W. W. H.

NOTES ON NEW YORK YEARLY MEETING.

The two hundred and twenty-second annual session of New York Yearly Meeting convened on the 25th ult., at the meeting-house on Gramercy Square, N. Y. City, and adjourned on the 29th ult., to meet next year at Glens Falls. Usually there were three business sessions each day, preceded by a devotional meeting at 8.30 a. m. The membership of the Yearly Meeting is about the same as that of Philadelphia Yearly Meeting, but the attendance is much smaller, since the various meetings composing the Yearly Meeting are scattered over a much larger area than our own. The meeting appeared to be a meeting of delegates, though the proceedings were entirely democratic, all members who attended having an equal voice in the discussions.

James Wood, the presiding Clerk, efficiently and courteously guided the deliberations of the body, and his minutes may be pronounced models of clearness and phraseology.

Among the visitors from other Yearly Meetings were Allen C. Thomas, of Baltimore Yearly Meeting; David M. Edwards, of Iowa; John Carey, of Indiana; Joseph Elkinton, Max I. Reich and Agnes M. Tierney, of Philadelphia.

The Trustees of Oakwood Seminary laid before the meeting a proposition to remove the School from Union Springs to Poughkeepsie or vicinity. There was considerable discussion, the preponderance of sentiment being favorable to the change, though it was doubted whether the present time was the most suitable for making this removal, which will involve much expense. For building, equipment and endowment, it is thought that ultimately a half million dollars will be needed.

In the week beginning on the 28th inst., the Friends of the other branch held their Yearly Meeting. As both bodies of Friends were equally and vitally interested in the questions issuing out of the deplorable European War in which unfortunately our nation is now involved, the Friends, known as the Orthodox branch, invited the other body to meet with them to consider this momentous subject. The invitation was cordially accepted, and on the evening of the 28th inst., the two bodies held a joint business session at the Twentieth Street Meeting-house. The two Clerks, James Wood and Elwood Birdsall, together served as presiding officers. For the first time in about ninety years, Friends were united in holding an official session of the Yearly Meeting, the business transacted being an integral part of the proceedings of each body. The number of Friends from the Fifteenth Street Meeting very much outnumbered the Friends of the Twentieth Street Meeting. Their meetings in New York and vicinity are much larger than those of the so-called Orthodox body. One of the leading addresses was delivered by Isaac Sharpless. Very solemnly and earnestly were our duties in this present crisis considered, and it was generally felt that Friends should shrink from no sacrifice, however great, in sharing the burdens imposed on the nations by this awful war.

A. H. V.

HE who dares to trust God will know the depths of His abounding love.

FRIENDSVILLE ACADEMY.

The history of this School is closely connected with many Friends of Philadelphia and it would, without a doubt, be interesting to many Friends.

The School was first organized as a Monthly Meeting School in 1857, under the name of the Baltimore Association. The main work was done then by the Morgan brothers, who afterwards founded Penn College.

The School continued with a varied history until about 1870. At that time Rebecca Allinson, having the interest of the Friends of East Tennessee at heart, accompanied by Marmaduke Cope and his wife, Sara W. Cope, members of the Western District, Philadelphia, visited the School. They found quite a large body of Friends, who had migrated from the western part of North Carolina during the early days of the nation's history. There was a growing population of boys and girls, badly in need of education and home training. On their return home these Friends called together a few others and made known the conditions there. Friends were interested to the extent that they purchased houses and remodelled them for homes, where the boys and girls might have the proper care and training, while attending the Friendsville Academy. The girls' home was named in honor of the distinguished English Friend, William Forster, who died at Friendsville, as he was visiting the Governors of the slave-holding States and appealing to them in behalf of the down-trodden Negro. His modest grave may be seen enclosed in a neat wire fence at the Friends' burial ground, Friendsville, Tenn.

The William Forster Home for Girls is now under the direction of an Association of Friends of Philadelphia, while the Academy and the Boys' Home are under the supervision of the Friendsville Quarterly Meeting.

About 1900, Elizabeth Farnum, a kind and lovely woman, was so interested that she built a beautiful new academy, which was known as Farnum Hall. In the fall of 1914, this building was destroyed by fire and was replaced by the new Farnum Hall.

The building is very comfortable and can accommodate the one hundred and seventy-five boys and girls in attendance. Since almost all of the library and equipment was destroyed in the fire of 1914, the School finds itself badly in need of equipment.

Herman G. Tener, Principal, is in Philadelphia now and is trying to raise one thousand dollars so as to start the School on the industrial plan, and to make the institution self-supporting.

HERMAN G. TENER.

Having been aware for some time of the need of increased and improved equipment for the Friendsville Academy, I earnestly commend the foregoing article to the sympathetic and generous consideration of Friends—that the faithful and devoted work of the Principal may be more effectual for the training and religious welfare of the young people of Friendsville, East Tennessee.

M. W. HAINES.

CHELTENHAM, Pa., Sixth Month 11, 1917.

A VISIT TO NEW CASTLE, DELAWARE.

FRIENDS' HISTORICAL SOCIETY.

On the afternoon of Sixth Month 2, 1917, members of Friends' Historical Society of Philadelphia and their friends, made an excursion to New Castle, Delaware, upon the invitation of Henry Hanbey Hay, who lives in one of the oldest houses there, and is much interested in the history of the town.

New Castle is many years older than Philadelphia, having been settled by the Swedes and Dutch before it came into possession of the English.

Under the Dutch government the town took the name of New Amstel; later in 1664, when "the crown of Great Britain was restored to Charles II, he granted to his brother James, Duke of York, territory embracing New York and New Jersey—and later that which comprises the State of Delaware," the name of New Amstel was changed to New Castle.

During the visit of George Fox to America in 1672, he stopped at New Castle, both on going to and returning from New England.

He records in his Journal:—

"We began our journey by land to New England; a tedious journey through the woods and wilderness, over logs and great rivers. . . . We rested a little while at a plantation by the way, but not long, for we had thirty miles to ride that afternoon, if we would reach a town; which we were desirous to do, and therefore rode hard for the town, with some others whose horses were strong, got to the town that night, exceedingly tired, and wet to the skin; but George Pattison and Robert Widders, being weaker-horsed, were obliged to lie in the woods that night. The town we went to, was a Dutch town, called Newcastle, whither Robert Widders and George Pattison came to us next morning. We departed thence and got over the River Delaware, not without great danger to some of our lives."

In reference to the return from New England he wrote:

"We passed over a desperate river, which had in it many rocks and broad stones, very hazardous to us and our horses." (Probably the Brandywine Creek.) "Thence we came to Christian River, where we swam over our horses, and went over ourselves in canoes; but the sides of this river were so bad and miry, that some of the horses had like to have been laid up. Thence we came to New Castle, heretofore called New Amsterdam; and being very weary, and inquiring in the town where we could buy some corn for our horses, the governor came and invited me to his house; and afterwards desired me to lodge there, saying he had a bed for me, and I should be welcome. So I stayed there, the other Friends being taken care of also. This was on the Seventh-day of the week; and he offering his house for a meeting, we had the next day a pretty large one; for most of the town were at it. There had never been a meeting here before, nor any within a great way of it; but this was a very precious one, many of the people were tender, and confessed to the truth; and some received it; blessed be the Lord for ever."

William Penn landed first at New Castle upon his arrival on the ship *Welcome*, in 1682, and on the site of the old Court House now standing "produced his deeds of feoffment from the Duke of York" and "the possession and seisin of the New Castle grant were formally given him by the attorneys of the Duke of York," symbolized by a piece of turf, a twig and water.

This site has been marked by a tablet erected on the old court house by the Colonial Dames of Delaware.

Upon the arrival of our party at New Castle, we were met by Henry Hanbey Hay and some of his neighbors, who gave us a hearty welcome. They proceeded in a most hospitable manner to conduct us to many fine old residences of much interest, and also to the ancient Court House and the "Immanuel Church." (Episcopal.)

The residences have interesting old doors and doorways, and attractive old-time gardens. Their fine large fire-places have beautiful, hand-carved mantels, and hearths built of the old square bricks, probably imported from England or elsewhere.

The associations with visits from George Washington and Marquis de Lafayette in some of these houses were related to us.

The churchyard visited contains many graves marked by elaborate tombstones, some of which are quite old.

We were invited into the old church, where some information in regard to its history and that of New Castle was presented by Richard Rodney, of New Castle.

We were privileged to partake of our picnic supper surrounded by the beautiful trees and flowers on the attractive lawn of S. S. Deemer, who most kindly and generously opened his house and grounds for our accommodation and entertainment.

MARY S. ALLEN,
Secretary.

YOUNGER FRIENDS.

GIVE HIM A HAMMER AND SAW.

Don't buy him a sword and a gun,
Whose purpose on earth is to kill,
Don't teach him that murder is fun,
Or something the hosom to thrill.
Don't send him to valley or hill
To slaughter the dove or the daw,
A lesson in youth to instil,
Just give him a hammer and saw.

Just give him some lumber of pine,
Just give him a bundle of boards.
And teach him to follow a line,
And teach him a builder's rewards.
Oh, better than rifles or swords,
Than stilling a song or a saw,
The thing that he fashions affords
The boy with a hammer and saw.

He'll work like a heaver, the boy,
He'll learn like the wisest among
The tree of the woods to employ.
He'll fashion a house for the wren.
He'll make you a trinket, and then
He'll figure and study and draw—
He'll learn all the lessons of men
If you give him a hammer and saw.

So teach him to work and to plan
The pleasure that laboring brings.
So make him a builder, a man,
And not a destroyer of things.
For closer the artisan clings
To family, country and law
Than soldiers or swordsmen or kings—
So give him a hammer and saw.
—DOUGLASS MALLOCH, in *American Lumberman*.

MEETING AT MEDIA.

A meeting was held at Media Meeting-house on the afternoon of the 10th inst. (Sixth Month 10, 1917), in accordance with a concern originating in the meeting of Ministers and Elders of Concord Quarterly Meeting, and united with by the general Quarterly Meeting, held Fifth Month 15, 1917. The purpose in view was that in these momentous times the older and younger members of the meeting might draw together in clearer understanding and closer sympathy. At the same time, there was a desire to promote a more sympathetic attitude on the part of older Friends towards the young people.

In order to preserve the informal character of the meeting and to emphasize the group spirit, the seats in the meeting-house were arranged in somewhat of a quadrangle, the Ministers' gallery not being used. Approximately two hundred persons were in attendance, many of whom were under thirty years of age. After a period of silent waiting, the Chairman of the Committee on Arrangements stated that the purpose of the meeting was: "That we might all be more closely knit together in the bonds of Christian fellowship and stand firm in our united determination to demonstrate practical Christianity to a world that lacks confidence to lay hold on the means of its redemption."

An elderly Friend offered prayer for wisdom and strength; many impressive expressions of religious concern from older and younger members followed. The spirit of the occasion was one of precious harmony and simplicity in speaking.

The meeting lasted about two hours, without lessening in the life and power. It was felt that the occasion was a great blessing to all who were present.

An outstanding conviction of Friends is that in the reconstruction of Christian ideals that must follow the close of the war, there will come to them the greatest challenge to Christian service that has come to the Society since the days of George Fox. S. W. J.

NEWS ITEMS.

THE Yearly Meeting of 1917 again made some changes in The Discipline. The book as a whole will not be reprinted at this time, but a folder has been prepared, showing all the changes since 1910. Efforts will be made to place copies of this folder in the hands of all Clerks and Overseers of Meetings. Additional copies are held in stock at the Book Store, and can be had for the asking. A convenient method is to fasten one of these folders inside the cover of The Discipline.

THE *Canadian Friend* says: "Gurney Binford writes that the past month has seen some actual progress toward the formation of additional Monthly Meetings, looking ultimately toward a Japanese Yearly Meeting of Friends and a Committee was appointed consisting of Gilbert Bowles, Gurney Binford, Edith Sharpless and Alice G. Lewis to formulate an address to the Friends of Minato, who proposed to set up a Monthly Meeting, and also to indicate financial and other arrangements regarding the move.

A GIFT TO THE CHILDREN OF EUROPE.—Henry H. Collins, Jr., of Bryn Mawr, Pa., in a letter to the *Advocate of Peace* as a constructive step in organized good-will suggests "a definite kindly act to all the nations at war on such a generous scale that the very idea of its size, object, and lofty aim would enthuse our nation more than any military measure or mere talk on peace could ever do." He adds:—

"The sympathies of our people toward the nations of Europe have been somewhat divided, although now they are almost universally opposed to the ruthless warfare recently inaugurated by the Imperial Government of Germany. On one phase of the war, however, I think all Americans could unite in deep sympathy, regardless of nationalities. This is sympathy for the little children of Europe.

"Let America's men, women, and children, rich and poor, unite in a magnificent gift to the children of Europe—a gift worthy of our national greatness, not counted in millions, but in billions—the greatest gift ever made in human history. Let Congress decide upon a just form of conscription—not of men, but of money—not to be used for ourselves, but for others. Those who give voluntarily should be accorded some special honor, even as is done to volunteers in the army, but all should take part in the gift; no one should be exempt.

"Every country now at war should receive a share of this gift in such proportion as a committee selected from neutral nations may decide is best. Remember, this is not a gift to the government of any country, but a gift to its children, given in the hope that we may, in part at least, lessen their sufferings and make life more joyous for them, as children's lives should be; and then, perchance, when they have grown to manhood, they will think kindly of the great Republic across the seas which remembered them in their childhood and will strive to imitate its generosity and its high ideals."—Copied from *The Intelligencer*.

PROFESSOR WEISS inaugurated the Bootham School's reply to the cry of "back to the land," with an able lecture on "The Food of Plants." It gave a stimulus to the course of educational gardening begun a year ago, and in the strength of it the boys, divided into ten squads, prepared half an acre of the football field for potatoes. Some of the plots involved hard digging, as foundations of walls, observatories and sheds had to be removed, resulting in a couple of thousand cubic feet of broken brick. Amongst the unearthed relics were a stone roller and a surveyor's chain, both prehistoric in appearance. The ten plots were treated in six different ways, and received their seed potatoes before the end of term. The vigorous exercise took the place of some football. All matches involving school traveling were, of course, cancelled.—*The Friend* (London).

DURING the winter months twenty-eight meetings arranged by the Peace Committee of London and Middlesex Quarterly Meeting have been held at Devonshire House. Except on five occasions, the addresses were delivered by well-known Friends. The evening meetings numbered 12, and the subjects dealt with were International Relationships, Disarmament and National Service. The audiences varied from 50 to 200. Throughout the whole series entire harmony prevailed, keen interest was manifested in the discussions, and a high spiritual level was maintained. Sixteen half-hour mid-day meetings were also held and were greatly appreciated. Nine were devoted to the detailed exposition of Quaker principles and Quaker views of Social Reconstruction. At the

remaining seven meetings graphic descriptions were given of the Relief Work of the War Victims' Committee and of the Emergency Committee. The lectures were delivered by prominent workers, whose vivid accounts of their operations were eagerly listened to and excited much interest. The Committee feel that there is cause for great thankfulness that the whole series was permeated by a markedly devotional spirit, and a desire to know and obey the will of God in the present crisis of the world's history.—*The Friend* (London).

SIXTH MONTH 11, 1917.

Under this date a draft is forwarded to Isaac Sharp, London, covering contributions received to date by the Committee of the Representative Meeting on behalf of war sufferers as follows:—

To the War Victims' Relief Committee.....\$ 100.00
Subject to Allocation by the Sub-Committee of the Meeting
for Sufferings.....1,645.54

\$1,745.54

On behalf of the Committee,
JOHN WAT.

SUMMARY OF EVENTS.

Governor Martin G. Brumbaugh, of Pennsylvania, has done the expected thing by reappointing Dr. Nathan C. Schaeffer State Superintendent for another four years. Dr. Schaeffer has already broken all records in length of service in any State.

"The New York Evening Post" says: "The Society of Friends, including all branches, will take over the grounds of Haverford College and the equipment of the Emergency Unit, and will mobilize at Haverford to prepare for reconstruction work in the devastated sections of northern France. Morris E. Leeds, '88, and J. Henry Scattergood, '96, have sailed for Europe, together with Grayson M. P. Murphy, '00, Vice-President of the Guaranty Trust Company of New York, who represents the Red Cross Society. These three gentlemen, though not definitely connected with the Government, are approved by the Government. They will make their report as soon as they have conferred with the authorities in France."

More than one million individual gifts have been made by the Children of America's Army of Relief in pennies, nickels, dimes, earned by the children themselves or given from their "movie" and candy money. Their organization is now keeping more than 15,000 children alive each day.

It was reported from Butte, Mont., on the 9th that about two hundred men were believed to have perished in a fire at the Spectacular Copper Mine.

A despatch from Phoenix, Ariz., said that 300 Russian colonists, Transcaucasians, settled near Glendale, nine miles west of Phoenix, declined to register. They are members of a religious order, the Holokans, a branch of the Doukhobors, and had taken a vow against warfare.

A Boston paper says: "It was learned at the Smithsonian Institution that the temperature of the earth is materially affected by the variation of the sun's output of radiation; that is, the daily change in the radiations from the sun, which become heat when they reach and penetrate our atmosphere, indicates forthcoming changes in the temperature of the earth for the next few days. By taking into account, therefore, the solar changes observers will soon be enabled to predict with greater accuracy meteorological or weather changes."

The more reassuring crop report by the government for last month has an international bearing. Spring wheat promises to yield 283,000,000 bushels, compared with 158,000,000 bushels last year, and a five-year average of 233,000,000. Winter wheat has about gained 7,000,000 bushels in the month, so that a total wheat harvest of 656,000,000 bushels is now indicated.

An imposing memorial to Jefferson Davis, President of the short-lived Southern Confederacy, is to be raised at Fairview, Ky., his birthplace.

The encouragement for the national prohibition movement given by Dr. Charles H. Mayo of Rochester, Minn., the newly-elected President of the American Medical Association, was a notable feature of the Association's convention in New York City. Dr. Mayo was unqualifiedly opposed to the use of alcohol in medicine, but he attracted the most attention by his declaration that "national prohibition would be welcomed by the medical profession."

President Wilson is in favor of American colleges and universities

continuing their sessions, according to a telegram received from him by President W. L. Brynan, of Indiana University, and made public there.

A daylight-saving plan was adopted recently at the University High School in Madison in order to give the students more time for gardening. School begins at seven, an hour earlier, and is dismissed at noon.

A Congressman asks why a 25-ounce loaf is sold in France for eight cents, while a 14-ounce loaf from the same flour sells in Washington for 10 cents.

FOREIGN.—Captain Charles Bathurst, British Parliamentary Secretary to the Food Control Department, speaking at Guilford, said the immediate danger of national starvation had been removed, thanks to the prompt and generous assistance of the United States.

Reports of renewed activity in mining, oil, and industrial circles continue to be received from all parts of the Republic of Mexico. Most of the large mining properties are now in operation, some of them to a greater extent than ever before.

The Central Powers now hold nearly 3,000,000 prisoners of war, according to official figures published in German newspapers. Germany has 1,690,731 prisoners, including 17,474 officers; Austria-Hungary 1,092,055; Bulgaria, 67,582; and Turkey, 23,903.

NOTICES.

CONCORD QUARTERLY MEETING CONFERENCE for Younger Friends will be held at Concordville, Pa., Sixth Month 30, 1917, in the old Meeting-house, at 4.15 P. M., Norris J. Scott presiding.

THREE PICTURES—"OUR QUARTERLY MEETING:"—

Past—Isaac Sharpless.

Present—Anne Garrett Walton.

Future—J. Passmore Elkinton.

Followed by a basket supper (ice cream and tea provided). Evening Meeting for Worship, 7.15 to 8 o'clock. Trains leave Philadelphia 2.45, West Chester 3.04. Returning transportation to Cheyney or Wawa will be provided.

Though the Conference was appointed for our younger members, all interested Friends will be welcome.

Please reply, before Sixth Month 25th, to Norris J. Scott, Moylan, Pa.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books have recently been added to Friends' Library:—

Brown—Master's Way.

Cridland—Practical Landscape Gardening.

Fisher—Self-reliance.

Hart—Monroe Doctrine.

Hodgkin—Christ in All the Scriptures.

Hodgkin—Church's Opportunity in the Present Crisis.

Russell—Why Men Fight.

Stein—Our Little Norman Cousin of Long Ago.

Steiner—Nationalizing America.

Stout—Boy's Book of Mechanical Models.

LINDA A. MOORE,
Librarian.

MEETINGS from Sixth Month 24th to 30th:—

Gwynedd Monthly Meeting, at Norristown, First-day, Sixth Month 24th, at 10.30 A. M.

Chester, Pa., at Media, Second-day, Sixth Month 25th, at 7.30 P. M.

Concord, at Concordville, Third-day, Sixth Month 26th, at 9.30 P. M.

Woburn, Third-day, Sixth Month 26th, at 8 P. M.

Abington, at Horsham, Fourth-day, Sixth Month 27th, at 10.15 A. M.

Birmingham, at West Chester, Fourth-day, Sixth Month 27th, at 10 A. M.

Salem, Fourth-day, Sixth Month 27th, at 10.30 A. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Sixth Month 28th, at 10.30 A. M.

Goshen, at Malvern, Fifth-day, Sixth Month 28th, at 10 A. M.

Lansdowne, Fifth-day, Sixth Month 28th, at 7.45 P. M.

MARRIED.—At Friends' Meeting-house, Arch and Fourth Streets Philadelphia, Fifth Month 16, 1917, GEORGE S. HUTTON, of Berwyn, Pa., and MARGARET PANDRICH, of Devon, Pa.

THE following was incorrectly printed in last issue:

DIED.—At the home of her daughter, Edna Carson, in Cheno, California, Third Month 10, 1917, MARY S. TABER, widow of Zeno Taber, in the ninetieth year of her age; a member of Pasadena Monthly Meeting

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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THE COURAGE OF A GOOD CONSCIENCE.

In the face of the sacrifice and suffering which is now confronting our beloved country, it is essential to maintain a common ground of fellowship upon which differences of view and of feeling can unite in working for the one great end of advancing the world's good.

Patriotism at this time is assumed to express itself above all else in the one quality of courage, and many of those who have volunteered for military service believe that they are offering their lives to their country. The millions who have registered know that sacrifice of life is a possible issue of this service. Their courage is hailed as the chief capital of the nation in its extremity.

In considering this situation it is well to remember that the courage of the "silent masses" of humanity not so directly involved in the conflict should be fairly appraised and no injustice be done to those who express themselves in terms which do not agree with the ordinary patriotic standards. The limited class who cannot in good conscience respond to their country's call with any form of military service may yet be found to be equipped with courage of the highest order.

The religious bodies whose membership has been exempted by the Government from active military service appreciate this regard for conscientious scruples and desire to take no advantage of this action in shielding themselves from any dangerous service or sacrifice which may express their sense of duty to the cause of humanity.

In the conflict in Europe, some of the most perilous work in mine-sweeping in the English Channel has been voluntarily assumed by men of this class, often called by the rather vague term, "pacifists." Their valor in the face of danger has been inspired by the desire to save life. Their efforts have been commended as equal in courage to any of those manifested on the battlefield.

The ambulance work of non-combatants who have declined to carry any weapons of defense, has also won the highest recognition from the President of France and from the King

of Italy. More than two thousand of this class have been engaged in ambulance work and in efforts to rebuild the desolated villages and the country-side in northern France. They have not been daunted by the perils of bursting shells or lurking fevers. We cannot as good citizens safely ignore them in the claim that courage in this crisis shall be accepted as the measure of a man.

The supreme example of courage in the history of the world as recalled by the words, "Even Christ pleased not Himself," shines forth as a perfect expression in this extremity. He made this sacrifice of life holy that we might know how to make ours holy. He gave courage a new content and an infinite value. He made it sacrificial. In that path we are called to walk and it may lead us in divergent ways, but as our eye is upon Him, we shall at least be preserved from reproaching one another.

[Issued by the Representative Meeting of the Society of Friends, held at Fourth and Arch Streets, Philadelphia.]

WM. B. HARVEY,

Clerk.

SIXTH MONTH 20, 1917.

THE VOLUME.

With this number THE FRIEND concludes its ninetyeth year. Readers will observe that this is No. 53 in the volume. The additional number for the year is in order to make the volume and the financial year (which begins Seventh Month 1st) coincide. We trust there are many other evidences of a "green old age," more positive than an added number. Most grateful of these evidences we may record the receipt of numerous appreciative letters during the year. These have been from young and old, from widely separated portions of the country, from readers of many points of view. They stimulate us to press on in the effort to make the paper bright and fresh, as well as positive and strong for the "service of Truth." In order for that we realize the necessity for the co-operation of forces apparently very diverse. Our success must therefore lie in disclosing the unity behind what at times seems like bewildering variety. This quest for unity is fortunately just now much "in the air." We should be blind not to recognize that it has helped our enterprise. We trust we have not been wholly useless in advancing it.

In circulation the growth of our paper has not been remarkable, but it has been steady. It now requires 2500 copies to meet the demands of a weekly issue. The weeks of the Temperance number more than 2800 copies go out from the office. Under the ordinary advertising calculation of four persons to a subscriber, our weekly audience would average about 10,000. That number of people interested in religious subjects is no slight leaven even in a population of one hundred million! We always think of them with a profound sense of responsibility, and also of privilege. It is well, perhaps, to emphasize the point of view of privilege for it represents the only recompense we can offer to the many kind contributors

of articles to our columns. If they have no pecuniary return for their service, they at least have the satisfaction of writing for an unusually thoughtful audience.

The past year from the material point of view has been most difficult for the religious press. Some worthy weeklies that have been coming to our table for years have been obliged to make reductions in size, in quality of paper, and in general appearance till they are hardly recognizable. Now two or three of them represent their condition as quite desperate. THE FRIEND has felt this pressure of advancing cost. The supply of paper for next year represents an advance of fifty per cent. Some other items of expense have increased as much.

We have put in type on other occasions a plain statement of our means of meeting these necessary demands. There may be a point in our doing it periodically. First of all, then, THE FRIEND has the nucleus of an endowment. It amounts now to about \$12,000, having been increased latterly by \$2,000, in two very welcome gifts. It is estimated that \$30,000 properly invested would be a fair capital for a paper like ours. As that is not in hand, a number of kind friends make it good to us annually by contributing \$1000 in sums varying from \$150 to \$25. Our late dear friends, T. Wistar Brown and Joshua L. Baily, were interested contributors to this amount. They both generally accompanied their donations with practical business suggestions that in the course of several years have been an important factor in increasing our circulation about twenty-five per cent.

In addition to this item of resources another participated in by a much larger number of friends is of the greatest possible value. Instead of paying a single subscription these pay from two to ten; in one instance as many as thirty-two. This is done in two ways. Some furnish the names of the subscribers; others send the money to the office with instructions to apply it to worthy subscriptions not otherwise possible. How valuable such assistance is can be illustrated by a single instance. We hear from an old-time subscriber that the pressure of the times makes it necessary to stop a subscription. We are able at once to say that we can provide for it from cash in hand. In return we not only have an appropriate expression of gratitude, but learn that for years the paper, after having been read in the one family, has been passed on to another.

There is liberal opportunity in hand for the expansion of our circulation in this way. We have a list of several hundred names of members who would appreciate the paper, but can not well afford to pay for it.

One other item that counts as resources may claim brief mention. The experiment in advertising has been a financial success. The two pages yield about \$1000 a year. We have had some excellent evidence recently that as an advertising medium we have unique value. Some of our advertising patrons are plainly helping THE FRIEND by their continued patronage, but it is a satisfaction to believe that we in turn do actually help the advertiser.

This brief recital makes it clear that a considerable number of Friends are combined to make our paper a business success. Their interest and co-operation, we are pleased to believe, symbolizes that unity in diversity for which we are pledged to work. Not only do we desire a growing subscription list, and so a growing field of service, but most of all we wish to make our paper one of the forces for furthering both a wider and deeper sense of the Divine mission of live Christian disciples in the sorely tried world. [EDS.]

A PRAYER.

[Written in Wormwood Scrubs Prison and recurring to the writer on reading the Yearly Meeting article by Anne W. Richardson in *The Friend*.]

Bear with our questionings and doubt,
Thou patient Son, the Christ Divine,
And to our earnest cries, devout,
Thine ear incline.

Temptations thick assail the mind,
And pride would check the upward glance,
Yet thro' our tears we seek to find
Thy countenance.

The things we taste, and touch and feel
Refuse to satisfy our need;
Before Thy power we humbly kneel
Our wants to plead.

Baptize our spirit with Thy fire,
A Pentecostal feast outpour;
Our sinful hearts Thyself inspire
To love Thee more.

Thyself within our hearts, we find
Sufficient answer to our fears,
The ling'ring mists within our mind
Thy sunlight clears.

Thy Cross sublime doth conquer sin,
May it our ev'ry passion sway,
Grant we may help to usher in
Thine endless day.

—A. FRANK WARD, in *The Friend* (London).

THE SOCIETY OF FRIENDS AND THE WORLD CRISIS

E. A. WRIGHT.

(This paper was read at a recent conference of Friends in California, as noted in our paper a few weeks ago.)

I cannot speak as representative of the Society of Friends— not having the necessary qualifications. For half a life-time I had nearly forgotten them; and even now, know but little of their condition, thought or trend. This paper, therefore, may seem to have been written, from a somewhat detached point of view; and, though I should hope we shall find ourselves in substantial unity, may not receive the endorsement of all our members.

Our subject is, essentially, two-fold; correlated, indeed, yet separate; intertwined, yet distinct. Each branch covering many sub-divisions. Before we can teach, we must be taught, before we can guide others, we must know the way ourselves. "For if the blind lead the blind, shall they not both fall into the ditch?" Vague and general talk, about "the Truths committed to us," about "Standing as a light in the world," about "Our members forming a Spiritual priesthood," will avail nothing, and bring no healing to this sorely distressed world, unless we, ourselves, are at least in some degree, living in the Light and Freedom of God.

It will not be denied that this is an unbelieving age. Professing to be followers of the Lord Jesus, we surround His teaching with question marks!

"Did He *really* say what is recorded of Him?"

"Is our translation of the Gospels correct?"

"Times have changed, you know; would He not have taught differently to-day?"

"Don't you think it is a beautiful ideal? but not practical on this earth?"

"The world is growing towards it, and, perhaps, some day, we may reach the ideal of Jesus." And this spirit is by no means confined to those *outside* our Society.

Now the teachings of our Lord are not ephemeral or transitory; they are not a visionary ideal; an opinion, or a guess. To regard them in any of these lights, is to miss their true nature altogether. He taught *unchanging principles of truth*. "Heaven and Earth shall pass away; but my word shall not pass away." Why? Because it is essentially and universally true.

In the natural world we recognize unchanging law—gravitation, for instance. We know we can always rely on it, that it will always work. It is not a matter of opinion. It is not a matter of authority. It simply is.

Jesus Christ knew what He was teaching. He spoke as one having authority, because He had experienced Himself, that which He taught. For many of us—for most of us, I hope—His authority is enough. But, the final justification of any teaching, is not in authority, however high, but in the truth of the thing taught.

The world to-day is suffering from just one thing—that it believes in, and acts from, false principles. And a false principle, whether in the world, or man, or a steam-engine, can never fail to bring forth unsatisfactory results.

But how can we know that the principles of the Master are true ones? In the same way that we can know anything else—precisely the same way—by trying them; by experience. We shall never know them by argument, by description, or by tradition. The only way to know what love is, is to love. The only way to know the taste of anything, is to taste it. The cooking book may make our mouths water; but until we have tasted the dish, what do we really know of its flavor?

Hence, when our Lord said, "If any man will do my will, he shall know the teaching." He was not putting the cart before the horse, but stating a law of life, true on all spheres. I desire, therefore, that we as individuals, and as a Society, lay hold with renewed faith, and a better understanding, of the unchanging truths that He gave, that they become vital in our lives, and that we apply them with confidence. This, to me, is the most important preparatory work before us to-day. It will restore our virility and stamina; and, if the Lord should entrust us with a message, to the world, it will have a different ring from anything which can go forth from Laodicea.

Those of us who were brought up amongst Friends are aware of the long and honorable testimony our Society has maintained against war, and the illuminating experiences which have accompanied it. For two hundred and seventy years we have remained at peace, under all sorts of test conditions. To use the modern phrase, we have "demonstrated"—not once, but over and over again—that it is practicable, and safe to obey literally, the teaching of the Sermon on the Mount. But why has this wonderful experience not had more influence on the world? Something may be due to sheer ignorance. The Society is not keen on propaganda and what little has been done may have fallen on deaf ears. But the harvest fields are now white; for whatever else the great war has failed in, it at least has made us all sit up and take notice! Something also may be due to the way the subject was presented. My youthful recollection of the teaching I received is of great stress laid on certain passages of Scripture and on the "remarkable" deliverances of Friends who were faithful. We had also "Dymond's Essays," where the teaching is put in the strongest and most logical form—that war is wrong because that which is inseparable from it is forbidden to the Christian.

The sentiment that supports war springs from various sources. Orderly logic has, I think, very little to do with it. Probably the first of all is the thought that war is inevitable, and the second most prolific source the false glamor that always has been, and still is made to surround it.

A many-sided problem like this must be attacked from many sides.

"God fulfills Himself in many ways," so must the promise of a peaceful earth be fulfilled.

Second in urgency only to the war question—some would say equally urgent—and entwined with it inextricably, is the great menace of wealth, with all its trail of industrial and

economic problems. There is no doubt that if Mars does not destroy this civilization, Mammon will, unless our race finds a solution of this burning question.

What has the Society of Friends to offer in the way of guidance, example or light? I cannot think our position equally satisfactory, on this, as on the problems of Peace and War.

It is true that individual honesty has been the rule amongst Friends; that many who became wealthy have used their money wisely and with liberality. It is also true that the great urgency of the question is largely of very recent growth; yet we must not forget how deep a concern John Woolman had, one hundred and fifty years ago. The poor ye have always with you, but not the multi-millionaire. The ideal of the Society seems to have been, so far as it had an ideal, a comfortable sufficiency; neither poverty, nor riches, yet leaning a little heavily on the side of riches. But this cannot, for a moment, be thought of as offering to the world a solution for its problems; and can we truthfully call it the ideal of the Lord Jesus?

"Lay not up for yourselves treasures on earth." "Consider the flies of the fields how they grow." "Behold the fowls of the air, which neither have storehouse nor barn." "Go sell that thou hast and give to the poor." "How hardly shall they that have riches enter the kingdom of Heaven."

These words of Divine wisdom we ought not to pass by lightly. They go to the very root of things; and we may profitably ask ourselves the questions:—"Are we living in their spirit? Have we any real understanding of their essential meaning?"

Far be it from me to dogmatize; still less to lay down the law for others; but my personal conviction is that, right here, we lay our finger on one of the main causes of weakness in our Society.

The world believes in getting and holding. Christ teaches us to give forth fully and freely. The world believes in property, and houses and lands. Christ had not where to lay his head. The world has made money its master. Christ would teach us to realize what is meant to be a servant; and we will become such if we do as He says.

I am well aware that, living in this imperfect world, we have at times to pay a little tribute to Caesar. There are positions in life where it is almost impossible not to become rich. If we are so unfortunately situated we can at least regard ourselves as merely stewards of wealth; but those who have been spared that temptation ought to think themselves fortunate. And if we will begin to follow the Master; just a little way, in the path that He has so plainly proposed, we shall, very soon, begin to understand the eternal law on which it rests.

Modern business, industry and commerce are so vast, so complicated and so strenuous, that we are apt to be puzzled, and feel as helpless before the problems they present as before those of a great cataclysm of nature. Yet the principle that ought to underly all such transactions is so simple that we may call it a truism, being neither, more nor less than a *fair exchange, a giving of value for value*.

The very fact that this principle is so self-evident may cause us to think it unimportant. But, on the contrary, it is most sorely needed to-day, and if generally adopted would transform the whole face of the industrial and social world. Just think, it cuts at the root of all endeavor to get the "better" one of another, of all looking for "bargains"; of "speculations"; of "corners"; "watered stock"; "get-rich-quick schemes"; "undue interest"; "exploitation of labor"; "starvation wages"; the "boosting of land and home values"; of all dishonest tricks; of quack remedies; of false advertising; and about a thousand other practices, some of which we have perhaps looked on as "part of the game"; and never thought to question.

The old political economy of John Stuart Mill and his contemporaries, which looked on the wages of labor simply as incidental in the production of wealth, is no doubt dead or dying. But the habit of mind it fostered, is still rampant, and a truer ideal is urgently needed.

On both these vital points—the principle of a fair exchange

and the placing of the man above the dollar—I am glad to believe the Society of Friends is even now ready to take an advanced position. Some may say they have already done so. I shall not dispute the matter, "but if the trumpet giveveth forth, an uncertain sound, who shall prepare himself for the battle?"

In order that the Friends may play a strong part in the period of reconstruction ahead, the co-operation, if not actual unity, of its different units is imperative.

The old fable of the bundle of sticks comes to mind. In the call which has gone forth from the London Friends we see they are alive to the issue. We all hope that the time is opportune, and that the straws which we have been watching show how the wind is blowing. The historical aspects of the divisions amongst American Friends is almost unknown to me, and the differences of belief only vaguely understood. But I venture to say that a working together for common objects will bring them together; and that a truer understanding will tend to heal the breach. It cannot be otherwise, for practically all the sages the world has ever had have taught the one grand truth—the unity of all life. In appearances we are separate, having different and apparently warring interests, in essence we are all one. Thus:—

Paul says, "One Lord and Father of ALL, who is above all and through all and in all."

Isaiah says, "I am the Lord thy God and beside me there is none else."

Buddha says: "Go practice the truth, that thy brother is the same as thou."

The Bhagavad Gita says: "There is only one actor in all actions."

And we know how often our Lord refers to the same; as, for instance, in all those passages proclaiming the Fatherhood of God, the brotherhood of man; implying of course one and the same life in all.

This, to me, is the final and unanswerable reason why war, injustice, oppression and cruelty must be condemned. They are contrary to the very nature of life. Yet there is even a higher testimony—if we may say so with reverence—than that of the sages.

George Fox based his refusal to fight on no authority even that of Scripture, but on the state of his own soul. The "occasion" for war had ceased for him, because he was living in the actual love and knowledge of God. And this should be the goal of our lives, too.

In the past some of us, I myself for one, while holding the theory of Divine guidance, have too often acted and felt like Tennyson's "Infant crying in the night, an infant crying for the light," which although it may not be a bad state for an infant, is far from the measure of the stature of the fullness of Christ. But if we hold firmly to the principles of Jesus, and do not mix them with worldly maxims, and are living so far as we can in harmony with them, we shall assuredly grow into His likeness, and have little difficulty in discriminating between what is true and what is false. And then if occasion arises, we may be used by God as an instrument to forward the coming of His Kingdom on earth.

DUBLIN YEARLY MEETING.

The concluding sessions of Dublin Yearly Meeting were reported in THE FRIEND of Fifth Month 18th. Points in the discussion on the subject of education will interest our readers. A brief selection from the reported discussion on Peace is also included herewith.

Dr. Joseph T. Wigham, in opening the deliberation, said Friends of a former generation, with the Moravians, had done a good deal of pioneer work in education, but the present state of educational affairs in this country was not altogether satisfactory. The great educational advances in other lands and probable conditions after the war accounted for the great interest now widely shown in the subject. In this Yearly Meeting there were four schools, at all of which a large pro-

portion of the pupils and teachers were not Friends. Under these circumstances it was difficult to preserve the Quaker atmosphere and training, which was the primary object of maintaining the schools, so that good Friends and faithful followers of Christ may be the result. Yet somehow the education given seemed to fall in imbuing the children's minds with an intelligent understanding of our principles. As regards general education the schools were doing good work, but they hardly seemed able to carry the education far enough for modern needs, for which a good equipment was necessary. Adequate remuneration for the teachers was also essential, if the best were to be attracted to this honorable calling. The number of children of Friends in Ireland is not more than would fill one good school, properly equipped and staffed. Such a school, in which, at any rate, the great majority of both scholars and teachers were Friends, could be managed more economically, and at the same time carry their education further. Such a school might be either completely co-educational, or educating boys and girls separately in the same building, or in separate schools working in combination. The stronger Quaker atmosphere of such a school should yield results in Friends who would worthily uphold the Quaker tradition and become good citizens alike of their country and of the Kingdom of God.

John B. Pearson agreed. Leaving out Brookfield, the returns showed in the three provincial schools 72 members or connected with the Society and 109 quite unconnected. Of the teachers 14 were Friends and 18 not. Financially there had been a net loss of £245; subscriptions had amounted to £444; so £689 had had to be raised for the schools. Such a situation surely required serious consideration. As regards the sexes, his ideal was complete co-education and he would give the girls as good an education as the boys. Regarding general education, he thought the teaching of science should receive more attention, though he would not exclude the humanities. Up to sixteen education should be general, after that specialized. The main aim, he thought, should be to incline the boys to become manufacturers and producers, rather than, as at present, to pass certain examinations in order to qualify for certain fixed situations. The advantages from the point of view of the Society itself of having an exclusively or almost exclusively Quaker school would be very great. He suggested that the Educational Committee should be asked to look into the matter, and if found possible make some recommendation to the next Yearly Meeting.

Dr. James Clarke urged that if the number of Friends on our teaching staffs was to be increased, more sacrifice was required from our membership. The work of teaching was one of national importance, and of great importance to the Society. It was a work entailing continuous self-sacrifice. Could not some of our prominent Friends sacrifice their sons to the work of education, and so give the benefit of the acquired hereditary Quaker character to the teaching profession?

In resuming a second time consideration of the State of Education in Friends' Schools in Ireland, Hilda Bell, by request, gave a resumé of the previous discussion. For her own part she agreed in the main with the contention of the openers. In the changed and changing conditions of life which were likely to make it harder, Friends' children must receive the best possible education. It would be a great advantage to have a school entirely or mainly of Friends' children. At present the schools seemed to be largely carried on for the benefit of outsiders. She would suggest the appointment of a committee to examine the whole subject and report next year.

Edwin Squire held that any central school should be located either in Belfast or Dublin, so as to have the advantage of University associations. Under present conditions teachers would not generally come from England. It should not be impossible to raise the funds necessary, say £10,000, judging by the large sums contributed by Friends for the Prince of Wales's Fund and the Strength of Britain Movement. Probably £5,000 would suffice.

After some other Friends had spoken briefly, the matter was referred to a committee, of which the Central Education Committee, with some exceptions, was to form the nucleus, additional names to be proposed at a future sitting.

OUR PEACE TESTIMONY.

Marian E. Ellis urged that in discussing this question each member should try to bring a fractional contribution to the great whole, each helping to build up a new vision, a new conception of God's purposes for the world, and so arrive at a point of unity. She believed the Society had a message which would break down the barriers of race and nation, and make plain that in Christ there is neither Jew nor Greek, neither Englishman nor Irishman, bond nor free, and so prepare the world to enter into a living, enduring peace. The world's need to-day, was peace, for which she desired to work, in the spirit that animated the men in the trenches. It would be the tragedy of all tragedies if this war should end, as all previous wars had, without really settling anything, and that all the suffering and sacrifice of life had been in vain. Did not a call come from God who suffered with His creatures, from our brothers dying and our sisters suffering, to consider our duty individually and to try to find a point of essential unity from which all could work together, remembering the overpowering might of God to lead and guide,—that inner light, that seed of God, that spirit of Christ which could be raised up in the hearts of all men? God would bring this war to an end when, in all nations, there were enough waiting souls looking for His revelation. Prayers were ascending to Him from other nations; should we not unite with theirs, that He will incline the hearts of the nations to disarmament and to full reliance on Him?

Without prolonged discussion a minute was read and approved as follows:—"We have been enabled at this time to discuss the subject of Peace in great unity, and we again maintain our adherence to the principles on this subject which our religious Society has always held. Sympathy has been expressed for all who are seeking to serve God by following the teaching of conscience as they have apprehended it. We pray that they may be guided in all their actions, and that through their obedience, they may come to a deeper and fuller knowledge of the will of God."

THE WORK OF THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

(The following paper was read at the annual meeting of the above-named Committee, held at Philadelphia, Fifth Month 15th.)

"Many reports of the past, to this Association and for various other Indian occasions, would seem to limit freshness in another presentation, the history of the last year having close similarity to many others.

"Nevertheless, two radical facts engage my thought, viz.: (a) There are still many Indians in need of our quiet, earnest presentation of the Gospel message, and (b) we have the appealing duty as an associated Friends' work in connection with the larger association of American Churches to be faithful to our Lord and Master, not only historically and as of the past, but as of to-day and for the future as ability is granted.

"The monthly reports have given to each of us their paper presentation twelve times, since our last conference; we hope they have had, all of them, careful and interested perusal; and as so often suggested in them, that we have not neglected to reach out to our Lord in earnest consideration of the needs and trials presented and in thanksgiving also, for what may have been accomplished and for the fact, too, that we have had the privilege of exerting some co-operative measures at the several missions.

"Another journey to our field having been much in mind for over a year, a too hurried, but ever interesting, and, I trust, profitable visit, was finally accomplished in the late autumn of 1916. Eighteen days only, between insistent

duties in Philadelphia, could be devoted to it. As a sixth trip the trail seemed well blazed, and barring much barbed wire and other modern conveniences of a hindering character, the round was made; though with regret, Seneca was eliminated from my itinerary, but the thirty-six hours allotted for it gave time for a look at our Ottawa property and a useful visit to Miami and later a valued renewal of acquaintance with Chiloco, where the sojourn in Oklahoma was closed with a very inspiring and valued opportunity during eight hours between trains.

"Upon the courteous invitation and kind arranging of Superintendent Allen, whom I had known years past, when he was in charge at Wyandotte, and as assistant to General Pratt at Carlisle, came the privilege of facing the entire school gathered in their fine new auditorium, and of addressing them for fifty minutes.

"The student body now numbers between five and six hundred, amongst whom are a number of our own members and others who had been identified with our mission influences before entering Chiloco.

"The survey, taken as a whole, gave satisfaction and encouragement, though all parts of the field are not always and equally bright, nor does the efficient work cease to be difficult.

"Recalling our Missions at the three Government Boarding Schools, viz.: Wyandotte, Shawnee and Otoe, the two first-named having been established as of the Central Superintendency allotted Friends under President Grant and his 'Peace Policy,' we have had, and still hold, a continuing opportunity for Gospel service and influence amongst the Indian children, as they come and go.

"Otoe of a later date may claim a generous share in the general Christian advancement of this tribe; our mission having been active at the school and with the adult Indians also the past eighteen years.

"All such work is probably liable to 'fits and starts,' times of uplift and times of discouragement. These have both been displayed at Otoe, and following a recent season of depression with some such influences still at hand, I record with satisfaction having left that cheery little mission home, out on the prairie, with fresh courage and gladness at what had been attained, and at the Christian influence which is emanating from it.

"When our friends, Isaac and Laura Frazier, told me their fixed desire to close their satisfactory work at Wyandotte, it was a satisfaction to be able to turn to old missionary friends, viz.: Omar and Miriam C. Mendenhall, then resident in Southern California, with some hope that they would feel drawn to again take a post under our Committee, and I think we may feel satisfaction and thankfulness that these tried and earnest workers came to Wyandotte in good time to assume duties there before our other Friends retired on the first of Second Month.

"The other main posts now under our Committee, viz.: Seneca, Kickapoo, Big Jim and Hominy, established some years apart in the order as named, have had to deal in each case without an Indian school as a centre of helpful influence, but, on the other hand, with ultra conservative people, who can be led only with extreme patience and tact, much persistence and a deep praying faith in the Gospel message. Some of the Indians of these tribes are very poor; some have neither poverty nor riches, while others have been sadly depleted morally by abnormal incomes, periodically paid to them from royalties, grazing, gas and oil leases, and to such the example and teaching of the lowly Nazarine does not seem just now to appeal.

"Some years ago this Committee authorized its Chairman to take such steps as should lead to the preparation of a book concerning the activities of Friends on behalf of the Indians. After considerable delay it was arranged that our Friend Rayner W. Kelsey, Ph.D., of Haverford College, would undertake the work. Dr. Kelsey has now given much time to research over a wide area and with much care has effected the purpose of his engagement, and his manuscript now presented,

if accepted by our Committee, calls upon it to arrange for payment of his compensation as agreed, and also for the book's publication.

"Other and more detailed reports will follow, and some items not herein noted should have our care in course. A remark may refer to a recent pronouncement of policy of the Department, as issued by Indian Commissioner Cato Sells, in which comes the cheering word that looks with some definiteness towards increased citizenship for competent Indians with individual responsibilities and privileges, rather than a continuing tribal system, which in many cases has been already too long continued.

"In conclusion, as we confer and discuss the work, and later when we return to our home meetings, and to those who have delegated us to care for this particular mission work, may it be our earnest desire to have our relation to the service very prominently before us and endeavor to follow this Indian Mission duty with earnest zeal and strong faith in the Master's service.

"E. M. WISTAR, *Chairman.*"

PHILADELPHIA, fourteenth of Fifth Month, 1917.

FRIENDS' AMBULANCE UNIT.

[The sensitiveness of our English Friends not to let ambulance work involve them in military operations is disclosed in the following.—Eds.]

In view of certain changes which the authorities have made in regard to the work of hospital ships, the Committee have had under consideration the position of the Unit on the *Western Australia*. They have with great regret come to the conclusion that they cannot any longer be responsible for the continuance of this work, and have therefore given notice of their withdrawal from the duties they have gladly undertaken hitherto. The ground for this withdrawal is solely one of principle, and has nothing to do with the risks and danger of the work, which have been incurred for fourteen months, and are indeed now, in some ways, less than formerly. On all grounds except that of principle the Committee and the men themselves have been most anxious to continue this service. Both Committee and men, however, are agreed that circumstances have arisen which make it necessary for them to withdraw. They are unwilling to modify the principle that they should serve under the Red Cross, in a non-military capacity, and on the business of life-saving only. The Committee desire to record their appreciation of the service which the men have rendered,—industriously, unostentatiously and with courage,—a gallant chapter in the history of the Unit. In particular they recognize the exceptional service of Crofton Gane, the leader of the group. They know with what acute regret the men withdrew from the ship, in which they have rendered aid to so many thousands of wounded men. The Unit, however, stands for a great principle, under which alone it is prepared to serve. The men withdrew on the 12th ult.

The Chairman and T. Edmund Harvey, M. P., went to Southampton last week to visit the Unit on the *Western Australia*. This was a belated visit to commemorate the completion of a year's work on the ship.—*From The Friend* (London).

UNITY IN TRINITY.

Lord, let there be no room within my heart
But for these three:
My work, my love and Thee,
Of each a part.

For if I do my work as in Thy sight,
And love all men
That Thou hast loved, sure then
I shall do right.

—LOUISA BROOKE, in the *Churchman*.

POCONO NOTES.

Old Mother Dewees,
Like a sweeping north breeze,
She bangs all the doors about,
And her plump-looking maids
In their homespun plaids
From kitchen to garret cry out,
"Pray! What's to be done?"
In a splutter cries one,
To which the good mother replies—
"Let a chicken be killed,
And the tea kettle filled,
And a spiderful hastily fried,
For some travelers have come,
Nell, don't look so gium,
Box about, box about—and look smiling.
Here's the beefsteak,
The butcher knife take,
Stop! Stop!—Cut that slice rather thinner,
And bring out the cheese,
I'm sure it will please
For Governor Shultz thought it good.
We'll trim off the mold,
Twill never be told
How long on the shelf it has stood."

This doggerel, written originally in praise of the bustling, and hospitable "Mother Dewees," of nearly a century ago—hostess of an old-fashioned inn—was repeated at our dinner table to-day, when the little maid announced the remaining fragment of cheese to be moldy.

So rain and its effects persist, and happy the soul that rises triumphantly above both rain and mold. The ever-returning showers during the past month have produced a luxurious vegetation, with superb ferns and wild flowers, freedom from insect life and fire in the woods—filling our lake with an overflow that is most picturesque in the Tobyhanna River, but making trout fishing a forlorn possibility in that stream. The birds, however—and frogs—are nothing daunted by moisture, so we have revelled in their love songs, morning and evening. But other satisfactions were obtained from a choice visit with our own dear children just before they sailed for France on the 9th inst.—to do reconstruction work. It is an interesting fact that eight out of the fourteen young people entering upon such service in Europe have been more or less identified with Pocono Lake—our pioneer life evidently favoring the initiative and vigor needed. Another visit we greatly enjoyed was from Dr. Henry Davidson and his wife, Laura, who are now on furlough, en route to England from West China. These dear Friends entertained and instructed us by an account of their educational and medical work among the Chinese at Suining Sze-chwan, where it was the good fortune of the writer to spend several days two years ago, when visiting the Missions of English Friends in that distant land.

Nothing broadens one's sympathies or strengthens one's faith in humanity more than to learn how the fears and prejudices of an ignorant people have been overcome by love.

One small Chinese boy came to the hospital, of which Dr. Davidson has charge, and seemed terror-stricken for some time, whenever the doctor or his wife appeared in the ward. But Laura Davidson set about to win that lad and finally succeeded by giving him a *doll*, with eyes that open and shut. This constant companion received such attention and affection that only another *doll*—to be given to his little sister—could reconcile him to returning to his home—protesting with tears all the while—"But I don't want to go home."

If the nations only would try "the better way" as Dr. Davidson said he did toward a patient, who was wounded by a rifle, and who swore and ranted against everybody and

thing for many days, but after a serious, kind talk, suddenly ceased, so that it seemed almost a miracle, what a different result would be in evidence!

There was such a sense of fellowship with the whole world, on a spiritual plane, pervading this gathering around our open hearth, both on this occasion and during the meeting for worship, earlier in the day, that our hearts were greatly comforted.

As an organization the Preserve has grown perceptibly within the past year—eighteen new buildings being added during this season—and few things give the pioneers in this community greater pleasure than the large proportion of children who come both as renters and permanent residents, and their quiet conduct at our meetings has been most gratifying.

The winter was exceptionally cold and the natives report ice twenty-six inches thick on the lake.

William B. Bell has entered upon his duties as Superintendent with marked success, and not a few are seeking this retreat from the war spirit which so unhappily prevails in the world to-day.

Sarah B. Dewees has had her neighbors gathered round her always charming camp-fire this very evening, where old and young come into the most helpful intercourse.

J. E.

POCONO LAKE, Sixth Month 18, 1917.

THE LURE OF ALASKA.

It is the old lure, the golden lure, the lure of romance and adventure. We felt it vaguely when we entered Skagway with its ramshackle log cabins, but very keenly when we struck the trail of '98. Up, up, up, the faint white path led, between granite-ribbed mountains, through mighty valleys "plumb full of husk to the brim," past flashing glaciers and gleaming waterfalls. Here and there were skeleton cabins with only the sides or the ridge pole standing; sometimes the train whirled by a lonely grave. Even the names were significant of hardship—Dead Horse Cañon, Rotting Row, Last Hope Pass. You may say "What's in a name?" but in Alaska there is a great deal! Therefore it was rather disconcerting to find that the boat on which we were embarking was called "White Horse" and that the supply of meat for our journey was hung directly beneath this sign instead of being tucked discreetly away in a refrigerator. It was a matter of ignorance plus bliss. Chickens, too, were on deck, but they were alive—very much so; in fact, every evening their crates had to be covered up with canvas to signify that "black night" had descended—otherwise they never would have been aware of the fact, for the midnight sun flushed the sky a burnished gold. All through the night passengers read on deck, or watched great mountains slide by, and speculated dreamily on the treasure hidden within. With the coming of dawn, they had proof of this mineral wealth, for occasionally the ship passed some grizzled prospector rocking "pays dirt" in a hand-made cradle, by the water's edge, or steering a crude row-boat along in the swift current of the Yukon. The river was majestic, but busy sawing through mountains here, or building up sand-bars there. It was turbid with silt, always swirling, always undercutting banks frozen solid as adamant even in late summer.

Frequently the boat passed fish-traps looking like mammoth pin-wheels of net, which scooped up salmon and deposited them, flopping futilely, in a trough where they were kept alive until wanted. The Indians, who own these, split each fish open and hang it up to dry for their dogs; some of the better specimens they smoke for their own use, but all of it seems equally objectionable when you are to windward of a village. During the summer these natives let their huskies forage for themselves; in consequence their teeth and ribs show always. As soon as the steamer whistle blows, a chorus of dismal howls floats on the heavily scented breeze, and when the ship draws up to the shore, a hundred or more snarling, snapping brutes line the river bank, and with the eagerness bred by starvation, watch for stale flap-jacks which the cook throws

out. If perchance he favors them with a bone, there is a battle royal from which the scraggly victor emerges foaming and bloody.

The little villages are terribly isolated, and they must be intolerably lonely; perhaps a dozen scattered log huts with caribou skulls above the doorway, a general store where you can buy anything from baby ribbon to bear traps and dog harness, and a saloon—the social center of the community. Here and there are card tables, snowshoes along the wall, skins and mounted animal heads. Instead of a cash register there is a pair of scales on the bar to weigh out gold dust. "Old timers" still tell of how the man behind the counter earned a tidy little sum every evening by putting glue on his fingers before handling "the dust." However, that was long ago, during "those wild Dawson days," so vividly described by Robert Service.

Dawson itself still bears the scars; there are scores of empty saloons and dance halls, hundreds of abandoned cabins, and, I suppose, hundreds of miners who have lost everything except hope, but the city also reflects its ancient glory, and still justifies its claim to fame. The days of privately owned mines have passed, as all the good prospects are being worked by corporations. Great dredges suck up the hidden wealth from the muck of swamps, slowly advancing upon the land, eating their way forward like giant caterpillars, and piling up heaps of boulders (tailings, they are called) in back of them. In other places hydraulic mining is employed. A huge stream like that from a fire hose rips out the side of a mountain, and as the sand caves over hurls it swirling through long boxes where the heavy gold sinks to the bottom, caught between cross-pieces of wood or iron. There are various ways of mining, but, although the old-fashioned method of panning is less economical, it is by far the most fascinating. After experiencing the thrills of "getting color" myself, I can fully appreciate why men spend their whole lives hunting for the precious metal, often to die penniless. There are many miners now working as common day laborers who "came in the rush" and staked claims worth millions. This year they are earning \$3.50 a day, felling trees in the "right of way," "filling in" swamps where mosquitoes make life unbearable, or laying tracks for the new government railroad. This is to tap the wealth of the vast coal fields so long hidden away in the blue mountains. Lack of fuel, by the way, or rather inaccessibility of fuel, has been the one thing that has paralyzed the growth of Alaska, but with the opening up of this region, so rich in anthracite and copper, will come a tremendous boom. Nenana is to be the terminal, and Nenana, although a town of three thousand souls, is still a tent city, flashing spotless white in the sun. It is also a city entirely of men, and the ordeal of walking ashore over a narrow board gang-plank is worse than "running the gantlet."

However, the visitor in Alaska gets hardened to such experiences, the whole population of every village comes down to the wharf, partly through hospitality, partly through—well, for other reasons, and the farther north you get, the more eager the waiting crowd is and the more wistful the expressions on all faces. At Fort Yukon, which is beyond the Arctic Circle, the people as well as the dogs seemed hungry, but their hunger was of a haunting kind.

The scenery, too, was desolate, with long bleak stretches of flat tundra, very like the marshes of New Jersey. For days the ship cautiously wound its way along the flats. Once in a while it would get stuck, then the "stilts" would be lowered and the great flat-bottomed craft would be lifted off the shoals by its own power. Occasionally the monotony was broken by the sight of a huge piece of the bank caving over. Once the passengers thought they saw a bear swimming across the river, but, anon, it climbed upon a sandbar and wagged its tail! These are bare facts of the case. You may judge for yourselves.

And then there were the Esquimaux! They are a jolly people, but none too clean. The least little thing starts them off in a gale of laughter. One of the passengers had a pocket

knife of alluring design. He held it up before a circle of admiring natives and opened the scissors blade. "Fine, cut fur," he announced proudly. His audience gurgled with delight. Then the can-opener was exhibited, and they were deeply puzzled until he went through the rites of opening a can of condensed milk, and pronounced the magic word "cow-cow." Still another was shown; this time the corkscrew. The resourceful exhibitor opened an imaginary bottle, with the usual noises, and one of the Esquimaux, laughing so that he was doubled up, chuckled "whiskey." Alas! They understood the potency of white man's "fire water" and linguistic fireworks. For example: If any passenger tried to "Jew down" one of the fat, brown salesmen, there was a moment of unspeakable guttural explosions. Then every Esquimaux solemnly picked up his baskets or ivory cribbage boards, climbed over the side of the ship into his frail kayak and paddled away. Time and again we saw these miniature strikes, and, although we regretted the loss of certain articles which we were about to purchase, we could not help admiring the team work displayed by these hardy little men.

At last we reached the Behring Sea, and our trip through Alaska was at an end. We were all very solemn. The land had cast its spell upon us with its majestic beauty, its picturesqueness, and above all, with its wonderful people. We longed to be poets, to give voice to the thoughts that were gripping like some great emotion, as we were almost incoherent. But as we watched the shore fade from view, we contented ourselves by quoting from Robert Service:—

"There's a land where the mountains are nameless,
And the rivers all run God knows where;
There are lives that are erring and aimless,
And deaths that just hang by a hair;
There are hardships that nobody reckons,
There are valleys unpeopled and still;
There's a land—oh, it beckons and beckons,
And I want to go back, and I will."

—MARGUERITA PHILLIPS, in *The Westonian*.

GREENWICH MEETING.

The following is the report of a committee to the Quarterly Meeting:—

On Fifth Month 27th, a beautifully rare and pleasant day, as compared with weather conditions existing during the period just passed, when young leaves on the trees were almost a translucent green, the scent of lilacs in the air and Spring was everywhere, a garden of resurrection, members of the Committee and other Friends motored to that historic little village of Greenwich bearing upon their minds the responsibility of holding a meeting for Divine worship in the fine old meeting-house standing near the banks of the placid Cohasset. As the Committee mingled with Friends and others assembling for the act of worship, the feeling came to the minds of some that the quiet placid waters of the river reflected the quiet, serene and placid life of the true Christian traveler. As Spring writes hope and joy over the whole world so the life of the true Christian should write hope and joy in the souls of all who know them. Under a feeling sense of this kind, the meeting soon settled into a worshipping state of mind with the seating capacity of the house comfortably filled except the gallery. This silent attitude of worship was broken with the query, "What wouldst Thou have me to do?" resulting in the declaration, "Seek and ye shall find, knock and it shall be opened unto you." The vocal exclamation, "O, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," being dwelt upon and the example of Saul of Tarsus being analyzed for our benefit with a message from the local minister who has always been with us at these gatherings. The meeting closed under a feeling that the Divine Spirit had overspread the meeting with a covering of its solemnity. As usual social greetings were cordially exchanged and the company dispersed, it is felt, under a

sense of true Christian fellowship. The responsiveness of the local community and vicinity to the concern of this Quarterly Meeting, in the judgment of the Committee, warrants the continuance of these meetings. As this Committee has been an annual appointment and as there is a vacancy therein through the death of our dear friend, Richard H. Reeve, the Committee therefore suggests that a nominating committee be appointed at this time to propose the names of suitable Friends to have the oversight of these meetings and to act in an advisory capacity with a committee of Woodbury Monthly Meeting in the care of the property as heretofore and report to our next meeting.

Signed—Joshua S. Wills, Henry W. Leeds, Elizabeth Goodwin, William H. Kelly, *Committee*.

FROM ENGLISH PRISONS AND PRISONERS.

Maurice L. Rowntree, in course of a letter from Wormwood Scrubs Prison, written 20th ult. (Fourth Month), said:—

"Let me assure you all that I am quite fit and in good form, and no one has the slightest cause to worry about me, but rather much to be thankful for. . . . Here in spite of prison walls there is the same blue sky and flying clouds, the same singing of the birds as outside, and last night there came to me, perhaps stimulated by the first real spring weather and the cooings and chirpings of the feathered brethren thereat, a wonderful sense of peace and joy, for which I cannot be sufficiently thankful. A thought that has come to me here often is that by getting into touch with the Great Heart of the Universe one does indeed get into touch with all humanity outside these walls. This thought I have attempted to express in the following lines:—

O Heart, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with floodtides of Thy love;
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing, with every human song,
And thus through Thee unite with all mankind.

Thou by our sins art crucified afresh,
For men Thou mad'st are slaughtered hour by hour;
'Tis our self-seeking sends them to their doom.
O Love o'erwhelm in us, and every man,
The greed, the hate, the tyranny, the fear;
'Stablish Thy Kingdom through the whole wide world.

It would not be true to say that one has not had one's down's as well as up's, but there has always been the overshadowing mercy close at hand. . . . The food here is all right, and just enough for me: as to work, for the first month's solitary in cells it was all canvas (*i. e.*, mail bags, patches, etc.); then I got outside about twice a week on a job shoveling coke,—fine exercise. Now I am transferred to the basket shop, making waste-paper baskets for the Government: quite interesting work. . . . I have been before the Central Tribunal and refused the Scheme.

"Life here is not always easy, but in the main runs smoothly enough, and the experience has been of real value to me. I don't know that I have ever enjoyed meals anywhere more. One can sit down in peace in one's cell; and I have taken to saying this grace: "Lord, whereas Thy Body was broken for man, and daily Thou art being crucified for man's sin, I thank Thee that I am being built up by this good food from Thee."

"We hardly see anything of other prisoners. The lack of news and of opportunity for self-expression are what one feels chiefly, though we get a brief summary of the week's news on the occasion of the week-day chapel. A fair number of the men here are known to me.

"Remember, that if we are doing the right thing, the Eternal Arms are ever around us!"

From a letter by Malcom Sparks:

"It has taken a good while to get 'tamed' down to prison

life, and at first I found the time going very slowly. I have had practically no moments of depression, but very many of tremendous joy. . . . It is truly a wonderful experience to be here. P. B. says Wormwood Scrubs is a spiritual university, and that is profoundly true. It is more. It is a tremendous power house, in which a veritable Niagara of energy is being created and pent up, until it can be liberated for the service of God and humanity. The meetings for worship are simply glorious."

In the course of his (second) court-martial statement Roderic K. Clark said:—

"Any conscience worthy of the name, must be, not merely a negative veto, but a positive force enjoining action. As has been well said by W. Temple, 'There is no sin which you can commit so great as that of choosing your lifework on selfish grounds. That is a sin far greater than lapses into indulgence or vice, for it is the deliberate withdrawal of most of your life from obedience to God,' and I felt that to undertake special work as a means of obtaining exemption and not because I believed it to be my highest duty would be a violation of this principle. It was pointed out to me that I could not continue my committee work in prison, but Quaker traditions impel me to refuse to take any course that we cannot feel to be absolutely right, trusting God as to the consequences.

"I recognize that any punishment accorded me is not likely to be comparable to the sufferings of our soldiers, and yet only by accepting punishment gladly can I give the ultimate proof of my sincerity. I have always urged that pacifists should endeavor to understand and respect the sacrifices of many who consider it their duty to fight, and to realize a fellowship of purpose and ideal which unites us because it goes deeper than our sincere differences of opinion as to method. The realization of this has preserved for me the unbroken sympathy and respect of many close friends who are officers in the army, and I hope the Court may be able to regard us in the same spirit, whatever action they may feel legally bound to take. I sincerely believe that I am working for the highest interests of every soldier, as well as for the whole of humanity, by welcoming any punishment, if so I may more effectively point them to a new way of life in Christ Jesus which takes away the occasion for all war."

Roderic Clark was sentenced to eighteen months' hard labor, commuted to six, in Maidstone Prison.

A statement from E. B. Ludlam as follows serves further to show the inside of the C. O.'s feelings:

"To perceive the general truth of Christ's doctrine of forgiveness is one thing, to apply it to the complex theory of life is another, and to act faithfully upon it is again something far different. Many a better man than myself is engaged in killing Germans against his conscience, humbly aware that his life does not square with Christian profession. I feel this intensely, but none the less I find it utterly impossible to set out, in cold blood, on an enterprise to kill men whom we all know are the unfortunate tools of the military clique against which they had steadfastly contended for many years. It is futile for the human brain to suppose that it can understand what God is, but Christ taught us that He could be regarded as Father and humanity as His children. War can be superseded if Christian methods are adopted; if we go out of our way to do good rather than evil. Preliminary experiments have been performed, as by William Penn, for example, with conclusive and unquestionable success. Such an experiment is the work of the Friends' Emergency Committee and its success is also beyond all doubt. It aims at the removal of international hatred and the planting of seeds of international good-will, thus destroying the roots of war. I believe that this is the highest service which it is possible to render to our fellow-men, now, even more than at any other time."

"ALMOST everybody wishes to fly high, and spiritual vanity tempts a great many to aspire to a holiness that is only superficial."

NEWS ITEMS.

ALBERT J. LIVEZEY has been appointed agent for The Friend in the Barnesville, Ohio, neighborhood, to succeed Thomas Dewces, who has moved to Salem, Ohio.

TO THE FRIENDS OF TUNESASSA:—

Contributions towards the new cottage (to be called "Scattergood Cottage," in memory of the warm interest in the welfare of the Indians shown by our late friend, George J. Scattergood) now amount to \$4,132.

WILLIAM BACON EVANS, *Treasurer*,
205 E. Central Avenue, Moorestown, N. J.

JOHN S. HOYLAND has been refused exemption by the Tribunal in India, but the case was to be reheard.

ON account of the compulsory training laws of Australia, and the possibility of still severer legislation, Francis Howie, a Friend, and dentist at Ballarat of many years' standing, has relinquished his practice and removed with his wife and five children to San Francisco. His whole life, says the *Australasian Friend*, had been spent in Victoria, but now that his sons are attaining the age when the law calls on them to submit themselves to military discipline, he felt that he must take them to other climes.—*The Friend* (London).

THE American Friends' Service Committee reported on the 15th as follows:—

The indications are that the applications will very greatly exceed the required number of 100. A very high personnel, however, is desired and there may be openings up to the time of beginning training. All who desire to enter such service are urged to make application at any time.

The keenest interest in this work is being shown among Friends the country over. It is also attracting the attention of scores of conscientious objectors who are not Friends. A few such may be chosen if exceptionally well qualified, provided the government will grant them passports.

The Committee has offered the Fellowship of Reconciliation at its request four members to be supported by that organization and arrangements may be made for a few Dunkards and Mennonites who have also been exempted in the conscription law.

The Haverford College Emergency Unit has donated its full equipment, including 150 uniforms, six automobiles, tents and camping outfit, and a sum of money. This gift is typical of the spirit that should pervade Friends' communities everywhere in rising to the support of this wonderful opportunity for service.

In addition to the four women for work with English Friends in Russia, announced in these columns last week, the Committee has arranged to send two others. The six workers are Amelia Farbejewsky, Esther White, Emilie Bradbury, Lydia Lewis, Anna J. Haynes and Nancy J. Babb. All are exceptionally well qualified for this work. The needs in Russia are greater than those in France, owing to the great lack of workers, but owing to difficulty of access and the great expense of transportation, the Committee feels limited to six workers in this field for the present. The party will sail Seventh Month 5th via the Pacific route.

The following sailed for France on the 25th for work with English Friends: Howard Elkinton, Mrs. Katharine W. Elkinton, Douglas Waples, Eleanor Carey Waples, Geo. V. Downing, Ernest Brown and Edith Coale. These workers are to be supported entirely by American Friends. We hope they can be released for a period to give our own Unit the benefit of their experience. Apart from this possibility we welcome this opportunity to co-operate with those who have so magnificently borne the burden for three years.

Two sessions of the Representative Meeting have been held this month. The following statement made by the Clerk to Monthly Meetings will give information in regard to two items of business. The only other matter not of routine character was the preparation of the paper on "The Courage of a Good Conscience," printed on the editorial page of this number.

The Committee to which was referred the matter of our duty to the young men of our membership liable to conscription, offered a report which was approved; their nomination of a committee comprising Samuel L. Whitson, Isaac Sharpless, Edward G. Rhoads, Charles S. Carter, Joseph Rhoads, Brinton P. Cooper, John L. Balderston, William Bishop,

Isaac Powell Leeds and Alexander C. Wood is also satisfactory to this body, and these friends accordingly appointed to the service.

The Committee submitted blank membership certificates, which, with slight additions, were approved; it is continued to have a sufficient number of the certificates printed and forwarded to the Correspondents of all our Monthly Meetings.

NOTE.—It is important that Monthly Meetings should promptly authorize their Clerks and Recorders to sign and forward these membership certificates to their young men of conscription age.

The Committee appointed in the Tenth Month of 1914 to receive and forward funds intended to aid through English Friends, the sufferings caused by the European war, recommend that hereafter such monies should be forwarded to the Treasurer of the Peace Committee of the Yearly Meeting, Albert L. Baily, Jr., which recommendation is approved by this meeting.

After Seventh Month 1st, next, the Committees of Subordinate Meetings are likewise requested to forward their contributions to the same office.

The Clerk is directed to advise Correspondents of the Monthly Meetings of this action of the Representative Meeting.

From the Minutes,
WM. B. HARVEY, Clerk.

SUMMARY OF EVENTS.

The resignation of Dr. Clara Marshall, Dean of the Woman's Medical College of Pennsylvania, which held commencement exercises recently, has been announced. Dr. Martha Tracy, Professor of Chemistry at the college, has been appointed Acting Dean. She was graduated from Bryn Mawr and has won distinction in original research.

Herbert C. Hoover, National Food Director, has mailed a letter to 200,000 pastors of individual churches, Catholic, Protestant and Jewish, calling upon them to co-operate with him and with the Department of Agriculture in urging the largest possible production of food and the smallest possible amount of waste. He estimates the annual waste of food at one billion dollars. He urges a larger use of corn and corn bread in the family ration.

Cormeal contains exactly the same amount of nourishment as wheat flour and is more than 25 per cent. cheaper. It is even cheaper than rice. One pound of wheat flour contains 1,675 food units, and costs 8 cents. One pound of rice (broken) contains 1,600 food units, and costs 7 cents. One pound of cormeal contains 1,680 food units, and costs 5 cents.

Cottage cheese is one of the important meat substitutes, say specialists of the United States Department of Agriculture. It contains a larger percentage of protein (the chief material for body building) than most meats, and furnishes this material at a lower cost.

In the United States alone the annual loss from weeds has been estimated at \$400,000,000. In the face of these startling figures we can well realize the importance of protecting the useful seed-eating birds, one of nature's best means of checking just such losses.

William A. Sunday has this to say of his New York campaign: "The whole campaign from start to finish has been simply amazing to me. Not a thing about it has been done on a narrow or contracted basis. Our building, accommodating over 20,000 persons, has been filled every day from the start. Ordinarily there is a drop or a sag in attendance along in the middle of a campaign. There was nothing like that in New York. Folks kept coming right along. It was all the more wonderful because they had to come long distances, and the city was filled with war preparations and excitement to distract their attention."

The International Committee, Y. M. C. A., raised \$3,000,000 in one month, for work during the war, and immediately announced its need for an additional \$2,000,000 to carry on work to the end of this year. It also states that, with the war at its present intensity, not less than \$5,000,000 will be needed in 1918.

The effect of the war on the larger colleges and universities of the United States is reviewed in an article in the *Daily Princetonian*. Academic work has suffered because of military activity and many institutions are said to face a financial crisis.

The manual training pupils of Rahway, New Jersey, have been assigned in squads of four to make the minor repairs needed in the schools of that city.

About 570 new kindergartens were opened in public schools last year. Columbia University gave instruction to the record number of 49,002 students in the academic year, according to the final registration statistics

made public by Frank A. Dickey, University Registrar. These figures include the enrolment at the summer session of 1916.

Delegates from the three branches of the Norwegian Lutherans, separated for twenty-seven years by doctrinal differences, convened on the 5th in a joint meeting in the Auditorium, St. Paul, Minn., to complete the union into a single church, all details for the consolidation having been worked out in many past conferences. To signalize the event, the bells of 3000 churches were to peal simultaneously at 10 A. M.

A special work among the Japanese of Utah has been begun, at the request of the Japanese themselves, and will be financed partly by them. Members of all the Christian bodies have united for the work. The Episcopal diocese of California has loaned Peter C. Aoki for a year. After his withdrawal, the work will be continued by K. T. Moriyama, now a student at the General Theological Seminary.

M. H. Thomas, cotton exporter, has offered to underwrite \$100,000 toward a fund to keep the University of Texas open for the next two years.

J. Harold DuBois, a ship visitor of the American Seamen's Friend Society and a student at Union Theological Seminary, has shipped before the mast, as a common seaman, on a steamer plying between American and South American ports. According to the Society's records, which have not previously been made public, DuBois, during the year ending the 15th ult, visited 31,000 men on 117 ships in dock at the port of New York.

NOTICES.

A GENERAL invitation is extended to the public to attend a meeting for worship at Friends' Meeting-house, East Branch, on the Shrewsbury Road, four miles east of Allentown, N. J., to be held on First-day, Seventh Month 1, 1917, at 3 P. M.

* On behalf of the Committee of Burlington and Bucks Quarterly Meeting.

Wm. Bishop, Joseph S. Middleton, Wm. B. Kirkbride, James M. Moon.

NOTE CORRECTION.—Owing to misinformation, the list of Workers for Russia and France under the American Friends' Service Committee, as forwarded to Friends, in connection with the financial statement, was incorrect. It should be amended as follows:—

Workers for Russia.—(members of Philadelphia Yearly Meeting in *Italics*.—Amelia Farbejewsky, Lydia C. Lewis, Anna J. Haines, Esther M. White, Emily C. Bradbury, Nancy J. Bobb.

Workers for France (under English Friends)—Howard W. Elkinton, Katharine W. Elkinton, Douglas Waples, Eleanor Cary Waples, Ernest L. Brown, Edith F. Coale, George V. Downing.

MEETINGS from Seventh Month 1st to 7th:—

Kennett Monthly Meeting, at Kennett Square, Third-day, Seventh Month 3rd, at 10 A. M.

Chesterfield, at Trenton, Third-day, Seventh Month 3rd, at 10 A. M. Chester, N. J., at Moorestown, Third-day, Seventh Month 3rd, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Seventh Month 4th, at 10 A. M. New Garden, at West Grove, Fourth-day, Seventh Month 4th, at 10 A. M.

Upper Springfield, at Mansfield, Fourth-day, Seventh Month 4th, at 10 A. M.

Haddonfield, Fourth-day, Seventh Month 4th, at 7.30 P. M. Wilmington, Fifth-day, Seventh Month 5th, at 7.30 P. M.

Uchelun, at Downingtown, Fifth-day, Seventh Month 5th, at 10.30 A. M.

London Grove, Fifth-day, Seventh Month 5th, at 10 A. M.

Burlington, Fifth-day, Seventh Month 5th, at 10.30 A. M.

Falls, at Fallsington, Fifth-day, Seventh Month 5th, at 10 A. M.

Evesham, at Mt. Laurel, Fifth-day, Seventh Month 5th, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Seventh Month 7th, at 10 A. M.

DIED.—At her home, Frankford, Philadelphia, Sixth Month 12, 1917, ANN ELIZA HALL, wife of Henry Hall, in the sixty-fourth year of her age; an Elder and Overseer of Frankford Monthly Meeting of Friends.

At her home, First-day, Sixth Month 17, 1917, FRANCES WORTH ALLEN, wife of Henry D. Allen; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.



