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THE FRIEND.

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Editors { J. HENRY BARTLETT,
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LACKS 49.

COOPER

"A FAMINE fell upon nearly one-half of a great nation. The whole world hastened to contribute money and food. But a few courageous men left their homes in Middlesex and Surrey, and penetrated to the remotest glens and bogs of the west coast of the stricken island, to administer relief with their own hands. To say that they found themselves in the valley of the shadow of death would be but an imperfect image; they were in the charnel house of a nation. Never since the fourteenth century did pestilence, the gaunt handmaid of famine, glean so rich a harvest. In the midst of a scene, which no field of battle ever equalled in danger, in the number of its slain, or the sufferings of the surviving, these brave men moved as calm and undismayed as though they had been in their own homes. The population sank so fast that the living could not bury the dead; half-interred bodies protruded from the gaping graves; often the wife died in the midst of her starving children, whilst the husband lay a festering corpse by her side. Into the midst of these horrors did our heroes penetrate, dragging the dead from the living with their own hands, raising the head of famishing infancy, and pouring nourishment into parched lips, from which shot fever-flames more deadly than a volley of musketry. Here was courage! No music strung the nerves, no smoke obscured the imminent danger; no thunder of artillery deadened the senses. It was cool self-possession and resolute will; calculating risk and heroic resignation. And who were these brave men? To what gallant corps did they belong? Were they of the horse, foot or artillery? They were Quakers from Clapham and Kingston! If you would know what heroic actions they performed you must enquire from those who witnessed them. You will not find them recorded in the volumes of reports published by themselves, for Quakers write no bulletins of their victories."—RICHARD COBDEN, 1847.

FROM THE ADDRESS TO THE GRADUATING CLASS OF 1917 AT WESTTOWN SCHOOL, SIXTH MO. 22, 1917.

J. HARVEY BORTON.

These are unique and terrible days. History recalls nothing approaching them. Two-thirds of the world's population

is in deadly conflict. Literally millions of the flower of the manhood of Europe, Asia, and America have been wounded or killed. Other millions are fighting the dread spectre of disease, famine, and insanity in the prison and concentration camps, while over the whole world are countless homes where lonely ones are suffering for those who will never return; and there are innumerable other homes where the dear ones have returned wrecked in body and mind forever, to whom death itself would be a welcome visitor. And this is not all; for unless it stops and stops soon, millions more are to be wounded and slain; and to all this unspeakable anguish and misery is yet to be added for countless millions the scourge of famine. Our proud twentieth century civilization has failed; yes, it seems that it has proved itself utterly inadequate in this, its testing time. And is it any wonder, for it has been depending almost entirely upon material things and physical forces, and they have failed, failed utterly.

On a prayer calendar at home, on the morning of the 5th, I read this quotation from Granger Fleming: "It is not that the invisible has to be created. It is here already. What has to be created is the power to see."

My friends, in this generation, have we not lost the power to see the "invisible" things? And after all, it is the "invisible" things which are the most powerful, and it is the "invisible" things that are eternal. Are we not somewhat like the fish in the Mammoth Cave of Kentucky? In the blackness of that cavern, they had no need of eyes, and gradually they lost the power of sight.

In the past generation, our vision and appreciation of material things have been very keen. During that period, the first-class nations of the world have been developing in a wonderful manner their material resources. Germany has been building up her army and navy, and her industrial and transportation organizations. England has been enlarging her navy so as to keep it equal or superior to any other two European navies, and she has been pressing her commercial prestige throughout the great expanse of her empire. We have been following her example in greatly increasing our navy, but for the most part as a people, we have been bending our energies to the creation of wealth, and we have been successful far beyond our wildest dreams, for in these recent years, it has not been increased by a few millions a year, but by thousands of millions. Think of it, one corporation alone made \$113,000,000 the first three months of this year, or at the rate of \$1,250,000 a day, or over \$50,000 for every hour of the twenty-four. While only one in every fifteen of the earth's inhabitants lives in our country, we have one out of every three of the gold dollars of the world.

We have, as a people, accepted in a large measure the material standards by which we measure life. Too often, it is a question with us of "How much?" or "How many?" Even our schools and colleges are known better in the popular mind, at least, by their physical equipment and their sports

than by their scholarship and the class of students they graduate. Take Princeton University, for instance, with its Graduate School, a building which I believe is not surpassed by any other single college or university in the world. It represents an investment in the one building alone of \$20,000, for each student which it can accommodate; or take their new foot-ball stadium which will seat approximately 60,000 people and built at a cost of something like a half million; and their wonderful new dormitories and dining halls, and their palatial and princely dining clubs.

In Yale, Harvard and some other universities, you will find the same lavishness of expenditure. Far be it from me to belittle such handsome additions to our great educational institutions, but what I plead for is that we should not place too much emphasis on these physical things, but that we should place the right emphasis on the moral and spiritual ideals which should accompany such great equipment, but which, because they are invisible, are frequently almost lost sight of. You will find even in church organizations that material equipment and membership together with the size of the church budget are the standards by which much of our Christian work is judged. More than one earnest, conscientious Christian worker has admitted to me that he was not placing the emphasis on his work where it should be because he had to make a showing in figures for his Board of Directors; and my friends, let's be frank with ourselves. How many of us in judging men and women use material standards alone? Isn't it too often a question of what he or she has of this world's goods that counts with us, rather than what he or she is? What a tremendous appeal ease and comfort and luxury and extravagance are making to each one of us as individuals!

Some months ago, two business men were talking with each other on a dining-car in New England. One was a neck-tie manufacturer, the other, a Philadelphia Friend. The Friend said to him, "How is it that when I was a lad, I could get a good neck-tie for twenty-five cents, and now when I want to buy one that pleases me, I seem to need to pay a dollar or a dollar and a half for it?" He replied, "The trouble is with you, not with the neck-tie. You can get a better neck-tie to-day for twenty-five cents than you did twenty years ago, but your tasted have changed."

It is stated in the current number of the *Westonian* that a boy at Westtown to-day needs several times as much pocket money as he did ten years ago. If that be true, it must be because the tastes of the boys at Westtown have increased in the same ratio as the Friend's taste for neck-ties.

Do you remember Rufus Jones's appeal on Old Scholars' Day for \$125,000, to conduct the reconstruction work in France, and how Walter Buzby, the President of the Old Scholars' Association, spoke of raising a fund of \$125,000 for the School? Both of these sums seemed pretty large, and almost impossible to raise under present conditions. Well, may I tell you that if the prices which were paid for the automobiles that were in attendance at Old Scholars' Day were added together, they would amount to over \$125,000? Now, I am not necessarily finding fault with the Friend for buying a handsome neck-tie, nor with the boys and girls at Westtown for spending more money, nor with the people for having automobiles, but I am pleading to-day that these things should not have foremost place in our lives, and that all our personal expenditures should now be made not in the light

of pleasing our desires for ease, luxury and comfort, but in the light of the needs of the suffering, and destitute and hungry and homeless millions of this old earth. After all, the greatest things in the world are not those that minister to our outward needs, but the greatest forces and powers of the universe are the unseen, the invisible ones.

What living creature has ever seen God, the Creator of heaven and earth, the Invisible One? Who has ever been able to perceive with his natural senses the inconceivable forces and powers which keep our earth in its orbit continually revolving around the sun? And what keeps the unnumbered stars and planets, infinitely larger than our earth, suspended in space, each one in its exact place through all the countless centuries? What one of us has ever seen the force of gravitation which even now makes it possible for us to be in this building; even makes it possible for this building to exist? What one of us has ever seen electricity going through slender wires to turn the motors which enable railroad trains to rush over the tracks or turn the wheels of a great manufacturing plant, or which changes the blackness of night into day? If these physical forces are invisible and are so great, how inconceivably greater must be the moral and spiritual resources of the world. Was Granger Fleming not correct when he said, "It is not that the invisible has to be created. It is here already. What has to be created is the power to see." If this power to see has to be created, I know of no better time to do it than in one's youth.

It is because in my own life since leaving Westtown that I have felt the tremendous pressure of material things and because experience is teaching me more and more that these things should have less place rather than more in life that I am bringing you this simple message to help you, if possible, to keep from making some of the mistakes that have hindered me. One of the best illustrations of what I mean is to be found in the story of Solomon's dream which he had as a young man shortly after he ascended the throne of his father, King David. In this dream, God said, "Ask what I shall give thee." Solomon answered, "Give, therefore, thy servant an understanding heart to judge thy people that I may discern between good and bad." And the speech pleased the Lord that Solomon had asked this thing, and God said unto him, "Because thou hast asked this thing and hast not asked for thyself long life, neither hast thou asked riches for thyself, nor hast asked the life of thy enemies, but hast asked for thyself understanding to discern judgments, behold, I have done according to thy words. Lo, I have given thee a wise and understanding heart so that there was none like thee before thee, neither after thee, shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee all thy days." And as God in those long centuries ago was pleased when a man asked for the hidden and unseen things instead of for material enrichment, so I believe He is pleased to-day when we ask and strive after these unseen things.

Elijah, the prophet, fled for many weary days to Mt. Horeb from those who sought his life, and when he was hiding in a mountain cave, "Behold, the Lord passed by, and a great and strong wind rent the mountains and break in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind, an earthquake, but the Lord was not in the

earthquake, and after the earthquake, a fire, but the Lord was not in the fire, and after the fire, a still, small voice." "Not by might, nor by power, but by my spirit, saith the Lord." You will remember, moreover, that the work of the Prophet Elijah was to be carried on by Elisha, and before they were to separate, Elijah said unto Elisha, "Ask what I shall do for thee before I be taken from thee," and Elisha said, "I pray thee that a double portion of thy spirit be upon me."

My friends, with the wonderful increase in physical comforts and material wealth which is coming to all of us, and which perhaps we may in a way rightfully seek for, we have the same need as Solomon for wisdom, and the same need as Elijah for the "still, small voice," and the same need as Elisha for a double portion of the Spirit of God, all of which are intangible and invisible, but none the less, real and powerful, and absolutely necessary for us if we lead full, rich, and fruitful lives.

The lesson I have wanted to leave with you to-day is not that we should disregard all material things. No, not that, but that we should hold them in their right relationship to life, and also, that the unseen things are more powerful and just as real as those that are seen.

These unseen forces of which I have been speaking must have human channels through which to work. . . . Will you make the complete surrender to God . . . and permit your life to be used for your generation. . . . The world is calling in this tragic hour of its great need for young men and women who believe in God and His invisible force to work and pray with a zeal and a courage and a determination that shall know no slackening.

Will the 1917 Class at Westtown answer this call?

THE WESTTOWN COMMENCEMENT.

Westtown is never more beautiful than at Commencement. The condition, of course, is that of being "dressed up," but everything in the way of adornment is nature's work. The trees have the freshness and majesty of early summer, the flowers are in full bloom, and the grass is trimmed to an inviting degree of orderliness. Nor is the element of happy voices absent—the human voices may not be trained or restrained to melody, but the birds do their best, and leave competition in this line quite out of question. The throngs of visitors,—happy grandparents and parents—take their note from the surroundings. Everything is in tune and the tune is that of the higher satisfactions, the attainments most worth while.

The evening preceding the Commencement was devoted to the Literary Union. Usually one hears then the essays of graduates who do not appear on the Commencement program. This year a different program was rendered. They were mostly graduates who took part. The exercises all had a bearing on one subject, the Irish situation, and some of the complexities of that problem were made more clear. It was, however, a real disappointment to many that the time-honored plan had been abandoned. It is quite natural for youth to desire "some new thing," but a visiting audience at Westtown is in the mood to regard the conventional things as *new* in the hands of their children.

The Commencement itself was not without its aspect of "pomp and seriousness." It would fail were it not in degree serious. This year the note of impressiveness was present, but was not overdone. The essays were creditable and well delivered. We are happy to print the valedictory and Robert Wood's essay on "The Futility of War." A portion of J. Harvey Borton's admirable address to the class is also included in this number of our paper.—[Eps.]

THE FUTILITY OF WAR.

ROBERT N. WOOD.

The United States has now taken the fatal step, and entered the howling melée of the powers at war. Let us consider this morning the step we have taken, and try to find out why we have wars, what they mean, and of what value they are to the world.

Let us first consider the causes of wars at the present time. Among these are the classes of men who are naturally benefited by a war, and who have no scruples against benefiting themselves at the expense of others. Munition makers, armor plate manufacturers, army officers, and rulers are in this class.

The munition makers and armor plate manufacturers have a great increase of business whenever there is a rumor of war, and therefore, are nothing loath to stir up false rumors of the danger of war at frequent intervals.

The officers in the army and navy spend their time so much in studying the methods of killing, and field tactics, in an environment where the iron hand rules supreme, that they grow to believe that the iron hand method is the only method which will produce results. Thus they grow more and more to want to use the iron hand method when anything happens which they do not think is just right. This sincere motive is very frequently backed by a desire to show their ability in the acid test of battle, and so gain fame and promotion, which is slow in coming in times of peace. This is another class of men, who are partly responsible for wars.

Kings and emperors have in the past often had recourse to wars to further their own desires and ambitions, but I hope that that is all in the past, and that in the future more peaceful and more economical means will be employed to gain these ends. For a king can no longer just go ahead and make war whenever he feels so inclined, but must have some pretext for it. If he cannot find any other way of getting his desires, he may create in the ignorant classes a false feeling of national pride, which is easily insulted. Then when any little thing comes along he can stir this feeling and get the people willing to go into the war, and endure the hardships resulting from it. When the people are more educated it is harder to fool them in this way, so we should try to get them educated as soon as possible, and remove this cause of war.

"Preparedness," as used by the militarists is another very appreciable cause of war, despite the fact that many people maintain that it is the only way to be safe from invasion by a hostile power. If a man carries a gun on his hip, he is more likely to take offence at slurring remarks than if he did not have the gun with him. Nations act very much like individuals in this respect, always wanting to try out their equipment, and see if it really is all that it has been supposed to be. This desire to try out new equipment frequently causes little things to be magnified greatly, and the resulting war costs hundreds of millions of dollars, which are thrown away for munitions and guns.

These are some of the greater causes of wars at the present time. Let us now turn to the consideration of what wars really mean, not what they are said to bring about, but what they really do bring about.

War is the licensing of any kind of detestable crime, which, in times of peace, would not be tolerated under any circumstances or from anybody. For example, no one would, in times of peace, dare to even think of cutting the muscles of the doctors and nurses engaged in ministering to the lame and wounded men who are helpless, yet in war this very thing is done in cold blood, and not only once but many times, and apparently with official sanction, for the men committing these atrocities are not punished in any way for their actions. In times of peace no one would think of sinking a vessel, with more than a thousand innocent passengers aboard, just because he wanted to get back at the owner of that vessel for some grudge he had against him, yet in war this thing is made

a regular practice, and that of governments which had been thought of as Christian.

War means the production by the leading scientists, whose efforts would otherwise be turned to helping humanity in its struggle for advancement, of all the conceivable kinds of slaughter, irrespective of the amount of suffering they cause when put into operation, irrespective of everything, except killing power. Take the poisonous gases, for example. These gases are very deadly in their operation, but very dreadful while taking effect. They only kill their victim after several days of intense suffering, his lungs gradually filling and drowning him in his own excretions. Yet it is all fine, as it kills the enemy, and that is the only thing that counts in the long run!

War means the killing off of the great majority of the young men on whom the countries would naturally lean for support and advancement. These men are the very ones that are sent to the front first, and the welfare of the nation, for the future, is put aside in the mad rush for the victory in the present. Thus we see every nation which engages in war thrown back several decades in its development because the young men with the advanced ideas have all, or nearly all, been killed trying to help their country.

War means the burdening of future generations with an enormous debt, to be paid through heavy taxes, which are sure to cause much suffering. This enormous debt is inevitable because the nations at war in Europe today are spending more in *one* week for instruments of destruction than the whole United States spends in *one* year for the education of its youth. Is it worth more to destroy our brothers than to educate them?

Of what value are wars to the world? Sometimes they decide the question at stake, but very often they don't. Sometimes one nation is so overwhelmingly victorious that it can dictate terms of peace to its enemies. But more often it can not do this, and the whole matter has to be referred to a board of arbitration to be settled. This is done after the enormous debts have been incurred, after most of the young men have been killed, and after thousands of little children have been maimed for life. Why shouldn't the matter be sent to the court of arbitration in the first place, and save all the needless waste of lives, and property, and prevent all the suffering that goes with any war?

In view of the facts that many wars are caused by individuals who profit personally by them, that war tolerates all outrages, involves such an enormous expense in money, lives, and property which could be used to so much better advantage for other purposes, that the desired results can be obtained more cheaply in other ways, and that, after nations have fought till they can fight no more, the matter is not settled, but must be referred to a court of arbitration to be decided on its merits: in view of these facts it seems to me that we should do all we can to prevent the world ever getting mixed up in a thing of this sort again. The best way to do this is to educate the people, not only in history and mathematics, but also in real Christian principles which they have not had in the past.

THE VALEDICTORY OF THE CLASS OF 1917 OF WESTTOWN SCHOOL.

The day we have been working for all the years we have been here—the day we have looked forward to with keener anticipation than ever before this last Senior year—that day is here at last! In our turn we now receive our diplomas, in our turn we leave the old school, we enter the world, to bear our burdens, to pass through our crises, to fulfil our destinies.

But as we start out we feel the touch of the old school upon our shoulder and then all the memories of this last Senior year loom up before us and cloud the future with the memories of the past. Once more we grasp the hand of the old school that has given the best of itself to be the best in each one of us.

As we look back, slowly, we realize that we, in ourselves,

are not ourselves! We think of our close friends and what they have meant to us. How they have given us their helping hand in the midst of trouble. How they have put joy into our lives—joy, like the lightning, darting with its electric flashes—joy, like the sunshine, with its soft radiance, illuminating everything! Young as we are, even now as we face the threshold and look out into the misty future, we catch a glimpse of the parting of the ways. Even now we feel the need of true friends—we know what it is to have those with whom we have shared our joys and sorrows, with whom we have fought and loved.

Dim recollections of tired minds after long, hard hours of study loom up before us—clearer visions of icy days when we fought our hardest for Westtown on the campus—softer remembrances of the warm Spring afternoons when the glowing sun casting giant shadows on the lawns called us from our play—dreamy memories of walks with our closest friends, aimless drifting about in the evening shades when we planned great conquests and dreamed of high honors. Shall we—can we—ever forget these memories?

We can not put into lifeless words what the hours in that old meeting-room have meant to us! This only we know—that there we have caught a glimpse of a great, noble, worldwide work which we await eagerly; there we have seen a vision of the broad Brotherhood of Man: there we have surrendered even our lives cheerfully.

To you, our Faculty, from our hearts we are deeply, sincerely grateful. You have helped us grasp the high and noble things in life and, greater than that, you have exemplified in your lives that fibre of character that our mothers have prayed we might have. We can only follow you, and if our lives shall show themselves to be strong for the right then, perhaps, we too may be able to give of our lives to others.

In this backward glance we have found the old school. Surely our true friendships and the noble, pure influences that have been brought to bear upon us, *surely*, these are the soul of Westtown! Yes, here we have found the very soul of Westtown. If we can but grasp and cling to the finer qualities that are here then we shall not have come to Westtown in vain. If we have made our own its high and noble ideals, then and then only has Westtown given us the best it has to offer, the things worth while in life.

Here we stand with that heritage. Now we are entering the world to hold high or to mar that heritage. When the hours of testing shall come, and we want them to come hard and bitter, we shall but reach up to these ideals and if our grip is sure they will see us through to the very end!

We are called Quakers. Let us be fighting Quakers! And let us always fight as our Quaker fathers did, for what we know to be the right! Let us not shame the causes for which they gave their very lives. Let us rather so strengthen our backbones with clear grit that we shall stamp everything we do with our manhood and with our womanhood. Let us rather so order our lives that when we shall reach the end we may be able to say, "I have fought a good fight; I have kept the faith."

The Class of 1917 leaves with this highest of ambitions: to hold high the fair name of Westtown and to maintain the precepts of our forefathers.

LEVIN PAUL DONCHIAN.

EVERY day you may add to your prayers a short petition for your friend whose soul is in danger; and who knows but that petition may be answered even before you have got up from your knees?—J. KEBLE.

The ceaseless song that Nature sings,
The curious speech of voiceless things,
The lesson and the joy each brings,
We hear not, till we listen.

—JULIA S. JOHNSTON.

RESURRECTION.

The day spring and the year spring of all time
Is now as it was when the living Christ
Arose with rapture in the East and spread
His fire throughout the darkness as the sun,
And purged the darkness with the fire—the Christ
Whose life was as the living field lilies,
Our Christ who did rejoice for us and wept,
And drank of life the richer deeper drink.
And with the light day is perpetual,
Perpetual Spring with the dear cries of birds
And of the trees the quickened passioning.
And youth is young and very beautiful.
Yet life to us in this strange place is as
Prophetic dreaming through the night, and death
The dear awakening from the sleep of life.
Then we rejoice, for His word is not vain,
"Who saves his life will lose it," and He lives.

—A. X.

EXTRACTS FROM LETTERS OF AN AUXILIARY, AT
THE AMERICAN AMBULANCE HOSPITAL, NEULLY
SUR-SEINE.

PARIS, Fourth Month 14, 1917.

At the hospital the work is getting most interesting. The ambulance drivers never slept in their quarters, but when they could in their machines, from Third-day to Sixth-day, as trains of wounded were coming into Paris every two or three hours.

Our ward looks like a forest with all the over-head wooden extensions for fractured arms and legs. Two men are pretty well smashed up with two legs, an arm and a face injured.

There were a great number of wounded coming in yesterday and last night. There are an especial number of fearful jaw cases—the worst that have ever come to the hospital. Most of the men had been for five days on a stretcher, beside the time lying on the field before being picked up and their dressings have not been done, some for three, and some for five days. But it is a surprising thing to see how well they all look when they have been rested at the hospital for a day.

Most of them are fat and have rosy cheeks. They must be fed well, and the out-door life agrees with them.

Fourth Month 28th.—Work at present is more and more interesting. Our fourteen beds are now full. (The number allotted to one nurse and auxiliary to care for.)

Last Fifth-day four men came in almost at the same time, and you can just imagine what running around there was to get them installed. When a stretcher enters the ward everyone looks up to see what bed the newly arrived is coming to. Then there is the inquiry as to his wounds and the best way of getting him onto the bed, and then there is the unrolling of bandages, the taking off of splints to see what kind of a wound there is.

One who came is only seventeen. He would not have had to go to war until 1910, but volunteered. He was so brave during the dressing of his shot-off knee, but the tears just squeezed out of the corners of his tightly shut eyes. Poor boy, he was very upset and cried most of the day. The men around him take such interest in him, and each has established his relation to the boy, as father, grandfather, uncle, etc.

Another man that just came in is so sorrow and dark, that we do not know whether he is Arab or just plain Jew. He has his ear off, and abdominal wounds from carrying a wounded German prisoner. He carelessly did not unarm the German, who naturally lit out and killed three French, and wounded this one.

Such a scrubbing up of new arrivals as we had! And I don't know how much peroxide I used up trying to get long-standing blood from arms and legs. Then there were the great wooden overhead extensions to put up for the usual complicated fractures.

I had a wonderful time trying my shaving abilities, too.

The extension straps were glued onto the leg or arm in question, so I got this particular arm fixed up. Fortunately, the man was too green himself to know that I was not experienced, so I put up a grand bluff and got off without cutting him.

Yesterday was our day off. The glorious warm Spring weather drew us again into the country. This time to Malmaison. Of course, we were greeted at the gate with the usual sign—"Fermé pendant la durée de la guerre," but we did not really care much, but wandered off with our picnic lunch, our steamer rug, and book, to a lovely hillside where we had lunch. And then lay down listening to the birds, watching the aeroplanes, and feeling the wind blow through our hair. Such days as that just fit us anew for work.

Fifth Month 5th.—The other day so many men came to our hospital that some had to wait for hours on their stretchers before cars could be had to evacuate the men from the beds the newcomers were to occupy. Oh! what a lot of suffering there is, and it frightens me sometimes to realize how one can get used to seeing it, and yet of course we have to.

The little boy of seventeen still stays very sick, and his knee is extremely painful. But I don't want to dwell on things. Suffice it to say that our work is well cut out for us for the summer, and I would not be anywhere else for worlds.

You ask whether helpers are short here. Yes, they are. Nurses are lacking. A great many English nurses were coming over this month, but the British Red Cross will not let them come, as they need them for their wounded. Then, of course, not so many are coming over from America. For this reason we are short-handed in our ward, and they have to keep on some unbearably inefficient nurses.

Fifth Month 12th.—Our latest arrival yesterday was a shining example of what some of those French hospitals at the front do. He has been wounded two months—a fractured leg, wound on the other and a hand gone. All around the wounds is filthy. The hand was not amputated rightly, and will have to be done again. The foot of the fractured leg has been allowed to get into an awful position, and he has bedsores. Marcet, the little boy of seventeen, is getting along pretty well. He is out on the porch now, because of his cough. Really he is such a funny boy, and will get me out there twenty times a day to change the position of his leg, and then will yell to wake the echoes when I touch it. Afterwards, though, he laughs at himself, and says I've fixed him finely.

You would so love to see the dear old fathers and mothers from the country, coming to see their wounded sons. One dear old pair from Brittany are especially in my mind. He came in, in his peasant's smock and little round hat, and carried a quaint little basket, while she had the dearest face in the world under her white cap. All one afternoon they were outside the ward, while we were working over the poor son. The son seemed to get better the next day, and so they went home. But the day after they left, he died. To-day was the funeral, and I shall never forget the sight of those old people, as they sat on a bench in the garden early this morning, bowed down and dumb with their grief. Somehow the vision of all the humble hearth-fires in France seemed to come before me and I realized how grief-stricken parents are the rule and not the exception here.

Fifth Month 10th.—It is now a hot First-day afternoon, and on all sides there is the buzz of conversation of the usual number of First-day visitors. I have just gotten a man back to bed, as his wheel-chair was needed by another, as usual.

Our favorite boarder now in the ward is a kitten. The other day he just appeared and of course, being fed and petted, he stays. Really it is a dear little black fellow, who loves to curl up beside and comfort the men in turn.

When I go to make a bed in the morning, the kitten falls out of the blanket and trots into the garden, perhaps, to chase his tail in the sun. Of course, we suppose he isn't "sanitary," but he gives more pleasure than germs we are sure and so here he stays as the ward mascot.

Have I told you about the Serbian orderly? He cannot talk English, and understands less French. When one of the

men asked him for a drink of water, he gave him a flower to smell. In his broken English yesterday he was telling me how his family had all been carried off into Austria to work—his old mother and father. He himself had been in America at the beginning of the war, and worked his way back to Europe on a freighter. One certainly meets a variegated lot of people here!

Fifth Month 27th.—Three new men came in last night to fill the rest of our fourteen beds, and as usual such arrivals occasioned much scrubbing of "trenchy" feet, X-rays and operations. But the men coming in now are not newly wounded, they are from the big offensive in Champagne about a month ago, when we got our last convoy here of a great many. They are all pretty serious, but, of course, the worst is over now, after a month. The capture of Craonne and Chemin des Dames was murderous for the French, more so than they can really stand.

Paris life offers its petty inconveniences, which threaten to become greater. The coal question is really very serious, for there *must* be enough for munition factories. I do not believe any houses will be heated next winter. Laundry after laundry is shutting down because of the lack of it, and the laundry bills grow higher and higher. Because of lack of coal to make gas, the gas is very low. In fact, to-day at the hospital, there was none at all, which meant there was no hot water, which meant that the sterilizing of instruments, compresses, etc., required the most painstaking ingenuity.

The food controller of Paris has a wonderful time changing his mind. New regulations about sugar, patisserie and meat are being passed all the time, and changed in two weeks' time again. At the present moment we have two meatless days—Second and Third-days. But the article about the new regulations in the newspaper carefully stated that exception was to be made in favor of hospitals, allowing them to have horse-meat on meatless days. They say the horses wounded at the front are sent on for meat to Paris. As we have been having nothing else at the hospital for three months but onion stews, there is no doubt at all as to what we are eating. As for cakes now, no wheat flour can be used, so pastry cooks have taken to making respectable tasting, as well as looking, cakes with rice and potato flour. But, of course, rice and potatoes are nourishing foods, and I suppose the controller will soon stop turning potatoes and rice into tarts.

Fifth Month 20th.—Well, as for my usual occupation, things remain much the same. After two days of continual rush getting new patients installed, things have quieted down again. This afternoon about my only occupation was playing Halma and checkers with different men.

People who were here last year say that we are less rushed now than then, at this time. That one drive of the French, undertaken before they were prepared, was so costly that it is doubtful whether any further action can be carried forward for sometime. Then these Paris strikes are really very serious in crippling the efficiency of the transport service to the front.

A. N.

WORTH REMEMBERING.

Do not carry your patriotism to an exaltation of war as an institution. Never was it truer than to-day that we ought to find some other way of settling the disputes of nations, that the way on which we still depend is spelling something little short of the suicide of our western civilization. The spread of tuberculosis, now disqualifying a large percentage of the young men of France, and allicting to an unbelievable degree the children of Germany—deprived as they are of animal fats—is only one of the horrible manifestations of war. There are others. Patriotism estops our saying much about them, when the authorities are hustling for enlistments, but we should remember in all our appeals for service and sacrifice that war in itself is not a good thing, not a manifestation of the Divine love of the world, but the one persisting example of man's own horrible shortcomings. Let us keep our rudder true.—*Boston Herald.*

"QUAKERS SHOW A WAY."

Exempted from soldiering by the military law of the United States, the American Quakers do not intend to keep out of the war zone. They plan a new kind of expeditionary force and now are organizing a group of 500 Friends to go to France for the purpose of assisting in the restoration of devastated territory. After training at one of their colleges the Quakers are to work just behind the lines in France, rebuilding as Belgian, French, British and American guns and soldiers drive the Germans back.

As with other religious sects, their refusals have given them their name with the public. They know that Quakers won't take oaths, refuse to make war and scorn social graduations, but that is only the outside view of the members of the Society of Friends. No war, no swearing and no hats off to royalty are merely Quaker denials.

It is affirmations which give their true character. For the Quakers have a positive mission. When William Penn decreed that slaves should earn their freedom by serving for fourteen years instead of never having it at all, he began the struggle of the Quakers against slavery in America. The abolition cause found in the Quakers important leadership. In England the Quakers were pioneer prison reformers, and among the first to make any attempt to educate the poor. That they now raise a company to rebuild homes in France is quite as true to their history as their refusal to take part in war.

Such action furnishes a shining example for others who are opposed to war. Those who find it against their consciences to fight should not stop here. They should seek some service in which they can take part.—*Editorial in the Boston Globe.*

HADDONFIELD AND SALEM QUARTERLY MEETING.

The round of the Quarterly Meetings constituting Philadelphia Yearly Meeting was again completed when, on the 14th inst., that of Haddonfield and Salem was held at Moorestown. This meeting is composed of thirteen subordinate meetings located in the five New Jersey counties of Burlington, Camden, Gloucester, Salem, Cumberland and Atlantic. When, as formerly, the Quarterly Meeting circulated to four different places during the year, the summer session was held at Evesham (Mount Laurel). Here, in a sequestered spot on the side of the mount, in the season of bloom of the shrub that gave it name, and near to its great century-gnarled oak, in the cool depths of the old stone house, the meeting was held. In those days the membership were mostly country folk who generation by generation tilled their pleasant farms in quietude, hardly thinking of the great changes to be wrought in time, when Quarterly Meeting day would no longer find them journeying towards Evesham. Many regretted the transfer of place of holding the meeting, wise as it seemed, in order to bring it nearer to railroad facilities. The words of a beloved visiting minister upon that occasion are well remembered—"Mount Laurel has been a Bethel to many hearts."

So much for history. Regarding the present, we enter the large modern house at Moorestown and note the assembly fast arriving by train, trolley and automobile. "Plain" coat and bonnet are now chiefly conspicuous through their absence. The whole of the "women's side" is flushed with color almost to the front seats, as this and that article of feminine apparel betrays the whim of the wearer artfully seeking to avoid conventionality, and yet, for the most part, retaining a character that savors of genuine simplicity.

The great partition hangs high aloft, for the session is conjoint throughout. Even the almost sacred line of demarcation, as between the men's and women's side, vanishes in the rear of the house, where many of the gentler sex, in the overflow of their own precinct, are seated in the midst of their brethren. Scattered here and there are many children; their faces, like those of their elders, betraying that quiet expectancy which as the meeting settles gradually assumes the

reverential attitude the occasion demands from the sincere in purpose. The heat of the day is oppressive, the weather being unusually warm. The noiseless motion of many fans seems to be keeping time to worshipful thoughts deepening but as yet unvoiced. At length the opening words of the majestic ninetieth Psalm interrupt the silence in a call to united prayer:—

"Lord, thou has been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God."

The same voice directly follows in testimony, bringing a stranger's greeting from a distant State; it is the reiterated plea of the centuries for lives consecrated to the Divine will. "Holiness becometh thy house, O Lord, forever." The next speaker alluded to that memorable home in Bethany, with its sisters twain; each in her way seeking to administer to the comfort of the Beloved Guest. Martha, the practical house-keeper, dealing with things of time and sense, in a moment of forgetfulness obtruding upon the sacred presence with her querulous request only to receive that gentle rebuke which has sounded through the ages forever putting the things that are but temporal behind the "one thing needful." And yet "Jesus loved Martha and her sister, and Lazarus."

In this day of world commotion, when the unending call is for action, action, help in this service and in that, is it not true there may be a call for some to simply sit at the Master's feet, listening for the gracious words which He may have to speak to such as regards His real purpose concerning this age?

In the business session of the Quarterly Meeting several matters of interest claimed attention. First in order came the Extracts from the minutes of the Yearly Meeting. In respect to these it may be said that the rendering of the excellent Minute of Exercises of the Women's Yearly Meeting by the Reader of that body, strengthened the impression that rarely, if ever, has it given expression so forcibly and clearly as to its aims and the power for good that rests upon its corporate capacity.

A report was read from the Committee having charge of the ancient meeting-house at Greenwich, in which it was stated that the annual public meeting for worship was held there on the twenty-seventh of Fifth Month, and that, as usual, it was well attended and appreciated by the people of the vicinity. The Quarterly Meeting's Religious Service Committee also presented a report setting forth their work during the past three months; this embraced the holding of a largely attended meeting at Arney's Mount, a fine old property which ranks among closed houses. At Woodstown, where the house has been closed for several years, fresh interest has been awakened and maintained by the holding of a meeting once a month during the winter season in a private dwelling. This meeting occurs on the last First-day in each month, at 3 o'clock; during the summer season it will be held in the meeting-house. Other work of the Committee included the holding of a religious meeting upon six successive First-day afternoons in South Medford, where there are a large number of factory operatives with but meager religious opportunities.

Perhaps some thoughtful persons left the meeting at its close with the feeling it was not all it might have been, or should have been; some message being withheld, some work overwrought, perhaps, either of which may tend to lessen the life and the extension of the Spirit's power. Be this as it may, the day has passed, carrying with it the lost opportunity, yet leaving behind some fresh sense of blessing leading to further fruitfulness in the field of offering and joyfulness in the house of prayer.

W. L. M.

THE secret of life is, not to do what one likes, but to try to like that which one has to do; and one does like it—in time.—DINAH MULLOCK CRAIK.

MEETING AT STONY BROOK.

The appointed meeting recently held at the historic meeting-house at Stony Brook near Princeton, was largely attended by the people of the neighborhood and a number of Friends from a distance.

After the meeting gathered, the silence was broken by prayer in which the desire was expressed that the words spoken might be blessed.

The language of Samuel, when he heard the voice of the Lord calling him was revived in our ears with the desire that we might all be willing humbly to listen and willingly to answer, "Here am I, Lord; speak, for thy servant heareth." Another Friend brought forth many passages from the Scriptures, showing they were given by inspiration of God, but are only revealed through the spirit of Christ.

The residents of the neighborhood, many of whom are descendants of Friends, manifest a deep interest in the appointed meetings at Stony Brook and express their appreciation of the opportunity of attending a Friends' meeting. This feeling prevails in many places where meeting-houses have been closed, and there seems to be an opening for those who feel concerned to spread our testimonies, on account of which they should be encouraged to labor in the Master's service and win souls to Christ.

TRENTON, N. J.

E. H. K.

MEETING ON PRESENT PROBLEMS.

The floor of the meeting-house on Twelfth Street was well filled on First-day afternoon, the seventeenth of Sixth Month, with Friends who responded to the call of the Peace Committee of Philadelphia Yearly Meeting "for prayerful consideration of our present problems, with special relation to those of our members of conscription age."

John B. Garrett presided, and in opening the meeting read the "Message of the Society of Friends," published by the Friends' National Peace Committee just before the declaration of war by the United States. Anna Rhoads Ladd spoke of our "peculiar temptations" to feel our weakness and inability to do anything in the face of the great need that faces us, and to isolate ourselves from other Christians in an apparent self-righteousness because of the difficulty of doing anything now without more or less remotely sharing in the world-war. She counselled us to turn to God, who alone can give us wisdom and power to overcome.

Anna Cope Evans spoke of the attitude of Friends to war, especially the respect for personality, and the belief in the law of love as the efficient and Christian law of personal relations, which are actuating conscientious objectors in England, and enabling them to suffer joyfully.

The following speakers were young men and represented those who are facing the present crisis in the most vital way. George H. Hallett, Jr., told of his attitude to the Exemption Clause. He emphasized the need of our standing with all others whose conscientious objections to war are the same as ours, and identifying ourselves with the great army of these who do not come under the exemption clause. He had come to feel that he could be of most service to those outside of our Society by himself retaining his membership, but in registering he had claimed exemption because as a Christian he believes all war criminal, without mentioning the fact he is a Quaker. He desires thus to stand with those who have to suffer for such an attitude.

Francis R. Taylor, who is beyond the age for the present draft, spoke of alternative service, for which there may be conscription for all, and advocated a courageous facing of the problems this may raise. Each one must decide personally, but reserve first loyalty for the highest Authority, and obedience to the Divine call to service rather than the human, if they should definitely seem to conflict.

Harold Evans followed with a statement of the opportunities for emergency service that are being opened for Friends, and the financial responsibility thereby involved for our Yearly

Meeting, closing with a very earnest appeal that we all should be willing and glad to make great personal sacrifices for the sake of the unprecedented world-suffering and need.

The meeting closed in much solemn feeling, and all must have united most heartily in the prayer voiced by the Chairman that if it is God's will this war and all wars may soon be made to cease.

E. CADBURY, JR.

YOUNGER FRIENDS.

EXTRACTS FROM THE GOLDEN CLEW (CHAPTER VIII)—KENNETH WOULD BE A MISSIONARY.—One still autumn afternoon, when the copses were flooded with lazy sunlight, the children begged mother to let Ralph row them all down the river to make their tea on a bank by the water. Kenneth was very anxious that he should get the sticks and prepare the fire. He found some good stones and arranged the sticks, which he had picked up under the trees. By-and-by, it was all ready to be lighted. Then he came to his mother for the matches.

"Robinson Crusoe rubbed some pieces of wood together to get a fire," said mother, laughing, "try and light it that way, but we had better not wait, for it will take some time, I'm afraid."

"Missionaries now would be sure to have matches. I'm going to be a missionary some day. Ever since Dorothy read me 'Lion-hearted,' I want to go to Africa like Bishop Hannington," said Kenneth.

"I was not aware that he went to any desert islands," said Ralph.

"Well, he shot a lion; it's all the same," answered Kenneth. They had a merry tea, and sat some time afterwards, watching the reapers at work in the distant cornfields, then it was time to repack their things and go home. The row back—when Marion and Dorothy each took an oar, and even Kenneth himself tried for a short time—was delightful. He said, when mother tucked him up in bed the last thing, that it had been a lovely time, too nice a day to finish just yet.

"Do sit down, mother, just a minute, and let us talk." Mother sat down on the bed and answered, "Well, I did want to hear about the missionary plan."

"I thought thou would like it, mother," he said. His mother kissed him warmly. "Yes, darling, I am glad it has come into thy mind. And if, when the time comes, thou really wants to go, I will do all I can to help thee."

"Thank thee, mother," he said, pressing her hand lovingly in both of his. "How long shall I have to wait?"

"To go to Africa? O, a good long while; fifteen years, perhaps. But thou need not wait all that while to begin. Thou can, in some ways, begin at once."

"By being good, I suppose," he said, with a sigh.

"Yes, of course, and by learning to do all sorts of things, besides making fires; and by taking pains with thy lessons, so that thou may get on quickly to other things. There are plenty of people that want to be helped, without going to Africa to find them, and if thou learns to help people in England, thou will find thou will be able to help people anywhere."

"How can I help people?" he asked.

"Why, thou helps me, when thou brings me a foot-stool, and rings the bell for me, and carries my umbrella. All little kind, polite ways are helpful, too. And thou helps nurse very much, when thou amuses the little ones, if she and Esther are busy, instead of teasing them, or making them excited and noisy."

"Yes," said Kenneth, unconvinced; "but those things seem so small. Not a bit like a real missionary."

"A real missionary has to begin at the very beginning, to be quick and ready, and to feel for people and to forget himself. If thou learns that, it is a great part of the lesson. But, perhaps, thou would call thy work at the Missionary Helpers' Union more like helping? That is very good. But it is pleasant, too. I was trying to think of the things which

are not so pleasant, though I know thou likes doing many of them, because they really train thee better."

"Making balls and scrap-books isn't much like a missionary, either," said Kenneth.

"But most missionaries have to learn how to use their fingers, then they can teach others. Thou must not think that they walk about all day with a gun on their shoulder, shooting lions," she said.

"Of course not," said Kenneth, laughing, "they have to preach, and print Bibles."

"They preach when they can get anyone to listen to them. But often there is a great deal to do first. Sick people to doctor and nurse; dinners to cook, houses and schools to build, unruly boys and girls to keep in order. A missionary must learn how to win people's hearts, and he can best do that by being kind and useful to them."

"Well," said Kenneth, "I want to do some kind, useful thing now for somebody, and so I can begin."

"Nurse has a little nephew in the village," answered mother, "who has a bad knee. It is often very painful, but she was telling me this morning that he fretted a good deal more at getting behind in his class at school than with the pain in his knee. He is only seven. Would thou like to go around and help him with his books?"

"I must think a little," said Kenneth. "Perhaps I should like it."

"And then a little missionary must keep his temper, even when he does think that nurse has made a mistake."

"But," said mother, more cheerfully, "in some ways I think thou would make a good missionary. Thou art really a brave boy for eight years old, and not afraid of trying to do difficult things. And thou art not afraid of some pain. When thou came down the tree, yesterday so much quicker than thou intended, and hurt thy knees so badly on the bark, I am sure they must have smarted very much, but thou did not say a word about it, and ran about just the same after I had bandaged them up. That is just what thou wants to be. And a boy must save up his money, and not spend too much on chocolate-drops and air-balls, and such things. And when he has a hard sum, he must not say: 'O dear! I can't do the tiresome thing,' and throw his slate on the floor; that will never do."

"I don't think, mother," said Kenneth, "I should mind doing great hard things, so much as these little disagreeable things."

"I expect thou will get some of each," said mother, "but perhaps these come first. Everyone has to take trouble to do some disagreeable things, if he wants to get on in anything. Ask cook how she learned to be a cook, or Russell how he learned to look after a garden, or the blacksmith in the village, or the gas-fitter, or anyone else; we will find they had to learn not what they liked, but what they did not like. And it is even more important for a boy, who wants to train himself for the highest work of all."

Kenneth was getting sleepy, but he said, "I'll try."

Mother kissed him and then watched his eyes droop and his breathing grow soft and slow; she carefully drew her hand away from his, without waking him, and left the room, asking the Lord to keep her little son, and make him always faithful and true even to the end.—G. CROSFIELD.

Rest! for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight have gone.
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing,
In the face of the stern to-day.

—A. A. PROCTER.

"We can only understand God in the measure that we are like Him."

FIFTEENTH ANNUAL REPORT OF THE ASSOCIATION FOR PROMOTING COLLEGE EDUCATION OF WOMEN, 1917.

For the college year, 1916-17, this Association granted scholarships to eight young women.

Four of these being now over twenty-one years of age fall within the provisions of the T. Wistar Brown Teachers' Fund, the Trustees of which have granted them scholarships for the coming year. Two will graduate in Sixth Month.

This leaves two renewals and three new applications to receive the consideration of this Association.

A summary of the Treasurer's report for 1916-17 is as follows:—

Receipts (including the Eliza Earle Memorial Scholarship of \$200 and interest on deposits).....	\$1,300.13
Disbursements (five scholarships of \$200, each, and two of \$150).....	1,300.00

Balance Fifth Month 1, 1917.....\$ 1.13

As the contributions last year lacked \$75 of the required amount, our President, Thomas K. Brown, advanced this sum to the eighth applicant, who because of ill health remained in college only half the year. Against his protest the Board voted at its recent meeting to refund this amount to Thomas K. Brown.

Counting out the Eliza Earle Memorial Scholarship as taking care of one applicant, the sum of \$875 should be raised for the year 1917-18.

The assistance rendered by these grants is not great when we consider that a \$200 scholarship covers only about one-third of a very conservative estimate of expense. But it means in nearly every case the tipping of the scales of possibility to the side of a college course.

This report is sent out earlier than usual in order that the young women may know at this time what they may count on.

We look for a renewal of thy valued subscription, a reminder of which will be sent to thee near the usual time of payment.

Thomas K. Brown, President, Dr. Anna P. Sharpless, Treasurer, 3926 Chestnut Street, Philadelphia.

John B. Garrett, Asa S. Wing, Edward M. Wistar, Samuel L. Allen, Davis H. Forsythe, Eliza Stokes Nicholson, Anna Walton, Jane W. Bartlett, Rachel Haines Bacon, Agnes L. Tierney, Secretary, 118 W. Coulter Street, Germantown.

NEWS ITEMS.

GILBERT and MINNIE PUCKETT BOWLES are expected to land in Seattle on the 7th inst.

DR. THOMAS NEWLIN retired from the presidency of Guilford College at the end of this year. He has served the college seven years, five as dean and two as president.

THE WOMEN of Minneapolis Meeting are planning to have the meeting-house open one day each week during the summer that all who will may come and help make garments for war victims, who, though non-combatant themselves, have been left entirely destitute. Designs of garments according to the fashions of the war-stricken countries, together with the colors preferred by the people, have been furnished by English Friends.

PENN COLLEGE graduated a class of 35 this year. Ex-President Taft spoke at the Commencement on "Our World Relations." President Edwards announced the successful outcome of the campaign for \$400,000. Also gifts of \$125,000 on the annuity basis. A fine telescope, gift of Willard Swift and wife, of Worcester, has been added to the equipment. Despite the fire in the Spring of 1916, the attendance has been maintained.

"THE first Indian," writes Dr. Henry T. Hodgkin in 'Friends Beyond Seas,' "received into membership by Friends was a Brahmin, Bal Mukana, who, in 1875, openly confessed his faith in Christ. He came over to Sohagpur, to which place Charles Gayford had temporarily

moved, as his house at Hoshangabad had been destroyed by fire, and there in public the sacred thread and the chutiya (the tuft of hair that is left to grow on the crown of the head) were removed. . . . Within a short time his school friend had followed his example, and thus, in the midst of prejudice and opposition, was laid the foundation of the Church in India under the care of the Society of Friends."—*The Friend* (London).

TO ALL YEARLY MEETINGS IN AMERICA:—

Our Dear Friends:—This letter brings you our cordial greetings in Christian fellowship. It is a great blessing to realize that to God's eye the East and West are one and in His unlimited love you and we all can come together into His fold as one flock.

We most thankfully notify you that we have been led to organize Japan Yearly Meeting by the grace and guidance of our Heavenly Father and Lord Jesus Christ, at the annual meeting held in Tokio, Fifth Month 10th to 14th, 1917.

May His grace always be with your meetings and ours, and His name be praised and glorified above all things.

On behalf of Japan Yearly Meeting.

TASUKA NOMURA, *Presiding Clerk.*

TOKI IWASAWA, *Corresponding Clerk.*

TOKIO, Japan.

CENTRAL OFFICES OF THE SOCIETY OF FRIENDS.—Isaac Sharp, See retary, Devonshire House, 136, Bishopsgate, London, E. C. 2 (Telegraphic Address: Oversight—Ave., London; Telephone: 1148 City).

After the 30th inst., all communications for the Society of Friends such as have been sent to me since my appointment as Secretary in 1890, should be sent to my successor—William F. Nicholson, 136, Bishopsgate, E. C. 2.

All payments such as have hitherto been made to me should be made to him.

This notice is sent on behalf of The Society of Friends, London and Middlesex Quarterly Meeting, The Six Weeks' Meeting, Devonshire House Monthly Meeting.

The following Trusts—Friends' Loan Fund, Devonshire House Education Trusts, Ackworth Benefit Funds, William Howard's Charity.

ISAAC SHARP,

Secretary of the Society of Friends

LONDON, Sixth Month 5, 1917.

INTERESTING comparisons between the cost of living before the war and to-day appear in the Ackworth School Report. Between Eighth Month, 1914, and Twelfth Month, 1916, the following increases in the price of food are shown: meat from 8s. 6d. to 13s. 6d. per stone, flour 28s. to 58s. per 20 stones, oatmeal 18s. to 37s. 6d. per 10 stones, sugar 15s. 6d. to 43s. 6d. per cwt., and potatoes 5s. 3d. to 12s. per cwt. Yet the cost of the food for the institution increased in the two years—1914 to 1916—from £3,167 to no more than £3,641, or about 15 per cent., and the difference between 1915 and 1916 was less than £100. As the Committee point out, such a result is evidence of the great care that has been taken in the housekeeping department; and they add: "Our satisfaction in this result is the greater as it has been accomplished without in any way impairing the health of the School."—*The Friend* (London).

EXTRACT from a letter dated Fifth Month 1, 1917, addressed to George Vaux, Jr., by R. Huntley Davidson, Treasurer of West China Union University at Chengtu, West China:—

"For over a week or ten days we have been under martial law. On the night of the 19th there was a regular battle at the top of our street for the Imperial City. We had shells and bullets flying all around us, and many fires not far off were started. So altogether we have had an anxious time of it. Things are better again now. Both 'armies' have withdrawn outside the city, so if there is any more fighting—which I doubt, for the Chinese do not keep at anything for very long—it will be better than having a violent battle in the heart of this populous city. The civilians, as usual, have come off worst. Many have lost their houses and all they possess. It is impossible to ascertain the death roll, but it must be well over 1000, I should say. For a few days I took my wife and child outside to the University, but when firing was on the bullets there were worse than in here, as here we were really too near for many shots to damage us. But outside one felt freer and was away from the many sounds which got on one's nerves. The night of the battle we

could hear the men yelling as they charged, "sha, sha, sha," (kill, kill, kill), the most blood-curdling thing that I have ever listened to. Then added that was the cry of the people in the burning houses and the men as they were shot. Altogether one is glad that it is over and one has not to live through another such night."

At Warwickshire North Monthly Meeting (now the largest in London Yearly Meeting, having a membership of 1,430), held at Coventry on the eighth of Fifth Month, Joseph and S. Katharine Taylor's concern for service in Calcutta was considered. They desire to go out to reside there for a few years, and help to form a nucleus round which a self-supporting circle of Friends might gather. Invitations which they have received from Calcutta, and visits paid there at intervals during the past twenty-five years, seem to show that there is a distinct opening for such work. The proposal was sympathetically received by the Monthly Meeting, and a minute was adopted stating that J. and S. K. Taylor's residence in the Birmingham district had been greatly valued, and expressing the greatest sympathy with their concern for Calcutta, which is accordingly to go forward to the Yearly Meeting. It is understood that it is likely to receive consideration on the first day of London Yearly Meeting.—*The Friend* (London).

SUMMARY OF EVENTS.

The thirteenth annual session of the Summer School of the University of Pennsylvania will be held during the six weeks beginning on the 9th inst. and ending on the 18th prox. The school will not be much affected by the war as the courses are designed primarily for professors and teachers in colleges and schools, superintendents and supervisors in special branches of instruction, candidates for the degree of master of arts and students in the college courses for teachers, and other special students.

J. C. Morgenthau, brother of Henry Morgenthau, ex-Ambassador to Turkey, announced that the postage stamp collection of George H. Worthington, of Cleveland—reported to be one of the largest in existence—had been sold to a New York collector, whose name was withheld. The collection is said to be worth \$1,000,000.

Suggestions for purchasing and preparing food and keeping a family budget are contained in a summary entitled, "Forty Ways of Reducing Expenses," prepared by Winifred S. Gibbs, President of the Home Economics Association, and issued by the food committee of the Mayor's Committee of Women on National Defence, 4 East Thirty-ninth Street, New York City.

Following the official recognition extended by President Wilson to the Y. M. C. A. as "a valuable adjunct and asset" to the army, although it will continue as a civilian organization, plans have been completed and contracts let by the National War Council of the Association for six new buildings as follows: one at Fort Ethan Allen, Vermont, one at Fort Stanish in Boston Harbor, two at Newport, Rhode Island, one at Mineola, Long Island, and one at Fort Snocum, in New York Harbor.

Lutherans report tremendous interest and activity in the Reformation celebration, in spite of German association and the distractions of war plans. Arrangements are well in hand for an exhibit of Reformation achievements, and invitations have gone to all religious bodies in America to take part. The plan is to make the exhibits, if at all, in the principal cities East, West and South, and especially in strong Protestant centres.

The building of an American road in one of the most hazy provinces of the Philippines was said to have had a wonderful civilizing influence.

The trading with the enemy bill, which Congress soon will take up, is noteworthy, not only with respect to its concrete provisions, but as the most illustrious example of national altruism that may have come within the knowledge of historians. Indeed, in the course of his testimony before the committee, Secretary of Commerce Redfield, speaking of the provision which requires the United States Government to impound enemy funds and to return them to their owners after the war, possibly with interest, remarked: "I do not know who was the originator of the idea, but whoever it was has created something as fine in its way as the return of the Boxer indemnity, because the enemy property is all in our hands to bear its share of our expense in fighting the enemy, and yet it is safeguarded so that if it be the will of Congress, under proper conditions, it may be returned to him intact and safeguarded by us ourselves during the whole period of the war."

The national park in Alaska, which Congress created last Spring, is one

of the monster spectacles of the world. It includes Mount McKinley. To say that it rises 20,300 feet above sea level and that it is the loftiest peak in America is to convey no idea whatever of its grandeur. There are several mountains in the Himalayas which materially exceed its height, one which rises more than 25,000 feet above sea level; and yet Mount McKinley, to the observer, is loftier than any of these.

Travelers from southwestern Alaska report that Mount Douglas and Mount Iliamna, volcanoes on the west shore of Cook Inlet, are discharging fire, ashes, and smoke, and that the activity of these peaks is increasing. The entire Aleutian Range, from Cold Bay, Shelikoff Strait, to Mount Iliamna, appears to be ablaze. Mount Douglas had been silent fifteen years.

C. T. Wang, the Yale Alumnus who resigned as General Secretary of the Young Men's Christian Association of China, to become Vice-president of the Senate, conducts in Peking a weekly Bible Class made up of Government officials.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for Vol. 91.

Esther K. Alsop, Pa.; Esther A. Harris, Conn.; Emalie C. Bradbury, Pa.; Paul D. L. Maier, Pa.; Wm. T. Oliver, Mass.; Sarah S. Carter, N. J.; Sarah W. Bryan, Kan.; Elizabeth W. Gage, Kan.; J. Wistar Worthington, Kan.; H. Russell Worthington, N. Y.; Sarah E. Galloway, Ohio; Helen S. Matteson, Cal. (Vol. 90); Susanna S. Kite, Pa.; Henry Hall, Pa.; Susanna Kite, Pa.; James Kite, Pa.; Laura J. Parker, Pa.; Mary D. Hershey, Pa.; Rachel W. Haines, Pa.; John E. Carter, Pa.; Barclay Penrose, Ohio; Clara F. Smedley, Pa.; Wm. B. Stanley, Iowa; Sarah M. Barnard, Mass.; Phoebe E. Heston, Ohio; T. F. Weaver, Ark.; W. Atherton Haines, Pa.; Albert B. Hayes, Eng.; John Weltz, Ohio; Malinda A. Thompson, Iowa; Serena A. Heren, Iowa; Ole H. Bryngelson, Iowa; M. and S. J. Troth, Pa.; Geo. B. Allen, Pa.; Alfred F. Satterthwait, Mo.

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.

The Social Service Committee of Philadelphia Yearly Meeting is calling the attention of Monthly Meetings to the following list of books with the suggestion that a general reading of them by the membership will advance the interests for which the Committee is under appointment. Friends' Library, 142 N. Sixteenth Street, will have duplicate sets of these books. The Library is open in Summer only on Fifth-days, from 9 to 1, but Friends who wish the books can borrow them for one week by parcel post if they will forward 10 cents to the Librarian to cover the expense of mailing.

LINDA MOORE,
Librarian.

LIST.

- The Church and the Hour—Vida D. Seudder, E. P. Dutton, \$1.00.
The Social Problem—C. A. Ellwood, Macmillan, \$1.25.
"Whence Come Wars?"—(First Report of the Committee on War and the Social Order of London Yearly Meeting), 15c.
"Facing the Facts"—(Report of Conference on "The Society of Friends and the Social Order," held in London, 1916), 20c.
"Christianity and Business"—Edward Grubb, \$1.25.
Christianizing the Social Order—Walter Rauschenbusch, Macmillan, \$1.50.
Word of Remembrance to the Rich—John Woolman.
The Practice of Christianity—By the author of "Pro Christo et Ecclesia," Macmillan.
The Abolition of Poverty—J. H. Hollander, Houghton Mifflin, 75c.
"The books started can be obtained from Friends' Book and Tract Committee, 111 E. Twentieth Street, New York City."

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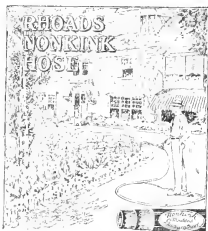
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LONDON YEARLY MEETING EPISTLE TO FRIENDS EVERYWHERE.

DEAR FRIENDS:—

For the third year we have met under the ever deepening shadow of the World War. Our sympathy has been drawn out to the millions of sufferers in every country, most of whom, to our sorrow, we can neither reach nor help. For what has been done by various groups of Friends, working amongst the "enemy aliens" and the allied refugees and wounded, we are deeply thankful. There is a new missionary enterprise, often in strange and difficult surroundings. Remembering them, we remember our Friends beyond seas, who have for long been pioneers of Truth. All such service is no small contribution to better international understanding.

We have thought and spoken of those of our members, and the home-keepers in every warring country, whose dear ones have died, been maimed, or are still imperiling their lives in the unselfish fight for an ideal. To them—and even more to the fighters themselves, often moved by impulses for righteousness that challenge us to an equal devotion—we extend our prayerful sympathy.

We miss the company of many who in recent years have helped us at these gatherings, but who are now serving God and their country in prison for their refusal to accept liberty at the price of a compromise with conscience. Spiritual successors, and in some cases actual descendants, of our early Friends who witnessed for the Truth in like manner, we greet them with a special message of love and fellowship. We remember also with sympathy many others who from obedience to conscience are under special disabilities.

This terrible time brings us a unique opportunity and call. Out of his own folly, and self-will, and fear, man has created a great image of Mars, whose shadow darkens the whole earth. In this darkness that may be felt, with its menace to our hopes for the redemption of all mankind, we tremble and are afraid. Then we remember that beyond the darkness there is light, the shadow proves the sun.

Stepping forth into that light "which illumines every man by its coming into the world" we recognize those as brothers whom before, in the gloom, we feared, exploited, or at best regarded with indifference. This is no merely individual or local experience. The world over, the men who have labored and prayed and suffered for fuller light are coming to see that it is within their reach. The Russian nation, with dramatic suddenness, has stepped out of the darkness of oppression and claimed freedom of soul. The millions of India and China, turning their backs on age-long traditions—the racial races of Africa—and the awakening womanhood of the world—are

alike becoming conscious of a new impulse towards freedom, that will not be denied. In Europe and America, the peoples, caught in the toils of the industrial machine, are demanding ever more insistently a better and a fuller life. There are multitudes who crave, not merely liberation from the tyranny of a despot or of a military system or of an oppressive capitalism, but to be free men—free not only to get but to give; not only to control but to serve.

Amidst all these stirrings of life we see the Spirit of God moving on the face of the waters; the God who "is in all that liberates and lifts." Before our very eyes the eternal purposes are being wrought out. Men struggling towards the light see dimly that in God alone is what they seek. With Him is the secret of effective service; the vision, the driving force, the all-essential release from self.

Are we to be mere spectators of this great world emergence, waiting till we are swept aside by its irresistible force? Or having been cradled in the Spirit, are we ready to take our place in this new fellowship of the Spirit?

Let us be careful how we answer.

"Revolutionary" is not too strong a term to apply to the changes involved. Out of the very depths comes the cry to an unknown God. "Oh that I knew where I might find Him." This universal passion for contact with the Divine, demands, from all who have in any sense found Him, something more than sympathy and help. It demands that we shall share the struggle, the limitations, almost the despair, of those who seek. Only by thus giving ourselves can we co-operate with the God who, in Christ, eternally gives Himself. To "win Christ" in this new and fullest sense, we too may have to suffer "the loss of everything," even the possessions we had thought to use as a trust from God, the power over other lives we have tried to exercise for their good, the security which has assured to us so much that is beautiful in life.

Now is the supreme opportunity to translate belief into action. Now, as in the synagogue of Nazareth, Christ has come "to announce release to the prisoners of war . . . to send away free those whom tyranny has crushed." Once again He claims His hearers' co-operation. Once again "everything is at stake . . . Christ is offering Himself for the world's acceptance." He is waiting to place Himself at our head. He will take us into paths we have not known, and by ways we have not trod. He will take us over seas uncharted. He will join us with strangers as new and close companions.

This is indeed the day of our visitation.

Individually, as Spirit-filled men and women, collectively, as a community of the Spirit, must we place ourselves in line with the world's need. In our experience of Divine leadership in corporate life, freshly proved to us in these days of stress, we have a possession of unique import as yet hardly realized. In this experience, varying gifts and aspirations are harmonized and developed for the common weal; out of poverty we are made rich, out of emptiness we are made full, out of diversity we are made one. To share this experience with the world—movements towards fellowship and freedom is to bring our highest and best to the cause of the Kingdom of God.

Let us then move forward together, knit in the bond of past failure, present need and future hope; together with all who, through suffering, are being made perfect; together with Christ, our Leader and our King.

Signed in and on behalf of the Meeting,

JOHN H. BARLOW, Clerk.

"REST IN THE LORD."

"Rest in the Lord and wait patiently for Him;"
Commit unto Him all thy burdens and fears;
Rest all securely in what He has promised,
Wait till the dawn of His glory appears.

Long may He tarry; the night may be weary;
Daunted thy soul ere the breaking of day;
Faint not! the God of thy life doth not slumber,
His coming will drive all the shadows away.

Then shalt thy strength be renewed like the eagle's,
Then shalt thy righteousness shine as the light;
In the beams of His goodness like noonday it shineth—
All brighter since weary and dark was the night.

Then shalt thou walk in the highway of holiness,
Then shalt thou come unto Him with joy;
Departed forever are sorrow and sighing,
Thanksgiving and praise shall thy lifetime employ.

Then rest in the Lord and wait patiently for Him;
In His promise abide till the darkness is past;
Love Eternal o'er shadows the night and the noonday—
Will reveal to thy soul His full glory at last.

—E. R.

AN EPISTLE FROM FRITCHELEY GENERAL MEETING
OF FRIENDS, HELD ON THE SECOND AND THIRD
OF FIFTH MONTH, 1917.

TO FRIENDS IN AMERICA:—

Dear Friends:—Gathered together as a General Meeting, though few in number and feeling our weakness and infirmity, we can again testify that the Lord has been gracious unto us, and has remembered His promise of old, that in "the dark and cloudy day" He would both search and seek out His sheep, and that He would feed them in a good pasture.

Suffering for conscience' sake is still the portion of many in our land, but we are cheered by the knowledge that the meek are still being guided in judgment, and the meek are still being taught the Lord's way. One of our members is serving his second sentence in prison, and several other young men, more or less connected with our meeting, are also in bonds. Trying as these cases are, we are comforted in the feeling that not only they, but many others, are being led along in the way of the Lord, and we trust that in years to come they may be "pillars in the house of our God," bearing the "ark of the testimony" when some of us shall have been called hence to be seen of men no more.

While we can rejoice in a more ready acceptance of some of the principles of Friends that we have known in the years that are past, we feel how important it is that we should bear a living, earnest and well-balanced testimony to the Truth as it has been revealed to us, and that we shall continue to stand and build on the alone true foundation, Jesus Christ, the same yesterday, to-day and forever. Whatever He has shown us as a people, and continues to lay upon us, must have its due place. Things that appear to some to be non-essential, if neglected, will unbalance our testimony, which will cause confusion and weakness instead of that going forward from strength to strength, which is the will of Christ for us.

We feel, therefore, beloved Friends, that it is important that we continue to stand fast in that liberty wherewith Christ has made us free, and that we be not entangled in any yoke of bondage. The large professing churches have failed in this crisis. Have we living meetings into which we can gather the tender seekers? Have we a ministry that can spiritually baptize and feed the flock, and is there amongst us that life and warm fellowship which will shelter souls now wandering as sheep without a Shepherd, but who are hungering, even if sometimes almost unconsciously, for the true bread of life, and are there amongst us laborers able to draw water for the

refreshment of those who are weary and faint? We know, dear Friends, that you will unite with us in the feeling that none of us is sufficient for these things, and that our sufficiency can only be in the Lord. Let us all, therefore, endeavor to dwell deep, getting down to the springs of life, and by self-denial and the dedication of ourselves and our all, we, to whom the Truth as revealed to our early Friends is still precious, may, notwithstanding all our deficiencies, be made instruments in the Lord's hand for the further spreading of His Kingdom upon the earth.

It is for us to hold fast that which we have received, showing by living example that our simple manner of worship, depending only on the presence of our Lord, and our free Gospel ministry, have still that satisfying power which is often crowded out in congregations where pre-arrangement and a professional ministry are considered essential.

We feel sympathy for you in the prospect of difficulty in your country through recent conscriptive legislation, but we believe as your young men are faithful, they, as ours, will be upheld in the day of testing. Those of us who are older may help them greatly by an earnest exercise of spirit; but do not let us be over-anxious, for "the Lord's hand is not shortened that it cannot save, neither is His ear heavy that it cannot hear."

Three acceptable epistles from Yearly Meetings on your Continent were received and read in our General Meeting last Tenth Month, and three others, equally acceptable, have been received since, and read at this time to our comfort and encouragement. The Clerk is instructed to acknowledge them all, and to transmit to each of these meetings a copy of this epistle, and to such other meetings as may seem desirable.

With a salutation of love, we remain your friends.

Signed in and on behalf of the General Meeting of Friends held at Fritchley, England, the second and third of Fifth Month, 1917.

EDWARD WATKINS,
Clerk.

TO THE MEN AND WOMEN OF EVERY NATION WHO
SEEK TO FOLLOW CHRIST.

A MESSAGE FROM THE RELIGIOUS SOCIETY OF FRIENDS.

From the depths of our common sorrow rises a universal cry for help. How long are the peoples to go on killing one another? Men went into this war to defend the weak and to right the wrong. They have gone on with it lest wrong should triumph, lest the sacrifice of brave men should be in vain. Out of gratitude to the fallen, and out of a great hope for the future, has been born the determination to see the war through. Yet surely we all want peace if only it might be both just and lasting.

Is it really necessary to go on? Are we, by continuing the war, actually preparing for that world without war which we all long to see? Are we not rather multiplying evil and planting the seeds of bitterness which can never bear the fruit of peace? Under a sense of our common failure we must ask ourselves these questions in the presence of Christ. We are faced with great issues of justice, of freedom, of peace, but the greatest issue for the world is the challenge of Jesus Christ to the ways of men. His Way is to bring in justice and freedom and peace, not by might nor by power, but by His Spirit.

Because no other way than war was found in 1914, we need not therefore despair of finding a better way now. The longer we who seek to follow Christ stand by, consenting to the death of our fellow-men, the more clearly we show our disbelief in Him as the Saviour of the world from its present distress. He alone can reconcile our antagonisms, open our hearts to believe in the possibility of a society knit together in love, and fill us with the strength by which to achieve it.

By waiting upon God we may receive what He waits to give. Truly we have all been praying for peace. Why are these prayers still unanswered? Have we asked amiss, desiring selfish or national ends, resting, it may be, upon the humiliation of others? Has the spirit of free forgiveness,

which was in our Master when He died for His enemies, been driven from our hearts? In a spirit which oversteps the narrow boundaries of nations, and reaches out to the great plans of our Father for all His children, let us turn to Him with new confidence and hope.

Might we not thus be shown the next step towards peace? Is it not possible that means could be found for men and women who have heard His call to come together from all nations, in one place, with one accord? So meeting they might rise above the things that divide mankind, and see by faith a world made one in the love of God. Such an assembling of the sons and daughters of God, in time of war, under the leadership of Christ, would itself be the beginning of the peace we seek.

Let followers of Christ give themselves to prayer, whether in international conference, in small groups, or in solitary communion. Then a joyous new confidence that God is in the midst of His people, mighty to save, will bring the only peace worth having, the peace of God, based not on military victories, but on the good-will of all peoples inspired by a common spirit, the spirit of Christ.—*London Yearly Meeting.*

UNIVERSAL DISARMAMENT.

MINUTE OF LONDON YEARLY MEETING.

We have again had under consideration the subject of Universal Disarmament. We earnestly desire that faith and brotherhood may replace distrust and suspicion and that justice and love may become supreme. We feel that our main contribution to this end is to point out that it is only upon spiritual foundations that Peace can be permanently built and that universal Disarmament can only be fully accomplished through a renewed revelation of Divine power in the hearts of men. At the same time we believe that if a single nation, moved by this energy, could take the lead in disarmament, it would prove an incalculable force for good. It would lift that nation to the highest level and would help to raise other nations with it.

While adhering to this, and calling Friends to this Testimony, we are glad to believe that the peoples are moving towards certain bases of agreement which may be briefly stated as follows:

1. That upon the uprising of any international dispute time shall be provided for arbitration and conciliation, so as to give every opportunity for a just settlement by pacific methods.
2. Arrangement for International Disarmament.
3. The erection of an organ of international expression in the form of some advisory body, democratically constituted, which shall meet periodically to consider changing conditions and matters of universal concern.

We hope that these or similar propositions may find a place in any treaty signed at the close of the war.

CONCORD QUARTERLY MEETING CONFERENCE.

Weather favored the attendance of Friends at the Conference on the 30th, and about one hundred and twenty-five of us, older and younger, gathered in the old meeting-house near 4.15 p. m., while a group of little folks were entertained outside by a committee of girls, that their mothers might be more free to enjoy the addresses.

The speakers, as announced, were to present the "Past," "Present" and "Future," and Isaac Sharpless, giving the first, told us how his own great-grandfather, Joshua Sharpless, was Clerk of Concord (then Chester) Quarterly Meeting during the Revolutionary War, and that his minutes showed that while war was being waged in the vicinity, committees were actively engaged in the endeavor to stop the selling and drinking of spirituous liquor by Friends, at taverns, as well as the holding of slaves. Also that a committee visited Friends in their homes to plead with them against luxurious living—the use of carpets being one thing against which they testified, although "even the humblest among us" would have thought these old-time homes plain and bare.

The habits of reading and study among our Friends of the past, as well as their participation in the public affairs of their time, were dwelt upon in a most interesting way.

Speaking of our affection for the old meeting-house, he said, that in a recent visit to Washington, Senator Chamberlain—the author of the "Chamberlain Bill"—had asked if he knew the old Concord Meeting-house, and said some of his relatives had attended there!

Anne Garrett Walton, the second speaker, was unavoidably absent, and Frances T. Rhoads spoke in her place on "The Present," outlining the changes which the conditions in the world to-day are making in our lives; stirring us up to earnest thought and a deeper sense of the need for guidance, so that we are indeed becoming "Seekers."

This need of drawing together in the stress of the time had been, perhaps, the secret of the remarkable meeting held at Media, on Sixth Month 10th, where there was felt such a unity in exercise for the building up of the Kingdom of God in the earth.

After some further allusion to present conditions in our Quarterly Meeting, the wider movements in our Yearly Meeting, especially the two important committees, that of the "New Social Order" and the "Emergency Service Committee," which have both sprung directly out of the needs of the present, were spoken of, with some outline of the work of each, as matters in which we are all vitally interested and with which we must keep in touch.

It has been said that "Friends do not organize easily," but these, as well as the American Friends' Service Committee, show that we are learning, and, while organization is the present-day method of work, we can not afford to leave behind, or do without, the "individual faithfulness," which has been so long a watchword with us.

The last speaker was the only one who read a prepared paper; an abstract of which follows. It was felt to be a helpful look into the possibilities of our "Future," and gave us food for thought.

After a brief time of silence, we adjourned to the grassy door-yard, where evening shadows were lengthening under the fine old trees. Baskets and boxes were opened, and pleasant groups gathered to enjoy the picnic supper. Then, strolling about, or chatting together, the social hour soon passed, and, again in the old meeting-house, the evening hour of worship came. Only the farewell calls of the robins from the tree-tops broke the stillness as we gathered.

Then the voice of prayer was heard that standing, as it were, on "holy ground," hallowed by the memory of faithful service, we might be enabled, however unworthy we felt ourselves to be, to come very close to our Heavenly Father. And surely this prayer was answered! We were, however, reminded that it was not for us to try to shape and model our lives, or our Quakerism, upon the lines of any other human life, or any traditions, but to seek for ourselves that Source of Power which had animated them, to earnestly desire such a baptism that self and self-seeking would be submerged, and our lives transformed by the Power which comes only from the true Source.

After the close of the Meeting we took our homeward ways, feeling that it had been good for us to be together.

The interest of Concord Friends, of both "branches," and their cordial welcome, made a pleasant feature of the occasion.

Our Chairman, Norris J. Scott, recalled that the first railroad train ran on Eighth Month Quarterly Meeting day, in the year 1859, to carry Friends to the Meeting, though the railroad was not quite finished.

Many of us recalled, in passing the house, the kindly entertainment given there by Benjamin and Rebecca Passmore, and the long line of carriages that used to turn in at the gate.

So memories and hopes blended in our thoughts, with desires that we may be kept and guided by the "Spirit of that early day," and strengthened for right service.

THE FUTURE OF CONCORD QUARTERLY MEETING.

J. PASSMORE ELKINTON.

As you have been so kind as to give me the easiest of the speakers' tasks this afternoon, I shall certainly have to try to do my best. You see, the historian of the past has always the spectre hanging over him of some essential fact unnoted; the historian of the present has his own unfriendly generation with which to reckon; while the prophet has a free hand. There is always the enticing chance of winning a reputation, and should events turn out otherwise than as predicted, good reasons will undoubtedly be patent and plentiful.

But let us get down to our task seriously. The next step in advance for the Society of Friends, at least in this Quarter, I believe, will be the gaining of a clearer and simpler conception of the purpose of our organization. From the beginning the Society of Friends has had and still retains a great central message: the presence of God Himself in every human soul consciously guiding its life. To the Quaker and to every mystic who has had the same experience, sacraments and symbols are superfluous, because he has fellowship with the Lord God Himself. To him love must be constant, because all men are equally the children of his Father's tender care.

Now I can see that a Roman Catholic or an Episcopalian, if he feels symbols and forms to be essential means of grace, could find little fellowship in a company of mystics, but I do not see why we should not welcome into membership in the Society of Friends that considerable company of earnest, spiritually-minded people who hunger for the essential interpretation which Friends put on these things. And I believe we shall.

If this prediction be correct it will involve our accepting into membership convinced persons without requiring their relinquishment of many other religious associations. We have no hesitancy about encouraging our members to take their full share in Y. M. C. A. and other such Christian work in addition to their devotion to the Society of Friends. I see no reason why we should not under appropriate conditions encourage our members distantly located to discharge an equal responsibility where membership in some earnest local Christian congregation seems to be the best field of service, at the same time retaining their interest and membership in the Society of Friends. An organization like the Fellowship of Reconciliation finds no difficulty in gathering into fellowship those of many associations who meet upon its common ground.

But to speak thus first of an increased usefulness especially, for our members, is placing the emphasis on the lesser part. Persons like Dr. Elihu Grant, who have joined Friends through conviction, tell us that among the educated and cultured classes of this country there are hundreds of spiritually-minded men and women who long for just such a message as the Society of Friends has to offer if only it can be carried to them. Dare we withhold it from them? Dare we hide under the bushel of our minute "Friendly" habits and congenial social acquaintanceships a light of truth and a power of sympathy which it has been the mission of our Society to deliver from the very beginning?

How to prepare and equip ourselves for a national service of this kind is our next subject for consideration. And it involves in the first place a careful understanding of the difference between organizing the community as a whole for religious work and maintaining a special fellowship such as we have been considering. Quite a little of our uncertainty has resulted from a confusion of these two tasks.

Some of us at times have imagined that the practices of Friends were of such universal application and service that our responsibility was entirely discharged by conducting twice weekly meetings for Divine Worship after our particular manner, and expecting that unless unregenerate, the entire community would flock to join us. But, Friends, it is no reflection upon the merit of our vital message and it is a considerable tribute to our ripened experience to confess that

it doesn't work that way. We have maintained our meetings scrupulously and our neighbors do not come. They don't and they won't, wholesale, and yet we have our share of responsibility to go out and serve them in other ways.

Now what I am predicting is that we shall undertake to maintain the Society of Friends as a communion of special fellowship for those in the community who interpret spiritual things in the mystical manner and that we shall join with our neighboring Christians in conducting for the neighborhood whatever general religious work proves most effective, in serving the religious needs of all.

[Such are Bible Classes, Christian Associations, Camp-fire Girls, etc. The speaker suggested the laying down of small out-lying meetings so that Friends may often attend meeting in the larger centres, and thought that the resulting concentration of strength would result in a return effort to bring our message to those communities. As to the tools for the labor—he dwelt on the great demand for Quaker literature, written in the language of this generation, spoke of the usefulness of the religious conference and of a teaching ministry. He thought that a few employed executive persons will be needed to act as secretaries and to organize the detailed work. The paper ended with this paragraph: "Only our Father knows what plan He has for us. This paper makes no pretensions to authority, but its purpose will have been fulfilled if it has helped to awaken in some young heart an appreciation of the need for earnest reverent study of the purpose and fruits of a Society to whose service we are invited to devote time and energy for which there are so many other calls." F. T. R.]

NOTES FROM THE GERMANTOWN FRIENDS' SCHOOL.

It has been a long time since the editor of THE FRIEND has asked for notes from the Germantown Friends' School, and it is difficult to know how far back to go in the School year. There have been the usual number of interesting and well-planned gymnasium exhibitions both by the boys and girls, ending with the annual Field Day at Clark Field, on Fifth Month 25th.

On the intellectual side in contrast to the physical, there may be mentioned the contest in public speaking between picked members of the Third and Fourth Classes, in which a standard was reached that quite surprised those of earlier generations, including the teachers; the elocution contest between the Sixth and Seventh Classes; and the High School elocution contest on Fourth Month 13th, the high water mark for the year in our public entertainments.

Toward the end of the year the events grow more numerous and include the whole School in their range. First came the closing exercises of the Kindergarten with their Spring songs, stories, and games, largely attended by parents and relatives; and then on the morning of Sixth Month 8th, the Primary School had an interesting closing program followed by their ice cream and cake; and for the whole Intermediate and High School, the picnic on the afternoon of the 8th in the Cresheim Valley, close to the famous wall garden, made a fitting outdoor closing to the School year.

For the Seniors there was the Principal's reception on Fifth Month 11th; class night, as dignified and restrained as such a function can be expected to be, on the evening of Sixth Month 12th; and Commencement, on the afternoon of the 13th, followed by the annual Alumni meeting and supper. A class of twenty-one was graduated, most of whom will enter college in the autumn. They will be widely scattered, the colleges of their choice including Kenyon, Haverford, Tufts, Wellesley, Swarthmore, University of Pennsylvania, Smith and Vassar.

The Germantown Commencement is of the old-fashioned type. A Bible reading with appropriate remarks by George M. Warner was followed by three well-written and well-read essays as follows:—

"Physics of X-rays," M. Wistar Wood.
 "The Soul of France," A. June Warder.

"The Influence of Science on Social Relations," Robert L. Molitor, who was also the Valedictorian. After the presentation of diplomas, Floyd W. Tomkins delivered an address to the class that will not soon be forgotten for its inspiration, its humor and its common sense.

The School year has been a good one. The enrollment was a little in excess of the previous year, the largest in the history of the School, and the student activities have been well maintained and the standards of scholarship and achievement kept at a high level. It is interesting to note that the High School Honor Roll for the last month is the largest in the history of the School, numbering 45 students. The Intermediate Honor Roll also stood up well, although the number, 38, has been exceeded in other months. Each year at Commencement two lists of pupils are read, the distinguished list containing those who have been on the Honor Roll every month during the School year, and the commended list, those who have been on the Honor Roll six or seven times. This year the distinguished list included for the High School 38 names and for the Intermediate 17 names. The commended list included for the High School 12 names and for the Intermediate 9 names.

The chief honor of the School year is the awarding of the Davis H. Forsythe Scholarship to the boy of next year's Senior or First Class who has attained an average of over 90 per cent. in all of his studies for the School year, and who at the same time has been loyal and earnest in his School life; and the Susanna S. Kite Scholarship, awarded at the same time to the girl of corresponding standing. This year the Davis H. Forsythe Scholarship has been awarded to Dale Purves of the class of 1919, with an average of 93.1 for his entire School year; and the Susanna S. Kite Scholarship had to be divided between Mabel MacFerran and Elizabeth J. G. Gray of the class of 1919, whose averages, 93.4, were absolutely identical when they were carefully made out by a committee of the teachers.

An interesting feature of the School year has been the establishment of the Student Council. This is an organization made up of representatives of the different classes who meet to consider matters of real importance to the School and to carry out, in co-operation with the teachers or individually, plans for School betterment. Among matters that claimed their attention were collections for the Armenian sufferers and for feeding Belgian children. Although this work was taken up rather late in the year, collections were made totaling more than \$250. Most of the contributions were made in five, ten and twenty-five cent pieces, and it was a pleasure to feel that the gift was given by the pupils themselves from their spending money rather than by their parents.

A gift of unusual interest was made to the School shortly before Commencement through the interest and activity of Herbert Welsh. It was a water color painting costing \$200.00, by Carlandi, one of the most distinguished water colorists of Italy. He is an old man now who has lost heavily as a result of the war. Herbert Welsh and other Philadelphians have been his pupils, and an exhibition and sale of his paintings was arranged in Philadelphia to secure funds for his assistance. Herbert Welsh at once determined, if possible, to secure a beautiful example of his work, "Ostia in Flood," for the Germantown Friends' School. The fund of \$200.00 was collected and the painting presented by Herbert Welsh in an appropriate speech at morning collection on Fifth Month 30th.

It has been interesting through the year to hear of the good work done by our boys and girls of earlier years now in college. Favorable reports have reached the School, particularly from Haverford and Bryn Mawr Colleges, with regard to the status of individual pupils.

A real distinction has also been earned by Charles Claxton, Jr., of the class of 1913, who graduated in Forestry this year at Pennsylvania State College. The United States Department of Forestry was asked to recommend a young man to take charge of the Department of Forestry at the new Lincoln University in Cumberland Gap early this Spring, and after a

thorough search they recommended Charles Claxton, who at once took up his work there and who, we are told, has made a decided initial success. It is hoped that this Department of Forestry, situated among the southern mountains, will prove a great opportunity to the mountain whites and for the fine young men of limited opportunity who attend the Lincoln University. All of Charles Claxton's friends feel that he has been wisely chosen and look forward to a career of great usefulness for him.

The completion of the new locker-rooms for the girls and boys, largely by a gift of the Alumni Association, brought to a close the program for building extension and School development laid down a number of years ago. It is interesting in retrospect to note the steps of progress in the life of the School in this period, and things that we considered impossible have come to pass. The first of them was the purchase of Clark Field, beautifully located and well suited to take care of the athletic needs of the boys. Simultaneous with that came the extension of the main school building by the addition of the third floor over the front building. Then there followed in rapid succession summer by summer various improvements, including enlarged cloak-rooms in the basement, a new and well-equipped lunch-room, a Sloyd-room, a Primary play-room in basement of the rear building, and finally the extension of the third floor over the entire rear buildings and the locker-room extensions completed last autumn. The number of class-rooms in the School during the last ten years has been doubled, and the School has been made more efficient in every way in point of equipment and arrangement. What the next ten years have in prospect it is difficult to forecast, but those interested in the School hope that the progress may be equally substantial and the advance continue to be conservative and yet progressive, and in keeping with the best traditions of education as conducted by Friends.

S. R. Y.

LETTER FROM DANIEL OLIVER.

152 SCHOOL LANE, GERMANTOWN, Pa., Sixth Month 23, 1917

DEAR FRIEND:—

I am sending thee some extracts from letters which have lately come from my husband that Friends may like to see. It is disappointing to think that the relief supplies we sent on the Christmas ship should have got no further than Alexandria, but I understand they are safely stored there and a relief expedition is being organized in Egypt to enter Palestine at the very earliest opportunity, so before very long the gifts of so many kind friends may reach their destination and give the actual relief and comfort they were intended to, as well as the imaginary pleasure my husband refers to.

It is a great joy to know that funds can still reach Syria, and in a letter to J. Harvey Borton my husband gratefully acknowledges the receipt of funds sent, saying, "If I could tell thee how I used the money it would make thy heart glad." I know he would wish this gladness to be shared by all who have kindly contributed to the "Syria Relief Fund," and the deep gratitude of a warm-hearted people, peculiarly responsive to kindness and appreciative, as our Saviour was, of even the cup of cold water, will be finding expression in such earnest prayers as, "May Allah build up their houses, may He increase their goods, may He bless them and preserve them from evil and give them peace."

The sure reward He promised must be coming now into the lives of many in increased power of sympathy and desire to help, as in our turn drink His cup of sorrow and suffering and know more of His tender love and pity for this sin-stricken agonizing world.

Thy friend sincerely,

EMILY OLIVER.

RAS-EL-METS, Lebanon, Beyrout, Syria, Third Month 30, 1917.

You will have heard long before now that the Christmas ship never came to Beyrout. The cause of this you, no doubt, know better than I do. I am afraid you will feel very disappointed after all your loving thought and efforts. I can, however, assure you that I have got a great deal of pleasure and satisfaction out of the Christmas ship. No school-boy ever had more fun and excitement in guessing what he was

going to do on his approaching holidays, and also in anticipating the pleasure he was going to have, than I have had over the Christmas boxes. We were guessing whether the boxes had this, that, and the other. Would there be some Ivory soap? Would there be some Bay Rum, and so we went on through a whole list of things. Some things we were doubtful about and some things we were sure of. Well, there has been a lot of pleasure and delightful anticipation, and therefore you need not feel, as far as I am concerned, that your work has been in vain. Notwithstanding all the guessing as to the contents of the boxes, and all the fun connected with that game, I never really believed that the ship would reach Beyrout, and therefore I have not suffered from any disappointment. I have lived too long, and seen too many fond hopes dashed to the ground to count on things beforehand. In the present instance I know a great deal, all of which made me inclined to the belief that the ship would never get as far as Beyrout. My opinion has turned out to be well founded. You need not worry about me, I manage to get along all right.

How very nice it is to be remembered, it has sent quite a thrill through me to know that my old friends do not forget me. Not that I think I am so much worthy to be remembered, for I know I am not, but at the same time I should not like to think that my friends would forget me, because then their character would not be quite what I have always thought it to be, and I should rather lose most things than lose my faith in the goodness and constancy and faithfulness of human love and affection. I can go further and say it would not be possible, in my opinion, to find more true and sincere friends than we have in Philadelphia and in the old country. The remembrance of many of them is a constant inspiration to me.

My study walls are covered with a regular Friends' meeting. Samuel Emlen sits at the top of the meeting, then comes George Abbot, Wm. Evans, James Wood, Thomas Scattergood, Margaret Haines, Helen Bacon, and her dear brother and sister, J. H. Borton, Alfred Garrett, etc., etc., I have not kept the men Friends and women Friends separate, but I am afraid that this will not be very interesting to you, and yet you may like to know that while indoors I am always surrounded by those I like best, and I need not say that your picture and the boys are everywhere.

Life is a great struggle, grim, hard, and cruel and there is a tendency the more one sees of life to grow hard and indifferent, but thank God for all the softening, healing, influences that come to one from day to day and keep us from getting petrified like a stone. Personally, I sometimes suffer from being too sympathetic, and that often makes me feel utterly worn out, but my constitution is a wonderful thing, and a few hours' rest makes me as fresh and sanguine as a school boy. To-day we have a very hot sirocco that makes one feel anything but lively, but it will soon pass. All disagreeable things pass, thank God, and the pleasant things remain, for one dwells on the memory of them, and in consequence one can have them over and over again.

I am in splendid health and I continue to receive kindness from all.

DANIEL OLIVER.

P. S.—To-night I think has been one of the most momentous nights in my whole life—so full of excitement and big issues. I never seem to get far away from deep currents, yet I live a charmed life, a real invisible charm always around me; that is fine, is it not? God is that charm.

O move in lonely vigil led
To follow Truth's new-risen star,
Ere yet her morning skies are red,
And vale and upland shadowed are,—

Girl up thy loins and take thy road,
Obedient to the vision be;
Trust not in numbers; God is God,
And one with Him majority!

LETTER FROM FLORENCE M. BARROW.

[This letter was written to the Cadbury family and now kindly shared with our readers.—Eds.]

I wonder very much whether this letter will ever reach you, but will send a short one on the chance. We feel very much out of the world here, and it is long since I have had news of American Friends and now hardly any letters are coming through from England. I wonder whether any parts of my circular letters have gotten to you, for if so, you will know about my work here.

It has been a most interesting winter. I have been living in the village of Andrecoka, where there was a doctor, room for the dispensary and out-patient department, but the hospital itself has not been opened, owing to the shortage of nurses. Dr. Pearson and then Dr. John Rickman have been the doctors in charge. Another member of the party, W. Collier, was first of all dispenser; then later helped with the relief work, and had also classes for some of the refugees, boys who were unable to go to school owing to the school being full, or to their being German-speaking Russians and Lutherans.

For the relief work, we have organized industries for the women, as we felt that the people not only needed food and clothes, but also fresh interests and occupations, for it was depressing in the extreme to see them sitting idle with nothing to distract their thoughts from past and present suffering and hardships.

I feel as if I have been living in a time before the industrial revolution, for our industries have been cleaning and preparing the wool and spinning and weaving it, also hemp and flax. I knew little or nothing about these industries before, and now feel that I am quite on the way to be an expert! With the material woven, part cotton and part wool, we have made excellent wadded coats for the children and young people in some of the other villages.

The Zemstvo has allowed us to use the house usually occupied by the doctors' assistants, for our looms, sewing-rooms, etc. The majority of the women, however, have worked at home, about 120 in all, and have done the spinning there and knitting of stockings and embroidery. This latter, mostly very fine cross-stitch in red and black, has shown some most quaint and interesting designs. The people seem to have a real creative power; each thing has some individuality about it; no two things are alike. Some of the designs include hares, birds, horses, even camels.

The payment for the work has enabled the refugees to buy food they so much needed, yet has in no way weakened their self-respect. It has been a great satisfaction to me to see how much the work has been enjoyed for its own sake.

Now we are just reaching the transition stage between the winter and summer work, for wherever possible we think they should work on the land and help the peasants in the villages. The winter with its snow, clear air and frosts has had its fascination, and the houses have been so warm that on the whole I was warmer than at home. Only occasionally, when driving, it was pure misery. The wind would drive through two fur coats and one's eyelashes would get frozen. Of course, when out, we wore nearly twice as much clothing as at home. Now the thaw has come, and on the way from visiting Mogotovo where there is the large house for refugee women and children, about 100 in all, who have been under our care, I have been held up in this town unable to get away for nearly two weeks, as the roads have been impassable. I have had to occupy myself with Russian lessons. To try to learn the Russian language, I feel would be the task of a lifetime.

The distances are so great from our various centres, and there is no means of conveyance except by sledge in winter and springless carriages in summer. It is a day's drive from the hospital at Lubemofka to Buzuluk; then another day's drive on to Mogotovo. I only wish we could have more centers of work out here. The need of the people is so great. The refugees are gradually getting weakened in physique and

mental and moral effort. Are none of your young American Friends coming to help us now? We need money and workers.

I am sure you are living through difficult times in your country. Wonderful things are going on here, as you will see in your papers, without disorder. No vodka, I am sure, has helped much. I was so glad to hear through the London Committee that some of the American Young Friends were considering helping in this work. If you do come across any of them, do tell them how much they are needed. They would have to expect much of the work to be dull and unexciting, only seldom dealing with sudden emergencies and desperate situations, but the need of the refugees who have suffered so much and had to leave home and occupations and to live in a district with a different climate with people often of more backward development from themselves is a very real one. Then, of course, this work may lead on to more definite reconstruction work when the people will be able to return to their own homes. Of course the problem is a vast one. It is depressing to think how little we can do, but I do think it is a privilege for the Society of Friends to have such an opening for service. I do feel strongly that we need Friends with a deep concern for such work, and with the right spirit in it all. I write this much because you may be meeting those to whom such work might be possible.

RED CROSS INSPECTION PARTY.

[We are permitted to print portions of a report from J. Henry Scattergood.]

PARIS, Sixth Month 13, 1917.

Hôtel Vouillemont, 15 Rue Bossy d'Angles.

Here we are at last safely in Paris and ready to begin our work of investigation of the various relief societies, etc., and where best the work of the Friends' Unit can fit in. It seems right that no undue haste should be made in coming to a decision, because the situation is complicated in many ways and it is important that no false step should be made. This Commission of the Red Cross is made up of twenty-one of us representing all phases of work and Major Murphy at its head realizes the delicacy of the situation and the need for great diplomacy.

Morris Leeds and I were quite surprised to find, when we went on board *La Touraine*, that the party was so large and so carefully chosen, and later we were pleased to find the thorough way in which matters have been approached.

Perhaps some rehearsal of the facts of the Commission's existence should be stated here. Soon after the United States entered the war, Cleveland Dodge and others of importance were very anxious that the American Red Cross organization, which had done so much fine work on the occasion of many catastrophes, should officially take hold of relief problems in France, and perhaps elsewhere—Russia, Poland, Serbia, etc. President Wilson agreed to appoint a "War Council" of five in addition to ex-officio W. H. Taft, and Eliot Wadsworth, Chairman and Secretary of the Executive Committee. Henry P. Davison (of J. P. Morgan & Co.) agreed to accept the Chairmanship of this Council on condition that the U. S. Government should give its sanction and backing, that the Council should have full power and that the other appointees on the Council should be agreeable to him. Grayson Murphy was selected as a member of this Council and was delegated by H. P. Davison to head the work in Europe. He gave up his lucrative Vice-presidency of the Guaranty Trust Company, N. Y., to do so. He is Haverford ex-1900 (2 years), and West Point, 1902 or 1903, and served in the army in the Philippines, and is now a major in the U. S. Reserves. The first step was the selection of this Commission to come here and make a study of the needs on the field. There are three lines of work called for.

(1) To prepare for proper care for U. S. troops and navy on the lines long recognized internationally as a function of the Red Cross. This will cover the hospital and ambulance work, and so far as I can gather this is expected to be made a part of the U. S. military later on.

(2) To assist in such way as may be in relieving French sick and wounded. This work belonging, of course, to the French army, hospitals, etc., but already several American agencies have been at work—notably the American Ambulance, American Hospital, Harjes-Norton Unit, and now a goodly number of other ambulance units.

(3) To do Civilian Relief work in France and unoccupied Belgium, if way opens, but as to this the methods are not yet worked out or even in sight, and are to be carefully studied and if attempted are to be correlated with existing organizations already in the field.

The plan is to divide up among us all the various lines of work and inquiry, and lay out the whole work with methodical and careful analysis and co-operation or possibly absorption or combination with existing organizations, and then begin operations. The scale is apparently to be large, and as was announced before our departure, it is hoped that at least \$100,000,000 can be raised for its support.

During the voyage the Commission met daily and heard talks on the tuberculosis situation, the clearing-houses, relief experiences, construction work and materials, etc., and on general policies, etc. The matter most emphasized is the urgent need of keeping open minds and using our best diplomacy to correlate all the relief work.

As for the voyage, we were crowded, and the boat was old and not modernly equipped, but we fared well enough. We had several misty days, but no rough weather, and we were perfectly well all the time. The boat had 250 or 300 American boys, mostly college men, who were coming for Ambulance service. Francis Goodhue was one of them in the Harjes-Norton group and is a nice fellow and set a good standard among the crowd. Morris and I both studied French as hard as we could, and attended daily a little class led by one of the French staff at Smith College, a pleasing French lady and excellent teacher. I feel I am making hopeful progress. We are impressed that anyone expecting to be really valuable in relief or reconstruction work will have to speak French enough to work with the people, because one of the fundamental principles must be to help them to help themselves, and not to do it wholly for them. Hence our men who look forward to coming here to stay must study French now, and make this a big part of their preparation. It looks also as if fellows with some handiness of tools will have to be the ones most needed for this particular reconstruction work that we hope will open up for us.

As to submarines, we saw no signs of any, we rejoice to say. We were anxious for two days and two nights at this end, and slid in on an indirect route after nightfall and came up Garonne River (4½ hours). We slept on deck the last night and were on a strain for two days.

J. HENRY SCATTERGOOD.

YOUNGER FRIENDS.

FRESH-AIR HAPPENINGS.—One of the teachers wrote of the children she sent away:

They all came back well and happy, and they wished to thank all their friends who were the means of giving them so beautiful a vacation. No one had been ill or unhappy.

The following is an account of the outing given to some of the day-pupils who attend our Industrial Schools, which are under the care of the Management of the Home for the Friendless.

When the boys of School No. 8 were about to leave the school for the train to Ardley there was a scene of great excitement, for dozens of boys who were not going had come to see their friends off, and others with their mothers came to plead at the eleventh hour to join the party, which was impossible without preparation and the nurse's examination and approval. Finally, the school-room was cleared as nearly as possible of the outsiders, and then two boys were found to be missing and had to be sent for, and when the line was fairly out on the sidewalk some one exclaimed that John L. was not

there, and another volunteered the information that he was "trying to find some clothes to put in his bag." There wasn't a minute to lose, so one attendant kept watch over the line of boys to see that it was neither added to nor subtracted from, while another, capturing John's brother, announced, "We will go to your home and find out what is the matter."

Up two flights of stairs they went, and into the rooms the boys call home—rooms without any furniture except beds and a stove and a table or two, and looking as though they were rarely swept, and had never seen a scrubbing brush. Sure enough, John was rushing frantically from one room to another, looking under the beds and under the stove, from which hiding places he had drawn out four shoes. One pair he vainly struggled to get on, and gave up hopelessly, while another pair, as much too large as these were too small, and looking like a woman's shoes, were glanced at despairingly. "Why don't you wear those?" was asked. "They're my cousin's, but they ain't got any laces." Sure enough, there was no way of making them stay on. A nickel was produced and the elder brother sent flying to a shoemaker's, while John hobbled down stairs to be met on the sidewalk by the messenger with shoestrings. There was no time to lace the shoes, so a knot was made in the end of the string, it was put through a hole and wrapped round and round John's ankle, holding things in place till the party could get to the train. Who could blame the poor boys if they were not ready? No mother, and living with relatives, who are evidently kind enough, as the shoe-lending proved, but who give little thought to the boys, they evidently "jest grow," like Topsy. Well, they all got off at last, a happy crowd, and though John came back minus any stockings, and one boy's trousers were only held together by huge safety pins, which the conductor contributed, they had a rare good time and were as happy as kings.

All these splendid outings we owe to the kindness of the *Tribune* Fresh-Air Fund, which gave our children the first chance on its list of beneficiaries.

Last winter I visited a Home for the Friendless in New York City. There were over two hundred little children in the home. As it was just the supper hour, we saw the little tots eating their bread and milk with relish. As I looked into their faces my heart ached that so many little children could never know a mother's love and care.

The care-takers in this home are exceedingly kind to the children, and many would say they are blessed to be so well cared for. This is true, but I know these little people have moments when they long for mother-love and a mother's kiss!

In sending the following account of these children's summer outing for our "Younger Friends" to read, I hope that some who have not counted their blessings, or who have been discontented and criticized father and mother for not letting them go to camp or to the shore, that these boys and girls may stop, think twice, and like Pollyanna think of the things they have "to be glad" about.

I believe some who read this account will want to help, next summer, to make it possible for several little city children to have two weeks, at least, in the country, with plenty of fresh air and all the joys that go with such an unusual experience.—A. G. W.

THE AGRICULTURAL CAMP AT WESTTOWN.

This camp is now well organized, and is sending each day its ten or more boys into the fields and gardens around Westtown. Sometimes they work on the beans and onions which were planted earlier and sometimes they go in groups to help the neighboring farmers.

But it is of the Camp and of some of its needs that I wish to write. We sleep in a large open hut located between the Lake House and the ice-house and some fifty yards back from

the lake. The boys keep their trunks and better clothing in one of the rooms of the Lake House. A wall tent shelters the food and the Camp eats at a table under the trees.

Wilmer J. Young has the oversight of the work of the boys. He finds where they are needed, and assigns them to their appropriate places. Benjamin F. Thomas, a teacher at Westtown some years ago, has charge of the commissary department, and attends to the cooking.

Now the Camp needs a lot of things which we do not wish to buy, and which we are therefore asking our friends to contribute. We want a lot of chinaware, plates, bowls, pitchers, cups and saucers, etc. If any readers of *THE FRIEND*, who are not too far from Westtown, have some odd parts of old sets which they are not using, we will be glad to come and get them, if word is sent us. It will cost a good deal to buy these things and at the end of the season they will be on our hands. Also has any one a three-burner oil stove not in use? It would be a great help to us.

We manage pretty well with the cooking of staples, but I wonder if some of our neighbors who occasionally come to the School would think of us when they are baking pies and puddings and cakes, and would make something extra and bring it to our boys. We are also finding it difficult to get stewed fruits. Our boys can pick fruit, but the cooking of it bothers us. Think how much the fellows would enjoy these things, and how such gifts would please the whole Camp.

Lastly, has any one an old Ford car which he would place at the disposal of the Camp directors during the Summer? It would be of great assistance in hunting places for the boys to work and in getting them to and from these places; besides its usefulness in the various errands which are continually arising.

Please communicate with Wilmer J. Young, Westtown, Pa., about any of these things. The writer has gone north to the camp in the Adirondacks. THOMAS H. BROWN.

LONDON YEARLY MEETING.

It takes nearly sixty pages of closely printed matter in *The Friend* (London) to give the proceedings of London Yearly Meeting. Those who read these pages year by year get in fairly close touch with the activities and exercises of English Friends. The deep undercurrents of their spiritual life have been impressive, especially during the period of the present war. For two years past we have endeavored to print selections calculated to make this manifest. We wish many more Friends would read the whole proceedings.—[EDS.]

In the "Notes from Yearly Meeting," preceding the reports, we select but one item: Together with this thought of enlargement and desire for extension came the converse picture when the tabular statement was presented. Ernest E. Taylor made vital some of the statistics which at first sight appear forbidding. He showed that there was a net gain of four new meetings, *i. e.*, new centres of witness-bearing, but the query was raised: "What about the attendances at our meetings?" We hear reports that this is unsatisfactory in many places, and it behooves us to be humble and contrite and to consider seriously how to increase the witnessing power of our 400 congregations.

Other Friends pointed out facts concerning the lessened number of Ministers, the growth of admissions by conviction as compared with those by birth, the infrequency of visits by Ministers under concern, and the danger of what H. Sefton-Jones described as "machine-made deputations," sent down to Quarterly Meetings. Amy E. Sturge, in referring to the 2,300 Elders and Overseers and to the suggestion in Dr. Glover's recent book that "many people need to be reconverted at forty," expressed the desire that all of those holding office may be rebaptized for the work of shepherding and upbuilding the congregations to which they have been called.

In delightful weather Friends assembled in Yearly Meeting, in some measure of preparedness by the previous day's gather-

ings for retirement, prayer and preparation of spirit, and the appeal of the Swarthmore Lecture. The meeting was largely attended soon after the opening of the business. In the previous meeting for worship the vocal offerings included thoughts uttered by Gulielma Crosfield and Percy Bigland.

The Committee on Clerks recommended the reappointment of John Henry Barlow as Clerk, and of Roger Clark and Edith J. Wilson as Assistants; and of Henry Harris as Clerk to the Large Committee for preparation of the Epistle.

The Clerk, in introducing the main consideration of the day—that of the work of the Friends' Foreign Mission Association—said we had gathered for the third Yearly Meeting held under the shadow of the great war, a shadow which had grown wider and darker as the months had passed. He could not forget that even as we gathered in quietness and peace young lives, the brightest and best in Europe, were passing swiftly into eternity. Millions had gone before. Was it an exaggeration to say that millions would follow? Many a time we looked up and cried, "Watchman, what of the night?" Or we looked out eagerly through the darkness, wondering if as yet there were any sign of the coming dawn. We thought of what had happened in Russia, of the labor unrest at home, and we said to ourselves, "Are these signs that at last the end is drawing near, or, are they only portents in the dismal night which one can not yet interpret aright?" In regard to the great world, it was in those circumstances that we met. In facing our own business, in thinking of our work, in the foreign field, and at home in later sessions, what was to be our attitude of spirit? There had come to him that morning words from the Old Testament which he thought suggested the spirit in which we must look to our work and endeavor to carry it through. At a time of sore disaster and distress, when even his own followers had turned against him and threatened to stone him, we were told, "Therein David encouraged himself in the Lord his God." Surely we had need to encourage ourselves in the Lord our God, and in that spirit to go forward. It was that God of whom our Lord Jesus Christ spoke when He said, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask Him." Basing His thought upon what we know as the highest and purest and noblest in mankind, thinking of the love and care and sacrifice of the earthly father, our Lord implied that God Himself, our Heavenly Father, infinitely transcended all that. It was the same thought which came to us from the Old Testament,—“Can a woman forget her sucking child that she shall not have compassion upon him?” We were prepared to say, "No, she can not forget"; we knew all that was wrapped up in the thought of a mother's love. Yet the prophet went on, "Yea, she may forget." And then it seemed as though God took up the conversation, saying, "You are right to think it is almost impossible for a mother to forget, and you think that, because you know what is meant by a mother's love. And because of that, I have chosen this figure that from it I may interpret to you that which is in My heart. She may forget. Yet will not I forget you." Knowing these things, let us face all that lay before us and what was perhaps even more difficult all that lay before those whom we loved and esteemed and respected; basing our thought, our life and our work on that great idea, "How much more shall your Heavenly Father give good things—His Holy Spirit—to them that ask Him."

(To be continued.)

CHEYNEY SUMMER SCHOOL.

About one hundred teachers are in session at Cheyney, Pa. The decision to have the Summer School was reached, and the announcements made before our country entered the war. Had the managers been able to anticipate the present difficulty of securing funds they probably would have omitted this addition to their liabilities. Such an attitude is rebuked for some of us by the sacrificing enthusiasm of the teachers

in attendance. Some of them have traveled at their own expense from Georgia and Alabama; all of them in addition to railroad fares pay a fee of \$15. They are bent on helping others through this liberal opportunity to improve their own equipment.

The Managers are appealing for funds, but very especially do they appeal for visits from Friends to Cheyney while the Summer School is in session. Our judgment of Negro problems can hardly have a better opportunity for enlightenment than through the one hundred different points of view of these devoted workers.

NEWS ITEMS.

PROFESSOR FRANCIS B. GUMBER, of Haverford College, has been elected a fellow of the American Academy of Arts and Sciences, of Boston.

THE INDEX for Volume 90 will soon be ready for distribution. We shall gladly send a copy to any subscriber requesting it. This is the plan we pursued last year.

We are asked to note that S. D. Gordon, author of the "Quiet Talks" books, is speaking each week-day during this and next month near Ocean Avenue, on the Boardwalk, at Atlantic City.

We have assurances of full reports of the Young Friends' Conference at Westtown. We already have one of Emily Baleh's papers in type. We trust we shall be able to present other papers.

THOMAS E. JONES took his M. A. degree at Columbia University recently, and has completed his resident work with high standing for his Ph. D., his dissertation for the latter to be worked out through studies in Japan.

We are informed that there are still opportunities of enrollment for business men or others in the Westtown Agricultural Camp for periods of a week or longer in the Seventh Month. There is increasing demand for workers. Application may be made to Wm. H. Ritchie, 41 S. Fifteenth Street, Phila., or to Benjamin Thomas, at the camp.

UNDER date of Sixth Month 29th, on behalf of the Committee of the Representative Meeting, charged with forwarding relief for war sufferers, a draft was forwarded to William Fletcher Nicholson, successor to Isaac Sharp, London, for \$1,054.11, for application as follows:—

Subject to Allocation by the Sub-Committee of the Meeting	
for Sufferings in London.....	\$ 533.11
For Relief Work in Russia.....	100.00
For Red Cross.....	5.00
Emergency Committee for the Relief of Aliens.....	70.00
Friends' Ambulance Unit.....	93.00
War Victims' Relief Committee.....	203.00
Belgian Relief Committee.....	50.00

\$1,054.11

By direction of the Representative Meeting, future contributions should be forwarded to Treasurer of the Peace Committee, Albert L. Bailly, Jr., 1508 Walnut Street.

On behalf of the Committee,
JOHN WAY.

WHO WERE THESE THREE FRIENDS?—The following was written to the *Intelligencer*—

"In *Cleveland's American Literature*, page 309, is the following extract from John Quincy Adams' Newburyport oration, delivered July 4, 1837.

"I have seen towards the close of the last century, in one of the most merciless periods of modern times, three members of the Society of Friends, with Barclay's 'Apology' and Penn's 'Maxims' in their hands, pass, peaceful travelers, through the embattled hosts of France and Britain, unarmed and unmolested as the three children of Israel in the furnace of Nebuchadnezzar."

"Can you inform me where an account of this can be found?"
"John Quincy Adams was minister to the Netherlands in 1794, and

remained in Europe till 1801. In 1809 he was minister to Russia. In 1814, he was a commissioner to negotiate the treaty of peace with Great Britain; shortly after he was appointed minister to England.

"I should like to know the names and nationality of these Friends, the object of their visit and whether it accomplished its purpose.

"JAMES W. T. SCOTT."

FUNDS for the use of the American Friends' Service Committee have come in during the past week very satisfactorily. The total on hand reported a week ago was \$34,252.00. At the close of Seventh Month 2nd, the amount of cash actually received is \$53,384.13, a gain of nearly \$20,000.00 during the week.

The Treasurer has heard of several large contributions that have not yet reached him. One Monthly Meeting connected with the Arch Street Yearly Meeting, is reported to have received four contributions of \$5,000 each, in addition to other sums which have not yet been turned over. The money collected in the campaign by the American Red Cross, which was specifically designated for the use of the American Friends' Service Committee, has not been turned over owing to the magnitude of the task in straightening out the collection. No assurance has been received as to how much this will amount to, but it is thought it will be a considerable sum.

The above figures do not include the pledges of future payments, which now amount to several thousand dollars.

Several of the Monthly Meetings have sent representatives to the Treasurer's office to check up the list and see the total of contributions made by the members of their particular Monthly Meetings. The Monthly Meetings themselves are now being organized, appointing collecting committees and financial Treasurers for this particular purpose, which will very considerably lighten the Treasurer's labor by having the money come through these established channels, rather than having individual checks sent in.

But Friends who are not in touch with their Collecting Committees, need not hesitate to send checks direct to the Treasurer, if they prefer.

The largest single contribution received during the week was from a Germantown Friend, amounting to \$5,175.75. Several contributions of \$1000.00 have been received, but the bulk of the receipts are made up of smaller amounts.

Friends of Newtown, Pa., through Evan T. Worthington, have contributed approximately \$1000.00, Yardley Meeting, \$402.50, Goshen Monthly Meeting \$1000.00, Abington Monthly Meeting \$246.50, Friends of Lincoln, Virginia, by Henry T. Panoast, Treasurer, \$375.00. White-water Monthly Meeting of Indiana, students of George School, Penna., Newton Preparative Meeting, by Allen R. Sharples, Treasurer, and Radnor Monthly Meeting, by W. W. Conard, have all sent contributions.

The total number of contributions received during the past week is 143, and the average amount contributed is \$133.79.

Information has been received that Friends of the Five Years' Meeting have a substantial sum collected which will be turned over later.

The total reported collected by the American Friends' Service Committee a week ago was \$53,384.13. Since the close of Seventh Month 2nd, the amount of cash actually received is \$18,706.55, making a total of \$73,090.68.

Friends from Newtown, Penna., Salem, N. J., and London Grove Monthly Meeting have all made contributions. Concord Monthly Meeting sent a contribution of \$210.00, Orange Grove Monthly Meeting, of Pasadena, Calif., contributed \$201.00, and Woodbury Monthly Meeting, N. J., Friends from Lincoln, Virginia, Friends from West Branch, Iowa, Goshen Monthly Meeting, and the Indiana Yearly Meeting all sent substantial contributions. Several contributions of \$1000.00 and more were received during the past week.

Information has been received from several of the Yearly Meetings that more and larger contributions will be forthcoming later.

AMERICAN FRIENDS' SERVICE COMMITTEE.

CHARLES F. JENKINS, Treasurer.

SEVENTH MONTH 9, 1917.

MEETING MONTHLY MEETING at Elklands, comes in regular course Seventh Month 15th. Members of Philadelphia Quarterly Meeting of Ministers and Elders are reminded of the decision of that meeting to encourage as full an attendance of their number at this Monthly Meeting as may seem right.

WESTTOWN FARM CAMP.—The boys' farm camp at Westtown is diverting its energies largely toward helping neighboring farmers, who find it impossible to get all the help they need for weeding and harvesting their crops. Quite a little work has been done by the boys at the School in planting onions and beans. The latter promise well, but the weather was not propitious for the onions and only about one-third of the patch came up so as to warrant working them. The other two-thirds has been replowed and planted to beans. The triangular patch between the boys' orchard and the woods is under cultivation, and two rows of beans have been planted between the trees in five rows of trees on Walnut Hill.

There are at this writing—the first week in the Seventh Month—twelve boys in the camp. It is hoped that the average attendance in Seventh Month will be a little more than that. The boys work eight hours per day, either on the camp farm, or on neighboring farms, but chiefly the latter, as not enough planting was done to keep many boys busy here. They eat their meals at the camp, with a few exceptions. Benjamin J. Thomas has charge of this part of the work. The day's program is, roughly, as follows:—Rising whistle at 6.40. A plunge in the lake before breakfast at 7.00. Work from 8 until 12. Another dip in the lake, before lunch at 12.30. Work from 1.30 until 5.30. Swimming until supper at 6.30. After that the time is generally free until they go to bed, which is usually from 9 to 10.

WILMER J. YOUNG.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 91.

Jane B. Jacobs, Mary B. Bailey, Gilbert Cope, Aaron S. Edkin, T. Clarkson Eldridge, Sarah T. Huse, Lena H. Sharpless, Mary S. Kay, Rachel W. Scott, Deborah C. Smedley, Roland Smedley, Enos E. Thatcher, Jane S. Warner, Martha Price, Lydia D. Worth, Hannah C. Scattergood, Charles C. Scattergood, Sallie P. Woodward, Lydia A. Martin, Elizabeth Sharpless, all of Pa.; Benjamin S. Lamb, N. C.; Joseph E. Myers, Ohio; John B. Garrett, Pa.; Anna Morris, Pa.; N. Reece Whitacre, N. J.; Edna J. Whitacre, N. J.; Henry W. Whitacre, Pa.; George Wood, Pa.; Mary Vaux Walcott, D. C.; Florence E. Newlin, Ind.; Shubal Kersey, Ind.; Miriam Lovick, Iowa; Sarah Huast, Cal.; Townsend Cope, Ind.; Ezra Barker, Ind.; Wm. H. Gibbons, Pa.; Frederick C. Luthoff, N. J.; Minnie Bassett, Ind.; Margaret Jenkins, Pa.; John E. Forsythe, N. J.; Rebecca Price Hunt, Pa.; Thomas S. Downing, Pa.; Benjamin Vail, Pa.; Emeline P. Newbold, Pa.; Stephen W. Post, N. Y.; Martha W. W. Post, N. Y.; Mary E. Hoag, N. Y.; Emma H. Dolbos, N. Y.; Alice D. Mitchell, N. Y.; Annie F. D. Hoag, N. Y.; Franklin J. Hoag, Ohio; Charles S. Carter, Pa.; Caleb D. Cope, Pa.; Wilmer Cope, Pa.; Rachel E. Evans, Pa.; Jonathan Binns, Ohio; Dulan & Co., Eng.; Alonzo Cloud, Va.; Thomas Thomasson, Iowa; Clement Brinton, N. J.; Deborah C. Leeds, Pa.; Margaret E. Crenshaw, Va.; Adaline C. Baker, Pa.; David G. Yarnall, Pa.; Ellwood Cooper, Pa.; Robert T. Mickle, Ann Thomas, N. J.; John C. Pritchard, N. Y.; Jacob R. Elfreth, Pa.; Hannah B. Evans, Pa.; Edith W. Silver, Md.; Henry H. Perry, Mass.; J. W. Nicholson, Joseph Stokes, Martha Stokes, Ebenezer Roberts, S. and A. B. Warrington, Anna Mary Woodward, Henry W. Moore, Mary and Rebecca Matlack, Marianna Matlack, Miriam L. Roberts, Rachel W. Borton, William J. Borton, Nathan H. Roberts, Franklin T. Haines, Edith and Anna Roberts, Anna Mary Knighl, Morris Linton, Wm. E. Darnell, Elizabeth F. Darnell, Wm. Matlack, Wm. Matlack, Jr., Henrietta Wilbts, Alice C. Rhoads, Benjamin S. D. Coo, Spencer L. Haines, Charles C. Haines, Nathan Thorne, J. Powell Leeds, Mary L. Buzby, Joseph H. Matlack, Wm. E. Rhoads, S. and M. Leeds, Walton B. Leeds, Ida W. Roberts, Edwin R. Bell, Howard H. Bell, all of N. J.; Allen Maxwell, Ind.

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

DEED.—In Philadelphia, Sixth Month 26th, LYDIA ELVA PHIBAO, daughter of the late Archelaus R. and Louisa W. Phibao, of Tuckertown, N. J.; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

— In Lansdowne, Pa., Sixth Month 29th, ABRAHAM L. PENNOCK, aged eighty-one.

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To ADVERTISERS.—THE FRIEND is now open for selected advertisements at the following rates: One inch, 50 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application.

Friends having real estate to rent or sell, also those desiring board or rooms, should find THE FRIEND an excellent medium for reaching interested parties. Standing business cards are also solicited.

THE CHEYNEY SITUATION

Friends of Philadelphia Yearly Meeting have as a legacy of the efforts put forth in the 60's in the interest of training colored teachers a unique plant at Cheyney. The Cheyney Training School for Teachers appeals for help to the descendants of those who originated the idea. The School is doing a great work, but it is cramped in many ways by a lack of funds.

An efficient staff of teachers and a student body numbering 100 present an unusual opportunity for the wise expenditure of energy and money.

The Managers can do little more than administer the Trust and must look to Friends and others, who have the means, to supply what is essential for the proper advancement of the School's interest.

Leslie P. Hill, Principal, is always ready to offer timely suggestions to any who have it on their hearts to assist in the laudable work that is carried on at Cheyney.

Because of the conditions which must be met, if the School is to continue its good work, the Board of Managers feel free to request Friends to include Cheyney among the charities to which they contribute, and ask that checks shall be drawn in favor of and mailed to

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THE GARDEN OF THE SOUL.

"And their soul shall be as a watered garden; and they shall not sorrow any more at all." (Jeremiah xxxi: 12.)

One of the most beautiful gardens of the world is the Santa Clara Valley. You ride for miles through its varied scenery, and are touched with its wondrous charm. The everlasting mountains embrace it in their distant misty folds. The smooth country roads penetrate miles of orchards white with bloom or glorious in their summer greenery. The little farm houses are surrounded with the gayest of roses and flowers. Graceful palms rustle and tall eucalyptus trees bow under the sweep of the breeze from the wide Pacific. The perfume of marvelous flowers and sweet-scented hay fills the air. The song of birds enchant the ear. The sun day by day swings across the heavens and pours a flood of light upon the rich and contented scene. Here is an earthly garden. It is typical of what the soul of man may be when it has been surrendered to and cultured by God.

We find from the context of the quotation from Jeremiah that we are considering that Divine love was the subtle force that compelled men and women "to flow unto the goodness of Jehovah." As the outward manifestation of God's love may be witnessed in a broad and beautiful valley or in the winsomeness of a tiny cottage garden, even so is its spiritual wealth more alluringly evident in those members of the human family who enjoy a vital Christian experience. Their souls indeed "are as a watered garden, the waters of which fail not."

One of the delightful tests of the spiritual life is fruit bearing. As the broad acres of our sun-lit fields produce abundant and delicious fruitage to the gladness of the husbandman, just so does the heart that has been warmed by Jesus' love yield the fruits of righteousness—faith, joy, peace. The results are beyond our narrow comprehension. They may extend round the world wherever the consecrated voice or pen have influence. They may be discovered within the confines of a narrow room, upon a bed of pain. In either case the personality of the Christ-life is comparable to a watered garden in the midst of a desert land. The fruitage is sweet and never fails to invigorate in body and soul the community of God.

A Camisard in France a few centuries ago, when brought to

trial, exclaimed to his persecutors, "My soul is like a watered garden, full of shelter and of fountains." Those who have seen the shelter of the walls of the gardens of Southern France in winter or have noted the refreshing fountains within them in the heat of summer, will recognize the simile. How truly that haunted soul expressed itself. Even so may it be with us. Through this life God's people live as in a sheltered garden enclosed and refreshed by Him. In the life to come, "they shall not sorrow any more." Heaven shall be to them as an eternal garden and theirs shall forever be the Paradise of God.

W. C. A.

THE LARGER FELLOWSHIP.

Perhaps no subject has had so much attention concentrated upon it in the religious world of late years as that of church unity. The whole movement of the Federation of Churches is a movement with this end of unity in view. Certain minor movements to bring varieties of one denomination together are plainly in the same direction. As one follows the discussions and pronouncements that result from this world movement, certain dominant notes of difficulty recur, with a frequency that is most significant. Denominationalism in one form or another and the particular differences of point of view that have made denominations are perceived to include most of these difficulties. A few instances,—a multitude might be cited, will make this point clear. Thus George Wharton Pepper, in his little book, "A Voice from the Crowd," has a chapter devoted to this subject of unity. He makes the outward use of the sacraments absolutely essential to unity, although more than once in other chapters he comes near to an expression of a larger basis of fellowship, which might establish common ground for all Christians.

Edward Grubb, in a recent discussion of the question of appointing delegates to a Conference on Federation at Cambridge, is reported as saying, "The whole scheme of the Federation of the Free Churches proceeds on the assumption of a separated ministry and outward sacraments." He then shows how impossible organic unity is on this basis.

In the same line, but more fully expressed, is the following:

"The achievement of Christian unity is the most important concern of the present day," says the *Christian Work*. "How far it can be consummated in the direction of corporate reunion without the sacrifice of things essential remains to be seen. Attempted or consummated reunion, on the basis of a suppression of all truths or things which are at present the cause of disunion, is not Christian unity at all. But, putting first things first, the unity for which our Lord prayed, and which so many desire to see consummated now and perpetuated after the war, as one beneficial result from the great sacrifices made, is the unity in which truth and love are vital forces, leading to the exaltation of Christ, the mutual love between His followers, as such, in whatever church or nation they may be found, and the sanctification of the whole body of believers."

Finally, we have had sent to the office of THE FRIEND this very telling clipping which is not only the subject of our present writing, but in good degree a clear treatment of it:

A WORD FOR OUR TIMES.—Denominationalism in the church is a

reversion to nationalism. It is a repudiation of the church's charter of universal brotherhood and service in the interest of a section of the race supposedly elected by God to special privileges and authority. What a pity that at this crisis when nations are in a death struggle and the interests of humanity are being sacrificed, the church is impotent! What a thousand pities that our failure to lead the nations to reconciliation is due to the fact that we have failed in fellowship among ourselves! How can we lead the nations to a European peace when we our-selves have not reached unity in Europe or in any other part of the world? How can we summon with any Divine power races to supreme allegiance to Christ, while we are rendering supreme allegiance to our denominational organizations in the face of our Master's cry for the unity of believers? Surely in the Divine order a united Christendom must precede a federation of the world.—BISHOP J. W. BASHFORD, of China, at the General Conference of the Methodist Episcopal Church.

In view of these arresting quotations which we are printing merely as an index of a great mass of individual and group judgment, there must be found somewhere, somehow, a basis of Larger Fellowship in which our Lord's aspiration for His Church can be realized. Finally, when we are one we must meet on common ground from which the occasion of these differences (denominationalism) has been removed. It were surely little less than arrogant assumption to claim that Quakerism offers that "common ground." If in any degree we do assume it we must hasten to confess that we have failed signally so far to disclose it to the world in its universal character. Historically, the early Friends claimed no less than this common ground for their re-discovery of Christianity, but that was before their profession had hardened into an "ism." Their claim, in Penn's phrase, was for "primitive Christianity revived."

In the early history of Philadelphia's organic life, as expressed in philanthropic institutions, good Bishop White is quoted as saying he could make most any good work go if he could secure the co-operation of two or three Quakers. Not a few of these associations so founded continue. It may be accounted a very small matter, but we venture to think that the expression of the religious obligations of these associations in forms agreeable to Friends is very significant. Thus instead of being opened by formal prayer the meetings of such committees and boards began in periods of devotional silence and ordained or lay member had no difficulty of understanding how to use such opportunities. After a hundred years this common ground of co-operation is still much appreciated and even practiced when no Friend is present.

The later developments of the Society of Friends in our country may be recognized as towards, if not into the "denominationalism" which Bishop Bashford calls a "reversion." We can not see this in any other light than as a movement away from the common ground upon which real unity is to be attained. A "Friends' Church" may fit into the general scheme of religious organization, may find an advantage in accepting the currency of ordinary religious thought, may seemingly approach nearer to the majority of religious professors by making Quakerism accept ordinary church forms. No little good may result from such changes, but the chief good for which we were specially qualified may be forfeited. If the best organized churches conclude that "corporate reunion" is not possible what special gain is made by falling in line with their corporate forms?

We are not wholly insensible to the fact that a process very common to human nature has affected our history and our present capacity for usefulness in the great effort for unity.

Originally George Fox's plea that the Church is the body of believers in all denominations seemed a well understood expression for the Larger Fellowship. Finally, despite such pronouncements as that of John Woolman [I found no narrowness in my heart respecting sects and opinions], many Friends came to live as though their Society was *the* Church. In a confusion like that it made small difference whether the word was spelled with a capital or a small "C."

We would not claim too much for a distinction, but a living witness for this larger view of the Church does seem to involve something that is fundamental to Christian unity.

To preserve a special form of an organization because of our loyalty to our history, to insist upon a Society of Friends instead of a Church just for peculiarity sake, can have no justification at all. To preserve the ancient form because it involves a larger fellowship than is possible to any process of mechanical unity amongst denominations, is a totally different matter.

This point of view has a very large side and a very full expression in the best religious literature of the day. President Eliot's twelve-inch bookshelf must needs be multiplied many times to contain even the most striking collateral testimony along these lines. It is this larger Society of Friends that many of us belong to. We love our little meetings, we are ready to give sacrificing labor for them, but we perceive how they are beset with "denominational reversions." We have not yet had the prophet voice to make clear the freedom of the Church as distinguished from a church. Is it possible that the movement for internationalism involves a recognition of this common ground of larger fellowship in the religious world? Is it possible that not a few of us are ready to acknowledge that Jesus Christ has already come to be the Head of His Church—no invisible Head but actual presiding Head to the eye and act of faith? When ecclesiastic and layman, when gentile and Jew can realize that this was the vital thought of Christianity, progress in unity will not be so impeded. J. H. B.

WILLIAM PENN, BY JOHN WILLIAM GRAHAM.

The authoritative life of William Penn will be written after the volumes of his complete writings edited by Albert Cook Myers shall have been published. This may be some years hence, for the work is a large one. In the meantime we are assured that putting into print every shred of writing, public and private, studied and unstudied, ever made by the founder of Pennsylvania, will not detract from, but rather enhance, his reputation for versatile ability and purity of motive.

The present volume makes no pretense to research among hitherto unpublished materials. It takes up the already printed biographies, finds new light and facts in unexpected places, and puts into shape a readable and reliable portrait of the many-sided man—reformer, theologian, politician, courtier, sufferer for conscience' sake and for unpaid obligations, commonwealth founder and voluminous exponent of Quakerism.

The author is well fitted for the task. His style is pleasing and interesting. He is in large sympathy both with the political and theological views of Penn. His own activities in public life have shown him the difficulties in the path of a man who means to combine successful political achievement with a conscientious regard for principles which sometimes seem to stand in the way of securing results. He appreciates also the need of making the best of untoward circumstances and of yielding or postponing cherished plans for the sake of meeting temporary conditions of apparent pressing necessity; in short, of being at the same time and without hypocrisy a Quaker idealist and a smart politician.

While he has not unearthed any large amount of new material, he has made the best use of that already existing, some almost lost sight of, and shed new light on many points hitherto obscure. Errors of statement, which are very few so far as we can judge, are due generally to an ignorance of local geography, as when he places Chester in the "lower counties"; that is, the present State of Delaware.

The biographer of a previous generation, if a Friend, or semi-Friend, like Clarkson, could hardly rid himself of the idea, which grew up exuberantly in the medieval days of Quakerism, that direct contact with political life was destructive of spiritual experience. Penn himself suffered from such opposition, and George Whitehead, William Mead, his old associate in the noted trial, and Thomas Lower, who married the daughter of Margaret Fell, were all for some time his rather severe critics and sympathized, perhaps partly through misinformation, with David Lloyd and the anti-Penn politicians of Pennsylvania.

If the biographer were not a Friend he could hardly catch the meaning of Penn's devotion to certain principles of action which seemed to stand in the way of worldly success. He did not grasp the Quaker point of view and so failed to understand his subject on the side of his religious convictions and testimony bearing.

Thus, there was need of a biography of Penn from the standpoint of a modern scholarly Quaker, not a traditionalist or an opportunist, but who knew tradition as it has moulded character and actions, and who saw, as Penn did, the need of adapting principles and modifying testimonies to the circumstances of the day; and this the present book supplies.

Of the numerous biographies of Penn, those of Clarkson, Janney and Graham are distinctly Friendly. They have explained the doubtful passages of his life in a way to give the impression of an absence of faults and weaknesses which is hardly human. Their estimate is doubtless nearer the truth than what we would gain from the brilliant pages of Maccaulay, whose style entrances each generation of boyish minds ignorant of their inaccuracies; or from Buell, full of misstatements; or from Hepworth Dixon, reliable but incomplete. Yet we read the pages of Janney and Graham, while we can not say with positiveness that their judgment in these doubtful issues of Penn's life is not a reasonable one, we may also confess that another is possible. Had he lived all his time in Pennsylvania it is not clear that even his forceful personality would have conquered all obstacles and been wholly advantageous. For with all his courageous and undoubtedly sincere advocacy of democracy, he was at heart an aristocrat and would have been out of sympathy with the practical Americanism which seemed to spring into life as soon as the Atlantic was crossed. It was hard for a man reared as he had been, with such advantages of birth and fortune, however much he saw in his study the huge promise of civil and religious liberty, and however willing to concede them to his colonists, to live among them without intensifying the class feelings upon which David Lloyd largely fed his political fortunes.

It was too probably something more than trustful carelessness that got him into his trouble with his steward. It began in this way, but when he found himself tangled in the web, he still preserved a silence and allowed matters to drift from bad to worse, till they almost caused him to lose everything. Nor did he show the greatest wisdom in his choice of agents. Nor does it seem now that his attitude towards his friend, that bigot and libertine and concentration of unwisdom, the last of the Stuart kings, whatever its motive, was the best possible.

We mention these points not to throw against Penn any railing accusation, but to point out, which is so easy in a backward view, how the perfect man might not have acted in the difficult matters which beset him on every hand, about the details of which we really know so little.

For we feel sure that the final verdict of history written after some judicial mind has carefully studied Myers's great work, will approximate to the position taken by John W. Graham. Putting the worst possible construction upon such

questions as the above, the towering services which William Penn rendered to England and America, to state and church, place him, with the doubtful exception of Roger Williams, as the greatest of colonial founders, as he was also the greatest Quaker ever in public life. Is there in the Declaration of Independence and the Federal Constitution more of the thoughts of any other man? Does the great principle of religious liberty on both sides of the sea owe more to any other? Did any other man at as early an age see more clearly, risk more bravely, and maintain more consistently, the great ideal of individual liberty of conscience?

In the face of these great qualities little discussions as to his wisdom in certain details of his troubled and complex life are insignificant and our author has probably done wisely in not emphasizing them. He has gathered in true perspective the qualities which make up the true William Penn.

The fine part of Penn's life is the early part, before the disappointments of Pennsylvania, the loss of friends and fortune, the malice and criticism of enemies clouded the outlook. The spirit of those early days which induced his acceptance of religious principles of action in risking all the brilliant prospects in his grasp, his hold on the same spirit through fair times and foul, with inextinguishable optimism, its continued efficacy even when disease had clouded his intellect and weakened his body is the central feature of his life. No one could have gone through his checkered and resultful career with sweetness and power without the reality of this sustaining influence.

I. S.

YEARLY MEETING IN JAPAN.

[Through an oversight this was not put in type immediately upon receipt.—Eds.]

Those of you who remember a notice about the annual meeting of Friends in Japan, that appeared in THE FRIEND last Fall, will be surprised to see so soon again the same heading. But here, as in Philadelphia, Spring is the regular time for the gathering, which last year was delayed by certain circumstances, until Fall. Friends here have not yet been able to find a time to which they can adhere every year. Third and Fourth Months are busy times for school people, since the new school year begins in Fourth Month, and in Fifth Month the farmers must begin work in their rice fields. It may, perhaps, take another year or two of experimenting before they discover at what time the greatest proportion can leave their homes, and attend three or four days' sessions of meetings.

The sessions began on the tenth of Fifth Month and lasted through the thirteenth. The Meeting was held this year in Tokio, and its transactions are a matter of history, because it was at one of these sessions that it first constituted itself as a Yearly Meeting. The movement to organize a Yearly Meeting began something over two years ago, and has been carried on with dignity and deliberation, and a sense of the importance of the issue, until its completion this year. Consciousness that it is only a part of a world body, and a desire to be admitted into brotherhood with the other parts, led Friends to arrange to send word to the Yearly Meetings of Friends in other countries of the birth of this youngest of all Yearly Meetings. The same feelings were in the heart and mind of one of its members when, at the last session, he gave thanks to God for the labor of the people—and he mentioned especially those in the United States, Canada and England—which for the last thirty years has gone into the building up of this Yearly Meeting.

The Meeting, as at present organized, consists of three Monthly Meetings, and three meetings which might be called preparatory to the Monthly Meeting stage. There are no Quarterly Meetings as yet. Petitions from two other groups of Christians were received by the Yearly Meeting, asking to be recognized as having arrived at the preparatory stage, and Committees were appointed to visit them.

The Clerk of the Yearly Meeting is T. Nomura, a member

of Tsuchiura Monthly Meeting. He is a merchant of undoubted integrity and an influential member of his community. He has been a Christian for years. His wife also is a member of the Meeting, and the children have known what few children in this country know—the blessings of a Christian home. Nomura San feels deeply his responsibilities as a Christian and as a member of the Society of Friends. Hirakawa San, the President of the Girls' School, is appointed as his alternate, in times of unavoidable absence. As at present organized, the Clerk does not keep the records, but introduces the business and presides over the discussions, the records being kept by a secretary, Suzuki San, who for many years has been engaged in Christian work in Ishioka in connection with Friends, and was appointed as Recording Secretary.

Iwasawa San, who is known to many Philadelphia Friends, became Correspondent, and Kurama San, a tailor in Tokio, and a substantial member of Friends for a great many years, was chosen as Treasurer. There is also a Committee, which corresponds to the Philadelphia Representative Meeting, for interim business, and a Meeting of Ministers and Elders. Five ministers have been recognized. Business is conducted much as it is in Philadelphia, except that there is not yet the freedom of debate. This will doubtless come with time and experience.

It would require too much space to give an account of the different sessions of this Meeting, but there were two addresses given, which I wish at least to mention. One was by Alice Lewis, and its subject was the qualifications for membership in the Society of Friends. She held up a very high ideal which it is hoped will be followed by the Japanese Friends. The other was by Dr. Nitobe on the distinctive teachings of Friends. He began by telling how, even as a boy, he had been impressed by the fact that the worship he saw at the temples was outward, and that the real worship of God must be inward, and then he went on to explain the "Inner Light," and why Friends had rejected outward forms, mentioning especially baptism and the Lord's Supper. The principles that lay back of the refusal to take off the hat, and the use of the plain language, were set forth, and Friends' record of steadfastness in the observance of these principles. He kept a large and mixed audience listening intently for over an hour. For the general public, it was good, but for that little inner circle, who are just taking upon their shoulders the responsibilities of the Yearly Meeting, it was most valuable.

The Japan Yearly Meeting of Friends is entering upon its history at a time that is testing the faith of Friends of all countries. In Japan there are some peculiar difficulties, of which we have no experience at home. The band of Friends is small and, humanly speaking, weak. They will want the sympathy and prayers of Friends everywhere, that they may be true to the name, and to the past record, and that they may hold up the torch of spiritual religion to the needy brothers of their own land.

EDITH SHARPLESS.

POLITICAL DISTURBANCE AT CHENG TU.

In the days of the Manchu régime the affairs of a province were entrusted to a single head, the Viceroy, whose word was supreme save for the control of the Federal Government at Peking. Since the establishment of the Republic the military arm of the government has been exalted to a place co-equal with the civil authority, and in some instances has assumed supreme control over the unwilling people. In addition to the ever-present friction between the Military Governor and the Civil Governor, another element has entered to complicate the situation, namely, the appointment of governors who are natives of other provinces and who bring with them large numbers of soldiers from their native province. Thus in 1913, Chungking was the victim of Yunnan soldiers who had come to "deliver" her from the reign of terror of a local usurper, and in 1916, the Province of Szechwan was overrun by opposing troops from Peking and from Yunnan, the resulting condition of anarchy giving place slowly to order

only after the Northern troops had withdrawn and left the Szechwan and Yunnan troops in possession of the province.

This dual control and the usurpation of power by the military has again brought its train of woe. For some months the Military Governorship has been held by a Yunnanese, Lo Pei Chin, who has maintained his position by means of his Yunnan troops, while the Civil Governor, Liu Ts'en Hou, has depended upon his Szechwan troops. Either because there really was no money to pay the Szechwan soldiers or because it was dishonestly withheld by Lo, they had not been paid for several months, whereas the Yunnan soldiers appear to have received their pay. Lo sought to disband as many of the Szechwan troops as possible, and did succeed in disbanding one regiment in a city forty miles west of Chengtu. As the Yunnanese were returning to the capital with the accoutrements they were attacked in the streets of Chengtu by Liu Ts'en Hou in an attempt to regain this equipment.

The Yunnan troops entrenched themselves in a portion of the city, with headquarters in the Imperial City, a walled enclosure near the centre of the city, which has been used since the Revolution for the Administrative Offices. There they were attacked by the Szechwanese, and for nearly a week the city was at the mercy (or lack of mercy) of the two opposing factions. In order to clear a space around the walls of the Imperial City the Yunnan soldiers threw oil on the roofs of the houses and set them on fire. The defenceless people were trapped and burned in their homes, as the gates across the streets were closed and they were not allowed to escape. It is said that as the fire crept from house to house mothers killed their children and then themselves. Full particulars have not yet reached us, but conservative estimates place the number of dead at not less than three thousand. One report states that 300 wounded have been treated by the Red Cross. Thousands of houses were burned, and the disaster to the city far exceeds that of the looting at the first Revolution.

Fortunately no foreigners lost their lives, though many foreigners' residences were struck by bullets or shells, and one, a frame building in the city, was "riddled" with bullets. In numerous cases foreigners and students took refuge in cellars, and hundreds of Chinese who could escape from their homes crowded into mission compounds to avail themselves of the superior protection of brick walls. The Friends' lath and plaster houses inside the city were almost in the line of most severe firing, so all except R. J. Davidson and L. N. Hayes, of the Y. M. C. A., made their way through desultory firing to the west gate and thence to the University campus, where they were comparatively safe, though even there several persons (not students or foreigners) were killed by spent bullets or shells.

Fortunately for Margaret L. Simkin and myself we have since Second Month been aiding in the evangelistic work of three of our stations at some distance from Chengtu, so we have been spared the terrible experiences through which most of the missionaries in Chengtu have passed. I had just completed a five weeks' class for evangelistic workers in the Tungchwan district and was making the round of some of the outstations when the trouble broke out. As soon as I learned how serious it was, and fearing that it might spread rapidly throughout the country, I returned to Suining where Margaret L. Simkin is living on the Hospital Compound. The lawlessness has not spread widely, however, so I am now on my way to Lungliang (two days from Chungking) to conduct a similar short term Bible Class for evangelistic workers there.

Whether the troubles in Chengtu are at an end we cannot say. Governor Lo and some of his Yunnan troops have withdrawn from the city to the arsenal, fighting has ceased, and it is reported that about half a million silver dollars are being raised by the people, on receipt of which he promises to withdraw his troops to Yunnan and leave Szechwan in peace. Both parties fear treachery, so whether either will keep its promises remains to be seen. "In any case," as a business

man said to me, "it is the people who must eat the bitterness," a beautiful "heads I win; tails you lose" arrangement.

The consuls are reported to have been unwearied in their efforts to effect a compromise so as to save city and people, but the leaders were deaf to appeals for mercy. No Chinese could safely venture on the street even in the lulls between fighting, as the soldiers seized whomsoever they suspected and beheaded them by the dozens (one report said by the hundreds) on the city wall in full view of the Canadian Mission premises. Thus do the Chinese train and equip soldiers for their "protection!" If it is imperative for their own sakes that the Western nations should speedily adopt sane international sanctions of peace, it becomes doubly imperative because of its bearing upon the question of putting fire-brands into the hands of these children.

ROBERT L. SIMKIN.

STUNING, West China, Fifth Month 10, 1917.

JONATHAN CHACE.

The death of Jonathan Chace occurred in Providence, R. I., Sixth Month 30th. He was in his eighty-eighth year. Although not a member of Philadelphia Yearly Meeting, he was so closely affiliated with it, that it seemed almost that he might have membership in two meetings. Perhaps more conspicuously than any other Friend in America during the past fifty years, Jonathan Chace was called to high public office. He demonstrated how compatible such service can be even with "following the tenets of that sect rather closely" as the *Providence Bulletin* phrases it. We are adapting the notice printed in that paper as we feel sure the details will interest Friends. Curiously enough, his most important effort in the U. S. Senate, viz.: "The Copy Right Bill," is not mentioned in these newspaper notices.

Former Senator Jonathan Chace Dead in Eighty-eighth Year. Member of National Senate from 1885 to 1880—Prominently Identified with Cotton Industry in Blackstone Valley for Many Years.

Jonathan Chace, United States Senator from Rhode Island from 1885 to 1880, died at his home, 190 Hope Street, after a long illness.

Jonathan Chace, one of the few men who ever resigned a seat in the United States Senate, was born in Fall River, Mass., Seventh Month 22, 1820. He was of a Fall River family, his father, Harvey Chace, being a native of that place, and was interested in cotton manufacturing there. His mother's maiden name was Hannah Wood. Harvey Chace went to Valley Falls in 1850, following his brother, Samuel B. Chace, who had gone there to engage in cotton manufacturing in 1840. Samuel B. Chace's distinguished wife, Elizabeth Buffum Chace, and his equally distinguished daughter, Lillie Chace Wyman, wife of the late John C. Wyman, served to make the other branch of the family well known, and to add to the eminence in an intellectual way of the whole Chace family of Valley Falls. All were Quakers, and Jonathan Chace followed the tenets of that sect rather closely, his Quaker broad-brim being one of the features of his personality. Samuel B. and Harvey Chace began to buy into the Blackstone Valley Mills in the '50s and in the '60s formed the Albion Company and greatly enlarged their cotton plants.

Prior to the Civil War the Chaces, already possessed of great social influence, increased their distinction by their intense sympathy with the anti-slavery cause. The village of Valley Falls became at length a refuge of fugitive slaves, and the histories of the "Underground railway" always refer to the place as one of its stations.

In the city of Fall River, then a town, Jonathan Chace acquired the beginnings of a good education, completing it at the Friends' School in Providence. When a young man he followed the interests of his father and uncle, and on their deaths he and his brother, James H. Chace, and other relatives succeeded them in the management of the mills.

In 1876 Jonathan Chace was nominated for the State Senate and elected and was re-elected in 1877. In 1880 he was nominated for Congress from the western district of the State and elected, his re-election following in 1882, but in 1885 he was elected to the United States Senate to fill out the unexpired term of the late Senator Henry B. Anthony, who died in 1884.

As soon as Senator Anthony's death was announced the members of the Republican party's inner circle picked out Jonathan Chace to succeed him. Somewhat to the surprise of the State Governor Bourn, who was called on to appoint the temporary successor, selected the late William P. Sheffield. In 1885, however, Jonathan Chace was duly elected to fill the vacancy caused by Senator Anthony's death. He had almost served out his second term in the lower House, but he went through the formality of resigning and a special election was called to fill the seat which he had vacated.

When Jonathan Chace went to Washington to serve his first term in the House, the late President Garfield was chosen by the nation as its Chief Magistrate. J. Warren Keifer was to be Speaker of the House, which was Republican. In this body, Jonathan Chace served on the committee on manufactures of the House and the select House committee on the alcohol liquor traffic. In the Forty-eighth Congress, elected in 1882 to serve from 1883 to 1885, the Democrats were in a majority, and John G. Carlisle was Speaker. In this body Jonathan Chace was on the committees on improvement of the Mississippi River and on weights and measures.

In the Senate, into which Jonathan Chace went in 1885, his first honors were exceedingly meagre. He was not given the committee positions held by the late Senator Anthony, but had to be content with the committees on mines and mining, Revolutionary claims and woman suffrage. In the Fifth Congress, covering the years 1887-89, he was recognized with all fitness, receiving appointments to the committees on the civil service and retrenchment in the District of Columbia, patents, post offices and post roads, Revolutionary claims, woman suffrage and the condition of the civil service. One of the important bills Jonathan Chace voted for in the House was the Tariff act of 1883. The most important one receiving his vote in the Senate was the Interstate Commerce law.

Jonathan Chace did not enter politics after his retirement from the Senate, although in 1892 he participated as a speaker and adviser in the campaign in the town of Lincoln, where he lived, and where the Democratic party, which had been in control for years, was the object of a special attack by the Republicans. His personal interest probably gave the victory to his party.

Jonathan Chace's attacks on free trade teachings by professors of economics in colleges were a feature of his public life and of his Rhode Island canvasses. He especially assailed Professor E. Benjamin Andrews, then recently installed in the chair of History and Political Economy at Brown University, and later President of the institution, who had made some speeches in the campaign of 1884. It was not long after this campaign that Professor Andrews went to Cornell, thence to be recalled to Brown as President.

In 1892 Jonathan Chace was elected a trustee of Brown University.

Jonathan Chace married, in Fallstown, Pa., in 1854, Jane C. Moon. She died Eighth Month 15, 1914.

He is survived by two daughters, Anna H. and Elizabeth M. Chace, who lived with him, and a brother, James H. Chace, 112 Keene Street, Providence. The last named is in his ninetieth year.

The funeral of former United States Senator Jonathan Chace was held at his late home, 190 Hope Street. It was marked by Quaker simplicity.

James Moon and Zebedee Haines, of Philadelphia, were at the services at the house, together with President Faunce of Brown. Burial was in the Quaker section of the North Burial Ground. There were no honorary bearers.

Governor Beeckman and wife, Mayor Gainer and other public officials were present at the services, together with the boards of directors of the Phenix National Bank and various insurance companies, with which Jonathan Chace was identified.

REST.

A little child upon my mother's breast,
Her tender, loving arms about me pressed,
Peaceful and still, I knew not any care,
For all my troubles, were for her to bear,
And her dear presence made my moments blessed.

Now older grown, and by life's cares oppressed,
I often long for that sweet place of rest,
And wish myself in sadness and despair,
A little child.

But still I hope, though weary and distressed
And knowing well that I have oft transgressed,
That I may find a place as safe and fair
As were my mother's arms and, enter there
With all my troubles gone, my sins confessed—
A little child.

—From *Songs of Hope*, by REBECCA N. TAYLOR. Sherman, French & Co., Boston. Printed by permission.

JOSHUA L. BAILY.

Several articles have appeared in THE FRIEND since the death of Joshua L. Baily—all much appreciated. This tribute will treat entirely of his wonderful touch at Pocono Manor. As we are now gathering for the season of 1917, we hear many times how we do, and will, miss Joshua L. Baily, the real lover and helpful friend of Pocono Manor. He loved this place and did much for the comfort and happiness of all who came within its borders.

About six years ago, when it became advisable to enlarge the Meeting-room, it was necessary to move the Library to the Main Building. Joshua L. Baily was heard to say, "You bring the stone and I will do the rest," and how well we all understand and appreciate the beautiful and comfortable Auditorium which he planned and completed, and handed it over to the Association in his own genial way.

All over the Manor, both inside and outside, his clear, clean touch is in evidence. His last gift of importance to the Manor was the American Flag. In his ninetieth year, on the twenty-fourth day of the Seventh Month, at 2:30 P. M., the flag was raised on the steel pole, in the presence of over two hundred people, our venerable friend made a most impressive and interesting speech of presentation, and the gift was gracefully accepted on behalf of the Board of Managers by our beloved late friend, Walter P. Stokes. Every day the Flag is raised to the mast-head, and carefully furled at the setting of the sun.

Joshua L. Baily has left many reminders all over the Manor property of his friendly interest, and his presence will abide in our thoughts as long as we live.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

The saloon exists "not because man, by nature, must drink, but because by proper incentives he can be made to drink, and there is money in selling it to him."

"This war," President Wilson has said, "is grim business on every side of it." And among the grimmest features of it, we think, are these that the government which tells American citizens how much they shall eat, and selects those who must risk their lives in battle, exempts from sacrifice the most useless and not the least harmful of all industries; and that, while demanding rigid economy as the only means of

avoiding privation, it permits the waste of enough food to give every French and British and Belgian and American soldier a loaf of bread a day.—*North American*.

UNDER the new revenue laws it is estimated that the beverage liquor traffic will pay about \$500,000,000. This fact seems to be the last refuge of certain Congressmen who refuse to support a law prohibiting the use of grain and other food-stuffs in the manufacture of booze.

Who ultimately pays this \$500,000,000? The wives, children and other dependents of the drinkers—conceded alike by statesmen, sociologists, educators, publicists, employers and labor leaders to be the most needy class in America, and the class least able to bear additional taxation.

Who will bear it if Prohibition comes? It will be redistributed by other forms of taxation and equitably borne by the rich, the well-to-do and the poorer classes, in proportion to their conditions in life.

The Congressman who would seek to relieve the rich and middle classes of this burden by fastening it upon the helpless dependents of the drinkers is striking at the vitals of his country. He is more dangerous than a German submarine.—*American Issue*.

THE Pennsylvania Legislature in the year 1791 adopted the following resolution in opposition to the action of the United States Senate in attempting to collect revenue from the sale of intoxicating liquors:—

Resolved, That no public urgency within the knowledge or contemplation of this House, can, in their opinion, warrant the adoption of any species of taxation which shall violate those rights which are the basis of our government, and which would exhibit the singular spectacle of a nation resolutely oppressing the oppressed in order to enslave itself.

In 1862, Congress was taxing practically everything in sight to meet the demands of the great struggle then on, and yet the effort to put an internal tax on liquors was most vigorously fought in both branches of Congress.

Major Merwin, personal friend and associate of President Lincoln, is authority for the statement that Lincoln was hostile to any provision which would give standing and life to the liquor traffic. He consented to it as a war measure only after having been assured by such men as Chase, Seward, and others that the obnoxious feature would be eliminated when the war was over.

The action of the American Medical Association in ruling out alcohol from the practice of medicine and declaring that it has no drug value either as a tonic or stimulant hastens the doom of John Barleycorn. No intelligent layman will attempt to refute the opinion of these physicians of nationwide, and many of them world-wide, reputation.

The Association declared that alcohol has no food value in the treatment of diseases and that its only legitimate use in medicine is as a preservative. It has already been barred from the pharmacopoeia and thus is entirely eliminated as a legitimate remedy.

The President of the Association, Dr. Charles H. Mayo, the noted Minneapolis surgeon, declared that "national Prohibition would be welcomed by the medical profession."

DR. IRVING FISHER, Professor of Economics, at Yale, was in Philadelphia and gave an address at the City Club.

Dr. Fisher estimates that 85,000,000 bushels of grain are used each year in liquor manufacture which could be turned into food for human beings. From this he estimates that 11,000,000 loaves of bread a day could be added to our present output. Making his estimates on a most conservative basis, he believes that the income of the nation would be increased by at least \$3,000,000,000 under Prohibition. Add to this the \$2,000,000,000 now being expended for drink which would be saved and you have \$5,000,000,000. Comparing this with

the \$500,000,000 which we now receive in war tax from the liquor business shows that we could pay that increased tax and still be \$4,500,000,000 to the good.

Speaking of the control of our Government by special interests, he said:—

Two practical obstacles remain to Prohibition: age-long prejudice for the belief that alcohol is a tonic, and the vested liquor interests. The latter is the strongest argument for Prohibition. Give us Prohibition, if for no other reason, at least that this country may no longer be governed by special interests. President Wilson was elected on a platform which called for the elimination of the rule of special interest classes; it was a platform meant to strike at the tariff protected manufacturers of New England and Pennsylvania, yet I can tell you that no student of American political economy would deny the assertion that the liquor interests are the most unscrupulous, the most formidable, and the most demoralizing special interests in American politics.

A RECENT STATEMENT.—To make 50,000,000 barrels of beer, the brewers require approximately 58,000,000 bushels of grain. The by-products (malt sprouts and brewers' grains which are resold to dairy farmers) represent a salvage of 35 per cent. It will be seen from these figures that the actual amount of grain which will be used in the brewing process is about 37,700,000 bushels.—*Statement filed by the brewers with Senate Committee of Agriculture, May, 1917.*

A FORMER STATEMENT.—Never before have brewers, distillers and wine makers made so large a contribution to the agricultural prosperity of the country as during the fiscal year of 1913. Grain and other farm products to the value of \$113,513,971 were used in the manufacture of liquors, the actual sum received by the growers. It exceeded the total combined crop values of Massachusetts, Rhode Island, New Jersey and Florida.—*From Year-book of United States Brewers' Association, 1914, page 265.*

BREWERY ARGUMENT.—The mental processes of the liquorites are so interesting that we had thought of devoting our space in THE FRIEND this month to a consideration of this topic alone, but a short essay in an Ohio paper—*The Cohocton Tribune*—illustrates the point quite clearly, and, we think, truthfully:—

The brewery people in trying to be all things to all men get themselves into ridiculous positions. We called attention in this column recently to their insistency in saving at one time that beer is bread and that all the nourishment of the grains they use goes into the beer, and at another that there is no food value in beer, but that it all remains in the by-products and is sold to farmers for food for their stock.

This recalls the old story of the lawyer of Bengali who defended a man before the court on the charge of stealing chickens. At the zenith of his speech he gave vent to this eloquent plea in behalf of his innocent client:

"This man was not within 500 miles when the chickens were stolen," he said. "What is more he was walking along in the moonlight and dropped his bag and when he went back to get it the chickens had just crawled into it. In the third place they were not chickens at all, but were ducks. And in the fourth place they were his own chickens anyhow."

So the brewers say all the food value of the grain reaches the people in beer; all of the food value of the grain and more reaches the cattle in the refuse; the grain used in making beer is not fit for anything else anyhow, having no food value; and in the last place they don't use any grain to speak of in the first place.

BUTTERMILK FROM THE FRIENDS' SCHOOL.—The Superintendent at the Tunesassa Indian School has recently refused to continue the sale of buttermilk to a certain dealer in Salamanca, the advertisement on the front of a certain saloon being the occasion of a lively concern to avoid all "occasion

of offense." The proprietor of the saloon protested, of course, claiming that he is doing "a clean business," and referred to two priests and a minister who are patrons of his. But his failure to comprehend the scruples of the Superintendent is illustrated by his written inquiry, "If you don't care to sell to me *direct*, can I get it through an expressman?"

YOUNGER FRIENDS.

WHAT MY AUTOMOBILE HAS TAUGHT ME.—The clutch of an automobile is the contrivance which connects the power of the engine on to the main shaft. This shaft runs through the car and by revolving, turns the rear wheels, thus propelling the car.

The engine may be going full speed, but if the clutch is not in operation, the car will not move.

If the car is moving rapidly and the clutch is thrown out, or disengaged from the main shaft, the car will run awhile on its momentum, and will stop, because no fresh energy is transmitted to the wheels.

It was a long time after I began to drive an automobile before I learned how the clutch acts, and probably many other drivers are as ignorant; yet it is very easy to understand, and it is very necessary that a driver should understand it.

In brief, the engine operates a heavy flywheel, which it causes to revolve rapidly. This flywheel is dish-shaped, and the end of the shaft is of the same shape, but reversed, so that it fits exactly into the flywheel. It is pressed against the flywheel by strong springs, and this is the contrivance which is called the "clutch."

When the clutch is pulled away from the flywheel by a lever worked by the driver's foot, the flywheel can have no effect upon the shaft. When the clutch is pressed against the flywheel by the springs, the friction of the wheel turns the clutch, and with it the shaft, which by its revolutions, turns the rear wheels, and the car moves.

The only connection between the clutch and the flywheel is friction. To increase this friction, one of the surfaces that rub together is covered with leather. This leather must be kept soft with oil, or it will fail to rub properly, and perhaps burn out with the rapid motion.

I have described the common form of clutch, called the "cone clutch" because of the shape of the shaft end which fits against the flywheel. There are other forms, but the principle is the same.

Why is the clutch necessary? Why not connect the motor directly with the shaft as in a steam engine?

Because steam expands slowly or rapidly according to the work it has to do and the piston rod communicates its energy gradually to the driving wheels, but on the contrary, a gasoline engine gets its energy from explosions, violent and sharp, which would break the shaft and its connections, if communicated suddenly to them while the car was standing still. Therefore this ingenious clutch was invented to set the shaft to revolving gradually faster and faster, even though the power comes in swift conceptions.

Now you see the importance of the clutch. It must not be too oily, or it will slip; or have too little oil, or it will burn. The springs must not be too strong, or it will jerk; nor too weak, for then also it will slip. It must work just right, or the engine and the car will not work just right.

As I have meditated on the clutch—and much meditation on the clutch is forced upon an automobilist—I have come to see the value of a parallel contrivance in our life automobiles.

Many a young fellow fails to use his clutch wisely. He generates plenty of power. He can play ball with the best. He can yell like a Comanche Indian. He can row a boat all day. But he does not harness up his energy to the shaft of any useful occupation, and so the car of his life never gets anywhere.

Other young fellows take a sudden notion to go to work. In they throw the clutch, there is a big noise, their life cars give a jolting bounce ahead, and you would expect them to

fly up the pike, distancing all competitors. But the sudden weight stalls the engine, if, indeed, it does not break some of the machinery, and they come to a dead stop.

Give me the chap who uses his clutch with common-sense and discretion. He applies his energy—physical, mental, spiritual—with gradually and steadily increasing power. Every day betters the preceding day. Every day brings a slight gain in efficiency. He knows enough to throw out his clutch when he comes to a down grade, and to give his car rest and relaxation. He knows enough to throw in his clutch when he reaches again the upgrade of work. Thus he spins on swiftly, league after league, and turns a triumphant sweep into the garage at the end of the run.

Power is fine, and a beautiful car is fine, but unless the power is wisely and consistently applied to the car, of what use is the whole?—OLIVER SWIFT, in *Forward*.

LONDON YEARLY MEETING.

(Continued from page 21.)

In the somewhat prolonged discussion of the proposition to affiliate the Foreign Missionary Association with the Yearly Meeting we note the following:

John William Hoyland remarked that closer union could not be effected by simply adopting a minute, something much more living and vital would be necessary. In meeting groups of Friends in various parts of the country he had frequently found evidence that, as a result of concentrating attention upon the F. F. M. A. as an organization, the fact that in each of our fields a Native Church was growing up had hardly been realized. These churches were not managed by the missionaries. They were developing a life and character of their own. In India, for instance, the Church was taking on the characteristics and temperament of the people themselves. There was a deepening appreciation of spiritual things, and of our manner of worship which was in such harmony with Indian thought. The Clerks of the Yearly Meeting were Indians. In Madagascar, the situation was entirely different. Great multitudes came together, and to these the Gospel was preached. The Malagasy were one of the child races of the world. In China, again, we met with another type of person. The Chinese had receptive minds, power of initiative, and readiness to bear responsibility. They were one of the most virile and active of peoples. The Church in Ceylon had special characteristics of independence. Of poor distracted Syria little could be said at present, and we had no information as to whether meetings could still be held. But a church had grown up there also, although it was still small. There was a church in Pemba, and he had no doubt that Christian Churches had gathered round our Friends in Japan, and around that heroic woman, Ann M. Burgess, in Constantinople. All these churches were our children. They were intensely attractive, showing here and there signs of imperfection, but with abundant promise of mature life. Each church would develop in its own way. It was not control that we would offer them, but rather an expression of our affectionate interest in their growth and welfare. Wonderful enrichment to ourselves would follow as we took these young churches into our family. It should lead to visits. It would be good for half-a-dozen young Friends to go out; but the visitation should be in both directions, for we did want to know at first-hand our fellow-members in those far-off lands. The idea of closer union involved a change of view. No longer should we think of foreign missions in the abstract, but of a number of young churches, all part of a great world movement, none in tutelage to us, but all desiring to co-operate with us. Closer union was a matter, not of pen and ink and a minute book, but of heart and love.

The minute adopted in the case was as follows:

"The following report is received from the Joint Committee with reference to the closer union of the Friends' Foreign Mission Association with London and Dublin Yearly Meetings. This proposal for a closer union was cordially received

by the last Yearly Meeting and we are now prepared to make a further move forward. We are deeply thankful for what the F. F. M. A. has been privileged to accomplish, a service marked by fifty years of strenuous labor, by devoted lives, and martyred deaths, by gathered churches in foreign lands, and quickened spiritual life at home. Through succeeding years the union between the Association and the Society has been steadily becoming more intimate, and we feel that the time has come for giving actual expression to this growing sense of oneness. We desire that this may be no mere official or mechanical transaction, but that it may strengthen the hands of the workers abroad and at home and may draw us into a quickened understanding of the native churches, and a deeper fellowship with their members, while also bringing fresh and vigorous currents of life into the Society as a whole and opening out for it a world-wide vision for the future."

The Foreign Missionary Association continues as a distinct organization, a definite number (less than a majority) of members to be appointed by the Yearly Meeting.

Joseph Taylor, in laying before the Meeting the concern which he and his wife felt to reside in Calcutta, said: The matter is really a re-echo of something which took place in this house in the year 1861 when Mariano and Cecilia D'Ortez, of Calcutta, were present at the Yearly Meeting as a deputation from a little group of inquirers who had been reading Barclay's "Apology." The Yearly Meeting had been asked to send out some one to help this group in Calcutta to know more about Friends. A beautifully phrased letter was written on behalf of the Yearly Meeting and taken back by the deputation. The next year Russell Jeffrey, Henry Hipsley, and William Brewin visited Calcutta, and reported to the Yearly Meeting of 1863. From that time until a few months ago a Friends' meeting had been held there regularly. It has been visited by various Friends, including myself. My wife and I have increasingly felt it our duty to go out and live in Calcutta for some time. We want to open our house for any who care to come and to help inquirers in their search after Truth. I feel this is a work that some younger person might do better, but it may be in the Lord's ordering that my wife and I should start it. The Church in India should be a universal and not a sectarian church, and the help of the Society of Friends is needed to bring this about.

S. Katharine Taylor said: All I would add is that it is our thought to start a meeting for worship in our own home. The solution of all the world's problems is to be found in Jesus Christ. The realization of this has often been lacking. Apart from the older effort there are young people who are ready for this message. A rightly guided eldership will be very important in the new meeting that it is hoped will be gathered. If it is our Heavenly Father's will that we should do this, we shall literally go forward as the way opens out.

After deliberation and liberal expression a minute was read liberating J. and S. K. Taylor for the service they had proposed.

THE AMERICAN EPISTLES.

New England Friends "rejoice that the spirit of loyalty to conscience remains as strong and true as in the periods of history which we have always counted glorious. Once more, as in those days, prisons have been as palaces, and bolts and bars as precious jewels."

Friends in Iowa recognized that "Mammon and Mars are twin brothers, born alike of the ruthless pursuit of selfish interest by individuals, classes and nations," while Baltimore felt that at the close of this war many would be found alienated from traditional Christianity, and thus an opportunity would be given to Friends as never before to present the spiritual and vital interpretation of the Gospel of Christ. Amid all the gloom there was much reason to rejoice. New York Yearly Meeting felt that there was "an increasing spirit of harmony and unity among the various organizations of Friends in this country," which was resulting in an increase of spiritual life and in a growing efficiency for service. In

regard to the military position, Friends of Western Yearly Meeting wrote most touchingly:

"Your prayer that we may be able to resist the 'rising wave' of military preparedness in our own country brings anew the sense of our duties and obligations to our beloved country and the Kingdom of our Lord. We may not see yet so clearly as you do the wisdom of 'surrendering all our rights' to make possible enemies devoted friends, for not yet have we, like you, been forced into the Wine Press alone."

FRIENDS' SERVICE COMMITTEE.

I regard conscience as a vital element in Christian ethics, and true courage is needed when individuals, in times of national anxiety, find themselves bound to range themselves on the side of an unpopular minority.—LORD PARMOOR, in the Lords, Fifth Month 24, 1917.

The report of the Friends' Service Committee was presented.

A. Barratt Brown spoke of this practical form of witnessing to the truth so many Friends had felt they must take up. He thought we must go back to the seventeenth century to realize what some were called upon to suffer now for conscience' sake. The seventy Friends in prison, though few, were doing most important service of great future value to their country. They had been termed "absolutists." On the other hand, many conscientious objectors had felt they could accept conditional freedom by doing work of national importance or in the various ways offered. This was a matter for the individual conscience, and he did not think we ought to impute obstinacy or wrong motive to those who from definite religious conviction felt they would rather die than give in. To them it seemed, as had been aptly described, "like compounding a felony." It was true that, while the country was at war all of us, by our regular work, were involved and in some way helping the war; but these men had determined that they would be compromised no further. He desired that Yearly Meeting should appreciate the sincerity of these men, many of whom felt they had been misunderstood even by their dearest relatives and friends. Their action was called negative and obstructionist, while all they cared for was to be positive and active in service for Christ and humanity. In fact, they felt they were obeying the call of Christ in the only way open to them. As R. O. Mennell had written the other day, "I hope one day you will feel as we do, that by refusing to acquiesce in the establishment of conscription in England we are standing for the way of Christ as against the way of militarism and are so rendering a service which, being more fundamental, is wider than any other form of service open to us." These men did not write to enlist sympathy or to complain of suffering, but to make the meaning of their witness understood. Public conscience was not yet aroused; if anything it had become more hardened through the war; and of course the Government could not act ahead of public opinion. From Clifford Allen, in a guard-room (awaiting his third court-martial), he had received a message to the Yearly Meeting:

"May I send a message of thanksgiving to the Yearly Meeting? I trust the Society will decide not to advance any administrative scheme on our behalf; but will carefully consider the wisdom of now representing officially to the Government and public the reasons that now and always will lead us men to refuse every offer except unconditional liberty to render free service.

"Many of us feel that circumstances may soon demand from us new and vigorous action resulting in even further sacrifice. We look to you once again to hand on to us the guidance we know will come to you all in Yearly Meeting.

"We look to the Society for unmistakable evidence that the Friends are willing to suffer, not only for refusing to do things, but also for insisting upon doing things. We are full of joy, hope, humility and confidence; we know there must come to you to-day wisdom, love and strength. We in the cells here are joining with you in Yearly Meeting."

He asked the prayers of the Yearly Meeting that these men might be sustained in their service for future generations.

Edward Backhouse remarked that although the number of Friends in prison was small, it was large in proportion. He felt that Yearly Meeting must believe in these men, recognizing their right to refuse conditions and the force of their example. They would not acquiesce in the establishment of militarism and therefore could not accept conditions offered by tribunals established under the Military Service Acts.

Herbert I. Waller dwelt on the courage it had required to endure. He was reminded of the psalmist's words, "He looseth the prisoners, and opened the eyes of the blind." Just now men's eyes were holden, and therefore the prison doors were shut. However, the prisoners were not alone; God was with them and many witnesses from the prison cell told how He was breaking the bonds of fear. Already, too, God was opening the eyes of the blind, evident in the great change that had come over the nation in its treatment of the prisoners. He would not, however, have it thought that we believed other people's eyes were blind because they differed from us in opinion; we knew that our own eyes needed opening to see more clearly than ever the un-Christian character of militarism.

(To be continued.)

NEWS ITEMS.

BURLINGTON QUARTERLY MEETING at its last session appointed a committee to extend care to its smaller meetings. One public meeting, as announced in THE FRIEND, was held at East Branch Seventh Month Ist. It is understood this was a satisfactory occasion. Members of the Committee were at Tuckerton on the 8th and had a meeting at Barnegat that afternoon. Similar prospects of visiting these two meetings are scheduled for Eighth Month 12th, Ninth Month 9th, and Tenth Month 14th.

In writing of Charles W. Lawrence, who died Sixth Month 4th, J. Lindley Spicer has this to say:

"His quiet, unostentatious charities were wide-spread. His personal interest in young people and those new to Christian effort was inspiring and instructing. Hundreds can testify to the contagion of his buoyant faith and optimistic view for the establishment of the kingdom of God in the hearts of men. He was seventy-five years young. His last message to the Yearly Meeting, sent while undergoing extreme suffering, was 'Let God be honored!'"

TUNESAWA NOTES.—A class of four girls were graduated this year, three of whom are planning to enter higher schools.

The improvements for which the fund is being raised are mostly under way. The addition to the horse-barn, for the storage of vehicles and crops, is practically completed. The hog-house will be under roof in a few days and we expect shortly to begin excavations for the new cottage. The site chosen is that of the present tenant house, the latter being now on the road to its new location near the dairy barn.

We have been much pleased and encouraged by the presence for the past ten days or more, of Benjamin F. Whitson, John C. Borton and Marriot Morris, Jr., especially as their free service seems to point to an increased interest of the Yearly Meeting in its mission here.

Benjamin F. Whitson has returned to his home, and we are expecting William Tomlinson and Howard Wickersham this evening to join the other boys.

The total reported last week as having been collected for the use of the American Friends' Service Committee, was \$73,090.68.

The total up to and including the 16th inst., is \$81,249.50. This as yet does not include the amount which was raised during the American Red Cross campaign, and put into their Treasury. Just how much this will amount to is not known.

There is evidence that the various Monthly Meetings are organizing, and the week's contributions include sums forwarded from London Grove Monthly Meeting, by Edward A. Pennock, Purchase Executive Meeting of N. Y., by Charles C. Haviland, Friends of Newtown, Pa., by Evan T. Worthington, Friends of New England Yearly Meeting and

Rhode Island Quarterly Meeting, by Charles Perry of Westerly, R. I., from Birmingham Monthly Meeting, by George Forsythe, Swarthmore Monthly Meeting, by Edwin J. Darnall, and Twelfth Street Monthly Meeting by William C. Lowry.

The largest contribution received during the week was from the Philadelphia Yearly Meeting's Peace Committee, of Fourth and Arch Streets, through its Treasurer, Albert L. Bailey, Jr. This amounted to \$5778.33. There was one contribution during the week of \$1000.00.

AMERICAN FRIENDS' SERVICE COMMITTEE,
CHARLES F. JENKINS, Treasurer.

PHILADELPHIA, Seventh Month 16, 1917.

AMERICAN FRIENDS' RECONSTRUCTION UNIT.

A new chapter in the record of the Society of Friends in America is just beginning. Six weeks ago a call was issued for one hundred men to enter to the war-stricken civil population of France the Gospel of good-will, expressed in service of hand and heart. Between two and three hundred answered the call, from all sections of the country. At this writing ninety-three have been accepted. They have been notified to report at Haverford for training Seventh Month 17th.

On the morning of the sixteenth, two are en route from California, one from Oregon, one from Washington, two from New Mexico, three from Nebraska, four from Kansas, four from Iowa. Others are about to start from Maine, North Carolina, Illinois, Indiana, Kentucky, Ohio, and West Virginia. New York, New Jersey, Maryland and Pennsylvania are also well represented. In all eighteen States and at least sixteen Yearly Meetings are represented. Pennsylvania leads the list with twenty-nine, and Indiana second with fourteen. The Yearly Meeting, which meets at Fourth and Arch Streets, has supplied the largest number of members (approximately fifteen).

Word has just been received from Doctor James A. Babbitt that he has accepted the urgent request of the Committee that he serve as the Director of the Unit in France. His acceptance was made conditional upon one or two contingencies, but there seems now but little question that he will assume this responsible task. He can give but little time during the training period, and a council of three—Richard Gummore, Robert Brown, and Ralston Thomas—will direct the Unit at Haverford. An account of the training schedule can better be given next week after the work is under way.

The following cable has just been received from our Commission in France:

(English) "Friends can use following, immediately, consenting transfer later to status others; two best auto repairmen; six social workers, men or women talking French; one man orderly French unnecessary; two women trained nurses, more if speaking French; one woman doctor, tuberculosis experience desired; seven to prepare additional planning mill—namely, machinist, carpenter, stock keeper, secretary speaking French, two handy-men, foreman, three farm implement mechanics, one clerk, Paris office; hope soon to place more."

This indicates that our first workers (possibly all of the 100) will serve an apprenticeship under English Friends. They can later form the nucleus of our independent work and contribute to the whole Red Cross program their acquired knowledge and experience. This touch which we have with English Friends who have been learning this new and difficult task for nearly three years gives the importance of our work a peculiar significance.

The following five men will sail for France on Seventh Month 21st to work in the factory at Dole in making temporary houses.—Byron C. Collins, Moorestown, New Jersey; William L. Edwards, 2051 N. New Jersey Street, Indianapolis, Ind.; J. Hollowell Parker, 1923 St. Paul Street, Baltimore, Maryland; William Webb Price, Ross Valley, Moilan, Pa.; and Lester Burton Shoemaker, Tullytown, Pa.

AMERICAN FRIENDS' SERVICE COMMITTEE,
VINCENT D. NICHOLSON, Executive Secretary.

CORRESPONDENCE.

NORRIMANE 2, Vejle, Denmark, Fifth Month 28, 1917.

It may be of interest to readers of *The Friend* in America and elsewhere, that *The Friend* has a number of interested readers in Denmark.

An editor of a widely circulated Danish weekly writes the following appreciative lines:

"*THE FRIEND* is regularly sent me from America, and I translate not a few of its articles for *The L.* ———. It is a really interesting paper, which I am very glad to receive, and I like to spread the sound and good thoughts the paper contains."

PETER GULDBRANDSEN.

NOTE.—The pressure of timely matter is, for the moment, so great that the Summary has been omitted this week and last.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 91.

Ruth A. Clement, Pa.; Ernest B. Thomas, Pa.; Bertha C. Youm, Pa.; Catharine M. Shipley, Pa.; Margaret F. Wiggins, Pa.; Charles Grimshaw, Pa.; William Carter, Pa.; Alice H. Carter, Pa.; Joseph Elkinton, Pa.; Alfred G. Steer, Pa.; Phoebe S. Gawthrop, Pa.; Charles Lee, Pa.; Thomas H. McCollin, Pa.; Charles Cope, Ohio; Elwood D. Whitney, Ohio; Martha K. Foster, N. Y.; Emma Cadbury, N. J.; Nathaniel B. Jones, N. J.; Sarah N. Lippincott, N. J.; Albert Haines, N. J.; William Evans, N. J.; William B. Kirkbride, R. I.; Mary R. Williams, N. J.; Mary P. Nicholson, N. J.; Lucy W. Foster, R. I.; Harvey C. Perry, R. I.; Phoebe W. P. Biffum, R. I.; Eunice B. Nichols, R. I.; Eunice B. Clark, R. I.; Anna A. Gardner, R. I.; Thomas Perry, R. I.; Charles Perry, R. I.; David G. Alsop, Pa.; M. T. Akins, Pa.; Edward Jeffries, Pa.; Conly B. Shoemaker, Pa.; Martha L. Shoemaker, Pa.; Conly B. Shoemaker, 2nd, Pa.; Anna W. Bailey, Pa.; Franklin G. Swavely, Pa.; Elizabeth R. Cohen, Pa.; Ethel Leberman, Pa.; Henrietta Shamburg, Pa.; Edw. L. Richie, N. J.; William Bacon Evans, N. J.; Wm. J. Hanlin, N. J.; Joshua S. Wills, N. J.; Alan R. Sharpless, N. J.; Jesse Sharpless, N. J.; Anna V. Haines, N. J.; Jane E. Eyes, N. J.; William C. Allen, N. J.; Horace B. Foster, R. I.; Charles H. Willis, Md.; Joseph M. Downing, Del.; Catharine W. Morris, Pa.; Reece L. Thomas, Pa.; Fannie W. Sharpless, Pa.; Lydia B. Smedley, Pa.; William Waring, Pa.; Evinda D. Caldwell, Pa.; Julia T. Hoopes, Pa.; Anne E. Peirson, Pa.; Margaret A. Masters, Pa.; Joseph Masters, Pa.; Wilson Hatcher, Mo.; Mary D. Malone, Del.; Friends' Indian School, N. Y.; Elizabeth D. Edge, Pa.; Mary S. Walton, Pa.; Mary L. Lewis, Pa.; Agnes W. Braunfeld, Pa.; Benjamin H. Shoemaker, Pa.; Henry B. Abbott, Pa.; William B. Moore, Pa.; Margaret Sheppard, Pa.; Rachel B. Dowlin, Pa.; Edward S. Lowry, Pa.; Martha J. Moore, Pa.; Jane D. Engle, N. J.; Sarah W. Rhoads, Pa.; William G. Rhoads, Pa.; Sarah Hoyle, Ohio; Ephraim Robeson, Can.; Mary W. Cowgill, Cal.; William F. Garnett, Eng.; Charles W. Brown, Kan.; John E. Hinshaw, Kan.

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

NOTICES.

The Religious Service Committee of Hadonfield and Salem Quarterly Meeting has appointed a meeting for worship, at Mt. Laurel, N. J., on First-day, Seventh Month 22nd, at 3:30 o'clock. An invitation is extended to all Friends.

A GENERAL MEETING of the Society of Friends (Conservative) will be held at New Hope, near Edgar, Randolph County, N. C., beginning on Seventh-day, the twenty-first of this month, and Southern Quarterly Meeting will be held at Holly Spring, near Ranscum, N. C., the following week, beginning Sunday of the week as the General Meeting. All desiring to attend the General Meeting will go direct by Greensboro, High Point, and on to Edgar, and to the Quarterly Meeting by way of Greensboro and Ranscum.

MEETINGS from Seventh Month 22nd to 28th:—
Frankford Monthly Meeting, Fourth-day, Seventh Month 25th, at 7:45 P. M.
Philadelphia, Fourth and Arch Streets, Fifth-day, Seventh Month 26th, at 10:30 A. M.
Germantown, Fifth-day, Seventh Month 26th, at 10 A. M.
Lansdowne, Fifth-day, Seventh Month 26th, at 7:15 P. M.

DIED.—In Providence, R. I., Sixth Month 30, 1917, JONATHAN CHACE, in his eighty-eighth year.

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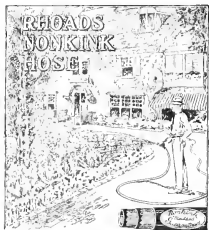
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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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FIFTH-DAY, SEVENTH MONTH 26, 1917.

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THE ARGUMENT FROM EXPERIENCE.

At all times, but especially at this solemn hour of universal upheaval, it is of the utmost importance for every individual to be sure of his personal relationship to Jesus Christ. Christianity is primarily a converting and sanctifying power. Secondly, and only secondarily, it is a moral and social lever, an agent in the elevation of society. Its first concern is the regeneration of the individual. Any attempted regeneration of society which leaves the individual unregenerate, is a mere beating of the air. It is no part of the programme of Christianity. As it has been put: "Christianity is a religion of redemption or a dead and powerless nothing."

Now a man might adopt for himself the most beautiful maxims, the most exalted ethical demands and moral truths which the conscience of humanity recognizes to be self-evident; and yet remain unregenerate. It is Christ who makes all things new. The need of wounded and weak humanity is not met by being merely preached to. It is met only in an experience of the miracle of conversion, in a work of renewal by a power that is higher than man's. Buddha and Confucius have laid down wonderful maxims; but Christ gives more. He brings to us His life, that it may be in us "more abundantly." He is more than a beautiful *memory*, and more than a *goal* for future attainment. He is a present *Salvation* that actually saves from sin, and that brings into communion with the invisible God as revealed in Christ.

The conversion of the Apostle Paul might be looked upon as an outstanding event. But, its externalia apart, he himself regarded it as a pattern-experience for all others after him (1 Tim. i: 15, 16). Undoubtedly because of its exceptional circumstances it is one of the principal evidences of the resurrection and kingdom of the Lord Jesus. But every conversion is essentially of the same pattern.

In every conversion the soul obtains a deep sense of a vision of the Lord Jesus Christ; a revelation of His love; a personal affection on the part of a personal Redeemer, the soul's true Friend; a love that draws, that welcomes, that warms. A love which begets love in return, as fire kindles fire when it touches material that can be burned.

In every conversion there is generated in the soul by the revelation of Jesus Christ an ineffable certainty of His reality. The soul is *sure* of Christ, as sure as of any one with whom we have to do.

In every conversion there is the element of change. Even where there needs be no break from gross sins, no turning from the swine-troughs of the far country, the change is nothing short of a miracle. Our Lord pointed out in His great parable of conversion that the elder son needed conversion as much as his fallen brother. His soul was still self-bound. In conversion life becomes nobly new; it turns in another direction; it seeks other ends. It exclaims: "For me to live is Christ."

Said Paul: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." The marks (literally: stigmata) were the brand-marks of slavery to prevent the escape of the slave. The marks of the Lord Jesus are the marks His own holy hands have left on the plastic clay of a surrendered life to shape it into likeness to His own. From the very beginning He called men to leave all and follow Him only. He claimed men. He presented *Himself* as well as His *message*, making no distinction between them, saying: "*I am the Truth.*" Impulsive Peter left all for Jesus when Jesus was on the crest of the wave of popularity. The Pharisee Saul of Tarsus, when Jesus was considered by his countrymen a crucified felon. But neither of them ever returned to their past. Jesus had marked them permanently for Himself. And He does so still in the lives of men.

Some one has said: "We do not want the miracles the saints have made, but the *miracle that made the saints.*" Conversion is this miracle. Our Lord, when winding up His earthly ministry, spoke of the "greater works" that were to follow those He had wrought. He meant, I believe, the victory of His redeeming love in the moral and spiritual order within the souls of men. Shall we not make sure of it for ourselves?

MAX I. REICH.

"THE DAY OF OUR VISITATION."

Rarely have subject and author and occasion been more favorably combined than in the recent Swarthmore lecture given as a prelude to London Yearly Meeting by our friend William Littleboy. The thoughts of Christians everywhere have been arrested by the claims that the cataclysmic world-situation must have some bearing upon those prophecies of our Lord in regard to His coming again in glory to His Church. These are often referred to as the eschatological prophecies, and they have been made of late the subject of no little investigation and study. William Littleboy has been a careful student in this field, but better than this fact as an equipment for his treatment of the subject, his general sanity and clearness as a teacher and his undoubted gift in prophetic discernment have made this effort a masterpiece of its kind. After a second careful reading of the fifty-six pages and after loan-

ing it to others and conferring with them about it, there seems to be but one judgment of its claims upon us. It is a message of the hour for all Friends everywhere, and we would do our utmost by this plea to secure a general reading of the lecture.

Four distinct heads guided the author in his argument and appeal. They are given in the contents, as follows: "The Promised Parousia of Christ," "The Urgent Call to Watchfulness," "The Work Before the Society of Friends," and "A Personal Appeal." The line of argument may be briefly indicated, but the author's style is so direct and incisive that it is difficult to abbreviate his presentation.

Beginning with the "wonderful but perplexing words" addressed by Jesus to His disciples on the Mount of Olives, it is frankly admitted that they portend "the opening of a new epoch in which His Divine power and majesty would be signally manifested." But as "the failure [by the Jews] to recognize the Deliverer when at length He came" was due to the fact that "their minds were filled with the externals of the prophetic picture to the exclusion of its spiritual significance," how careful we should be not to fall into a similar error. "Is there not yet another—it may be a better—way? It is surely not unreasonable to suppose that this awful world-upheaval is the prelude to a new and glorious parousia of the Son of Man, even in our own time. But as when He came two thousand years ago, He was born of a peasant maiden and laid in a manger because there was no room in the inn, so now we look for no outward portent, no rending of the heavens nor trumpet call; but rather some form of spiritual manifestation, some new assurance of His presence and power in this distracted world, some tender and insistent appeal to those He loves, and for whose sake He died, to come to Him now at the end of the ages and allow Him to heal the wounds and bind up the broken hearts of poor humanity." Nor is this form of His coming without Scripture evidence of the most impressive character. Thus we quote again, "They were waiting in doubt and suspense [on the evening of the Resurrection Day], the doors were locked and barred; when in a moment they were made aware of His own living Presence amongst them. There was no change in Him; He had already been in their midst; it was their own eyes which were opened for a moment to see the eternal and ever-present realities. 'Then were the disciples glad when they saw the Lord.' It may be that soon, in this time of our extremity, we, too, shall see; the bolted doors of our hearts shall not avail to shut Him out, our spirits will be in conscious touch with His personal Presence, and all life will be renewed."

And what shall such a day of visitation mean? We let our author answer again: "Let us not deceive ourselves. Response to our Lord's appeal means for us, as a Society, a revolutionary change in our spiritual outlook. He would have us alert, expectant, listening eagerly for His foot-fall, that when He cometh and knocketh we may give Him an instant and joyful welcome, and then with generous ardor go whithersoever He may send us, though the way may be through a new and unexplored country." Finally, the author's conclusion will commend itself as the most safe as well as the most hopeful aspect of the quest for a solution of the present unspeakable difficulty of the apparently pilotless world. "Let us then wait in the patience of faith and watch in the eagerness of hope for the revelation of Christ in our own lives. We know not the manner of His appearing. He may come to

us in the darkness and the storm, when fear says all is lost; and out of the bosom of the blackest night, His voice shall sound, 'Be of good cheer, it is I; be not afraid.' Or it may be in the quiet evening-hour, when the world is still, that our hearts will burn within us, as a consciousness of the unseen and eternal steals over our spirits, and His salutation will be the old message of understanding love, 'Peace be unto you.' But come He will to the waiting, watching spirit; and it may be very soon."

J. H. B.

TO YOUNGER FRIENDS IN AMERICA.

A MESSAGE FROM THE YOUNG FRIENDS' COMMITTEE OF LONDON YEARLY MEETING.

Dear Friends—

The entry of your country into the great war has drawn you and us nearer together, and there is a certain satisfaction in this, though we sincerely wish that the result had been attained in any other way. As true lovers of your country you will share this feeling of sorrow and disappointment. This need not, we are sure, involve any forgetfulness of the great difficulties that have confronted and still confront your statesmen, and of all that is to be admired in the motives prompting the action that has been taken. We greatly desire that the lofty ideals expressed by President Wilson may be maintained to the close of the conflict, though we can not shut our eyes to the many dangers to the liberty of the subject which seems to be inherent in war-time conditions. That has, indeed, been our own experience; and we fear nothing else can be anticipated from the presence of the spirit of war in any community.

We have greatly appreciated the messages of fellowship and sympathy already received from you during the experiences through which we have passed, and also your generous co-operation in the support of our various branches of relief work. We fully realize, moreover, the extent to which you are now being faced by many of the perplexing problems we have already had to meet. We know the urgent call upon your sympathies and active support which is being made by the right and natural claims of ambulation or relief work on behalf of sufferers by the war. We are sure you feel as we do that whatever form our work may take, the deepest call that comes to us all at this time is for work which shall aim directly to remove the ultimate causes of war in the hearts of men. In the words of John Haynes Holmes, "in a time of raging hate and brutal passion" we may "keep alive the spirit of good-will towards men, through which alone a durable peace on earth may some day be established," laboring always to "keep open the channels of understanding, sympathy and good-will between hostile nations and divided classes." May not our own greatest contribution to the life of our nations be in the testimony we are able to give to our deep convictions, as Friends, that under all circumstances the method of armaments, of force—even the "enforcement of peace"—is wrong, and that the right condition for a Christian state is a condition of entire disarmament, of courageous reliance on common-sense and good-will, as exemplified by the early history of Pennsylvania (on a small scale), and still more notably by the maintenance of peace for over one hundred years along the frontier line between your country and Canada? This is our supreme peace service. It might even be argued that the ending of the war by a single day would itself achieve more for humanity in the saving of life and human resources than the sum-total of all our relief work.

This is no easy ideal to maintain, and it may mean that you will have to take your own line of duty in the face of unpopularity and opprobrium, "and, having done all, to stand," refusing to allow yourselves to be carried away by the tides of popular feeling. It is difficult to avoid becoming "entangled in a network of accommodation," and by doing even apparently innocent work, releasing others to fight, or yourselves becoming a part of the military machine. We have

a duty also at this time to study the deepest roots of war, nourished, it may be, in our economic and industrial systems, and to seek to eradicate these roots wherever they may be found. In a word, we believe with growing conviction that our great duty and responsibility to the world as Friends is to preach a "still more excellent way" than the way of war, even Christ's own way of love and unweaponed, yet all powerful, good-will. To this end we feel that good service is being rendered by several past and present members of our Committee and other Younger Friends who have visited you in recent years and are now under heavy disabilities under the Military Service Acts, or like Wilfred E. Littleboy, Wilfred G. Hinde, Maurice L. Rowntree, Stephen Hobhouse, T. Corder P. Catchpool and Roderic K. Clark who are actually in prison for conscience' sake.

With an assurance of warm fellowship in our common loyalties, we are,

Your friends,

For the Committee—A. MABEL HOLDSWORTH, *Chairman*.
ROBERT DAVIS, *Secretary*.

THE YOUNG FRIENDS' CONFERENCE HELD AT WESTTOWN, SIXTH MONTH 23rd-28th.

Two years ago Thomas E. Jones suggested the holding of a Young Friends' Conference on the Atlantic seaboard to be for the young people of the East what the Cedar Lake Conference is for those of the West.

The Young Friends' Executive Committee of Philadelphia cordially received the idea and was enabled to carry it out this year under the most favorable circumstances, for Westtown School threw open its doors and lovely surroundings to receive such a Conference.

It was a place full of inspiration for those for whom it held happy memories, while others felt, perhaps for the first time, something of the Old Scholars' enthusiasm as they watched sunset glow and rosy dawn touch with rare beauty undulating slopes and deep-shadowed woods. How far it all seemed from the blasted forests and shell-cratered fields of other lands, so short a time ago as fair and peaceful as that.

The average attendance throughout the Conference was between 150 and 200. The West was represented by Anna Cox, of California, Vincent D. and Caroline L. Nicholson, and Paul J. Furnes, of Indiana. Clarence E. Pickett brought a helpful message from Toronto. Errol Peckham came from Brooklyn, while New England sent Phebe F. Perry, Elizabeth Gidley and Elizabeth Paige.

The members of the Program Committee were Edward C. Wood, Henry J. Cadbury, Rebecca Carter and Hannah G. Dewees. Carroll T. Brown was the efficient Chairman of the Committee on Arrangements.

On Seventh-day evening, just after dinner, the first gathering was held. These vesper meetings were continued throughout the Conference, and were times of deep spiritual fellowship. On the south lawn, facing the sunset, the group heard many appeals for a fuller dedication and a complete surrender to the Spirit of God as revealed in the individual heart and in the life and teachings of Christ. Esther A. Balderston, Rachel R. Cadbury, Thomas E. Jones and Arthur Pennell were among those who gave impressive messages.

After the vesper meeting on Seventh-day evening, the Conference assembled in the gymnasium, where it was cordially welcomed to Westtown by Thomas K. Brown and Rufus M. Jones gave the first of his two remarkable evening addresses on the possibilities and powers of the spiritual life.

On First-day morning, after the early devotional meeting, which was held each morning in small groupings about the grounds, there was a choice of six Bible Classes, led respectively by Walter W. Haviland, William Edward Cadbury, Elizabeth A. Roberts, Max I. Reich, J. Passmore Elkinton and George L. Jones.

In the afternoon Margaret Jenkins and Rufus M. Jones gave readings from Whittier.

On Second-day morning such a full and rich program presented itself that many sighs were drawn because of the necessity of making a choice.

During the first hour of these four remaining days the Local Meeting and the Community were discussed by Albert G. Shepard, Henry T. Brown and Anna Rhoads Ladd, successively; Social Problems such as Social Work as a Vocation, Employer and Employees, the Christian Man in Business, and Personal Economy and Social Reform were presented under the charge of the Social Order Committee of Philadelphia Yearly Meeting, by Principal Neuman, of the School of Social Service, John B. Leeds, Bernard G. Waring and Jane W. Bartlett. Clarence E. Pickett gave his talks on Helping Young People.

At the second hour, Modern Ideals in the Prophets were pointed out daily by Henry J. Cadbury; some Basic Elements of Religion set forth by Agnes L. Tierney; and a Successful First-day School described by Thomas E. Jones.

At the third hour the classes of Emily Green Balch on War Versus Peace conflicting with those of George Nasmyth on Christianizing International Relations made choice peculiarly difficult. At this hour also, National and International Service was discussed by Harold Evans.

The last hour of the morning was entirely given over to a Quaker Forum, led by Carroll T. Brown. Such questions as What is the mission of Quakerism? How can we as Friends make ourselves felt beyond our membership? How can our meetings for worship be strengthened? were vigorously discussed. On Fifth-day, this hour being the last one of the Conference, a meeting for worship was held in Maple Grove. The inspiring addresses on Third and Fourth-day evenings were by Elbert Russell.

The afternoons were given over to walks, tennis and boating. A missionary exhibit of the Young People's Auxiliary was arranged in the girls' senior parlor, where afternoon tea was served on several occasions.

Sarah Bancroft Clark and a French lady spoke one afternoon on relief work in France.

A table of books recommended by the Social Order Committee of the Yearly Meeting was displayed in the Library.

A letter of greeting was received from the Friends' Conference in session at the George School, and a reply written and sent in return. A letter was also sent to the Young People of New England Yearly Meeting in session at Providence, R. I.

On the initiative of Sarah B. Leeds an afternoon and evening meeting on international relations was held at West Chester, at which the prominent lecturers in attendance at the Conference spoke.

On Seventh-day, a camp supper was served at the Lakeside, and an evening of delightful entertainment was spent beside the moonlit water. Again was it forcibly impressed upon the minds of older members of the group how much more conducive to initiative, originality and mental alertness were the games and pastimes there enacted than the conventional amusements which so often depress rather than stimulate the higher faculties of the soul.

The domestic and outdoor helpers, whose willingness to remain after the hard closing days of school made the holding of the Conference there possible, were not forgotten and many expressed regret that the meetings came at their busiest times.

The beloved hostess of Westtown, Mary R. Williams, made it possible for them to attend the last wonderfully favored vesper meeting and the address which followed it.

In reviewing the days thus spent together with a common desire on the part of all for strengthening and refreshment of mind and spirit, the impression remains that the young people of our Society have grasped the meaning of the Quaker interpretation of the Christian messages and are having an unmistakable call to dedicate themselves to the service of their Master. The way into which this will lead is not equally clear to every soul, nor is the call identical in every case, but out of the search for the path, the hunger and thirst of the seeking and the prayer for guidance in the quest will surely

emerge in this time of world stress and agony a new soul of Quakerism strong to endure, to do, and to suffer, to receive and to give forth the Light.

For the united aspirations of the Young People's Conference may be assuredly expressed in these lines:

"Great Master, touch us with thy skilful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let
Hidden and lost thy form within us lie!
Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!"

A. L. T.

THE GREAT SOLUTION.

[PAPER READ AT YOUNG FRIENDS' CONFERENCE, WESTTOWN.]

The war is forcing on us a fresh consideration of the basic principles involved in a repudiation of war; an attempt to analyze some of the concepts involved may help others to think out the problem to the satisfaction of their own spirits.

Peace we must conceive not as an empty negation of conflict. We want life, the more abundant life that Christ came to bring, and life is a current of energy. Conflicting currents waste and confuse and often merely cancel one another. Current added to current gives added fullness, speed, depth, power. This is peace—the full flowing harmony of active wills.

This does not exclude effort, struggle, competition. These are deeply entwined elements of life, necessary to moral strength and mental alertness, we would not eliminate them if we could. They have no necessary relation to conflict or combat, that is, the effort to inflict mutual injury, the purpose to overcome and destroy the opponent.

Such conflict within the group is not, in spite of a common misinterpretation of the Darwinian struggle for existence, a characteristic feature of the evolutionary process. The fleetest hare is the hare that escapes and breeds a fleetier race. The tiger that is the most skilful hunter is the one that survives. But the struggle is not an intra-tribal battle. Mankind almost alone has been prone to such warfare, and that probably throughout a relatively short era of his long life upon the planet. There is good reason to believe that the period of war will prove to have been an episode only in his racial history, closing definitively as cannibalism closed when its time was done.

To such a close both politico-economic developments and voluntary moral determinations must contribute.

It is the latter with which we are here concerned. And first let us clear the ground of some common misconceptions with regard to the use of force. Force, that is energy, is involved in every bodily act. To split kindling or to write a letter is to use force. The use of force has in and of itself no moral color. It is sheer materialism to make this the criterion of whether or not an act is morally justifiable.

The criterion is the element of coercion. Violence is coercion by force, but the wills of others may be as effectually coerced by other means as by violence, and as wrongly. The essence of coercion is violation of that liberty which is the most sacred treasure of personality. The Creator of man has given him freedom to make mistakes, freedom to do wrong; only as a free agent is it possible for man to be a moral being. Coercion, therefore, if not always unjustifiable, is at least always subject to the gravest possible question.

That coercion by actual violence may in extreme cases be a duty seems impossible to deny. Tolstoy to the contrary notwithstanding. Suppose a man temporarily insane about to maim his child. How would you answer his reproaches if you did not force him to desist, at whatever cost of injury to himself?

We do not live in a moral world so simple that we can provide ourselves beforehand with infallible specific rules of conduct.

But all coercion, especially all forcible coercion, lands one in slippery places. It evokes in the actor the heats and confusions of fighting animal instinct, and the temptation to the hypocrisy which refuses to acknowledge in one's self the existence of any but the purest motives.

Moreover, we must consider the person, or the people, whom it is attempted to coerce. It is a primitive illusion to suppose that the force employed will have its simple direct effect and that only, that to try to mould, to break, to smash, will evoke no vigorous explosion of force in reaction. The opposite is true. Contrariness, self-justification, red-hot anger, with its literal madness, may easily more than offset the attempted pressure. And in conflict each side tends to forget rational aims, to fight for victory *per se*, if not for mere fighting's sake. It is an appetite, a lust, as real as any other.

When coercion does by exception attain its ends it is at best a very poor *pis-aller*. The broken will, the forced submission, the hated task, the humiliation of defeat, the sullenness of the beaten, are its fruits. Full of tragedies is the old historical path of coercion of heretics, punishment of offenders, forcible assimilation of subject nationalities, slave labor, enforced love, compulsory maternity. Only the free act has moral beauty.

The question remains—what is to be done in the face of attempted forcible wrong? This is the question of (as it is ordinarily phrased) non-resistance. It is not hard to see what the ideal solution is. The hard thing is to successfully act out that solution. Even "super-resistance" is too negative a term for the overcoming of evil by a fresh willing forth of good. A kindness so contagious that ill-will is not merely melted, but attracted into harmony; reason so clarified, so uncontroversial, so appealing, that the opponent becomes the auxiliary; will-to-good so strong that it does not merely annul that of the "enemy," but irresistibly draws him into co-operation—these are the ends we seek.

Not every person can solve every conflict by this method, doubtless. We are too poor, too little ready to use the unlimited power of good which the life of the spirit opens to us not to fail. But can anyone question that this is the way of Christ, the law of the moral cosmos?

When we see how to offer to Germany a proposal for a co-operative world which opens to her the scope which she ought to have, far from having to force her to enter such a society of nations it would be hard to keep her out. And in such a society of nations she would slough off her militarism as the traveler in the fable dropped his cloak. The blustering wind which sought to tear it away made him cling to it the more. In the sunshine it became a burden to be got rid of.

If the war-aims of this country are really what the President announced them to be, we should make that fact unmistakably evident by a standing offer of peace terms always open. The Russian formula of "no forcible annexation, no punitive contributions" might well be its basis, this being understood to imply agreed-on readjustments of territory—as, for instance, in Alsace-Lorraine—and generous compensation for ravaged areas. Above all the offer should include a proposal for adequate international organization to insure that "this thing never shall happen again," with disarmament all around as a corollary.

EMILY G. BALCH.

FOLLOW PRESENT LIGHT.—"Let us be content to follow the light of the present moment, without looking further. It is our daily bread, which God gives us only for one day, it is like the manna in the wilderness; and he that would gather a double portion, and make provision for the ensuing day, grossly deceives himself. It will corrupt in his hands, and he will have no more of it to feed on than he who gathers for one day only. He dispenses his internal light, as a prudent mother assigns to her daughter the task she is to perform, and as soon as it is finished, allots her another."—FRANCIS FÉNELON.

Selected by Lydia C. Wood.

AWAY FROM HOME.

Standing forth on Life's rough way,
 Father, guide them,
 Oh we know not what of harm
 May betide them;
 In the shadow of Thy wing,
 Father, hide them.
 Waking, sleeping, Lord, we pray
 Go beside them.

When in prayer they cry to Thee,
 Wilt Thou hear them?
 From the stains of sin and shame
 Thou wilt clear them.
 'Mid the quicksand and the rocks
 Thou wilt steer them;
 In temptation, trial and grief
 Be Thou near them.

Unto Thee we give them up,
 Lord, receive them;
 In the world we know must be
 Much to grieve them,
 Many striving oft and strong
 To deceive them,
 Trustful in Thy hands of love
 We must leave them.

—WM. CULLEN BRYANT.

APPLICATIONS FOR MEMBERSHIP IN NEW YORK.

"Let us be called by Thy Name."

In the New York meetings of the Religious Society of Friends, at 144 E. Twentieth Street, and Gramercy Park, new faces began to appear in Fourth Month, 1917.

In Fifth Month there were many inquiring about the Society and desires expressed to join. It became apparent that a large group, consisting of persons from a wide range of religious training, were coming. Many nationalities were represented, some resided in remote parts of New York State, others in New Jersey, and in Connecticut. They included university and college men and women, instructors, artists, musicians, professional men, manufacturers, commercial travelers and railroad men.

Few of these earnest seekers knew the others. Most of them seemed to be seeking a spiritual association, simplicity in worship, freedom from ritual and the illumination of the Holy Spirit. A very few, after finding that Friends offered no refuge from military requirements, came no more. None had been influenced by the great William A. Sunday campaign then in progress.

The Pastoral Committee took measures at once to meet these earnest souls, helpfully and wisely.

The Committee held a meeting at the close of each First-day morning meeting. A class was organized to meet for the study of "What Friends Believe and Why." Members of the Pastoral Committee here met the inquirers and a thorough practical study of the Uniform Discipline commenced. Any questions were answered, and requirements for membership defined. (Attendance has ranged from 14 to 27.)

A Bible Class for the study of the Gospel of John has been started, which meets at 10.15 on First-days. Many personal interviews have been arranged for consultation, instruction and advice. Ten new members were received at the last Monthly Meeting, Sixth Month 6th. Sixteen applications await the action of the Pastoral Committee at this writing (Sixth Month 14th), and 25 others are looking toward uniting with us if approved. Ten have made some inquiries and not returned.

Briefly, the Pastoral Committee requires: attendance at meetings, a confession of Jesus Christ, and satisfactory evidence of a true religious experience. Also a statement that the Uniform Discipline has been read and accepted, and that

the applicant will conform to its requirements. Then this fuller statement is made by all the *men* who apply for membership:

"I make this application from sincere religious conviction, and not as an expedient to escape military service."

The above statements are made in the language of the applicant and addressed to the New York Monthly Meeting.

The Pastoral Committee passes upon all applications, and if they are approved, then they go to the Monthly Meeting for approval.

One is impressed by those seeking to be called by our name, that they are mostly young or in vigorous active health, educated, spiritual, prosperous, and really convinced of the doctrines and value of the views held by "The Religious Society of Friends."

J. LINDLEY SPICER, *Chairman.*

ADDRESS AT TUNESASSA.

The class graduating this year at Tunesassa was composed wholly of girls.

Sisters:—

Please allow me to use the Indian greeting, for I love it. From my school days I have read the speeches of Corn Planter and Red Jacket to the white men—so simple and sensible or eloquent and pathetic—and the paragraphs always began, "Brothers." Your fathers found the word that expresses so well how men should feel to those of all races and nations; and if all the world had learned to be brothers we shouldn't have in Europe the trenches with their stiling gases, and the Zeppelins dropping bombs on towns and people, and in the ocean the submarine destroying ships and food. Instead we should be helping each other, and making the earth a happy place to live in.

Perhaps, after all, it is the sisters of the world that are going to set things right. Won't you turn in and help? Won't you try to have peace in your hearts and homes? Won't you try to hold fast to your good word "sisters," and to the underlying thought?

While we are on this subject of peace I want to tell you two true stories which will show what we can do in our own homes and neighborhood.

There is a sunny valley in my country through which winds a little stream or "run," as we call it. On the south slope of this valley lived Farmer F., with his wife and family. And he had some pigs. Across the run, within a stone's throw, as some of our Indian boys know how to throw, lived Neighbor P., and he had a garden, just put in order. Somehow, the pigs and the garden got together. Very good for the pigs, very bad for the garden. Neighbor P., a loud-spoken, hot-tempered man, strode across to Farmer F., determined, as he told his wife, "to have a good fight with Farmer F." Farmer F. was six feet high and broad in proportion. What happened? The lion came back, turned into a lamb. Had Farmer F. got the better of him in a fist fight, and beaten him into submission? Not a bit of it. Farmer F. had overcome evil with good, and Neighbor P. acknowledged, "I came back, loving him better than ever." The garden was restored to an even finer condition than it was before, and the two lived as brothers ever after. Now, you can do something like this yourselves some day, I am sure.

The other story is about Peter Miller. It is possible you may have met with Peter in your reading. But in case you have not, I will say that Peter Miller was the good leader of a group of Seventh-day Baptists living at the quaint and interesting German settlement of Ephrata in Lancaster County, Penna., during the American Revolution. Sadly enough, there was a man who for some reason had a grudge against Miller. He treated Miller shamefully and made his life a burden. But it so happened that this same man fell into disgrace with the ruling powers and he was ordered to be put to death at the Turk's Head, West Chester.

Here was a noble man's opportunity and Peter Miller was

that kind of man. So knowing that the business admitted no delay, he made straight steps to Valley Forge, where General Washington and his troops were spending a winter of anxiety and suffering. Here Miller pleaded before the General that the life of the condemned man might be spared. But Washington refused, saying, "I fear that I can do nothing for your friend." "Friend!" exclaimed Miller, "he is my bitterest enemy, and that is why I am here begging for his life!" Washington was moved by this noble revenge, listened to his cry for mercy, wrote out the order for the man's release and sent Peter hurrying to West Chester. Here he arrived just as the fatal sentence was to be executed. His former enemy was released and they walked off up High Street, arm in arm—two happy men.

"The fairest action of our human life
Is scorned to revenge an injury."

Perhaps you can't do anything just similar to this act of Peter Miller's, but you will find, I dare say, chances to show that as Jesus commanded, you, too, can "love your enemies." Will you *take* these chances, sisters?

I was speaking of our being brothers and sisters to all the world and that your people taught us so to call each other. You also have loved and cherished some of the other best things of life. You have lived close to nature. You have loved

"the sunshine of the meadow;
Loved the shadow of the forest;
Loved the wind among the branches,
And the rain-shower and the snow-storm;
And the rushing of great rivers
Through their palisades of pine trees;
And the thunder in the mountains,
Whose innumerable echoes
Flap like eagles in their cries."

We could do well to love all these lovely and grand things as you love them and to see in them the poetry of life. You have a past full of that poetry.

Then, best of all, you have revered the Great Spirit, as One ever near you, who really tells what is right and wrong. Oh, this is marvelous, and so uplifting and inspiring!

Keep these great truths in your minds and hearts. Don't let what is said all around you rob you of the grand beliefs of your people.

To help you to keep your faith in them and to add yet more to your store of good things, the Friends here are working, and so it has been for many a year. I have just been reading a story of what happened one hundred and nineteen years ago. At that time a party of five horsemen left their homes in Southeast Pennsylvania, and after riding and resting for about three weeks they came to this neighborhood by way of Pittsburgh. They talked to the Indian chief Corn Planter and told him of the plans of the Friends of Philadelphia to have three young men of the party live here among the Indians; and that a boat was coming up the Allegheny River from Pittsburgh, laden with farming tools and other useful things. The three young men stayed at the settlement to carry out the plans, but the older men soon left for their homes. One of these was my great-grand-father, and he wrote a book telling about the beginnings of this colony here. That was in 1798, and the next year he and others came again and they were pleased to see how much improved matters were. But what would they say now if they should see your good gardens and houses and should hear your young people reading, reciting and graduating before us!

I have been thinking as I have written this paper that my life and interests seem to be woven in with yours in various ways, and allow me to tell a little personal incident which proves we have had experiences here before.

Nearly forty-five years ago, one autumn evening, a little company of strangers stood on the farther shore of the Allegheny River, waiting to cross the stream. But there was no

bridge, a freshet had washed it away, and the current was too deep and strong for us to attempt to ford. A way, however, was at hand, and as I was young, the novelty and excitement of it were pleasant. A hollowed log made into an Indian canoe was equal to the passage. I wonder whether you have any here now. I can remember the sensation as, in the fading twilight, I sat very still on the floor of the unsteady boat, with the water rushing and swirling past, and very close at hand, while an erect figure, perhaps the grand-father of one of you, expertly and safely poled us over, making a V-shaped course as we went from bank to bank.

But, sisters, this is your day, not mine. It is your future, not my past that needs to be presented. You have been thinking of the time to come. Your thoughts have been reaching far ahead, for "the thoughts of youth are long, long thoughts." No doubt each one of you has some pictures in her mind of the brave things she hopes to do, and the fine woman she hopes to be. Ah, how good for us these day-dreams are, or may be if only they are joined to a longing, a desire, nay an intention to make them real.

Do you know the little poem Lowell has written, beginning:

"Of all the myriad moods of mind
That through the soul come thronging
Which one was e'er so dear, so kind,
So beautiful as longing?"

And then the poet shows why this beautiful and happy state is so very important to you and me, for he says:—

"To let the new life in, we know
Desire must ope the portal."

And further:—

"Our lives must climb from hope to hope
And realize our longing."

In other words, we must go "forward" according to your motto, upward and onward as long as we live, trying to let the new or better life come in more and more. I hope you may never lose the thrill of hope and of admiration for what is true and good. And if you entertain and cherish these high thoughts, and enjoy them, you wont allow the ugly thoughts and feelings to get a place in your minds and hearts. You will drive them out as you would a wild beast of the forest from your homes.

To keep your ideals fresh, do frequently some good reading that will spur you on. And it seems as if the great apostle Paul, writing centuries ago, might have written this fine passage to help you just at this time:—

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Think on these things! I wish you would say this verse in Philippians iv: 8 to yourselves every day, and then these will be the things you will strive for as you go "forward," as you "climb from hope to hope."

But I know there are going to be some hard places in this climb. Going up-hill is sure to require an effort and it may be a big effort. It takes much steady effort always to be true—true to the best you know, to your friends, to your Heavenly Father; to speak the truth, to act it; always to be dependable, so that people may count on your doing what is promised; always to be loving, and pure, and generous, and forgiving, and brave! Can you do and be all this? Not easily. But the Great Spirit is close at hand. Will you *try* to do it? You are not the ones, are you, to say, "We are not going to do hard things." That would be a fatal mistake for you to make. You have been doing hard things here at school. Some of your arithmetic questions were not easy. Sometimes you have had to work when it would have been pleasanter to play. Sometimes you have had to give up to your schoolmates what you wanted to keep yourselves. Well, this is a good beginning. Keep on doing what you don't want to do, because it is best, and one day when you get to

the top of the Hill Difficulty you will find that the climb is grandly worth while, and that workers are happier by far than shirkers.

But, sisters, there are so many things to be said to girls when they are graduating that I am in danger of keeping you too long. So I will put much in little and close with what some one else has said, changed a little to suit my purpose:—

"Believe in yourselves. Believe in other people. Believe that you will succeed. Fear nothing but evil. Love your work. Work, hope, trust, pray. Keep in touch with to-day. Teach yourselves to be practical and up-to-date and sensible. You cannot then fail in living noble and successful lives."

ANN SHARPLESS.

POCONO NOTES.

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 that under these
The dust-stained wanderer may find his ease.

Green temples closed against the heat
Of 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 whose rests beneath a tree
Hath cause to thank Him gratefully.

—THEODOSIA GARHORN.

We have never seen this "glorious company of trees throw out their mantles" more attractively and invitingly than during the past month. The evergreens have added many inches to their branches, doubtless owing to the abundant moisture, while the hardwoods are particularly perfect in their varied foliage. The Pennsylvania Forestry Association was the guest of the Pittsburgh Chamber of Commerce, between the twenty-first and twenty-third of Sixth Month, when delegates, representing several similar societies, gathered to discuss the need of conserving the forests of this and other States.

The last group of original white pine trees in Pennsylvania, covering some 7000 acres, is about coming under State control. This will be added to the 1,200,000 acres already purchased by this State. New York has an equal acreage protected in like manner. The Federal Government has purchased or rather preempted several millions of acres on the upper levels of the lower Appalachian range. So there is practically a continuous belt of mountain lands from Georgia to Maine, reserved for reforestation on the Atlantic seaboard. There are also immense public domains in the various parks on the Pacific slope and among the Rocky Mountain wilds, which have been rescued from the woodsman's axe.

Professors of Forestry from Michigan and Canada Universities contributed useful suggestions as to the economic value of planting forests, which should be marketable in forty years. An outlay of \$380,000,000 would, in such a span of years, surely return more than \$1,000,000,000, under the most conservative estimate—not allowing for the gain in preventing floods.

Samuel C. Elliott, the nestor of Pennsylvania foresters, died the day before we assembled and a memorial service was held on a hillside just outside of Pittsburgh, where the women

of that great metropolis had planted trees to adorn those steep hills. Seldom has such a company of fifty devoted souls scrambled up so difficult a trail to see young trees. But those who were there will not soon forget that scene and the speeches then made. After the women had convinced us all that they were determined to transform those unsightly steps into attractive parks, one of the ladies expressed herself as follows:—

"War time woes make our minds move
Only in a single groove,
Until the gust of conversation
Mainly now is conservation
And of U-boat irritation.

Coming in the midst of these
Is the pleasant change to trees,
We most forget the war to mention,
For the Foresters' Convention
Now engages our attention.

We hope they will make us see
That each one shall plant a tree,
As we hear talk of preservation
And the great deforestation
That has gone on in our nation.

As good husbandmen we're told
Still to plant trees when they are old,
Expecting not the ripe fruit to see,
So should we make, both shade and breeze,
For Future's child, by planting trees."

Dr. Henry S. Drinker, President of Lehigh University, and also President of our Pennsylvania Forestry Council, and presiding officer of this convention, was then called upon for a speech, and he, in turn, passed that privilege on to the writer, who had observed that some score of small urchins had gathered from the homes of the workers in the adjoining iron mills to listen to their seniors.

Returning to Pocono Lake, "The Fourth" was celebrated in a most satisfactory manner. It was a great comfort to demonstrate that at least one place exists on this war-ridden planet where we could get away from its distress.

The addresses were of a high international order, by missionaries from Africa and China, and a statement concerning the prospect of suffragists in Pennsylvania. Some six years ago, Virginia Blakeslee, a native of Pocono Mountain, went to British East Africa and has learned that the Bantus are worthy of her devotion, and she said it nearly broke her heart to have the young men who have embraced Christianity called to the ranks of the British army. Dr. Woods, of the Canton Christian University, was particularly interesting in explaining the Chinese character in the midst of the present uncertain developments at Peking. It is very helpful to hear one who has studied the inner life of the Chinese express such confidence in them.

The Town Meeting, held under a full moon and around a great log fire, was attended by 300 campers on the 4th inst., and brought out a frank discussion of local interests.

The Neighborhood Improvement Committee reported a progressive organization among the natives at Pocono Lake during the winter, with the foundation for a library and co-operative work along social lines. Nothing has contributed more interest in the betterment of this community of mountaineers than "Baby Week," with the medical assistance gratuitously offered. The rummage sales, netting a substantial sum, were very successful, and a bank account was opened with \$350 toward the expenses of the native organization.

Our new Superintendent was very felicitous when presenting the relationship between the campers and himself—stating that he had endeavored to answer something over eleven thousand questions and had yet to find that there was not a

sufficient reason for each enquiry. With a family of 500 to 600 souls to satisfy there is abundant opportunity to develop every faculty of mind and spirit.

Wm. C. Dennis conducted the concluding exercises of the evening, in which all took part so successfully as to secure a unity of feeling that was particularly gratifying.

Ernesta Drinker was our fellow camper in 1908. She married Wm. C. Bullitt, who has written several discriminating reports of his observations, while traveling in Germany during 1910, for *The Ledger*, and his wife has now published "An Uncensored Diary," full of spice and truth. He and his wife had a free interview with Zimmerman, who, when asked whether peace could not be made now, if the biggest men from each country were brought together, replied, "If it were possible to have a small absolutely secret meeting, then we probably could make peace now, but how is that to be managed? We cannot speak out frankly to the whole world, and how can one negotiate except publicly?" And he added, "We will have to have a United States of Europe some day, to enable us to compete economically with America. That may come in eighty or one hundred years, but not in our lifetime. If you would really develop your natural resources, we in Europe would be helpless."

We have just received word that the steamship upon which our Howard and Katharine sailed, safely arrived at Bordeaux on the 4th inst. Letters from William and Mary Duguid, giving their experiences crossing the Atlantic and after reaching Paris, have also come to hand.

The voyage was uneventful until they reached the danger zone, when they sighted a submarine, which was fired upon and probably sunk. M. E. D. writes under date of Sixth Month 16, 1917: "Yesterday William and I were sitting in our chairs when the boys began to notice something appear about two or three miles right off our ship's side. Some of the boys ran up to the captain. In a minute the guns began firing. The course was changed and in a minute or two everyone had gathered on deck. William made a dive down stairs for our belts and got back just as the submarine disappeared well to the rear. It certainly came up and disappeared just as you would expect a periscope to do. The people behaved very well, but we all had a very tense few minutes while we thought any minute the torpedo would come our way. Apparently it was a little too far off when the guns began to play. Everyone thought it was a submarine then and there is no way to tell.

One thing that added to the unpleasantness of the thought was that it was very damp and a cold wind was blowing, so the prospect of being all night or even a few hours in boats looked extremely uncomfortable, so many miles out at sea. Everybody was a bit nervous, which was not helped by a barrel floating by our boat about six o'clock. The first excitement was at three o'clock. The gunner took a shot at the barrel. Most people spent the night on deck and many walked about, making a good deal of noise. Fortunately we slept very well. It certainly is a blessing to be able to sleep well, especially after a little incident like yesterday's."

There were 150 young men from the States going over to help in the ambulance service, of whom M. E. D. says: "There are many nice chaps from all over the States. Many of them seem very young. I am sure it will be very hard on them."

One of these became unbalanced mentally, "worrying about German spies and submarines and jumped overboard, but was rescued by the boat of the customs steamer. He will be sent home again."

W. M. D., writing a few days later, from Paris, says: "The sail up the river (at Bordeaux) looms large in my mind, as a time of handling baggage in very hot weather. We had no trouble with the customs nor with the passport people, who only asked who the Society of Friends were and what they were doing in France and were easily made to understand. We got alongside the quay at 6 p. m., and were cheered all along by French soldiers and civilians. We had a scramble

for voitures and got to the Hôtel de France before the majority of people. . . . We had a good but *mealless* dinner for 6.50 francs and a walk round the city till 9.30 p. m., when, thanks to the daylight saving scheme, it began to get dark. There are only two trains a day—11.05 A. M. and 10.30 P. M. The journey to Paris was most interesting, but uneventful. We had a whole car load of the ship's company, so had a pleasant time. The day was hot and the dining car was a blessing, with its iced water, citronade, etc. Maids waited instead of the usual men. Next day we went to find the Guaranty Trust Company, and found they had moved into a new building. They told us that J. Henry Scattergood and Morris E. Leeds were out of town till Fifth or Sixth-day. They were very nice and obliging. . . . At lunch at the hotel here we were sitting down to a table when who should appear but Alfred and Grace Lowry, who are staying here and have been for two weeks, having just come in from Switzerland. Mutual surprise and joy and wonderment to find ourselves in next door rooms with a communicating door between. Alfred is at the Y. M. C. A. We called on the War Victims' Relief Committee and had tea with them and were reassured by them that there was plenty for us to do, and they were glad to see us. They were busy, so we stayed only a short time. Dr. Hilda Clark and Ruth Fry and several others whom we hadn't heard of were there. We are going there to-night to dinner at 7 o'clock. There is only one mail a week and that by the French line on Seventh-day. Paris is much as it was when I saw it last. All the autos are the same old ones. Taxis are plentiful, but not quite enough so. There are many soldiers of all colors about. Some with steel helmets. Lots of English officers on leave and many Americans. Also there are numbers of young men in civilian clothes, but a small proportion indeed, compared with what one would see in New York or Philadelphia. War is now the business of the country and all the business men are in uniform. Peace doesn't feel any nearer than it did in the United States."

J. E.

POCONO LAKE, Pa., Seventh Month 7, 1917.

LONDON YEARLY MEETING.

(Continued from page 33.)

William Littleboy said that for our young men who had joined the army we had much sympathy; and it would be most regrettable if any should think we were lacking therein, but it was obvious that the Society could not stand behind their service as it could behind that of the young men who at great cost were carrying out principles for which the Society existed. We should be thankful to the Committee who had carried out one of the most difficult of services and in a way which showed that it had been guided by God. Nearly all those now in prison were with us a year ago and in spirit they were now present, pleading with that Meeting to support them, not in any personal sense, but for the progress of those great ideals for which they were now paying the price. Prison discipline was peculiarly severe upon sensitive men, so much so that many had already become insane. He thought we should rejoice that our brethren had been accounted worthy to bear testimony on our behalf. To his mind the "absolutist" principle was the only logical one. It was not true that these men had refused to do anything for their country. What could one say of a nation that took away men engaged in real national service and shut them up in prison to make mailbags? With the men outside the Society who were also suffering, he thought there must be loving co-operation. It was impossible to over-estimate the opportunity just now for drawing into closer fellowship those whose work now would influence the country in a remarkable degree in the future. If they were not yet fully acquainted with the deep things of God, it was our duty to help them. He hoped a message would be sent, not only of deep sympathy, but also of encouragement.

J. Percy Fletcher said when he considered the figures of the last few months, he almost felt they had cause no longer to

rely upon the Society standing for its principles. If even that prop were removed, however, we still had the living experience of the faith of the early days of the Society. About 10,000 men applied for exemption on conscientious grounds. Practically the whole of these had stood firm and were not in the army. Yet most of them were not in prison, because to get over the difficulty raised by the Conscription Act the Government had invented various schemes which they could accept to reduce the numbers. Conscription was the great evil, and he admired those who would have no compromise with it. Theirs was the spirit that brought them into line with the men and women who had suffered in all ages and until recently in Russia.

Charles I. Evans was specially moved by a paragraph in the report which spoke of the perils of lads of eighteen who were expected to make a decision when as yet they were not ready to judge. It was extraordinarily difficult to help these lads by advice, and he asked for the prayerful help of all Friends in the matter. The work must not be left to parents or teachers or pamphlets, and he asked all, especially those in official capacity, to bestir themselves. There must be individual appeal.

The Clerk presented a minute expressing appreciation of the stand which our friends in prison were making, and assuring them of the belief that what they were doing, under discouraging and difficult circumstances, was destined to bear a rich harvest.

VISITATION OF PRISONERS' COMMITTEE.

Henry Harris expressed his sense of the privilege of service as one of the "Quaker Chaplains." The number of objectors in Wormwood Scrubs at first grew slowly and afterwards rapidly, and soon 200 men were attending the meeting. The meetings were times of great privilege and enjoyment, to which the men looked forward. He had had many conversations with men who had been drawn to Friends by our principles and said their interest had been first awakened by reading the Book of Discipline. At last he was commissioned by the officer in charge to ask how many would like a copy, and 112 hands were held up. The books were presented and the men were reading them over and over again. These meetings were carried out on the lines of strict punctuality and all came with great expectation, there was a deep and earnest desire to worship God. Many of those attending had seen in prison examples of true Quaker life. Some had already joined the Society and others were seeking admission.

William A. Albright recalled the words of William Littleboy that our friends in prison were with us now in spirit and mentioned Maurice Rowntree who, although his body was in prison, was free in spirit. He had spoken in terms of delight of the men he had met in prison whom he had never known before, but who gladly responded to the call of friendship.

THE FIVE YEARS' MEETING.

J. Thompson Elliot brought in a report from the Committee on Nominations for Friends to attend the Five Years' Meeting in America in Tenth Month, suggesting that the appointment be left till Seventh Month, and asking that Friends who felt a concern to attend the Five Years' Meeting would communicate with him before the close of Yearly Meeting.

The subject of Friends' Home Missions was introduced by A. Neave Brayshaw, who stated that the Report dealt not so much with the work done, but rather considered the opportunities now before us and how best to meet them.

William E. Wilson said A. N. Brayshaw had referred to the possibilities before us, not only in helping the conscientious objectors but also the members of the fighting forces when they returned. Our ministry needed strengthening. Many of our meetings were at a low spiritual temperature. There was one thing which would be in the way of our work. These men would use unconventional phrases; they would look at things in a very straight way (as it seemed to them); they would not exactly fit into our scheme. The Society might

adopt an attitude of—should we call it?—snobbery. We must not adopt an attitude of superiority. We believed that there was something of the Divine in each of us. That meant that we could not put ourselves on a higher plane than others. We had something to give, but we had much to learn. By the side of these men we must take the place of learners. In the spirit of humility, we must get down to fundamentals.

Henry T. Hodgkin said that a week or two ago he had ventured to lay a concern before a conference at Letchworth. One of the reasons why some Friends had been afraid of the Home Mission Committee was the fear of an organized ministry. We had failed in not making a clear enough distinction between the gifts of prophecy and of teaching. More and more men were realizing that what was needed was a willingness to recognize the religious social teacher—not a mere teacher of creeds, but of applied principles. He would like to see a group of teachers—men and women far better trained than any that we yet had—who would give themselves to the work of the Society—one and another as an Educational Secretary for Social Problems, International Problems, Applied Christianity Problems. If we could find men and women who could give themselves to that work, we should find an immense field of service. But we should have to face the cost to our Society of being without a paid ministry. We must add to our faith knowledge if we were to face the needs of the present situation. The Society must put itself behind what had been done, and equip itself more and more to deal with those problems in a devotional and educational atmosphere.

Cornelius Boeke remarked that we had tried the mission method, which he felt was dead in this country. We must find an evangelism which was in complete accord with our views as Friends. In our Epistles to America, we never mentioned the word "evangel." We did not feel we had an "evangel"—glad news. This was a problem we ought to face.

The Clerk sought the guidance of the Meeting as to H. T. Hodgkin's suggestion. J. B. Craithwaite, Arthur Midgley, and other Friends urged that Cornelius Boeke's concern should be united with H. T. Hodgkin's. It was felt by many that the whole subject was really a discussion on the State of the Society.

(To be continued.)

NEWS ITEMS.

In reporting Pelham Quarterly Meeting the *Canadian Friend* says: "There was a meeting held at Beaconsfield, arranged for by a request coming from our Friends on Stover Street, whose Quarterly Meeting was also in session at the same time. There were present at this meeting Anna L. Hall, of Ohio, Emire Henderson, also of Ohio, Sybil J. Barker and husband, of North Carolina, Rebecca Meekeel and husband, of Poplar Ridge, New York State, whose messages of love and wise counsel were much appreciated. A large number of other Friends from their local Meeting also attended. It is gratifying to note the good fellowship that exists between the two bodies of Friends, also that we have much in common and the same objects in view. We trust that this union may grow stronger and the differences that wrought so much havoc in our Society in years past may finally disappear."

By letter from Minnie P. Bowles, dated 2115 miles out from Yokohama, on Sixth Month 28th, and finished on landing at Seattle, Seventh Month 6th, we learn that they had been greatly favored to have a calm voyage—rainy much of the way, but no storms. Weather had been cold and winter clothing was found to be comfortable.

There were only ten passengers and, with the exception of themselves, all were Japanese—the boat was what is called "a cargo boat." The five officers and three business men made up their family table. Two hundred came to say farewell, to our friends at the Central Station in Tokio—many bringing kind gifts of flowers—and one Japanese admirer brought for their acceptance on the voyage a box containing ten boiled eggs. The letter says "those more than two hundred faces, as we left, are a tender picture that we shall always gratefully carry with us."

Our friends were expecting to land on Seventh Month 7th, and it was their plan to attend the Seattle Meeting of Friends on the following morn-

ing, and the meeting at Everett in the afternoon, and on the tenth go to Prosser, to the home of Ethu Bowles, Gilbert Bowles's brother. Then after some investigating and few stops by the way to visit relatives, reach Earlham, Iowa, about Eighth Month 8th, and here they are looking forward to the meeting with their son Herbert, who has been a student at Westtown during the past two years. Almost every day between then and the time of the Five Years' Meeting seems very full. Their address until further announced will be:—Care Chester Mott, Earlham, Iowa—No. 1, R. F. D. M. W. H.

SERVICE FOR WOMEN IN FRANCE.—The American Friends' Service Committee has just received a cablegram calling for six women social workers, one woman doctor with tuberculosis experience, and an indefinite number of trained nurses, all speaking French. Married couples can be used if both qualify for the services needed in the general reconstruction work. Those who wish to offer themselves are asked to communicate at once with Vincent D. Nicholson, 20 S. Twelfth Street, Philadelphia.

The Committee has had for some weeks a sub-committee on the organization of a Woman's Unit to go to France. Three women have already gone to join English Friends there. It is well known that the special service which women alone can render in the reconstruction work is indispensable. It has been said that even more women than men will be needed after the first hard physical labor has been performed, to care for the women and children and the invalid men.

It is still very indefinite when this Unit can go; it may be several months or even longer, or it may be that the Unit will be sent in sections as needed. As the calls come we wish to be ready. This is an advance notice to women who are interested, to inform them of the fact that their services will probably be needed in France in the not distant future.

For those who consider applying, it is important to begin now to make definite preparations. A speaking knowledge of French is necessary, as well as experience along practical lines of simple cooking, nursing, and social welfare work. A course in first aid would be helpful. The stamping out and preventing of diseases will form a large part of the service.

It is sorely necessary to state that only those of robust health should consider going, and those who are willing to rough it. Application blanks will soon be ready and may be obtained from Vincent D. Nicholson, at the office of the Committee, 20 S. Twelfth Street, Philadelphia. It is important to apply for these early that the necessary information may be filed at the office and there be no delay after the call for women workers comes.

All possible candidates are urged to send their names and addresses as soon as possible.

LUCY BIDDLE LEWIS,
ANNE GARRETT WALTON,
HANNAH CLOTHER HELL, } *Committee on Woman's Unit.*

AMERICAN FRIENDS' SERVICE COMMITTEE.

TWO WOMEN NURSES WANTED IMMEDIATELY FOR RUSSIA.—A cable from English Friends asks that we send immediately two more women nurses to Russia. All desiring to apply should write to Lucy Biddle Lewis, 20 S. Twelfth Street, Phila., Pa. Knowledge of the language will not be required though of course greatly desirable.

The need in Russia is greater than in France. English Friends found not a single doctor in the whole area of 100,000 souls among whom they are working, one-fourth of whom are refugees from the frontier 1100 miles away.

AMERICAN FRIENDS' SERVICE COMMITTEE,
VINCENT D. NICHOLSON, *Executive Secretary.*

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE.

The work of collecting funds for the use of the American Friends' Service Committee is gradually becoming systematized and Monthly Meetings and Quarterly Meetings and other Committees are collecting funds and remitting them to the Treasurer.

It is thought that it might be well now to show credit each week to the various sources from which funds are coming. The following statement shows the collections from noon of Seventh Month 16th to noon of Seventh Month 25th, inclusive. In explanation of the delay of acknowledging some of the contributions, the Executive Secretary has been extremely

busy and was not able to turn over to the Treasurer sooner some funds which came to his hands. It would be better if all funds were sent direct to the Treasurer, 232 S. Seventh Street, Philadelphia, Pa.:

Amount reported last week as having been collected	\$81,249.50
Five Years' Meeting, Richmond, Ind.	8 5,000.00
Westbury Monthly Meeting	2,500.00
Norristown Meeting, Pa.	131.00
New York Monthly Meeting	125.20
Woodbury Preparative Meeting	64.00
Concord Monthly Meeting	56.00
Valley Preparative Meeting	26.00
Illinois Grove Friends' Church	21.15
Sturgeon Bay Monthly Meeting	13.00
Mooreland, Md., Meeting	12.00
Hopewell Young Friends' Association	10.00
Paoli, Ind., Friends' Bible School	5.15
Tilson Meeting, N. Y.	4.00
Evesham Monthly Meeting, N. J.	447.00
Jericho Preparative Meeting	1,145.00
Downington Monthly Meeting	230.00
Trenton Meeting	142.00
Crosswicks Preparative Meeting	106.00
Abington Monthly Meeting	112.75
New York Monthly Meeting	53.90
Upper Springfield Monthly Meeting	37.50
Norristown Branch Red Cross	11.25
Birmingham Preparative Meeting	11.06
Friends' Sunday School, Washington, D. C.	7.20
Purchase Executive Meeting, N. Y.	1,200.00
Stanton Monthly Meeting	4.00
Phila. Yearly Meeting, Peace Committee, Fourth and Arch Streets	11,006.80
Mattinecock Preparative Meeting	743.00
Chester Preparative Meeting, N. J.	1,400.00
Study Circle Young Friends (Philadelphia)	9.25
Green Street Monthly Meeting	288.00
Haddonfield Monthly Meeting	100.00
Friends at Buck Hill Falls	749.61
Amounts Received from 63 Individuals	3,278.63
	\$29,050.45

\$110,299.95

CHARLES F. JENKINS, *Treasurer.*

NOTE.—The pressure of timely matter is again so great that the Summary is omitted, and Receipts for the past week also.

NOTICES.

SOCIAL ORDER COMMITTEE.—A set of the books which the Social Order Committee recommends for reading has been placed in the Reading-room at Friends' Institute, 20 S. Twelfth Street, Philadelphia, where they are accessible for consultation and reading.

MEETINGS FROM NOVEMBER MONTH 29th TO EIGHTH MONTH 14th:—
Gwynedd, at Norristown, First-day, Seventh Month 29th, at 10.30 A. M.

Chester, Pa., at Media, Second-day, Seventh Month 30th, at 7.30 P. M.

Concord, at Concordville, Third-day, Seventh Month 31st, at 9.30 A. M.

Woodbury, Third-day, Seventh Month 31st, at 8 P. M.

Abington, at Horsham, Fourth-day, Eighth Month 1st, at 10.15 A. M.

Birmingham, at West Chester, Fourth-day, Eighth Month 1st, at 10 A. M.

Salem, Fourth-day, Eighth Month 1st, at 10.30 A. M.

Goshen, at Malvern, Fifth-day, Eighth Month 2nd, at 10 A. M.

DEED.—At her residence, near Hartsville, Ohio, Seventh Month 13th, EIRTH SMITH, widow of John W. Smith, in the ninetieth year of her age; a member and elder of Short Creek Monthly Meeting.

Seventh Month 13, 1917, at the home of her brother-in-law, George Blackburn, Salem, Ohio, REBECCA M. BLACKBURN, widow of the late Nathan M. Blackburn, in the eighty-third year of her age; a member of Middleton Monthly Meeting, Ohio.

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For the first time in our history, so far as we know, we are printing a double number of our paper this week. This is in order that our readers may have the advantage of some accumulated matter of timely interest.—Eds.

THE SERVICE OF SMALL MEETINGS.

What constituted a large meeting among early Friends it is not easy to say, since George Fox mentions "a large general meeting" held in a Friend's house in Yorkshire. When we are told that companies of a thousand or three thousand or five thousand people gathered upon an open fell or in an orchard, we know something of what a great public meeting might have been—a "threshing meeting," most likely; but, although several hundred would be "convinced" at one such meeting, it would appear that in many, if not most cases, the convinced ones afterward drew together for worship and spiritual help in rather small companies, and usually in the dwelling of one or another of their number. What has been called "the era of meeting-houses" did not come in for some twenty years, or more after George Fox's ministry began, although in London it was necessary early to provide accommodations for pretty large gatherings of Friends.

It was consistent with the position of the Friends relative to the commonly supposed sanctity of church-buildings, consecrated ground and so forth, that they should have met, after the manner of the early Christians, in any place convenient for the purpose, however much they might be "stranged at" for preaching or worshiping outside of a steeple-house. For mixed public meetings, not only a hillside or an orchard, but a barn, a city street, a close or soldiers' barracks would offer an opportunity.

The rapidity with which Friends "were gathered to be a people" was phenomenal; and no external opposition could stop the growing force of the spiritual seed that sprang into visible life in that period of seventeenth century history. "Truth spread," "many were convinced," "Friends increased"—these are familiar expressions, and descriptive of the conditions attending the formation of local gatherings, especially

in the north of England. In Yorkshire alone, there were nearly three hundred groups, many of which were, when organization became somewhat developed, combined into one Monthly Meeting. Even after meeting-houses were built, these in most places were small; and in the compass of Richmond Monthly Meeting in Yorkshire, there were at one time "fifteen little meeting-houses." At Pardshaw, in Cumberland, a company of considerable size assembled in the summer-time, under the shelter of the shelving rocks, but in the winter the Friends divided into four groups, and held their meetings in private houses. In 1672 a meeting-house was built at Pardshaw; some years later one at Cocker mouth, and still later one at Eaglesfield, both not far from Pardshaw.

We may fancy then, by about 1685, a membership of some 50,000 in Great Britain, disposed for the most part (outside of London and perhaps Bristol) in rather small, or at least not large, individual meetings, although in some of the villages and "towns" the number convinced was large in proportion to the whole population. One of the most significant things, however, is the influence which even small numbers of Friends exerted in the communities where they lived and worked. Concerning this fact as shown in one part of the north country, a modern writer says, "These early Quakers impressed the county and influenced it for long. Into the glass manufactures of the Tyne they entered, into the coal trades of Durham, into the textile trades, into shipping at Whitby and Scarborough, and later into banking, and their influence on the industries was wide and beneficial. They influenced also the moral and spiritual life of the great district."

Now if we still accept George Fox's well-known saying that even one person who is "raised up" in the life and power of the Truth can shake the country for ten miles around, it is obvious that a company of twenty or thirty may leave a large community, if they but keep to the ground which still convinces of truth and makes its seekers, Friends of Truth.

The point is not that small meetings are always to be preferred to large ones, but that many small (not isolated) meetings scattered about, especially in rural or suburban districts, may be of more service than one or two large ones. In these times, much is made of "the group" and its psychological importance in Christian life and work, and perhaps little enough of individual and independent action. In the smaller meetings there may be a greater sense of each one's responsibility, and there is more opportunity for mutual acquaintance and understanding than would usually be the case in very large meetings. True, dissensions may, and sometimes do, arise in small meetings; and the great thing in all cases is that the meeting be rightly established, each member in his "right place" and occupying his own talent.

Thus far we have been considering mainly the "particular" meeting or neighborhood group. A Monthly Meeting has of necessity, in our present system, certain well-defined functions,

and it is evident that the membership may be so small that these functions cannot be performed to edification or good purpose. In such cases some combination or co-operation of meetings is necessary for the transaction of the affairs of the Church. Doubtless what we need to remember, however, is that strength and unity will not come by our depending chiefly either upon the machinery of organization or upon "the multitude of an host."

M. W.

THE CHALLENGE OF CONSCIENCE.

"The seat of Divine authority is not exclusively in the individual, but also in the Church, which has the power to declare what it is the body stands for, and what supposed leadings of the individual are, and what are not, in accordance with the principles that have brought the body together and made it a unity."—ROBERT BARCLAY, in "*Anarchy of the Ranters*."

It has been reported more than once from England that something like 500 members of the Society of Friends have "joined the colors" since the war began. An English correspondent in the *Public Ledger* a few weeks since used these figures to prove that it is incorrect to say that the Society has stood by its historical position on the subject of war. Another correspondent in the *New York Evening Post* (we are not assured that he is a Friend) claims that these 500 are at the best only "hereditary Friends" and that their own act differentiates them from the Society which has reaffirmed its well-known position in unmistakable terms. William Littleboy, in a note to his Swarthmore Lecture ("The Day of Our Visitation") quotes the Yearly Meeting pronouncements to show that there has been no corporate surrender in this awful crisis. The case seems clearly established to us, and we are not a little inspired by the valiant stand of London Yearly Meeting as an organic body.

There is, however, this outstanding fact in England, already becoming apparent here as well, that not a few of our fellow-members, mostly our younger fellow-members, have decided a challenge of conscience in a way that violates the long-accepted interpretation of our Christian principles. We may chide them if we choose, denounce them if we must, but were it not better on all accounts to make the effort to enter into their feelings, to understand their point of view, and to determine for ourselves and for them, if we have place with them, where and how they have fallen short of so goodly an heritage.

First, then, if we are admitted to their councils, we shall find that their decision and their position is one of a good conscience. They may even say to us, "we wish we might honestly accept your point of view, but as we can not do that, our Quaker training makes it absolutely incumbent upon us to stand only by such conviction as we have. More than that is outright dishonesty." Evidently this is a situation of no ordinary difficulty. We draw near sympathetically and listen further. "It is this way," we hear the explanation proceed, "when the President appealed to the warring world to call a halt and enter into conference about the points involved it seemed clear that the last appeal of peace was made. In common with multiplied millions we were made heartsick that such an effort finally failed. After that, with the world constituted as it is, no other course was open to our country. We were forced into the war. Shall we then, having gone this

far in judgment and feeling with our fellow-countrymen, turn back and claim the privilege of 'a special class'? Shall we assume that our conscience is something different and better than theirs? Shall we put a higher value on our lives than on theirs?" When one has advanced to these conclusions in this way it is no easy matter to turn him back in his argument, to point out that that entry into the war was *not* inevitable when the President's appeal had failed. It may be better, if possible, to lead such on to some understanding of the obligations of a corporate conscience, which certainly must not bind any against their conviction, but which may appeal to them as a point of departure even for so great a thing as a new world order. Is it any exaggeration to put it this way? When the world-appeal for peace was proclaimed, the principle of "good-will to men" was made absolutely basic in it. Had it succeeded, doubtless, the knell of warfare as an international method would have been sounded. It failed. Our country joined the allies in an undertaking which the unsuccessful effort for peace had itself characterized as unsocial and un-Christian. Was it at all inconsistent then, that a Federal act should exempt all corporate groups that had made a steadfast record in favor of the very principles that the government had commended to the world at large? Was it not as though the Federal act spoke in this way: "Your position contains the hope of the world. Cherish it. Cultivate it. Soon we shall need you to propagate it. Indeed, we know you will voluntarily set to work with it, even amidst the smoke of battle. We see your healing ministrations. They seem small to you. We assure you they have a large place in the reconstruction of the world."

In such a view we may not be relieved from the sense of separateness, from the fear of feeling superior. If, however, our country has put this upon us, we should not shirk the obligation of duty at any cost. How else is the better world-order to come? Force will not bring it. But is it not possible that even very small organized groups may become the centres from which it may spread over the whole world?

J. H. B.

"NATIONAL SERVICE."

DEAR FRIEND:—

May I offer a few thoughts concerning plans for organizing "National Service" for Friends and others who conscientiously object to taking part in war?

(1) It is constantly assumed by most people who use the term "National Service" that it means either service connected with the defense of the country, or at least service directly under the Government. The idea is commonly held that a person's ordinary business, whether he works on his own account or for others, is not national service, but service of self and family. Ought not Friends to do their best to break down this pernicious doctrine, and insist (a) that the real purpose of all business is to supply the needs of the community, and (b) that no Christian ought to be engaged in any business that is not of benefit to society? If this view were commonly held—if, that is, people in business were generally regarded, as they ought to be, as persons "out" to serve the community and not simply to make a living for themselves, would it be held that a person must leave his business in order to engage in "national service"?

(2) Friends profess to seek for the guidance of the Holy Spirit in all the affairs of life, "secular" and spiritual; and therefore if they are living up to their profession they ought ideally to regard their ordinary business as a *vocation*, as much as if they were ministers of religion. If they are able to so

regard it, can they rightly leave it at the dictation of a Government authority? This sense of vocation would not preclude them from volunteering to do work for some special and pressing need, such as the supply of food; but it would seem that they ought to retain freedom to do what they are inwardly led to do.

(3). It may be right and wise to organize schemes of work for persons who feel the call to engage in such special and temporary forms of service. But if these are deliberately designed as *alternatives* to military service, and exemption is asked for or accepted on the ground that this other work will be undertaken, are not the organizers making themselves part of a Conscription measure, and facilitating its imposition on the country?

(4). I am not myself inclined to attach prime importance to the consideration that those who undertake such forms of service are probably releasing others for the army or for making munitions; for we must recognize freedom of conscience in others as well as ourselves and be prepared to release them if that is what they think to be their duty. Also, any useful work whatever *might* conceivably be done by some one else, and the rigid carrying out of this rule of no-substitution would end logically in our doing nothing at all in time of war. But to some it appeals strongly; and we need to be on our guard against allowing tender consciences to be forced into situations that appear to them equivocal.

My only excuse for offering these thoughts is that I have been very closely concerned with helping the conscientious objectors in this country, and that such considerations have been forced on my attention. I fear there is danger of their being overlooked.

I am, thine, faithfully,

EDWARD GRUBB.

CROYDON, England, Sixth Month 17, 1917.

—In *The American Friend*.

QUAKERISM IN ENGLAND UNCHANGED BY THE WAR.

Under the above caption a correspondent of the *New York Evening Post* devotes nearly two columns to an able defence of the Society in England. Referring to the statement that as many as 500 members "have joined the colors" the writer comments:

There can be no doubt, however, that these divergences from the traditional Quaker positions are exceptional, and not typical. As in all other religious bodies, the attachment of many members has rested mainly on hereditary or sentimental grounds, and the test of the war has revealed to what extent their connection with the Society has been a matter of birth and up-bringing. Some, too, valued the quiet respectability associated with membership without themselves having any real grip of the principles for which the early Quakers suffered. Certainly, there has been no hesitation or ambiguity in the corporate messages of the Society, and it is these only that can fairly be taken as representing its real spirit. The Yearly Meeting just held has issued an appeal to Christians of all the Churches which, in its protest against the continuance of the war—as "multiplying evil and planting the seeds of bitterness which can never bear the fruit of peace"—is so outspoken that it has been violently attacked in the secular press.

We venture to copy two other paragraphs from this interesting article. It is signed by H. W. H.

Those who differ most widely from the Quaker views about war can not but admire the services the Society has rendered in the relief of war's victims. An account has already been given in this correspondence of the practical contribution made by a Quaker organization to the rebuilding of such of the devastated districts of Belgium and Northern France as are accessible to British effort. A sum of no less than \$585,000 has been spent to date by this War Victims' Relief Committee. Then there is the Friends' Ambulance Unit, with a membership of about 1,200. Up to May last the ambulances of the Unit had carried 141,000 wounded and sick soldiers at the front, and 24,000 on the two hospital ships in the Mediterranean and the Channel. It had also dealt with nearly 11,000

patients in its own hospitals at Dunkirk, Ypres, and Poperinghe. These returns do not include the thousands of patients who have passed through hospitals at home in which the Unit has supplied the orderly staff, nor the very large number of men carried on the four hospital trains. The Friends' Emergency Committee for Helping Aliens has now about 6,000 "enemy aliens" under its care, most of them the wives and children of Germans who have been interned. Many of these would otherwise be in real distress, having had to leave their former homes and go into crowded lodgings, where they had no means of subsistence other than a meagre Government allowance. Agents of the Committee have also effected many alleviations of the conditions in the internment camps themselves.

The Society of Friends has naturally been impelled to undertake a sort of unofficial leadership in the solution of the various problems connected with conscientious objectors. Its principal organ, *The Friend*, will be warmly thanked by future historians of this subject for the particulars of tribunal hearings that have been published in its weekly supplements. At present there are only about seventy Friends among the conscientious objectors in prison, but the Society has not confined its helpful offices to these. There is a Visitation of Prisoners Committee, which, among other things, has held a fortnightly meeting for worship in the great C. O. Corral at Wormwood Scrubs. This meeting has been attended by hundreds of non-Friends, most of whom have gladly accepted copies of the "Book of Discipline" and other Quaker literature. Though there has been no attempt at proselytizing, it is to be expected that many of these men, when they obtain their release, will remain under Quaker influences, even if they do not cast in their lot together with the Society that has thus ministered to their needs.

DOES THY HOUSE NEED SCREENING?

This article came with a personal letter to one of the Editors as follows:—

31, RUE BERGERE, 31—Paris, Eighth Month 7, 1917.

Enclosed thee will find, I hope, a little article I have just prepared, thinking you might be able to use it for *THE FRIEND*. If it seems unsuitable don't bother about trying to send it back, but I should be glad to hear if thee receives it. A postal card would do.

It does not say anything about the war—perhaps thee will be glad it doesn't; I know I am!

I should be glad to have *THE FRIEND* send to me at the address above. No copy has reached me since last Tenth or Eleventh Month.

Last night Morris and Henry invited William Duguid (Mary has already left for Savoy), Leah Cadbury, Francis Goodhue, Howard and Kitty Elkinton, Ernest Brown, George Downing, Edith Coale and ourselves to dinner in a little private dining-room. It did seem like home, but I think Grace and I enjoyed it even more than the rest, because they'd only just left Philadelphia. There is a meeting down at the Hotel Britannique, the headquarters of British Friends, on First-day evenings, which does taste good to us. I expect we shall see many, if not all those named this evening. M. E. L. and J. H. S. read us their reports to the Committee of Fifteen. There will be a great field of work for our Society if we measure up to it as the English have done and as I believe with Divine help we will.

My work is to release D. A. Davis [of the Alliance Universelle des Unions Chrétiennes de Jeunes Gens, Comité Universel—Genève (Suisse)] whose name appears at the head of this letter, so he can be entirely free for the needs of the troopers and sailors. For this work there are already nearly forty secretaries here. I suppose hundreds more will be needed.

ALFRED LOWRY, JR.

I suppose there is no verse we are any more familiar with or have more often heard quoted in meeting or elsewhere, than that occurring towards the end of the third chapter of the Book of Revelation: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." The reason why we are so familiar with it is because, to us Anglo-Saxons at least, the figure is such a natural and forceful one. Our homes signify all that is most intimate and sacred in our outward life, how better, therefore, could we express the idea of Christ's coming into our spirit than by the easy figure of open-

ing the door to Him and receiving Him as a guest into our home?

And this figure will bear being carried farther than the initial opening of the door and the first meal.

There are those who act as if they were conferring a favor on the lowly Jesus to let Him in at all, and who are so engrossed with the ordinary cares of life that they pay Him scarcely any further attention, and whereas they can recall years afterward the very day and hour of His first coming to them, they were too preoccupied to be aware when He went quietly away again, for He does not stay where He is not wanted.

But most of us have some sense of the fitness of things: we realize that merely opening the door is not enough if we leave the squalor and confusion of our lives untouched. We realize that we ought to make of our hearts a place where Jesus will want to come and stay, a home we need not be too ashamed of. So we sweep and clean and straighten up the furniture in one or two rooms and mow the front lawn, and hope things will stay that way, and that He will not notice the closets filled with dirty linen, the cobwebs in the dark corners and the clutter in the back-yard. Others open a part of their homes to Jesus and keep all the rest locked up, forgetting that He is happier when He can roam at will through even the two or three little rooms in the simple white-washed cottage of a child than when confined to one suite, furnished in dingy splendor, of some great mansion, whose owner keeps the keys of all the other apartments to himself.

We have almost all of us, however, as I said, a more or less well-defined consciousness of what we ought to do, if we are really to receive Jesus into our lives. We know that we should open up our whole spiritual home to Him. We know that He wants to come and live with us—not just to be invited to dinner on First-days and Christmas, when we are in our best clothes and on our best behavior—not to weddings and funerals and such other times of unusual joy and anxiety as may come to us. We know that our religious life must be honest and open and clean, an affair of every day, and, if possible, of every hour as well, and we do try, with God's help, to make of our hearts a home where Christ will love to come and stay. He wants to stay—to abide: think how often the word "abide" occurs in the Gospels. We do desire, too, and earnestly, that from the windows of our soul there may shine forth, when it is night outside, the Light of Christ into the lives of those around us, for we know that even though the darkness comprehend it not, this Light will shine more and more unto the perfect day—until for them, too, the day dawn and the day-star arise in their hearts.

I do not know how it may be with others, yet I realize that in my own case these very windows are too much neglected, in my effort to make for my Master a fit place for Him to dwell in, a home where, like the home in Bethany, He will want to come and stay. I have been lately conscious how badly these windows of mine want *screening in*. Is your home "not made with hands" never troubled with swarming flies? If so, you are indeed fortunate.

To some of us there come darting in, often just when we want particularly, like Mary, to sit at Jesus' feet and hear His word, the great black flies of our evil thoughts, dirt-carrying and disease-laden, full of all uncleanness, flying about so that it is next to impossible to catch them, and so filling the room with their continual buzzing that we can no longer hear the low-spoken words of the Master, which we had been so hungry for. Sometimes there are mosquitoes, too; the envious and resentments and unfair criticisms and unkind words which are bred in the swamps of human meanness (where the "oil of gladness" must be poured out before they will cease to live), and come doling about, leaving poison and fever in their stings.

If we permit this, have we done enough towards making our heart a home for Jesus?

There are those who try to rid themselves of these pests by

darkening their houses, shutting out all the sunshine of life, and making it appear as if no laughter was ever heard there. That is not the best way.

Others do not bow the shutters but they close down all the windows. This is effective, it is true, but how soon the rooms grow stuffy. The same air is breathed and rebreathed. That is not the best way, either, for we shut ourselves off from so much of the freshness in life. Think how Jesus loved the open air, how much of the time He was out of doors. We must keep our windows open—not, perhaps, to "every wind of doctrine," it is true, but to the health-bringing breezes from fields and woods and hills and sea, and more especially, to the scent of the flowers in our neighbor's garden over the way. He may not think about all things just as we do, yet he does have his love for his plants rewarded.

Therefore, I want to *screen* my windows. That is the only satisfactory way. We must, of course, make every effort, too, to get rid of all the heaps of filth and rottenness about us, where these disgusting pests of our imagination can breed. But nearly always there will be left some to torment us. You all know what one single fly can do when one is trying to rest, and how they multiply in next to no time. So I want *screens*: the best ones I can get, fine-meshed, of interwoven, "rust-proof" faith and love, with tight-fitting frames of prayer and watchfulness.

Then I shall have for my Christ a home that I can gladly ask Him to, and He will knock gladly on my door, towards supper time.

ALFRED LOWRY, JR.

PARIS, FRANCE, Eighth Month 7, 1917.

THE ADVENTURE OF PACIFISM.

[We have made some note in a previous number of the imprisonment of Corder Catchpool. The following was written shortly before his arrest.]

In an age of criticism there are always some who look upon life as a set of phenomena requiring to be catalogued. Pigeon-hole a personality to your own satisfaction, and the new life that may be surging through it will cause little discomfort to the easy conscience which has thus lightly disposed of it. But you can never catalogue *soul*, and the world at large certainly can never regard pacifism objectively, because it is a *growth*, a leaven at work, a force that will change men's lives and build a new, wholesome, saner order of human society upon the ruins of the old. It is intensely social, striving to realize for mankind as a whole progress towards a noble destiny. It is united by the inspiration of a common ideal, a passionate strength of common purpose.

Pacifists can appreciate the love of adventure, for above all else it appeals to them. The man who equates pacifism with pusillanimity forgets that war is primarily the outcome of fear and ignorance and prejudice. Pacifists refuse to regard a man as an enemy because someone else tells them to do so. And even if they did, they would not think of meeting him with gas and bombs and bayonets, because they know that love is the only power that can redeem, and for them redemption is the only victory. They have the courage of an unalterable faith in human nature, and refuse to be hypnotized into the game of mutual slaughter, however adventurous it may seem, however bravely men bear the pain they inflict and receive. They cannot be relieved of conscience, independence, manhood, at the dictates of statecraft. They choose to be men, and call others to join them, standing unweaponed and fearless, seeking to know and to follow Truth in the midst of lies, asking no protection but that which God chooses for those that believe Him.

Already in other countries men are rallying to the inspiration of this new ideal, breaking down the artificial barriers that isolate race from race, or that permit contact mainly for infection from the virus of each other's sores. Only as mankind embarks increasingly upon this, the supreme adventure of life—trust in the power of love; good-will, reconciliation—

will the world be rid of the degrading survival of barbarism by which it is enslaved. No doubt a mind to whom the idea of pacifism is as yet unknown will be quite ready to treat it on the label and pigeon-hole system, if encouraged to do so, but the reception of a new ideal may be very different when appeal is made to the noblest aspirations. This has been my own experience in discussing pacifism with people in France—while serving for eighteen months at the front in Flanders with the "Service de Santé" of the French army, frequently messing with the doctors and officers, I spoke constantly to them, and to the men, of the principles to which I am committed. I met with almost universal sympathy. "Your ideals are very beautiful; if everyone believed as you do there would be no war. I respect them, but in the present state of the world they are not practicable." Occasionally there was a fuller measure of agreement, but this was the usual comment. The attitude was unequivocal towards those who sincerely held pacifist views. "You cannot do other than remain loyal to your convictions."

Even when, early last summer, I felt that I could better serve humanity by returning to England to work for peace and goodwill among men than by remaining at the front, in only a few cases was there failure to understand and sympathize, although the situation had become much more difficult to explain. Before leaving France, I went to Paris and took leave of the old colonel under whom I had worked earlier in the campaign. I had a long talk with him at the *Ministère de la Guerre*. He begged me to accept a testimonial to the value of my services to the French wounded, which he thought would help me in appearing before the Tribunals.

Now, when very many of my old friends in France know that I am awaiting arrest, I frequently have letters with the words of encouragement which French warm-heartedness knows so well how to give, begging me to stand firm to principle, at all costs, not because they fully understand or agree, but because they realize that to do so is the only possible course which a true man, a friend fit for their love and respect, can take without dishonor.—CORDER CATCHPOOL, in *Friends' Fellowship Papers*.

WONDERMENT.

As some child perched upon a hillock smiles

In wonderment beside the summer sea,
So I upon my spirit hillock smile

As vagrant fancies wander here to me;
I, too, look out upon a boundless main,

The sea of life, whose rhythmic ebb and flow
Sings to me here, at times so sweetly sings,
Then comes a wailing chord of unspent weal.

The blue, the blue, the spirit's wonder hue,
That back reflects the soft-toned azure sky,
The hue to longest hold our childish hearts,
And keep us asking the All Father why;
So like the child, why, God, is't thus and so,
What means the song that ever comes to me;
Now so triumphant, now so like a dirge,
From out that boundless tide, humanity?

At times the tempests lash it into green,
The calm but follows in a deeper blue:
Here on my hillock do I wonder still
And, finite, try so hard to think it through;
If, at the last, my questioning at rest,
I shall have caught His tenderness in song
I shall be glad I shared the wonderment
Of love and work and play and tears and wrong.

FLORA SHUFELT RIVOLA, in the *Springfield Republican*.

LET this be thy whole endeavor, this thy prayer, this thy desire—that thou mayest be stripped of all selfishness, and with entire simplicity follow Jesus only.—THOMAS A KEMPIS.

YOUNGER FRIENDS.

THE VISION.

I

I sat alone in my study,
My cheery fire burned low,
The red and dying embers
Sent forth a feeble glow.
Outside the wind was howling,
It whistled through the trees,
Inside was warmth and comfort,
Where I sat in welcome ease.

II

As thus I sat in silence
I slowly fell asleep,
And in my dreams beside me
I heard a woman weep.
And lo! an angel led me,
He held me by the hand,
And he and I were walking
In a far and distant land.

III

I looked down at the woman,
And lo! her child lay dead,
The mother, too, was dying
Because of lack of bread.
I could not bear to see them,
The angel led me on,
Through pleasant fields he led me,
And sad he looked and wan.

IV

He led me to a farm-house,
Some peaceful peasant's home,
The house lay all in ruins,
The people far did roam.
The fields once green and fertile,
Where farmers' crops did grow,
Now lay in waste in trenches,
For warding off the foe.

V

Then we approached a city,
Once peaceful and serene,
The buildings all were shattered,
It was a dreadful scene!
The people who had lived there,
Among the ruins lay,
And when at last they staggered out,
Half clothed, half starved were they.

VI

And then the angel spoke to me,
These were the words he said:
"When I was naked ye clothed me,
When hungry, ye gave me bread;
Even as thou hast done this
Unto one of the least of these,
Who were caused to suffer unjustly,
Thou hast done it unto me."

—S. L. Y., AGED FIFTEEN.

THE OLDEST SHIP IN THE WORLD.—The story of the *Success* is one of the most interesting and extraordinary that could be told of the life of any vessel, exceeding in weirdness Vanderdecken's famous legend, "The Flying Dutchman," or Coleridge's "Ancient Mariner." If the spirits of the troubled lives which passed through years of sorrow and suffering in the dark, deep cells of the *Success*, could return to the scene of their torment, the old convict ship would indeed be haunted.

The *Success* was launched at Moulmain, British India, as far back as 1790. She is built of solid Burman teakwood, and the skill of her coolie builders is attested to, not only by her stanch construction, but also by the many beautiful and cleverly wrought bits of woodcraft, which may still be seen from stern to bow. The graceful figure of a woman adorns her prow.

For ten or twelve years she pursued an honorable career as a merchantman, her decks sweet with the scent of Indian spices and aromatic teas, and her hold laden with rich cargoes of ivory, precious stones and other luxurious goods of the Orient. As commodore of the Anglo-India Merchantman Fleet, it was not infrequently her privilege to carry in her cabin, kings and maharajas, and wealthy traders. Traces of elaborate heraldic signs and escutcheons may still be seen on the vessel.

In those days beautiful brass guns bristled from her side, and she is recorded as having had many a spirited encounter with various pirate craft of the time. In one instance she met and successfully beat off a French sea robber, La Rosa, in the Bay of Bengal. The deep impressions where the enemies' fire entered are still visible just above her water line.

In 1802, however, the little merchantman fell from caste, when she was chartered by the British Government to transport such prisoners as could not be accommodated in home jails, to the penal settlements in Australia; and instead of being the home of mighty potentates, she then became the harbor of England's most desperate criminals. At that time the dark, deep, sunless, unventilated cells were built upon her, 'tween-deck and lower deck, for the reception of her human freightage, which for nearly fifty years she carried over the sixteen thousand miles of ocean separating England and her colonies.

Those were days when offenses, which to-day would be termed petty, and warranting at most, but a small fine, were punishable with a term of imprisonment extending from seven years to that of a natural lifetime. Instances are on file where even women and children were subjected to transportation for thefts of a small pork pie or a square of bleached linen.

The cruel treatment meted out to the poor unfortunates upon these voyages was barbarous beyond words, the wardens seeming to have vied with one another in the invention of means by which to break the spirits of the prisoners in their charge; and it is not to be wondered at that at least thirty-three per cent. of those embarking are said to have died before anchor was cast in Melbourne Bay, and that the remaining number were seldom able to go ashore unaided. Reports of the human outrages committed reached the public, and finally aroused a protest in Australia, leading to the abandonment of the prison-hulk system in 1857.

For some years following, the *Success* and her sister ships were used as ammunition stores in Sydney Harbor, but later were ordered sold by the British Government, with the express condition that they be broken up, in order that all memory of their infamous past be lost to public recollection. By a clerical error, however, this condition did not appear upon the terms of sale of the *Success*, and so she has come to be the only British prison ship afloat.—ETHEL S. RHODA, in *Forward*.

Some of our readers may have seen this old ship two or three years ago, when it was exhibited near Philadelphia. Among the more pleasant objects shown, were pictures and framed notices of religious meetings held with the convicts before they left England, in which Elizabeth Fry and other English Friends were interested.

HORACE MANN was a great educator. He studied the unfolding of the mind and the character. He knew the laws of mental growth, and he had this to say about the psychology of soul-development: "Doing nothing for others is the undoing of one's self." Kindness, brotherly love, self-sacrifice are qualities that build up character and make for power.

SOME EXTRACTS FROM THE MEMORANDUM OF ABNER HEALD, OF MIDDLETON, OHIO, WHILE ON A RELIGIOUS VISIT TO NORTH CAROLINA YEARLY MEETING.

On twenty-fourth of Ninth Month, 1841, I took leave of my beloved family and set out on a visit to Friends and others in Tennessee, North Carolina, Virginia, etc. (Wm. Fawcett was his companion, and they rode on horse-back the whole distance.)

Eleventh Month 4th.—The Yearly Meeting opened. Attended the several sittings of Yearly Meeting in silence, till 12th, when it closed.

At Deep River Meeting I, through deep wading, felt relieved, and after the conclusion, the enemy tried and buffeted me so much that I had almost drawn the conclusion that the appointment of the meeting and labors therein were all in my own will, but after a time of deep distress his temptation ended, then I recollected the temptations that our Saviour endured, and when the temptations ended angels came and ministered unto Him. I thought that sweet communion I then felt was comparable to the ministering of angels and I was enabled to praise His holy name.

Twelfth Month 8th.—Attended Men's Meeting. A pretty large gathering in which I sat about half an hour in quiet and calm. Then a subject presented itself with which I arose, and as I moved on with a strict attention to the opening it proved a favored season and many were broken into tears.

First-day, 26th.—Attended meeting at Simons Creek, after which I felt the workings of the Father's love to fill my heart.

1842, First Month 12th.—Had an appointed meeting at Gunpowder. Nearly silent, but near the close way opened for a short communication on the subject of the necessity there was for all to feel and experience that we of ourselves can do nothing that would advance the Redeemer's Kingdom. Particularly the Ministers of the Gospel must recognize this, in order that they may be clothed with that baptizing power that accompanied Peter's ministry at the house of Cornelius, and that proved effectual as the preaching of Jonah to the Ninevites.

27th.—Had an appointed meeting, which I attended and found a large collection of Friends and others assembled where-in the people were looking for words. Way opened for a short communication, but not for delivering fully the whole counsel of God. The meeting closed in solemn supplication. I had to regret that I had not been more watchful and had not waited for more clearness.

First-day, 30th.—Attended a meeting at Bellefonte, wherein I found my mind drawn to tell them that I believed many of them had set out right, that the Lord in His abundant mercy had been pleased to enable them to see the state of their oppression under a hard taskmaster, and had brought them out and was disposed to lead them safely through if they would follow Him, but a fear had entered many minds that there was a danger of some of them turning back into spiritual Egypt, of which danger there was a sensible feeling. If there was an enduring of the many trials and sufferings of the tribulated followers of the Lamb of God, the Lord would raise up amongst them as it were, a Moses, standing upon the mountain in the day of battle with hands stretched out to God for Israel.

" . . . You are not mistaken in supposing that I regard the Society of Friends with very deep respect & admiration. They have stood up for principles wh all the world had forgotten & I tell you honestly, that I am growing more & more to see the deep debt humanity owes them, not only as the true apostles of education, but as the denouncers of War—the last scourge of mankind & yet the parent of seven devils worse than itself."—*From a Letter from Charles Kingsley (1810-1875), quoted in the Journal of the Friends' Historical Society.*

"What a man hath felt and tasted, one cannot beat him off from by argument."

For "THE FRIEND."

A TEACHER'S TRIP WEST.

The generosity and thoughtfulness of the late T. Wister Brown have laid under lasting obligations all Friends who are teachers and all who are interested in opportunities for Friends' teaching to become better fitted for their work. Various teachers are attending summer schools this year by virtue of the T. Wister Brown Teachers' Fund, several teachers of the past, present and future are to spend the coming year in study; and at least one is enjoying an educational trip across the continent, thanks to the Fund.

My objective points are the annual convention of the National Educational Association, to be held at Portland, Oregon, Seventh Month 7th-14th, and the Annual Conference of the California High School Teachers' Association, to be held in conjunction with the summer session of the University of California, at Berkeley, Seventh Month 16th-20th. With these objectives in view it is my intention to pick up as much, coming and going, of things educational and recreational, as may be gathered incidentally, without interfering with the main purpose of the trip. The journey is to be confined to northern routes, going by the Canadian Pacific Railway and returning by the Great Northern.

I left the Reading Terminal, Philadelphia, at 8.05 P. M., in the Lehigh Valley's Niagara Falls and Canadian Express. I will not attempt a description of the beauty of the Lehigh Valley route, for the good reason that I did not see it. For this there are three reasons, any one of which is persuasive and any two convincing: First, I passed through in the night; second, I was in an upper berth; third, I was sound asleep. The following morning a lady was overheard remarking about the wonderful beauty of Wilkes-Barre, with its rare situation, as it stood out in its setting of darkness, radiant with electric lights.

About six o'clock the next morning, Third-day, Sixth Month 26th, it began to rain, and it was pouring when the train pulled into Niagara Falls Station, an hour and a half later. By the time a breakfast was found and disposed of it was only raining gently. This did not interfere with a walk to the Falls. Though one likes to see such natural wonders under the best conditions of sun and air, there is something peculiarly charming in the harmony of soft gray tones which fog and mist and rain give to earth and sky and sea—and Niagara.

After walking around for some time, getting views and sprays from many angles, I came out on Prospect Point, where a colored man, close to forty, clad in shabby and even ragged garments, was gazing intently at the spectacle. Knowing that a little human sympathy helps on such occasions, as on all others, and perhaps feeling quite as much the need of a kindred soul to deepen my own enjoyment as the desire to be friendly to him, I asked him what he thought of it. His dark face brightened, if it did not really lighten, as he said: "It suitinly is a grand sight. I've always read about it, and I've been longin' all my life to see it." He told me he was from Tennessee, and now that he had come to Buffalo for work, he had taken the first chance he could get to come over and see the Falls.

It was a little rainy to spend very long out of doors, so I took advantage of the hour at my disposal to visit the "Home of Shredded Wheat," the second wonder of Niagara! I suppose there isn't a better managed plant of its kind in the world. The shredded wheat biscuits, two millions a day of them, are manufactured under conditions of the most scrupulous cleanliness and the workers are treated with great consideration for their welfare. The factory is built largely of glass, and is situated in the residential district. It is no blot on the neighborhood. The processes of manufacture and packing are all most interesting. The wheat is thoroughly cleaned, then steamed soft, then partially dried, so as to be just right for shredding, which is made possible by the gluten in the wheat, and done between rollers, one of which is grooved. The

shreds are piled up until enough are laid together for the biscuits, which are then cut and run into the ovens for thorough baking. The curling process is completed in the driers. Then the little bales are packed in the cartons, which in turn are packed into cases. The lids are fastened down by automatic nailers, which put all the nails in at once, and then this popular food is ready for shipment all over the country.

A great deal is done by the Company in the line of social welfare work for their employees. Forty-eight hours is the week's work. The plant is shut down every Seventh-day at eleven o'clock. The hours on other days are from 7 to 5.30, with a full hour for lunch and recreation, and fifteen minutes in the middle of the forenoon and also in the middle of the afternoon for relaxation. A substantial luncheon is furnished every girl employed free of all charge. A nominal charge of ten cents is made for each man's luncheon. There may be two reasons for this, he is paid more and eats that much more on the average.

Visitors are served with a very dainty lunch of shredded wheat biscuits, fruit, sugar and cream, plus biscuits and cheese, while a demonstrator instructs them as to the uses of the two forms of shredded wheat made there. Here is a recipe for the readers of THE FRIEND, which I have never used myself, partly because it was new to me. Hollow out the top of the shredded wheat biscuits, break an egg into each depression, and place in a hot oven. By the time the wheat is crisped the eggs will be cooked. What to do next need not be told.

Leaving Niagara Falls at ten o'clock, I took the trip down the gorge of the Niagara River, "the most scenic trolley trip in the world," the advertising says. There is no question about its being a wonderful ride. The power of the rapids is somehow more comprehensible and in a way more impressive than the Falls themselves. In an hour we were aboard the trim steamer *Cayuga*, steaming down the peaceful homestretch of the Niagara River, and out into Lake Ontario, passing Fort Niagara, at the mouth of the river, with its training camp for some 2000 candidates for army officers. A few weeks back they started in with 2500 young men. This number has been reduced, they say, to 1800, by a process of weeding out. Would that all the armies might be entirely weeded out by processes as painless!

The trip to Toronto was uneventful. The lake was smooth, but it was raining so constantly that the view was cut off, and it was pleasanter to remain inside. It was a glad surprise to be met at the wharf in Toronto by a former Select School pupil, now residing in Toronto, who guided me about the city that afternoon. It is a fine city, the second in point of size in Canada, the capital of the Province of Ontario, and the seat of the University of Toronto, the official university of the Province. We spent a good part of the afternoon at the University, seeing the buildings and in conversation with some of the professors and officials.

The institution is really a federation of colleges, each in some measure independent, but yielding many functions to the federal or university authorities. No other university system was taken as a model, but certain features of English, Scotch and American universities may be found here. The main constituent colleges are University College, undenominational and provincial, Victoria College, Methodist, Trinity College, Anglican, and St. Michael's College, Roman Catholic, Knox College, a Presbyterian divinity school, and Wycliffe, an Anglican divinity college, are also federated, and thirteen other institutions of various sorts are "affiliated."

Students enter only on examination. I saw a large hall pretty well filled with boys and girls, toiling over their matriculation examinations, which are set by the provincial Department of Education, as are final examinations for all the high schools and collegiate institutes—a local name for the larger and most efficient high schools—in the Province.

During the summer the University buildings and grounds are given over almost entirely to the housing and training of volunteers for the army. The list of University graduates and

students already killed or maimed for life is appalling. The number of male students has fallen off so as to be almost negligible. The number of women students has increased greatly, and this may be regarded as one of the good things which will issue from the war, so productive as it is in general of things evil. Families who have sent their sons to college are now sending them to the war. They know not if they will ever return. They are feeling that they must look to their daughters to bear the burdens of the future, and they feel as never before that the girls must have the best training that can be given them. The likelihood of marriage for many of them is becoming increasingly remote. These and other considerations are influencing conservative families who have never thought of sending their young women to college to do so now. While they are not coming in in sufficient numbers to replace the young men, they are coming in greatly increased force and are a source of power and hope for the future.

It was my intention to run out some twenty-five miles to Pickering to attend the morning session of the Conservative Canada Yearly Meeting, which was said to be in session, but finding the train service inconvenient, and, in fact, insufficient to bring me back in time for the two o'clock train for Port McNicoll, I spent the morning in a call at the office of Walter D. Gregory, a prominent lawyer and leading Toronto Friend, and in another visit to the University.

Pickering College, the boarding-school under the care of Canada Friends, has been suspended, and the building given over to the government for use as a hospital for soldiers who are suffering from certain forms of mental or nervous breakdown. I never saw so many specimens of mutilated physical humanity in so short a time as during my twenty-five hours in Toronto. Young men, fine looking fellows, with one or both arms or one or both legs gone, are common sights.

The amount of nervous wreckage strewn over Canada is beyond belief. Just to suggest something of it, let me say that magnificent Hart Hall, the million-and-a-half dollar building now being completed for a centre of social life for University of Toronto students, has been entirely given over to "Re-education." This means the re-training of men to use their original powers. Lots of men have nothing apparent the matter with their legs or arms, only they cannot use them. Some shock may have deprived them completely of the power to walk, for example. So they have to be "re-educated." The University Department of Psychology has undertaken this re-education. Divers machines and devices and exercises have been invented and arranged to give the needed training, and scores of men have been helped or cured.

I said a little while back that the University buildings had been given largely over to the military. This was impressed upon me as I went to luncheon with Dean Robertson, of Victoria College, in the dining hall of the men's residence hall, a fine new building accommodating some 250 students. The hall was completely filled with young men in khaki and the long table on the raised platform at the end, occupied usually by the faculty, was entirely filled by army officers, except for the Dean, two other Victoria College professors and myself. Only four civilians out of some 300! Two young officers of the Royal Flying Corps sat opposite me. They were giving instruction in aviation.

It was very pleasant to meet again Professor Charles B. Sissons, of Victoria College, whose wife was and is a Philadelphia Friend, Anna Normart Sissons. He, like scores of other university men, is working as a farm laborer some distance from Toronto this summer, but he chanced to be in the city in connection with the publication of his new book, "The Bilingual Schools of Canada," a historical argument on a very difficult Canadian subject. The race problem is quite as pressing in Canada as in some other places, and the Roman Catholic question is equally perplexing.

The French of Quebec have remained the most unprogressive element in Canada, persistently clinging to their language

and institutions, and almost fanatically devoted to their Catholic faith. Their language and institutions have certain guaranteed constitutional rights, which add to the difficulty.

The chief topic of discussion just now is a possible conscription law. The leading opponent of such a law is Sir Wilfred Laurier, former premier, brilliant leader of French Catholics, and typical of all that is best among them. The prevalent feeling is that the French are "slackers." Few of them have volunteered for the war. They are even less sympathetic with their French brethren in the old country than with their English Protestant Canadian neighbors, because they think that the French in France have proved faithless to their religion and repudiated their most sacred traditions and obligations. How to bring the reluctant French to do their share in the war is the problem of the hour. Some form of conscription seems inevitable. I have not heard or read a word of opposition to it, on the ground of conscientious objection to all war.

Fourth-day afternoon, at two o'clock, I left Toronto, by a special train on the C. P. R., for Port McNicoll, to take a steamer through Georgian Bay, Lakes Huron and Superior to Fort William, where I am to board the train which is to take me on to Winnipeg and westward into the Canadian Rockies. The country through which we pass is Canada's best farming land. It is rough and conditions are not favorable to prosperity, yet there are signs of comfort and industry, and one might find much less favored sections in the United States.

The steamer *Kewatin* was waiting for us at Port McNicoll, a fine Clyde-built boat, capable of accommodating comfortably 250 passengers. The Canadian Pacific makes a great point of excellent meal service on its steamers and trains, and to judge by the meals on the *Kewatin* it succeeds. While there may have been greater variety on some of the ocean steamers on which I have traveled, I have never found the food better, better cooked and so well served. Georgian Bay is a great summer resort for Canadians, bordered by hotels and cottages, and set with multitudes of islands. It is the most beautiful part of the Great Lakes. Our weather has been superb, we have had the rarest day in this month of days. The air, the light, the clouds, the young and crescent moon, the sunset, lingering with its rich and gorgeous glow, until past nine o'clock, and the eternal stars, all have combined to make the day memorable.

At noon we reached the famous "Soo," or Sault de Ste. Marie, which connects Lake Huron with Lake Superior. Nature did not make a passage for big boats between these lakes, but filled the connecting stream with rapids which only Indians and other intrepid canoeists care to shoot. The American and Canadian Governments have vied with each other in building a succession of four or five locks, each greater than its predecessors. Our boat had to wait a little while at the big Canadian lock for the passing of the *Noronic*, the big Grand Trunk steamer, the largest passenger boat on the lakes, running between Port McArthur on Lake Superior to Sarnia on Lake Huron. After a brief half hour, the lock floated our steamer up to the Superior level, and soon we were out on the broad waters, out of sight of land, steaming straight away toward Port Arthur and Fort William, where we are due at 8.30 to-morrow morning.

WALTER W. HAVILAND.

ON LAKE SUPERIOR, Fifth-day, Sixth Month 28, 1917.

(To be continued.)

"We cannot improve the future except by disturbing the present" was a saying of General Booth. It may be far easier to let things alone, far more comfortable to leave the old order undisturbed, and refuse investigation and reform; but progress and improvement do not come by settling contentedly down with what is. We may pay too high a price for peace, however much the ease-loving soul longs for it. Disturbance is often more healthful than calm.

VESPER THOUGHTS AT WESTTOWN

Some years ago I was, one day, rather bewailing the noise and bustle of a certain dear friend of mine. She was a woman of fine character, but always hurried and nervous in manner. The woman to whom I was speaking said to me, in reply to my complaint, "My dear, she has not yet learned to 'go softly.'" In a flash, I had a vision of that high-strung, excitable character transformed by love and service into a poised, strong and gracious person—and the picture suggested by those few words has never been forgotten. It has seemed to me that perhaps we might profitably consider the phrase "go softly" in reference to our own lives in these troubled days, when the ideal is so increasingly difficult to attain. Long before the war cloud settled upon us and cast us into manifold reasonings and heart-searchings, another cloud, far less tangible, but just as destructive in the last analysis, was slowly enveloping us—a cloud which can be dispelled only by the breath of heaven and our own determination. It has many names, and no doubt many souls in all ages have been conscious of it—though surely with less reason than we—and many manifestations, and it affects many people not at all, but the weight of it is strong on the spirits of many others. One name for this condition of affairs might be "The increasing multitude of things"—another—"Following the crowd"—and its very familiar phraseology runs something like this: "I really think we must get one, dear—they are so convenient, and everyone has one now." It may be "one" almost anything that makes for ease and a sense of general well-being. Some of the signs of its development are costlier clothes, finer homes, more expensive entertaining, an automobile or a larger one. And its ultimate result is insidious, but sure materialism with the things of the Spirit crowded out. To a large part of the world's population, just now, this subject would seem far from portentous. War has stripped life of all but the grimmest realities for millions of people. But after it is over, unless something more positive, more vital, than the memory of deprivation and suffering grips us, we shall be in danger of slipping back into the easy way. And not only upon us are the complexities of social life falling, but upon our children as well. In a certain community not outrageously rich or worldly as such things go, a group of children, eleven or twelve years of age, formed an exclusive club, which is entertained at the homes of its members. One entertainment last winter consisted in the group being taken in limousines to Keith's Theatre in Philadelphia, and afterward to supper at the "Bellevue-Stratford." This is not an exaggerated case—some of those children came from Friends' homes and all from families with ideals well above the average. Verily if it were not for the saving and eternal youth of the young one might almost despair of such children and wonder if the simple pleasures would ever appeal. Could such a young person say with Stevenson:—

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take
And stab my spirit broad awake."

Oh! the simple pleasures of the out-of-doors—the small things that delight the sensitive spirit—the sense of accomplishment that comes from the successful manipulation of raw material! Are our children's efforts and spirits being stifled under the increasing multitude of finished products?

Not only may the spirit be dulled by the multitude of possessions—but even more by the effort to answer the numberless calls to *do* and serve. How we rush from one committee

meeting to another—forgetting, I doubt not, many times, to put first things first. It is easy to fall into the habit of leaving our definite and appointed responsibilities to others while we undertake some more appealing or spectacular form of service. Public speaking, for instance, is a very fine, important and helpful thing, but private living of the right kind is just so much better as it is harder!

I wonder if this sounds like harking back to warnings against "creatively activity?" The over-emphasis of the thought behind that phrase caused much stagnation of effort in our Society—and we are effectually laying the bogie to-day. No, not for one moment would I have effort paralyzed—but I would have it clarified, simplified and strengthened, and our material lives shorn to a certain extent, at least, of much that makes for care and thought. I would have us "go softly" and take time to grow our souls a bit! I think I may safely say that the average human being can not thoroughly and effectively understand and attend to more than three or four distinct lines of thought and service. We need more than one, certainly, to keep from growing over-concentrated and narrow, but after a certain point in the diffusion of effort and interest has been reached, the quality of our service seems to be in reverse ratio to the quantity. For after all there are not so many worth while things. In the final analysis there is but one—to grow like Him. And there, of course, we have the crux of the matter. To test our lives, continually, by His standard, is the only unailing recipe I know, for a really effectual, simple and serviceable life.

"Simplicity" has become a much over-worked word since Pastor Wagner focussed our attention upon it some years ago. But it is over-worked because we feel the need for the condition, and because it is the essential atmosphere for real growth. Ellen Key says: "Only persons who distinguish themselves by an 'abyss of superficiality' have not experienced the severe and beautiful psychic truth of Jesus' glorification of simplicity. The quiet harkening to the voice of God or to the inspiration of work or to the delicate vibrations of another soul, which daily, hourly, momentarily, are the conditions that enable the soul to live wholly in its belief, its work, its love, so that these feelings may grow stronger and the soul grow greater through these feelings—all this has simplicity as a condition."

The psychological time of appeal for a plea for simplicity is often the time of weariness that follows a struggle to distinguish the prior claim among one's family duties, one's social duties, and one's duties to oneself. It is often a very real difficulty, but "going softly" with Jesus Christ will help the duties to fall into their relative positions. We have come to believe that fatigue is one of the greatest enemies to efficiency there is, and certainly much participation in many interests in almost continuous succession will result in fatigue of body, mind and spirit.

In conclusion—it seems to me that God is especially needing just now men and women who will dare to stop in this headlong business of living and sift out the essentials—men and women who will dare to be different in a hurried world—men and women who will standardize their lives by that of a courageous peasant whose life two thousand years ago personified the only solution of life to-day. For verily I believe that just in proportion to the depth of our desire for Him, and the singleness of our purpose in finding and keeping Him will our duties and claims become clear—our spirits be clothed in serenity, and our courage kept high enough to meet the small things of life with cheer.

RACHEL REEVE CADDURY.

MOORESTOWN, N. J.

THE best way to end a quarrel is simply to drop it. Trying to settle it is usually like trying to settle a muddy pool whose waters grow only thicker the more they are stirred. A great many things that never can be argued down will drop out of sight and be forgotten if only they are let alone.

THE MORALITY OF METHOD.

WILLIAM L. HULL.

Morality includes, not merely motives and aims, but methods as well. The standard of Christian morality in particular requires the adoption of Christian methods for the realization of Christian ideals. Unlike some philosophies to which the name of casuistry is applied, Christian morality rejects the doctrine that the end justifies the means; and it insists that not even for the attainment of heaven's ends is it justifiable to break heaven's laws.

The world has been face to face at many times in its history with this fundamental question of morality, and the convictions of men have been divided as to the means which should be resorted to for the attainment of high ideals which were common to both sides in the controversy.

The rulers of ancient Assyria, Tilgath-Pileser II, for example, and the Pharaohs of ancient Egypt, looked beyond their own prosperous and orderly empires into what appeared to them to be a world of barbarism, and they determined to carry order and prosperity over to the barbarian world in the train of their victorious armies. Darius of Persia, after applying his political genius to his own great empire, cherished the ambition of doing the same thing for the barbarian world of the Greeks and the Western Mediterranean, and endeavored to fulfil his ideal by the military methods of his imperial predecessors.

On the other hand, the Hebrew people gave rise to such idealists as Isaiah, who cherished the same ideal of establishing peace and prosperity throughout the world, but who believed that this could be accomplished only by the promotion of individual and national righteousness.

To-day, the empires and the very names of the Assyrian, Egyptian and Persian kings and captains have vanished, while the Jewish people have continued through every age and among all peoples to promote the kingdom of God on earth by means of monotheistic worship and personal righteousness.

Alexander of Macedon, rightfully called "The Great" because of his far-reaching ideal of creating a new world and a new type of man by means of the amalgamation of the best that there was in Hellenic civilization with the best elements of Oriental culture, attempted to achieve his ideal by means of his phalanxes and the extension of his own imperial rule. Alexander's tutor, Aristotle the Great, cherished the ideal of establishing an empire over the minds of men by means of the development and inculcation of science.

Alexander died at the age of thirty-two, and his Empire perished with him; but the Hellenic civilization, of which Aristotle was the most illustrious and successful exponent, was carried by scores of Greek colonies scattered throughout the Orient to the farthest confines of China and perhaps Japan, and became the basis of the civilization of mediæval and modern Europe as well.

Julius Caesar and his imperial successors conceived the great ideal of Romanizing the entire Mediterranean world, and of preserving it in unbroken peace against the attacks of the barbarian world outside; and they established their forts and their legions in every province and on every frontier. Contemporary with them, St. Paul and the Christian apostles entered upon the apparently impossible task of Christianizing the Roman Empire, and opposed to the militarism and political despotism of the Caesars the spiritual weapons and the righteous methods of the lowly Nazarene.

The Roman Empire went down in blood and flames, and lives only in history, while Christianity conquered the Roman Empire and a large part of the barbarian world as well, and lives to-day beyond all the seven seas as a vital force among men and nations.

Roman emperors, like Decius, Diocletian, and Julian, determined to destroy what seemed to them to be the enervating and debasing religion of Christianity, and to restore the virile and heroic virtues of the pagan past. To accomplish this ideal

they resorted to the sword, the fagot, the gladiator, and the ravening beast. The Christian martyrs, intent upon the preservation of Christianity, overcame evil with good, and compelled Julian, the last of their imperial persecutors, to confess: "Thou hast conquered, Galilee."

The Barbarians, bursting forth from the forests of Germany into the provinces of the Roman empire, attempted under such leaders as Alaric and Theodoric to establish their Gothic kingdoms upon the ruins made by their victorious battle-axes. Their contemporary, St. Augustine, in the midst of what seemed to him a falling world, wrote a book in which he described the "City of God," which should be the truly permanent successor of what had been regarded as "immortal Rome." The very names of the Gothic kingdoms are forgotten, while the Christian Church, of which St. Augustine's book was one of the corner-stones, has dominated for centuries all of Western Europe, including the lands of the Barbarians themselves.

A great Teutonic chieftain, Charlemagne, in full appreciation of the Roman culture which his predecessors had attempted to destroy, conceived the ideal of civilizing and Christianizing the Teutonic peoples from which he sprang, and in the course of a thirty years' war drove his Saxon "converts" at the edge of the sword by thousands into the baptismal rivers. But it was not until St. Boniface and the bands of monks and friars who followed him substituted the plow for the sword, industry and education for the force of arms, that Charlemagne's great ideal was fulfilled.

William the Conqueror, crossing the Channel from the cultured land of France into the barbarian land of England, strove by means of fortresses and castles to force the turbulent Englishman into an orderly and law-abiding life. But it was not until one of his successors, Henry II, substituted trial by jury for wager of battle, and developed the judicial settlement of disputes between individuals, that England's peace and order were placed upon an enduring and successful basis.

Philip II, of Spain, and his Queen, Mary of England, determined to save the souls of their subjects in all succeeding generations by stamping out the Protestant heresy. But the blood of the martyrs who died on the gibbets and in the fires of Smithfield became the seed of the Protestant church in England; while John Fox's "Book of Martyrs," which recorded the tragic story of the use of force in the suppression of heresy, and which inspired the souls of Englishmen with devotion to the new faith, illustrated in striking and convincing fashion the truth that the pen is indeed mightier than the sword.

A century later, Louis XIV, of France, cherished the ambition of making French culture predominate throughout the world, and in furtherance of this ambition waged four wars of aggression in the Old World and in the New. But the peaceful progress of the English colonies in government, industry, and education made New France but a memory in America; while Louis's half-century of effort to propagate civilization by means of the sword was a complete failure in Europe. Meanwhile his contemporary, William Penn, applied with noteworthy success the peaceful method of conquering the wilderness in the New World, and outlined a plan for the judicial settlement of international disputes, the realization of which has become the chief task of our twentieth century.

In the world of politics, the leaders of democracy in the French Revolution, such as Danton, Marat and Robespierre, attempted to establish self-government by applying the method of force, and only succeeded in making their own names synonymous with violence and establishing a reign of terror. Their contemporaries across the Atlantic, Madison, Hamilton, Jefferson and their peers, tried the great experiment of representative government and the settlement of disputes among the States by the Supreme Court, and succeeded by these peaceful means in establishing a permanent government of, by and for the people, and the preservation of national peace for three-quarters of a century.

Time will not permit a more detailed statement of the lesson which history supplies so convincingly to those who have eyes

to see as to the failure and iniquity of military force, and the success and beneficence of the peaceful methods of attaining high ideals.

To-day our country is summoned to pursue the realization of two high ideals—the triumph of democracy within every nation, and the establishment of international organization among all nations. These ideals are cherished alike by those who believe in the pacific, and by those who believe in the military, method of achieving them; and it is a reason for much gratitude that we all have this great aim in common. Where we differ is on the question of whether we shall resort to peaceful or to military means of achieving these ideals. This question can only be answered for each individual in the light of conscience. But I would remind you that there is something even more important than acting in accordance with one's conscience; and that is acting in obedience to a *tender and enlightened* conscience. The administration of the Inquisition, and of many another engine of human tyranny, was done at times in the name of high ideals and in accordance with individual conscience; but it would have been well for the administrators themselves and for the world if they had taken as much pains to enlighten their consciences as they did to follow them.

Our college motto is, "Mind the Light." I have read in this week's issue of the college paper that a stranger addressing a company of our students referred to this motto, and argued that in these days the light should be the glare of the fiery cross lighted a fortnight ago and now being carried throughout your country as the fiery cross was carried of old. This stranger is a Scottish captain in the British army, detailed to this country to inspect arms or ammunition manufactured in America for the use of the British armies. His allusion and his nativity carried my mind back to the story of those four hundred years of border warfare during which the fiery cross was carried through the glens of Scotland, summoning the Scotch to rally "to the defense of Scotch independence and to Scotch homes against the English enemy." At the same time, on the hills of northern England were kindled beacon fires which summoned Englishmen to rally "to the defense of their lands and homes against the Scotch marauders." During these four centuries the fiery cross and the beacon light led their followers to steal each other's cattle, to destroy each other's crops, to burn each other's homes, to massacre each other's families, and to cut each other's throats.

It seems needless to say that the adoption of such methods as these even for the attainment of the highest ideals should make no successful appeal to the truly enlightened and tender consciences of the men and women of the twentieth century. Two hundred years ago, the four centuries of Scottish and English border warfare were permanently ended by the peaceful means of political organization,—the same means which has been so successful in preserving the peace within the nations, and which is now on the eve of adoption for the permanent preservation of the peace between and among the nations. The light referred to in our college motto is not "the light which shone on land and sea," still less on fields of bloody battle and mutual slaughter. If any cross be needful as a symbol of it, let that be, not the "fiery cross," but the cross which stood on Calvary, from which beamed the light of heroic self-sacrifice, and the salvation instead of the destruction of men, as well as the Divine light of God's love and mercy for all mankind.—*From the Intelligencer.*

FULLY ANSWERED.—Through all the ages until Christ came the course of human history was an unanswered indictment by which every attribute of God was seemingly discredited. The Divine power and wisdom and righteousness and love were all brought into question. But the advent of Christ was God's full and final revelation of Himself to man. God points to the cross as the unreserved manifestation of love, so inconceivably infinite as to answer every challenge and silence all doubt forever.—ROBERT ANDERSON.

THE FUTURE HOPE OF THE WORLD.

BABON SHIBUSAWA.

[This article is sent us from Tokio by our friend, Herbert V. Nicholson. In several points, the view of one who confesses himself a disciple of Confucius, shames what passes for Christianity.—E.Ds.]

To be frank and brief, I was one of those, in old Japan, who believed in the moral superiority of Asiatic civilization and looked down on Western nations as dominating merely in material achievements. In later years, especially since my stay in Paris in the sixties, I have been gradually converted to faith in Western civilization at large. However, since the outbreak of the present world war, my faith in modern civilization has experienced terrible shocks; and now I must doubt which was right, my old Oriental conviction or my later conversion. Still I shall never be a pessimist, but look forward to a new world order to be constructed, or initiated, after the war.

There are, to be sure, deep-lying causes for the gigantic struggle, which may explain, if not justify, the war and its consequences, and even perhaps the atrocities and barbarities as committed by the Germans. I know the claims of the belligerents, the defense of the rights of nations, on the part of the Entente powers; the plea for a "place under the sun" and the claims based thereupon, on the part of Germany. I do not intend here to examine one by one these claims or pretensions; but my point is that the war shows the logical consequences of the creed of competition by force, over against the principle of mutuality and harmony.

Whatever the basis or necessity of competitive methods may be, they, as advocated and practiced by the advocates of might for right, mean brutalizing human life, while the nations, the classes, the individuals, can achieve real culture and civilization only by co-operative association. Man in this life needs not to be an angel, perhaps, but ought never to be a tiger. Even tigers never devour creatures of their own species. Then does not war mean something more than brutality? Cannot mankind remain human and progress along human lines?

Now the nations of Europe are experiencing the bitterest results of the competitive principle, aggravated by mutual distrust and hatred and belief in sheer force. They, nay whole mankind, are doomed, unless they emerge out of the dreadful crisis by purging themselves from the sins committed through their blunder in believing in force and might. The fatal creed of force is, as I assume and hope, proving to the German people the vanity of their pride and greed. They are destined to a terrible disillusionment as regards their pride in German "Kultur," and their faith in competition and militarism. I wish to know now what are the thoughts of the German scientists who signed the famous manifesto of 1914 and tried to justify the war measures of their Fatherland. My sympathy sides naturally with the cause of the Entente powers and I am convinced that they are fighting for the defense, not only of their own territories, but of justice and civilization. I am sure that the present war against Germany means a supreme issue for humanity and righteousness. The question is, whether or not the powers fighting German militarism derive abiding lessons from the facts of great disasters and turn to take the course of humane association and international co-operation, instead of the appeal to force and aggression.

Industrial régime, commercial competition, territorial expansion, the "struggle for existence," diplomatic intrigues, international suspicion, these have meddled with each other, in the course of the nineteenth century. The necessary consequences are clearly set forth before our eyes. Now the time has come, for which I have been wishing, that all nations, both belligerent and non-belligerent, must repent of their past transgressions, undergo a process of purification and transformation, and step into a new order of international relation-

ship. Otherwise the modern world civilization is doomed to the same fate as many ancient civilizations.

The averted of further catastrophes depends primarily upon a heart conversion of the nations, which should be guided by a high vision of ideal humanity, and by careful thought and investigations into the causes and remedies of the deplorable situation. This could be done by sincere co-operation between real statesmen and conscientious thinkers of all nations. Various plans for establishing durable peace are surely necessary, but by far the most important and fundamental will be a reconstruction of the social order and international relationship, based upon penetrating insight into the root of the matter and carried out by open-minded co-operation among the leaders of the nations. Not only arbitration, international police and tribunals, but the real nature of the moral life of mankind, the universal spirit of ethical and religious teachings, the culture of internationalism in education,—all these ought to collaborate for the coming new régime of the world.

This may sound vague, but my object is to express the fundamentals of my faith in humanity and leave concrete investigations and plans to the rising generation of leaders and thinkers. In any event, I shall never lose faith in humanity, as taught by my master, Confucius, along with many other sages of the world, that it shall not succumb to brute force as claimed by some thinkers and as attempted by German militarism. The most essential thing is that all men, regardless of difference in nationality, creed and race, who cherish the same hopes and faith shall co-operate for the same end,—for justice and humanity.

PATRIOTISM OF THE SOIL.

Patriotism has varied interpretations placed upon it in a crisis like the present one; some feel that they must go to the field of battle, some that they must go and alleviate suffering, some that they must care for alien enemies; while others feel that they can best help the world out of this dilemma by quietly and efficiently serving in their present places. Every one wishes to show the love that they have for their country and to be of the greatest service. What the service is to be, can only be rightly decided as each individual seeks proper guidance. Perhaps most people have felt that the greatest service would result from remaining at their present posts, and this seems desirable, especially where people are located in positions that are important to the country's welfare. The necessity of food, for instance, is so insistent at the present time that farmers as a class have not entered military and other service in proportionately as large numbers as at other times of stress in the nation's history. The reason seems evident, for important as food is at ordinary times, it is even more important when so many millions of men are withdrawn from productive work.

Europe is calling upon us for all the food-stuff that we can spare, and the possibility of a food shortage in our own country brings us face to face with a problem concerning which we are unaccustomed to thinking. America is a land of plenty, and in the light of the economy of other peoples we are a lavish nation. We have enjoyed an abundance of resources that has resulted in waste, but now when the world is in an hour of need the waste must cease. Europe's energy is going into the war, millions of her men are in the trenches, her resources are greatly reduced and for her, even more than for ourselves, the maximum production of crops is an impossibility. As a result the call comes to America for help.

Of course we have been helping to some extent for almost three years. Government reports show that during the first year of the war our export of wheat increased almost one hundred and fifty million bushels over the average export of the two previous years. The second year of the war we exported even more. Records for the third year are not quite complete, but they are likely to show an increase over the normal export of wheat to the extent of about ninety million bushels. Other exports have greatly increased also, but now

we must share even more. If the United States does her part in the present crisis she must look toward sending more food-stuff abroad than she has ever done before in her history.

In view of these facts the American farm and the American farmer have a very important rôle to play. Perhaps in no other sphere can the tiller of the soil be of greater service at this time than the one in which he already finds himself. He owes it as a patriotic service to his country and to humanity to increase his efficiency to the maximum. The problem is not just to feed our army and the armies of the Allies that our side may win the war. Producing food is an effective way of doing our part on the firing line without enlisting; but that by itself is carnal, to some of us un-Christian. The service should be regarded from a broader viewpoint. Not only the men in the armies, but everybody should be fed. May it not be a part of our duty in this crisis to help feed God's children everywhere, regardless of nationality, that they may live through this hour of darkness to see the light of a better day?

JAMES F. WALKER.

LETTER FROM HERBERT V. NICHOLSON.

30 KOUJIN-CHO, Mita, Shiba, Tokio, Japan, Fifth Month 21, 1917.

DEAR FRIENDS:—

When I realize that I have visited the Sawada Glass Factory across the river in Honjo twice since writing you, I know it has been a long time since I wrote. Something always happens when I go to this factory and I should like to tell you a little about one time when I got there before the work had stopped and looked around a bit.

It was three or four weeks ago, and as there were some special evangelistic meetings in Leno Park, over in the general direction of Honjo, I decided to go to the Park to help out in any way I could in the afternoon and then go over for our Bible Class at seven. The Park was still beautiful, although most of the cherries had snowed to the ground, and many people were attracted by the sights as well as a special exhibit to celebrate the fiftieth year of the establishment of Tokio as the capital of Japan. I was told there was preaching going on in three different places all afternoon and evening, so I walked over the Park on the lookout for a tent meeting of some kind. Finally I saw a crowd in the open which looked encouraging, although there was no tent. On coming closer I saw it was a Buddhist priest on a stone, talking to a lot of people with another priest standing in front giving out tracts to all who passed. Going on further I saw another group by the road-side listening to a man standing on another stone and another man in the road giving out other tracts to all passers-by. The man was speaking from John, and I knew I had found one of the groups of Christian workers. I found I could be of no service to them so decided to look further for the others, who were not far away, I was told. It is interesting that the Buddhists have adopted many of the same methods used by Christians. They never had this kind of street preaching until Christians came with it. I didn't find any traces of the other preaching places, but I did happen to run into the Zoo. I had never been in there and I always wanted to see the poor elephant that is so much sympathized with by all humane persons! So I went in and saw a few bears, foxes, lions, tigers and horses. While looking at the monkeys I heard a great noise like an elephant trumpeting, and running over to a large brick house, there stood the poor creature, being fed on sweet potatoes and rice straw! He did look rather bony, but I did not waste much sympathy over it.

After one more search for the preaching places, and finding the Buddhists were still going on and even the one Christian place was now vacated, I disposed of a few Gospel portions and walked over to the factory district just in time to get a look at things before closing up. I met the manager and he was rather afraid to let me go back and look around, saying everything was so dirty! He was not mistaken either, for it was certainly a poor, filthy factory. A lot of boys were

dipping long tubes into the molten glass and blowing them out into small bulbs. These were dipped again and blown by a man into a mold. Other boys carried the hot tumblers, over to the "cooling" oven and broke them onto a shovel which a man pushed into the oven. I asked a number of the boys how old they were, but none of them would answer. I saw one who couldn't have been much over six, and Yasuda San told me he knew many of them were only nine, although they were supposed to be twelve before they could be apprenticed. Outside a lot of them were trying to wash up in a big tub of hot water. Others were trying to get the black off their teeth, but to no avail. All the boys had black lips and teeth from blowing the lead pipes. The dormitory was nothing but a long shed, about 120 by 18 feet, with very filthy worn tatami or mats—home for sixty boys and men—with a second floor of the same size. The dormitory keeper, one time a school teacher and interested in Christianity, claimed there were two mats per man, which the law requires. He admitted it was very dirty and out of repair. The women had all left when I got to the packing-room. I have a Bible Class for the office force of about eight young men.

A NEIGHBOR.—One Seventh-day evening I was called from a meeting of our First-day School teachers to the telephone. It was one of my boys saying he could not come to the Bible Class the next morning. Then the cook's wife showed me a telegram saying that M. P. Bowles would return from Kobe at 8.30, and we had a discussion as to whether it was 8.30 that evening or the morning after, or just when. This was interrupted by the door bell and a student was there to see me. I said "How do?" when the telephone went off again and the voice of an Englishman said he wanted to speak to one Ross. I said I knew of no one named Ross around here, and in fact knew of no foreigners within five minutes of us other than our own people. But he insisted that he lived right by the temple at the back of our house. I went out our back gate and around a small alley and soon found a little Japanese house with C. C. Ross painted on the gate. The man came over to the phone and I found two more guests in the form of two Chinese gentlemen, whom I was to conduct over to the Coleman's for an English Speaking Society meeting. After getting rid of the man at the phone we all started out together for the Coleman's. All this happened in ten minutes' time, but I found out a little about our mysterious neighbor.

A few nights later I went over to see him and found that he has lived most of his life in South Africa and served in the present war until he was wounded. He then came to Japan on some money-making errand and on arriving in Kobe had a hard time getting "in with" any foreigners. So he took to drinking and in this way made some "friends" who really did not amount to anything. They promised to back him in a large financial deal and he went ahead. But now they have gone back on him and he is stranded here with a large debt and with his creditors after him. His breath was strong with liquor both times I saw him, and there was some bleary-eyed Japanese men with him one night. He is certainly a suspicious character, but when he grasped me by the hand and said he was "going straight to the dogs" and that he needed some decent company to keep him up and asked to call on me and I told him I was usually busy all day and evening, I wondered if I did the neighborly act. He wasn't asking for money—I couldn't give him any of that—but merely for companionship and friendship. I might have said with Peter, "Silver and gold have I none, but what I have I give to thee." If you could unearth all the tragedies of the suspicious foreigners in Tokio you would certainly find some weird tales. They get hidden in some of these little back streets and even their closest neighbors do not know they are there or what they are after.

A FIRST-DAY.—But to come to more recent history: I would like to tell you about yesterday. A Chinese Friend named Yang from Chengtu, West China, was at meeting and

gave us a peace message and greeting from Friends in West China, in Chinese, interpreted by one of our members who has been in China. Friend Yang is principal of the Union Middle School and President of the Y. M. C. A. in Chengtu, and we were glad to meet him and make a link between the two Oriental Yearly Meetings. I went with him in the afternoon to the Chinese Y. M. C. A. and from there to a Chinese church service. I was reminded of the little Chinese Mission I used to visit in Philadelphia. After this I went to the English Friends' Hospital and visited a small friend of mine who is recovering from a serious illness. I call him by a pet name which means he is half my size, and yesterday he told me not to call him that any more because he was growing bigger. He stood up on the bed and showed me that he came nearly to my shoulder! We had everybody in the ward laughing before we got through, and I promised to call him by his real name after this—Masato San. I had supper with the Braithwaite near the hospital and had a helpful evening with them.

This is the first time I have written over one page to you in a long time and I trust it's not too much for any of you. With best wishes to all,

As ever your friend,
HERBERT V. NICHOLSON.

DRYING AND EVAPORATION.

FRUITS AND VEGETABLES PRESERVED BY THE SUN, WITH HELP FROM THE KITCHEN STOVE.

Drying or evaporation is for many fruits and vegetables cheaper and more satisfactory than any other method of preservation, and the product is more easily stored than fruits and vegetables put up in cans. Drying or evaporating may be done by the use of the sun's heat, by the use of artificial heat, or by the combination of both. It is generally believed that higher quality and better color are obtained by evaporation, while drying is inexpensive since neither fuel or special equipment are required.

The higher quality of the evaporation products, especially the fruits, is due largely to the conversion of some of the starch into sugar through the influence of the high temperature during the first stages of the process. This same result can be had to some degree by a combination of evaporation and drying, that is, by starting the drying process over the kitchen range or in the oven. For evaporating small quantities of fruits and vegetables in the home some type of kitchen stove evaporator or some sort of a makeshift device will be found efficient. Occasionally one may find the oven of the kitchen stove utilized as an evaporator. Anyone handy with tools can construct a home-made affair which will give satisfactory results where small quantities are to be handled.

In drying fruits and vegetables the products are spread on clean cloths on a low flat shed roof, or on a platform of suitable size, high, sloping, a little to the south, and set up in a sheltered place. In the earlier days the pioneers strung such products as apples, peaches, pumpkin and squash on strings which were hung on the side of the house on sunny days, and around a kitchen stove during rainy weather. A process called scalding which subjects the products that are to be dried to a relatively high temperature, will save time and result in a higher quality of product.

Three methods of drying have been found by specialists in the department of agriculture to give satisfactory results. These are sun drying, drying by artificial heat and drying with air blasts, as before an electric fan. Trays for drying by any one of these methods, as well as tray frames for use over stoves or before fans can be made satisfactorily at home. Frames and trays for use with artificial heat may be purchased complete if desired.

Home-made trays may be made of side and end boards three-fourths of an inch thick and two inches wide, and bottom boards of lathing spaced one-fourth of an inch. If desired, one-fourth-inch galvanized wire mesh may be tacked to the

side and end boards to form the bottoms of the trays. Frames for use before fans may be made of wood of convenient size. Frames for use with artificial heat should be made of non-inflammable material to as great an extent as possible.

As many as six trays may be placed one above the other when artificial heat is used. In drying before a fan the number of trays that may be placed one above the other will depend, to a large extent, upon the diameter of the fan. In drying in the sun, trays as described may be used or the products to be dried may be spread on sheets of paper or muslin held in place by weights.

Vegetables and fruits will dry better if sliced. They should be cut into slices one-eighth to one-fourth of an inch thick. If thicker they may not dry thoroughly. While drying the products should be turned or stirred from time to time. Dried products should be packed temporarily for three or four days, and poured each day from one box to another to bring about thorough mixing, so that the whole mass will have a uniform degree of moisture. If during this "conditioning" any pieces of the products are found to be too moist they should be returned to the trays and dried further. When in condition the products may be packed permanently in tight paper bags, insect-proof paper boxes or cartons, or glass or tin containers.

The department offers the following recipes:—

Spinach and parsley—Spinach that is in prime condition for greens should be prepared by careful washing and removing the leaves from the roots. Spread the leaves on trays to dry thoroughly. They will dry much more promptly if sliced or chopped.

Beets—Select young, quickly grown, tender beets, which should be washed, peeled, sliced, about an eighth of an inch thick, and dried.

Turnips should be treated in the same way as beets.

Carrots should be well grown, but varieties having a large woody core should be avoided. Wash, peel and slice crosswise into pieces about an eighth of an inch thick.

Parsnips should be treated in the same way as carrots.

Onions—Remove the outside papery covering. Cut off tops and roots. Slice into one-eighth-inch pieces and dry.

Cabbage—Select well developed heads of cabbage and remove all loose outside leaves. Split the cabbage, remove the hard, woody core, and slice the remainder of the head with a kraut cutter, or other hand-slicing machine. All these products should be "conditioned" as described above.

Beet tops—Tops of young beets in suitable condition for greens should be selected and washed carefully. Both the leaf stalk and blade should be cut into sections about one-fourth-inch long and spread on screens and dried.

Swiss chard and celery should be prepared in the same way as beet tops.

Rhubarb—Choose young and succulent growth. Prepare as for stewing by skinning the stalks and cutting into pieces about one-fourth inch to one-half inch in length, and dry on trays. All these products should be "conditioned" as described.

Raspberries—Sort out imperfect berries, spread select berries on trays and dry. Do not dry so long that they become hard enough to rattle. The drying should be stopped as soon as the berries fail to stain the hand when pressed. Pack and "condition."—*From the Springfield Republican.*

Be ours the vision, ours the will
To follow, though the faithless ban;
The love that triumphs over ill,
The trust in God and hope for man,

And thou whose tide of purpose bears
These mortal lives that come and go,
Give us to feel through toil and prayer
Thy deep eternal underflow!

—FREDERICK LYMAN HOSMER, (ATFINGER),

LONDON YEARLY MEETING.

(Continued from page 45.)

John William Graham, speaking to the report of the Peace Committee, thought the propagation of Peace had occupied less of the efforts of the Society than it deserved; but the Committee now had a separate office and the services of a secretary. Even now it was not spending more than £350 a year on the work of London. The Northern Peace Board spent twice as much.

Marian E. Ellis reminded Friends of the seven millions who had already laid down their lives in the war. Friends must avoid any feeling of separateness. She had heard of men returning from the front with an intense hatred of organized Christianity, claiming either that Christians had no message, or that they had been false to their message. Had the Society been faithful to the light might we not have prevented this war more than any other body? Yet might we dwell on the vision described by William Littleboy; and as in the days of George Fox, might there not be another revelation awaiting us now, showing that Christ was the solution of every difficulty in the world? This was the message of the time. The first step in the peace movement was to see the answer of Christ to this awful problem of the ending of the war. She hoped that Christian people might be called together to decide the great question of the moment, which could only be rightly dealt with in the spirit of Christ. It might be right for the Society to endeavor to call upon the leaders of the Churches, or upon the followers of Christ, in all countries to bring into being a conference for the promotion of Peace. It might be that a great call was coming to the Society to take up this message. The greatest sorrow as we looked over the world was that we knew He saw the way out and the solution of all difficulties, and men's eyes were blinded that they could not see. Let us wait for the least whisper of His voice, to hear the message and take it to heart.

Robert Davis quoted Lord Hugh Cecil's remark on the inconsistency of both nationalism and war with Christianity, and urged that the Society should call upon Christians to take this matter up. They might prove to be merely a voice crying in the wilderness; but it would be better to try and fail than never to have tried at all. We needed to create an international mind in the churches, to strengthen and apply the growing desire for peace among the people.

I. Edmund Harvey, M. P., hoped that Friends might be able unitedly, and very humbly and penitently, to appeal to their fellow Christians that they might seek together to get nearer the spirit of Christ and do what they could to bring to the trouble and misery of the world the only healing that could bring peace, a healing that would come with the coming of the spirit of the Master. We did not want to order our fellow Christians, but ourselves, and to kneel as penitents together, praying for mercy and light to this world in trouble. And we were not alone. We must remember that the old Pope who died near the beginning of the war, refused to the apostolic Emperor of Austria the blessing of his arms, and said, "No, I bless peace." And the present Pope had suggested a better way than war, and had enjoined on all Catholics to make a special effort and prayer for peace. And there were other Christians who were longing for peace, a peace of justice. As at the beginning of the war the Society were guided to make an appeal to all men of good-will, might they not now make an appeal to all the followers of Christ that they might bow together at the Divine seat and ask for the blessing of peace and reconciliation. These fellow Christians could be brought together in one place when they came to the place of prayer. If we made that appeal to the individual conscience of the followers of Christ, they would be helped to find out the true way, to kneel together in the Divine presence and to go out in the power of love which should bring together the divided nations of the earth in one great society, that of the followers and disciples of the Lord Jesus Christ.

The Clerk said it was evident at the table that it was the

wish of the Meeting to approach the Churches in all nations in this matter, and asked Friends to concentrate their remarks on that point.

The Clerk afterward presented the following minute: "We have been baptized into a deep sense of the agony of the world as we have thought of the great tragedy now in progress in Europe. We have questioned whether there is any remedy for this evil, any response to the cry of suffering humanity. The answer to that question is to be found in Jesus Christ. In all our afflictions He is afflicted, and He is waiting to meet our need as He has done again and again throughout the centuries. In the desire that this great spiritual force may be liberated, we decide, in all humility and love, to make an attempt, and to urge upon them that the time has come to unite in waiting upon God for the putting forth of His Spirit, praying for forgiveness, for light and for reconciliation, and that He may bind up our broken humanity."

WORLD DISARMAMENT.

The subject of Disarmament was introduced by minutes from Bedfordshire and Yorkshire Quarterly Meetings. The Bedfordshire minute stated:—

"Deep concern has arisen amongst us as we have realized, through facts presented by our missionaries and others, that the great nations of the East have been led, by contact with and fear of the West to plunge more and more deeply into militarism and war-producing methods of industry and commerce. There is grave danger that unless both East and West turn away from reliance upon physical force, from fear and suspicion, the nations of the earth may become involved in struggles, greater and more terrible than those in which we are now engaged.

"We therefore appeal to all Friends to study, most earnestly, the history and underlying causes which have led to the adoption of militarism by the more pacific nations. Such study and prayer will assuredly lead our Society towards action which may be, in some measure, instrumental in bringing about complete disarmament throughout the world, and the triumph of love and service over fear and mistrust."

Yorkshire Quarterly Meeting said:—

"The ultimate choice before the world would appear to lie between fear, with its more complete organization of the nations for war, and the venture of faith, with its reliance on spiritual and moral forces only. To adopt the latter course will need a greater courage and a greater faith in God's governance of the world than any nation at present possesses. Here, then, is a task worthy of our best endeavors—to attempt by every means in our power so to mold public opinion that our nation may be prepared to lead the way, be the consequences what they may, towards a world of mutual trust and good-will, towards a world where they shall beat the swords into ploughshares and the spears into pruning hooks, and where nation shall not lift up sword against nation, neither shall they learn war any more."

The minute expressed the hope that Yearly Meeting would give adequate time for the thorough discussion of the subject, and might impress upon Friends the vast importance of doing everything possible to persuade people of the practicability of ultimate disarmament.

Albert P. I. Cotterell, speaking for Bedfordshire, in the absence of Malcolm Sparkes, serving "in another place," remarked that the minute had arisen from the feeling that Eastern nations were in danger of learning the lesson of Europe that their rights were only to be gained or upheld by the use of military force. Before the countries of the world were two policies—that of mistrust, and that of love and service. Had not the Society a responsibility to spread the idea of the latter policy? If as a Society we moved forward, we should not move alone. A step taken in faith would find us amongst those who were eager to uphold us in the cause of Christ. He believed that the Kingdom of God could not come before

there were total disarmament. Quaker embassies had been suggested. He trusted that the Society would be among those called to proclaim the new and higher order.

J. Stephenson Rowntree, supporting the minute from Yorkshire Quarterly Meeting, asked if we could not now stand for complete disarmament, when were we going to do so? At the close of the war would be the time of all times for an agreement upon disarmament, and he would suggest that if we let that opportunity pass it would be the loss of an opportunity which might not recur for very many years. The talk about this war ending war was now largely discounted, for it too frequently represented the idea of ending war by the improvement of military organization. Was not the Society prepared to join with the men returning from the war, hating war itself, and to agree with them to "down tools," so that this thing should never happen again?

"ENEMY" ALIENS.

Rachel B. Braithwaite, in course of an interesting address introducing the report of the Emergency Committee, pointed out that the object of the work was to heal some of the wounds caused by the war. The number of "enemy" aliens under their care was now about 6,000, and there had been hundreds of others whom they had helped. The work of the Committee started in England immediately after the outbreak of war and a similar work was commenced in Germany, and on similar lines to ours. And although they and the English Committee felt how impotent they were in face of the conditions of need, there was abundant evidence of the good which had been done. As to present conditions, generally speaking, the husband of the family was interned, and the wife and children had nearly all to leave their former homes and go into cheap lodgings, where they were many of them in close crowded quarters on a meagre Government allowance, which could hardly be described as other than a living starvation. Many of the mothers were in great need and distress. The speaker read from a report of the Camp visitation describing the effect of long internment upon many of the men as most debilitating. At the Alexandra Palace she had visited a prisoner who said she was the only visitor he had had in more than two years. An important part of the work was the keeping of husbands and wives in touch. In the camps alleviations of various kinds had been effected. The wives and children at home had been comforted and assisted. Any distraction in the lives of these people was most acceptable, and the Committee had been enabled, through the kindness of a friend, to establish a Rest Home for some of these poor people. Many other details of this widespread work were given by the speaker.

WAR VICTIMS' RELIEF.

A. Ruth Fry, in introducing the above Report, dealt chiefly with the work in Russia. Respecting the work as a whole, the Committee was now represented by upwards of 200 workers in the different fields, there were 4,000 subscribers, and great numbers of helpers at home and in the United States; 380,000 articles had been distributed, and the expenditure to date had been £117,000. Respecting Russia, A. R. Fry remarked on the early attitude of heartlessness of some of the people, needing much patience and faith in order to raise them from their lethargy, and dispel their suspicions of the motives of the English visitors. Fatalism and a sad lack of common sense were conspicuous features. The workers had now, however, set many of the people to work in the native industries, and many of them had become transformed in appearance and attitude. The workers had heard very little of the results of the revolution in the far-off region in which they were engaged except that the boys seemed to think now that they need not work gratuitously, notwithstanding all that had been done for them! A. Ruth Fry thanked Friends for their pecuniary help, to which they would no doubt be able to continue to look. The United States was now coming into the

war not only in a military sense but in the sense of peaceful penetration and help, friendship, food, and love. The great work before us would, she hoped, be realized in practical furtherance of our ideals of brotherhood.

Wilfred Shewell described some of the work in France. So far as the erection of houses and the distribution of furniture were concerned that work of the Committee was completed for the present. About 500 temporary houses had been built—substantial wooden huts, to last, with a little attention, perhaps ten or fifteen years. Gifts of clothing had been made to over 30,000 people. Thousands of families had received furniture. Although the last named distribution was concluded in France, the Committee were now arranging a system of easy purchase of articles of indispensable furniture. A building camp had been established, with workshop, saw mill, and erecting tank, where hut sections were being made. For provision in the districts won back in the recent advance of the British and French armies huts made in their camp had been largely ordered by the French Government. Wheat and other grain had been threshed, which would otherwise have been wasted, 150 tons of seed potatoes had been distributed, the people paying cost price. W. Shewell spoke of the medical work of the Committee, the convalescent home and hospital work. There were two to five million refugees from the northern part of France occupied by the Germans, and much disease had been occasioned by the abnormal conditions of life, and the Committee could only touch the fringe of the enormous need, but they had sought to do what they could for weakly children and women. In connection with the recent French attack in Champagne, the Committee had helped to evacuate the hospitals threatened in the fighting and had removed several hundred children exposed to shell fire in the villages. A great deal of their work could not be represented in terms of cash.

FRIENDS' AMBULANCE UNIT.

Oliver Holdsworth introduced the above work. New features of the work had been the recreation huts for service men, a fourth ambulance train, and a second hospital ship, though the work on the ships had now been relinquished owing to new conditions. On Tenth Month 28th the Unit celebrated their second anniversary. The Unit had been pleased to co-operate with the War Victims' Committee in evacuating people from villages under fire. As to the future they were looking forward to further advance, in connection with which various ambulance and other duties were expected. The work of the Unit had only been possible because of the generous assistance of Friends, and to all who had helped them hitherto, the Unit tendered their sincere thanks.

T. Edmund Harvey said that while it might be difficult for the Meeting adequately to grasp the full details of these three distinct forms of service at one session, he would ask Friends to regard the work as a whole. The work was essentially one work, and there was happy fellowship between the three different services. He had had the privilege of spending a week or two among the workers of the Unit and of seeing some of the convoy cars and other details, but no word picture of the service could give an idea of what it meant. It had involved risk, two of the members of the Unit having been killed by shells, and others having lost their lives in other ways. There was a warm sympathy on the part of the Unit with those who were bearing their burden in a special sense in the trenches, the Unit having seen so much of the horror of the war among its more immediate victims. The Unit's work was not confined to places abroad, but much was also being done at home, especially at York and in Birmingham. Some Friends had wondered at the continuation of the Unit's work since the passing of the Military Service Acts. But their work had been undertaken long before there was any idea of compulsion, the desire of the Committee all along having been that the work should be done in the spirit of service. The Committee regretted the change to compulsion, but desired

to maintain in the Unit the spirit of fellowship and voluntary service. One might be thankful that there were others engaged in like service. It was true that some of the work of the Unit might have been done by the R. A. M. C., but one could see the difference in the *spirit* in which the duties were done. The members of the Unit found their hearts in their work, and the spirit of comradeship and good-will had made it what it was. He believed no trains were run so efficiently as those staffed by the Unit. The Unit were thinking very much of the problems that were arresting attention among the Society at home, and what their future way of life should be. He hoped that as a Society we should feel that all these forms of service were at the root as one, and that if they were done in a true spirit they were all service for humanity, that the Society could work for them all, and pray for them all, that greater blessing might ensue.

In reply to E. Ernest Boone, it was stated that efficient arrangements had been made for the visiting and supervision of the work of members of the General Service Section on the land.

Isaac Sharp reminded Friends of the continued and liberal assistance that was coming from America. The work they were doing for us, and the warm letters of sympathy and encouragement they were sending helped to bring them nearer to us by the many avenues of co-operation now opened. On one day a single donation of £2,500 was among the presents received. The money was still coming in.

William A. Albright, notwithstanding what had been said about American liberality, thought it well to remind Friends at home that the needs were very great and such as to give the War Victims' Relief Committee ground for grave anxiety.

John Henry Lloyd pointed out that it was essential that Friends should continue to help liberally the work of the Unit in the future, as in the past.

A. P. I. Gotterell, on behalf of the Emergency Committee, pointed out that the distress would be very great indeed when the war was over. At least £20,000 could be well spent at once on the Committee's relief work. Anna B. Thomas added that a great blow to the Committee had been the recent shipping restrictions, which had cut off from them their market for camp goods among their American friends. She hoped British Friends would make up for the deficiency.

T. Edmund Harvey, in reply to a question, said there were about 1,200 members of the Unit, of whom about 900 belonged to the ambulance section.

The Summary of the Proceedings of the Meeting for Sufferings was presented and minuted without discussion. An item of interest was the issue of 82,000 copies of the last Yearly Meeting Epistle, the normal quantity being about 35,000.

CONTINENTAL COMMITTEE.

The Report of the Continental Committee was presented. J. P. Fletcher remarked on the large number of persons, up to 200,000 or more, who were known as Molokhani in Russia. In most of their ways, including the holding of their meetings, they were very much like Friends, but they were illiterate and were very subject to persecution. He believed this was the spiritual force which had made recent events in Russia possible, and there seemed a special opportunity for Friends among their brethren in that country.

Anna B. Thomas thought there was another country with which we wanted to get into touch—Germany, which seemed at present closed to us. But many of the Germans interned in camps in England were inclined towards Quakerism. She believed the Spirit of God was working, and would be a means, later on in Germany, of educating a better understanding between them and ourselves. She was much in favor of a central Friends' bureau on the Continent.

FRIENDS' BOOKSHOP.

The Report of the Friends' Bookshop Committee for the first eleven months of its working was presented. The gross sales had been £1,868, yielding a gross profit of £472.

Hugh T. Crosfield stated that whereas last year it was estimated that the loss on the first year would be £500 the actual loss had been only £391, which had been largely met by the generosity of individual Friends and others, and only £113 of it had fallen on the Society funds. The aim of Friends in the undertaking—that of providing a centre of spiritual influence—had been successful. But with a view to the making of the effort a permanent success he would ask Friends generally to take an interest in the shop and render it all the support possible.

Rosa Hobbouse, while recognizing the value in the meetings of Young Friends, regretted the formation of any organization based upon organized effort by young Friends alone, and hoped the aim of the Union would be the merging of itself in the Society.

Edward Gregory and J. Rosslyn Earp were both in some measure of agreement with R. Hobbouse, the latter deprecating too much attention to organization among young Friends exclusively.

STATISTICS.

The summary of the Tabular Statements was presented, showing a total of 346 Particular Meetings and 65 Allowed Meetings, increases of 1 and 3 respectively. The membership was 20,059 (9,230 males and 10,829 females), an increase of 53. (The New Zealand return for 1916, which came in after the figures were made up, showed an increase of 55 to 198 members.) Those residing in foreign parts, and retaining home membership numbered 1,169. The number of Attenders was 6,065, a decrease of 105 (445 in three years), and of Associates 1,093, a decrease of 21 (192 in three years). Admissions by conviction and reinstatement numbered 302, 27 more than 1915, as minors 73, an increase of 24. Resignations and dissociations accounted for 149, a decrease of 28. Births numbered 109 (17 less) and deaths 326 (49 more). The number of Recorded Ministers was 299, a decrease of 15, and of 95 in eleven years.

WAR-TIME LEGISLATION.

Harold J. Morland desired to call attention to some of the larger questions associated with the word "Freedom." The greatest of Christian paradoxes was that the bondsman of Jesus Christ was he who was free, and when we thought of freedom we were considering something which was not only a great ideal, but was as absolutely indivisible as was the spirit of man. Religious freedom and social and political freedom were one and indivisible. At a recent court-martial he attended, a history of the Friends' Service Committee was taken down. Early in the war, the Service Committee was formed to assist Friends in giving non-military national service, but with the introduction of conscription, it was found impossible to carry on that work outside prison walls. Friends objected to conscription in that it injures those whom it compelled. To those it did not compel it might be a serviceable tonic. Adjourned Yearly Meeting of 1916, in course of a minute, said: "We have in mind not only conscientious objectors, but also a large number hitherto held back from military service from no unworthy motive, but by a restraining influence to which they would find it impossible to give expression." In St. Francis and John Woolman we had illustrations of that overwhelming effect of freedom, the true freedom of the spirit, and of how completely it overmastered and filled a man's whole life. To-day, once again the Society had to stand, not for any religious privileges for ourselves, but for the right of the spirit to live from within outwards, to express itself in its own way. We had to think of the boys of the nation, not so much of the Society, who to-day were being mercilessly pushed into the military machine, not over much regretting it, that was what he was sorry for, in thinking of the great number who were unable to stand against the unfair force to which they were subjected. So let Friends together dwell on the thought of freedom in its large sense, the right of the human spirit, in dependence on Him from whom it sprang, to frame its own life

upon principles which sprang from the heart and the great, general interests of mankind. Friends must guard against limiting their view to the perspective of nationalism, not that it was entirely wrong to be nationalist, but that the principle of nationalism was being exalted to the position of a religious principle, and so was hindering the pursuit of those greater interests of humanity at large.

Charles E. Stansfield, on behalf of the Service Committee, spoke of the boys who were being compulsorily drafted into the army; whether their convictions were formed at the time or not. There were many boys in Friends' schools who would have to face the position, some quite ready to serve, and others who would have to endure imprisonment. The cruelty in the matter was specially with those whose convictions were not formed, compelled to go out and kill men with the rest of their lives spent in regret at what they had thus done. Friends could not possibly allow Officers' Training Corps to be set up in our own schools to afford the boys an opportunity of coming to their convictions. Nor could they allow their boys to join Officers' Training Corps in other schools. The question immediately concerned only three or four of our boarding schools at which boys attended till the age of eighteen, but the overseers were advised of the need for sympathetic advice to these and other boys. Perhaps this Meeting might decide to send a deputation to the various meetings. It was no part of our desire to manufacture conscientious objectors, but some meetings might require assistance from some central committee. The case of boys of eighteen in face of the question of military training at the end of the war was another part of the problem needing consideration. With regard to the larger problem of military training in schools the view had been widely expressed that Friends should not play for apparent safety by adopting means of evading military service.

Arthur Midgley heartily agreed with Harold J. Morland in his desire that Friends should consider the best interest of our country, and asked how could we better do that than in caring for its younger citizens. Friends accepted the imperialism of the Lord Jesus Christ. He also agreed that compulsion injured the compelled. He hoped the Society would be helped to build wisely a nobler and better State.

Edward Gregory held that all compulsion struck at the heart of Quakerism and the root of Christianity, taking away from man not only freedom of conscience, but the right of every man to walk by the Spirit of God. As to manufacturing conscientious objectors, our duty was to seek to bring the world into line with a full-orbed Christianity.

Under the head of War and the Social Order the following may show the conclusions emphasized:

On the request of J. E. Hodgkin, the Clerk read the seven propositions set forth in the Message of the Conference, as follows:—

"1. That brotherhood, as taught by Jesus Christ, knows no distinction of social class: human worth is something deeper and broader.

"2. That a man should in large measure be free to order his own life is a spiritual necessity: it should not be cramped or spoiled by evil conditions, or crushed by economic pressure. Whenever this happens it is a spiritual loss to the world, and indicates failure on the part of the Christian Church. Rather we must see that the fullest opportunity of human development—both in childhood and in adult life—should be assured to every member of the community.

"3. That the spiritual force of trust and loving-kindness is mighty because of the appeal it makes to the best in every man, and, when applied even to the conduct of industrial relations, achieves great things.

"4. Our belief in the futility of the methods of outward domination, and of the appeal to force, applies not only to international affairs, but to the whole problem of industrial control, and to the resort to industrial strife. Not through antagonism, but through co-operation in its widest sense, will the best be achieved for each and all.

"5. That if human need has a claim to service, and if service is the key to the best life, this great truth cannot be confined to the casual encounters of life, but should be recognized and relied upon in the very motive and method of its chief activities. It is upon this basis of need and service that life should be organized.

"6. That our membership one of another involves the use of all our gifts, powers, and resources for the good of all. No system which uses these for mere money-making or private gain, alienating them from their true end, can satisfy.

"7. 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 superluous demands."

J. E. Hodgkin pointed out that the work of the War and Social Order Committee (which was not only a social ameliorative body) was essentially peace work, with Peace as its real objective. He believed there would always be a need of Social Order committees for ameliorative propaganda. As regards the "ailing rich," did not their ailment arise for lack of the education that comes from service? He hoped the Meeting would adopt the seven propositions of the Message, all of which were based on a true understanding of Quaker principles, as shown in the Book of Discipline, and that so the War and Social Order Committee would have that new charter for their future work.

After further discussion, however, it was decided not to adopt the propositions at once, but to refer them to the serious consideration of Friends. The hope was expressed in the Meeting that there might be a general stirring up of the membership in regard to our social duty. It was suggested that the Quarterly Meetings should be asked to consider the propositions and report to the Yearly Meeting how far they accepted them as a correct statement of the Quaker point of view, the matter to be further considered next year.

The latter suggestion was adopted and included in the minute, and the Meeting for Sufferings was asked to revise and reappoint the Committee on War and the Social Order.

In considering the subject of Education the following announcements of interest were made:

The liberal response to the appeal for the Teachers' Scholarship Fund resulted in a total subscription of £10,200. That scheme is thus started on a satisfactory and solid basis, although the number of suitable applications show that a larger income could be suitably employed.

The Report alluded to the need for fuller provision for "the higher education of the daughters of Friends," in connection with the gift by W. S. Clark of 100 acres at Longbridge in trust for above purposes. Under the terms of the trust the Governors of Leighton Park School have the option for fifteen years of opening a house for girls at Leighton Park, and during that period they will have the use of the income.

In discussing Disarmament, Rosa Hobhouse said it seemed to her impossible that her husband could fight in a national army, it was equally inconceivable that her sons could take part in the activities of an international army. Therefore the only plan for Friends to support was disarmament, and those who were pleading for nothing less should put their heart and mind to the present industrial system, inasmuch as the sudden shutting down of munition making and all industries connected therewith would plunge thousands into starvation. But the fact that the problem was enormous was no reason why it should not be tackled. So long as we made machines and goods for the provision of war, as Friends were unfaithful to the Divine light. Surely if it were wrong for Peter to defend Christ, there was nothing worthy of defence by steel. A league to forcibly insure peace seemed to her impossible from a Quaker point of view.

Edward Grubb believed that international arrangements for the enforcement of peace would not succeed. He thought that Sir Edward Fry's recent advice was right when he said

that in his judgment the treaty of peace should not only embrace the system of federation, but provisions for the limitation or extinction of armaments. The establishment of a league for the enforcement of peace was surrounded by difficulties of all kinds. Most Friends thought mediation, arbitration, and the moratorium should be supported, but they recognized the danger of trying to secure the preservation of peace by means of force. They dissented from the proposition that government ultimately depended upon force, which he took to be a German formula. Let us in no wise compromise with militarism, which would probably be the only alternative to disarmament at the close of the war.

Alfred Kemp Brown combatted the argument against action in a former meeting, that the world was not ready for disarmament. Was the world, he asked, ready for the law of Christ when He appeared, and even for the law of Moses in his time? The only way to make the world ready for disarmament was by letting the sound of Friends' principles be heard. We could help to make it practicable by even mentioning the very thought of it. To act on any other principle Friends might as well lay down all their beliefs because other people were not ready to accept them. Surely we might put forward our testimony to disarmament as the only method which would heal the present gigantic trouble.

THE MESSAGE TO THOSE IN PRISON.

This message, which had been before the Meeting more than once, was again presented on Fourth-day, the 30th, and agreed to in the following form, to the Meeting for Sufferings being committed the duty of its distribution as they deemed best.

"TO OUR FRIENDS IMPRISONED FOR CONSCIENCE' SAKE:—

"*Dear Friends*,—We thank God for the faithful witness which you are bearing to the Truth, and to Christ's Gospel of love. We rejoice that strength has been given to you to bear all hardship cheerfully and bravely. We stand by you, and long that you may know how closely we associate ourselves with you. We know that the sacrifice you are making will not be in vain, but will be richly rewarded both in your own souls and in the service and help of mankind. Such was the price paid by our forefathers, in their more bitter day, in their great struggle for religious liberty. We rejoice to know that many of you have been able, like William Dewsbury, to enter prisons as palaces, and to esteem their bolts and locks as jewels, and that you have been upheld by the presence of One whom no bars can keep out. To you, we believe, has been given a notable place amongst those who are saving the country from permanent conscription, and it may be, the world also, from military domination.

"We look forward to the time when, prepared and tested by all that you now experience, you will step into freedom to take your part in a very special way in bringing the spirit of Christ into all our service for the future, with its new hopes and new responsibilities. Your faces are set towards a glorious day of love and liberty in the light of God. Whether it come sooner or later depends in some measure on us all. We pray that in the outward desert of prison life your souls may be continually refreshed by the upspringing of the living water in the presence of the Christ of God."

ISAAC SHARP'S FAREWELL—APPRECIATIONS.

The Clerk called attention to the report from the Meeting for Sufferings respecting the intended retirement of Isaac Sharp from the Recording Clerkship after the Yearly Meeting, after completing twenty-seven years' service in that office. "He is now about to retire," said the report, "beloved by Friends the world over with whom he has come into touch personally and by correspondence." The Meeting had appointed, as from the first of Seventh Month, William Fletcher Nicholson, B. A., first Assistant Master of Ackworth School, as successor to Isaac Sharp. The Clerk said we must all feel that it was very hard indeed to lose Isaac Sharp from the

post of Recording Clerk to this Yearly Meeting and the Society. Without exaggeration, which he hated, he could say that the Society had emphatically come to lean upon him as one on whom they could absolutely depend. His ability, courtesy, judgment, and integrity were known to all. Not only was he known to and by a very large number of Friends throughout the world, but where he was known he was loved. We, his friends here, tell him that we love him. Though we were to lose these services, Isaac Sharp would still remain among us, not only in spirit, but in bodily presence also. Friends would all join this afternoon in saying to him, "The Lord bless thee and be with thee."

REPORT OF J. HENRY SCATTERGOOD AND MORRIS E. LEEDS.

Our visit to the Marne region has given us such a vast amount of new impressions that we despair of conveying any adequate idea of them in a letter, so must ask for your utmost efforts of imagination and sympathy to piece out our meagre descriptions. During the major part of this trip we were fortunate in having the company of three of the Red Cross Commission. Their wide experience in relief and other lines made them keen observers, and in this as in our other contacts with them, they were most pleasant and helpful companions. The region itself, entirely aside from the influence of the war on it, presents so many things that are strange to American eyes, that I had better first say a word or two in regard to it.

To a very large extent it is agricultural, but so far as we saw there is almost nothing that compares with our American farms. The land is divided up into a great number of small pieces—half an acre to one or two acres—which are individually owned and apparently never fenced. One travels through these regions for miles at a time without seeing a house, although all of the land which is not wooded is or has been quite intensively farmed. The peoples' homes and barns are gathered together in villages, from which they go out to their farm operations and to which they carry all their harvest crops, and in which they keep all of their live-stock. The village street usually presents on each side an unbroken front of houses; to each one of these there is a large door through which wagons loaded with hay can be driven. The dwelling is at the front and is directly connected with various buildings to a fair-sized barn, in which, hay, etc., is stored. In this barn or in the buildings between it and the house the live-stock is kept. The villages and towns range from these in which there is very little except the homes of the peasant farmers, to very much larger towns having a considerable industrial community in addition to the farming population.

In the valley of the upper Marne, lying between Bar-le-Duc to the southeast of it and Chalons-sur-Marne to the northwest along the extreme line occupied by the Germans the Battle of the Marne seems to have raged most furiously and a very large number of these towns and villages have been either completely destroyed or wrecked in very large part. Bar-le-Duc was not destroyed at all, being outside of this line, and Chalons-sur-Marne, although inside of it, has been very little damaged, as there appears to have been no fighting there.

From what we can gather, by talking with our English Friends who have worked among them, the peasant class here is represented by no similar class at home. These small farmers, while they are hard-working, and live very simple lives, are thoroughly self-respecting and self-supporting, and are said to have considerable savings. Few, if any, of the pauper class exist. Among them family ties are very strong and unfortunate members of families are helped by their relatives.

Those who need help on account of the war are of three distinct classes.

First, those who lived in the region, whose homes and prop-

erty were entirely or partly lost due to the Battle of the Marne and who are trying to re-establish themselves in their old localities.

Secondly, the refugees—they are the people who come from the regions now occupied by the Germans or which are in the present line of fighting, but who have never been behind the German lines or at any rate were able to flee directly from their homes through the French and German lines during the earlier part of the war.

Thirdly, the repatriated. These are the people either too old, too young or in too poor health to be of use to the Germans who have been living behind the German lines, and who are now being sent at the rate of one thousand to two thousand per day through Switzerland back into France.

The work which our English Friends are doing may be divided for convenience of description, and is actually divided for purpose of organization under the four heads:—Medical, Relief Work and Industry, Reconstruction, and Agriculture, but in the actual prosecution of their work there are no water-tight compartments, and one of its most useful features is the freedom with which the different workers, who are living together, co-operate with each other, exchanging experience and information, and so build up that kind of detailed knowledge of a community and its needs which must be the basis of any successful social and relief work.

MEDICAL.—We visited first the Maternity Hospital at Chalons for refugees, which was established among their earliest work in 1914, in a wing of a group of buildings which had previously been used to house old and feeble-minded people. This hospital has done an invaluable service to the refugees of the entire Marne region. About 500 babies have been born there. The hospital keeps in touch with them and their mothers after they leave, and also to a certain extent takes care of other small children of the family.

We also visited the Children's Hospital at Bettaincourt, delightfully established in a chateau loaned by the Countess Monillo. It has accommodation for about sixty children, and is filled with children who are sick or have to be separated from their families, because the latter are sticking to their homes in regions actually in or close to the war zone. An illustration of the conditions which make this home and hospital necessary is that of a little girl who was brought there by her mother with the remark that she could not keep her at home because she could not make her keep her gas mask on.

We have previously described our visit to the convalescent Home at Samoens, in the Haute-Savoie, where the Friends are building up the health of incipient tubercular patients taken from the crowded slums of Paris and other cities. This work is now being doubled in size by the opening of the convalescent home at Entremont.

We must also refer to the district nursing done by the Friends in the neighborhoods of Chalons, Bar-le-Duc, Troyes, Sermaize, Paris, etc., in connection with relief work among the refugees. At Sermaize they maintain a small hospital for women and children with a doctor and dentist and several nurses, who also look after the needs of out-patients and the staff.

Another line of most useful work accomplished by the Medical and Relief branches jointly is the placing of refugee children in the country or in improved living conditions. This has applied especially to the work of evacuation of the people of Rheims and vicinity, almost continuously under bombardment. This city had 120,000 people before the war; now there are less than 7000, and those dodge around from cellar to cellar. The children have mostly been taken away for safety, and the part the Friends have played in it is well described in a special circular which we herewith send.

RELIEF WORK AND INDUSTRY.—In several towns we had an opportunity to see the very bad conditions under which the families of the refugees have to live, even in those which have not suffered directly from the war. We visited buildings which before the war had been condemned by the authorities, but which now rent small rooms, some 12 or 15 feet square, into

which are crowded three to six people, mostly women and children, but sometimes old men also, where they must sleep, cook and work. Such rooms often are rented at the extortionate price of 25 to 35 francs per month. In one such building that we visited there were crowded on an interior court in the first and second stories eight or nine such rooms, each one of which housed a family. The lot of these people is much harder than that of our ordinary slum dwellers in that they have come from homes where they had been able to live decently and had themselves been owners of sufficient property to live in comfort.

For these people the relief work has therefore taken the form in the first instance of providing them with clothing, as in very many cases they left their homes with nothing but the summer garments which they were wearing. Following that they were furnished with the simplest household necessities: a bed, small stove, simple wardrobe and a very few other things. These generally were given outright at the first, but later, whenever the sufferers had any money or were in a position to earn money, the furniture was sold to them at three-fourths cost price, although the clothing is always given. Oftentimes these sales are made on a basis of long-time payment by installments, and the fact that out of many hundreds of such credits, there have been almost none which have not been paid as due, speaks volumes for the character of the people. In addition to the large amount of material given by the Friends themselves, they have acted as the distributors of even larger amounts of furniture paid for by the public authorities, various French societies, the American Relief Clearing House and others.

On account of the large amount of military work being done in the larger towns, most people able to work can find it. For the old and for the women who cannot leave their homes, the Friends have started some simple industries, and particularly a simple type of embroidery which was designed by Margery Fry, to meet the necessity of furnishing work to women who were not already expert needlewomen. This work looked to us most attractive, and we were interested to learn that specimens of it had been ordered by a representative of the South Kensington Museum on account of its interest as a sample of a new domestic art being established among these people.

At all the centres of work, complete records are kept of the families visited, and before help is given them, their cases are carefully investigated, and so far as possible the work is done in co-operation with the church and other local authorities. In all this modern lines of well-organized social work are followed. This requires a large amount of office work which seems to be attended to in the evenings and other odd times, and the records are admirably kept in spite of the very limited time and office facilities.

RECONSTRUCTION.—During parts of two days, working out from the Friends' Centre at Sermaize, we visited many of the ruined villages. You have doubtless seen pictures of these—they remind one of the illustrations of Pompeii more than anything else. The little village of Sommellies is typical. In this all but six houses out of one hundred and fifty had been destroyed. Forty-nine houses have been built here by the Friends.

In doing the reconstruction work, the Friends have adopted the plan of placing comparatively few workers in each village. This has the advantage that the workers living for several months among the people are able to establish just this kind of intimate and friendly relationship which is such an admirable characteristic of their work. Perhaps the ministrations of personal and intimate friendship and good-will has played a part almost as important as the physical aid in helping these homeless and bereft people to attack anew the problems of life with courage and hope. We trust that our American work may be so organized as to give full scope to all who are able to render these inestimable services.

At Villers-aux-Vents, only two houses out of one hundred

were undestroyed. The Friends have erected twenty-seven there. We visited one family and crawled into the vaulted cellar where they had lived for more than a year. They are now relatively comfortably established in one of the wooden houses and have some fifteen head of cattle and considerable other property accumulated since the destruction. The affectionate, friendly greetings which Baker received from people of all ages throughout the town were clear evidences of the strong bond of friendship and affection which had been established.

A large amount of rebuilding has been done in Sermaize itself, one hundred and three wooden houses having been erected there and twenty-four brick ones. Before the war this was a place of 34,000 inhabitants, of whom perhaps 2000 have now returned. The brick houses are grouped together in an attractive little settlement just outside of the town and were built to accommodate people who did not own property and who, previous to the war, had been working in the sugar factory or in other industrial work and living in rented quarters. Each house is surrounded by a good-sized garden, all of which are admirably kept.

AGRICULTURE.—An important part of the work which centres itself at Sermaize is the agricultural. This takes the form of providing the people with seeds, chickens and rabbits, and of loaning and to some extent giving agricultural implements. The rabbits were particularly interesting to us. They have something like one hundred and fifty of them and they are even a more important source of meat supply than chickens to these people who are used to raising them. This is particularly so at the present time, when grain is so scarce, as the rabbits seem to thrive on alfalfa and other greens. The extent of this agricultural work may be judged by the fact that they have had as many as one hundred and fifty mowing machines. Most of these have now been given to various villages where they are intended to be used by the entire community, but thirty of them are still retained and are loaned directly. All of the one hundred and fifty are followed up to see that they are kept in repair and are being used. They have forty-two reapers and binders which are used in a similar way and five motor threshing machines and five horse-power threshing machines. The men go out with the threshing machines and operate them, living when they do so with the families for whom they are working. They also have a Mogul tractor, which pulls three plows and is kept busy during the ploughing season. For all of this work they charge only for the gasoline used. Throughout this region a very large part of the agricultural machinery was destroyed when the villages were wrecked, and in addition to that there is a great scarcity of farm labor and of horses, so one can see that this is an exceedingly important part of the work. This department distributed forty-five tons of potatoes for seed this Spring, and had it not been for vexatious delays, due to congested traffic conditions and the over-worked French Department of Agriculture, they would have distributed 200 tons for which they had orders.

The largest centre of the Friends' work is at Sermaize, where we had the pleasure of staying two days. There are now about thirty workers centered there. They are quartered just outside of the town in a resort hotel property, which had a mineral spring and baths as its centre of attraction. Near this a small hospital has been built which takes care exclusively of women and children. The main bath-house serves as a garage and automobile repair shop, and in a building near it farm implements are housed. Dining-room, kitchen, central office, warehouse for clothing, etc., are in what was the amusement building of the hotel and the clothing stores are behind the stage of a little theatre. Most of the workers sleep in wooden houses made at Dole and erected here for this purpose.

During these few days in the Marne in which we have seen our Friends in direct contact with the people whom they have come to help and have had the privilege of long talks with many of them, individually and in groups, our respect and admiration for them and their work have grown continually. Their

problem is beset with very great difficulties, which must be experienced to be appraised at their full value, but even a very brief contact shows how many hindrances there are to be overcome. Strange people with unfamiliar customs must be dealt with in a foreign language. Permission must be obtained from the military or other authorities for almost every journey and for every change of residence. Innumerable officials, high and low, local and at Paris, are to be consulted about every line of work. Movements of materials and all these other matters must be arranged through officials tremendously overworked and with resources overstrained by the war. Co-operation has to be arranged with numerous other relief societies, French and foreign, and necessarily giving precedence to military movements. Pacifists and men of an age to fight who engage in civil work are regarded with suspicion, and this is a recurring cause of trouble and delay. The work has to be done with inadequate facilities, often under very crowded and uncomfortable conditions, and last winter, which was unusually cold, under severe discomfort due to lack of fuel and poor houses. All these discouragements they seem to have met cheerfully, patiently and with persistent good judgment. They have among them men and women of a wide variety of training and background, doctors and nurses, architects, mechanics, farmers, social workers and men of multifarious business experience as well as younger people recently out of school and college. All these seem perfectly willing to work along lines where their training may count or for long stretches at humble and menial tasks, as occasion may demand. Everything that they do seems to be inspired with a combination of untirable good-will and practical wisdom, which has secured them a firm place in the affections of the unfortunate people whom they serve and the highest praise from competent judges who have studied their work. In talking with us, as in their printed reports, they were very modest about their accomplishments and emphasized mistakes and failures to be guarded against, but we have seen enough to know that these must have been small in comparison with their successes. Out of a group of people, largely unknown to each other, from this wide variety of social and business experience, and of constantly changing individuals, they have organized themselves into an effective society which is doing its work so well that Dr. Van Schaick, who has known relief work in many lands, said that it was the best that he had ever seen.

We hope that our American Friends may enjoy a very large measure of their help and guidance when they come over here. If a plan can be developed which will allow our people to serve an apprenticeship under them and continue connections that will infuse each group of our workers with their splendid spirit of service and good-will, it would seem to us to be a most happy one for us and for the work. Everywhere they have given us the most cordial welcome; and have taken us into their gatherings with a delightful freedom that has made us begin to feel at once that we belonged with them. After two days and nights at Sermaize we parted as if from friends whom we had known much longer, and with the strong hope on our part that other times and places may offer opportunities to renew and strengthen the friendship there so pleasantly commenced.

(Signed) MORRIS E. LEEDS,
J. HENRY SCATTERGOOD.

HOTEL VOULLMONT, Paris, Seventh Month 3, 1917.

If there is a place for you, then assuredly, if you wait on the Lord, you will find it, and having found it, you will know that the Lord hath need of. The porters in the temple were as numerous as the singers, and the watching of the gates was as needful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players on musical instruments in the morning. To know the Lord's will and to do it is service.—ANNA SHIPTON.

NEWS ITEMS.

The following has reference to the little book of which we printed a review last week.—Eds.

We desire to call the attention of our readers to the Swarthmore Lecture for 1917, delivered in London, Fifth Month 22nd, by William Littleboy, on "The Day of Our Visitation." The first edition was quickly sold out, and a second edition is being prepared, part of which will be bound in paper covers and sold at a cheaper rate. It may be obtained from the Friends' Book and Tract Committee, 144 E. Twentieth Street, New York.

The Lecture contains a very powerful call to the Society of Friends to be ready for the great opportunity that is now, or shortly will be, offered it for a new venture of faith in preparing the way for the coming of the Kingdom of God.—(Communicated by Edward Grubb, Croydon, England. Secretary to the Swarthmore Lecture Committee.)

SOME Friends know, all will be interested to know, that Arnold C. Scattergood has enrolled for the Summer in Dr. Grenfell's peaceful army on the coast of Labrador. We hope to have selections from his reports home to print in our Paper. The following from Halifax will make a suitable introduction.—Eds.

Halifax is quite a quaint old town, full of soldiers. I saw some of them leaving on a very large transport. There were also 3000 American soldiers on her. I almost felt as though I could go, too, they were so cheerful and fine looking.

I have a soldier sleeping with me now. He is an ex-lieutenant, who was "gassed" on the other side. He said to me that he would never tell anybody to enlist.

There is another Newfoundland on board, who went over for the fun of it and got shot in the leg with shrapnel. He told some awful things, too. They don't like it after they've seen it.

There are several deaf mutes on board, who are quite interesting.

A. C. S.

COAST OF LABRADOR.

AMERICAN FRIENDS' SERVICE COMMITTEE.

RECONSTRUCTION UNIT.—The following was a part of last week's report for which we had not reserved sufficient space:

Rufus Jones remarked at the close of the first full day of the training period, "I have never known a day to be more perfectly satisfactory in every respect." This remark rightly characterizes a most auspicious beginning of this history-making venture of the Society of Friends in America.

The numbers recently drawn at Washington, so full of significance for the whole of a nation, held a peculiar interest for the Reconstruction Unit during its first week of training. About a dozen men—most of them Friends—found their serial numbers within the danger zone, and their sailing for France will probably depend upon the action of Local and District Boards upon their claims for exemption. We anticipate no difficulty in the case of Friends, and hope to secure exemption for non-Friends from the District Boards on the ground of this service.

The following is an account of the training routine by Lewis Cannett, a newspaper man on the Unit, who has charge of the press work for the Unit:

"It is a stiff day's work that the boys go through. A five-minute drill in pajamas, bathing suits or other hastily donned garments opens the day, followed by a wild dash for the shower. Six o'clock brings breakfast; by seven, rooms must be in order, beds made, clothes put away, and the floor swept.

"Then the training work begins. Among the members of the Unit are doctors, expert carpenters, engineers, and men with other special qualifications for the work. For an hour these men talk to their fellows. For another hour outside experts have the floor. Dr. Wilbur Horn, of Bryn Mawr, led off with the first of a series of five lectures on Sanitation.

"A series of ten lectures on Social Work by some of the leading experts of that field is an important part of the program. A great social reconstruction must accompany the building of houses and the tilling of fields. In another valuable series of ten lectures men who love France and are intimately acquainted with its life will give the men an introduction to the peasant—his habits and prejudices. A sympathetic understanding of the social life to be reconstructed is absolutely essential to any measure of success.

"French has a two-hour session beginning at 9.45. Half a dozen

"Messieurs and Mademoiselles" do the teaching to small groups. There is little book work—the attempt is to accustom the members of the Unit to hearing and understanding spoken French.

"Forty members of the Unit had never studied French at all. Only two of the boys from west of the Alleghenies had even learned to say 'Je ne sais pas.' But they waded into it with American conviction that there is no such word as can't, and the leaders hope to have every man at least able to ask the way and understand the answer by the time the Unit lands in Bordeaux. A few of the men show real proficiency.

"The afternoon brings no rest. Later on, it will be given over to lessons in road-building, masonry and chimney-making, to camp life in the open, and erecting portable houses, and to farming; but in the first week the men went through a stiff physical drill and then marched off for hikes of growing length. This was to harden them up and enable them to march in order when they move from village to village in France.

"Supper is followed by a half-hour's devotional service, and this in turn by a ten-minute talk on the news of the day by one of the Unit who was formerly a newspaper man. Sometimes there are lectures in the evening; sometimes the men are free to study French. William W. Confort, Haverford's new President, talked on 'The Spirit of France' one night of the first week. He said he might give a series of talks on French literature if a 'loud request' was made; and the end of his first talk found him surrounded by a group of loud requesters.

"Rufus Jones touched the key-note of the spirit of the Unit on the first morning. 'Yours is not merely a work of physical reconstruction,' he said. 'You must reassess families who are living in caves in the delirium, ill with tuberculosis, their little children underfed and playless. The world is very close to a spiritual as well as food famine. You will not have done your full task unless yours is a real spiritual ministry restoring the faith of people who have come to wonder if there really is any supreme good to appeal to.'"

AMERICAN FRIENDS' SERVICE COMMITTEE,
VINCENT D. NICHOLSON, *Executive Secretary.*

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, FOR THE WEEK ENDING SEVENTH MONTH 30, 1917.—

Amount reported last week as having been collected.....	\$110,298.95
Contributed by Meetings or Groups in various centers.....	86,311.29
Fellowship of Reconciliation.....	6,000.00
Both Branches of Friends at Waynesville, Ohio.....	141.00
	7,105.29
Contributions by Individuals.....	3,735.61
	\$121,139.85

The contribution of \$304.00 reported several weeks ago as from Orange Grove Monthly Meeting of Pasadena, California, should have been credited to numerous Friends in that city and not to any particular organization, although Friends of this Monthly Meeting assisted.

CHARLES F. JENKINS,
Treasurer.

AMERICAN FRIENDS' SERVICE COMMITTEE.—In response to the recent cable from our Commission in France, we have selected from the Reconstruction Unit the following men to fill an immediate need in various departments of the work of English Friends:

Caleb Canby Bablerston; Sidney F. Brown; Joseph Haines; William Waldo Hayes; Weston Howland; Given C. Johnson; Harold S. Lally; Lewis Marshall; Robert D. Metcalf; Alan G. Smith; D. Owen Stephens; Lester Taggart; Edward L. Webster; W. H. B. Whitall.

The men were selected for various duties specified and outlined in the cable and letter from France.

The well-balanced character of the Unit was disclosed by the fact that several men could have qualified for each of the ten distinct lines of work which the men will enter, many of them requiring wide technical training and experience.

A persistent rumor seems to be current that our original plans for work in France have miscarried. The rumor is wholly groundless and has evidently grown by the usual chain of misunderstanding and exaggerated statements. At no time has the probable scope of our work seemed larger. Our plans continue steadily to assume more definite form.

Everyone should take pains to allay such rumors that only tend to handicap the Committee by dampening the interest in the work.

VINCENT D. NICHOLSON,
Secretary.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for Vol. 91.

Herbert R. Bacon, Pa.; Joseph Roberts, Pa.; Mary D. Snowdon, Pa.; A. and F. E. Zook, Pa.; Joseph Pennell, Pa.; Margaret Maule, Pa.; Phebe Harned, Pa.; John W. Cadbury, Pa.; Elizabeth T. Bettle, Pa.; Gilbert E. Thomas, Ohio; Sarah E. Mitchell, Mass.; Isabel L. Gifford, Mass.; Job S. Gidley, Mass.; Henry T. Gidley, Mass.; James H. Tucker, Mass.; Thomas K. Wilbur, Mass.; Sarah M. Bailey, Ohio; John E. Hodgkin, Iowa; Lucy T. Burlingame, N. Y.; Eli Hadley, Ind.; Sarah Ann Johnson, Ind.; Ada V. Stanton, Ind.; Ashley Johnson, Ind.; George A. Rhoads, Del.; Ambrose H. Chappell, Del.; Geo. S. Hutton, Pa.; Walter P. Hutton, Pa.; Arthur W. Hutton, Pa.; Mary V. Hutton, Pa.; J. Harvey Darnell, N. J.; Fred Lippincott, N. J.; Morris P. Thomas, N. J.; Josiah P. Engle, N. J.; Dallas Reeve, N. J.; Maria Willits, N. Y.; Edward S. Sharpless, N. J.; Eli Sharpless, N. J.; Harvey J. Sharpless, N. J.; Samuel Forsythe, Pa.; Wm. Biddle, Pa.; James G. Biddle, Pa.; Tracy T. Bines, Pa.; Elizabeth S. Smedley, Pa.; Amy Mendenhall, Pa.; Edward Lippincott, Pa.; Thomas B. Lippincott, Pa.; John E. Lippincott, Pa.; Ellen Bromley, Pa.; John W. Tatam, Pa.; Sarah D. Hoopes, Pa.; Rebecca Evans, N. J.; Eliza J. Barton, N. J.; Sarah F. Evans, N. J.; Hamilton Haines, N. J.; Ella T. Gause, N. J.; Elizabeth H. Richie, N. J.; David R. Richie, Pa.; Dr. E. Roberts Richie, N. Y.; Francis R. Taylor, Pa.; Arthur L. Richie, N. J.; Wm. H. Richie, N. J.; Annie W. Thompson, Pa.; Josiah H. Newbold, Pa.; Rebecca C. Pandrich, Pa.; Henry B. Ward, Cal.; Susanna Brinton, Pa.; E. W. Bacon, Pa.; Wm. Evans Wood, Pa.; J. W. W. Lysinger, Pa.; Emma H. Darnell, N. J.; Arthur Perry, Mass.; Arthur Perry, Jr., Mass.; Henry H. Perry, Mass.; Willard L. Sperry, Mass.; George M. Coleman, N. Y.; Sarah Richie, N. J.; Hannah D. White, Ohio; Sarah A. Conard, Pa.; Anna M. S. Hamilton, Pa.; Rebecca N. Hoopes, Pa.; Anna B. Jacobs, Pa.; Alex. C. Wood, N. J.; Chas. Evans, N. J.; David Roberts, N. J.; Helen B. Roberts, N. J.; Jos. H. Ashard, N. J.; Mary R. C. Reeve, N. J.; Ella Cowman, Md.; Abigail B. Mott, Cal.; Rezin Thompson, Cal.; Henry W. Satterthwaite, Pa.; Caroline H. Brinton, Pa.; Henry D. Keith, Pa.; Harold Evans, Pa.; Albert H. Votaw, Pa.; Nathan P. Hall, Pa.; John S. Brown, Pa.; Abel McCarty, Pa.; Job McCarty, Pa.; George W. Thorpe, Pa.; Henry Cope, Pa.; Walter F. Price, Pa.; H. Mark Thomas, N. Y.; Hannah R. Willits, Ia.; Ellis C. Willits, Cal.; Samuel C. Smith, Ala.; Mary Haworth, Ohio; Elizabeth Faron, Del.; Samuel Buffum, Me.; Pearson W. Thomas, Ia.; William Thomas, Ia.; Wilson T. Sidwell, Ia.; Benjamin Elyson, Ia.; Jane Dyer, Ia.; Anna M. Walker, Ia.; John C. Thompson, Can.; Ezekiel Shoemaker, Pa.; Mary Sharpless, Pa.; Anna T. Griffith, in account with THE FRIEND, subscriptions to THE FRIEND received since draft of \$44.00 was forwarded on Seventh Month 6, 1917, viz.:—George Forsythe, Rachel M. Hopkins, Hannah H. Savery, Lydia Darlington, Anna P. Rhoads, Elizabeth Savery Taylor, George B. Mellor, Thomas S. Mellor, Isaac Sharpless, William T. Sharpless, Ann Sharpless, Anna S. Webb, Mary E. Eldridge, Susanna T. Cope, Deborah D. Maris, Thomas C. Hogue, Jane B. Temple, Mervy A. Roberts, Elizabeth L. Roberts, Charles C. Roberts, Francis T. Warrington, Elizabeth S. Brinton, Ralston R. Hoopes, Edward Brinton, Charles Stratton, Lydia T. Hare, all of Pa.; total \$50.20.

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

NOTE.—The pressure of timely matter is again so great that the Summary is omitted.

NOTICES.

In future members of the Philadelphia Yearly Meeting are requested to send all orders for foreign garments, patterns, etc., in connection with sewing for the reconstruction work, to 301 Arch Street, instead of to 140 N. Fifteenth Street. The request is made in order to avoid financial complications between the two committees. Garments for both home and foreign relief may be had free of charge by the members of the Yearly Meeting on application to 301 Arch Street, although voluntary contributions when possible will be welcome.

ANNE GARETT WALTON, *Secretary.*

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WELL ROOTED.

"Rooted and grounded."—Eph. iii: 17.

Have any of my readers watched the swaying of the tops of the great pine trees in the Southern Alleghenias or on the High Sierras? Some, straight as an arrow, shoot one or two hundred feet into the air. The massive trunks are immovable, and only the tops swing under the pressure of breeze or wind. They gracefully toss their green plumes and, like things of life, offer obedience to the Creator. These beautiful trees remind us of genuine Christian character with respect to its growth, beauty and power.

True Christian character is, like these dignified trees of the forest, magnificently rooted. Have you, when in the mountains, noticed the over-turned trees? Have you observed that it was the shallow-rooted trees that had been flung over by the storms? Those with deep rootage were the ones to stand—they were able to defy the snowy blast or hurricane. So is it with all believers in Jesus Christ. The further their roots descend into God's life-giving soil, the better they withstand adversity and temptation. Still better for them is it when, as Paul expresses it, they are "rooted and grounded in love." Then they are immovable.

Have you seen a grand old tree with a rotten core? That rottenness was at first not known to men. The decay was insidious and slow. But it struck at the very heart of the sturdy work of Nature. Some day when a storm assailed it, it came down with a thunderous crash and possibly bruised or prostrated lesser trees in its pitiful fall. Many a Christian character has been similarly wrecked and destroyed. A writer has said that every Christian should be re-converted at forty. There is a great truth in this. Frequently youthful Christians, like young pine trees, are straight and strong—their characters give promise of a maturity vigorous in faith and power. They point heavenward. Their arms reach out protectively to those about them. But some day they let into their hearts the germs of temptation, fear or hate. The world may not see the change, but the rottenness is there—it grows.

Suddenly in the midst of a grievous storm they unexpectedly fall. The secret decay is revealed. Their hearts have accepted the unhappy things which destroyed character and others have been involved in the ruin. Smaller men often falter and lose confidence in God and human integrity because some fair Christian reputation has in this manner been destroyed!

Let us be solicitous regarding our spiritual rootage. Let us watch against the first attacks of hidden sin, or sinful thought, upon our hearts. The power of God's Grace to change us is very wonderful, and if we keep His virtue and spirit in our souls all will be well. Like the great pine trees, we will shelter those about us and bear daily witness to the beauty and majesty of the Creator's love and power. For:

If our hearts well rooted be,
Their love like sap within the tree,
With silent quickening moves;
Enlarged and liberated power
More light, and balmy warmth are ours,
And God his presence proves.

SAN JOSÉ, California.

W. C. A.

REVERSION TO TYPE.

During the Boer War public opinion in Great Britain gave unmistakable signs of recession from what had been regarded as well-established standards of civic morality. This became a signal to Peace people, even in America, for a revived activity of education. Not a few Peace meetings were held in various Friendly centres about Philadelphia. The most notable, perhaps, was at the Twelfth Street Meeting-house. J. Rendel Harris had come to this country and his first-hand knowledge of the outrages committed upon Peace propagandists in Yorkshire, added to his well-known breadth and acumen, made his name on the program of speakers a great attraction. A large company of people assembled. When Dr. Harris appeared, it was immediately apparent that the seriousness of the situation was resting heavily upon him. His natural buoyancy evidently had had a sore shock. When he spoke this feeling was even more evident. The sudden outburst of national hate, which he had witnessed, seemed almost to have broken his heart. In measured words, protesting that no words were equal to the emergency, he said war, then as ever, was plainly "reversion to type." Reversion from sanity to insanity, from good-will to hate, from a moral and spiritual estate to the lowest depths of animal degradation. Perhaps the learned doctor never made a briefer speech on a more momentous occasion, but the feeling that clothed his spirit was unmistakable. It brought into the foreground those most pathetic of recorded words: "I would and ye would not." We were helped to see and feel the suffering of the bleeding heart of Christ as He contemplates a rebellious world.

Now after years have past, now with three years of unparalleled bloodshed as our daily portion of suffering, "re-

version to type" seems to epitomize better than any phrase we hear, the scenes of woe and wickedness that accumulate beyond all our powers of computation with each revolving day. Nor need we adopt the phrase in any degree of self-complacency. It involves ourselves, quite involuntarily at many points, in spite of strenuous effort in other points. Let us, if we can, compare the present effect of the day's war news upon us with the feelings aroused by reports of bloodshed during the first months of the war. Evidently something has happened! But more pointed than this, and of much wider significance, is the change in the general feeling and attitude of the press. One may test this by any of the great dailies. A half dozen of their editorials of three years ago, put side by side with a half dozen of the past month, reveal a world of difference in feeling and judgment that they themselves would have said would be impossible. Nor has the religious press escaped the reversion. The twenty or more well-known weeklies that come to our table present very few exceptions to this general condition. They have suddenly turned from the Gospel to "tables of stone."

As to the general temper of public opinion in this reversion, one hardly knows where or how to turn not to be appalled by it. The savagery of race riots may be the superlative manifestation, but one can truly record now as our paper did record under date of Third Month 20, 1862, "War continues to desolate [the world] and deprave the morals of the people."

Some months ago one of our esteemed subscribers (the adjective applies to all our subscribers) sent us a clipping from the New York *Evening Post*, giving some impressive statistics of the great increase in juvenile crimes in Great Britain since the outbreak of the war. Figures from other countries in the war zone, especially from Germany, are well nigh sickening to tender sensibilities. Already this "wave of juvenile crime" has affected our own country. Perhaps it presents one of the most hopeful fields for constructive work to those of us who are bent on resisting the effort to make us allies of destructive efforts. We can lend ourselves to preventive and corrective organizations at least to the extent of being a "big brother or sister" to one or more of the wayward. The war can not proceed without growing reversions to crime amongst the child life of the world. One would think this the final and absolute argument against the whole system of warfare. It is a part of the reversion, however, that arguments have lost their wonted power!

The call of the hour to each of us as we survey the feverish condition of the world is for a studied quiet and poise in the strongholds of Faith. Ex-President White, of Cornell, sees revolution for us as a nation after the present war. His point of view is world-wide and philosophic. If enough of us have a surplus of spiritual power to release for the healing of the conditions which he deplures, we may be instruments of mercy to avert such a calamity. Any resistance we make therefore to the general current of reversion may prove our best contribution to the largest issues we can possibly serve.

J. H. B.

CONSECRATION to Christ's service is not what we often fancy it—a faraway height of religious attainment; it consists in doing the simplest everyday duty that comes to us, in such a spirit as to make it a consecrated work. MARY H. HOWELL.

Suggested by Rebecca R. Bucknell.

A PLEA FOR PEACE.

Dear Lord! this world of thine,
Is torn by war and strife,
Man murders man.
From out Thy starlit skies,
The deadly bomb comes hurtling down
And babies in their beds are dashed asunder.
The mothers of the earth are hurled to death,
And unborn children slain.
Thy sweet, pure air,
Which Thou hast given to be the breath of life,
Is poisoned by the devilish wit of man,
Till all who breathe must die a fearful death.
In deep dug gashes on the breast of earth,
Far down beneath the waves
And high above the clouds,
Men lurk and plot and scheme
To kill their fellows.
From stately altars rise the prayers of men,
Asking Thy aid, to slay their brother man.
Amidst a world, where violence is law
And might is right;
Where pledge and promise are but scraps of paper,
They call us to prepare to do our part,
To turn our hearts from all Thy gentle precept,
And train our children up to be prepared to kill.
To answer bitter words, with words more fierce,
And be prepared to render blow for blow.
Dear Lord! long, long ago,
Thou stretched Thy hand above a raging sea
And let Thy wish be known,
And all was peace.
Stretch forth again Thy hand
Of pity and of power,
Above a world tossed by a storm of rage and hate.
Breathe peace into the souls of men
And bid the tumult in their hearts be still
And save us from ourselves, before it is too late.

—T. HOWARD HANSON.

COMMENCEMENT EXERCISES AT BARNESVILLE SCHOOL.

On the evening of Fifth Month 30th, the collecting-room at Olney was crowded in honor of the graduation of the largest class in the history of the School. If the large crowd of relatives and friends were expecting something a little above the ordinary in commencement addresses, they were in no way disappointed. The outstanding features of the essays, as a rule, seemed to us to be the high moral character of each one, the enthusiasm of the class in handling their subjects, the number who touched on the subjects of peace and temperance, and the large number dealing in whole or in part with subjects of particular interest to rural residents, showing the preponderance of that class among the patrons of the School.

The address to the Class by Edith A. Stratton follows:—

MEMBERS OF THE CLASS OF 1917 AND FRIENDS OF OLNEY:

Last winter Dr. Richard Roberts told a story of some boys he knew in an English boarding-school. A serious quarrel had arisen between the two gangs, who faced one another angrily on opposite banks of a small stream. Their missiles were first words, then stones, and finally they resorted to kitchen knives brought from a nearby dormitory. At this juncture the loved headmaster of the school stepped into the breach and quietly said, "Boys, come, let's talk it over together."

The boys paused in their belligerent occupation and a bit reluctantly stepped back. They followed the master, and under his firm, gentle leadership peace was restored.

This incident Dr. Roberts told as a prophecy of reconciliation between warring nations.

"Come, boys, let's talk it over together. Let's stop throwing stones and understand one another. We have failed in human brotherhood."

In this industrial strife, waged a bit less conspicuously, be-

tween capital and labor, employer and employee; in this great inequality of opportunity; in these extremes of wealth and poverty; in this race and class prejudice—are the “seeds of war” in our social order. Here, too, we need to talk it all over and understand and help one another. Here we have failed in human brotherhood.

Through the coming weeks, if we think deeply and observe keenly, we shall see in our home communities, in our meetings, in our individual homes, in our individual hearts, these “seeds of war.” “Come, let’s talk it over together.” We have all failed in human brotherhood.

These difficulties are external indications only of a universal failure in social adjustment. Is not the fundamental cause of all this desperation and misunderstanding and hatred and intolerance, after all is boiled down to the essential element, a lack of human brotherhood? Perhaps this sounds too simple to cover the case, but it implies a tremendous lot. It implies a sense of God as Father of us all, and it is inextricable from the life of the One who taught and lived out perfect sonship and perfect brotherhood. Beneath and above the tumult of warring factions without us and within us, we would hear His voice saying, “Peace, be still.” Then we would be willing and able to speak face to face and understand one another.

Concretely, then, the world’s crying need is the example of Christian brotherhood worked out in specific groups. Carried back to its foundation, one arrives at the individual lives which might form such a group. “The Kingdom of Heaven is within you.” It always comes back to the consecration of the one person—myself. And the minute my life touches the life of another, the problem of social relationship begins. What is this other to me?

A policeman happened along the River Drive in one of our city parks in time to see a little street urchin falling head-long into the water. Boy number two, slightly larger, with out one moment’s hesitation, leaped in and rescued the little fellow. The admiring policeman addressed boy number two. “My lad, that was a fine thing to do!” The boy looked at him rather scornfully. “Why, cop, he’s my brother!” Of course! It is a very little thing to risk life for a brother. That is the foundation for a real Christian society.

Slowly, from childhood to old age, the circle of one’s brotherhood should widen. Has not the time arrived when it should extend beyond the seas and men should say of this German, of this Russian, of this Chinese, “Why, he’s my brother?” There have been many individual lives consecrated to this principle; a few groups; no steadily consecrated nation. America has just missed her stupendous opportunity to be this pioneer nation. We who want to find a better way for nations to live together must begin farther back and manifoldly increase the number of groups which are true Christian brotherhoods—the number of individuals who can feel, not only in disaster, but in every working day of the week, “Why, he’s my brother!” I would be more than just; I would be generous; I would give him the benefit of the doubt; I would not repeat such a charge against him; I would not speak or think evil of him, for “He’s my brother!”

From this immense subject of the working out of Christ’s principle of brotherhood, in this warring world, I want this afternoon to ask you to think very simply with me of two marvelous opportunities open to us. The first is this School itself.

It is difficult for me to put into words the weight of my conviction that a School such as this is one of the greatest opportunities for achieving this ideal that was ever conceived. If education is to be a true preparation for life, it must be itself life. One learns to live the more abundant life, not by reading and arguing about it, but by simply and earnestly and joyously living it. If this School family, gathered from different environments and homes, can learn to live together and regulate their lives by the spirit of good-will, mutual confidence and co-operation, what a powerful leaven they can be in the world!

They are learning to do this very thing. If I were asked to sum up the specific contribution of the students of the past

three years to the life of the School, I should say, without one moment’s hesitation, it has been their experiment in self-government. Through this organization they are evolving a social system which will allow to the individual the greatest possible liberty for development compatible with the good of the group as a whole, and with the ideals for which the School stands. They are developing personal initiative and a social conscience. They are developing powers of leadership and, quite as important, powers of intelligent, unselfish “fellowship.”

As a matter of fact, this method of self-government seems to me the only logical conclusion for a true democracy. As a nation, we stand upon the assumption of the superiority of democracy in political life over government by an autocracy; as a religious society we stand upon the assumption of the superiority of democracy in spiritual life over religion presided over by a clerical class. Now we are applying this principle educationally and these students are demonstrating that the principle which has been the ideal (never yet fully attained) in our national and in our denominational life, should also control our educational life.

When once the seed of democracy is sown, it exerts a most germinating influence. It reacts on all the details of living and seeks applications of brotherhood in widening circles. Many have noted a distinct increase in spiritual vitality in the last few years at the School. There are many causes for this. The whole world stands on the brink, as I believe, of a colossal spiritual upheaval. Young people to-day are not red-blooded citizens of the new kingdom, for their very souls are not energized by this stupendous cataclysm. But one of the immediate causes of this increased interest in spiritual matters is, I believe, self-government. It has lifted the students from the realm of expediency to the realm of ideals; from outer compulsion to inner conviction. There is a close spiritual kinship between realizing brotherhood in community life and realizing the fatherhood of God in individual life, and between responsibility for the whole group in the character standards of a self-government organization, and in the united worship of a Friends’ meeting.

These students will disappoint me deeply if they do not make more responsible and concerned members of your local meetings, more capable and unselfish citizens of the United States because of this experiment station in democracy.

This brings me to my second point—another opportunity for affording to the world an example of true Christian brotherhood. Many students have asked, in substance, this question: “This wonderful Olney spirit—can we carry it into the world? Do they want it?”

In other words, are our experiment station conclusions practicable? Is this ideal of human brotherhood workable? The world to-day, crazed by the engines of war, cries “No” in terror. But let us rise up even in this dust of despair and answer: “Yes! Brotherhood has never failed where it has been applied. The denial of it is slaughtering the world to-day.” “But how can we carry it?” they urge. “Do our home neighborhoods feel the need of it?”

I pass the question on to you with no misgiving as to the answer in your hearts. Moreover, I feel in your eager response an answering question as you welcome these students to the home neighborhoods: “How can we help you to bring it and to give it?” You will work that out together. You will “talk it all over” frankly and try to understand and help one another. May I make three suggestions that may help pave the way for this sympathetic understanding?

The first is the removal of the barrier of age. I speak out of a most grateful heart when I say that I know the deep strength and joy that can come into a life from someone of much richer, riper experience of years; and also from those who have not traveled quite so far along life’s strange path—the friendship of an older person with a younger person—a man of ripe years and a young heart with a girl or boy in the “teens”; a woman of large sympathy and delicate discretion to a boy or girl opening eyes on an expanding inner

world of conflict and aspirations. In the young person it is the cry for the hand of a steady friend who has been over the road and has come out radiant and strong. In the older person it is perhaps the joy of rediscovered youth. I am one of those who believe that a difference in mere years shall form not only not a barrier but a positive bond between us. The younger need the mature judgment and sympathetic counsel of older companions; the older need the new life and vigor and vision of the young. "Your old men shall dream dreams, and your young men shall see visions." We are all struggling toward the city of God. We need the charts of the past and the plans of the future.

"The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." No more can the younger say to the older, "We have no need of you." They have sometimes said it and have impoverished their own lives and saddened and narrowed the lives of the older ones. And suppose now and then the older ones have given the impression to the younger that they could not be trusted to share religious responsibilities, or to take an active part in the meeting. They have sometimes given this impression, perhaps half unconsciously. Many a student has come to me after I have made some such entreaty as the foregoing and said, "But they won't trust us."

"Have you shown by your actions that you care for the ideals of the Society; in other words, that you are worthy of their trust?"

And repeatedly the same expression of self-condemnation darkens the puzzled face. "No, I'm afraid we haven't shown it. We went off and made it worse because we weren't trusted for our best."

Which brings me to my second concrete suggestion of ways to help these bring to you of their best. You can help them forge out their activities. You know when you're young how overflowing full of energy you feel? Your animal spirits just bubble and splash over the edge of the cup of life. As a girl said to me once:

"What can I do? I just feel as though I wanted to go down to the woods and yell and yell as hard as I could!"

"By all means go and yell!"

She came back a little disappointed. "I guess it wasn't quite as nice as I thought."

Of course not. Mere yelling doesn't satisfy ambition. I didn't do full justice by that girl or I should have helped her then to find the activity for which she vaguely longed. I was too busy at the moment.

So are we all. So busy that we lose the precious energy that might remove mountains of difficulty in our community and international life. So busy that we let the energy which should turn our windmills blow down our chimneys. So busy that we let the younger people wander away where life is not so pure or so beautiful as their heart of hearts really wants. Too busy!

They want to be busy, too, but mere physical work will not satisfy. Mind and heart also cry out for employment. The whole man speaks at first, until we have stifled part of our whole selves into disuse. We all know the social craving which is so insistent in young people. It needs the consecration of a great purpose, the guidance of a great companionship, to keep it pure and high and uplifting.

But perhaps we have not realized so keenly a craving that is stronger, more compelling, more searching than this social instinct even. It is the cry of the religious life for expression. I believe it would be a positive surprise to many people older and much wiser than I if they could step again into the very life of apparently careless youth and feel this restless, hungry longing for spiritual reality.

Curiously enough, it is often the most desperate in those boys and girls whom no one thinks of as religious; who would shrink farthest from scrutiny and hide deepest their religious thirst.

Yet this compelling instinct we often unconsciously strangle. Impression must normally flow out into expression. The

Dead Sea is dead, not because life-giving streams do not flow into it, but because it has no outlet. Many and many a life has grown into religious stagnation because of religious inactivity.

Do we wish it were otherwise? It puts a tremendous responsibility upon our own lives—that they pour out "the last full measure of devotion"; for these other lives that we provide channels of appropriate activity.

What can they do? We shall provide for their physical lives, that they may find suitable employment. We shall provide, I hope, for their social lives, that they may know the joy of fellowship. Can we provide outlets for the religious vigor of inexperience, immature people with a hunger to serve, out of all proportion as yet to the ability for service? This, it has seemed to me, is one of the greatest problems we are facing, if indeed we have even as yet recognized it? It is sad to be forced to recognize it by seeing some of our vigorous, red-blooded youth leaving the Society and by seeing young people cooling in their support to the extent that mid-week meetings, for example, are attended only by the faithful few who are actively carrying the heavy burden which all should want to share. One result is a saddened skepticism on the part of the burden-bearers, which further drives the others away.

"What makes these older people look so sad if religion is really a joy?" many a one has asked. It is very difficult for them to understand without coming to doubt either individual Friends or religion.

My third suggestion for keeping these close to you and the Quakerism you and they love is this: recommend your religion by your lives as the most spiritual, the most satisfying, the most challenging, the most joyous thing in the world. As someone has said, "If you want to spread Christianity you must have a contagious case of it yourself." There should be a radiance, a warmth of love, "a beauty of holiness" about a Christian that would draw others to it as a magnet draws the needle. Have our own lives been magnetized by the radiant life of the Master? Unless He has gripped our lives so utterly that every seven days of the week and every department of our every-day living has felt the touch, we cannot enter the fullness of discipleship and become "fishers of men."

These three simple but fundamental suggestions, then, for extending the School spirit of brotherhood into the home communities—making difference of age, not a barrier, but a bond; providing for religious as well as physical and social activity and expression; recommending our religion by our lives.

And, Members of the Class of 1917, on you ultimately the future of the undertaking depends. You have served your Alma Mater gladly and well in your life here. Her heart gives thanks for you. She loves you for what you have done and for what you are, but more than these—for what you are to do and for what you will become. You can prove your loyalty, as the knights of old, by going out now into the big, puzzled world and living out your ideal of human brotherhood. If you fail in contributing your full share to your own communities, it will be because this ideal has not become the guiding star of your own hearts. It must become so deeply entrenched in your lives that it will influence every business deal, every social relationship, every civic and religious duty. It will make gossip and slander impossible; generosity and sympathy essential; self-sacrifice a joy.

Become worthy of great friendships; prove by your lives that you are worthy of being trusted with deep responsibilities. Do not distrust your conviction of the joy and the height and the depth of the love of God. At first the old loved ideal will seem alien to the new environment. You have never lived it there. Life will seem suddenly cramped and monotonous and exacting, perhaps, but the little corner will be discovered deep; the daily routine God's way of service.

Together and with Him we may achieve in each of our little home neighborhoods the great thing that the world is wanting—proof that the principle of Christian brotherhood is workable. First, in our individual lives; then in our home

life; our meetings; our villages. When each Friends' neighborhood the world over has achieved this, people will believe it and carry it on to national and international relations. Perhaps, after all, this will be our great contribution to the future—the contagious living-out of brotherliness in widening groups. Perhaps to us as a Society comes the high calling of being a nucleus of brotherhood in a war-ridden world. Would we be any less than this?

The present cries out against us, because we dare to believe that love is the strongest thing in the world—stronger than U-boats, stronger than bayonets, stronger than defenses of steel. We live for the future, for the triumph of brotherhood. We hold very lightly the scorn of the present, and yet bear on our hearts the suffering and despair of our brother men.

"Dreamers of dreams! We take the taunt with gladness,
Knowing that God, beyond the years you see,
Will weave the dreams that count with you for madness
Into the substance of the life to be."

—From the *Olney Current*.

"IN QUIETNESS AND CONFIDENCE SHALL BE YOUR STRENGTH."

Isaiah xxx:15.

[The following was delivered in the Cathedral at Toronto by F. H. Cosgrove, early this year. Its reference to Friends naturally arrested the interest of one present for those of her circle still in membership with her father's denomination, and she secured a copy from the rector. We had the privilege of reading this and asked that we might print it in our paper. It shows better than any thing we might write the reaction in Church circles of books like "The Fellowship of Silence" and "The Fruits of Silence," both noticed some time since in our columns. The coming of these distinctly Friendly ideas into ritualistic services does not at once modify the points of emphasis in such sermons. This appears very clearly in this sermon. Another fact, to us quite as clear, is that eventually this effort to make communion personal and spiritual will swallow up outward form and ceremonial. "He must increase, but I shall decrease."—Eds.]

I believe that the name of Alan Gardiner will be familiar to many here this morning. You will remember it as that of a captain of the British Navy who went as a Christian missionary, first to South Africa, and afterwards to South America, and who, along with several gallant comrades, died by starvation on the coast of Patagonia in 1851.

I have been reading lately of another Alan Gardiner, a grandson of that heroic missionary, who was vicar of the village of Havelock in New Zealand, and died in 1912. Some years ago he was asked by a number of Quakers in that district to allow them to use the vestry of the church at Havelock for their weekly meetings. The vicar not only gave the permission, but along with a few friends, joined the Quakers in their quiet worship every Saturday evening. When the number of persons grew too large for the vestry, the meetings were held in the nave of the church. This curious experiment in Christian unity was most successful. The Quakers found in the church just the atmosphere which they desired, while the vicar and his friends felt the restful quietness of the Quaker worship to be an excellent preparation for the work and worship of the following day.

In 1910, several English clergy went out to New Zealand to conduct what they called a Mission of Help. In due time some of them came to Havelock, and were invited to the Quaker meeting in the church, and so there in that little church in far-off New Zealand, they came to appreciate the devotional value of silence. When they returned to England they spoke and wrote about it. Two interesting books have been published on the subject. They are entitled, "The Fellowship of Silence" and "The Fruits of Silence." The former of these both Churchmen and Quakers give us their testimony to the helpfulness of this form of worship. What are

called "Fellowship Meetings" for silent worship have been started in many places in England, in the United States and in Canada.

Two important ideas are here brought into relation with one another, the idea of Fellowship and that of Silence. The importance of Fellowship is fully recognized in ordinary life. Man is a social animal. His soul is always moving out towards association with his fellows. It is upon this movement that all civilization is based. It receives a similar recognition in religious institutions. That is why we have a church. We cannot work and worship in isolation. Here as elsewhere we seek to be associated with one another. In Holy Baptism we bring our children into the great Fellowship of the Faithful. We associate them with that multitude of men and women—a multitude that no man can number—who in the past and the present have striven or are striving to follow the Christ. The Holy Communion again is the sacrament of Fellowship and Unity. We all partake of one loaf and drink of one cup, and thus recollect that we are all brothers and sisters in the great family of God—children of one Father with one Redeemer who saves us and one Holy Spirit who inspires us.

But there is another movement of the human spirit even more important. It also moves outwards or rather upwards towards God. It seeks to enter into communion or fellowship with God. All religion is based upon that movement. There is in every soul a great hunger for God—a hunger that is often unsatisfied. You remember Mr. Britling's conclusion: "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."

Now we seek to realize our fellowship with God through worship or prayer. Uninstructed and unthinking persons have often much too narrow an idea of prayer. They think of it as a kind of magic, by which we force or induce God to do what we want done. They suppose that prayer is asking God for things, and that if we only ask urgently and persistently He will do anything at all for us. There is surely some great misunderstanding here. Prayer cannot possibly be an effort to impose our wills on Almighty God. We all feel that prayer must be much more an effort to bring our wills into line with God's.

"Our wills are ours, we know not how
Our wills are ours to make them thine."

Prayer is really communion with God, and while it is true that in that communion we speak to God, and make our desires known to Him, yet it is or ought to be even more true that He speaks to us, makes His will known to us, and gives us strength to do it. I think that that is a very important thing to grasp—that God speaks, not merely to a few saints scattered through history—not merely to a few inspired prophets, but to all who will listen. But many—perhaps most of us—will not listen. We are otherwise engaged. Our lives are filled with too many distractions. Our minds are preoccupied with other interests. There are no quiet spaces in our lives, in which the Voice of God can be heard and the Will of God learned. We are wasting on trivial things the capacities of the soul, created for communion with God. Yes, He speaks only to those who will listen, only to those who will realize His presence and seek to live with Him. In one of the books which I have mentioned, there is a reference to an ancient ballad which tells how a certain count walking by the sea hears the notes of a song from one who, alone in a small boat, is coasting the shore. Attracted by the melody he calls to the seaman to sail nearer in shore that he may catch the words of his song:

"To him the mariner replied
In a courteous tone but free
'I never sing that song,' he cried,
'But to one who sails with me!'"

For us—for you and for me—the most important thing in all the world must be the Will of God—to learn what it is and

to do it. Come away this Lent into the silence, come away from the hurry, the anxiety and the restlessness of the world, and of your ordinary life. Seek in the quietness to realize the presence of God and to learn His will. So we shall be stronger, calmer and more confident as we face the future. So we shall gain spiritual strength, and be ready for any crisis. In quietness and confidence shall be your strength.

"In simple trust like their's who heard

Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them without a word
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love!

Drop Thy still doves 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.

Breathe through the heats of our desire
Thy coolness and Thy balm,
Let sense be dumb, let flesh retire,
Speak through the earthquake, wind and fire,
O still, small voice of calm."

REPORTS FROM OUR COMMISSION IN FRANCE.

The following extract from a letter from Henry Scattergood, written Seventh Month 11th and received the 27th, explains how the situation is developing.

"After many long talks with the English Friends and the Red Cross people, it looks to us as if the best way for us to work, as well as the quickest in getting at it, is to enlarge the English Friends' organization by getting the Red Cross Commission to assign such persons as the Friends will send from America and may request, to the English Friends, thus enlarging the scope of their most excellent work—such of course to be subject to the general oversight and inspection and reporting to the Red Cross Commission and our American workers to maintain their Red Cross status; wear its uniform (unless by special arrangement, the English Friends' uniform should be allowed in their cases—which seems unlikely), but have the English Friends' star on their arms; and be listed as Reconstruction Unit No. 1 as per their original volunteering. This plan was actually proposed by our English Friends and with those of them in charge here it is in good favor. It is now to be submitted to the different camps for "democratic" approval and of course the London Committee has still to pass on it. The Red Cross people so far committed seem satisfied, except that very likely others we send out may be assigned to other work than the Friends, (if we are willing) but of similar civilian character. We approve of this in special cases, like Wm. Bicknell's proposed experimentation with different forms of building in a sample village. But we like the idea of Friends generally working together—English and American—so that our message may be more definitely and markedly evident by our work.

The following is the latest description of conditions in France as reported by our Commission.

HOTEL VOULTEMOIST, RUE BOISSY d'Anglais, Paris,

Seventh Month 10, 1917.

Since our last report we spent two days at Troyes, which we wish to report on in some detail because it is an example of a kind of work which we understand is very much needed in many parts of France.

Troyes is a very old city and as you know is entirely out-

side of the zone of fighting. A very large number of refugees from the regions occupied by the Germans or in the war zone have come to it temporarily.

The old city with its crooked streets, curious and artistic houses that lean in every direction is most interesting, but due to the fact that the building material has for a very long time been chiefly timber and some forms of not very durable stone and brick, the old houses in the centre of the city are in a very bad state of repair and in many cases are really dangerous and have been condemned by the city authorities. The better people of the city have moved into the suburbs, and so it is just into these miserable old houses that the refugees have been crowded. The extent of this crowding can be imagined when you know that the city had before the war about 53,000 inhabitants and now has a little over 70,000, of which some 7000 are refugees, the remaining increase being due to the operations of the army.

The owners of these old buildings charge the refugees what seem like extortionate rents. When they first began to come the rents were 20 to 40 francs per month for a single room, and now are up in some cases to 50 and 55 francs per month. The refugees are very largely country people, not used to city life, and they are not liked by the city people, and do not understand or like them. The seemingly heartless attitude of the landlords towards these unfortunate people is in part to be understood by the moratorium on rents for refugees during the war, and as a result the landlords feel that they have to make money out of such people as they are able to make pay, and they also feel that they have to make arrangements for payment of rent a long time in advance, which is a great hardship on people having so little money.

We found temporarily in charge of the work there Ethel G. Connah, whose parents were Irish, but who was born in France, and got all of her early education here. She works in very close operation with the town's relief authorities, with whom she is on the most friendly terms, and here, as in the other Friends' relief work, the organized charity methods of visiting and of keeping very careful records of each family are scrupulously carried out. They have given away a large amount of clothing, but at present their chief activity is the sale of furniture and of materials to be made up into clothing, mattresses, sheets, pillowcases, etc. They have demand for a very large amount of such material, which they sell at about three-fourths of the cost price. They have recently, through permission of the Central Committee at Paris, adopted the plan of having a Capital Fund of £5000, which is kept invested all the time in these supplies. They find the fund smaller than would be desirable for the city of Troyes, and think that they could use to advantage two or three times as much money. This fund is never depleted, because supplies, as soon as taken from the Capital Stock, are charged to relief work, and it is the relief work which has to stand the expense of the sale at 75 per cent. of cost price as well as carry the expenses of transportation, distribution, etc.

They have started the manufacture of mattresses in some rooms near their headquarters, and hope that in that way they can not only furnish work but reduce the costs of the refugees.

In order to protect some of the refugees from the extortionate practices of the landlords, they have taken three houses, two in the centre of the city and one on the outskirts, which they have put in good order and in which at rents that barely cover the expenses, a very considerable number of families are now housed.

Another important part of their work is that of visiting nurse Dunbar, who goes about the city tirelessly on her bicycle and daily visits a large number of refugees. They do not have any doctor, but this does not seem to be necessary, as she finds it quite easy to get the local doctors to take care of the cases that require it, though the refugees being strangers and having very little money, do not themselves seem to be able to get into contact with the doctors.

This work for refugees which is being done in Troyes is

equally needed among the 20,000 refugees scattered in the smaller villages throughout the Department of the Aube, and they would very much like to have the staff increased so as to be able similarly to take care of these needy sufferers. This would require one or two motor vans with people to drive them, two nurses and facilities for them to get about, and one or two investigators who also should have facilities to get about. This could probably be done with some combinations of automobiles and bicycles.

The Friends have investigated the needs for relief work of the character above described in a number of other Departments and towns. These investigations indicate that there are many other places in France where this need is very urgent and open up the possibilities of a large amount of work along these lines, provided the necessary staff to carry it on can be secured, as well as permits from the various civil and military authorities. Quite a large amount of money is of course also essential. This is one of the lines of work in which a good knowledge of French is absolutely necessary. One cannot get far in an understanding of the needs of these rather ignorant country people and in discriminating between the deserving and the undeserving unless he is able to talk freely with them.

[Signed] MORRIS E. LEEDS,
J. HENRY SCATTERGOOD."

C. O.'S IN PRISON.

Fresh light is constantly being thrown on our prison system by the experiences of C. O.'s, and one feels certain that penal reform will be one of the great works opening out before Friends and others after the war.

Wilfred E. Littleboy writes—"Questions of diet sound somewhat mundane, as a rule, but they fill a large part of one's thoughts in prison. Present food difficulties were of course felt in Scrubs as elsewhere; for some weeks we had no porridge, and found the substitution of one pint of cocoa at breakfast and one and a-half cubic inches of cheese at tea seemed rather meagre, and one had some slight glimpse of what it meant to be continually hungry. The thought, however, of the numbers of starving women and children in England, Germany and all countries, made brooding over one's own slight discomforts unthinkable.

"There were comparatively few ordinary prisoners in at the present time, almost all the eligible men having been liberated to join the army; the result of this was the considerable proportion of aged men, some sixty or seventy or over, I should judge. This seemed very pitiful—also the presence of some boys under sixteen. I never knew that we sent juveniles of this age to prisons of this kind. Many of the types were low and degraded, some repulsive-looking, some weak-looking, and some quite pleasant and almost refined.

But the prison system! There seems absolutely nothing to reform a man—I don't know whether the Church services or the Chaplain's discourses were supposed to do this—but I certainly don't see that there is anything else in the whole routine that would improve a real criminal. To set a man of admittedly defective mind to feed on that mind almost entirely is a hopeless business. One of the warders whom I had a word with on the subject, said he didn't think *anyone* went out better—I can believe it. The thing that made me saddest was to see and think of the condition of our civil prisoners. May I never forget them in their need, in the days to come! Elizabeth Fry and John Howard appear in stone at the prison gates, but their work is by no means ended.

"This, of course, is all written from the point of view which looks at the ordinary prisoner—for myself, of course, the thing is very different. One talks of prison cells and monastery cells—to me at any rate the former became and continued to be the latter. I have been thoroughly happy the whole time, never having any real sense of depression or discouragement; on the other hand, many times of great elation and uplifting."

The difficulties of prison life vary, of course, with temperament—another Friend writes: "There is a continual struggle to live up to a decent spiritual level. To 'live' in prison is really very hard. Everything seems deliberately designed to take away the dignity of life, to degrade it and make it trivial and petty. The temptation to petty mindedness and irritation over trifles is difficult to combat. The atmosphere is utterly dehumanizing. I tried hard to establish something like human relationships with the warders, but it was like beating against a wall, and I had to admit complete failure."

Awaiting his third court-martial, Clifford Allen writes of his fellow prisoners at Maidstone, "I have never been so much moved by men's love, and I don't think I have ever loved men so much as at Maidstone. . . . Weary, of course, I am physically, but far more confident of the truth of it all than I was at Scrubs. None of us have doubted for one moment that (however slow the time) your work outside was telling all the time, and my reason for raising a new issue for discussion was my desire that you outside should tell us whether even further sacrifice from us inside would help you. Our *warder* said to me one day (he had come to love us), 'I call the C. O.'s corner of the factory holy ground.' You people who are making effective the effort we are sustaining don't know and won't know how you are loved by us inside, not for yourselves, but because you make it easier for us to be sure we are giving something new to the world, and after all, we are all human in prison."

Frank Ward, who, it may be remembered, was one of those who went through terrible experiences in barracks early in 1916, writes from a guard-tent while awaiting his third court-martial:—"Looking back it seems almost impossible to believe I have been away from home (in prison) for thirteen months. In spite of all my weakness I am deeply thankful and grateful for the experiences of those months. I think all we fellows in prison realize very deeply at times the guiding of a great and all powerful Hand. We have wanted often to go in one direction and it has seemed quite closed to us, and although the other alternative offered no pleasant prospect, the walking of it has been a strengthening and inspiring journey. We feel that Friends outside have been with us, sharing the joys and pains with us and shouldering for us the harder burden outside prison walls of open scorn and ridicule.

"I make a practice of scrubbing out the guard-tent, polishing the tea tins and bowls, and washing up—this is to show the N. C. O. my objection is not to *work*. The result is I am the best of friends with everybody. The men in the guard-room are a curious collection. It is, of course, a floating population, and I never know from one day to another whom I shall have to meet, or what spirit I shall be met in. Every day I am more and more convinced of the efficacy of Friends' attitude to men. I prove it in case after case in a really wonderful way. If the Government was out to spread the spirit of pacifism and convince those not holding the views we do, it could not have done better than periodically loose us in camps all over the country. I do not say the men *understand* my conscience—most of those I meet in the guard-room are entirely ignorant of the application of Christian principle, but one said to me the other day, 'at all events, you chaps are showing the Government there are still some stubborn Britishers.'

Another Friend writes from a guard-room in the West country: "The unpleasant officer who has been censoring our letters has just been up and taken every shred of anything of value from us, money, stamps, pocket knives, watches, rings, &c. I don't know whether such a proceeding is legal, but the officer is autocrat enough to invent any regulation that he thought would reduce us to a close realization of our state of serfdom and impotence.

"The censoring here has become such an unpleasant occasion as almost to take away the joy of receiving letters, the chief of guard-room amenities. The new officer brings

another up with him to share the fun, reads carefully and slowly through every word, making obnoxious verbal comments and then passes it on to his colleague. The least pleasant thing of all is his brutal inquisitiveness as to the authors. He makes a sheep and goat pile. The latter he slowly and wrathfully tears up into little pieces and then seems to look about for something to wipe his fingers on!"

At this same barracks, containing over 3,000 soldiers, an N. C. O. informed the Quaker chaplain that he thought it was putting it at a low figure to say that nine-tenths of the men themselves sympathized with the C. O.'s.

From one after another of the absolutists in prison and guard-room comes the same message, "make the facts known, but do not agitate on our account." G. A. Sutherland, for example, writes from Mountjoy Prison, "Heaven save us from our friends if they are whining on our behalf! Let the facts be known, but for my part I don't forget that the men in the trenches have consciences too, and that even taking into account the worst cases of brutality we have been treated as gentlemen compared with them."

The Friends' Service Committee have issued a pamphlet "The Absolutists' Objection to Conscription," (price one penny or ninpence a dozen), which contains most valuable statements of fact, and up-to-date figures. It can be obtained at 18 Devonshire Street, E. C., or at the Friends' Bookshop, Hubert Peet's pamphlet, "112 days Hard Labor" (3rd. or 1s. a dozen) is also being widely read and circulated. All who are interested in prison experiences and in future reform should see it without fail.—*From Friends' Fellowship Papers.*

NEWS ITEMS.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, EIGHTH MONTH 6, 1917.

The total reported received last week as contributions to the American Friends' Service Committee was \$121,139.75. The following contributions have been received since that time:

Amount reported last week	\$121,139.75
Chester, N. J., Monthly Meeting	50.00
Plymouth Preparative Meeting, by A. Conard Jones	203.50
Upper Greenwich Preparative Meeting, by Martha K. Allen	219.00
Westbury Monthly Meeting, by John A. Albertson	700.00
New Garden Monthly Meeting, by E. Wharton Shortidge	50.00
Westfield Monthly Meeting, by Levi Brown	6.25
Wrightstown Monthly Meeting, by Julius Hand	136.34
Green Street Monthly Meeting, by A. S. Jenkins	15.00
Five Years' Meeting, by Walter C. Woodward	5,000.00
Long Plain Preparative Meeting	100.00
Friends at Millville, Pa., by Bernice Eves	103.75
College Park Association of Friends, San José, Cal.	75.00
Swarthmore Friends' Peace Committee	74.50
Friends at West Branch, Iowa	66.50
Woodbury Preparative Meeting	39.50
Bellefonte, Pa., Meeting	30.00
Friends at West Branch, Iowa	26.00
Friends of Valley Meeting	12.00
Newtown Friends, by Clarence C. Peters	32.00
Wrightstown Monthly Meeting	188.75
Philadelphia Yearly Meeting Peace Committee, Fourth and Arch Streets	5,190.45
Newtown Y. P. B., by E. T. Worthington	3.15
Contributions Received From Individuals	1,926.00
Contributions During Week	\$ 14,677.97
Total to Date	\$135,817.72

CHARLES F. JENKINS,
Treasurer.

AMERICAN FRIENDS' SERVICE COMMITTEE.

A cablegram dated Seventh Month 27, 1917, addressed to the American Red Cross in Washington, from Major Murphy expresses desire that the Haverford Unit should come with equipment, and that while they can co-operate with English Friends, he hopes they may not lose their identity nor connection with the American Red Cross.

Owing to a prohibition of the War Department, the dozen young men whose departure was announced for the 11th inst., will not be allowed to sail on that date.

VINCENT D. NICHOLSON,
Executive Secretary.

ELLWOOD B. MOORE, of Bucks County, Pa., and a recent graduate of Ann Arbor (Mich.) High School, is in jail for refusing to register under the Conscription Act. From a letter written by him to the *Ann Arbor Times-News*, we extract the following:

"They say that I accept all the advantages of this land and will give nothing in return—nothing! For the very principles of freedom on which this country was founded, I have already given up my liberty and stand ready and willing to give my life if necessary. More than this can no man do.

"Few will agree with me. I shall be condemned. The spirit of tolerance for dissenters has been engulfed in the excitement of war, unpopular though it be; but one must be true to his ideals, for without them, life is but the existence of the brute. Therefore, in spite of the prospect of months and perhaps years of burial within a living grave, in spite of stigma, scorn, ostracism, I must hold to the truth as I see the truth, and say with Herbert Spencer that 'While man is a descendant of the past, he is a parent of the future, and his thoughts are as children born to him, which he may not willingly let die.'"

BATTLE HARBOR, Labrador, Seventh Month 6, 1917.

I am certainly having a great time here and plenty of work, all out of doors. I've done shingling and painting mostly so far, with plumbing, etc., on the side.

The people are very nice, ten so far and two coming to-morrow. . . . When we wait ice here we go out and pick it up out of the sea.

Yesterday we found a Plover's nest, four young ones and a Horned Lark's nest, with five young ones. We are on an island here, with a tickle running between it and Caribou Island, which is much larger and wilder than our island.

Dr. Grenfell was in the other day and is certainly a very interesting man. Next week we go up a bay here to bring back 1400 logs for burning.

The dogs here are wonderful, some of them being pure huskies for hauling sleds. Fishing is the only industry and nearly everybody does it. It's foggy nearly every morning and clears up in the evening, usually.

I can't get travelers' checks cashed here. A. C. S.

THREE FRIENDS.—Some of our readers may have seen Professor Win. Hull's answer to this question in the *Intelligencer*. Our article was in hand before that appeared and it is due to our contributor to note this. The interest is only the greater that more than one Friend has a fund of historical knowledge for the use of the Society. J. H. B.

THE THREE FRIENDS

An answer to the inquiry reprinted in our columns recently from *The Intelligencer* may perhaps be found in the journals of William Savery and David Sands. In the latter part of the eighteenth century, these Friends traveled together in religious service through Germany, Holland, "Flanders" and France. A young man named Benjamin Johnson was their companion in France, and in some other parts of the countries visited, and he may properly be considered the third person in this interesting group. They had left George Dillywen and his wife in Germany; and before going out of Holland, they were obliged (for reasons that will be obvious) to part with another Friend, William Farrer, who had been companion to David Sands for more than a year. The following extract from the journal of David Sands is of particular interest in connection with the quotation from Cleveland's *American Literature* and with the questions suggested by it:

"First Month 11th, 1797. [The Hague.] We visited the American Minister, John Quincy Adams from Boston, who received us very kindly, and appeared disposed to do anything for us he could, in the line of

his appointment. We were desirous that William Farrer should have a line from some one in power, but as he was an Englishman, we could not obtain any toleration from him [Adams] for William Farrer to go to France; he recommended us to the French Minister, and sent his servant to show us where he lived. . . . The French Minister received us very kindly, and served us as far as was in his power; but said he could do nothing for an Englishman, though he thought he might pass without much danger, being in company with us. He appeared to be of an open disposition, and expressed a regard for us as a religious Society."

Apparently the Friends did not choose to proceed upon the French Minister's supposition, nor seek to perform their embassy by any clandestine or questionable methods. At Dunkirk the three who went on into France were furnished with passports which stated that they were Friends, or Quakers, as well as Americans; and so, in that stormy and troubled period they were able to go forward with considerable freedom and satisfaction. A part of their service consisted in distributing books, such as Barclay's "Apology" and some of William Penn's writings, but it may be noted that although their mission was a purely religious one, it was not accomplished without some regard to the conditions resulting from the political situation in Europe, which in the early part of 1797 had reached a very acute stage. Hence the worthy Englishman was deluded from having a share in the work of his American brethren in France.

It has not been the manner of Friends to attempt to measure in a complete or statistical way the results of their Gospel labors; but as regards "these three," who presumably were the ones referred to by John Quincy Adams, it may be remarked that "the object of their visit" in Europe and the extent to which "it accomplished its purpose" will be fairly well understood by a perusal of the account as given in the two journals aforesaid. M. W.

ONE who has consulted with a Philadelphia Exemption Board has this to report:

Clinton Rogers Woodruff, member of the Board, and Assistants were all courteous. They took pains to make clear the steps to be taken in claiming exemption and in stating that they could exempt only from bearing arms. C. R. Woodruff in connection with the claim, asked for a copy of some statement of the Friends' position, which I complied with by filing a copy of the Discipline noting the section on War. With the filing of the claim for exemption and supporting affidavits to the effect of being a conscientious objector and member of the Society of Friends, there is no reason to expect any further relation with the Board unless there is a draft in the future for noncombatant work.

Everything went as expected, the interesting points being the request for some statement or reference to the generally accepted Quaker views on war, and the courtesy with which I was treated.

The following are reported as going to Cedar Lake Conference this year, leaving Eighth Month 2, 1917:

Esther B. Rhoads; Elizabeth P. Smith and Nancy Morris, of Germantown; Helen P. Cooper, of Moorestown; Mary Helen Jones, of Haddonfield; Edith Thorp, of Media; Elizabeth T. Rhoads, of Wilmington; Bertha Balderston, of Colora; Horace D. Webster, of Frankford; D. Robert Yarnall and Harold M. Lane, of Philadelphia; Elizabeth Thomas, of Chester, Pa., expects to join the party at Cedar Lake.

RICHARD MOTT JONES, some forty years head-master of the William Penn Charter School, died in Philadelphia on the first, in his seventy-fourth year. He was a unique character, able to give vitality to the old-time methods of thorough-going drill, and so maintain a very wide reputation for his school.

BALANCE OF LETTER FROM OUR COMMISSION IN FRANCE UNDER DATE OF SEVENTH MONTH 11, 1917.

I received Rufus Jones's cable on my return to Paris from our Troyes trip and can picture the anxiety to get the fellows started over here that his inquiry portrays. I wish it were possible to say "when the work can begin."

We have been struggling to get matters going for everyone's sake, and all we can say now is that (after much effort and long consultations with the English Friends) we are sending a cable [this has been noted previously].

As we have intimated in previous letters, the Red Cross Commission is not yet ready for such workers as our men, and we do not yet know its plans (if there are any yet) for undertaking reconstruction work itself. So far it is investigating many fields and amalgamating existing agencies here. It is so far not working in *first hand* touch with relief, but no doubt is making rapid progress in preparation to help many existing agencies. As for *reconstruction*, the problem is most complicated. It is a fact that many thousands of homes have been destroyed, sometimes whole villages being wiped out. It is clear that rebuilding in permanent form is a task beyond even the \$600,000,000 of the Red Cross, if it all were to go to houses, and it is necessarily beyond the scope of temporary relief measures. The French Government regards the loss of each individual as a national loss to be paid for by the nation as a whole, the damages to be paid to the individual sufferers when such damages can be properly assessed. This question of such assessments and awards is now being discussed in the French Parliament. In some localities local Boards are beginning to make assessments with the hope of expediting it. Evidently work of a permanent character is impracticable on privately owned property until all these questions are settled, and we are told that owners often do not want any clearing done yet for fear of interfering with the proofs of their losses. Yet it is evidently advantageous to get the people back when and if they can find a place to live so that the land can be tilled, and so that the overcrowded conditions of other places can be relieved, etc. The natural solution is the temporary hut to serve for the years until permanent rebuilding can be worked out that the English Friends have devised. Yet even these need much preparatory work to be done before they can be built or our men start work on them. They have to be made in sections in some part of France where the lumber can be obtained, as in Dole in the Jura. A mill of large dimensions in floor space and storage capacity (to season lumber) has to be found or built before this work can be started. Then the houses have to be shipped to the War Zone before anything can be done there, and this may take weeks or months. If any great military work is on, civilian shipments are postponed indefinitely. The English Friends, for instance, are only just receiving their first twenty houses to be erected in the newly released district (Nojen and Harve in the Somme), although they have been waiting for many weeks for them and also for the permits to go there. Our preconception of a group of one hundred of our men rapidly arranging themselves among the destroyed villages, building the houses, already to hand, in a short time, and passing on to the next village to repeat the operation, is utterly impossible of immediate execution, although some may hope to work to this when once under way. Meanwhile until the work is ready, it is better for the men to remain in the United States at their regular work than to come over here and fret in Paris, for they would not even be allowed to go to the War Zone. Another difficulty which time is needed to settle is whose huts are to be built in any given village and the order of building. This has to be left to the decision of local authorities, and this cannot always be hurried.

As for the time of getting most of our men at work, we hope we can soon for fifteen or twenty for Wm. Bisknell's building experiments (if approved); also that the English Friends and we can settle soon on a site for the new planing mill and get it equipped with the needed machinery quickly. M. E. L. is sending data as to machinery required. We will be fortunate if we can find a mill already more or less equipped and thus save time. The Clearing House here some time ago said it would give the English Friends 10,000 francs for such new machinery in a new mill. So if we find it has to be bought (whether in U. S. or here) we hope to arrange for the Red Cross to reimburse the cost of all equipment for this new mill. No doubt if your investigation in U. S. shows it should be bought there, the Red Cross would arrange the shipping promptly. Perhaps you may locate some mill which has failed or is ready to sell out. One of the Commission told me of his luck in a similar case where he got a full equipment for twenty-five per cent. of first cost.

When this mill is ready, it will keep fifty or more men busy right away making houses, and perhaps fifteen more erecting them in the villages. Others up to the full figure of one hundred will no doubt fit in in agriculture, relief work, etc., and when once it all gets under way, we see openings for more. The seven fellows to form the erection gang for the new mill will be first and immediately broken in at Dole. This mill will be running pretty full when they are there and it is doubtful if more than that number can be permanently kept busy there.

The two expert repairmen for autos are needed to put in spare various cars in the English equipment and really good men are desired. There

is a good little machine shop available at Sormaiz, where probably these would go. The six social workers are for the relief work which we have described—clothing, furniture sales or gifts, etc. It is very interesting work and thoroughly worthy of our best people—men or women—but French is necessary. It is also not likely that permits can be had for girls under twenty-three.

We hope to go to England in a few days. We have been declined permits to Dunkirk to see the F. A. V. at present, but are invited to try again in three weeks or so. This is a sample of the difficulties and delays. The English authorities did this and say that at present there are as many non-military people in that region as they care to have at one time—that our turn may come later.

Let me add as stated in the cable that the people sent for are in anticipation of our arrangement of combinations with English Friends and Red Cross and that these and perhaps also the seven already here or coming can all take the same American Red Cross station assigned to Friends' work when that is worked out in detail and approved.

J. HENRY SCATTERGOOD.

—GIRARD, in the *Public Ledger*, is responsible for this:

A broadside dated 1832, which has just come to my notice, gives some idea of the method taken at that time to stamp out the use of liquor.

The plan was novel. The Pennsylvania Society for Discouraging the Use of Ardent Spirits, of which George Vaux was President, addressed this circular to innkeepers and hotelmen, with the idea that they could change the tide if they would.

It probably expected too much of this fraternity, but the idea was curious.

"We would recommend you," explains the circular, "to keep a variety of pleasant vegetable syrups and fruits, such as lemons, to make lemonade, and dried fruits of your own country, the infusions of which make agreeable drinks.

"The sale of these at your bar would prove a source of handsome profit without exposing you to the odium of making drunkards or being yourself annoyed and disgusted by scenes of riot and turmoil."

There also was a suggestion that a soda-water fountain might be readily kept, and the use of coffee and of cold tea was advocated.

Needless to say, the plan didn't work, for those were the days when even gentlemen did not blush to be found under the influence. It was no dishonor then for a man "to get drunk like a gentleman."

Our friend, Isaac Sharp, advises us that the article of his on I. Penington, to which we referred a few weeks since, was in the *Friends' Quarterly Examiner* for Fourth Month, 1914, not 1917, as stated.

This is from a letter of Wilfrid Littleboy, written from prison and published in *The Friend* [London]:

"During the time of the Yearly Meeting—the meetings were constantly in my thoughts, I do not think I missed being present in spirit at a single sitting, and on the evening of the closing sitting, even before I had set myself specially to think of it, a most deep and profound sense of peace laid hold of me, and so I felt sure that the 'Truth had reigned.' I cannot be sufficiently thankful that this wonderful opportunity for quiet thought and communion has been granted to me. It is wonderful how a thought with which one has always imagined oneself to be familiar can become transformed and can grip one in an altogether new way, and I am filled with joys and hopes and confidence in the midst of all the great problems which lie ahead. I believe I can understand in some measure Christ's frequent references to peace and joy on that black evening, for as the greatness of the problems ahead grow as one meditates on them, so in much greater degree grows the soul-satisfying sense of the illimitable Divine resources. For myself I have been quite content in the thought that God will not let any time here be wasted, and whether it be weeks, months or longer, this stage will end when I can serve His purpose better elsewhere; either along old lines reinvigorated or in new direction which time will show."

NOTE.—The pressure of timely matter is again so great that the Summary is omitted.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for No. 10.

Albert H. Forsythe, Sarah C. C. Reeve, Wm. M. Parker, Ruth Anna Sharpless, Pennock Cooper, J. Adrain Moore, Priscilla Hughes, Zebecde Haines, Wm. F. Wickersham, Ellen C. Tomlinson, Crosby M. Wright, Mary Bacon Parke, Wm. T. Llewellyn, Geo. R. Chambers, Jane C. Moon, Amanda Taylor, Sarah McFadden, Mary Coltrant, Philadelphia Quartz Company, Martha A. Gregson, Wm. T. Elkinton, Joseph W. Jones, Wm. Balderston, Geo. W. Bakerston, Mary B. Hopkins, Martha H. Garrett, Hannah E. Sheppard, Letitia P. Hluston, Robert B. Haines, Wm. C. Warren, M. J. Windel, Susan G. Shipley, Francis R. Bacon, Joseph T. Miller, all of Pa.; Hanna Mary Matson, Ohio; C. F. Sanders, Cal.; Susanna T. Clement, Cal.; C. R. Branson, Ind.; Abner L. Newlin, Ia.; Russell Z. Taler, Ia.; Alfred Stanley, Ia.; Alva T. Wildefield, Ia.; Lewis L. Rockwell, Ia.; M. Emma Allen, Annie H. Stokes, Maurice W. Haines, Everett H. Haines, Joseph H. Haines, Allen B. Clement, Margaret T. Engle, Gertrude Heulings, Susan D. Ivins, Martha T. DeCou, Dr. Howard Ivins, Catharine Jacob, Chas. A. Bartlett, Wm. H. Roberts, Wm. H. Roberts, Jr., Samuel A. Willis, Thos. W. Elkinton, Ella B. Mercier, Ezra E. Darnell, Benjamin W. Cooper, Thomas W. Draper, Joseph H. Roberts, Alfred S. Roberts, Joseph S. Evans, Ezra Evans, Sarah Nicholas, Isabella W. Reed, Sarah H. Kaighn, James Hunt, Howard Evans, Sarah W. Stokes, Chas. J. Allen, Geo. Bacon, Henry W. Leeds, Sarah W. Leeds, Priscilla M. Bell, Richard M. Cooper, all of N. J.; Rachel G. Cope, Ohio; Martha Harris, Ohio; H. J. Barley, Me.; James Mott, Ia.; Oman K. Tow, Ia.; Thos. E. Mendenhall, Ia.; Arehild Henderson, Ia.; Lars Stangland, Ia.; T. H. Strand, Ia.; Christian Thompson, Ia.; Cyrus Cope, Ia.; M. Lilhan Moore, Del.; Nellie B. Nichols, N. H.; Anucha Bedell, Cal.; Phineas Pickett, Ind.; E. A. Bascom, Mass.; Mary M. Kirk, Ohio; Jesse A. Carter, Kan.; Irene J. Pickett, Ind.; Philadelphia Quartz Company, Ind.; Philadelphia Quartz Company, N. Y.; Philadelphia Quartz Company, Ia.; Philadelphia Quartz Company, Kan.; Philadelphia Quartz Company, Cal.; Mary A. Gowdy, N. Y.; Tilman Patterson, Cal.; Mary P. E. Nitobe, Japan; Semira L. Confort, Cal.; Stewart Waring, Ill.; J. S. Moore, Kan.; James W. Bradley, Cal.; Joseph Hall, Ohio; Martha H. Gamble, Ohio; Catharine M. Thomas, Ohio; George Blackburn, Ohio; Rebecca Hodgkin, Ohio; Carrie E. Williams, Ont.; David Holloway, Robert Smith, Perley Pickett, Silas Hartley, Oscar J. Bailey, Wm. H. Sears, Wm. G. Steer, M. and S. Doudna, R. W. Hall, D. C. Bunday, Joseph S. Hoge, Finley Hutton, Lydia J. Bye, Elizabeth L. Bowman, Carl Patterson, Jason Penrose, Hannah P. Smith, Belinda H. Schofield, Martha M. Vaughn, C. W. Van Law, Lizzie M. Smith, all of Ohio; E. M. Hacker, R. I.; Anderson M. Barker, N. C.; Anna M. Deason, Cal.; Benjamin Lewis, W. Va.; Joseph N. Dewees, Iowa; Henry Standing, Iowa; Nicholas Larson, Iowa; Clarence Morris, Iowa; Jesse Negan, Iowa; Mary H. Murray, N. Y.; Mary Alice Kelley, Cal.; James A. McGrew, Iowa; Lon McDill, Neb.; Henry Spring, Del.; Anna T. Tostensen, Iowa; Abbie W. Kennard, Kan.; Milton Mills, Iowa; Mary H. Patterson, Cal.; Louisa Peele, Va.; Sarah Peep, N. C.; Metta R. Lowe, N. C.; Florence E. Litzay, Ind.; Mills E. Raiford, Va.; Rebecca F. Evans, Marshall Evans, Edith Lippincott, Helena J. Connor, Emma D. Embree, Deborah J. Wandle, Hannah W. Haeker, Beulah Palmer, T. Chalkey Palmer, Edith P. Griseom, Mary W. Young, all of Pa.; Arthur B. Maxwell, Ind.; Edward Maxwell, Ind.; Morris Peacock, Ind.; Edward Edgerton, Ind.; Elmer Pickett, Ind.; Richard S. Ashton, Ind.; Joel Cadbury, N. J.; Joshua R. Evans, N. J.; Gertrude Bountree, N. J.

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

NOTICES.

THE section of the Burlington and Bucks Unitarian Committee assigned to the shore intend to be at Tickerton on the 12th and to hold an appointed meeting at Barnegat at 3:30 that afternoon.

MEETING. At Haddonfield Friends' Meeting-house, N. J., Sixth Month 30, 1917, WALTER TAYLOR PHARO, of Collingdale, Pa., and SUE HAINES WILKINS, of Collingswood, N. J.

DEED. At home of her grandson, W. J. Aldrich, in Syracuse, N. Y., Sixth Month 26, 1917, LENA D. MEADOW, widow of the late Wm. C. Meadow, in the eighty-sixth year of her age; a minister of Scipio Monthly and Quarterly Meetings.

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"IF THOU WILT": "IF THOU CANST".

"Lord, if Thou wilt, Thou canst make me clean", was the earnest address of the leper who came to Jesus "and worshiped Him". It seems to have contained the substance of a true and acceptable prayer, and it was followed by a gracious answer from the Divine Healer. The narrative is at once brief and full:—"And He stretched forth His hand and touched him, and said unto him, I will; be thou made clean. And immediately his leprosy was cleansed", or "straightway departed from him".

But if Infinite Power was thus exhibited in the reward of a faith already existing, not less manifest was it in another where faith was yet to be established and the understanding informed. "If thou canst do anything for us, have compassion upon us and help us", cried the distressed father of the demoniac boy. The note of uncertainty is at once made use of by the Master, and a denial of limitation emphatically shown in His exclamation, "If thou canst"—for so the Revised Version has it, in the ninth chapter of Mark. "If thou canst! All things are possible to him that believeth," and the assurance brings out an appealing response: "I believe: help thou mine unbelief".

The Divine compassion is moved, and the Divine power effectually revealed in a demonstration that was to be a lesson in faith, not only to the witnessing multitude and to those whose affliction was thus healed, but to the disciples who had vainly essayed to perform the miracle. These were to learn also the great lesson of the necessity of an immediate authority and of a sensible influx of power not their own. So, to their question, "Why could not we cast it out"? the answer was, "Because of your lack of faith"; and further, "This kind can come forth by nothing save by prayer", or "by prayer and fasting".

The state of mind in the poor man who prayed for help on his unbelief was far removed from that of the Scribes and Pharisees, when they cried out concerning the One who worked such miracles, "He casteth out devils by the prince of the devils". The Lord Jesus, penetrating to the soul's need, ac-

commodating Himself to a weak state, and compassionating the case of the suffering parent, would now bestow upon him such a measure of faith that the condition of his prayers, we may suppose, would thereafter be, not "if Thou canst", but "if Thou wilt".

But if the disciples of old could not cast out or overcome evil without prayer and fasting, no more can we, and these in the true and availing sense were impossible without faith. That faith, however, which is born of the deepest experience of the Lord's work, will lead to humility and carefulness; to watchfulness against "presumptuous sins", and against disclosing, unwarrantably or unseasonably, that which may belong to the Lord's secrets. "See that thou tell no man", may still be the word of command to not a few.

Yet, among the things that have been written from time to time for our comfort and help, there are illustrations, almost without number, of the efficacy of faith and of that prayer which is according to the will of God. How significant is that expression of George Fox, "I was moved to pray"! and many were witnesses of the extraordinary power that accompanied his prayers, and that testified to the Divine influence and authority constraining him.

Among the records of many notable experiences not far back in the centuries, an account left by Thomas Story is one of peculiar interest and instruction. He was on his way to America, and the ship was in peril from a great storm. The passengers "met together", many of them solemnized in a sense of the extremity of their situation. "In waiting upon the Lord", writes Thomas Story, "I became concerned in prayer; and wrestling in Spirit with the Lord, I received hope that we should not perish. Having concluded for that time, and my concern returning, I prayed again, and then some stout hearts were broken, and the Lord's power glorified; we were likewise greatly comforted".

The violence of the storm presently abated, and in time the voyage was safely completed.

Not less impressive is the familiar narrative of Mary Pryor. Guided by a sense of duty to embark upon an unseaworthy ship, she was, by her example and encouragement, made instrumental in saving the entire company from fatal disaster. Although impressed and sustained with a belief that their lives would not be lost, she was nevertheless "often in prayer", both in her own room and vocally among the passengers. They were rescued by an unmistakable providence, and Mary Pryor did not omit, upon their safe arrival in port, publicly to commemorate their deliverance "with thanksgiving".

How often in these times of tribulation and perplexity may we recall some of these things with comfort and hope! The healing of diseases, the casting out of evil spirits, the stilling of the tempest! What else indeed than the Power that accomplished these (though we are to be co-workers with it) can now heal the tremendous moral maladies of this suffering world, or quiet the storms of anger and strife, the commotions

and disorders of the earth? Does it not behoove those who have faith in that Name to attend earnestly upon the Spirit of intercession, embracing the liberty of access to the springs of help, though it be sometimes "with groanings that cannot be uttered"? "I will therefore," said the Apostle, "that men pray everywhere,—yet how? "Lifting up holy hands, without wrath and doubting".

In something of this spirit, we may believe, did William Penn pray that sin might be ended, and transgression finished, and the day of everlasting righteousness dawn; "that Thy poor creation may be delivered from the bondage it groans under, and the earth enjoy her sabbath again: that Thy great name may be lifted up in all nations, and Thy salvation renowned to the ends of the world".

M. W.

For "THE FRIEND."

THE CONSCIENTIOUS OBJECTOR.

Starting, as they do, from different assumptions, the mind of the conscientious objector and that of his critics fail to meet. If he believed what Bishop Cooke, for instance, believes (as evidenced in an article in the *Methodist Advocate-Journal*, reprinted in the *Tribune* of 28th ult.), he would deserve the Bishop's sentence of civil excommunication.

Bishop Cooke argues substantially—since our precious heritage of free institutions was won and can only be maintained by war, the man who refuses to bear his share of this necessary cost deserves to be shut out of any part of the good things thus won and thus maintained. But this assumption that war can be of real advantage to the people is just what the conscientious objector can not believe. He can not believe that the precious things bequeathed to us by our fathers are due to war nor that they can be maintained by war and all that it involves.

Suppose a community of people who insist on putting out burning oil by pouring water upon it. They see the conflagration spread the more, but will not open their minds to the suggestion, so contrary to what seems to them the plain and obvious common-sense of the matter, and patent to any one, that their painful activity is making things worse and worse.

Suppose one of the group happens to see that his friends are really spreading the fire. When he tries to make this understood and refuses to add to the sum of their fatal effort they are naturally angry with him as a shirk. Yet if they understand his position they see that, mistaken as he appears to them, he is as public-spirited in his refusal as they in their fighting the flames.

This parable puts the matter in a nut-shell.

In practice the conscientious objector may be doing a harder thing than the men who submit to the pressure of public opinion and go to war. He bears the almost intolerable burden of separation from the movement of his own time. He stands lonely against the overwhelming rush of his fellow-countrymen to war. He makes himself a by-word and a hissing. He faces not only disgrace but torture (for imprisonment in many American prisons is to-day literal bodily torture), and the possibility of death as a mutineer.

He does this to serve, as he believes, first his own country, and then all men everywhere. He is seeking, so far as in him lies, to open the road to the Kingdom, to day as when literally the meek shall inherit the earth, and he testifies to his conviction that war puts back liberty, destroys democracy, shames Christianity.

If he has any humility, or (what is closely allied to that grace) any sense of humor, he is alive to the danger of griggishness that lies in his isolation, in his claim to deeper moral insight than his elders and betters and those who have given and are giving their lives in war. In his moments of depression and self-searching he is likely to fear, even to morbidness,

lest unworthy elements are entering into his own sacrifices that he would like to keep so clean.

His is not an easy path. Let us at least be fair enough to recognize that he believes that he is serving not himself but us.

EMILY GREENE BALCH.

BOSTON.

FROM GERMAN PRISONERS OF WAR.

[Dr. Fael Williams has kindly permitted us to copy three letters from two prisoners of war. The observations in them in regard to Christianity and war will interest our readers. The English, though somewhat broken, will be plain, we think, so we are printing without editing.—Eds.]

13th of May, 1917.

Your kind letter from the ninth of April has arrived a few days ago. I thank you very much for your kindness. I never thought that the bones I carved would go to America, at least I never expected to get a letter from there. Unfortunately we have no more buyers now for this sort of work or better the money paid for it is not so much to encourage to make more of them as only a few pence are paid for it now, so I have given up this work though I should like very much to earn a little money for as I am a prisoner for almost three years now I'm much in need of it. I have been working as a stoker on board a German ship and have been taken prisoner in October, 1914 in ——— as so you will understand very well that I should be very happy if the war would soon come to an end. But there is little hope in this regard the more as America has also declared war now. I don't know much about the opinions of the Quakers to take a positive standpoint as to your writings, but this I see, that there are still men in this terrible times who are not only thinking about war and destruction.

That was the third Easter that I am spending in Prison, will there be another one before peace comes? Nobody knows but I hope and wish that this should have been the last behind barbed wire. We also have had bad weather here after Easter cold winds and heavy snow storms were blowing but now it is somewhat better. Spring has come now. As I'm not able to write in English a friend of mine has written this letter. You will excuse it I hope. Thanking very much for your kind letter, I remain your obedient servant,

H. H.

"Do not write between the lines!"

30th of May, 1917.

Perhaps you will be somewhat surprised to get already another letter from here of the same handwriting. Simple matter. The man ——— is my table neighbor besides this he is a close countryman to me and above all he has been captured in ——— he on his ship, I on the cocoa plantation where I was employed and since then we have been together all the time. He and I together have carved those bones referred to in your kind letter and as he doesn't know English I have written that letter to you so as he advised me. After this introduction you will not be angry I hope when I take the liberty to write to you on my own account after asking permission from my friend, but as I myself do not know very much English I beg your pardon for my style of writing.

Whitsunday! but what does it matter to us? The same rainy weather, the same barbed wire, the same sad faces and the same day as all the others have been since three days. And yet it is a difference, to me at least, for on such days as Christmas, Easter I feel much more than on other days that I'm a prisoner of war only and what this means to a man who is accustomed to his liberty so as we colonists are. Only a man can understand this who knows the life in the free forests and vast plains of the tropic land, the life in free nature. I think an Easter or Whitsunday alone or with one or two comrades only in the quiet solemn virgin forests is quite another thing than such a day here amongst thousands of peoples of all sorts. Perhaps that you will say

that we have a church or at least a preacher here for such days. True, but to speak freely I cannot agree with the current comprehension of Christianity so I go to church here very seldom. I don't take the same standpoint as the young painter mentioned in your letter, but is that religion preached now-a-days in great stone blocks, called churches, that religion, that church the servants of which call themselves substitutes of God on earth? Is it the same religion, the religion of love taught by the great sufferer who died at the cross 2000 years ago? This terrible war now raging, would it be possible if the teachings of "love your next" had been followed off? No, thus there must be something wrong. In this the young painter is right I think. Not religion itself but the church, the followers of the Nazarene, the servants of the church have turned it so as they think it advantageous to themselves. To be continued next week.

Yours,

G. H.

7th of June, 1917.

When I was writing the letter on 30 May I suddenly found myself at the end of the paper so I had to interrupt and will continue it to-day. Am I writing too much? Then I beg your pardon that as I have no relations except one good friend in Germany I feel happy to express my thoughts to somebody. Are you angry about it? I also don't know exactly what position the Friends take regarding religion but as they are opposed to war they surely are closer to the words "love your next" than we are. Our religion, our church has stiffened in dogmas, it is no more the religion taught by Jesus yet I dare say that it never has been rightly understood what he taught. How could it otherwise be possible that within the Christian church bloody wars were fought His name being used as a battle cry? I have been planter-assistant at a cocoa plantation and was taken prisoner at the outbreak of war so I didn't see very much; but what I saw and what I read in the newspapers shakes me in my very heart. Men which have never seen each other before are tearing themselves to pieces and for what? Only because there are only a few men who are telling them that the men at the other side were his enemies, and the more of his adversaries he kills the greater the honor for him. And what is the church doing? On both sides her servants are blessing the weapons, praying for victory, thousands of men are sent to death by men crucifix in hands. Is that the religion of love? To it (is it) astonishing if men have opinions such as your young painter? When in our civilized century things are possible such as the present war? I'm not a studied man or philosopher so I shall not dare to say how things could or how things should be, but this I say that so as they are they are unworthy of mankind, who has had 2000 years of Christian teaching. You asked in your letter if there were many people materialists in Germany so as that young painter. Perhaps there were, perhaps there are still very much but it is sure that many a man has changed his opinions in this regard but the church ought also to change their position. This war has given a terrible lesson to many people who never thought of God and religion. Christianity has not failed, it has only been guided the wrong path. The church shall not rule, but she shall also not submit herself to the "state," and the latter she has done, the "state" prescribes what her servants have to preach, including in their prayers army, fleet and all the engines of war destined to kill men. Now I will finish my letter, excuse me if it is too long. I have the honor to remain yours truly,

G. H.

If the conscientious objector helps produce food he gives life instead of taking it. He may even produce food for the army. He feels no ill will toward the soldier and can gladly labor to give him the necessities of his life, even if he cannot work in a munitions factory to give him the necessities of his trade.—GEORGE A. WALTON.

EDELWEISS.

This edelweiss I wear was not little mine:
I had it cheaply in the first town
Of one who from the mountains had come down;
A meek-eyed man, rough-clad, with many a sign
Of burning sun and of the tempest's frown.
Now through the valley, with its corn and wine,
His star-blooms badge the thronging tourists fine
Whose feet his toilsome path have never known.
O prophet souls, who with bruised feet have trod
The heaven-lit heights and thence to us have brought
Your wider vision, your high-hearted faith,
Your hope for Man, your larger thought of God—
We wear your edelweiss; life's common lot
Ever to your high service witnesseth!

—FREDERICK L. HOSMER, in the Transcript.

EXTRACTS FROM LETTER OF J. HENRY SCATTERGOOD.

PARIS, Seventh Month 16, 1917.

Morris is working on a first draft of a report to the Red Cross Commission on the work of the English Friends, and he asks me to continue the narrative of our doings since his last letter describing the relief work at Troyes.

After no little difficulty and delay in getting the permits and an automobile for our trip to parts of the reconquered territory of the Aisne, Oise and Somme we at last got off on the 11th for two days and had a most enlightening and interesting trip. Our party consisted, besides ourselves, of Wilfred Shewell, Secretary, and Ralph Elliott, Treasurer of the Friends' Paris Committee, and an American-French young woman, named Casparis, who has volunteered her services to the "American Fund for the Relief of French Wounded." This is now being absorbed by the Red Cross, and through the latter, the use of their car was obtained. Our guide was a splendid driver and we were fortunate indeed.

The first day we left Paris at 2 p. m. and ran north by east for forty miles to Compiègne. The Germans occupied this old town for a few days in 1914, during their great sweep toward Paris. As you remember, they reached a point less than twenty miles away, when they were turned back at the Battle of the Marne. During this battle, Senlis, about twenty-five miles from Paris, was badly damaged by shells and resulting fires. Compiègne, however, was not at all destroyed, except its bridge across the Oise. We went that afternoon for a visit to the villages and trenches between Compiègne and Noyon along the old front which was held for two and one-half years. It was, of course, very depressing to see the terrible devastation caused by the shell-fire of both sides upon the villages in "no man's land," lying in the near vicinity of the old fronts. But many of these houses in these villages can be repaired, and comparatively few of them are completely demolished. In comparison, these villages are better off than those further north and east, which were deliberately dynamited and burnt by the Germans before their retirement in Fourth Month last. These latter in some cases are completely demolished with absolutely nothing to start on afresh except wreck and debris.

In this northern country, the type of construction has been much more substantial than in the Marne region. In the latter, frame buildings filled in with a loose type of thin wall of brick or stone, often of sticks and mud, were very common and only in the larger towns was the construction really solid; in the recently reconquered section, on the other hand, stone construction was very general, even in the small villages, and consequently the destruction of these houses is much more serious and the restoration will be far more expensive.

One hears so much and reads so much in the way of generalizations concerning the destruction in this section, that we feel that we must guard ourselves against falling into the same error, especially as we were able to visit only a fraction of the territory, no more than thirty-eight towns and villages out of about three hundred in that part held by the French line.

There is, in addition, about as much area reconquered lying behind the British line, but no information is yet obtainable about the condition of the towns in that part because the British do not allow any work (except the military) to be done in their sections. As far as one can study from prepared maps of the French line reconquered section, 107 towns or villages in it out of 295 are completely destroyed, 107 towns or villages partially destroyed (32 very badly but not completely), 81 towns or villages have not been injured.

In this whole district, in addition to this destruction of buildings, we are told that all the furniture, garden tools and agricultural implements were carried off by the Germans. Fortunately, in some parts of the section, the Germans planted crops before their retirement, and these crops will be gathered this season by the Army. Many trees have been cut down, in some cases no doubt for military uses, but in a great many, as in the case of fruit, garden and shade trees, for sheer vandalism. From our chance to see we should not say that this cutting of fruit trees was general, it appearing frequently but not invariably. But we did not have a chance to see the most Eastern villages, where the Germans seem to have made a cleaner sweep of destruction than elsewhere, and it may be that there the cutting down of trees was also general rather than exceptional. The destruction ranges all the way from slight damage in some places to absolute demolition in others—so complete in fact in some villages one could not find walls two feet high anywhere—just vast piles of brick and stone. At one point we saw a beet sugar refinery which had been dynamited and burnt and it would be impossible to imagine a worse wreck. It forms a mass of tangled junk 30 feet high and covering perhaps three-fourths of an acre. We are told that at Channy, which we did not have a chance to visit, there are several wrecked factories of various kinds, in addition to a total demolition of the houses. This was the largest town (10,000 population) which was destroyed. The other large towns in the section suffered less than the small ones and the country villages. One cannot fathom the why or wherefore of some being saved and others burned or why parts of a town were destroyed while other parts were saved. Perhaps there was not time for fuller destruction, perhaps the Germans left places to live in themselves until the final withdrawal, perhaps local favoritisms or whims of officers in charge may have been responsible. But in the aggregate, the amount of destruction, most of which was manifestly wilful, was immense and appalling. This is especially true of the eastern and northern parts, which lie nearest the Hindenberg line. Evidently the Germans wished to make sure that French troops could find no place to stay covered. No civilian is allowed to go back to his village unless he has a place to stay, and in the cases of total destruction, therefore, there are no civilians at all—only soldiers who are camped near by or who have built temporary huts or who are using partly built-up stables or sheds. These civilians in many cases are anxious to return, so as to start to work on their land, and are frequently living in the larger towns or cities, where shelter can be found, lying nearest to their homes. The first thing to do, therefore, is to provide a hut or temporary house to live in, and the Friends are just now at last able to start their house building in this section, after many weeks of waiting for the arrival of the built-up sections from the construction camp at Dole, and also of their permits. They have been assigned by the Minister of Interior, five villages northeast of Ham, in which to build houses, viz.: St. Limon, Tuguy and Bray-St. Christophe, all three of which were completely destroyed, and Aubigny and Villers-St. Christophe, which were partly destroyed.

To these five probably more will later be added when additional building facilities are provided. These villages are a few miles southwest of St. Quentin and cannonading is continually heard in them. Ham is the working center for supplies, etc. The first place they are starting in is at Tuguy, where they will build a hut for the Mayor, so that he will be allowed to return. He is a large landowner and can immediately give employment on his land to others of his townspeople,

for whom also houses are to be built, and to this nucleus others will be added from time to time as provision can be made for them. Similar starts will be made at St. Limon and Bray-St. Christophe. At the partially destroyed towns much repairing and saving of walls by protecting their tops from winter moisture and frost will be possible in addition to the hut building. In the case of Villers-St. Christophe, the Mayor has now returned and is doing all he can to bring others back and to make provision for them. He is an old man, who was there all through the German occupation until Second Month 9th last, when he and all his fellow-citizens were forced to go together to some strange place, where they were crowded together, sixty in one house, and thirty children in one room. Here they stayed until the German evacuation, when they found their way home only to discover the terrible damage done in their absence. He told us that there had never been either fighting or bombardment there, and that all the destruction had been willfully wrought by dynamiting and burning. In this village all the trees had been cut down, including a beautiful grove of large shade trees in the public square. We saw the soldiers clearing out the dead tops of the fruit trees in the gardens. The Mayor also told us that wells had been filled with manure and bricks and that it would be necessary to dig new ones because already four cases of typhoid had developed since their return. It is interesting that in this village a young woman who was the first to work her way back, acted for two months in place of the Mayor until his return and managed things so well that the Sub-Prefect of the Department has sent materials for buildings and has erected a large hut to provide shelter for any old villagers who return to hunt up their old possessions. Many of them buried their money, and touching scenes are enacted when they are permitted to return to hunt for it.

The total area of the district evacuated by the Germans this Spring is much less than that of the ground over which they retreated during the Battle of the Marne in 1914. The total length of the liberated district is about 80 miles, its greatest depth about 25 miles, and its average depth 18 miles. Its area is roughly 1440 square miles.

At Tuguy we had unmistakable evidence of the way the destruction was wrought. In the old church there, the Germans had cut out holes in the walls inside and outside at intervals of 15 feet, into which dynamite was to be placed and all fuses set off together. Something must have happened to prevent the finishing of the work, for the church stands unharmed except for these holes and a few look-out openings which had been cut through the walls.

Our itinerary from Compiègne took us the first afternoon for several miles along the old fronts, and in addition to our observation of the damage done to the towns of Sersaise, Ollencourt, Tracy-la-Val and Bailly, we had a most interesting opportunity to go into the old trenches of both armies. The amount of work done was prodigious, in a perfect network of trenches and communicating trenches all seven feet deep at least. In many places elaborate underground houses of one room, two rooms and sometimes more had been made. Their roofs were arched with corrugated steel or with steel girders, over which there were several feet of earth. In some cases the floors and ceilings were of cement. In the case of the German dugouts and shelters, they were much more elaborate and comfortable than the French. We visited a group of such shelters built of huge logs with four feet of earth over them and the whole hidden in a thick wood behind high entrenchments. The Germans had electric lights in many places. They even had a bowling alley and little garden patches and flowers. So much grass had already grown up around these old trenches that the way is often hidden, and great care is needed in going about because of the danger of unexploded shells and grenades. The French are forcing German prisoners to clean up and take out the logs and iron, etc., which are worth saving, and we saw much material stored up which had been salvaged in this way from these old trenches. But where the land has been cut up by trenches and shelled, a great deal

of filling in and leveling will have to be done before it can be used again for agricultural purposes. We suppose these belts of "no man's land," including these trenches and shelled fields will have to be left to the last in any case. Vast belts of barbed wire entanglements also stretch across the countryside in many places. These are perhaps thirty feet wide and the wires are supported on steel posts or "horses" about three feet from the ground. These belts are being left for the present, and in some places we saw the crops growing close up to both sides of them.

On this trip we saw large groups of German prisoners usually on the road always wearing a large "P. G." on their backs, meaning "prisoner de la guerre," and guarded by soldiers. They seemed well-cared-for, but unexpressive in feature. Many were very young.

We also saw a very large German grave-yard, now wired so that one cannot enter, the French desiring to prevent any disturbance even of enemy graves.

Our itinerary the second day took us through Tracy-Javal again, and Carlepont to Noyon. Here we met Captain Pellain, at the Army Headquarters. He is greatly interested in the reconstruction work of the Friends and is doing all he can to aid their work in his districts. We also met Dr. Killam, an American woman doctor, who has been doing fine work through the American Fund for French Wounded. As this is now being absorbed into the Red Cross, we hope the Friends' Committee can secure her, because of their great need for more women doctors. From Noyon we went direct to Ham via Griscard and to four smaller villages, in all of which only slight damage had been wrought. Along this main road many of the great trees had been cut down. The French are gathering the logs wherever possible, and are establishing portable saw mills and cutting some of the lumber there of which there is so much need. Ham was a town of 3,500 people (now about 1,500), but was not generally destroyed. The main cross streets in the centre had been mined to block the roads, the canal locks had been utterly destroyed, and the canal filled up with debris from the complete demolition of an historic old thirteenth century tower with a dungeon where Louis Napoleon was imprisoned for six years after the failure of his attempt at Boulogne in 1840. These walls were 35 feet thick and 110 feet high, and sufficient dynamite was used to completely overthrow it. We visited the Friends' new headquarters, which they call an "équipe." Some half dozen men will now begin the erection of the houses from this centre. From Ham we went eastward through several partly damaged villages to Annois, Flavy-le-Martel and Jussy, all absolutely ruined. At Flavy is located the wrecked sugar mill already referred to. At Jussy hardly one stone stands on another, except where soldiers have used the old bricks for making shelters. We were less than four miles from the German front at this point, and often Jussy is shelled now. St. Quentin is about seven-and-a-half miles northeast of this point. We were amused at a sign over a wire suspension bridge recently stretched across the ruined canal reading "Jussy's Brooklyn." The five Friends' villages lie northwest from Flavy, and after going through them in turn we passed through Douilly, Matigny, Villecourt and Bethencourt, all completely destroyed, and so on through other villages partially destroyed, to Nesle and then back to Ham, Noyon, Compiègne and finally Paris, where we arrived about 9.30 o'clock after a most interesting but sad day.

It is of interest to note that our guide through the neighborhood of the five villages assigned thus far to Friends was Richard Clements, a man of 27 or so, who had studied to be a Congregational minister. He had to go Woodbrooke, and is a conscientious objector, and had been at Dole for eight months making the huts. He has now been put in charge of the Ham "équipe" and the erection of the houses. He expects to join Friends after the war. He told us of this long period of training and of his hard work at Dole while we were having a picnic lunch in the flower garden of the Mayor of Tuguy, whose hut will be the first to be built by the Friends.

Nothing is left of the Mayor's house but the garden, and its trees had not been disturbed. The whole scene of destruction before us, with the booming of the guns easily heard, with occasional aeroplanes overhead and with no one except soldiers anywhere near us, brought vividly home to us the whole situation. Here manifestly much work of reconstruction has to be done, yet only the military authorities are there at all and they, of course, cannot at present take up the problems of rebuilding or of civilian life; no one can tell for whom huts would be desirable or who would like to have them built until some civil authority is re-established; the owners must be assured that some legal means of proving their losses are provided for before the debris can even be cleared away; in many cases there is no space for a temporary hut to be placed unless this debris is cleared away. Again it is a special favor granted by the Government at present only to a few workers to work in this military zone at all, and the Government itself has widely extended plans for rebuilding these destroyed villages when the conditions make it possible. To these legal and practical difficulties is added, there as everywhere, the difficulty of transportation. All the railroads in France are overtaxed, but especially so back of the lines, and of course preference is always given to military movements. Hence there is no certainty of delivery of the parts for the houses, even if everything should be previously arranged at the construction camps where the lumber is to be found. And yet there was Clements, with his maturity and his experience in the work and his excellent French, ready to help to mend the damage and put things right, and yet there were we, anxious to place a hundred keen American fellows in the same good work, but tied up so far as concerns the immediate possibility of putting so many of them to work at once. It seems a pity that these two sides cannot be brought together more promptly and on a large scale, but it is understandable when all the factors are taken into consideration.

One thing that seems perfectly clear is that the temporary house in selected cases is the first step. This is absolutely the plan the English Friends have followed. Those huts can usually be placed on some back corner or elsewhere so that they will not interfere either with the assessing of damages or with the ultimate permanent reconstruction, and yet they will furnish dwellings which will enable an early return of some of the people to the cultivation of the land. The French Minister of the Interior has formed a Department to direct this reconstruction work, and its head has already contracted for the delivery of 20,000 such "démontable houses" as the Friends have demonstrated to be so useful. But these contracts are not likely to be finished at an early date, and therefore, meanwhile there is opportunity for the Friends to do just as much as their building power makes possible, and as an outlet for this these five villages have been first assigned to them, and they believe that more will be open to them if they desire more. It is for this reason that we have felt that American Friends could most quickly get into this reconstruction work by building another construction camp for making the houses and working with the English Friends as soon as this is operating.

J. HENRY SCATTERGOOD.

THE RECIPE FOR HUMILITY.—It is not humble to be always thinking of how worthless we are. For it is easy to pass from that consciousness of our worthlessness to pride that we are so conscious of our worthlessness; and pride in our humility is as bad as any other kind of pride. The recipe for real humility is, not looking at what we are not, but looking at what God is; and seeing this by "looking unto Jesus." So it has been well said that "it is better to be thinking of what God is than what we are. . . . True humility does not so much consist in thinking badly of ourselves as in not thinking of ourselves at all." Self dies when we yield all to Christ and trust Him for all. Then He fills our vision and keeps it filled with *Himself*. That is as much better than trying to be humble as the living Christ is better than the dead self.—*Sunday School Times*.

YOUNGER FRIENDS.

A SURGEON OF THE WOODS.—This is not a story of the doctor who ran away from the city to the land where all the woods are green. My surgeon does not wear a great white apron, and have a long array of shining knives laid out in glittering glass cases. I do not believe that his diploma is recognized by the American Medical Society. But I am confident of one thing—if it were not for the services he performs for us, it would take far more doctors than we now have to keep us well, and all of them could not keep us comfortable.

Yet he is only a bird, not so big as my fist, and the only instrument he possesses is his stout, sharp bill. He is Dr. Woodpecker, the surgeon of the woods, one of our most useful and honorable citizens. Long ago, Nature gave him and other birds the task of watching over all the trees, and keeping them largely free from insect enemies, that not only would destroy them, but would make life very miserable for us.

As we look at the trees, they seem tremendously strong and able to take care of themselves. True, great winds sometimes overthrow them, and occasionally we find one that has been destroyed by the lightning's fiery blast. But the real foes of trees are not the winds nor the lightning, but the amazing multitude of insects, beetles, borers, moths, caterpillars, and the rest of the hungry tribes which are ever ready to assail them. These increase with amazing rapidity, and it is no easy task to fight against them. Were it not for the birds, not many years would pass before we should have a treeless land, and a land so uncomfortable to live in that you and I would want to find another for our home.

Many birds take part in the struggle to keep down this swarming insect life. But the part the woodpecker plays is just like the work the surgeon performs. The ordinary doctor takes care of our ordinary ills, but the surgeon must perform the operation that means a cutting within. So to the woodpecker is given the surgeon's task, and every year he performs many million cutting operations.

You know there are some insects which deposit their eggs and rear their young on the outer parts of the tree. Dr. Robin and his feathered brothers can take care of these. But there are other insects like the weevils, the beetles, and the borers, which live and lay their eggs in the tree itself. Protected by a heavy covering of bark and wood, they cannot be reached by the other birds. But Dr. Woodpecker can reach them. The bark flies under the stout blows of his sharp beak, and he reaches in and removes the borers which are destroying the tree's life; and with them he eats their eggs, the source of future trouble.

I have been just watching one at work beside my cottage. Early this morning I heard his tapping, tapping on the old willow that stands near the door. He has been at it ever since. Evidently he finds it in great need of his professional services. Poor old willow! It has stood there many years, and its limbs offer an easy field for insect foes. Dr. Woodpecker's beady little eyes scan every inch of its gnarled old bark, and his red, shining head turns quickly here and there as it delivers the blows of the sharp, strong beak. He picks up an egg cluster here, a spider there, and occasionally he finds a beetle. Now just where that limb juts out, he finds a place that seems to require an operation of more importance. He adjusts himself carefully, and then the blows begin to fall, one after another, minute after minute, until he has cut well into the bark. Now he has what he wants—a nest of grubs, ready to bore out the life of my old willow. Quickly they are devoured and he goes on with his survey of the tree. To such visits as these I owe the continued shade of my willow.

Now as this is only one morning's work, you can imagine how many professional visits he must make in the course of the long summer. One observer of birds and their habits tells of a day he spent following a woodpecker. He was at work in a forest of young and healthy trees, which harbored

only a few insects. And in the course of this single day, he counted eight hundred and twenty-seven trees which this woodpecker inspected.

We are learning that the birds are not only beautiful, but exceedingly necessary to our comfort. For every quail the farmer's boy is allowed to shoot, the farmer will lose much the following summer, through insect enemies which that quail would have destroyed for him. But the boy, who to try his skill with a rifle, essays the shining red mark of Dr. Woodpecker's head, has committed a wrong against all the trees in the woods, and all the folk who love their shade.—WILLIAM E. BROOKS, in *Forward*.

GOOD ROADS.

Meeting an old man on the road some time ago, at a time when the condition of many of the highways was anything but good, we halted for a few minutes' conversation: it was natural that our remarks should drift towards the subject above named.

As we were parting, the octogenarian remarked in effect that his religion consisted in the advocacy of good roads. I at once felt a pang of regret that one whose life had been so extended was content to appraise this all important matter at such a low estimate. However, is not the casual remark of this individual worthy of second thought in a figurative sense?

In these days of rubber-tired vehicles, good, hard roads are more and more a necessity: they give better and more continuous service than those which we were formerly content to use.

Even the good roads are apt to wear into ruts if not given careful and prompt attention. As followers of our Lord and Saviour Jesus Christ, we are vitally interested in good roads as leading to the Kingdom, not only on our own account, but for all other human beings.

What is our duty as channels (roads) in fitting, so far as is possible, others, with ourselves, for the future life which awaits the Christian believer? As is the case with the good roads, some of the best people have been known to get into ruts, and sometimes it has been a difficult matter to get out of them: perhaps the broad yearning love and desire for the salvation of souls in bondage to the lower powers is a help to extricate from these.

Comparatively few have the prophetic gift, a commission from the Head of the Church to minister by word of mouth to the needs of the people, but there are many other avenues for good, which, if prayerfully sought, can and will be made available for the winning of souls to Christ.

Many whose lives are circumscribed may seem to be but lanes, as it were, for the transmission of good, but, as they occupy the talents committed to them, they will experience a growth in power of service.

In the cross-roads of life, we are bound to meet discouragements and disappointments, and we may be besieged with worrying doubts: these, if submitted to in the right spirit, will but strengthen the inner life, fitting it for larger and better things.

The roads are at times washed and torn, or otherwise injured; sometimes they are blocked with drifted snow. The Christian traveler oftentimes receives serious jolts on the highway of life, and there are sometimes such formidable barriers in the way that a forward movement seems almost impossible, but when really reached, these are like the lions in the way of "Christian," mentioned in "Pilgrim's Progress."

And in the retrospect, as the milestones of life are passed, and with them, added experiences and responsibilities, it is well to remember that our lives should preach as loudly as the spoken word, and, while we want to advocate good roads, our religion will not stop there, but, putting first things first, the Christian traveler will do what he can, in every way he can, in forwarding peace, and in advancing the Kingdom of Jesus Christ on the earth.

WILLIAM B. HARVEY.

IMPRESSIONS OF KOREA.

GILBERT BOWLES.

On this bright morning, as I am nearing the Yalu River, the boundary between Korea and Manchuria, on the Korean Express, I am trying to organize mentally the impressions received from my six days on Korean soil.

On the morning of Fourth Month 1st I landed at Fusan, and after looking around the town for an hour, took the train for Seoul, reaching there at 9 p. m. After two full days in Seoul, I left for Ping Yang at 9.10 a. m. on the 7th, remaining in that city until 3.20 p. m. I spent last night at Sen Sen (Syen Chyun), taking the train at 8.10 this morning. I am due at 10.20 at Shingishu, the border town of Korea, where we cross the River Yalu and board the Manchurian train for Mukden. As each moment presents some new scene which is more attractive than writing what I saw and heard yesterday, it is difficult to keep up to date with any kind of notes. But what of Korea?

THE GOVERNMENT RÉGIME.—Everywhere the Japanese administration reaches to all details, of police supervision, elimination of robbers, control of courts, postal and railway systems, registration of property and incomes for taxation purposes, with encouraging efforts at road-building, forestation and agricultural development. There is evidence everywhere that it is a military government, though there is considerable pressure from Japan for a larger place for the strengthening of the civil administration, in proportion to military.

Under the Governor General at Seoul are department heads, with practical duties similar to cabinet ministers. Of the thirteen governors of provinces seven are Koreans. All of the country magistrates are Koreans, with Japanese secretaries.

THE COUNTRY.—The general impression which remains after having traveled the full length of the west coast of Korea, from Fusan in the south to Shingishu (New Wiju) in the north, is that it is a very hilly and mountainous country. The many valleys and small plains are cultivated, while the mountains and hills have been kept stripped of grass and trees, giving a general sense of desolation and sadness. It is no wonder that the chronicler of a Korean Embassy which went to Tokio (Yedo) some two hundred years ago to present congratulations to the Shogun should have noted by contrast the trees which cover the hills of Japan. The hills of the southern half, as far as Seoul, appeared more barren than those of the north. The soil formation of this region, which is largely decomposed granite, gives to the mountains a reddish white color, which is relieved in the north by a more general clay formation and a more frequent growth of groups of the pine shrubs into trees. It is said that in the northeastern part of Korea there are great primitive forests, such as ought now to cover all of the mountains of Korea. I supposed for several days that the only reason for the treeless hills of Korea was the pressure of poverty upon the people, driving them to cut the annual growth of pine twigs and leaves for fuel. I learn, however, that there was an additional reason which will be mentioned later.

THE KOREAN PEOPLE.—The Korean people are midway between the Japanese and Manchurians in size, comparing them with Manchurians I have seen to-day along the line of the South Manchuria Railway. As I write this there are three Koreans stretched out asleep on the neighboring seats. They seem like a farewell guard from Korea to see me safely into Mukden to-night. Dressed in the uniform of postmen or policemen, it is almost impossible to distinguish them from the Japanese, whom they resemble more closely than the Chinese. They lack the business instinct and the training of the Chinese and the initiative and push of the Japanese. But they have great possibilities when the power of personality is released. One old resident of Korea gives among the leading characteristics of the people, a sense of humor, procrastination and reliability.

THE LAW OF DIMINISHING RETURNS.—Economists tell us of the law of diminishing returns from land. In a conversation with Dr. James S. Gale, yesterday morning, he said that one of the principal reasons for the backwardness of Korea was the ancestor worship received with Confucianism. When Buddhism was dominant in Korea it gave a greater stimulus to civilization than has Confucianism in more modern times. Under the influence of Confucian ancestor worship, each succeeding son seems to have deemed it his duty to live in a little poorer house and to accomplish a little less than did his father. This custom has for generations effectually held in check a people who otherwise might have made substantial achievements.

THE FUTURE OF KOREANS.—I have met with opposing views as to the future of the Korean people. Some of the American and British residents and all of the Japanese with whom I have talked, have told me that the Koreans have a hopeful future. They point to improved educational advantages, to the success of Korean merchants in competition with Japanese, and to the possibilities of Korean agriculture and industry. Against this, the majority of the missionaries with whom I have talked say that the Koreans feel there is no future for them. They say, "What can we do? It is hardly worth while to study and prepare ourselves, for there is no outlook." Many of them are going into Manchuria, and buying or leasing land of the Chinese. They know how to grow rice, and it is said they do well at this. It seems to me that if the Koreans will go right ahead and develop themselves and their resources up to the limits of possibilities there will be a future for them.

CHRISTIANITY IN THE OLD CAPITAL OF KOREA.—Ping Yang (Heijo) is the oldest city in Korea. It was the first center of civilization in the old Korean Kingdom. Tradition says that in the twelfth century B. C., it was the seat of government for a kingdom founded by royal refugees from China. The tomb of the founder of this kingdom, the old castle walls, and other associations connected with the Chino-Japanese and Russo-Japanese wars give to the place rare historic interest. The old Korean town has a population of about 45,000, while the new Japanese town near the station has a population of 8,000.

Through the kindness of my friend, Dr. S. A. Moffitt, of the Northern Presbyterian Mission, I was given the rare privilege of seeing under most favorable circumstances the Christian work in this city on a First-day. Starting out at 9 a. m., we visited the vast system of adult Bible classes, in four out of seven of the Presbyterian churches in that city, besides having a half hour for the men's Bible class and the opening of the morning meeting for worship at the central Methodist church, which on First-days gathers the Christians from branch congregations in the city. Not only did we visit these churches once, but at least two of them twice. Beginning with a men's Bible class of 48 at the Central church, the mother church, we hurried to other men's and children's classes, then a little before twelve came back to the closing exercises of the children's School in the Central church and saw 305 little Korean boys and girls rise from their groups on the floor and pass out in order, given groups rising at successive taps of the bell to avoid confusion. Immediately after the children left the rooms, we saw 500 women come in and form in groups for their hour of Bible study. In the basement of this church there was, we saw, an intermediate class of 37 girls and in an adjoining building, a kindergarten school of about 60 little tots getting instructed in Bible study.

These Korean Christians of the Presbyterian churches give the whole of First-day forenoon to Bible study. The teaching is done in groups of from 6 to 12, the teachers having all been taught the lesson in normal classes on the previous day, following the international series. But this is only a part of a well-organized system of Bible study, linked up with local Bible study conferences for a week or more in all local churches, with a Bible training institute for leaders, lasting about a month, for the training of Bible teachers.

In the afternoon I saw two of the preaching services, where

men were separated by a partition which divided the great congregations of 1000 or 1200. In the evening I went alone to one of the meetings. I was ushered up to the platform, guided by one of the elders who led me through the maze of men and boys seated on the straw mats spread on the floor. For the first time for many years I was led into deep sympathy with those who sit through Japanese sermons unable to follow what was said. The young preacher was eloquent, judging by the way the audience followed in closest attention.

This work has all grown up within the last twenty-three years, spreading into the surrounding country where there are about 250 churches connected with the Central Station at Ping Yang.

THE GOSPEL IN A TOWN OF 5000.—Last night I was given a cordial welcome to the home of the Presbyterian Missionaries, named Soltan, at San Sen (Syen Chyun), toward the northern part of Korea. Within eighteen years, 3000 out of a population of 5000 have become Christians. They belong to two churches, the town being divided into two parishes by the river which runs through the city. They also have a boys' academy and a school for widows. In the surrounding district there are about 150 churches. The Christians of this northern province are practically all self-supporting, besides supporting three missionaries amongst the Koreans who have gone north to Manchuria. A later note may touch on the reasons for the rapid spread of Christianity in Korea.

NOTES.—Alice C. Gifford, of the Friends' Mission in Tokio, Japan, who has been spending a year of furlough in this country, will sail on the S. S. *Korea* from San Francisco, on Eighth Month 22nd. Esther B. Rhoads, of Germantown, a member of the Young Women's Auxiliary, will sail on the same steamer. She plans to spend a year at the Friends' Mission as a teacher. Gilbert and Minnie P. Bowles have arrived in this country for their year of furlough. They will attend the Five Years' Meeting in Tenth Month, and visit in and near Philadelphia at a future date.

Alice G. Lewis writes that she expects to be in Karuizawa early in this month, attending the annual conference of the Foreign W. C. T. U. The rest of her vacation will be spent in Ninooka, near the base of Mt. Fuji.

The Binfords, Colemans and Edith F. Sharpless are in Karuizawa.

Toki Iwasawa is occupying Edith Sharpless's house in Mito, keeping house for her two brothers.

FOR "THE FRIEND,"

TRAVELS OF A TEACHER.

II—ACROSS CANADA AND THE CANADIAN MOUNTAINS.

WALTER W. HAVLAND.

Port Arthur and Fort William are the twin towns on the northwestern shore of Lake Superior, that together make the world's greatest grain port. As our steamer approached we were impressed with the beauty of the harbor, partially enclosed by rugged rock-crowned hills, whose basaltic columns give the effect of a series of ancient castles. The two towns, connected by an electric road on land, are virtually one, though Fort William is the eastern terminus of the Lake Superior branch of the Canadian Pacific Railway, which brings in wheat by the million bushels from the fertile plains of the northwest. Twenty-five large elevators have a total capacity of forty-three and a quarter million bushels, while there is an annual clearance from the port of more than a quarter of a billion bushels. It was a surprise to me to learn that of wheat, oats, barley and flax, as many as 428 separate grades are classified and shipped.

Between Fort William and Winnipeg the railway passed through a great deal of marshy country, with scant trees and pretty copses. The monotony of the journey was relieved by conversation with the genial and cultivated doctor from Edmonton, who, until my interruption, was reading from the Poems of Rupert Brooke, a diversion quite to the credit of

any gentleman, whether from Edmonton or Westtown. The country improves from a farming standpoint as one approaches Winnipeg, and extensive stock-raising is in evidence. Winnipeg is a substantially built city, with a population of nearly 300,000, capital of the Province of Manitoba, and commercial centre of the interior. I should have brought away a different impression of the city, had my train's stop in it not been after dark and during a heavy thunder storm. As it was, I splashed around the streets a little, and was chiefly impressed by the lavish illumination of the business section of the city, and the imposing size and splendor of the "Royal Alexandra," one of the great chain of hotels for which the main line of the C. P. R. is famous.

The next morning I woke up in the Province of Saskatchewan, still aboard the "Imperial Limited," finest and proudest of Canadian trains. In the men's dressing-room we were greeted with the sign, which had been posted since the evening before: "Province of Saskatchewan, Public Drinking of Intoxicating Liquors on this Train is Prohibited by Law." Though a measure of prohibition is in force in Ontario, Saskatchewan and Alberta seemed "bone-dry." Numerous conversations with men from Canada and "the States" confirm the belief that universal prohibition is a thing of the near future. Right-minded men in all sections, who have been doubtful of its wisdom and may have voted against the law, have been "convinced" in large numbers by the working of the law, so there is little possibility of anything but a movement steadily forward of the prohibition forces.

In passing through this province such names as Regina, the provincial capital, and Yorkton, recalled the interests of the Doukhobors, and I wished that I had time and the right guide for a visit to them in their settlements. Surely their lot was cast in pleasant places, for the plains around Regina are abundantly fertile, the soil in some places being twenty feet and more deep, it is said. As we go west to Moose Jaw, the herds of cattle multiply, and evidences of prosperity abound.

Toward evening we reached Medicine Hat, the great and hopeful manufacturing town of western Canada. An abundant flow of natural gas makes heat, light and power cheap. They sell the gas at from five to thirteen and a half cents per thousand cubic feet. Street lights burn all day, because it is cheaper than to put them out and light them again!

In the night we passed through Calgary, the largest city in Alberta, where the lights gleamed brilliantly as we looked out. It seems a pity to miss a mile of this wonderful country, but one must sleep and even darkness has its bright side.

Early in the morning the train pulled in at Banff, the entrance station for the Canadian National Rocky Mountain Park and the gateway to that wonderful region. It may not be generally known that this park is the largest in the world, with its reservation of 5732 square miles, nearly half as large again as our Yellowstone Park.

Banff is a famous resort, with many cottages, boarding-houses and hotels, which are almost too populous for those who want a little rest from excessive human nature in the summer time. The C. P. R. "Banff Hot Springs Hotel" is worthy of a visit, since it is "the most beautifully situated and luxuriously comfortable mountain hotel in the world." Advertising aside, it does command a wonderful view of the mountains over the valley where the Bow and Spray Rivers join. The Bow Falls give a rhythmic roar, not unpleasant to the Quaker ear, and all the immediate surroundings of this great hotel are hard to surpass. Time did not avail for me to follow out any of the network of drives and trails, or to visit the Buffalo Park or Sulphur Springs, all of which have their real attractions.

"Stop at Banff, stay at Lake Louise and Glacier," is not a bad rule. An hour's railroad ride from Banff brings you to Lake Louise station, from which a gasoline driven car takes you up the three miles to the lake itself and "Château Lake Louise," as the fine C. P. R. hotel is called. The stories of the charm of situation and beauty of coloring of Lake Louise

do not exaggerate. The Lake is as near perfection as a violet is near perfection,—or a forget-me-not. Its color, varying with the light from a very pale but bright blue to deepest indigo, makes the abiding impression. It lies at an altitude of about 5680 feet. It is nearly half a mile broad and a mile and a half long. It is flanked by beautiful mountains; at its head gleam two glaciers, Victoria and Lefroy.

There was time to walk around the trail that encircles the Lake before luncheon. I was fortunate in securing a delightful companion in the person of an Atlanta lawyer, who was president of the Senate of his State last year and has the distinction of having written the "bone-dry" prohibition law now so effectively in force in Georgia. He was good company, and we kept pretty close together until he had to go. Almost as charming a bit of color as the blue of the Lake itself is the mass of golden poppies planted on the banks between the hotel buildings and the Lake. I never saw such a blaze of glorious sunshine outside the sun itself.

In the afternoon the Senator and I took a carriage drive to Moraine Lake, in the Valley of the Ten Peaks, ten miles distant. As we approached the Valley, the "Ten Peaks" stood out as in crescent form against the sky, distinct, close-set, like saw-teeth, yet each with its own individuality and distinction. The first sight of this row of mountains, crowding so much of mountain grandeur and beauty into small space, suggested the impression made by the wonderful view of mountains at Garmisch, in the Bavarian Alps. In the hollow of this crescent of Ten Peaks nestles Moraine Lake, as beautifully green in coloring as Lake Louise is blue.

We were on the lookout for big game on this drive, but were rewarded only by the sight of a porcupine and numerous whistling marmots, much like our ground-hogs or woodchucks, whose call, so like a human whistle, sometimes makes one want to look back and see what is wanted. Our driver said bears could usually be found near the stables and the shacks where the guides and helpers sleep, but though we went with him to guide us and carefully searched, no bear deigned to show himself to us. Perhaps he couldn't bear to, as dear John Dillingham might have suggested.

After a good night's rest I started out for an early morning walk to the upper lakes, the "Lakes of the Clouds," Mirror Lake and Lake Agnes, which lie about an hour's walk up the mountain side. Lake Louise revealed a new charm that morning in the fine reflections of the mountains and trees along her shores, while Mirror Lake, famous for reflections, mirrored not a thing! Lake Agnes, up some 7000 feet, was practically covered with a sheet of ice, which all the suns of Sixth Month had only melted a little around the edges.

Feeling "fit," I undertook a bigger task that morning than the guide-books and hotel clerks advise. I wanted to set foot on that Victoria Glacier, which looked so alluring from Lake Louise. I therefore took the "Upper Glacier Trail" from Mirror Lake, without descending, and after brisk walking, with some gentle skipping down the easy slopes, I soon found myself on the lower part of the glacier. My energy had its special reward in witnessing what I wanted to see even more than bears,—i. e., avalanches. Two splendid avalanches, rivers of snow, poured down in plain view, from Mount Lefroy hundreds of feet to the glacier below. It was a thrilling spectacle, accompanied as it was by a continuous roar, like reverberations of mighty thunder, as the snow masses struck the solid ice beneath. I heard three or four more of these frozen water-falls, but they were not where I could see them.

(To be continued.)

NEWS ITEMS.

PHILADELPHIA QUARTERLY MEETING.—When absences from the city and the recent super-heated term were considered, the mid-summer attendance at Philadelphia Quarter was quite above average. A visiting minister of Concord Quarter had acceptable service during the hour of worship. In a joint business session resignations from the Representative

Meeting were received from John B. Garrett and Benjamin Vail. Failing health and strength were given as the reason for retirement. The Meeting expressed liberal appreciation of the valuable and devoted services of the two Friends and appointed a Committee to make nominations for the vacancies to the next Meeting. The Committee now five or six years under appointment to visit the smaller meetings of the Quarter had been authorized to make a new nomination for the service. The list of names submitted was approved and the appointment was made for three years. A definite time for the appointment seemed justified, as the Committee has found some rather definite service that might suffer from interruption.

The Queries were considered with other routine business in separate session and the Meeting was brought into a happy unity of feeling and action. It was a time when nothing unusual happened, but the usual things were done in an unusual degree of interest and brotherly consideration.

The men of the Friends' Reconstruction Unit, now in training at Haverford, will need extra clothing for their work in Europe this coming winter, and it has been proposed that the women Friends see to fitting them out.

To that end measurements of every man enrolled have been taken, so as to give them garments they can wear.

As the men are divided into squads of eight we are asking the War Victims' Relief Committees each to fit out a squad. Hence this notice, which it is hoped will reach every meeting.

Each man is to be furnished with:

- 1 Coat sweater (some already have one).
- 1 Sleeveless jersey (directions for making will be sent).
- 2 Pairs mittens (directions for making will be sent).
- 3 Pairs socks (directions for making will be sent).
- 1 Scarf, and wristlets, if any one wants to add these last.

The work ought to be finished by cold weather, if possible, although things will be sent as soon as handed in.

The meetings which undertake the work will be expected to furnish their own materials, but measurements and directions can be had by communicating with Luise S. Sharpless, Rosemont, Pa.

The best collection of New England Quaker records, the minutes of the New England Yearly Meeting and of the Rhode Island Quarterly, are in the library of the Moses Brown School at Providence. Others may be found at the Newport Historical Society, the New Bedford Meeting House, and the Meeting House at Lynn. All have been used again and again for local and genealogical purposes, but rarely for any general study. In every case they show so close a connection between the Quakers of Massachusetts and those of England that the records of the London Yearly Meeting and the London Yearly Meeting for Sufferings are essential for a clear understanding of what the New England Quakers of the early eighteenth century were doing.—*From Church and State in Massachusetts, 1691-1740, by Susan Martha Reed, Ph.D., 1914, quoted in the Journal of the Friends' Historical Society.*

SIR OLIVER LODGE, the great scientist, has taken issue with the appeal of London Yearly Meeting to "Christians everywhere," in regard to efforts to end the war. Herbert G. Wood, of Woodbrooke, addressed a letter of reply to the *Times*. The letter did not appear. The following is a paragraph from it and indicates something of the temper of a public opinion that will decline to print it:

We may not share their confidence that other methods can at once be substituted for war, but "all Christians are bound to recognize the insufficiency of mere compulsion for overcoming evil and to place supreme reliance upon spiritual forces." Surely Christians must earnestly consider whether they are doing all that they might do to undermine Prussianism morally—the only way in which it can be undermined. Sir Oliver Lodge assures us that "the way of salvation now is by fierce and determined energy, not by miserable doubt and hesitation." Everyone will respect and probably share this sentiment. But it does not meet the question Friends have raised. More and more men are coming to see that fierce and determined energy by itself will not save us. If we emerge from this nightmare at all it will be, not indeed by miserable doubt and hesitation, but by hard thinking and by humbling ourselves to walk with God.

AMERICAN FRIENDS' SERVICE COMMITTEE.—Word has been received

in this office from all the workers who have left for the field. The nine who went to France during the latter part of Sixth Month are now all at work. Douglas Waples and his wife have undertaken some service in the canteen work being undertaken by the Red Cross. The others are working under the War Victims' Relief Committee of English Friends, the women in nursing, the men in agriculture, or mechanical work. The six women on their way to South Russia cabled on the 6th inst. from Yokohama, Japan, where they are waiting until the Russian frontiers are opened again. The five men who left recently to work in the English Friends' mill at Dole landed on the 3rd inst. at a French port.

At Haverford, the routine work goes on regularly, though some slight interruption has been caused by absences due to the inoculations which all the men have received or to the examinations before the exemption boards. Several men have already been exempted or discharged, and no real difficulties have been experienced, except delay in getting permits for the men who were appointed for early departure to France. These cannot leave now before the 25th of this month. A course in masonry and bricklaying and an advanced course in carpentry have been added to the curriculum of training.

Three women have been appointed for positions as social workers offered by English Friends, Esther W. S. Brophy, Mary Ross Gannett and Eleanor Iredale. A number of other women have applied for service, but none with the training in medicine and nursing which is specially needed. It is hoped that Friends with this training can still be found.

Correspondence with the Red Cross in Washington has made more definite our relation to them. Our workers may wear their uniform and insignia, but they will not be members of the army or required to take the military oath. At the same time they can claim no exemption before the Local Boards on the basis of their enrollment in our unit.

AMERICAN FRIENDS' SERVICE COMMITTEE,

VINCENT D. NICHOLSON, *Executive Secretary*.

20 S. Tenth Street, Philadelphia, Pa.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, FOR THE WEEK ENDING EIGHTH MONTH 13, 1917.—Total reported as having been received in contributions to the Committee last week was

Darby Monthly Meeting, by Walter Rhoads White S.	340.00
Salem, N. J., Monthly Meeting, by J. Bernard Hilliard	143.74
Richland Monthly Meeting, by M. Emma Shaw	136.50
Lansdowne Monthly Meeting, by C. C. Lippincott, Treasurer	136.00
Green Street Monthly Meeting, by A. S. Jenkins, Treasurer	122.00
War Service Committee, both Branches of Friends, Chicago, Ill.	100.00
Evesham Monthly Meeting, by Wm. E. Darnell	55.00
Contributions Received from Individuals	1,298.50
	\$ 2,245.74

\$138,163.56

CHARLES F. JENKINS, *Treasurer*.

THE Agricultural Camp under the direction of the Home Service Section of the Emergency Service Committee, which has been running the past seven weeks on the shore of the Westtown Lake, was closed last Seventh-day, the 11th. There were very few boys who could stay the remaining few weeks of the summer, and as the harvesting on the nearby farms was about finished, it seemed that the purpose of the Camp had been accomplished. Comparatively little labor will be needed before harvesting the one-tenth acre of onions and onion sets and the navy beans. It is planned to have the Westtown scholars do the work of harvesting after School opens.

There have been nearly twenty different boys at the Camp during periods of from one to seven weeks, mostly scholars, but a few were prospective scholars, and two or three who were not Friends. The Camp has been very well managed by Wilmer J. Young and Benjamin Thomas, who have given the boys good care, good food and enough discipline to make the Camp routine efficient. One evening in each week they have had an "assembly," with "talks" by interested men of our Yearly Meeting. One evening these "soldiers of the soil" were all presented with "service Testaments" from the Scripture Gift Mission.

They were well received and the exhortation to feed on them daily has been followed. The life in Camp has been well-balanced for body, mind and spirit, so that the boys may feel that it has been time well spent.

W. H. RICHIE, *Secretary*.

It is understood that our friend, Zebecle Haines, has the sanction of his Monthly Meeting in the prospect of attending the Yearly Meeting at Barnesville, Ohio.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 91.

Dr. J. R. Hedley, Mary W. Trimble, Robert W. Balderston, Elizabeth L. Thomas, William Trimble, Samuel W. Jones, Margaret J. Scott, Margaret Lownes, Elizabeth M. Wood, Edward A. Moore, Annie Martin, Thos. W. Downing, Anson B. Harvey, Dr. Levi Hoopes, Samuel McCarty, Sumner McCarty, Rudolph Chappell, Samuel Biddle, Annie Mickle, James F. Walker, Hannah P. Morris, Anna P. Chambers, Alfred Sharpless, J. Edwin James, Francis J. Stokes, Barclay R. Leeds, Sarah Tatum, Max I. Reich, Lydia Embree, Watson W. Dewees, William Bishop, Mary Ann Sharpless, Eleanor T. Evans, Wm. S. Yarnall, Anna Cresson, Alice P. Roberts, J. Morris Cope, Morris Longstreph, Mary E. Moore, all of Pa.; Hannah P. Rudolph, Cal.; Caroline Cope, Cal.; Wm. H. Leeds, Cal.; Sarah E. Jordan, Ind.; David Thomas, Ind.; Nathan Pearson, Ind.; Asa Pickett, Ind.; Anna M. Wood, Mass.; Annie D. Brown, Mass.; Samuel L. Gidley, Mass.; Ruth A. Palmer, Kan.; Cecil E. Haworth, Kan.; M. C. Cann, Col.; Elizabeth S. Brown, Col.; Henry B. Leeds, N. Y.; J. E. Johnson, Jr., N. Y.; Eliza Pickett, Eng.; Anne Gulbrandsen, Den.; T. Lee Haines, Paul C. Hessler, S. B. Gilby, John I. Bishop, Edward Bishop, Joseph S. Leeds, Warner P. Cooper, Paul M. Cope, Ruth L. Kennard, Elizabeth L. Davis, John B. Hutchinson, Ellwood Green, Albert M. Gillespie, Harvey Pharo, Charles Wright, Dr. Wm. Martin, Amos E. Kaighn, Frank S. L. Exton, Samuel Bucknell, W. Henry Jones, Mary D. Shotwell, Frank W. Wood, Albert L. Hoyle, Beniah M. Rhoads, Samuel N. Rhoads, Mary Allen, Casper T. Sharpless, Ephraim Tomlinson, Mary W. Haines, Samuel S. Haines, all of N. J.; Jesse Edgerton, Jon. K. Blackburn, Leonard Winder, Chas. P. Morlan, Gilbert Warrington, Edgar Warrington, Louis Woolman, Horace J. Edgerton, Wilson M. Hall, Robert Ellyson, Thomas Hartley, Robert H. Smith, Lindley M. Bracken, Debora Bundy, J. Rowland Haines, Jacob Manie, Oliver S. Negus, Lindley B. Steer, Nathan Steer, Emma Holloway, Abel Walker, Mary J. Conrow, George W. Stratton, Wm. L. Ashton, Edwin F. Holloway, Aaron Dewees, Sara T. Williams, Mary P. Doudna, Wilford T. Hall, Allen Bailey, Louis J. Taber, Wm. Brantingham, Dillwyn Stratton, Joshua Brantingham, Isaac Satterthwaite, Richard Haworth, Joseph C. Stratton, Walter G. Edgerton, Gilbert Warrington, all of Ohio; Chas. Y. Thomas, Md.; Richard Maris, Del.; David F. White, Fla.; Stanley A. Phillips, Ill.; Benjamin Johnson, Ind.; Susanna Ramsey, Iowa; Daniel W. Hampton, Iowa, Thomas Blackburn, Iowa; Catharine Hall, Ont., Can.; Joseph G. Pollard, Ont., Can.; George Pollard, Ont., Can.; Alice Trefrey, Ont., Can.; Henry S. Moore, Ont., Can.; A. M. Haight, Ont., Can.; Albert Pollard, Ont., Can.; Jane Montgomery, Ont., Can.; John Pollard, Ont., Can.; Geo. J. Foster, N. Dak.; Wm. T. Griffin, N. C.; M. C. Plummer, Va.; Wm. Bishop, Jr., Mass.; Francis Guindon, Vt.; Wm. G. Guindon, Vt.; Isaac Hicks, N. Y.; Elisha Cook, N. Y.; A. H. Batley, N. Y.; Anna C. W. King, Wash.

Reimbursements received after Second-day morning will not appear in receipts until the following week.

NOTICES.

MEETINGS from Eighth Month 19th to 25th:—

Western Quarterly Meeting, at West Grove, on Sixth-day, Eighth Month 24, at 10 A. M.

Philadelphia Monthly Meeting, Western District, Twelfth Street, below Market Street, Fourth-day, Eighth Month 22, at 10.30 A. M.

Muncy, at Muncy, Fourth-day, Eighth Month 22, at 10 A. M.

Frankford, Fourth-day, Eighth Month 22, at 7.15 P. M.

Haverford, Fifth-day, Eighth Month 23, at 5 P. M.

Germantown, Fifth-day, Eighth Month 23, at 10 A. M.

DEED. At Norwich, Ontario, Canada, Third Month 31, 1917, HANNAH STONON, widow of John Sutton, in the eightieth year of her age; a member of Norwich Monthly Meeting of Friends.

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THE WISSAHICKON INN is situated in an Orange Grove in Redlands, the most beautiful place in the San Bernardino Valley.

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UNITY.

In regular course the Monthly and Quarterly Meetings have been considering "the good degree of unity that prevails amongst us." This consideration may have been very formal in places with stereotyped answers to the query; in others there may have been undoubted reactions of life under a real conviction that we are actually "members one of another." It is the veriest commonplace of all these considerations to observe that the subject of unity is in no small degree the very heart of any organization of society, whether the unit of organization is as small as that of the home, or as large as that of the State.

An old and well-established Society like ours is subject to certain types of conventional unity that are often accepted as the best possible under the circumstances, but which actually have in them seeds of death rather than of life. The most common of these types of conventional unity may very properly claim our thought as the exercise of considering queries recurs. We Friends are at the best a small group of people. Our families have intermingled often for two hundred years. We know each other very well. Our faults and shortcomings are common property. It becomes, therefore, a matter of tremendous import whether we deal with one another from the point of view of these faults, or from a determined resolve to know and cultivate the gifts and virtues that are not lacking "even in the worst of us." How very easy and common it is to betake ourselves to the process that scientists call "inhibition." We shut out the realm of our dislikes; we say of this one he is self-seeking, we will leave him alone; of that one he is vindictive, we will not cross his path. So by this process we avoid differences, but have we not actually traveled away from unity? Is not the result more akin to intolerance than to love? In any event, a meeting of Friends constructed on this principle has little chance of life and growth. So it is quite clear that unity with each other needs to be tested by some "deep searchings of heart." It may really be best for us under some circumstances not to insist upon active social communion with certain types of character whom we irritate,

but such cases should make us acutely sensible of our own limitations in the transformations of grace.

This personal question of "unity with each other" represents a very small portion of the actual territory of unity. Oftener than the repetition of the query we should be testing ourselves as to our "unity with truth." We may look upon truth as being a fixed matter—"the same in the first or the seventeenth century as now," but as a matter of fact, truth is an infinite thing, while we are rather pathetically finite. Our points of view are constantly changing, our opportunities are from time to time increased, our capacities should not cease to grow. Thus truth, if we really are having an experience of the "unity with truth," is a growing thing. It gets larger and deeper every day. We rejoice in its expansion, its increasing depth, its growing beauty. It brings us thus to what may be the final step in unity. For we shall find ourselves growing more and more in appreciation of "the larger Church of Christ." Essential unity can lead no other way. If it is real in a meeting it carries that meeting out of itself into the larger unity of which it is a part—into Quarterly and Yearly Meetings. But expansion cannot stop there. These small units exist for the sake of a much greater whole. What our forefathers called the Church is now further described as "the larger Church of Christ." Be the name what it may, it is the "general assembly of those whose names are written in heaven." So this familiar but heart-searching query has inexhaustible potency, as it draws us out of the littleness of self into the liberty of sonship and into the boundless freedom of unfeigned love.

J. H. B.

PERSONALITY.

History, whether sacred or profane, is essentially the record of the arising and achievements of personalities. The times have always been adapted to the leader and the leader to the times; and in this we can see the hand of God in the affairs of men.

The story of the development of the Kingdom of God is the story at each crisis of a man who was more than a personage—namely, a personality, a God-endowed, a God-commissioned individual. Even if we had not been told of the arising of such an one at this or that epoch-making change, the recognition of the laws which govern all human history require us to look for such a personality as the explanation of the trend of events on which the eye of the recorder is focused because they mark the close of one era and the beginning of a new. This is one of the most convincing proofs of the veracity of Holy Scripture as history. Such a personality as Abraham must have existed; or else how can we explain the phenomenon of Israel? There must have been such a leader as Moses; or else how account for the Exodus, and for the transformation of an undisciplined mob of slaves into a nation? The monarchy involves the personality of David;

and the final triumph of monotheism in the conflict of religious and ethical tendencies, the Hebrew prophets—those unique personalities, like Amos, Isaiah and Jeremiah.

Perhaps no nation, according to its size, can show a richer birth-record of personalities than the nation of Israel; the nation which in the fulness of time brought forth into the world the greatest Personality of all, the One whose Name is destined to dominate humanity. Christianity can only be accounted for by the fact of Christ. The destiny for weal or woe of every one, be he Jew or Gentile, is determined by his relation to this Personality "with whom we have to do."

When our Divine Lord walked in Galilee His chief concern was the training of the twelve; so to impress Himself upon them that they too might become personalities. This did not appear to sight. There were really two concurrent ministries in operation—one public and in a way sensational, the other hidden and unassuming. But the public ministry led straight to Calvary; while the hidden training of the men of Galilee prepared them for Pentecost and their subsequent testimony. The first, spite of the enthusiasm it evoked during the year of popularity, seemed at the end to have been in vain. The quiet, patient, behind-the-scenes disciplining, was no failure—except in the case of one man, the Iscariot. Peter the rough fisherman, Matthew the "disreputable" tax-gatherer, Simon the fanatical tax-hater, and the others, whose natural limitations and slow apprehensions the record faithfully portrays, at the end, proved a credit to Jesus. He succeeded in making personalities of every one of them. With holy courage and splendid optimism He committed His cause into their hands; and He was not disappointed in them.

With this self-same heavenly Alchemist, transmusing ordinary human personages into God-baptized personalities, we still have to do to-day. If we would but bring to Him—spite of our ignorance, sins, difficult temperaments, and other handicaps—what the men of Galilee brought, similar results would accrue. They brought to Jesus the devotion of a whole heart. Jesus had many stupid-hearted hearers, many shallow-hearted, and alas! many who were double-hearted. But in the apostles He found a band of whole-hearted men. And this is enough for Him to work with. He supplies all the rest when He, His cause and kingdom, become the All of the soul. Such become personalities, representatives of Him who inspires and energizes them by His Spirit of truth and love.

Personality is the clamant need of the hour in Church and State. It is surprising how few outstanding personalities are turned out by our modern centres of learning! While the dull are often levelled up, the brilliant are levelled down, so that both can be more easily take on the shape of the common mould. The "schools of the prophets" certainly met a felt need in Israel; they kept the lamp of piety burning in days when things looked dark; but we hear of no prophetic personality graduating in them, one who left his mark on his day and generation.

When God would form the Society of Friends He put His chosen instruments through a similar process as He did the apostle Paul when He called him to lay the foundation of the Gentile Church. When George Fox and his associates caught a glimpse of the Divine good pleasure to reveal Christ in them, as well as to them and through them, immediately they did not confer with flesh and blood. The message that shook

England they found in the desert, in the school of lonely exercise and deep silence in the presence of the Unutterable. They became inspired personalities.

We may rest assured that in the self-same school personalities are being formed to-day. For the Lord has yet a great work to perform in the earth. Some are learning to estimate the values of time in the light of eternity; to put God before gold, and spiritual power before earthly treasure. There are eyes that are being purged of the lust after the glamor of the visible, because they are attracted to the glory of the invisible. There are hearts in whom Christ is dwelling by faith, and surrendered earthen vessels who are being made willing to carry about the heavenly treasure. At the appointed time they will be hidden to come forth and demonstrate before a distracted world and a divided Christendom that Jesus Christ is still Lord of all.

M. I. REICH.

THE MEETING AT HARLEM SPRINGS.

[This report of a general meeting of Friends at Harlem Springs, Ohio, is taken from *The Olney Current*. The meeting was held Sixth Month 26th, and we hoped to have a first-hand account for our paper. This hope has been disappointed, but we are quite sure the following will be of interest. The coming together of Friends in the manner of this occasion is calculated to advance some of the best interests of Quakerism.—Eos.]

At the meeting of the Olney Alumni Association, held at the close of school, the President was authorized to appoint a committee of six to arrange, if way should open for it, for a general meeting of Friends at some central point. Edna M. Sears, George W. Stratton, James Steer, Joseph C. Stratton, Mary M. Haines and Edward F. Stratton were appointed to constitute such committee. After giving the matter careful consideration, the committee met at Harlem Springs, in Carroll County, and made arrangements to hold a meeting at the Harlem Springs Hotel on Third-day, the twenty-sixth of Sixth Month.

The hotel is the old Harlem Academy building, remodeled for a hostelry, and the management very kindly consented for Friends to use the dining-room, where they could bring their lunch baskets and serve lunch in whatever way they chose. Tea and coffee were furnished to those desiring it.

A folder, entitled "Where We Can Meet Each Other Half Way," was issued, giving a tentative program and closing with this paragraph: "It is the desire of the committee that this meeting shall be a strength to us all, and they hope that each one may feel he has a part in it. 'Come! Let us talk it all over together!'"

The day chosen was fine, and seventy-five autos conveyed a crowd of about 375 people to the old college grounds at Harlem Springs. The morning passed quickly and a basket dinner was enjoyed at the noon hour, after which a bell rang and all were directed to the auditorium, where an interesting meeting was held.

There were three papers read on the same theme, "The Present Needs and Opportunities of Our Society." The first was written by Debora Stratton and read by her brother, Barclay Stratton. In this paper a beautiful analogy was worked out between the Society of Friends and a California river. Everything needed for a beautiful river was there except the water. The banks were well formed and the channel deep, but no water occupied it. If we should dig into the bed of the stream we would find pure running water, but there was none at the surface. This living water must fill the channel to the brim if the river is to do its full share of work.

Next was a paper by Jesse Edgerton. He spoke of the advantages to be gained by working together. We have a common purpose and by working in unison we have greater opportunities. By older and younger mingling together all

will be strengthened. Our greatest need, however, and the thing we should strive for, is a closer walk with our Heavenly Father.

The last of the three papers was written and read by Anna M. B. Holloway. She spoke largely of our opportunities, and especially in connection with the temperance cause. We have made the world feel our influence on many vital questions, but we have not as yet taken a very active part in temperance work. There were several ways suggested by which we might help. Distribution of temperance literature and writing to our congressmen were among the most practicable.

A very interesting discussion followed the reading of the papers.

The meeting was opened by a brief period of silence and closed in a similar manner.

The financial part of our meeting was very satisfactory. It was agreed to take a collection, and if there should be more than needed to meet expenses, that the surplus should be added to the library fund of the Boarding School.

There was a surplus of about thirty dollars.

The spirit of the meeting was one of earnestness, and there seemed to be a universal desire that we, through co-operation, might grow in strength and give to the bleeding world our message of love and good-will. All felt the truth taught by a little story contained in a letter from Edith Stratton and read at the meeting.

A young Friend objected to attending meeting on the ground that he could worship better alone, out in the fields. His father did not answer, but walked over to the scattered logs on the hearth. He placed them more closely together and the coals that had been only smoking burst into flames. A striking answer to the boy's objection.

Among those not on the program who spoke was Jacob Maule, who occupied a place on the platform. He entered into the spirit and objects of the meeting with such rare sympathy and feeling that we felt his address added much to the interest of the occasion. His remark intimating that the older Friends were there simply through tolerance, brought out some decided remonstrance in the audience, indicating that the young people want the help and co-operation of their older and more experienced Friends. To be most efficient all must work together, side by side, each one doing the part for which he is best fitted, but all working unitedly toward one great object.

Louis J. Taber, whose name was mentioned in the program, was not able to break his appointment for other speaking on that day and was not present. J. Wetherill Hutton read a letter from him which was appreciated.

It was proposed to hold another meeting at Yearly Meeting time and a motion was passed leaving the matter in the care of the same committee to do whatever should seem best.

There seemed to be a very general feeling that the meeting had been a success, and that the day thus spent had been both interesting and profitable.

LORD SHEFFIELD ON CONSCIENTIOUS OBJECTORS.—To his mind, perhaps more important than the points he had mentioned was a serious danger which had arisen on account of the excitement and fervor and zeal which were being shown for the carrying on of the war and which had made some people lose sight of the fundamental principle of justice and fair play. We had put into an Act of Parliament a provision for the conscientious objector, Parliament recognizing that the ground of objection was justifiable. But the tribunals and the press had bullied these objectors as if they were criminals. Although a man might be out of harmony with the rest of his fellows—just as an anti-vaccinator was—although he might be a crank, yet he should not be refused his legal privileges. He was afraid the conscientious objectors did not get fair play. Tribunals had got their back up because a man was what the law said he had a right to be.—*Manchester Guardian*.

WHEN I AM OLD.

(One of our subscribers has forwarded this poem with the following comment:

"Some of us no longer young thought this might be suitable for 'Our Older Friends'—rather than for 'Our Younger Friends.'")

I hope when I am old
The children all
May laugh and sing,
And skate and run and play,
Without a fear
Of once disturbing me.

I hope when I am old
The shy, sweet maid
Will never hesitate
To come to me
And ask about the things
She fain would understand.

I hope when I am old
The youngest mother, frail and weak,
Will want to send for me
To visit with her quietly,
And talk of things
That make her strength return.

I hope when I am old
That other folks
As old as I
Recounting with me precious days
Long past
Will feel they're but a prelude to the future.

I hope when I am old
To be so much in love
With Nature's skies and birds, and trees,
And fragrant flowers,
That I will never spend
A lonely day—when I am old.

—LOUISE MAYERS MEREDITH, in *The Mothers' Magazine*.

LETTERS FROM MORRIS E. LEEDS.

UNIVERSITY ARMS HOTEL, Cambridge, Seventh Month 24, 1917.

I am starting a letter on this paper with no possibility of finishing it here, because I must leave for the train in a few minutes, but this is a delightful inn and I wish I were staying longer. If I remember rightly, I wrote last from Paris and just about a week ago. We had a most interesting stay of a day and a half with the Friends' Ambulance Unit at Dunkirk, and were most favorably impressed with the men and their work. They have attracted an abler and more aggressive lot of men from among the English Friends than have the War Victims' Relief. I shall not enlarge on their work as we hope to have a fairly full report of it, which like the other will be sent to you. On Fifth-day morning Captain Maxwell, of the F. A. M., brought us in his auto from Dunkirk, where we had a pleasant chat with the British Red Cross head, an Irish Earl and M. P., who spoke very highly of the work the Friends had done. We crossed over from there to Folkestone in quite a wind and a rougher channel than I have before seen, but neither of us was any the worse for that. Our boat was very well convoyed and only took about one and a half hours in crossing. Sixth-day morning we called on Ruth Fry, Secretary of the "Victims," and found that we were fortunate in the time of our visit as there was to be an Executive Committee Meeting that afternoon, which we were asked to attend. We had a long talk and lunch with her. At the Committee Meeting we listened to accounts of work in Holland and Russia, and then Henry gave a very good account of what we had seen, the situation of American Friends and their desire to get into the work, and the tentative plans which had been worked out by their Paris Committee, the

Red Cross and ourselves. They asked us some questions, but purposely adjourned without taking action, as they are to have a general Committee Meeting and another Executive Committee Meeting to-morrow and the latter will probably pass on the plans. Seventh-day morning we again spent at their offices, selecting lantern slides, etc., and shortly after noon Henry left for York to visit the Rowntrees.

First-day morning, Wilbur Tierney called for me and motor-ed me out to his home, where I stayed over night, and needless to say had much talk, mostly about the war, but a lot of it about his American Friends, about whose doings and welfare he wanted to be informed. While I was there he received a long letter from Agnes through which I got quite a lot of interesting home news. This morning, after getting back from Cambridge, I met Henry at Sir George Newman's office. He is head of the F. A. U. and a most interesting man. Arnold Rowntree was also there and we had a good talk on ambulance work, Friends' relations to it and other forms of National Service, what the American Friends might do, etc. The subject is to be taken up again. The F. A. U. Ex. Com. meets to-morrow morning and we are asked to meet with it.

This evening we are, at T. Edmund Harvey's invitation, dining at the House of Commons, and shall, I suppose, look in on its proceedings later.

REGENT PALACE HOTEL, Piccadilly Circus, London, W. 1.

Seventh Month 28, 1917.

I have heard nothing from you or from America since my last, which was finished on the afternoon of the 24th. That evening we had dinner at the House of Commons with T. Edmund Harvey and his wife, who is a daughter of Sylvanus Thompson, both of them are very delightful people. (You will remember Harvey's little book, "The Wayfarer's Faith.") After dinner, coffee on the famous terrace overlooking the House, and while there John Burns joined the group and monopolized the conversation in a very interesting way. I should like to try to make a résumé of that talk, but shall reserve it until we meet.

Fourth-day morning—breakfast with Arnold Rowntree, and quite a long talk afterward; lunch with Wilbur Tierney and his friend, Albert Rickett; in the afternoon a long meeting with the general War Victims' Relief Committee, which approved the plans for co-operation worked out by the French Committee and ourselves. We had supper that night with Ruth Fry at her home. William Albright, Chairman of the Executive Committee, was also there. Ruth Fry is General Secretary of the War Victims' Relief work. She has quite a large office in London and works very hard.

Fifth-day morning we again had breakfast with Arnold Rowntree, preceded by a swim in a nearby natatorium. I took lunch with Philip Burt, who is a member of the War and Social Order Committee, and also the present chief owner and manager of Headley Brothers, the Friends' Publishing House. I was interested to find that the W. and S. O. Com. has quite a number of members who do not go along with the radicals, but the radicals write and talk the most and so from across the Atlantic one is likely to get a somewhat wrong impression of the present English Quaker thought on these subjects. In the afternoon I attended a meeting of the Ex. Com. of the War Victims' Relief Committee and later went to the House of Commons, where from the gallery I heard a most interesting debate on a resolution introduced by Ramsey McDonald, urging the government to take the opportunity presented by the recent Reichstag resolution, calling for a German policy of no conquest of territory and no indemnity, to have the Allies restate their peace terms in a more specific way and do what they could to get together with the apparently large but non-Government party in Germany, which is willing to make a reasonable peace. Trevelyan (brother of the writer of John Bright's life) and Lee Smith spoke very ably for the resolution, as well as its mover, and Asquith and Bonar Law against it.

REGENT PALACE HOTEL, Piccadilly Circus, London, W. 1.

Eighth Month 1, 1917.

We are just about to leave for Paris. I have forgotten just where my last narrative was broken off, but think I had described the happenings of Fifth-day, the 26th, on which we had a swim and breakfast with Arnold Rowntree. I met with the Executive Committee of the Victims in the afternoon and listened to the debate in the House of Commons in the evening. Henry went out of town that day to visit the Clarks at Street and came back the next afternoon.

Now on the boat at Southampton, about 7 p. m. Told that we shall lie here until 9.30 and then cross over; due at Havre very early in the morning. A rainy evening. It has been raining steadily for the last two days. To resume: On Sixth-day afternoon we went about twenty miles out into Essex to spend the night with Alfred Brooks and his wife, whose son Norman we had met very pleasantly at Dôle and in Paris. A. B. is a managing director of a very large cement combine and entertained us with much interesting talk about big business and other matters. His home is on a high point in a level country and commands a wonderful view, including a long reach of the lower Thames. Seventh-day afternoon Percy Bigland took us in his motor car out to a little summer home that he had near Jordans. The ride was through beautiful English country, in which there were quaint old villages, and his home is just the kind that an artist would pick out. It was the home of a miller and is a part of the mill building, a very old-fashioned mill, driven by an over-shot water-wheel and still operating. Right outside of the front door is the mill-race, which also runs through their secluded garden back of the mill. The inevitable afternoon tea was served in a little bower in this garden.

Climbing roses and other flowers were there in a sort of wild profusion and these, with the clear water in which there were large trout, and the picturesque old mill, made an ensemble that would delight the soul of any artist. Edith Bigland and their daughter joined us after tea and we had a long walk before supper, which was also served in the garden. Both P. and E. B. are keenly interested Friends, and the afternoon talk on the war and Friends' connection with it, was continued long into the night. They are particularly interested in the men in prison and P. B. visits them as a "Quaker chaplain." First-day was propitiously opened by a bath in the mill-race, followed by breakfast out of doors, and then an eight-mile drive to Jordans Meeting. The venerable house was well filled, as Jordans is now used as a training camp for the F. A. U. and there were some sixty men in training, as well as a number of visitors at the hostel. We had a good meeting. P. B. spoke among others. Afterward we walked about the grounds, looked at Penn's grave, and also at the recent one of Silvanus Thompson in a new burying ground. On the way back we paused to look at the modest cottage in which Milton lived while Elwood was his secretary. We all took dinner at Wm. Hanbury Aggs', a brother of Edith Bigland, and husband of one of Silvanus Thompson's daughters. H. and I hurried away immediately afterward to keep an appointment for supper with Henry Hodgkin. We found him pretty well bruised from an encounter with a mob, which had broken up a peace meeting that it was attempted to hold the previous day. Edith Ellis, a lady of thirty, perhaps, was also at H. H.'s home and had been very roughly handled by the mob, but was able to be about. It appears to have been a particularly violent gang of ruffians, and some of the attenders did not escape as fortunately as our Friends.

Second-day morning, after sundry visits to the American Embassy and the home office, we got permission to visit three C. O.'s in prison II, to visit Robert Mennell and Roderick Clark, who are at Maidstone, and I. Malcolm Sparks at Wandsworth. These permits did not come easily, and we were assured that we were granted a very unusual privilege. That afternoon we had a conference with Henrietta Thomas, of Baltimore, who transferred early in the war

many German girls from England to their home and English girls from Germany to England, and later we attended a meeting of a committee, of which she is a member, which now interests itself particularly in the welfare of the C. O.'s who are in prison or in danger of getting there. That evening we took dinner on Joseph Allen Baker's invitation at the House of Parliament, and John Burns was the fourth at the table. J. B. monopolized the conversation to our entertainment and edification, though we should have liked a chance to learn more about what J. A. B. thinks of the situation.

Third-day morning we made our prison visits. I talked nearly an hour with M. S. about his scheme for reorganizing business on a basis that will do away with the causes of dispute between managers and laborers, and was very favorably impressed both with him and his plans. He is a builder and has been through serious labor troubles. His plan has been substantially embodied and recommended in a committee report to Parliament, and I understand is likely to be given a trial on a large scale. Henry's visit had a basis of personal friendship, and he had the satisfaction of having recently called on Robert Mennell's family, and of being the first person that he had seen who had visited his two months' old twin children.

Third-day afternoon and evening we attended a conference of about twenty Friends who are owners and managers of business. Arnold and Seeborn Rowntree were among those present. The others you would not know, I think, at any rate they were unknown to me prior to this visit. They came together with the same motives that caused the Y. M. to appoint the War and Social Order Com., but wished an opportunity to discuss the subject by themselves. This group of responsible business men discussed business reorganizations in a disinterested and radical way that was truly remarkable. This conference was the first of a series that are to be held, and they hope to get out a program or platform for their own guidance and that of other Friends and like-minded seekers of social welfare. I wish we could duplicate such a group at home. This morning we finished up various odds and ends of business. We hope to conclude our work in France in a week or ten days and sail for home about the middle of the month. It is now 9.20 and I am going to try to post this before we leave.

MORRIS E. LEEDS.

CALL FOR A CONFERENCE OF CHRISTIAN PACIFISTS IN CALIFORNIA, TENTH MONTH 1st AND 2nd, 1917, AT LONG BEACH.

[Two Friends, Septimus Marten and Ira S. Frame, are included in the sixteen names signed to this call.—E.S.]

The Conference of Christian Pacifists in California is called at the initiation of many Christian ministers and laymen, who notwithstanding their various religious and political beliefs, are united in open protest against the militaristic interpretation of Christianity. Grieved to note how the deep silence and confusion of the Church on this great moral issue is often broken by an open endorsement of war, they desire to meet for prayer and conference in open convention, wholly independent of denominational or political control, and eager only to seek and to do the whole will of God. In so gathering they desire to manifest the spirit of Christian love toward all who disagree with them, and ask of their Christian brethren and fellow-men that kindly tolerance which is the grace of the Church of Christ upon earth.

The Federal Council of Churches in America, representing eighteen million Christian Protestants, in its recent manifesto declares: "That mind (the mind of Christ), 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 circumstance." The statement goes on to say that those holding such views in the church, are, however, in the minority. The Conference of Christian Pacifists in California seeks to faithfully represent that minority. As

a protesting minority in a matter of Christian conscience we desire to prove worthy of that respectful consideration to which the great issue of our dissent entitles us.

While our bond of union is a unanimity of Christian practice and not of creed, we substantially agree to the following:

1. We define Christian ethics as the practice of Christian love toward all men.

2. We affirm that for all Christians the actual and commanding exhibit of such ethics is to be sought in the life and spirit of Jesus Christ.

3. Inasmuch as the teaching, life and spirit of Jesus Christ afford no justification for war, but constitute a supreme protest against its sinful tempers and fruits, we find ourselves unable to engage in it, and feel called upon to dedicate ourselves to a program of Christian service and good-will to all men.

4. We declare our disbelief in Non-resistance as commonly interpreted, and commit ourselves to the practice of endeavoring to overcome evil with good.

5. Our nation has expressed the desire to make the world safe for democracy. We as Christians are eager to make democracy safe for the world by Christianizing it.

6. We believe that it is incumbent upon the church to preach and practice Christian peace and good-will during war-time; and we fear that if the Church "waits until the war is over," she may forfeit her right to speak with authority and to lead the world toward Christian practice.

We are persuaded that these convictions do not arise from any arbitrary or private interpretation of Scripture, but that they constitute the ethics of the New Testament itself, enforced by the witness of the Holy Spirit within our hearts, and confirmed by the teaching and practice of the early Christian Church.

We therefore call upon all who are in sympathy or substantial agreement with us to meet in Conference at the time and place named above, that we may bear witness to our Christian faith and practice.

A VISIT OF FRIENDS TO PRESIDENT LINCOLN IN 1863.

Information was received in Philadelphia that five Friends from North Carolina were held as prisoners of war at Fort Delaware. They had been forced into the Rebel army, and four of them detained with it nearly nine months, the other about two months; enduring many privations and hardships, but steadily refusing to bear arms or to perform any service for the army. At the battle of Gettysburg, they were left by the Rebel army and taken prisoners by the Union scouts who were gathering up stragglers. Friends were sent from Philadelphia Meeting for Sufferings to intercede with Secretary Stanton at Washington, and he ordered their release immediately.

Samuel Hilles and Thomas Evans then asked to see the President that they might evince their regard for him. A message of loving sympathy and of religious interest in his heavy responsibilities caused him to bow his head.

When the speaking ceased, silence ensued for a few minutes, when he slowly drew down his hands, and, with eyes suffused with tears, said: "Gentlemen, I am truly glad and thankful for this opportunity, it is a comfort to me. I understand very well the position of your Society and do not at all doubt your loyalty. You cannot fight for the government, because your religious principles forbid it, but you can pray for it. I am thankful in believing that I have your prayers, the prayers of your religious Society, and the prayers of the God-fearing people throughout the land, and that I shall continue to have them. This, gentlemen, is what we must rely upon. If the Almighty be with us, we shall succeed, if He is against us, no human power can save us; but I cannot believe that He will suffer the enemies of our country to triumph, and the great Christian principles we are contending for, to fall to the ground and be trampled under foot. These principles

are as dear to you as they are to us, though we differ as to the mode of supporting and asserting them."

The Friends soon rose to go, saying they feared they were occupying too much of his time amid his pressing engagements. "Not at all, gentlemen," he replied, "do not hurry yourselves. I am thankful for this opportunity and glad to see you." In parting, he took the hand of each of the Friends in both of his, and very kindly bade them farewell.—*Furnished by H. P. MORRIS.*

EARLY QUAKER WRITINGS ON PEACE AND WAR— 1654-1662.

[This carefully-prepared historical article by Margaret E. Hirst, contains matter of unusual service to Friends. We are re-printing it from *The Friend* [London] because we are sure the author and our friends who so ably conduct that paper, would wish its usefulness as widely extended as possible.—Eds.]

In considering the development among early Friends of what the Yearly Meeting Epistle of 1693 described as "our ancient testimony against wars and fighting," it is worth while to recall certain facts. The militia levies for the Battle of Worcester in 1651 were the immediate cause of Fox's well-known refusal to serve in the army. That battle shattered the Royalist forces and ended the Civil War. Henceforward the Parliamentary Government had to fear not open hostilities but plots against Cromwell's person, and weak and sporadic risings by loyalists or fanatics. Hence the necessary emphasis laid by early Friends on their abhorrence of conspiracy and rebellion. The Parliamentary Army, indeed, remained acting as a police force and becoming ultimately the instrument of Cromwell's government. But its fighting days at home were over, although troops were sent in 1657-58 to aid France in her war with Spain. A considerable number of soldiers became Friends, either after their discharge from the army or during their service. These latter, during the period 1654-1657, were mostly summarily discharged as their new convictions brought them into conflict with the authorities on various points; for example, the oath of allegiance to Cromwell and the observance of military discipline. Besse, in describing these difficulties among the soldiers in Ireland, adds, "divers of them as they became further enlightened, refused to bear arms any longer." ("Sufferings of the Quakers," II, Ireland, 1656.) These ex-soldiers and their Quaker friends addressed many exhortations to their old comrades, urging them to turn to the Light within and to be guided by that, exercising their powers in no spirit of persecution but in justice to all men. Apart from these appears a considerable number of tracts and epistles dealt with the Quakers' own attitude, some setting forth "the life and power that take away the occasion of wars," others vindicating Friends against misunderstanding or malice. In Fox's writings examples of each position are to be found.

In 1654, when Cromwell required a signed promise that Fox would not take up arms against the Government, he responded by a long and curious document (Cambridge Journal, I, pp. 161-5). For Cromwell the essential passage was that in which Fox proclaimed his mission "to stand a witness against all violence and against all the works of darkness, and turn people from the darkness to the light and from the occasion of the magistrate's sword. . . . With the carnal weapon I do not fight but am from those things dead." Here, as definitely as at Derby, Fox stated his abhorrence of all war and violence used for political or religious ends, but he now made the further claim that part of his mission was to bring others to the same peaceable state. He did, indeed, recognize, though within strict limits, the power of "the magistrate's sword" in preserving order within the State; and in this paper and in other addresses to the army he repeats to "soldiers that are put in that place" (of maintaining order) the advice of John the Baptist to the Roman soldiers in Palestine (v. Swarthmore MSS. I, 25 and 66). In 1657 he wrote, "All dwelling in the light that comes from

Jesus, it leads out of wars, leads out of strife, leads out of the occasion of wars, and leads out of the earth up to God" (Epistles, p. 108).

In 1659, amid fears of a fresh civil war and the renewal of the militia levies, his advice was clear. "As for the rulers that are to keep the peace, for peace's sake and the advantage of truth, give them their tribute. But to bear and carry carnal weapons to fight with, the men of peace (which live in that which takes away the occasion of wars) they cannot act in such things, under the several powers, but have paid their tribute," and in so doing he adds, Friends may better claim their liberty (Epistles, p. 137). Again, "all such as pretend Christ Jesus, and confess Him, and yet run into the use of carnal weapons . . . throw away the spiritual weapons." Yet in the same year Edward Burrough, George Fox "the Younger" (an ex-soldier), Isaac Penington and an anonymous "F. G.," were writing tracts of advice to the army, addressing it as an instrument which had been used by God. Burrough and "F. G." even give it the further task of avenging the persecutions of the Church of Rome (see Works of George Fox the Younger, Burrough's Works, pp. 537-40, and for "F. G." Tract I. 96 in the Friends' Reference Library). "The blood of the just," writes Burrough to the soldiers at Dunkirk, "it cries through Italy and Spain, and the time is come that the Lord will search it and seek it out and repay it, and it would be to your honor to be made use of by the Lord in any degree." Yet he adds, "Your work hath been, and may be, honorable in its day and season, but He hath a work more honorable to work after you; that is, to destroy the kingdom of the devil and the ground of wars." In 1655 he had written to the soldiers in Ireland of the Light that "reproves you in secret of violence and will teach you not to make war, but to preserve peace on the earth." The F. G. Tract, which is attributed to Fox in the index of an old collection in the Reference Library, writes of Rome and Spain in strikingly similar terms, at the same time exhorting the soldiers to do violence to no man and to "stand in that in which there is peace, the seed Christ, which destroyeth the devil, the author of wars, strifes and confusion." Only one "out of truth" will persecute for religion.

If the arguments of these tracts are inconsistent, yet next year Burrough and Fox (in undoubted writings) stated the peace message with no lack of clearness. In "A Visitation of Love to the King and those called Royalists" Burrough readily admits that some Quakers were formerly soldiers in the Parliamentary army, "and that principle, which formerly led some in action to oppose oppression and seek after reformation we never have denied or shall deny, but that principle is still justified, though we are now better informed than once we were. For though we do now more than ever oppose oppression and seek after reformation, yet we do it not in that way of outward warring and fighting with carnal weapons and swords . . . never since we were a people." (Works, p. 671.) Fox, too, published in 1660 "A Word on Behalf of the King" (which he says in his Journal "did much affect soldiers and most people,") a pamphlet combining vehement denunciation of the sins of the day with a message of peace. "To love enemies, it is not to kill them and to destroy them, but to overcome them with the good. . . . So Christ ends that law of the Jews, which they thought they did God good service by when they put to death them that were contrary minded to them; for they could not love enemies that killed them, neither can they that love enemies now kill them. . . . And he broke down the partition wall which was between Jew and Gentile, who slew the enmity, and so of twain made one new man, and thereby came the love to enemies."

(To be continued.)

THE world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets.—HENRY DRUMMOND.

LINES.

Sent by A. H. C.

The cry of man's anguish went up unto God:
 "Lord, take away pain,
 The sorrow that darkens the world Thou hast made.
 The close-coiling chain
 That strangles the heart, the burden that weighs
 On the wings that would soar;
 Lord, take away pain from the world Thou hast made,
 That it love Thee the more."

Then answered the Lord to the cry of the world:
 "Shall I take away pain?
 And with it the power of the soul to endure,
 Made strong by the strain?
 Shall I take away pity that knits heart to heart,
 And sacrifice high?
 Will ye lose all your heroes that lift from the fire
 White brows to the sky?
 Shall I take away love that redeems with a price,
 And smiles at its loss?
 Can ye spare from your lives that would climb into mine
 The Christ on His cross?"

—LLOYD ACSTIN.

TRAVELS OF A TEACHER.

(Continued from page 93.)

Well satisfied, I tramped back to the hotel, by the "Lower Glacier Trail," and the shore of Lake Louise. Fifteen miles or so of wonderful mountain trails before breakfast! "Foolish man," I hear some one say.

It was a Dominion holiday, "Confederation Day," the fiftieth anniversary of provincial confederation, and excursionists were abroad, as I took the ten o'clock morning train to cross the "Great Divide," for Glacier, over four hours distant. I will not undertake to describe the wonders of this trip. Mt. Stephen, Mt. Field, the Yoho and Kicking Horse Valleys, the marvelous engineering feats by which mountains are spirally tunneled and river chasms bridged,—but by the time we have reached Glacier Station, we have passed by enough to interest and occupy us for years. Finally we pass through the Connaught Tunnel, 26,400 feet long, and find ourselves no more in the Rockies, but in the Selkirk Range at Glacier, the headquarters of many who love pure mountaineering. Mount Sir Donald, prince of peaks, the Matterhorn of America, dominates the vicinity.

The hotel is rather a long mile drive from the station, but its comfort and hospitality repay the discomfort of a bad road and poor conveyance. The name of Vaux is a word to conjure with at Glacier, since the late William S. Vaux and other members of the family have done valuable work here, in exploration and scientific study of glaciers. Two of the grandest glaciers in the country are in easy reach, the great Illecillewaet Glacier and the Asulkan. Though I did not go on them with guide, ice-axe and rope, I visited them both, and was impressed by their massive dignity and power. The forenoon's walk up the valley of the Asulkan Brook, which drains the glacier of that name, was the most delightful valley walk I ever took. Innumerable cascades pour over the great mountain sides—I counted seventeen in sight at once—dropping hundreds or thousands of feet down into the valley.

Such wild flowers I have rarely seen,—Indian paint-brush, violets, yellow and white and blue, glacier lilies, and other mountain flowers by the score. Most beautiful of them all were the bright yellow glacier lilies, which spring up in profusion along the edges of the snow banks as they melt and even through the snow, impatient to meet and reflect the sunshine. Next to these lilies for delight were the yellow violets. Strange that the three flowers of most charm in the Canadian Mountains at this early summer season—poppies, glacier lilies and violets—should all be yellow; but then yellow is the color of the sunshine, of gold, and of Woman Suffrage—why shouldn't the prettiest flowers be yellow?

My story is getting long, and I must hasten to Vancouver. The train ride all the way from Glacier is full of varied interest. I stopped at the C. P. R. hotel at Sicamons for the night, so as to have the whole journey by daylight.

We met train-load after train-load of Chinese laborers, who were being transported across the continent to be sent across a second ocean for reclamation work in the fields of France, where the German armies had been pressed back. We were told that in this one shipment 40,000 Chinamen were being sent across. Dressed exactly alike in dark blue, they looked for the most part happy and contented in their journey and prospect. It was interesting, too, to meet one of the famous trains, loaded entirely with silk from China, and bound for Montreal.

Having boarded the through train from Toronto at Sicamons on the morning of Seventh Month 4th, it was my good fortune to find on the observation platform at the rear of the train, as I sauntered back after breakfast, the six young women from Philadelphia, who were on the way to Russia for relief work under the care of the British Friends' War Victims' Relief Committee. It was good to find them in fine health and spirits, and to enjoy with them the beauties of the Cascade Range and the valley of the Fraser River, through which we passed on the way to Vancouver. The girls were scheduled to sail the next day on one of the giant steamers belonging to the Canadian Pacific, the *Empress of Asia*, and I appointed myself a committee to see them off.

(To be continued.)

YOUNGER FRIENDS.

"OLD JACK'S VICTORY."—Not many of those who have visited the McAuley Cremorne Mission during the past two years but will remember "old Jack" the janitor, and many there are to whom the news of "Jack's" death will come with a feeling of genuine sorrow and regret as the picture of the old man comes before their mind's eye faithfully testifying night after night, that God had saved him at 52 West Twenty-ninth Street (our old hall) and then would come in real rescue mission fashion the year, the months and the days that God kept him. And yet "Jack" was not so old as he looked. Fifty-eight years ago he was born in this city on the site now occupied by the Metropolitan Opera House. Found drunk on the street when he was six years of age, "Jack" was for over forty years a confirmed drunkard. A hard-working longshoreman, until drink had unfitted him for work or anything else, he had spent all that he could earn in an attempt to satisfy his awful craving for strong drink and had for many years slept in cheap lodging houses, in wagons and on the docks, wherever night found him and he was able to get in.

But two years ago "Jack," in a most deplorable condition, drifted into the Jerry McAuley Cremorne Mission and there met his Saviour. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (1 Cor. v. 17.)

Dear, faithful "old Jack," how we loved him! And how we miss him! Yet we can not but rejoice for God has graciously taken him from a life of suffering to be with Him "whom not having seen, he loved." "Jack" for many months had been afflicted with a fatal disease which at times caused him almost unendurable pain. In the old life, under like conditions, he would have resorted to whiskey. In the new life "Jack" had found something far better and his nightly request at the prayer service was: "Remember me in your prayers, that God will keep me faithful till He calls me home." Surely we can rejoice with "old Jack" in this his hour of glorious victory!—WILLIAM McQUEER, Superintendent of McAuley Cremorne Mission, in *The Bible To-day*.

PHYSICAL EFFECTS OF CIGARETTES ON BOYS.—"I have tabulated reports of the condition of nearly 2,500 cigarette-smoking school boys," says Wm. H. McKeever, Professor of Philosophy, Kansas State Agricultural College, "and in

describing them physically my informants have repeatedly resorted to the use of such epithets as "sallow," "sore-eyed," "puny," "squeaky-voiced," "sickly," "short-winded," and "extremely nervous." Other reports show that twenty-five young college students, smokers, who average to begin at thirteen, had suffered as follows: Sore throat, 4; weak eyes, 10; pain in the chest, 8; short wind, 21; stomach trouble, 10; pain in heart, 9."

According to Dr. Sims Woodhead, Professor of Pathology in Cambridge University, cigarette smoking in the case of boys partly paralyzes the nerve cells at the base of the brain and thus interferes with the breathing and the heart action.

L. C. Todd, Master Mechanic, Fitchburg Division of Boston and Maine Railroad, says: "We refuse to hire men whose hands indicate that they are inveterate cigarette users. We find that they almost invariably fail to pass the eye test for perfect vision."

Dr. R. Martin says in the *Lancet*: "The fumes of burning tobacco dry and irritate the throat, exciting thirst, hence drinking and smoking generally are associated."

Connie Mack, manager of the Philadelphia Athletics, which have twice won the world championship, says: "Some baseball clubs have a rule prohibiting the players from smoking cigarettes. Others prefer to put the men on their honor. Most of the players realize that the use of cigarettes is very detrimental to their playing and therefore refrain from using them."

POCONO NOTES.

The solidarity of the campers around our Lake, with the character of our family group, numbering six hundred, was never more satisfactory than this season. For two months the daily showers have kept the ferns wonderfully green. Two Town Meetings, with an attendance of three hundred, have proved very uniting and entertaining—fulfilling the highest hopes of the pioneers of this Preserve. The First-day meetings have also maintained their former character. One mother said, "I am so thankful that my children have such a physical and spiritual atmosphere to grow up in, where the war is seldom mentioned."

One thing which interests and occupies us this summer is, not only to gather once a week to sew for the war victims, but to read letters and hear reports from the fifteen or more young people, former members of this community, who have gone to France and Russia for reconstruction and relief work.

As some of these letters from France have come to hand recently we make the following extracts from Mary E. Duguid's letter:

"It seemed best for me to come with a convoy to Entremont, to the new sanatorium that has just been opened. Such a trip down—twenty of us—two mothers with year-old babies, two families of three and then odd girls of all ages! I, of course, could not speak French and they could not speak English, not a word.

"The first day we spent thirteen hours in a train or trains, for twice we jumped out and rushed in the usual style into crowded, third-class carriages, finding little or no room, but in we had to go, on top if necessary. Then came a night in a very dirty hotel. The families all had brought food and ate out of bags, bread in great pieces wrapped in newspaper.

"The next day we rode about two hours, then waited for a train up the C — line. At 5.51 we again started and went to St. Pierre, where we were met. It is a three-hour drive from the station up a lovely valley with a rushing stream, amidst great mountains. Only a little snow remains on those we see from the house. It was a long journey, but we were glad of the warm welcome we received and a clean bed. I never was so glad to be able to talk without having to look up every word in a dictionary.

"There are people in towns that still are being shelled, these have to be taken away. There is a great effort to find homes near or in healthy places for the well ones. Certain southern cities or districts have offered to find homes for people from

the shelled district. The well ones are passed on into these, there are, however, sick ones. For these the French have few places, so Samoëns has been started.

"It is a huge social service scheme, and they are doing the work very thoroughly. Of course there are great difficulties, especially working in a country where system is as neglected as it is overdone in Germany; also where there is endless red tape and a feeling that time is nothing. I am always surprised that things ever get done and very well done, when you naturally have thought that they had died on the way. One just has to allow twice as much time and bother for every detail.

"I am in a most beautiful spot, with a rushing river just across a road, and mountains rising just high enough for the tree line to have been passed. On the northern slopes there are tiny patches of snow. The slopes are beautifully cultivated and the houses seem to fit the scenery so wonderfully.

"My actual daily program until Edith Coale comes and takes some of it is, viz.: 6.30 rise; 7 to 7.30 wash and dress, with the help of their sisters, three children. One has running ears and all have noses that must have attention; 7.30 children's breakfast café au lait; 8 o'clock, off up the road; four children go to school and I serve the women's déjeuner, then take the temperature and dress the head of a little fellow. Eleven A. M. the children return and must be washed and put to bed. I have just done that. They are very dear and so far have been good. Just now one rather refused to take off her shoes, but did it after a little firm waiting on my part; 12 o'clock they get up; 12.15 dinner. The children go back to school, so I have an hour's French lesson. I am getting on quite well. Every day I want so many words to use that it is easy to remember them when I look them up. All the women are so very good in trying to understand and teaching. I think they that have quite a pride in my progress; 3 P. M. a walk or gym. class; 4 P. M. afternoon tea; 5 P. M. small English class; 6 P. M. children's supper; 7 P. M. supper for the women and then ours. After supper I give out remedies for sore legs and sore throats; 10 o'clock to bed. I have no modesty about making mistakes, so am having an extraordinary opportunity to learn French rapidly. I want to get so I can do simple social work and to do that one has to understand as well as talk.

"We, of course, are interested in what American Friends are going to do. It seems even more complicated, as one knows it. But I am sure Americans can live through these complications and once it is understood it does not seem so hard.

"I believe it would be well to send materials to be made up. The women are glad to make up things if they had the material. Children's clothes are most simple. As for food there is plenty of it apparently. Everybody, at least out of the war zone, is hampered by the price, which is about the same as at home a few months ago."

Another correspondent reports:

"We are still in Paris waiting for our *carvets* (red books containing papers necessary for travel in the war zone) to come. W. D. was sent down to Entremont with a Ford truck and I was sent with him as far as Dôle in the capacity of a "mechanician." We sallied forth, going about 95 miles from 2.30 to 7 o'clock, stopped for supper and then went to or 15 miles further on to the next town where we spent the night. We got off the next morning at 8.30. I drove all that morning, we ate our lunch by the roadside and then traveled on to a little town where there was a gasoline station. The people in charge of the station had probably never seen a foreigner before, and since we couldn't speak *very fluent* French and had red, white and black stars on our arms they took us for "Les Allemands" and wouldn't sell us any gas. Finally, after much arguing, we convinced them that we were not Germans and they sold us one "bidon" (which is the way they sell gas here, in cans of 5 liters each). By running up the hills, and shutting off the motor and coasting down, we were fortunate to reach Dijon (a moderate sized city) where we filled up. If it hadn't been that we hit a hill about 4 miles long down a

mountainside, which we could coast, we might be out there yet!

"We got to Dôle, which is about 50 or 60 miles from the Jura Mountains, at about 5 P. M. It is within the most beautiful centers of France, an old city and one can see Mount Blanc on a clear day. Dôle is also the place where the English Friends have their camp for the fellows that make the portable houses. There are about 40 young English fellows there and I enjoyed my stay immensely. Many of them have been up before the English tribunals, and I count it a great privilege to have been able to see their work."

Isaac Sharp writes, under date Seventh Month 17, 1917, from London: "It is a time in which, more than ever, we should keep close to our Lord, not knowing from day to day what fresh sorrow or happening we may face. Amidst it all I believe it well for our own sake, and especially as a help to others, to live out our natural lives—not with undue gaiety or, on the other hand, not with fear and apprehension, but with quiet trust, that whatever may come, all will be well with us in that which really matters."

J. E.

POCONO LAKE, Eighth Month 13, 1917.

NEWS ITEMS.

PRESIDENT MAID M. EDWARDS has resigned his position as President of Penn College. He has accepted the presidency of Earlham College, at Richmond, Indiana, and will assume his duties there Ninth Month 1st.

ISAAC SHARP is anxious to secure for London Yearly Meeting Library a copy of the autobiography or reminiscences of Levi Coffin, a book which is out of print and the plates of which were destroyed by fire years ago.

THE HAVERFORD UNIT.

Under date of Eighth Month 13th we have the following:—
Surveying work began this week, when five men who have had some surveying experience were given a week's try-out. They were Chawner, Jenkins, Morrison, Mesner and Speer.

Another group of men who have shown special mechanical skill were assigned to the automobile squad; they were Balderston, S. F. Brown, Bruner, Carey, O. W. Carter, Collins, Hornbrook, Hussey, Lippincott, Laity, Metcalf, Parnell, Traviss, Vail, Webster and Wetherald. Still another group who handle tools well begins actual construction work this week: in this group are Cholerton, Darling, Hayes, Hobbs, Johnson, L. H. Marshall, Reynolds, R. P. Smith, Southworth, Titcomb, and Whitall. The other men are still at work mending roads, in the carpentry shop, and in the masonry squad.

A concrete foundation for a garage near the Haverford campus will be part of the work of the masonry group in the next two weeks. They have already learned to mix mortar and slake lime; and have laid a brick foundation for a portable house of the type being erected by the English Friends in France. Joseph Shuster, head of the Masonry Department at the Williamson Trade School, Williamson, Pa., is in charge of this work.

"French, French and more French," was the message sent back by the Friends in France when asked for recommendations as to training. And French, French, and more French the boys at Haverford are getting. Clarence Zantsinger paid them a second visit last week and talked entirely in French. Many of his audience understood little of what he said; but they became more accustomed to picking French words out of what at first sounded like an uninterrupted flow of meaningless mumbling. At supper-time now there is a ban on the use of English—if a man cannot talk French, he remains silent.

Charles J. Rhoads, Governor of the Philadelphia Federal Reserve Bank, entertained the men one evening last week at his Bryn Mawr home. He took them to the home of his neighbor, Henry Collins, to see Alfred Collins's great collection of animal heads, products of hunting trips in five continents.

Pending the formation of the District Boards, which alone have the power to grant young men permission to leave the country in war-time, the fourteen men selected as the vanguard of the American Friends' Reconstruction Unit No. 1 are held up. At least a part of the group will be sent over in the near future. When the Boards are finally organized,

the granting of permits—to Friends, at least—will be a mere matter of routine.

The first issue of *L'Equipe* (French for Unit), the weekly paper to be published by the men of the Unit, appeared last week; and hereafter it will appear regularly every week until the men start for France. Charles F. Brown, the Business Manager, hopes to be able to buy a hand-press and continue publication in France. A résumé of Henry Scattergood's letter from the Somme region; an editorial by Robert G. Brown; a poem by Horace Davis; a column in French by Professor W. C. Titcomb, of the University of Illinois, a member of the Unit; and a story written in Biblical form retelling the perils of a night in camp, and the visitation by mosquitoes and wild horses which followed neglect to wash the dishes, fill most of the first issue.

It is eighteen miles from Haverford to Westtown, and it is eighteen miles back, and some members of the Unit were acutely aware of the fact that thirty-six miles is a long way to go before they returned to the green of Haverford Campus. The first eighteen-mile stretch to the Friends' school grounds was hiked before dinner; a baseball game, swimming and boating filled the afternoon; and after a short night beneath the stars, the company hiked back. A half hour's stop was made to hold First-day Meeting under the trees below Castle Rocks. Hollingsworth Wood, who has come to fill R. H. Gummer's place as one of the three Councilmen for the Unit; Carleton MacDowell, Carroll Binder, and V. D. Amick, all rose to tell simply but earnestly what the spiritual mission of the Unit had meant to them and might mean to others.

GEORGE GELLETT WHITNEY and JERET E. L. PAYNE were married at Jordans, on the 25th ult. It is announced that they intended to sail for America directly. George Whitney is the son of Dr. W. N. Whitney, late of Tokio. Janet Payne has been several times quoted in THE FRIEND during the past three or four years. She is a thoughtful writer of much clearness and force.

The Peace session of the recent World Conference of the Church of the Brethren (Dunkards), which was held in the Forum at Wichita, was attended by about 4,000 persons and was an occasion of great interest. Following the able addresses by Rogers Winger, of Indiana, and Professor W. J. Swiggart, of Juniata College, Pennsylvania, Dr. W. L. Pearson, of Friends' University, gave the closing address on "True Christian Peace," and particularly urged that the Brethren, the Mennonites and Friends should co-operate in teaching their common peace principles and in promoting peace on earth, as also in supporting one another in times of war. These three denominations, he said, had all suffered much persecution on account of their principles in the past, but none of them had ever yet persecuted anyone. The three branches of the Mennonites have recently united in showing their firm adherence to the principles of peace and in presenting their claims for exemption through a joint-committee at Washington.

CONCORD QUARTERLY MEETING.

A LARGE gathering of Friends—at this vacation month—attended Concord Quarterly Meeting on the 14th inst.

The thought of a willingness for service, and of the need of right preparation for it, was brought before us by the exercises of the Meeting for Worship.

A joint session opened the second meeting, in which two reports, that of the joint Committee appointed in Fifth Month to hold, if way opened, a meeting for those of our members and attenders who "are concerned for the upbuilding of the Kingdom of God,"—and that of the Conference Committee, were read and considered.

The first of these produced a sense of thankfulness that the concern of the Select Quarterly Meeting, which led to the appointment, had been so fully met, and the Committee was continued, for such service as might be shown to them, and to carry the concern to our Monthly Meetings.

Both their work and that of the Conference Committee were felt to have been helpful in building up and re-energizing a spirit of true Christian fellowship among our members.

At the Select Meeting, held the day before, the names of four women Friends who had been proposed for the station of Elder were confirmed by the Meeting, and one of these, Lydia S. Thomas, of Concord, was brought before the Meeting on Third-day, there being no Select Preparative Meeting at Concord. According to the new ruling of the Dis-

ipline she was made a member of Chester Select Preparative Meeting, within the limits of which she now resides.

Annette G. Way, Rachel A. Carter and Sarah E. Garrett were appointed Elders from Lansdowne Meeting.

The joint session was followed by the usual business of the two Meetings.

When the time came for reading the extracts of minutes of our late Yearly Meeting, women Friends decided to read only the opening and closing minutes, and since these were unusually comprehensive, it was felt to be a satisfactory plan.

The number of young people in attendance was noted with pleasure.

F. T. R.

The following, under date of Seventh Month 25th, was written to our friend Hannah P. Morris:—

It will be of interest to thee to hear that on First-day last, the 22nd, I attended meeting at Rue du Théâtre 67, finding it little changed from my last visit there in 1910. Justine Delancourt is the same cheerful, courageous soul she has always been—a little older, of course, but as far as I know, with no thought of giving up her work. There were eight of her pupils present that day. The old visitors' book is still in use—it was begun in 1859, at the time of the exposition, and I was interested to turn back to the dates of my visits of seven years ago, especially to the day my grandfather, Edmund Welster—then aged eighty-one—was present with me.

The meeting last First-day was the last for this summer, Justine Delancourt planning to leave for the country as usual, to remain until the early part of Tenth Month. It was a simple little meeting—entirely after the manner we are used to, and two of the pupils appeared in earnest, tendering prayer. I was very glad I had come.

Paris is fascinating as ever, and even more interesting, though prices are sky-high. That and the dark streets constitute the only obvious evidences of the war—the French ability to preserve a cheerful exterior is nothing short of marvelous. Everything is obtainable, if you have the money to pay for it. This is quite different from what we have experienced elsewhere, where prices in general were not at all unreasonable if you could get the things at all. Our bare living expenses are \$4.00 per day, and will be higher still before winter.

Very sincerely thy friend,

ALFRED LOWRY, JR.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE
COMMITTEE, EIGHTH MONTH 20, 1917.

The total reported received last week as contributions to the American Friends' Service Committee was \$138,163.56. The following contributions have been received since that time:

Amount reported last week	\$138,163.56
Philadelphia Yearly Meeting's Peace Committee, Fourth and Arch Streets	3,095.00
Fellowship of Reconciliation	1,570.50
Various Meetings or Associations	6,887.39
	\$149,716.45

CHARLES F. JENKINS, Treasurer.

LETTERS mailed from Tokio, Japan, inform that the Friends who volunteered for service in Russia had a reasonably smooth passage, but much fog and cold weather were encountered, the siren blowing every one-and-a-half minutes for periods of eight or nine hours.

The *Empress of China* is a luxuriously-appointed steamship, with open fire-places in writing-room and some state-rooms. A great variety of Japanese naples and evergreens are tastefully placed about the vessel. The service is entirely Chinese, the head-waiter dressed in a long blue gown, in color matching the china.

At eleven o'clock each week-day those of the party who were able assembled for a lesson in Russian.

The following telegram was forwarded to President Wilson by the Peace Committee of Philadelphia Yearly Meeting:

"Woodrow Wilson, President, Washington, D. C.: We urge thee to embrace the great opportunity presented by the Pope's message. Although it does not attempt to set forth detailed and final terms, it at least affords a firm and hopeful basis, in harmony with thy address of First

Month 22nd, for beginning negotiations leading to permanent peace. We firmly believe that the growing desire to punish Germany, born of a revengeful spirit, should be subordinated to the opportunity here offered to safeguard through liberalism the future peace of nations."

MINUTES OF CANADA YEARLY MEETING, held in the Sixth Month last, at Pickering, Ont., have been received. For the first time men and women met in joint sessions.

Anna L. Hall, from Ohio, and Solomon E. and Sybil J. Barker, from North Carolina, were acceptable visitors.

"As far as possible Friends are clear of complying with military requisitions, but are paying the tax imposed by the Government, as food, postal rates, travelers' tickets, etc."

The Minutes of the Representative Meeting state that a communication from the other body of Friends had been received requesting a meeting in conference on the military Service Bill, the latter having caused anxiety among Friends. A deputation of both branches of Friends met and it was thought best to prepare a paper explaining Friends' attitude on the military question. This paper was received and kindly acknowledged by Premier Borden. A memorial was read concerning our late beloved Friend, Eliza H. Varney.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 91.

Lloyd Balderston, Anna H. Brinton, Joseph T. Whitson, Chas. T. Moore, Beulah E. Cope, Rebecca C. Reeve, Benjamin Albertson, Elma Hayes, James H. Moon, Rachel T. Moon, Maria C. Scattergood, E. Dean Stanton, Margaret W. Haines, Sarah W. Heston, Mary A. L. Thomas, Dr. Chas. Williams, Edward B. Taylor, Edward B. Taylor, Jr., Sarah E. Satterthwaite, all of Pennsylvania; Catharine B. Swift, Sarah C. Blackburn, Hannah Blackburn, Rachel C. Llewellyn, Deborah C. Battey, J. Howard Edgerton, Elbert E. Cope, Lewis Hall, Sidney A. Fawcett, Walter J. Edgerton, Edwin Crew, all of Ohio; Anna T. Stokes, Edwin F. Ballinger, Herbert Jones, Mark B. Wills, Katharine W. Abbott, all of New Jersey; Nathan Barker, N. C.; Milton J. Shaw, Mary M. Edmundson, Henry S. Conard, Mary H. Ridgway, Jesse F. Standing, Joshua P. Smith, Robert W. Hampton, Ellis W. Stanley, Lewis B. Stanley, Thomas E. Stanley, all of Iowa; Nathan L. Hall, Cal.; Ira S. Frame, Cal.; Everett Moon, Minn.; Margaret I. Henton, N. Y.; Esther E. McGregor, N. H.; Joseph H. Clayton, Can.; William Hallam Can.

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

NOTICES.

MEETINGS from Eighth Month 26th to Ninth Month 1st:—
Burlington and Bucks Quarterly Meeting, at Burlington, Third-day, Eighth Month 28, at 10.30 A. M.
Gwynedd Monthly Meeting, at Norristown, First-day, Eighth Month 26, at 10.30 A. M.
Chester, at Media, Second-day, Eighth Month 27, at 7.30 P. M.
Concord, at Concordville, Third-day, Eighth Month 28, at 9.30 A. M.
Woodbury, Third-day, Eighth Month 28, at 8 P. M.
Abington, at Horsham, Fourth-day, Eighth Month 29, at 10.15 A. M.
Birmingham, at West Chester, Fourth-day, Eighth Month 29, at 10 A. M.
Salem, Fourth-day, Eighth Month 29, at 10.30 A. M.
Philadelphia, Fourth and Arch Streets, Fifth-day, Eighth Month 30, at 10.30 A. M.
Goshen, at Malvern, Fifth-day, Eighth Month 30, at 10 A. M.
Lansdowne, Fifth-day, Eighth Month 30, at 7.45 P. M.

MARRIED.—At Canton, China, on Sixth Month 29, 1917, in a meeting for worship appointed by New Garden Monthly Meeting of Friends of Pennsylvania, WILLIAM W. CAMBRIDGE and CATHERINE B. JONES.

DIED.—At her home near Norwich, Ontario, Canada, on Seventh Month 7, 1917, MARY J. POLLARD, wife of George Pollard, in her seventy-sixth year; a member and Elder of Norwich Monthly Meeting.

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Leslie P. Hill, Principal, is always ready to offer timely suggestions to any who have it on their hearts to assist in the laudable work that is carried on at Cheyney.

Because of the conditions which must be met, if the School is to continue its good work, the Board of Managers feel free to request Friends to include Cheyney among the charities to which they contribute, and ask that checks shall be drawn in favor of and mailed to

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VOL. 91.

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—E. E., about 1860.

THE QUAKER WORLD.

It is not unusual to hear members of our Society speak reproachfully of our "little world," of its selfishly centered interests, its irresistibly narrowing influences. They must find avenues of escape from it or be suffocated. In opposition to such sentiment there are others, perhaps a much larger class, impressed all the while with our superiority, disposed to speak of "our principles" and "our practices" in terms that too often impress hearers with the repulsion of self-righteousness and exclusiveness. We surely have no patent right on Christianity!

These two contrasted points of view represent extremes that need to meet in a common understanding if we are determined to make the most of ourselves and the best of our religious Society. Put into somewhat scientific terms one point of view is centrifugal and the other centripetal, and the theorem to which we would wish to invite attention in this editorial is the common-place declaration that it is necessary to have a firm centre in order to draw a large circle. A very little knowledge of men and movements is required to convince us that the largest outlook, the broadest and most active sympathy with points of view not specifically our own, is compatible with family, or community or denominational loyalty. It was William Penn, if we need to establish this point historically, who exhorted us (his exhortations mostly apply to us if we will "suffer them") to cultivate the "universal spirit." None would dispute that he practiced this exhortation conspicuously. It was Robert Barclay, still the most invulnerable defender of Quakerism, who called "Christian fathers" and learned men of all creeds to attest his positions. Few of us, apparently, have the scholarship or the vision to be as broad as these ancient Friends were. All of us need to

ponder the process that made them at once "consistent militant Friends," and Christians of world-wide sympathies. Much of the process evidently has to do with the illumination and the expansive power of first-hand experiences of Divine revelation. A part of it is much more common-place, altogether removed from the mystical, a plain field which we are most apt not to cultivate because there is no lure of adventure in it.

If there is an actual relationship between concentrated interest and broad sympathies we need, each of us, to establish such centre of stability and radiation in our own lives. In the plainest possible prose we need to know our own religious Society if we are to have the most effective knowledge of the religious world at large. Our own "little world," as we actually get acquainted with it, merges at one point and another into the great world of which it is perceived to be a part. But are we actually acquainted with our own little world? The late Allen Jay often pointed out that Philadelphia Yearly Meeting is the most homogenous Yearly Meeting in the world. He attributed this particularly to Westtown Boarding School. Amongst other contributory influences, the fixed habit in Philadelphia Yearly Meeting of reading THE FRIEND has been far from a negligible influence. So this homogenous character is based upon knowledge of one another. Isaac Sharpless recently called our attention to the fact that many years ago our little weekly was in the hands of a very liberal element amongst Friends. They were men with the largest aspirations for the privileges of education and culture. They accepted the special mission of holding the Society firmly to cardinal Christian doctrine, but they believed this end best accomplished by general liberalizing agencies. In some degree the paper has held to this course through all the vicissitudes of its ninety years. Our late friend, Joseph Walton, read rather faithfully the publications that come as exchanges from "bodies with whom we were not in accord," and those who knew him closely were not surprised upon his death at the testimonies to his broad sympathies from a great variety of Friends in all branches of the Society. Some of the spirit of that broad editorial reading got into THE FRIEND then. We trust not a little of it pervades our columns now. If we are to speak for the Quaker world with any measure of adequacy we must transmit, at least as news items, much that may not represent our own point of view. We must make some contribution toward a more general knowledge of our Quaker world.

Our young Friends seem to be teaching us an important lesson along this line. The new thing apparently that has happened to them is the ability to have sympathy and fellowship with those whose point of view does not accord with their own. It is only a step further to the discovery that this is after all a most effective way of making one's own point of view serviceable to those who have not had it. What if some of the fundamentals of Quakerism are to be restored to the Society by this process! We are well aware of the possibility

of its working in the reverse direction, but conviction that has any power in it is ready for such ventures of faith.

Some one has counted up the periodicals that speak for our Quaker world. With the various meeting letters the number now is probably near two score. If one had any other occupation he could hardly read all of these thoroughly. The general tenor of the whole finds expression in notices and reprints in the half dozen or less that are most in circulation. A careful and regular reading of one of these is probably the best training for an understanding of them all. The Friend who merely occasionally looks over one or a dozen of them, does the Quaker world an injustice. He possibly speaks slightly of this world, but of course it is something of which he has inadequate knowledge. Much greater, however, than the injustice to the Quaker world on the part of such, is the injustice to one's self. Any claim for breadth of view, of liberality and understanding in religious matters, as we have attempted to show, must rest upon a measure of concentrated knowledge at the starting point of one's religious association and experience. We can best afford to trust the interests of Quakerism to those who know the Quaker world. This world is plainly beset with limitations, hampered perhaps by tradition, often self-centred, now lacking in courage, again in vision, but it has been held together most wonderfully during two hundred years with a minimum of machinery. It contains still a remarkable range of gifts. It develops a very high type of manhood and womanhood. We have it presented to us in great variety. (Is there any denomination two hundred years old of which this is not true?) We learn that no one type of meeting contains all the real Friends. At times separations have seemed to be unavoidable. They may yet serve some purpose in emphasizing the distinctiveness of some principle or in the maintenance of some cardinal doctrine. We are not called upon now to judge in that matter. This one point the present time of crises seems to disclose. The Quaker world, despite its smallness, has still enough common capital to be a real world-force, if this capital can be properly mobilized. A first step in this mobilization is a much more general and accurate knowledge of the extent as well as of the limitations of the world itself. We plead for that knowledge not in any spirit of compromise, but always in the remembrance of that prayer, "that they all may be one." We may find ourselves drawn by this knowledge even into closer fellowship with the unit to which we belong. If our fellowship is what it should be it will not surely be separation from those large issues for which all religious society is organized. We must not contribute further to the present apparent failure of Christianity by our isolation.

J. H. B.

THE SPIRIT OF THE UNIT.

To offer one's life to make an enterprise successful is like a guarantee of earnestness as is not often required of members of a non-military organization.

So in this Unit where the men have had to make sacrifices and give themselves for a service which may be hazardous and will certainly be strenuous in the extreme, some such offering of a life to a common purpose has been a prime factor.

A group of men who have looked the facts in the face and seriously determined to take an unpopular stand, one which will inevitably subject them to misunderstanding and perhaps ridicule and even harsher treatment, and yet are determined to pay the price for their conscience' sake, have made one of the supreme decisions which make men masters, make them realize their relationship to God. They have come into the

great class of those who feel they owe the world a life and are determined to pay with a full, rich life, not a meagre one.

The volunteer for a high task of any kind in life sees in the toil and sweat and fatigue of preparation an inward meaning. He discovers in them steps toward his goal, and however trivial the processes, they are all shot through and made to glow with a mystic spirit which discloses to his eyes an inward joy even in what at other times would be irksome.

The glory of a service for humanity, the dignity of a position in the first unit under a branch of a national Government stretching out its hand to do reconstruction work in the territory of another nation is surely a lure the like of which has never before been held up to the eyes of our young men.

As we advance through the dust and fatigue of training toward the almost unendurable brightness of the prospect of the service which we long to perform, a kinship with the crusaders, with all the men of all time who have revolted against the established deadness and felt the promptings of life, seems to grip us, and we feel the joy of Paul pressing toward a mark for the prize of a high calling.

Humbled by such thoughts and opportunities, we test ourselves anew lest haply we be thinking not "soberly," but "more highly than we ought to think."—*Editorial by L. H. W., in L'Equipe, Published at Haverford.*

CEDAR LAKE CONFERENCE.

(SECOND REPORT.)

Well, the Cedar Lake Conference is over and it surely was a very great privilege to be able to attend. There were thirteen members of Philadelphia Yearly Meeting there for most of the time and an average attendance of about one hundred and twenty, representing fourteen Yearly Meetings. A very representative group of Young Friends of America, including some from Canada and one Japanese.

We had ten days of wonderfully inspiring association together, and I trust for most of us at least a fuller realization of our responsibility will send us back to our various duties, determined to make the very best use of our time in living out the Gospel of Good Will.

Our position as a religious denomination opposed to war was very largely dwelt upon through the whole Conference, and it is very evident that Friends are taking a distinctly positive attitude in regard to the position in which we find ourselves. The work of the American Friends' Service Committee was fully explained and Friends generally are supporting it. Much interest was shown in the Reconstruction Unit now training at Haverford, and a very interesting and instructive letter from them was much appreciated. Several groups reported organization for service of one kind or another, and many evidences of knitting on the part of the conferees showed a desire to make the best use of time even while on a vacation. Surely when all those energetic young people get back at work and tell those about them of the prospects, a great deal more will be done.

The classes in the morning in Bible School Methods, Quakerism, Missions, Story-telling, and Peace were all very interesting, the chief difficulty being that we had to choose between them, as there were three classes going on at the same time. Robert C. Root, of California, conducted the class on Peace and outlined for us a course of studies on the Development of the Peace Movement. He surely knows where to find the best that has been written, and gave us a list of books for reference which will no doubt prove useful to those of us who have time to study further, and for all of us he gave many useful arguments in support of our position. We cannot have too many at the present time. The other classes were all well attended and the teachers gave many very helpful suggestions. I think most of us went with the idea of getting something and I'm sure it was our own fault if we did not.

There was, however, a very strong feeling that we must give as well as get, and this was perhaps brought out as strongly in the Open Forum the last hour before dinner as at any other

time. At this time questions of vital importance were brought up and discussed.

The afternoons were generally free for recreation and rest, and the splendid facilities in tennis courts, base ball diamond, quoits, croquet, and last but by no means least, the beautiful lake, afforded ample opportunity for healthy sports, all of which were much appreciated. Tennis tournaments were played off and three very thrilling games of baseball. Bathing was very much enjoyed and the boats always at our disposal gave us a chance for pleasant little trips in search of water lilies, which were quite plentiful. The chief difficulty was that we did not have time enough to do all the nice things.

Right after supper we met usually by the lakeside for the vesper service, at which times we enjoyed true communion together. Most of the time was spent very much as we would spend it if we were all Philadelphia Friends, just worshipping together. They were very much like the vesper services at the Westtown Conference.

After these we had a lecture of inspirational nature, and then a short social time before the lights went out at ten o'clock. On the first evening, the leaders for the devotional groups which met right after breakfast were chosen, four of the ten being from our group, which I think shows how much they appreciate having us come out to help them, and I hope they were not disappointed in us. We took up for discussion in the groups, from day to day, different thoughts on Citizenship in the Kingdom, the group leaders meeting before breakfast to go over the subject together, so that the various groups might take up somewhat the same things, although naturally the subjects discussed in the various groups varied. I think we all felt that we got closer together in those little groups than at any other time.

On the fourth evening of the Conference we had a social opportunity, following the lecture, the chief purpose being to get us better acquainted.

The meetings on First-day evenings were times of deep consecration, and I think we all felt that we were indeed baptized together.

BERTHA BALDERSTON.

COLORA, MD., Eighth Month 21, 1917.

SCHOOL DISCIPLINE.

CHARLES S. CARTER.

"I think I have read, at least it is said,

Boys are always in mischief unless they're in bed,

I put it to you, I don't say it is true,

Yet if I were asked for my own private view,

I should answer at once without further ado,

I don't think a boy can be trusted to keep

From mischief in bed, unless he's asleep."

These lines occur in a description, probably fanciful, by Mary Manners, of an incident in an English school. There is a difference, of course, between mischief due to exuberant spirits, and deliberate badness, but they sometimes shade into one another. My first teacher, the late Hannah Shipley Bean, was one of the loveliest and wisest women I ever knew. One day, in school, she said to a disorderly youngster: "Sammie, what should be done with a bird that can sing, and won't sing?" Reply from Sammie: "Feed it right well." "No," said our teacher. "It must be made to sing." And her methods produced the desired results. I have seen the mouth of a boy well washed out with soap-suds, by her direction, because he persisted in saying naughty words upon the playground; but all this happened sixty-five years ago.

In a long period of connection with the management of our public schools, I can remember teachers who preserved perfect order without apparent friction. This faculty or power, I can attribute only to the personality of the teacher. One such, a young woman, was a rather small person, but her eye "had a magic spell." The face of another seemed to wear a perennial smile; a natural one, not a smirk. I was once in a room where forty boys were making life miserable for a man-teacher, who

happened to be of large size, physically. In the midst of the shuffling of feet, and accidental (?) dropping of desk-lids, another officer of the school, much slighter in person than the other, walked quietly in; he did not look around, nor did he say a word, but the hush that ensued was almost startling. (This did not happen at Westtown.)

At the present time, at Westtown School, the physical and educational conditions seem to be almost, if not quite, ideal; they have been enumerated over and over; a Westtown pupil remarked in my hearing, twenty years ago: "We are tired of being reminded of our advantages and privileges." Perhaps they do not talk that way now; yet there is reason to fear that, at least, by some, these advantages are not duly appreciated.

Can there be a deficiency in the training of some of our children, before they are sent to boarding school? An English Friend once said to me: "Dost thou not know, this is the land of obedient parents?" With the small child, prompt obedience should be exacted, at an early age; anything else is laying the foundation for future trouble. The parental control should be inspired by love, prudence, firmness and wisdom, and should be continued, as a matter of conscientious duty, until the child arrives at what are really years of discretion. Respect for authority should be carefully instilled. But, oh! the importance of the injunction "First be sure you are right," before going to extreme measures. To illustrate this point, two incidents are recalled. A farmer said to his fourteen-year-old son one day: "Jimmie, take this lurch to the harvesters; and here, better take the little jug along." The boy hesitated, and said: "Father, did thee ever know me to refuse to do anything thee told me to?" No, he didn't know that he did. The boy added: "My conscience will not let me take that liquor to the men, and if the jug goes to the field, they will have to take it thyself." The father was displeased; but when the mother appeared, and learned the cause of the trouble, she said: "I side with jimmie." That settled it, and the father never gave liquor to his men afterwards.

The parents of another boy, in his early teens, were atheists. One evening, by invitation, this boy attended a religious meeting. Upon his return, his mother wanted to know where he had been, and upon being told, remarked: "You have brought disgrace upon the family." She informed the father, who gave his son until the following day to decide whether he would give up his new-found interest, or leave. When asked next morning if he had made up his mind, John, for that was his name, replied: "Yes, and with God's help, I hope to save my soul." He went away, but grew to manhood, became a minister of the Gospel and was afterwards instrumental in causing both his parents to make an open profession of Christianity.

The first of these two "boys" is still living at an advanced age, and has grown up sons filling responsible positions. The other has passed to his reward; to be confessed, we may reverently believe, before our "Father and the holy angels."—*From The Westonian.*

AUTUMN PEACE.

Autumn—the very word holds cadence
Of soft, low winds that play o'er searing fields,
In that late burst of glory when the trees
Are robed in red-gold hues—when Nature wields
Her fairy wands to bring sleep to the year.

Autumn—it holds the warmth of eering fires,
The kettle steaming on a garnished hearth,
The gathering of loves, the twang of lyres
Accompanying the requiem of earth,
Who lays her down to rest without a fear.

Knowing full well renewal waits for her,
That resurrection's seeds are in her palm;
So sweetly sleeps with never restless stir,
Secure, at peace, the spirit's mighty elm
Unbroken by the falling of one year.

—FLORA SHUFFETT RIVOLA, in the *Springfield Republican*.

YANXTON, S. D.

EARLY QUAKER WRITINGS ON PEACE AND WAR— 1654-1662.

MARGARET E. HIBST, in *The Friend* (London).

(Continued from page 114.)

In the collected works of William Smith, of Beesthorp ("Balm in Gilead" 1675), are two definite pronouncements on peace. The first, "A Right Dividing and a True Discerning, Showing the use of the Sword, etc." (1659), develops the favorite thesis that the sword's only lawful use is in the repression of crime. But some have advanced further; to them "the use of a sword is not known . . . neither do we know a soldier's place, which is under the state of a man, violently to kill and destroy each other and know not wherefore . . . They return not to it again, they see a further thing, the end of that." In 1661, as a prisoner "in Worcester county jail for obedience to the command of Christ," he wrote a mystical treatise full of beauty and fervor. Its title describes its scope: "The Banner of Love under which the Royal Army is preserved and safely conducted. Being a clear and perfect way out of all wars and contentions; with a short testimony unto the Way of Peace. Given forth for the edification and comfort of all that truly fear God. Written by the hand of one who bears good-will to all men." It opens with a description of the love and mercy of God and the yearning of men's hearts towards Him.

"The light leads out of the earth and all earthly things and leads up to God, the fountain of eternal love, in whose pure presence the fullness of joy is found. . . . And of the immortal seed is the Royal Army born, and they are conquerors through him that loves them and spreads his banner over them, and their weapons are love and patience, by which they overcome; . . . and this is an Army that the Lord hath gathered and is gathering from amongst the earthly warriors, whose strength is in the horse and his rider, and the Lord God puts into their hands the spiritual weapon, and with it they go forth to battle, and they seek to save men's lives and not to destroy them. . . . And who need fear such an army, whose banner is love and their weapons good-will? They need no horsemen and strong armies to oppose them nor prisons to quiet them, for they are marching under the Banner of Love, and in love meet their enemies and quench their fury."

In time the army will grow to an overwhelming strength and "war will cease and cruelty come to an end, and love will abound." Those who (like the Fifth Monarchists) "by weapons of war fight for His kingdom" are warned that "wars and contentions are not the way in which Christ appears, nor the path in which He leads His Royal Army."

In conclusion, Wm. Smith breaks out in a rhythmic and passionate "Testimony to the Way of Peace."

"The Life of Christ is sweet, it is the substance of whatever can be spoken of; to inherit a measure of it is joy and peace, and the desire of the simple is abundantly satisfied therein. . . . There is no limitation of its breaking forth, but when and where and in whom it pleaseth; it prepares the vessel for its use and makes it honorable in its own holiness. It springs and fills according to its pleasure and the vessel must be new that doth contain it." Those touched by it are constrained "to behave themselves in love and tenderness to all people; . . . and they are His Royal Army, in whose Love and Life they stand in unity, and give up their bodies and spirits unto God, that His own will may be done, and the intents of His own Heart performed, and His own Name therein glorified."

The last pronouncement of this early period which calls for notice here is a plain statement of the Quaker position by William Bayly, a sea captain, in 1662. ("A Brief Declaration to all the world from the innocent people of God called Quakers, of our principles and belief concerning plottings and fightings with carnal weapons, against any people, men, or nations upon earth, etc.") Friends' principle of peace, he

says, is everlasting and universal, founded on God Himself and "before death, hell, strife and wars."

"We bear good-will to all people upon earth, . . . we are all of one blood, all the workmanship of one Creator." This principle is not "an opinion or judgment which may fail us, or in which we may be mistaken or doubt, but it is the infallible ground and unchangeable nature of our religion (that is to say) Christ Jesus the Lord, that Spirit, Divine Nature, or Way of Life, which God hath raised and renewed in us, in which we walk and in whom we delight to dwell, and can not but worship and yield obedience to." Bayly ends by a solemn denial of any pseudo-Quakers "found in any plotting against any man or people whatsoever, to contrive mischief, danger or hurt either to body, soul or estate any way, on any pretence whatsoever." Such actions "our principle (the everlasting foundation of God) and our spirit have no fellowship or unity with." This may be compared with Francis Howgill's declaration at his trial a year later at Appley. (See Besse, Sufferings, vol. II.—Westmoreland.)

The foregoing are the chief links in the chain of early Quaker writings which connect Fox's declaration at Derby in 1651 with the assertion by Barclay in 1676 as a definite tenet of Friends that "it is not lawful for Christians to resist evil or to war or fight in any case." The existing governments, says Barclay, profess Christianity, but "they are far from the perfection of the Christian religion. Their spiritual state is nearer to that of the Old Testament and thus, "we shall not say that war undertaken upon a just occasion is altogether unlawful to them, but for such as Christ hath brought hither, it is not lawful to defend themselves by arms, but they ought over all to trust in the Lord." This is in answer to the argument that religion does not forbid "the use of arms for the defense of our country, body, wives, children and goods, when the magistrates command it."

II. IMPRESSIONS OF KOREA AND CHINA.

GILBERT BOWLES.

(Continued from page 115.)

Calling a carriage for the afternoon, Esther Butler and I had an interesting ride to the Ming Tombs, lying about a mile beyond the outer wall. We passed through the devastated Manchu section of the city, which was the scene of ruthless massacres at the time of the revolution of 1911, which overthrew the reigning Manchu dynasty. As all the people in this Manchu section had lived in idleness for nearly 300 years, supported by the toil of the Chinese, it was not strange that in the revolutionary outbreak, pent-up vengeance left the whole section of the city desolate. It was in the relief of wounded, desolate and dying Manchus in this section of the city that Dr. Gaylor of the Friends' Mission, gave her life. Passing beyond the outer wall of the city, a ride in the open country brought us to the approach to the Tombs, passing pairs of huge stone elephants, horses, soldiers and priests, who since the days of the Ming Dynasty (1368-1644) have guarded the approach to the imperial tombs. I was impressed with the resemblance of the stone images of soldiers to the old Assyrian warriors. Beyond the outer entrance gate and a garden-like approach, we passed the real entrance gate, a massive earth and brick structure, with an ascending approach under an archway, somewhat like the numerous gates which pierce a walled city. The tomb itself is an artificial hill or small mountain, with wooded sides and barren top. A brisk walk of about eight minutes brought me to the top, with its beautiful view over the valley and the city of Nankin, the houses of which can be seen with glasses. Our return home was by way of the old examination grounds. From the second story of a tower we looked out over these rows and rows of examination stalls—said to have been 30,000 at one time. Shut up in these low, tile-covered cells, some three by five feet, the applicants for official positions had their food brought to them as they worked over the classical subjects which

were supposed to be a test of ability. Many of them repeated the test year by year, only to end in disappointment, as only a fraction of them could hope for appointments. Some of them died in the heat and exhaustion. The abandonment of this system was like an emancipation proclamation for China. A few years ago, one section of cells was torn down and the tiles and plaster taken off in wheel-barrows. The yellow flowers of growing rape marked this transformation. But the work was stopped for some unaccountable reason and so rows and rows of sheds still stand.

After our return to the Friends' Mission, the day was finished with Dr. De Vol, just arrived from Luho, who went with me in the carriage to visit the Seminary, conducted by the Northern and Southern Presbyterians. It is a beautiful compound, with a fresh grassy lawn. We saw the students gathering for their evening devotional meeting, which is voluntary and under their leadership. Dr. Price, of the Southern Presbyterian Mission, took us to the most famous Confucian temple of Nankin. As dusk was coming on, we made our way through gates and ascending steps and saw the inner temple, where Confucius is worshipped. The existence of the Confucian temples in many places of China marks the teachings of the Sage as more of a religion for China than it is in Japan.

VISIT TO THE FRIENDS' MISSION AT LUHO.—In making the journey of twenty-five miles from Nankin to Luho, Dr. George F. De Vol and I took jirikishas for the first hour, then the ferry across the Yangtze, then jirikishas for a half-hour, followed by a five-mile walk, much of the time along the river bank, while the longer end of the journey was made by taking turns at the so-called sedan chairs and walking. Our mid-day lunch was eaten at a tea house. The good woman offered us the steaming hot towels for hands and faces, but we hesitated and the onlookers crowded thick about us to contrast our clean towels which we carried with the public ones which serve all travelers.

In the brief visit at Luho, I had one night at the De Vols' with an evening social hour and conference with all the missionaries, a night with Walter and Myrtle Williams, with another hour with all missionaries for me to tell of missionary work in Korea, a peep at the close of the morning Bible School, attendance at the morning meeting for worship, a visit to Dr. De Vol's hospital and to three afternoon evangelistic meetings and Bible schools, a visit to the Boys' Academy, of which Walter Williams is Principal, and a short talk to the boys. It is a very encouraging and interesting work. The morning meeting for worship is attended by the girls and women from Margaret Holmes's School, the boys from the Academy and Christians and inquirers who have been reached through the hospital and general evangelistic work. The message which I gave in the morning, with Walter Williams as interpreter, was on the three phases of love, as given in 1st John.

(To be continued.)

AN INDIAN'S OPINION.—In his recently published volume, "From the Deep Woods to Civilization," Dr. Charles A. Eastman, of Amherst, Mass., tells of an old Indian in one of his Bible study classes who was asked to give his opinion as to the teaching he had been receiving.

"I have come to the conclusion," said the old man, "that this Jesus was an Indian. He was opposed to material acquisition and to great possessions. He was inclined to peace. He was as unpractical as any Indian, and set no price on His labors of love. These are not the principles on which the white man has founded his civilization."

"These words," comments Dr. Eastman, "put the spell of an uncomfortable silence upon our company, but it did not appear that the old man had intended any sarcasm or unkindness, for after a minute he added that he was glad we had selected such an unusual character for our model."—*The Venture*.

THE LITTLE LIGHTS ALONG THE SHORE.

"Brightly beams our Father's mercy
From His lighthouse evermore;
But to us He gives the keeping
Of the lights along the shore.

"Let the lower lights be burning!
Send a gleam across the wave!
Some poor, fainting, struggling seaman
You may rescue, you may save.

"Dark the night of sin has settled,
Loud the angry billows roar,
Eager eyes are watching, longing,
For the lights along the shore.

"Trim your feeble lamp, my brother,
Some poor seaman, tempest tost,
Trying now to make the harbor,
In the darkness may be lost."

Perhaps to no people in the world's history has the theme embodied in this little hymn been more applicable than to us of to-day.

After having repeatedly declared Himself to be the Light of the world, our Saviour, in His Sermon on the Mount, told His disciples that they too, were lights, or light-bearers. They became lights only as they followed Him, reflecting His light. "He that followeth Me shall not walk in darkness, but shall have the light of life." (John viii: 12.)

This is true as regards the faithful followers of Christ in every age of the world. They *do shine forth as little lights along the shore*.

To these, as well as to those disciples of old is the Master's command—"Let your loins be girded about, and your lights burning." (Luke xii: 35), and again, "Let your lights so shine before men that they may see your good works and glorify your Father which is in Heaven." (Matt. v: 16.)

Various are the natures of and demands for these lights; perhaps as diversified as are the individuals to whom they are intrusted and those whom they may help.

The Kingdom of Heaven which Christ came to establish upon earth was, by Him in His parables, likened unto various important objects of activity—the farmer, a tiny seed, a lump of leaven, a merchantman, a fishing net, the ten virgins and the talents—each and all performing their proper functions. Likewise, the Apostle Paul's description of the great diversity of the body of Christ—the Church—as chronicled in the twelfth chapter of 1st Corinthians:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor. xvi: 41).

As in the physical so in the spiritual world, each little light has a glory all its own, each reflecting the light of its Creator!

There are thousands of hungry and thirsty souls up and down in the land to-day, longing and longing for some tiny ray of light to convince them that the religion of Jesus Christ has not failed!

In many instances these needy conditions are more easily reached and satisfied through some small service, such as the gift of a good book, the sending of a kind letter, the paying of a friendly visit, the rendering of a little hymn, or even the exercising of living patience, a sympathetic and understanding look or a warm grasp of the hand, than through deeds of a more conspicuous character.

Perhaps never more than to-day, when practically the whole world is in war's clutches, were these "little lights" more needed.

When honest people differ very materially, as to their duty in respect to our country's call, our young men especially can be loyal to God and man in standing firmly by their convictions, thus lending to the world their "little lights."

At all hazard, trust in Him, before whom all the warring

nations of the world are but as a "drop of a bucket" and with whom rests all power and wisdom both in Heaven and in earth. He, "Who hath measured the waters in the hollow of His hand, and meted out Heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the little hills in a balance." (Isa. xl: 12).

Yet, notwithstanding the infinitude of God's power and wisdom, He is in His providence ever present with tender, fatherly care for each of His children, the very hairs of whose head are all numbered.

While it is well to take counsel from those of deeper experience, especially those to whom has been intrusted the gift of teaching, one should guard against becoming unduly concerned about the opinions of others. "The light of many an honest heart has become blurred by listening to the dictation of man who, having allowed his zeal to take him beyond his knowledge, has set about to mark out the way for others. "It is not in man that walketh to direct his steps." (Jer. x: 23), then how those of another?

All through the web of Christendom, from the days of the apostles, when they condemned one for doing works in the name of the Master because he followed not with them (Luke ix: 49, 50), can be traced the marrring threads of "human judgment and imitation." Although Christ intrusted His disciples with different measures of the "light" we have no account where He ever so dealt out the "way." Man can only point to Christ, who alone is the way. "Jesus saith unto him, 'I am the way, and the truth, and the life; no man cometh unto the Father but by Me.'" (John xiv: 6.)

That some at least who have received a light—and who has not—may be encouraged to greater faithfulness and that all may be encouraged to look to God alone who is able to keep us and to whom these "little lights" point, is the object of these lines:

"Let the lower lights be burning!
Send a gleam across the way!
Some poor, fainting, struggling seaman
You may rescue, you may save."

MARY J. PEELE.

RICH SQUARE, N. C.

YOUNGER FRIENDS.

A STORY WITH A MORAL.—A little story has recently come to our notice which very impressively teaches lessons that need constant repetition in these days of the reign of the Mammon. This is a story of John R. Mott. We have read several stories of tempting offers of various kinds having been made to J. R. Mott to undertake certain forms of Christian or other work. But the following, from the *British Weekly*, seems to be the latest:

A committee of wealthy, influential men in New York City called upon J. R. Mott, and offered him the presidency of a strong business corporation at a salary of one hundred thousand dollars a year. On hearing the proposition, J. R. Mott became thoughtful and serious. Then tears showed in his eyes. Observing his serious mood and tears, the committee, thinking he was troubled about what his decision should be, suggested that they did not wish him to take the matter of a decision so much to heart. J. R. Mott's reply was that he was not at all troubled about how to decide, and assured them that his decision was reached the moment the proposition was made. "What pains me," he said, "is that I should have so lived before you that it would come into your minds to come to me with such an offer."

THE LIFE-SAVING ST. BERNARD.—After visiting the famous Hospice of St. Bernard and observing how eager were those wonderful dogs to rescue the perishing out in those awful storms which sweep over the Alps, Russell H. Conwell, of Philadelphia, gives the following description:

"One morning after a storm, one of those great, honest creatures came struggling through the snow, hampered greatly in his exhausted condition. I waded deep in the drifts, following the floundering old fellow around the hospice to the kennel, which was a room of considerable size.

"When the door was opened to the wanderer, the other dogs within set up a chorus of barks and whines, and fell over one another as they crowded about him, and eagerly followed him around with wags of their tails and inquisitive looks in their eyes, which are just as intelligent questionings as so many interrogation points.

"But the crestfallen beast held his head and tail to the floor, and sneaked about from corner to corner, and finally lay down panting in a dark niche in the stone basement. He lay there with his eyes glancing out at the corners in a most shamefaced way.

"The young monk called the weary dog by name, and when the beast would not leave his shadowy retreat, the priest tried to induce him to come forth by showing him a dish containing scraps of meat. But, hungry as he was, he merely opened his eyes a little wider, rapped the floor once or twice lightly as he gave a feeble wag of his tail, and then shrank back, and seemed not to hear or see the invitation.

"The impatient keeper turned away with an angry gesture, and said that the dog would 'get over his sulks very soon' and that the creature probably felt ashamed that he had not found anyone.

"The thoughtless remark shot into my deepest soul with a thrill. That noble fellow seemed to have felt so bad, so ashamed, or so guilty because he had returned without saving anyone that he could not eat. It was not his fault that no benighted wanderer had been out benumbed and dying on the mountain road that awful night. He had grandly done his duty; but he was just dog enough not to reason so far, and just human enough to feel that it was his imperative duty to save some one.

"Grand old fellow! How he ought to put to shame many a human soul who knows there are travelers going down in the biting cold and the overwhelming storms on life's tumultuous highways, and yet who never saved even one such."

NEWS ITEMS.

HICKORY GROVE QUARTERLY MEETING, IOWA, has lately occurred. It was thought to be a time of favor, especially the public meeting following, the house being well filled. An English Friend was amongst those in attendance.

J. S. H.

VINCENT D. NICHOLSON spoke to a group of Wilmington Friends, at the Harrison Street Meeting-house, on Seventh-day evening, the 25th, on the aims and work of the American Friends' Service Committee, and the requirements for men and women who volunteer for foreign relief work. It was felt to be interesting and helpful; and we believe more of such gatherings might well be held, as Friends see a time for them; that the important work before this Committee can be centralized, and the need for such complete organization better understood.

[EDWARD BERNSTEIN, writing from the Woolmen Hostel, London, asks us for information in regard to the Russian sect known as the Molokani. Miss L. Reich has furnished the following. Perhaps others of our readers can supplement this information. Eas.]

The Molokani are a mystical community of the peasant class—some 500,000 of them, I am told, scattered through South Russia—many of them driven by persecution into the Caucasus. The name literally means "Milk-drinkers." A friend of mine, a missionary to the Jews of Russia, who visited them, and who also does not understand them really, says that this was a nickname because they abstained from vodka. It properly means that they seek not images, not sacraments, not the mere letter—but "the sincere milk of the Word."

The following is reprinted from *The Friend* (London), having been taken by them from a paper of established reputation:

On the third anniversary of the Great War an estimate of the cost to Europe in material, money and men is appropriate. In course of a careful and moderate computation, published in the *Manchester Guardian* of 4th ulto., the following figures were given—"necessarily speculative and doubtless inaccurate in detail, but in their totality authentic."

Number of men called to the colors	49,500,000
Number of men killed	9,750,000
Number of men wounded	23,500,000
(this figure may include some duplication)	
Total loss of population	14,250,000
Number of men permanently disabled	12,000,000
Number of prisoners	4,250,000
Direct war expenditure	£21,500,000,000
Decay and devastation	£1,200,000,000
Tonnage destroyed	9,500,000
Tonnage compulsorily laid up	3,500,000

The following is taken from the *Boston Transcript*:

The Quakers of Maine, who have several societies in the southwestern part of the State, have probably lost their wealthiest member in the death of Charles M. Bailey, famous as an oilcloth manufacturer at Winthrop. The *Springfield Republican* says: "This picturesque man, who has died at the great age of ninety-seven, started his manufacturing career in an abandoned barn and left at his death a plant covering thirty-four acres of floor space. Religion was the chief interest of his life apart from business. His benefactions to the Moody Schools in this State and to the well-known Quaker school, Oak Grove Seminary, at Vassilboro, Me., were considerable, and for sixteen years he maintained Bailey's praying band, a group of evangelists who toured the State annually from Kittery to Caribou. Compared with many wealthy Quakers, particularly in England, who give freely of their wealth for well-known objects, he was content to remain a provincial figure, but he was true to his own interpretation of the 'inner light.'"

Our friend, Robert B. Haines, Jr., is much interested in the Scripture-Gift Mission. Through his interested instrumentality, a letter from President Wilson has been secured, commending the practice of regular Bible reading to the soldiers. It is announced that during the present war 20,000,000 Testaments and Gospel portions have been distributed. The President's letter is to appear on the front fly-leaf of an edition of 75,000 copies of the New Testament, intended especially for the men of the American army and navy. The following is a portion of the President's letter:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy,—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them,—and the things that are guaranteed to make men unhappy,—selfishness, cowardice, greed, and everything that is low and mean."

This liberal distribution of the Bible should, under Divine favor, prove a great antidote to the war spirit and must also be welcomed on that ground.

The following items in regard to Haverford and Westtown appear in the educational number of *The American Friend*:

The resources of Haverford College at present, including the Graduate School, produce an income of about \$120,000 annually.

The new Physics and Biology Laboratory of Haverford, to be named in honor of the retiring president, is in process of construction, and will be ready for classes in another year. This hall was raised by alumni subscription and the cost is estimated at \$110,000.

A large increase is indicated in applications for the class of 1921 at Haverford. It is expected that the largest Freshman class in the history

of the college will be on hand; larger by ten per cent. The Senior class will be cut in half by seniors, both military and non-military, rendered by its members. The Junior class will lose about one-third. The Sophomore, a very few. It is expected that academic and athletic conditions will be normal.

Several of the teachers of Westtown School have been doing advanced study this summer. Samuel H. Brown has been at Cornell University, Walter H. Magill at the University of Pennsylvania, E. Grant Spier at Columbia. Ellen Cope has been Supervisor of work in the playgrounds at West Chester, Pennsylvania.

Marian W. Masters and Ida L. DeLong have just returned home from a six weeks' trip to the Pacific Coast.

Frederick O. Tostenson and Walter H. Wood have been doing work at Wisconsin University during the summer. Thomas B. Barlow, of this year's graduating class, has also been studying there.

Owing to the resignation of Ruth McCollin as teacher of drawing and art work at Westtown, the place will be filled next year by Alice Easterling, of Washington, D. C. Helen South, of Philadelphia, will also be a new member of the Faculty.

Two out of the four Corporation Scholarships to Haverford College were won this year by two Westtown boys, J. Barclay Jones and Robert N. Wood. These scholarships are awarded to the four Freshmen having the highest averages in their entrance examination grades.

CO-OPERATION WITH THE AMERICAN FRIENDS. MINUTE OF FRENCH FIELD COMMITTEE.

We have considered the proposals for co-operation drafted by members of our Executive in conference with J. Henry Scattergood and Morris E. Leeds; we have made certain modifications and additions embodying the suggestions made by our *équipes*, and agree to send the proposals to London in the following form:—

1. It is understood that American Friends will work under the auspices of the American Red Cross Commission, who will be asked to assign to the Friends' Unit in France, workers selected by the American Friends' Service Committee for this purpose, from amongst men holding conscientious objections to all war and women in sympathy with such views. The Friends' Field Committee is to be the judge as to the number of such workers which it can usefully employ, subject to the approval of the London Committee.
2. The American Red Cross Commission shall be invited to appoint one of their number to attend meetings of the Friends' Field Committee in France.
3. American and English Friends in France shall unite their work in one organization, which shall be called—"Mission de la Société des Amis."
4. The American Friends' Service Committee shall be invited to send out two responsible Friends, a man and a woman, who shall be ultimately responsible to them and to the American Red Cross Commission for the welfare and conduct of American Friends sent to France. These two Friends shall be members of the French Field Committee.
5. The work in France shall be directed by the French Field Committee, subject to the control of the London Committee, and of the Friends' Service Committee in America, exercised through their representatives on the Field Committee. We suggest that the London Committee might invite a representative of the American Committee to join their number.
6. The details of co-operation shall be reconsidered, if it is desired, after some months' work.
7. We strongly urge our American Friends to adopt the grey uniform which is now so well known to the authorities and to the people amongst whom we work, and which is so definitely associated with the non-military character of our work. It is also felt that a marked distinction of uniform will seriously prejudice the unity of our organization.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, for the week ending Eighth Month, 27, 1917:

Amount reported last week as having been collected	\$149,716.45
Amounts received from Meetings or Associations	2,038.05
Amount received from eight individuals	880.00

\$152,634.50

CHARLES F. JENKINS, Treasurer.

THE FRIENDS' AMBULANCE UNIT (F. A. U.).

MORRIS E. LEEDS.

(Continued from page 118)

In Tenth Month, 1914, the first section of the F. A. U. started to France with forty men and eight ambulances, and was unexpectedly introduced to its mission of life-saving by the sinking, due to a torpedo, of the battleship *Hermes* near it in the Channel. The boys distinguished themselves by their bravery and success in rescuing the swimming sailors and by work for the exhausted and apparently drowned. Detained by this happening they landed late in the day in Boulogne to find an even more insistent demand on them.

"From a great and costly struggle at the front the French wounded were pouring back in thousands. In their slow and painful passage, by rail and ship, upon which the claims of the effective soldiers must always take precedence of those of the no longer serviceable, thousands were being blocked in the railway sheds, lying unattended until their turn came to be shipped further back to where they no longer encumbered the fighting zone, and where their wounds could be at last seen.

"It is impossible to describe the horrors of sight, of sound, of smell, with which our lads fresh from home began the struggle on this their first night, and without sleep. In half darkness, in the indescribable stench of old wounds, among always fresh hundreds of shattered remnants of human beings, heaped on the floor in delirium, coma and death, tirelessly they worked on, at first continuously, and then in shifts. A few suffered from actual physical nausea, but there was never a word that suggested anything but cheerful, quiet acceptance of the duty. Gradually the machinery of armies followed us up. The sheds were properly reorganized, the regular Service-people took our place."

They early adopted for their motto: "Search for work that no one is doing; take it; and regularize it later if you can."

From that strenuous beginning and working in the spirit of that motto, they have grown greatly and have accomplished an enormous amount of work of all kind as can be indicated here in the nearest outline.

There are now nearly 600 workers in France, of whom over 300 are Friends. About 80 are employed in the Queen Alexandra Hospital at Dunkirk, which is entirely managed by the F. A. U. It has 250 beds and has facilities for all necessary surgical operations. Five are on a barge hospital, attached as an auxiliary to a French Military Hospital which has 22 beds. Seven are in a search party attached to the mobile laboratory of the Second Army, used for searching out infectious diseases and general sanitary infection among the civilian inhabitants of the Belgian Area. Preparations are being made to quadruple the size of this section and suitable men are being trained.

Three are in a French and Belgian Civil Ambulance Section, which looks after the needs of children and civilian wounded in the danger zone.

Forty-three are employed in the headquarters Motors Department, which has 11 touring cars, 28 ambulances, 7 motorcycles and 17 trucks, and in addition to doing the ambulance work for the Queen Alexandra Hospital and the general hauling for the stores department, operates a good sized automobile repair shop.

One hundred and sixty-three form the staff of three Ambulance Convoys and two minor groupments. The convoys have 25 or 28 cars each. They are at present attached to the French army. In the Sixth Month, 1917, they traveled over 40,000 kilometers and carried over 2400 patients. They were engaged in the Champagne offensive and were awarded 14 Croix de Guerre.

About two hundred are orderlies on four Ambulance Trains, which are in the service of the British army, evacuating British sick and wounded from the various fronts to base hospitals. During periods of pressure they may carry seven or eight loads a week, each load consisting of some 700 patients.

Twenty-two operate three Recreation Huts at Dunkirk. Meals, concerts and recreation-rooms are provided at three centres for the use of men of the British army, dock laborers, sailors and men of the royal naval air service. The work entailed can be measured to some extent by the fact that the receipts at one hut in one day have amounted to as much as 1400 francs. The inspiration of this activity is the opportunity it affords for social work.

Some seventy men are employed in the Headquarters Staff, an instructional section and in the stores and Works Department.

In addition to the force in France, the F. A. U. has an almost equal number in England. The most of these are employed in the York Hospital, the King George Hospital and the Star and Garter Hospital. A considerable number are employed in agriculture and some fifty new recruits are training at Jordans.

At one time the F. A. U. did a large amount of work for the civil population of Belgium, which was only discontinued when the need passed, or it could be turned over to more permanent local organizations. Much of this work was done under the "Aide Civile Belge," an organization in which a Belgian Relief Society and the F. A. U. co-operated. Hospitals for the civil population were operated at Ypres (until repeatedly damaged by shells and rendered unsafe), at Poperinghe, and at Watten. The latter had in co-operation with it a barge hospital, bearing the name "Notre Dame de Perpétuel Secours." Civilian out-patient and visiting work was carried on at various centres.

The civil population of Ypres was inoculated for typhoid. This was an extensive piece of work, requiring 28,000 inoculations on 13,000 people. Water purification was done on quite a large scale.

In house to house searches for infectious diseases 24,000 persons were examined. In the administration of civil relief, operations were carried on in 155 towns and villages in Northern France and Belgium. One hundred and seventy-five thousand quarts of milk for babies was distributed in fourteen months, 75,000 articles of clothing were distributed and 15,000 refugees fed. Two orphanages and a school colony were established and carried on until turned over to civil authorities. A lace industry was carried on which at one time gave employment to 1400 women and girls.

Many men of the F. A. U. look back to this work for civilians with peculiar satisfaction and hope that similar work, should there be need for it, may fall to their lot in the future.

The spirit and purpose of the F. A. U. can be no better shown than in the following passages from an address to its members by its Chairman, Sir George Newman.*

THE CHARACTER OF THE UNIT.

"The Friends' Ambulance Unit is a unique institution which has opened a new chapter not only in Quaker history but in the history of Ambulance Service in war time. The character, organization and purposes of the Unit are still often misunderstood. It was established at the outbreak of war by members of the Society of Friends, is supported by Friends, and consists of Friends and others in close association with them. Each man must be ready and willing to sacrifice all—pleasure, leisure, money, profession, home, even life itself. He must pass through a course of training and must submit to regulations and discipline. This is no pieceniery, no easy-going expiation of fancy or adventure. It is a serious and strenuous undertaking involving long hours and an abundance of hard work."

"The Unit is a voluntary, unpaid, civil Unit of the Red Cross. From its commencement the Unit has been voluntary both in its freedom from military control and in its acceptance only of men who are willing to serve. The Unit has no judicial, statutory or compulsory powers, and has exercised none. Nor has it ever sought or desired such powers. Then again its members are unpaid, and in this way differ from ordinary members of the Red Cross."

"The members of the Unit do not belong to the army; they are not enlisted; they do not take the military oath; they do not bear arms; they are not directly under military control; and they do not undertake military duties, combatant or non-combatant."

"First, it stands for a definite form of national service—a trained and efficient service of ambulances, medical aid, relief, assistance, reconstruction, call it what you will, in aid of soldiers and civilians suffering on account of the war. Secondly, it stands for a particular type and form of freedom—a permission, opportunity and freedom to serve in the way which you honestly believe you have been called by your sense of duty. This type of freedom is represented in the Conscience Clause of the Military Service Act, a clause for which we desire to express our sincere appreciation to Parliament and to our fellow-citizens. We recognize that this liberty is not a license, that this privilege carries with it no immunity from public duty and no absolution from public service. We recognize too that the vast majority of our neighbors and friends in the present supreme crisis have deemed it equally their duty to take their place in

*From "A Story of the Work of Friends' Ambulance Unit."

*From "After Two Years." Third Report of Friends' Ambulance Unit.

the ranks of war, even as a faithful band of others have expressed their convictions by being willing to suffer in solemn and persistent protest, and even imprisonment. We honor all men who act in response to the highest dictates. We judge no man; let all do we condemn. We do not complain of criticism, which others have thought fit to make of our action. Let us bear no grudge and entertain no malice. Let us rather be deeply grateful that at this historic juncture we have been permitted this freedom of service. And let us strive daily to be worthy of it. We feel the immense debt we owe to the commonweal, and we desire to render it a full measure of devotion and loyalty.

"There is one further word I should like to add in this relation. The question is sometimes asked whether in setting your hands to this task you have forsaken the faith of your fathers. There can be only one answer to that question. You have not forsaken anything worthy of your adherence if, first, you have set your hand to this task in obedience to the highest call, and secondly, that having undertaken it you have so conducted yourselves as to reveal and express that which is best in your Faith. It is not by religious talk that a Faith is practiced. It is by obedience, by clean living, by sobriety, by diligence, by good workmanship, by patience, courage and endurance, by devotion to duty, by faithfulness to the light you have, by compassion and reverence for human life, and by love of the brethren—these are fruits of an inward Faith. We desire that this Unit should stand, even amid the ranks of war, for all that; and let your service be rendered also with courtesy, kindness and chivalry. You are the bearers of a great name. Seek to be not unworthy of it, broad in sympathy, peaceful in temper, catholic in charity."

"Remember the immortal passage of Abraham Lincoln's Inaugural Address of 1865: 'With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.'"

TO ALL FRIENDS OF REGISTRATION AGE:

A recent Conference in Philadelphia of representatives of all sections of Friends in America authorized the issuance of this letter concerning the status of Friends under the Selective Service Law:

The Selective Service Law provides as follows:

"And nothing in the 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."

The following official ruling of Provost Marshal General Crowder was issued Eighth Month 11th on the "drafting of religious sects:":

"Persons considered under paragraph (i) of Section 20 of the Regulations will be drafted, will be forwarded to a mobilization camp, will make part of the quota from the state and district from whence they come, and will be assigned to duty in a capacity declared by the President to be non-combatant."

The Mobilization Regulations prescribed by the President and published by the War Department under date of Eighth Month 8th, provides in Section 5:

"Either the posting at the office of the Local Board of notice of orders to report for military duty to the Local Board or the mailing of such notice as herein provided shall constitute the giving of notice that he is in the military service of the United States from the time specified for reporting to the Local Board for military duty."

STATEMENT OF FRIENDS' PRINCIPLES.

The effect of these two rulings has created a very grave situation for Friends. The ruling of the War Department is evidently based upon the assumption that our objection to war is merely against participation in the act of killing. On the contrary, it is much more fundamental than that. It is an objection to the whole military system as embodying a spirit which we feel is a denial of the way of life as presented by Jesus Christ. From our point of view there can be no division of "military service" into "combatant" and "non-combatant," but it is all combatant.

Even Hospital Service, so long as it is a corporate part of the army, is combatant, since the only purpose of an army is combatant and each part necessarily partakes of the purpose of the whole. The only non-combatant service which seems consistent with the principles of Friends is a service that is not a corporate part of the military organization.

WAR DEPARTMENT ASKED TO ALLOW FRIENDS TO SERVE UNDER AMERICAN FRIENDS' SERVICE COMMITTEE.

We have thus asked the War Department in a carefully prepared statement to allow Friends, so desiring, who are conscientiously unable to become a part of the military organization to be allowed to render service of national importance under the American Friends' Service Committee. Such service would possibly embrace Reconstruction Work in Europe, Army Y. M. C. A. work, and Social Service in this country in several forms of constructive activity. Such a course seems clearly within the spirit and letter of the exemption clause of the Law. It is the evident purpose of the Law to recognize the religious principles of Friends and to allow them to render service consistent with these principles. Furthermore, by the exact language of the Law, Friends are exempted from service, "in any of the forces (therein) provided" and by implication, "from participation in war in any form." Only if the non-combatant service to which Friends are liable is declared to be some other service than the military forces provided for in the act will the exemption clause be given the effect required by its language and by the principles which it seeks to recognize. The War Department itself issued the affidavit forms allowing men to voice their "religious convictions" against participation in any form, and the Department should naturally do nothing that would force men to violate the convictions allowed to be so expressed.

NO RULING UNTIL AFTER MOBILIZATION ORDERS.

We now have definite information that the War Department will not reconsider its ruling and that Friends with certificates of discharge on Form 174 will be ordered to report at mobilization camps. There will probably be no debarment of the forms of non-combatant service to which such Friends will be assigned until after mobilization and the number of religious objectors is determined.

YOU ARE NOW THE STANDARD BEARERS OF THE SOCIETY OF FRIENDS.

We can only advise you to decide your own course before the high tribunal of your own conscience. This is the tribunal which the Government has recognized in its Law and in the affidavit forms of its Regulations, and obedience to the mandates of conscience is thus within the law as enacted and interpreted. You are peculiarly the standard bearers of the Society of Friends in this time of its greatest crisis during our generation. We hope that you are so deeply grounded in Christian principles as held by the Society of Friends that your consciences will lead you to act consistently with these principles. Just in proportion as this shall be the case will those principles command respect and gain influence. Only as our young men follow the historic ideals of Friends will our long-standing testimony be more than a meaningless mass of words. Only in this way shall we secure consideration for our convictions. The War Department will almost certainly judge of our principles by the action of the majority of our members. It is thus of supreme importance that those of our members who have made affidavits for discharge on the ground of being prevented by conscience from "participation in war in any form" seek very clear guidance in acting consistently with their affidavits.

APPEALS TO DISTRICT BOARDS.

All Friends whose applications for discharge on religious grounds have been denied by the Local Board should appeal their cases immediately. No discretion is vested in the Local Boards or District Boards, except to pass upon the truth of the affidavits, and certificates of discharge from combatant service on Form 174 should be issued as a matter of course upon filing the necessary papers. Only those Friends who have such certificates can come within any arrangement that may be made with the War Department for service under the American Friends' Service Committee.

SERVICE UNDER FRIENDS' COMMITTEE SHOULD BE REQUESTED OF ALL OFFICERS.

It is of the utmost importance that those who hold such certificates of discharge from combatant service or have applied for them, make known the fact to all officers and officials with whom they may have dealings. Success in obtaining satisfactory recognition of our principles

will depend upon a proper showing of the objections of our membership to military service. We strongly advise you to ask very positively for service other than that which is a corporate part of the military organization. As explained above, it is the clear intent of the Law that Friends be allowed to render service that is not a part of the military forces, in accordance with their principles. We have reason to believe that Friends discharged from constant service will be allowed to serve under the American Friends' Service Committee if they request such service. However, it is of the utmost importance that a large number of Friends make such request from the very first in order to make possible such an arrangement.

It is of great importance that all Friends be properly conscious of our obligations to our country. None of us should desire exemption from all obligations of this crisis, but should be ready to render the sacrificial service which so many Friends, many of them above conscription age, are already rendering.

You may feel at all times the assurance of the very warm sympathy of the American Friends' Service Committee in the difficult problems you are facing. We strongly advise that no individual or local efforts be made to reach the War Department without consulting the above Committee.

This statement is issued in response to the urgent requests from all sections for information and advice. We realize that no statement can fully reach the deep waters through which you and our whole Society are passing. By following our vision of the truth as God reveals it to us, may we render full loyalty to the Kingdom of God by which alone can we be truly loyal to country and to every other lesser allegiance.

On behalf of the Conference, we are,

Very sincerely your friends,

Rufus M. Jones, Henry J. Cadbury, Charles F. Jenkins, Alfred C. Scattergood, C. Wilfred Conard, Joseph Rhoads, Vincent D. Nicholson, Henry Ferris.

PHILADELPHIA, Pa., Eighth Month 28, 1917.

We are unable to print in this number more than the following selection from a letter to the Secretary of War, signed on behalf of Friends in America.

NEWTON D. BAKER, Secretary of War, Washington, D. C.—

Dear Friend:—A few days ago a small delegation representing Philadelphia Yearly Meeting of the Religious Society of Friends presented the Secretary a brief statement with reference to the status of Friends under the Selective Service Law. Since that time there has been a conference representative of the whole of our Religious Society in America. This Conference authorized the submission to the Secretary of this memorandum dealing more broadly with the issues involved.

Our objection to war is fundamentally religious. We are opposed not only to the taking of human life, but to participation in any military service or incorporation in any military organization. It is the evident purpose of the provision of the Law to recognize the religious principles of bodies such as ours and to allow their members to render service consistent with their profound convictions. Our members are loyally ready to render a service in this world crisis commensurate with the tremendous needs of the time, but we can not be recant to the sacred ideals of our religious Society.

We therefore present a plan supported by precedent which offers a solution of our mutual problem. There has been formed a national committee, known as the American Friends' Service Committee, representing all Friends in the United States, for the purpose of finding fields of service for the members of our body. This Committee was formed several months ago without reference to the Selective Service Law, for the sole purpose of giving expression to the desire of our members (many of them above conscription age) to render service. We respectfully propose that this Committee be authorized to find service of national importance for all Friends so desiring who have obtained certificate of discharge under paragraph (i) of Section 20 of the Rules and Regulations prescribed by the President. This Committee pledges itself to find forms of service, to be approved by the President, for all such men.

A course exactly similar to the one here proposed has been taken by the British Government in the present war. At the suggestion of the War Office an arrangement was made whereby all Friends so desiring are given the privilege of accepting service under the Friends' Ambulance

Committee or under the Friends' War Victims' Relief Committee and thereby of being excused from all military service.

During the Civil War Secretary Stanton requested Friends to hold a general conference to consider a proposition from him, whereby Friends' Committees should carry on extensive relief work for colored refugees with funds and labor contributed by Friends who had been drafted and who were thereby excused from military service. In response to this suggestion Friends later carried on an extensive work for Freedmen in much the same manner as we now propose to render various kinds of service in this country and abroad.

We respectfully request that a favorable ruling be made before the first order to mobilize, if possible, to relieve a very tense situation among our members, and to relieve many of them of the very difficult choice between disobedience of military orders and disloyalty to the principles of the Religious Society to which they belong.

With the most sincere purpose and with the deepest loyalty we urge that such a course be taken in order adequately to meet deep-seated convictions and to enable us to serve our country and our fellow-men without violating our consciences and our sacred faith.

(Signed),

Rufus M. Jones, Henry J. Cadbury, Walter C. Woodward, L. Hollingsworth Wood, Charles F. Jenkins, Paul J. Furnas, Morris E. Leeds, Vincent D. Nicholson.

PHILADELPHIA, Pa., Eighth Month 28, 1917.

At Philadelphia Monthly Meeting on the 30th, Joseph Elkinton was given a minute to accompany W. Blair Neatly as companion in his anticipated service in the Eastern and Central States.

In addition to the notes in regard to Canada Yearly Meeting, we are now informed that representatives were present from Scipio Quarterly Meeting, New York. This Quarterly Meeting has recently been united to Canada Yearly Meeting. The next session of Scipio Quarterly Meeting will be held near Jacksonville, N. Y., the last Seventh-day in Ninth Month; the meeting of Ministers and Elders the previous afternoon.

A SECTION of the Visitation Committee of Burlington and Bucks Quarterly Meeting is under appointment to be at Tuckerton Meeting, at 10.30 on the 9th, and to hold an appointed meeting at Barnegat at 3.30 that afternoon. The help of any other Friends drawn to the service will be acceptable.

NOTICES.

SOCIAL ORDER COMMITTEE.—A set of the books which the Social Order Committee recommends for reading has been placed in the Reading-room at Friends' Institute, 20 S. Twelfth Street, Philadelphia, where they are accessible for consultation and reading.

THE RELIGIOUS SERVICE COMMITTEE of Haddonfield and Salem Quarterly Meeting has appointed a Meeting for Worship, to be held on First-day, Ninth Month 9, 1917, at 3.30 P. M., in Friends' Meeting-house, Moorestown, N. J. An earnest invitation to be present is extended to Friends and all others who are interested.

The Meeting is appointed in response to a sincere concern, expressed in the Committee, for the deepening of our religious life.

On behalf of the Committee,

BENJAMIN S. DECOY, Clerk.

The Social Service Committee of Philadelphia Yearly Meeting is calling the attention of Monthly Meetings to a list of books with the suggestion that a general reading of them by the membership will advance the interests for which the Committee is under appointment. Friends' Library, 142 N. Sixteenth Street, has duplicate sets of these books.

Friends who wish the books can borrow them for one week by parcel post if they will forward 10 cents to the Librarian to cover the expense of mailing.

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BURDEN-BEARERS.

We all are in some way or other bearers of burdens that at times seem too heavy to be borne. Some of us are weighed down with poverty, others with riches, some have the daily nagging duties that distress them, some endure ill-health, many suffer from temptations or loneliness. Burden-bearing is the common lot. The more conspicuous the position the heavier are the burdens often imposed upon men.

Even that marvelous and courageous leader, Moses, in a time of despair desired that God would take him out of life because of the burdens he had to carry. Listen to his prayer: "Wherefore have I not found favor in Thy sight that Thou layest the burden upon me?" . . . "If Thou deal thus with me, kill me, I pray Thee out of hand. . . and let me not see my wretchedness." If Moses who conversed with God thus suffered we must expect that others will have many similar hard experiences.

Materially favored Americans little understand how men and women of other lands carry huge weights on their backs whilst engaged in daily toil. These great loads are sustained for the most part uncomplainingly. The workers bear them alone, but sometimes divide with one another their crushing burdens. In non-Christian lands such pathetic sights are very common. There are, however, for most of us spiritual embarrassments as well as physical burdens to be endured.

Those who love Christ, the Saviour, and God, the pitying Father of all, frequently bear spiritual or material burdens to the very limit of human endurance. If we play the man's or woman's part we cannot escape them. But why should we desire to too easily cast them aside? Did not our Lord bear the heavy cross of wood to Calvary and almost sink beneath it? Did not His spiritual agony prove the most terrible of all? He cried, "My God, why hast Thou forsaken me?" He participated in the toil of the working-men and the sorrows of the rich. He invited all to come to Himself as the one source of strength and rest to all who labor or are heavy-laden. "Come unto me," He cried, "and I will give you rest." Do we thus go to Him?

Let us take Him at His word. Let us for a few minutes every day take our Bibles and commune with God and in prayer lay our burdens at His feet. This is one practical way of casting them upon Him. John Oxenham has beautifully written:

Burden-bearers are we all,
Great and small.
Burden-bearers be ye all,
Great and small!
Where another shares the load,
Two draw nearer God.
Yet there are burdens we can share with none,
Save God;
And paths remote where we must walk alone,
With God;
For lonely burden and for path apart—
Thank God!
If these but serve to bring the burdened heart
To God

SAN JOSÉ, Calif.

W. C. A.

ABSOLUTISTS.

Much of the service of Friends for civil and religious liberty in the past has been done by absolutists. Such have generally carried the Society as a corporate unit with them. This process in some cases has been slow, but a wise patience has won out, as in the notable instance of John Woolman's opposition to human slavery. So the absolutists' method has come to be identified in the public mind with Quakerism. As a Society we not only stand for certain principles, we also stand for a very certain way of expressing these principles.

At the present moment we are face to face with a new occasion for this old-time form of expression in the execution, by the military authorities, of the selective draft act. Apparently, no one seems able to answer positively whether our young Friends, who are involved, will become absolutists, or whether forms of so-called non-combatant service will satisfy their conscientious convictions. Their position is one that demands a very large measure of sympathy just because it is not as simple and easy of judgment as on some other occasions of military draft. The Congressional act, as well as the act of Parliament, has attempted to do justice to certain forms of conscientious objection to military service. The execution of both acts may prove very defective in this effort. Compliance with prescribed non-combatant duty may make one, after all, an actual soldier, although certain requirements of soldier-duty may be waived. Quite a number of young men in England, who had accepted alternative service, found themselves thus involved, and courageously, with expressions of much regret for seeming obstinacy, withstood orders and submitted to imprisonment. Although it seems probable, it does not follow that our government will make the same mistakes. Not a few of our young men may undertake the trial of co-operation with as determined intentions to stand by religious conviction, as others who immediately maintain

the absolutist position. It seems impossible to say more to us than that they shall be entirely true to the highest sense of Divine requirement revealed to them.

THE FRIEND has said more than once editorially that government recognition of the conscientious objector marks a step forward in the progress of the world toward full religious liberty. The same acknowledgment has been liberally expressed in documents issued by Yearly Meetings, by Representative Meetings and by Peace Societies. This recognition carries with it a certain obligation of co-operation from us all. How can we wisely express this co-operation? Can we be absolutists, and express it?

It is well to remember that we can not isolate the acts of our lives. Our obligations are two-fold or many-fold. We owe allegiance to the State, but it is a qualified allegiance. We owe an unqualified allegiance to God. How are the two allegiances to be exercised so that both may be clearly expressed? Is it not largely a question of our manner, even in maintaining the higher loyalty? The young men in English prisons have given concrete answers to our questions. Their resistance has been notable, but their manner of resistance more so. It is recorded of many of them that they have won the respect and sympathy of those appointed to exact military duty of them. In some instances a very considerable field of service has been opened by "the better way" which they have illustrated. In the view of military authority the presence of such in army barracks has been an infection of pacifism quite unwholesome to military discipline. The militarists are concerned to know how to be rid of such invincible soldiers!

Absolutists are thus of two classes. We have heard one class described by saying of one of them: "He is looking for trouble." Belligerency seems innate in some natures. The great Author of Peace has a work to do for such. They know what is right. Let them seek to know how best to bring the right to pass. Up to a certain point our great Example was the most militant character in history. "He was brought as a lamb to the slaughter and as a sheep before his shearers is dumb, so He opened not His mouth." The whole essence of a winning peace is contained in this record. It must be principle by Christian method quite as surely as by Christian principle.

In the recent conference between Provost Marshal Crowder and two Friends in Washington, the general exclaimed, "You must remember, gentlemen, that other people have consciences besides yourselves." There was, of course, immediate assent, but an unexpected opportunity to point out that conscience illuminated by religious conviction is a different thing from the conscience of tradition and education and reason. A conscience shot through with "Thou shalt" and "Thou shalt not" of God, can readily submit itself to certain available tests (the corporate religious conscience, for instance), but it can not yield to an authority of government, even though that authority may seem to be backed by the power to take human life. No government misled into such a blunder could long survive. Even soldiers resent, finally, the persecution of a real Christian spirit.

And so as our young men face this crisis or go forward into it, we commend them most especially to this absolute Christian spirit. It is the absolutist's only safe armor. We know, something of the sense of being abashed before such an "ordal of fire." The shrinking of human nature, the conviction that our lives do not match the unusual claims we make, the

sickening feeling that we are assuming superior righteousness—these and numerous other similar assaults weaken us. But in the fire, if we falter not, is the image of the Son of Man. He can save us, but He enables us to feel that our escape is of small moment. He can save the world—is saving the world—by this process. We are able to adopt the words, humbly, reverently, "Not I, but Christ."

J. H. B.

LETTER FROM BENJAMIN VAIL.

[The following letter, written to Edward G. Rhoads, will interest our readers. Benjamin Vail was long a faithful and interested manager of THE FRIEND, and we have printed more than one editorial from his hand.—Ems.]

Thy kindly and loving reference to me related to me by my dear wife has so touched me, I have taken the present occasion to write to thee.

I have had a dream in which I seemed to see thy late beloved father, Jonathan E. Rhoads, in his most remarkable fruitfulness, at home, by sea, and in perils by sea and land, even to unaccomplished service in old age, laying down his head in peace with the dear Lord Jesus and his fellow-men.

Although a dream, it left such a feeling of sweetness on my mind, I feel I cannot long forego the privilege of sharing it.

I seemed to see myself on thy brother George A. Rhoads's farm, in his broad wheat field. I found it had been reaped and I proceeded to measure that which was left in the uncut fence corners. Standing beside it, I found it was seven feet high. I thought of Boaz and his gleaners with freshness and life. There seemed to be one head of wheat of the bearded kind to eight times as many of the smooth kind, thus reminding of the abundant fruitfulness referred to. I also thought of our well-beloved Daniel Wheeler, that much of his work abroad resembled that of thy dear father, and the offering of a friend in a *Meeting for Sufferings* was brought to mind.

The oak has fallen,

Fallen while thy loins were girded still
 Thy feet with Zion's dew still wet
 And in thy hand retaining yet
 The pilgrim's staff and scallop-shell.

The fruitfulness of labors like thy father's is set forth in the Book of Revelation: "The tree of the rivers of the water of Life, clear as crystal, yielding her fruit every month, and even the *leaves* of the tree were for the healing of the nations."

I look back with love, which words cannot express, as mercies are remembered, and hopefully, trustfully forward. I feel the need of getting a little nearer those from whom I have been unavoidably separated, and I sigh for a place where "rumors of successful or unsuccessful wars, might never reach us more."

I may not be long with you, my heart overflows with love as I write it. The dear Lord's will be done.

When I began this letter I had thee especially on my mind, but my love extends to all my relatives and friends, and though I am no longer a contributor to THE FRIEND, if this effort should be approved I have thought with some omissions it might have a place in its columns.

BENJAMIN VAIL.

EIGHTH MONTH 10, 1917.

THE SAVOR OF LIFE.—As the flowing of the ocean doth fill every creek and branch thereof, and then retires again towards its own being and fulness, and leaves a savor behind it, so doth the life and virtue of God flow into every one of your hearts, whom he hath made partakers of his Divine nature; and when it withdraws but a little, it leaves a sweet savor behind it, that many can say they are made clean through the Word that he hath spoken to them; in which innocent condition you may see what you are in the presence of God, and what you are without Him.—WILLIAM LEDDRA.

MY PRAYER.

Selected by Alice Balderston.

And thou shalt be a blessing.—Gen. xii: 2.

Make me a blessing, Lord, to those I love,
To smooth and brighten their oft rugged way;
Give me Thy blessed comfort from above,
That I may comfort others, day by day.

Make me a blessing, Lord, to those I meet,
Even amid the hurrying eager throng;
Give me Thy Spirit, ever calm and sweet,
Thy Light to shine through me both clear and strong.

I am so weak I hardly dare to pray
That my small light may bless yet farther still;
That weary ones, the loved, the far away,
Even I may help to show Thy Love and Will.

And yet I know the weak are strong in Thee,
And knowing this, I would, in Thy Dear Name,
The greatest of all blessings that can be,
This precious gift, this crown of blessing claim.

To be a blessing in this world of woe—
"And thou shalt be a blessing"—'twas Thy word
This is the greatest gift Thou canst bestow
Give it I pray to me, even me, O Lord.

LETTER FROM JANE BALDERSTON.

The following welcome account indicates how vacation time is spent in China [Eds]:

ENROUTE CHENGTU TO MT. OMEI, Sixth Month 27, 1917.

Dear Family:—

We (Dr. and Margaret Stubbs, baby Ruth, three others and myself) left Chengtu on Second-day afternoon, about three o'clock. We had a most convenient time getting off, for the river runs within a stone's throw of the Stubbs's new home and we just piled ourselves and our things onto a boat there. We had to change to those we are now on a little farther down the river, however. We are now on three boats—three men on one, a cow on one, and three women and little Ruth on the third.

The boats are very nice, something like the ones we came up the Yangste on, only not that big. We have a regular Pullman sleeper in here—two beds along one side and one on the other, and a bath-room at one end, curtained off from the rest. Ruth's small bamboo basket bed goes on top of some one else's bed in the day time and at night goes on chairs in the aisle, so that if she falls out she falls onto another bed. We six foreigners all have our meals in here, my bed serving as table because the canvas stretches a little tighter than on the other beds. Over our head is bamboo matting and there are no windows, just the doors at either end. It is fortunate the weather is cool.

A little of the country we came through this morn made me think of the Hudson, the river not so very wide and beautiful high wooded hills on either side. Then the hills leveled down again and I had one glimpse which made me think of our own Octoraro. The landscape does not often remind me of home out here, the hills don't seem to be the same shape or put together in the same way. And we have nothing at home like the graceful bamboo which is a part of nearly every landscape out here. We cannot get off and walk as we are going down stream. The three rowers and the current keep us going at a goodly pace.

We have arrived (Fourth-day noon) at the place where we change to chairs, but we will probably stay on the boat till to-morrow morn, as it will take a good while to get men for all our loads, etc.

(The letter they had sent ahead, asking for men to carry them and their belongings, had not arrived, and as men were very scarce and hard to get, they had to go in smaller groups, the long day's journey, to the bungalow on the mountain side.

Jane did not get off until Seventh-day morn at 5.30, being the last of her party, and traveling in company with other missionaries going her way.)

Till three o'clock in the afternoon the country was quite level and the vegetation very luxuriant. It is farther south than either Chengtu or Tungshwan, so there are different flowers, and it all looks more tropical, the crops, chiefly rice, being very luxuriant. Though we were facing Mt. Omei all day we had no good view of it because of the mists that hung over it. They kept shifting continually, so that at times we saw nearly the whole of it, and the lower mountains on either side we saw quite clearly at times.

We began the climb about 3.30 and I wish I could tell you how glorious it was when we began to get into the mountain gorge. Giant trees and some beautiful flowers in tropical luxuriance all around and over one, and the trees were all damp and dripping, just as we read about in the tropics. The beautiful clear mountain streams dashed over the rocks and made graceful water-falls. We came to a place where the water from a spring trickled out and we could drink it just as it was without boiling. You don't know how much that means out here.

Soon after seven we reached our little bungalow up here among the clouds; I'm not saying that just to be poetical, for we really are among the clouds about half the time. And when we are not enveloped ourselves it is most interesting to watch them floating over the other mountains around us, unfolding first one and then another and then all together. The first night I was here it was clear—beautiful starlight, but an ocean of clouds just below in which a few mountain tops stood out like islands.

There are a good many foreigners up here in various bungalows scattered around. We cannot see any other house from here, though there are one or two not so very far away. Yesterday there was an English service at a small chapel, which has been built by the foreigners. There were many old friends to greet and some new ones to learn to know. Four of our last year's language class are here.

Our little Ruth passed her first milestone yesterday. She is a very active little puss, hardly still a minute, says "pretty," "daddy," etc.

MT. OMEI, Seventh Month 7, 1917.

Last Fifth-day we planned for a picnic to the "Flying Bridges." It was a glorious day after the storm of the night before, and such a wonderful place. Our party numbered six besides little Ruth, who was carried in a basket on a man's back. We had to climb down, down, from here, then up and across a ridge and then down some more. The last part of the time we were on the main road leading to the top—a road traveled every year by thousands of Buddhist pilgrims. We kept passing them all along the way, and we also passed, every mile or so, a big temple in which they were burning incense and going through all sorts of performances.

The "Flying Bridges," a pair of them, are just a stone's throw apart, and span a couple of narrow deep ravines, with roaring mountain torrents away down below. The two streams come together just below the bridges. I believe there used to be swinging bamboo bridges there once, to which the name was given, but now there are substantial stone ones. I'm sure if this place were in Switzerland, or any other place where tourists frequent, every one would have heard of "Flying Bridges." Either ravine in itself is wonderful in its beauty, but the two so close together and so much alike are certainly remarkable. We clambered down into one of the ravines and climbed and waded up-stream for quite a distance till we found a nice place for lunch. The peaks on either side and all around us rose almost perpendicularly and were so majestic. Even little Ruth tipped her little head away back as she gazed up to the top in awe and wonder and said "Pitty."

The flowers here on the mountains are surely wonderful. Down at "Flying Bridges" we found begonias very much like those we have at home, and every here and there we found great white Easter lilies. There are also orange tiger lilies.

Another form of diversion which is now on is tennis tournaments. There are three courts here which we take turns using, in the afternoons when it is not rainy. This week we start with women's doubles, then men's doubles and then mixed doubles. As we have several very good players it promises to be good fun.

SEVENTH MONTH 10, 1917.

I've waked up bright and early this morn, and the view out here in front of me is so inspiring that it makes me want, oh so much, to be able to tell you all about it. Besides the seven or eight ridges of hills which stretch dark and imposing, right in front of us here there are higher ones away to the north just dimly outlined against the blue sky. I'm sure there is some snow on one of them, but it may be freshly fallen—I think it is not quite high enough for perpetual snow. If I should go out a little way to the south I'm sure I could see the "Golden Summit" of this grand old mountain.

Our news from the outside world for the last few days has not been at all encouraging. There is fighting again in Chengtu, much worse they say than before. About one-eighth of the city has been burned. In two or three cases the fires have come right up to the compound, but have been put out there. The Canadian Methodist Hospital did catch fire, but it was put out. Our report is—all foreign property safe so far, though many of the houses are riddled with shot. There are only a few foreigners left in Chengtu, so far none of them have been hit by shot or shell, which seems most miraculous. The Davidsons, Silcocks and others like ourselves have taken to the hills for the summer and a change of climate, as they generally do in the summertime.

JANE C. BALDERSTON.

PORTIONS OF A LETTER FROM ALFRED LOWRY, JR.

Thes says thee hopes to hear how our plans develop, but that is difficult. As thee doubtless already knows, I am established here at Paris, the spider in the centre of the web, except that my flies are already prisoners. I find it exceedingly interesting and congenial work, and I am as far as I know the only person (in our work at least) who has been in prison-camp work both in Germany and France, though there is one who was in Austria before the "fuss." So far I have not been to a single camp, but am expecting to leave to-night for Aurillac, in the centre of France, nearly, to visit some detachments of Sleswigois (who, being Danes up till the time of the capture of Southern Jutland, are regarded much as the Alsations and enjoy a régime de faveur). It is on that account that I am allowed to visit them. The only other groups American secretaries are permitted to visit are the Poles and Czechs, who also have special privileges as being of those who are "agin the government" at home and therefore friendly to the Allies. For our other work we have to depend on French pastors and Swiss, and of course we do a good deal in the way of supplying wanted articles through correspondence.

I was bothered a little at first when I heard that all of us in Y. M. C. A. work were to be considered by the American Government as *mobilized*. But inasmuch as I had gone into the work long before such a thing was thought of and because I felt it right to do so, and inasmuch as the nature of the work has not changed any since, I feel now entirely satisfied and am glad if the government can see things so broadly. We shall stay on here quite indefinitely.

It has been good to have so many of our friends here this last month. Nearly all of them have gone now, except Agnes N.

It is of course interesting to be in Paris again. They still hang a triumphant sign out of the cafés "le téléphone fonctionne" and with good reason, too, for it often doesn't. Roses I saw being sold on the street by the kilo, the other day. In a taxi we just missed running a man down when going at high speed along the Champs-Élysées. So thee sees things haven't

changed much. About ten days ago we had two air-raids on successive nights. Little or no damage was done, as far as I know. It was like the wailing of some terrified, defenseless creature to hear the sirens on the auto-fire-engines as they coursed through the darkened streets, giving the alarm, but the "breloque" or "All's well!" of the bugles, an hour or so later, enabled us to go back to bed and cheerfully to sleep. It is a wonderfully reassuring sound—you don't need at all to be told what it means when you hear it.

In nearly all my letters from here I've told of what a joy it is to be able to attend meeting again. T. Edmund Harvey, the M. P., and a recorded minister have been in France for a couple of weeks now and we have had the privilege of having him out to dinner, though we have to be more careful here than we should like, because prices are so high and it costs so much just for plain living.

Thy sincere friend,

A. L. Jr.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

BEER is a more dangerous enemy to Germany than all the armies of France.—VON MOLTKE.

WE are fighting Germany, Austria and Frink, and so far as I can see, the greatest of these deadly foes is Drink.—DAVID LLOYD-GEORGE.

THE Government of the United States is urging every housewife to use the utmost care in the selection and use of foodstuffs. On the other hand, the Government is allowing enough grain to go to waste in the manufacture of liquor to feed seven million people.—W. C. T. U.

THE American troops now in France are being served with the French army ration which includes a daily portion of wine.—J. FRANK HANLY.

"LAST year," says *The Christian Advocate*, "the United States exported 6,000,000 gallons of liquors, one-fifth of which went to Africa, to make the 'Dark Continent' darker, and another large fraction went to make matters worse in Mexico."

PORTO RICO VOTED DRY on Seventh Month 16th by a majority of more than three to two. The principal city on the island, San Juan, gave a majority of more than two to one for prohibition. Caguas, famous as a tobacco town, is reported to have given 3707 votes for prohibition and 202 against. It may be remembered that the proposal in Congress to stop the sale of liquors in Porto Rico by Federal law was stoutly opposed by the liquor men. They claimed it would be unjust to our island subjects to force prohibition upon them. Accordingly they asked that it be put to vote. The result is not what they anticipated, but it is none the less complimentary to Porto Rico.

Seventy per cent. of the registered voters of the island are illiterate, but not so illiterate that they did not know what they were voting for, inasmuch as it was agreed between the wets and dries that each side should adopt a symbol for the voters' guidance. The dries chose the cocoanut, because the half-ripe cocoanut contains about a pint of milk, which is declared to be the cheapest and most nourishing soft drink available in Porto Rico. The wets chose for their symbol the rum bottle. It was, therefore, a contest between cocoanut milk and rum, and the cocoanut won.

THE ZERO IN ARGUMENT.—The saloon is not doomed. No institution that has existed for thousands of years can be doomed. *Wholesalers' and Retailers' Review*.

BRITISH COLUMBIA WILL BE DRY after Tenth Month 1st, by act of Legislature, signed by the Lieut.-Governor. This is the re-enactment of a measure passed one year ago, but submitted to referendum. The vote of the province showed 5000 majority for prohibition, but the soldier-vote overseas was taken and, according to the records, overthrew the majority with 800 votes to spare. Later it was found that many soldiers voted wet two or three times, and that dead and missing men also were recorded as voting against the measure. The new law overcomes the fraud and sustains the will of the majority.

THE HONOR ROLL OF STATES that have placed the ban on the liquor business has become quite lengthy, but readers of THE FRIEND may enjoy reviewing it in order to keep informed to date and to teach it to the children.

Alabama	Kansas	Oregon
Alaska	Maine	Porto Rico
Arizona	Michigan	South Carolina
Arkansas	Mississippi	South Dakota
Colorado	Montana	Tennessee
Dist. of Columbia	Nebraska	Utah
Georgia	New Hampshire	Virginia
Idaho	North Carolina	Washington
Indiana	North Dakota	West Virginia
Iowa	Oklahoma	

In four of these States the law has not yet become operative. The dates are as follows:—Indiana Fourth Month 3, 1918; Michigan Fourth Month 30, 1918; New Hampshire Fifth Month 1, 1918; Montana Twelfth Month 31, 1918.

MAILED LIQUOR ADVERTISEMENTS are barred from all these States, or will be on the dates above given, also from many cities, towns and political subdivisions elsewhere that have voted dry. The effect of enforcement of the so-called Reed Amendment will mean that practically every publication now carrying liquor ads will have to drop them, or, at least, get out separate editions, and this latter would not only be expensive, but uncertain.

THE UNITED STATES SENATE, on Eighth Month 1st, approved, by a vote of 65 to 20, the measure providing for the submission to the States of a constitutional amendment to prohibit the manufacture, sale, importation or exportation of alcoholic liquors. The bill carries with it an amendment limiting the time for its passage by the States to six years. This means that unless three-fourths of the State Legislatures (thirty-six States) approve it within the time limit, the Amendment will fail of adoption unless taken up again by Congress and re-submitted to the States.

Several Senators known for their anti-prohibition views voted for the Shepherd resolution. Included in this group were Knox of Pennsylvania; Frelinghuysen, of New Jersey; and Stone, of Missouri. Efforts of Senator Stone to provide for compensation of distillers and other liquor-dealers' property and of Senator Phelan, of California, to exempt beer and wines from the prohibition were defeated.

Senator Borah, of Idaho, a pronounced prohibitionist, insisted that Congress has no right nor power to limit the time for ratification of amendments to the Constitution.

Senator Stone's proposal for compensation to the manufacturers and dealers was defeated, 50 to 31. Senator Newlands, of Nevada, offered to make the constitutional amendment apply only to distilled liquors, but was defeated, 57 to 22. Senator Phelan's proposal was to submit two amendments, leaving to the States the choice between "bone-dry" prohibition and only the elimination of distilled spirits, but this was defeated, 55 to 26.

Opposition to the Resolution was led by Senator Penrose, who expressed "serious doubts as to whether any amendment to the Constitution may properly be placed in that instrument without the consent of all the States." The reader will bear

in mind that the Constitution itself provides that it may be amended by a vote of *three-fourths* of the States, and that sixty odd years ago there was a conflict that people in general regarded as settling forever such "serious doubts" as the Pennsylvania Senator expresses. "Legislation of this character," he says, "ought to be of strictly State concern." But some of us are sadly aware of the fact that in the Senator's own State it has been strictly his concern to prevent local option or prohibition. The Shepherd resolution now goes to the House of Representatives. The friends of the measure believe the House will concur with the action of the Senate.

WHISKY MANUFACTURE must stop in the United States until the end of the war, but brewers may be allowed to continue making beer. Such, at least, is the present ruling of the Food Administration. The fact is freely admitted that more grain is consumed by the brewers than by the distillers—good authorities say *more than twice as much*. As a matter of food conservation, it is inconsistent, therefore, to stop one and not to stop the other also. But the plain truth seems to be that the brewers and their defenders are too powerful a combination for the Government at Washington to subordinate. On the other hand, public sentiment has become so intense in its demand that the waste and ruin of the liquor business be stopped, that something had to be done at once. So the distiller was declared to be the Jonah, and after Ninth Month 8th there is to be no importation or manufacture of distilled liquors until the war is over and the ruling changed. May the war be brief, but the ruling permanent! One nuisance suppressed is *some* gain. But it appears that dealers in distilled spirits may continue selling the same until the supply is exhausted or commandeered by the Government at a profit to the owner of ten per cent.

WAR PROHIBITION INCLUDING BEER as well as whisky, might have passed Congress if President Wilson had not interposed in order to rush some war-measures. The bill had passed the House and had been recommended favorably by the Senate Committee. The liquor men were in consternation. Senator Penrose is reported as saying he would "filibuster all summer" before he would allow such a measure to pass. At this juncture the President appealed to the Anti-Saloon League on patriotic grounds not to insist on the provision affecting beer and wine. The A. S. L. asked why the *other* side should not surrender as an act of patriotism, seeing that Congress and public sentiment to a large degree were both favorable to prohibition during the continuance of the war. But being informed that such an appeal to them would be useless, the officers of the League asked President Wilson to put his request in writing and to sign it. This was done and the League made reply that the wishes of the Chief Executive would, under the circumstances, be complied with. Some people—Ex-Governor Hanley for example—seem to feel that the A. S. L. made a serious mistake by this concession. Others regard it as an act of wisdom, likely to gain for the cause of prohibition added respect and support, while putting the opposition in greater reproach. The vote of the Senate for the Constitutional Amendment is regarded by the A. S. L. as indicating that the course taken was the wise one.

ONE-HALF the saloons in the United States are in four States, viz: New York, Pennsylvania, Illinois and New Jersey.

THERE are as many saloons in the city of New York as the total number of saloons in a certain thirty-six States.

ONE-FOURTH of all the saloons in the United States are in the six cities of New York, Philadelphia, Boston, Chicago, Cleveland and St. Louis.

We have had nation-wide prohibition in all the great American industries for nearly ten years. National prohibition itself should no longer be delayed.

II. IMPRESSIONS OF KOREA AND CHINA.

GILBERT BOWLES.

(Continued from page 125.)

The next morning, a little after seven o'clock, Fourth Month 23rd, Walter Williams and I started on an eight-mile journey by sedan chair, walking about half the time, for Gwapu, where we were to take the steam-boat for Nankin. The sights by the way were similar to what we had seen coming over two days before—though we took a different road. The land was everywhere thirsting for rain, and so it was no wonder that in the city of Luho the priests in the Mohammedan section of the city had been making much of their prayers for rain. The common occupation of children through all that region is watching the water buffaloes—the main domestic animal—while they pick the short grass on the narrow, raised pathways which surround each tiny field. Ofttimes boys or girls will be seen sitting on their backs or holding the rope fastened into the nose ring. Wheat is the principal crop and the buffaloes have to be carefully guarded lest they clip off the wheat just heading out. Before we reached the town of Gwapu, we were met by the teachers and pupils of both the boys and girls primary and intermediate schools, which are carried on as an essential part of the Mission work in the town. The head teacher in the boys' school is a graduate of the Friends' Academy of Luho. He seems devoted to his work. Not long ago he told Walter Williams that he would stand by the work, no matter what hardships he had to endure. His father is the resident evangelist who is giving his time to building up a group of Christians. As soon as we were taken into the home of the head-teacher in the boys' school his wife appeared with tea. She is a tiny woman, with feet bound when she was small, and though they were unbound when she became a Christian, she has difficulty in walking. Although we told them we had our lunch with us, she kept bringing on things to eat, saying that it was her joy and delight to cook for others, and her shining face was a sufficient proof that she spoke the truth. I have seen few women who gave clearer proof of a genuine love of serving others as a means of feeding her own soul and of showing her love for the Master. This was my first Chinese meal, and although it was only mid-forenoon, we keenly relished the hot cakes, the dish of water-chestnuts and chicken and the eggs. The half hour before our boat came we spent in the little meeting-house, where were gathered the teachers and pupils from both schools and a few Christians and inquirers. I spoke briefly on "Remember now thy Creator in the days of youth," passing to the older people with the assurance that if one thus lives the "evil days" will never come, for the pathway of the righteous is as a shining light, which grows brighter and brighter until the perfect day. Our boat ride to Nankin, much of the way on the big *Son of the Ocean*, gave us a chance to talk over many of the things which we have in common. If the steam-boats could be depended upon to go regularly, the Luho work would not seem so far from the Friends at Nankin, but floods or low water on the branch of the Yangste which runs up to Luho, or a sudden decision of the manager that more money can be made by another route, makes this means of conveyance uncertain. This practically cuts the Friends' work in two, as it is almost impossible for more than one or two to go over from Nankin to the "three semi-annual meetings" which they have each year at Luho.

On the morning before leaving Nankin for Shanghai, Fourth Month 24th, I spoke briefly to a meeting in the Hospital Chapel, attended by the pupils of the Girls' High School, the Hospital staff and a few other Christians. As I saw the opportunities which are brought to these girls and to others connected with the work, I felt it fitting to dwell upon Paul's words in Galatians: "I do not make void the grace of God," "Coming in from the outside for a brief time and seeing what is really being done by the missionaries and their co-workers, through the gifts and prayers of the people at home, makes one feel more keenly the great blessings and opportunities

which come to these brought into Christian institutions in a land like China, where there are millions having no hope, and without God in the world.

The Friends of Ohio and New York may well be grateful for the work which their representatives in China are doing. They have a great field. I was glad to see their meeting-house in Nankin, and to meet Pastor Gao, and Dr. Esao, head of the hospital. I left Nankin feeling that I had really entered into the conditions, problems and needs of the work.

NANKIN TO SHANGHAI.—The journey of 193 miles from Nankin to Shanghai brought me out of the dry, dusty and barren region in which I had been since reaching Manchuria. This "region south of the River" is known as one of the richest of China. It is a level plain, through which passes the "grand Canal." The country seemed covered with green wheat and the rich yellow rape-flower, now in full bloom. Rape seed oil is one of the staple products of the region. This is also one of China's great rice-producing districts. We passed Lake Taihu, where there are many varieties of fish. The many mulberry trees witness that this is one of the great silk-producing districts of China. The trees grow much larger than in Japan, but do not produce nearly so many leaves for a given area.

At the Shanghai station I was glad to see my good friend, Isaac Mason, who soon put me into a jinrikisha and took me to their home on Dixwell Road, out on the edge of the city. I was glad to be located in my room, which was to be my headquarters until sailing for Japan.

(To be continued.)

AN ISLAND VACATION.

I do not remember ever to have read fish stories in THE FRIEND, but an account of a few days fishing for tuna off Block Island—a true fish story—may be of interest to devotees of Isaac Walton.

Reference to the geography will show that Block Island is about ten miles south of the southern coast of Rhode Island, separated from it by the waters of Block Island Sound.

The island is ten miles long and about a mile wide at its broadest point. It is favored with two harbors, the "Old Harbor" on its eastern side, formed by the throwing out of breakwaters, while on the western side and directly opposite to it, the large and spacious "New Harbor" has in recent years been made by the cutting away of a narrow rim of land which separated from the ocean the "Great Salt Pond," whose waters were sufficiently deep for all ordinary craft.

The surface of the land is rolling, abrupt bluffs rise at intervals along the coast, typical New England farm houses and fishermen's cottages dot the island and its shores, and even the characteristic stone walls marking off the fields and farms are not wanting. It is a picturesque isle and all its breezes are sea breezes, pleasant enough to the summer visitor, but doubtless often discomfiting to the fourteen hundred people, mostly farmers and fishermen, who make it their permanent home.

Its political name is New Shoreham, and it is one of the constituent towns of the State of Rhode Island.

To this alluring spot our little party sailed one balmy day from Watch Hill, the beautiful promontory which forms the extreme southwesterly corner of Rhode Island, and before dark we found ourselves safely at anchor in the "New Harbor," almost within the shadows of a dozen or so grimly painted war vessels which rendezvous there.

Arrangements were promptly made by our efficient "Captain" for the morrow's fishing, and at early morn we were aboard the fishing boat in the "Old Harbor," eager for what the day might bring forth.

A word as to equipment and method may be of interest.

While sail-boats and larger craft are used, the fishing is best done from a twenty-five foot motor-boat, open and clear of ropes and other paraphernalia, going at the speed of four or five miles an hour.

The tackle for the native fisherman, who is out for quantity, as there is a ready market for the fish, consists of four or more stout lines, reaching back about thirty feet from the stern of the boat, while the "lure" is nothing more than a huge fish hook protruding from the end of a stick of wood, usually red cedar or mahogany, about six inches long, an inch or an inch-and-a-quarter in diameter in the thickest part and gently tapering toward each end, the line end being weighted with lead. To this leaded end is attached a piece of ordinary piano wire, about five feet in length, as a leader, and to the wire, in turn, is attached the line. The "squid" or "jig," as the wooden lure is called, is usually painted aluminum color, though frequently the natural colored wood is used.

Exactly the same arrangement is used for the visiting fisherman, except that rod and reel and a line of liberal length take the place of the hand line. This equipment varies with the tastes of the individual fisherman, but of necessity, the rod and reel and line must be strong, for the quest is not after gentle fish.

Thus equipped we chugged out of the little stone-fringed harbor and headed for the open sea in the clouds and subsequent rain of a raw morning.

Most of the tunas taken in recent years in Atlantic waters have been caught about ten miles to the southeast of Block Island, although they are not confined to any particular spot. We heard of big ones off Point Judith; they are reported off Long Island and the northern coast of New Jersey, while they are most frequently, perhaps, associated with Saint Catalina Island, off the California coast, where angling for them with rod and reel was introduced some years ago by Charles Frederick Holder, a member of our Society.

We were fast approaching the "happy hunting grounds" when the senior member of our party and a mighty fisherman, who had before more than once sought in vain for tunas over these same waters, had his persistency rewarded and in a few minutes, under his skillful handling, our first tuna lay glistening and resplendent at our feet.

It should be said that when the fish is hooked, the boat is immediately slowed down and circled about the fish, so that every advantage may be taken of his strength and of his williness.

But even then he may come off conqueror, at least over the fisherman, as our next and almost immediate experience proved, for another one was soon hooked and there followed a memorable contest between fisherman, tuna and shark in which, after an hour and five minutes, the shark was the victor by taking the tuna, "squid," leader and some of the line, almost within hand's reach of the boat. It was one of the countless tragedies of the seas enacted before our eyes.

In turn, each member of our party was rewarded, and when at mid-day we returned to port we counted an even dozen of these splendid fellows. Their average weight was about twenty-two pounds each.

Successive days brought similar experiences, and yet a variety, for one never knows what the next happening may be in contending with these deep sea dwellers. On more than one occasion three or four fish were hooked at once, as the boat glided over a school of them, with resultant activities on the part of captain and fishermen; sharks took more than the fish already described, in plain sight of the boat, and many times did the tunas in one way and another win out, but we landed our fair share. They are resourceful and stubborn fighters and a broken rod or a bruised hand is not an infrequent incident, while the losing of one's entire outfit, or even of one's self overboard, is not at all an unknown occurrence.

But deep sea fishing (as well as other kinds of fishing) brings many pleasures besides the number of fish one can count at the end of the day. Verily "there are other things in fishing besides catching fish." To ride for hours on a staunch little motor-boat in the refreshing salt air, with chosen companions, brings an intimacy with the ocean not afforded by the statelyness of a Sound Line Steamer or the deck of an ocean liner; there is interest in watching the sturdy little fleet circling the

fishing grounds with here and there, on calm days, a captain in his "pulpit" on the stern of his boat or perched on a seat on the mast, watching for sword fish, which are frequently harpooned in this locality; captains have many tales of big catches, and there is the possibility at any moment of the sing of the reel which means the bending of all of one's attention and energy to the matter in hand.

And so for an abrupt and thorough change from the daily routine and from the many problems which face us all in these dark and troubled days, there is none, perhaps, more complete or more fascinating than tuna fishing off Block Island.

JONATHAN M. STEERE.

HAVERTFORD, PA.

NEWS ITEMS.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, UP TO NINTH MONTH 10, 1917.

Amount reported to Eighth Month 27, 1917	\$152,634.50
Additional to Ninth Month 3, 1917	5,715.52
Five Years' Meeting, by Walter Woodward	5,000.00
Other Meetings and Associations	682.77
Philadelphia Yearly Meeting Peace Committee, by Albert L. Baily, Jr.	3,127.50
Contributions from Nine Individuals	368.00
	<hr/> \$167,528.29

TO ALL FRIENDS WHO HAVE APPLIED FOR EXEMPTION BECAUSE OF CONSCIENTIOUS OBJECTION TO WAR.—

This letter is addressed only to the above class of persons, but it is sent to all Friends of registration age. It is intended to supplement a letter issued a few days ago.

In filing your claim for discharge and your supporting affidavit on the ground that your "religious convictions" forbid you to "participate in war in any form," you entered with high purpose upon a certain path of conduct. You are a member of a religious body which, throughout its entire history, by sacrifice and heroic suffering, has borne a testimony against war and has stood for a type of Christianity dedicated to loving service and human brotherhood. Its members have always endeavored to be loyal citizens to their nation, ready to serve their country in every way consistent with conscience. Acts involving participation in any form of war, or service under military direction, however, have seemed and still seem to those who share our faith a sharp violation of our religious principles.

This letter is intended to assist you in taking the steps that must be decided upon in the immediate future.

First—If you have not yet received your certificate of discharge from combatant service on Form 174 from your local board, you should immediately make all necessary effort to secure it. If your local board refuses to issue it, you should appeal to the district board. No discretion is vested in the local boards with respect to this claim except to pass upon the truth of the affidavits. Unless they think that you or the clerk or the minister of your meeting has committed perjury they should issue the certificate as a matter of course. If the local board has refused, the district board should order the issuance of the certificate.

The time for appeal expires in ten days from the mailing of the notice that your claim has been refused. However, it is provided in Section 26 of the Rules and Regulations of the President that the boards have authority to extend the time to appeal, and if the time has expired you should apply for such extension on the necessary papers to be secured from the local board.

It is imperative that you obtain this certificate on Form 174, since all your rights of exemption from army service will depend upon it. Do not allow any persons to discourage or intimidate you or lead you to believe that your right to the certificate has been annulled by any recent ruling, because you are entitled to this certificate as a matter of course.

If your district board refuses your claim upon appeal, notify the American Friends' Service Committee, 20 South Twelfth Street, Philadelphia, Pa., immediately, and you will be advised as to further action.

Second—You should clearly understand that the above mentioned discharge is from combatant service only. Friends are not only liable to some service, but are willing and anxious to serve in a manner allowed

by their religious convictions. As stated in our letter, dated Eighth Month 28th, the Government itself has correctly interpreted the principles of Friends as against participation in war in any form. The correct interpretation of Form 174 seems clearly to be a discharge from all service as a part of the "military forces" provided for in the law. We have, therefore, asked the war department to allow Friends so desiring to serve under the American Friends' Service Committee in forms of service wholly apart from military control, to be approved by the President. We suggest that if you desire such service you fill out and return to the American Friends' Service Committee the enclosed enrollment blank. You can then state to all officials and officers with whom you may have dealings that you have applied for such service. You should arrange to keep the above committee informed of all developments with respect to your call for service.

The Government has not yet declared what forms of non-combatant service Friends will be assigned to and it now seems that the request of the American Friends' Service Committee will not be acted upon until after the period of mobilization.

Third—According to Government ruling you will be expected to mobilize before being assigned to non-combatant service. The following very grave difficulties, however, are presented in the mobilization regulations if these are intended to apply to persons holding discharges on Form 174. The line between military and non-military service (often difficult to draw), has been drawn by the government in the following sections of the regulations:

SECTION 5. "From the time specified for reporting to the local board for military duty each man in respect to whom notice to report has been posted or mailed shall be in the military service of the United States."

SECTION 9. "The men will be ordered to form a line and the local board shall instruct them as follows:

"1. That they must report in person at 5:30 p. m. to the local board for retreat roll call.

"2. That they are to report in person to the local board at a specified hour on the day of entrainment, which hour shall be fixed by the local board at least 45 minutes before train time, plus a sufficient time to reach the railroad station from the office of the local board.

"3. That they are now in the military service of the United States and that unpunctuality and failure to report are grave military offenses in time of war.

"4. That after they have been conducted to the assigned lodging houses they are at liberty until the hour of retreat roll call at 5:30 p. m., when all must be present at the office of the local board."

SECTION 11. "The local board will caution the men that the person designated is in command of the party, that it is their military duty to obey his orders and instructions, and that disobedience of orders is the most serious of all military crimes."

Since these regulations, if intended to apply to persons holding discharges on Form 174, require incorporation as part of the army from the time of reporting to the local boards, the following two courses seem open to a Friend who is unable to become a part of the army:

(A) He can write to the chairman of his local board or present a written statement in person and respectfully inform him that he has been exempted from military service and that he cannot obey mobilization orders, as this act (by definite statement of the mobilization regulations) puts him "under military service" from which under all reasonable interpretations of the selective service law, he has already been exempted. He should further inform his local board that he desires to perform non-combatant service if he can have it assigned to him without conditions which make him a corporate part of the military system, such, for example, as service under the American Friends' Service Committee, Army V. M. C. A., etc.

(B) The other consistent course for a conscientiously minded Friend would be for the individual to write the chairman of the local board or present a written statement in person that he cannot mobilize in the manner prescribed, since it puts him "under military service," but that he will report at once in person at the mobilization camp (providing his own transportation and paying his own traveling expenses to the place), and will there ask the proper officer to be assigned to a form of non-combatant service entirely free from the military system, such, for example, as service under the American Friends' Service Committee.

According to the mobilization regulations, in the section regarding absences, this information will be forwarded to the Adjutant General, which will enable the Government to open for the individual a field of

service consistent with his conscience and satisfactory to the Government.

Any Friend who is not able to pay his own expenses to the camp should communicate with the American Friends' Service Committee. A fund will be raised to make reimbursement for these expenses.

Fourth—In attempting in all your later decisions to act consistently with the principles of Friends and to also conform to the selective service law which recognizes these principles, it seems that the following two criterions should govern your solution of all difficult problems that may arise: First, your inability to become a part of the army in any of its departments; second, your entire willingness to render service that is dissociated from army control.

May we conduct ourselves during these difficult times in a spirit of charity and goodwill toward all with whom we come in contact, and may we meet all situations with patience, forbearance, and courage for the right as we see it.

For the Conference held Eighth Month 24th,
Rufus M. Jones, Alfred G. Scattergood, Henry J. Cadbury, Charles F. Jenkins, J. Barnard Walton, Henry Ferris, Thomas E. Jones, Vincent D. Nicholson, Paul J. Furnas, L. Hollingsworth Wood, Walter C. Woodward.

PHILADELPHIA, Pa., Ninth Month 10, 1917.

AMERICAN FRIENDS' SERVICE COMMITTEE.

The following men have been accepted for the Reconstruction Unit: Edwin O. Baker, Orville E. Boone, Walter Gregory Bowerman, Kanagahed Garbed Boyajian, Walter Carrol Brinton, Russell L. Brown, Cecil Franklin Cloud, Daniel Arthur Compton, Harold H. Conrad, Charles Herbert Cox, Hallowell Davis, Henry Drinker Downing, Jr., George S. Dunn, Errol T. Elliott, Gurney F. Hanson, J. Hobart Hoskins, John Herschel Jessup, John Langdon Jones, James Eroyod Kimber, Warren R. Laity, Forrest Macy, James E. Maxwell, Wendell French Oliver, Walter Stanley Pedrick, Albert E. Pike, Alexander Read, Robert Everett Reed, Harold B. Rogers, I. Thomas Steere, Andrew William Stuart, Walter E. Wildman, A. R. Williams.

Those who have not been called in the first draft under the Selective Service Law will be sent over during the next two or three weeks as rapidly as they secure passports. They will be sent to a permanent training camp, the first established arrangements for which have been completed by J. Henry Scattergood. He has leased one of the absinthe factories which has been closed by the Government during the war, situated at Ormans Doubs which is seven miles from Dole, where the English Friends have their factory for building houses. We have sent over mill machinery to be installed in this factory for making portable houses. The permanent camp will be established at the point where all the workers from now on will receive much the same training as they received at Haverford. From this camp they will be sent out to the various forms of work. The camp will be in charge of Ralston Thomas, who rendered such admirable service in training the men at Haverford, and who has gone over as Dr. Babbitt's assistant.

The men who have been called in the first draft will have to await the decision of the War Department upon our request to have this work recognized as non-combatant service.

IOWA YEARLY MEETING will be held this year at Bear Creek at a new location two miles east of the old one. Meeting begins on Thursday with a public meeting Tenth Month 17th, at 10 o'clock a. m. Meeting for Ministers and Elders at 8 a. m. same day. Friends coming via Des Moines or Omaha over Chicago, Rock Island and Pacific R. R. leave train at Earlham, thirty miles west of Des Moines. Location of Meeting three miles directly north. Trains will be met at Earlham. Friends coming on Chicago, Milwaukee and St. Paul R. R. should leave train at Redfield. Trains will be met there on Thursday, the 16th; other times by giving previous notice to Abner Le Newlin or Alfred Standing, Earlham, Iowa.

LYDIA BALDERSTON has received the appointment of Professor of Leather Chemistry and Technology at Sapporo, Japan. Friends will remember that this is the college in which Dr. Inazo Nitobe taught for some years. L. B. and his wife Mary have engaged passage on the S. S. *China*, sailing from San Francisco Tenth Month 11th.

All Friends from Philadelphia Yearly Meeting, expecting to attend

the Five Years' Meeting at Richmond, Ind., Tenth Month 16 to Tenth Month 23, 1917, will confer a favor upon the Young Friends' Executive Committee if they will kindly inform J. Passmore Elkinton, 121 S. Third Street, Philadelphia, of their intention. Boarding accommodations will be arranged by our Committee if desired.

A JOINT COMMITTEE of the two branches of Friends in Wilmington, Del., propose to celebrate on Seventh-day, Ninth Month 22nd, the one hundredth anniversary of the completion of the Meeting-house at Fourth and West Streets.

There will be two sessions; the afternoon one beginning at 2:30 o'clock, and the evening session at 7:30 o'clock, with intermission, during which supper will be served.

The capacity of the Meeting-house and grounds being limited, the Committee has confined the invitations largely to members of Concord Quarterly Meetings, but realizing that there are others who are particularly interested in the Wilmington Meetings and who would desire to participate in the celebration, the Committee takes this opportunity of extending to all such a cordial invitation to attend.

In order that the Entertainment Committee may adequately provide for their attendance on the day of the anniversary, Friends who contemplate coming are requested to notify Horace J. Tatnall, 101 W. Eighteenth Street, Wilmington, Del., by postal card not later than Ninth Month 15th of their intention.

At a Monomonic Conference the following was given as the advice of Secretary of War Baker, as written out by Bishop Klemmer:—

First. None of our brethren need serve in any capacity which violates creed and conscience.

Second. When they are called they should report at the place designated on their notice.

Third. From the place designated they should go with others who are drafted and called to the training camps.

Fourth. Report to the army officers the church to which they belong and their belief in its creed and principles.

Fifth. This unresistant position will place them in detention camps, where they will be properly fed and cared for.

Sixth. In these camps they will not be uniformed or drilled.

Seventh. A list of services considered non-combatant will be offered, but they need not accept any in violation of their consciences.

Eighth. Those who cannot accept any service, either combatant or non-combatant, will be assigned to some other service not under the military arm of the Government to be designated later by the President and the Secretary of War.

Ninth. Our ministers will be allowed to visit brothers at these camps and to keep in touch with them.

Tenth. Our ministers will be privileged to give this information to our brethren in private or in public meetings.

Deacon Moyer, commenting on the above, is reported as giving the following advice:—

"Those of our young men who are to be for the world the test of our faith in this dark hour must go forward with Christ in their hearts. For they will suffer persecution for the faith. Resist not. Should an unkind officer rebuke you when you decline to be mobilized as a soldier, answer him not unkindly. Be pleasant in your suffering for Christ. The finger of scorn shall be pointed at you by young men who cannot understand your faith. They will call you cutting names. Resist none of these things, for to do so will be inconsistent with your profession. Should you be thrown into the company of others do not fall into temptation. Do not engage in such frivolities as card playing. Those of you who are not called, but who are exempted, will receive a button with the word 'Exempt' upon it. Keep this button always with you. I would not wear it publicly, but I would keep it secretly in my pocket. However, I should never venture but without it in my possession."

LETTERS FROM FRANCE.

Under date of Eighth Month 5, 1917, Mary E. Duguid writes from Entremont, near Mont Blanc:—

"We only see and know the things that we see practically, so the news we get from you is very welcome. Here we have plenty to eat. The women can have a glass of milk at every meal, and as we give them no wine they are glad to have it. Fortunately, the head of the house is a

strong temperance person. They have coffee, milk and bread for breakfast; soup, meat (eggs) and a good vegetable for dinner, with bread and milk; four o'clock, tea, coffee and bread and milk. Then at seven o'clock, soup, potato puree, with bread and milk, and fruit. If we have very much the same for ourselves with now and then an extra that is not in sufficient quantity for our household of forty.

"We do have very lively times here. Sometimes it is some one that has forgotten to do her work. We have a sewing machine and some of the women have done quite a lot of sewing. I think that material to make up would be useful.

"Another thing I did not say when writing is about furniture. You see, refugees often go to Stancous quite ill and when they are better come here for a few weeks and we try to get them back to a normal way of life as soon as possible. The shock and meagre food have often been enough to very much wear them down, and so it is a very nice matter to restore their strength and then give them spirit enough to start in suitable surroundings. Many of them are quite young. One woman we have here wandered for two months with two small children hanging to her and a baby in her arms. She did not know where she was going and just ate the food given to her by any one on the way. She is quite an ordinary woman, with quite an ability to make complaints, and the children are by nature thin. It is interesting to see how much very ordinary people can come through without any of the spirit of heroes. They just exist and come through, apparently without being changed from the beginning. Most of these people have lost all of their things, absolutely, and so have to gather all of their furniture again. As they generally have no money, and the husband often is a soldier, they simply cannot take an unfurnished house, if they are not given some money. A kitchen stove, kitchen table (unpainted, so it can be scrubbed), enough chairs for the family to sit on, one or two beds, covers, sheets, pillows and some kind of a bureau for clothes are the essentials. We have been wondering if some furniture person in America would not donate some simple outfits. The stove and kitchen utensils can best be gotten here, I suppose. The sheets should be large enough to roll round the bolster. The best of the people are very grateful. It is a simple and rather complete kind of gift to set up a family with these essentials. We have a very nice family who lived, with no protection, behind the German lines for two years after the war began. . . . At last the combination between the Belgians and Germans) was unbreakable, and she came round into France, leaving everything. Her family are soon to go out of the sanitarium. Her husband is in National work and hopes soon to be transferred to a place where he can live with his family. They are arranging to buy furniture, but I feel that they might receive it gratis, as they have lost theirs through no fault of their own in a great world calamity. . . .

"It is rather interesting now to see how everybody understands my French—if it is something pleasant, but find it very difficult if things are not to their minds. . . . Time matters but little here. The church bell seems to go off when the Curé feels inclined. We have, by the way, a very nice old church and a priest who seems to be a follower of St. Francis to a degree. He preaches very good sermons. It is a very old church and a great mixture of stone pipes and carved wood. I believe at one time there was a bishop here. Practically all of our people are Catholics, and, strange, to say, they have their two meatless days together at the beginning of the week. . . .

"There are advantages of beginning discipline early and being able to talk the same language. Childish prattle is as hard to understand in French as in English. . . . As long as the pleasure of gardening is denied, what better could happen than that we should come to this fairy land, with brooks and gardens and lovely rock gardens in every direction. The other day William and I took six of the girls up the valley. We climbed for about two hours. First, up to a very quaint village, then on by a rushing mountain stream, passed smaller groups of houses, to the high pasture lands, where they drive the cows in the summer to the grass that never grows long enough to eat. We stopped in the shade of the mountain and had what they call *gouter* of great slices of bread, small plums and raisins. They were easily carried and were very refreshing. After we had cooled a little we went on up to the small glacier which still remains. The river begins there and comes flowing out of the ice cave. We enjoyed the feel of the snow, threw a few balls and then turned back. It was such a charming sight, with a perfect carpet of Alpine flowers; we were only sorry that we had to come back home so quickly, as it is always time for another meal. One of my particular tasks is to serve the meals. There are four for the grown-ups and breakfast and supper

separate for the twelve children. One of the most amusing things to me is our gym class. I have to give commands in French, and I am getting so I can snap out the commands in an assured tone of voice, so the class is real snappy. It is quite fun, and in another week I shall have them in quite good shape I hope. We are very well and all the exercise is making me very strong."

Wm. Duguid tells of 1000 returned French (Rapatriées) arriving each day at Geneva—to be distributed among their fellow countrymen, who have not been the victims of the offending armies. Some very capable women have had the job of assorting this continuous stream of homeless peasants and artisans. One of these ladies had been a Rapatriée herself, having come in from the north of France eight months since. Her father is a manufacturer of woolen goods and has a factory in the U. S. A. "She spoke very good English and told me about her two years behind the German lines and the longing they had that the French and British would attack and drive the Germans back. She worked in a hospital all the time, first, with French and British wounded, and later with German, till she could not stand it any longer, so got permission to travel with and look after the Grand Blessés that are being sent out of Germany (too much wounded to be able to fight again). They had a terrible time because of the helplessness of their charges. She is only about twenty-five and a most capable little person and knows her work well. I told her about the Friends' work and what American Friends were going to do probably and she and the others were much interested, as far as they could understand. . . . Most of the Rapatriées have had no word of husbands or brothers or fathers since the war began, so you can imagine what they feel like.

"There is a staff of fifty girls filing and card-indexing the letters that come in. . . . We saw a few dozen of the Rapatriées, mostly old men and women—one old lady, bent double almost, was leading about an equally aged one who was totally blind, but safe and strong on her legs. They had met on the road through Germany and were going on together, giving help when they could to each other. The refugees we see are generally cheerful, but nervous and worried always. They are country people or those in poor circumstances generally, but not by any means always. The Germans have taken the whole of the machinery from the Mathon works to Germany and nothing has been done since 1914. All the works are stripped in the North of France. One of the officials whom we saw was a cheerful looking man with one leg, who spoke good French to us to start with, but turned to me and spoke in best English, telling me he came from Edinburgh, where he was in charge of a branch of a French business till the war began, when he came to France and joined the army. He was wounded three times, the last time losing a leg. His home is in Verdun, but has been blown up with German shells and his mother and sister living somewhere else."

LETTERS FROM FRANCE.

Howard Elkinton writes under date of Eighth Month 3, 1917:—

"From the walls of Paris that guard the city to the east we were interested to see the remains of the trenches thrown up in 1914 by the defenders of the city. They were somewhat crumbled in, but still telling a tale. From where we stood we could overlook Saint Germain and the distant hills far beyond. Exactly the direction that the Germans were in, in those fateful days. When one realizes that Alfred and Grace saw soldiers who had seen the Eiffel Tower, one can appreciate the hazard of position that this city then had. We could even see where the bullets from the stout German guns lit, but as they were two years' old they had lost considerable of their heat. There are other sights that bring the war quite up-to-date. The other day we visited the Gare du Nord. Close to it we came upon a poor woman weeping copiously. By her side was a baby couch carrying a babe, upon which lay a bunch of roses for mother and child. The wife would not be comforted, though a group of sympathetic dames tried to coax her back to dry eyes. Again one too frequently sees a father walking out with wife and child, taking the spouse on his left arm, while the little girl holds on to his right sleeve—instinct taking her to where his hand should be. So it goes. But Paris is a bright place even in war time."

"For the present, E. L. B., G. D., and myself go to Sermains-on-the-Marne—a small village, about thirty miles distant. We are to be in the Department of Agricultural Machinery with the exception of E. B., who will be in the Transportation Department. G. D.'s and my work will consist, as far as we can make out, of first spending a certain time in

the repair shop, where we can become acquainted with the types of machines and their internal parts. There will be a certain amount of driving of cars about, of delivering goods, of cutting crops, of negotiating among the farmers for the loan and co-operation of tools and labor. In short, anything may turn up for us to lay hands at—*above all cheerfully*. The work at Sermains is mostly done in some ways. For instance, the houses put up are temporary structures, put up only for those who have no other adequate shelter. The reason is this, that endless complications of litigation and the like would quickly arise if the Friends built many permanent dwellings. Further, the purpose of the Friends' work is not to bring the towns or villages back to complete restoration, but merely supply enough means—be it money, clothing, furniture, houses or the like—to bring the 'down and outs' back upon their feet. Or, as they themselves say, place a foot in the stirrup, so with the one lift they may mount and ride. It will be most interesting to get into the families as we shall have to do. The final reconstruction of these places is, of course, work of the French Government, to be properly attended to by them. Friends do not attempt it. When a village is so fixed or better when the people of a village are so fixed that no one has to live in cellars the Friends move on to some other place. If there are enough small houses visible in any of these reconstructed towns in the war zone, the Germans may send a shell or two and destroy them totally. It is well known that nothing occurs in Rheims but what is communicated to the Germans."

TUNESSASSA NOTES.—An unusual number of Friends have visited Tunessassa this year—nearly all of them for the first time.

Their company and services seem to have been very acceptable, although the addition of over twenty guests to a larger than usual vacation family necessarily added considerably to the care and work of the Superintendent and Matron and their willing helpers. They are always glad to welcome any Friends or others who have a sympathetic interest in the work to which they are giving themselves so freely.

May we not expect a deeper interest in Tunessassa in different parts of the Yearly Meeting as a result of the recent visits?

The additions to the farm buildings are about completed and the new cottage is well under way. The repairs and improvements to the main building have been delayed for various reasons, but it is expected that most of them will be finished before school opens on the 14th inst.

Indian workmen are proving quite satisfactory. Some of them are good carpenters.

The improvements authorized by the Committee were those that seemed to be most needed, but there are others that they would gladly make if they had the money. A fire-place in the family living-room is greatly desired. Mornings and evenings in that climate are often cool, in summer, and in winter the temperature is frequently below zero.

Another need is for running water in the dining-room, to save carrying water from the kitchen for dish-washing. Many of the girls are too small to lift the heavy pans.

The \$5000 fund is still open for contributions. If any readers of THE FRIEND prefer to give for special purposes, a list of desirable additions to the equipment of the School will be furnished gladly by Wm. B. Rhoads, Superintendent, or by the writer.

Fruit is very scarce in western New York. The family will have to depend upon berries—principally huckleberries—unless Friends who have fruit send them some. Any gifts of fresh, dried or canned fruit that are sent will be welcome additions to their fare and will help solve the food problem, which our Superintendent finds to be a very real one under present conditions.

ANNA WALTON.

NOTICES.

THE Social Service Committee of Philadelphia Yearly Meeting is calling the attention of Monthly Meetings to a list of books with the suggestion that a general reading of them by the membership will advance the interests for which the Committee is under appointment. Friends' Library, 112 N. Sixteenth Street, has duplicate sets of these books.

Friends who wish the books can borrow them for one week by parcel post if they will forward 10 cents to the Librarian to cover the expense of mailing. The Library is now open daily.

LINDA MOORE,
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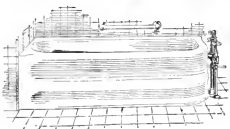


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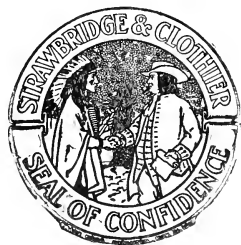
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 { MARY WARD.

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ALONENESS AND FELLOWSHIP.

The unique feature of a true meeting for spiritual worship is that it affords opportunity for two apparently opposite experiences: the having to do with God in absolute aloneness, and the coming into spiritual relations with fellow-worshippers.

In a programmed meeting, presided over by one set apart for this function, and ministered to in man's time and will (though the Divine favor may condescend to bless honest and hungry souls even there), it is difficult to enter either into the sense of aloneness on the one hand or into the sense of fellowship on the other.

In the silence, each individual may feel after God for himself. The avenues of the carnal senses are closed to outward impressions, the faculties of the spiritual nature come into exercise, seeking communion with the unseen and eternal, so that the soul may receive inward impressions. Those impressions may be as varied as there are individuals thus assembled. The Spirit accommodates Himself to every temperament and speaks to every listening soul in his own tongue. The one passing through temptation and sore beset may require a very different word from God to the other sitting next to him. One may need a ministry of Divine sweetness to act as a cordial to a fainting spirit. The other the withholding of consolation to teach the soul the need of dependence moment by moment. Thus each one is open to God in his own individuality of need.

Yet is this sense of aloneness but a step to fellowship. And spiritual fellowship one with another is a very different thing to the pleasurable feeling of sociability. The first is found in the holiest; the second leaves us still in the outer court. In fellowship we know no man after the flesh. There is neither Jew nor Greek; neither bond nor free; neither male nor female. Under the anointing from on high all are one in Christ Jesus. And it is fellowship which commands the blessing. When "the trumpeters and the singers were as one, to make one sound to be heard in praising and thanking the Lord; then the house was filled with a cloud, even the house of the

Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." And as when "they were all *with one accord* in one place" there came upon them the promise of the Father, the endowment of power from on high, and their silent meeting became vocal "as the Spirit gave them utterance."

And it is in the sense of the fellowship that the Lord's table is reached. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread."

So as we individually come under the Lord's power there is a sharing out of spiritual goods, and a sitting together, and a partaking together, according to the capacity of each, of the table of the Lord, and nourishment is ministered from the Head to the members "by that which every joint supplieth, according to the effectual working of the measure of every part, making increase of the body unto the edifying of itself in love."

It is therefore with no mere denominational pride (which is a carnal thing), that we should uphold our meetings for worship, but rather as those persuaded that we would be spiritual losers without them, and that all "will worship" in Christendom must yet give place to that worship which is in Spirit and in Truth, in that day when the mountain of the Lord's house shall be exalted above every other mountain.

MAX I. REICH.

CONGRESS AND EXEMPTION.

The difficulty of making laws so that their meaning will be absolutely unmistakable is patent. Courts for the interpretation of laws are the ready evidence of this fact. There are two very evident reasons for this difficulty. The flexibility of our English language is well recognized; the effect of different points of view upon those who use language needs to be more widely recognized. Few are such masters of English, or have enough consideration for the other man's point of view to produce an absolutely transparent expression of a legal intention. It was noted in the report of the recent interview in Washington with General Crowder that he as Judge Advocate General had written the law which as Provost Marshal he is set to interpret and to execute. There was no question as to its meaning in his mind. It was drafted as a military measure, and all service possible under it—combative and non-combative—must be military service. These are almost exactly his words. He was told plainly that this interpretation is not that understood by conscientious objectors. Had it been there would certainly have been further protest before the act became law. His visitors did not know then that some days before their trip to Washington the General's interpretation had been challenged in Congress in a memorable speech by Representative Carl Hayden, of Arizona. The

printed document from the government printing office has the title, "Conscientious Objections to Military Service." The occasion of the speech was the Rankin resolution in regard to copper production in Montana. Evidently Representative Hayden is not a pacifist. His plea is a patriotic effort to secure justice for classes in the community who can not fight, but who do desire most loyally to be good citizens. Friends should read the speech. Sooner, perhaps, than we think, the occasion may arise and the opportunity offer to deal with this subject through legislation. Is it not possible to mobilize all the interests concerned so this can be done with a good measure of intelligent effectiveness?

It is not easy to summarize Representative Hayden's speech, but some expressions in it may well be reprinted for their tempered wisdom, and some points indicated to show a little of the drift of his argument.

As to the war-time temper of the public mind this does not seem overdrawn: "the majority quickly becomes intolerant, and prompt and sometimes brutal punishment is visited upon the objectors."

The Christian basis of the testimony we are called upon to maintain is recited in this piece of history: "Notwithstanding every argument of a religious nature that can be made in favor of participation in this war, there will be those whose consciences will not allow them to perform military service. As 'Christians,' without any affiliations with any sect, they will take this course; and in doing so they can point to the pages of history for their justification. Gibbon tells of Maximilianus who, when presented as a recruit by his father, obstinately persisted that his Christian conscience would not permit him to become a soldier. This happened in North Africa over 1600 years ago. Another famous example is that of Marcellus, the Roman centurion. On the day of a public festival he threw away his arms and the insignia of his office, exclaiming with a loud voice that he would obey none but Jesus Christ, the eternal King, and that he renounced forever the use of carnal weapons and service of an idolatrous master. On his own confession he was convicted of the crime of desertion and beheaded. These examples of Christian martyrdom continue down through the ages, so that one who suffers death for conscience' sake well knows that he goes to join an illustrious company whose virtues have not been un-recorded."

That one congressman does not believe in multiplying this list of martyrs is clear from the concluding paragraphs of the speech: "Of course, the death penalty should not be invoked. The worst way to silence any agitation is to kill the agitator. The next worst method is to treat him with brutality while imprisoned. A just punishment should comprise nothing more than a fair equivalent for the service and sacrifice which the objector avoids by his failure to become a soldier."

"In arguing for comparative mildness in the punishment of conscientious objectors, I do so not so much for their sake as from a belief, that, in order not to sin against the principles of liberty those in authority should show a decent respect for an honest conviction, no matter how erroneous. It can be said with truth that it was only by firm and conscientious resistance to the will of the State that the political and religious freedom which we now enjoy was won. It is, therefore, the part of wisdom to recognize the larger expediency of tempering justice with mercy."

The three points proposed in the speech for the correction

of fallible judgment "by the collective conscience of the community or the nation" are well made. To those at least with Quaker training the other step not indicated will be very clear, viz.: the correction of this collective or community conscience "by the voice of God in the soul, and in the Church." That this point is not made clear is rather because of the arrangement than the context of the argument. In defining conscience this discrimination does appear, and social and political objectors to war are put in a class by themselves.

The moot point as to whether conscientious objectors are subject to military or civil law provoked some interruption of the speech on the floor of the House. Perhaps the conclusion of this brief discussion was fairly expressed by Representative Hayden. "There is some confusion in the statute, which permits a part of these offenders to be punished in the Federal courts and the remainder to be tried by court-martial."

This question is asked on page 5: "Will any student of history say that the American and the French people, and all the world for that matter, would be as well off to-day if these conflicts (the two revolutions) had *not* taken place?" We are unable to forget that we have heard so able an authority as ex-President White, of Cornell University, make this very assertion and sustain it by as brilliant reasoning as any historian of our day has produced. It is that conviction that is an important part of our plea for peace. It is a better way!

Friends will understand the attitude of Representative Hayden toward our Society by the quotation with which we conclude this article. This quotation and the temper of the whole speech would indicate that genuine conscientious objectors may find Congress more ready than may appear to provide a way for them to express their loyalty in unstinted service that will not violate their consciences.

"The Society of Friends, commonly known as Quakers, is the sect that is primarily responsible for this admission that some men feel compelled to obey the indwelling voice of God in their souls. Whenever what they consider to be a Divine command has conflicted with the claims of the State and society, they have not hesitated to follow the higher authority. By the purity of their lives, their self-discipline, their willingness to submit unflinchingly to severe punishment and even death rather than take part in war, the members of this church have convinced the world that they are acting only from the highest motives and that their convictions are therefore worthy of respect."

J. H. B.

PARLIAMENT AND CONSCIENCE.

It was inevitable that the conscientious objector should be brought before the bar of parliament. A few years ago we should have said it was impossible for the case to appear in the form in which it has.

First parliament provides a definite exemption for conscientious objectors. Finally, after nearly three years of the "poisonous gas" of militarism in the English air this clause is inserted in a "Representation of the People Bill":

"A person shall not be entitled to be registered or to vote at a Parliamentary or local government election if he has been exempted on the ground of conscientious objection to military service from any form of military service for which, but for such objection, he would have been liable."

In other words, Parliament at first defines a legitimate ground of exemption, and is then asked to prescribe an

extreme punishment for any who accept it! Could "the majesty of law" be more openly insulted?

Parliament has reacted against such manifest tyranny in a noble defense of real freedom quite worthy of the Earl of Chatham. Will our government find as noble voices in our extremity?

We are printing the extracts given in *The Friend* (London) from the speeches of Captain Gwynn, M. P., and of Lord Hugh Cecil. They are words that our children might do well to commit to memory. Can we and they in some way contribute to such an advance of real liberty that the occasion for such words may be forever past?—[EDS].

"These are people who are not a blight upon the community; they may very probably prove to be the very salt of the community. I am speaking now as one who has seen war. I think that everybody who has seen war has one governing desire, and that is to see war abolished from the world. I am not at all sure that these people, whom we propose to reject as the outcasts of the State, may not be the best people to help in the fight to make an end of war. There is one thing that nobody can deny them—I am speaking now, as the noble lord spoke, of the real conscientious objector, let us put the other people aside—and that is courage, the most difficult form of courage in the world, the courage of the individual against the crowd. That is a courage which every State would do well to protect and guard. That is the courage which, above all others, makes for freedom."—CAPTAIN GWYNN, M. P., in the *House of Commons, 26th Sixth Month, 1917.*

"First of all, I think he (Mr. McNeill) very much underrated the force of the consideration that what he is really proposing is to impose a retrospective penalty upon persons who have done nothing worse than avoid themselves of an exemption which Parliament themselves afforded them. Personally, I think Parliament did right; but whether Parliament did right or wrong, it is at any rate bound in honor by what it did. To go to people first of all and say, 'If you allege a conscientious objection, and the tribunals we have appointed find you are sincere, you shall be exempted,' and then to turn round on them after they have done what Parliament has offered and allowed them to do, and say, 'You have done this thing, you are the basest of mankind, and unfit for the franchise, —to do that without warning them beforehand would seem to me to transgress all the principles of legislation and national justice.'

"My honorable friend, in an extraordinarily interesting speech, tried to lay down—if I may say so, a very courageous enterprise—a basis on which the State ought to deal with questions of opinion, and he certainly laid down a basis which would have justified the persecution of the Christians in the first days of Christianity, and still more clearly of the Protestants of Holland. There were phrases in his speech which might have come without the alteration of a syllable from any distinguished prelate or judge in the reign of Richard II about Wycliffe and his followers. There is nothing, I think, which he says about conscientious objectors which such a man would not have said with equal sincerity and even greater passion. Nothing is more foolish than to underrate the virtue of persecutors. They are very sincere people. They thought, and quite correctly, that the institution which was to them much more valuable than life itself was threatened by those they persecuted. They thought, and often quite correctly, that the persons they were persecuting were a small minority, ignorant and defiled by many faults and infirmities. The error they fell into is much more obvious than the one often imputed to arrogance. *The error they fell into was in assuming that human beings have the right to impose opinions upon one another.* I am quite satisfied that the State can only act wisely in respect to opinions by not going into the reasonableness of any opinion whatever, but allowing liberty of opinion, because in the end it is in the interest of truth that liberty of opinion should be allowed. I am quite as certain as my honorable friend that the conscientious objectors are wrong, but I am also quite certain that, shall we say, Presbyterians are wrong. It is a question of opinion."

"I feel, however, that I should be doing wrong if I did not say that the reason I care about this and regard it as important does not arise simply out of my respect for the religious convictions of other people, but out of my own religious convictions. It certainly seems to me to be part of the Christian religion to say that *if a person sincerely thinks a thing wrong, then to him it is wrong.* That seems to be very plainly taught in St. Paul's

Epistles, and to be quite an indispensable part of Christian belief. If that is so, though I deplore quite as much as my honorable friend that conscientious objectors should fall into the serious error they do, I think being in that error they would actually be doing a wicked thing if they fought in war. I want them not to fight in war, as I think it would be wickedness, holding their opinions, that they should fight in war. I do not want that my world, which I honor as much as any man, should be stained by the wickedness of forcing people to do what is wrong for them to do, or punishing them for what is wrong in that sense. That proposition is, I think, very little understood and appreciated. If people believe what they are doing is wrong, they are doing wrong. We recognize that about a great many people who are more conscientiously recognized than conscientious objectors. We hold it about Mohammedan subjects in India. Their religion is foolish, and, in some respects, positively childish, but we respect them for practising it, because they have the right to do so. If a Mohammedan does things which are wrong, it is for him wrong, because he believes them to be wrong. It would be shameful to force any conscientious objectors to do what they think would be wrong, because it would be wrong for them. So I dissent from this Amendment because I think the conscientious objector, holding things he thinks right is only doing right, and that is what I wish to point out in their refusal to go to war. I quite agree that they hold mistaken opinions, but the whole of our life is saturated with respect for sacred things. The honorable Member says that the census of opinion of the world is against them. So it is against other things on which we differ. You cannot fall back on the proposition that general consent justifies you. There would be no need of poor, petty persecutions if you could tolerate the opinions of people who have the right to follow their opinions. No more, indeed, is the impost of disability on people who are only doing what their sincere opinion requires of them, when the policy of the country is tolerating the opinion, and when it is part of our common religion that people should act in accordance with them."

"But I go further. I think a great many people have ceased to care about religion and care more profoundly about their country. They are already embarked upon the path down which Germany has gone. My honorable friend said that the safety of the public is the supreme law. It is profoundly untrue. If the safety of the public is the supreme law, the sinking of the *Lusitania* was right, and the bombing of towns and the killing of children would be right. The safety of the public is not the supreme law. *The Divine will is the supreme law,* and it is because the conscientious objector is mistakenly and perversely holding to that idea, that he is 'wrong.' To the credit of the country it is required of us, being conscientious men in favor of Christianity, that we should respect that conviction and support them in what they do. I know many persons claiming to be conscientious objectors mix up with their objection a great many things which I detest heartily. Many are rebels, not merely conscientious objectors. My honorable friend would deprive them of their personal rights because they hold an opinion which is unsound. I would rather on the contrary be recognized as a valuable part of national life those conscientious people, not indeed in the correctness of their judgment, but in the earnestness with which they carry it out, which is an example to all. It is quite true they are mistaken, but being mistaken they can voluntarily be reserved to the standard for use. I wish we could all say the same, I wish the country was attended with like particular devotion to the cause in which they believe. If it were so, the whole international life would be invigorated, and it would unfold a people who would be less intolerant in discussing these schemes. The franchise is given to all and sundry, persons convicted of crime who have been imprisoned for rebellion even during the course of the war, a rebellion against the authority of the British Crown. If the people I have been speaking about are not fit for the franchise, one knows not what they are fit for. Let us not give to the world the impression that what we care about is only the condition of the State, when we have at the back of our minds the sense of something higher than the good of the State to which people may appeal. Better that we should look to where the embodiment of all righteous action is than to pass on the way where we have seen Germans go before. I feel very strongly that in the years that are coming there will be two great principles leading the world. There will be the people who think of the country and of the State and all the great appeal that it makes to them; and there will be the people who say, 'There is something higher and more universal, and that is to be found in the religion we profess.' I am quite certain that there is no one who is saturated with devotion to that ideal and conception who will have any

doubt whatever as to what is their duty towards the conscientious objectors. The mere fact that they appeal to a religious standard at once ensures our sympathy, and I very earnestly hope, not for the sake alone of the conscientious objectors, but for the sake of the honor and credit of this House, for the sake of the country of which we are citizens—because I would rather die than see it abandoned—the faith which I hold so dear—that this Amendment will be rejected in the division to be taken now and for ever. I earnestly hope that we will adhere to the old doctrine that, natch as we love our country, we love something better, and that when an appeal is made to that our answer is clear, firm and without hesitation."

THE QUESTION.

Is life worth living?—
That depends
On my ideals and my ends,
On what my spirit comprehends.

Is life worth living?—
Not if I
Seek nothing noble, nothing high,
Dwell on the worst, the best decay.

Is life worth living?—
Not unless
I seek its evils to redress,
And fight the fight of righteousness.

Is life worth living?—
Greatly worth,
While God's own kingdom starts on earth,
And love immortal here has birth.

Is life worth living?—
I must choose;
For good or ill, must win or lose,
Gain gifts of glory—or refuse?

—PRISCILLA LEONARD.

PART OF AN ADDRESS AT THE UNVEILING OF A TABLET
TO THE MEMORY OF FRIENDS ON THE MEETING-
HOUSE GROUNDS ON TOWER HILL, SEVENTH MONTH
4, 1917.

*CAROLINE HAZARD.

As one stands on this beautiful spot of ground looking far over the sea and to the shining ponds of Point Judith, a little vantage point from which to survey the whole countryside, it is easy to have the past unroll before us. Here is the road over which Washington passed, over which Lafayette traveled, where some of Rochambeau's troops marched. Here is the road where in earlier times Indian sachems made the trail which is still called the Pequot trail. This was the road which the first footsteps of the white settlers in this new world trod. It was a road chosen for its vantage ground, from which one could look before and after, commanding views on either side, a road of safety and of light, as well as of progress.

And just here on the very crown of the hill, in the last days of the seventeenth century, Friends came and built their Meeting. George Fox himself had preached as early as 1672 in the village a little north of this spot, "where Friends never had any before," and, having concern of mind to go further, left the care of the newly planted seed to his companions, John Burnayate and John Cartwright, who "felt drawings thither and went to visit them." How it prospered was well known in the countryside, and in 1706, Samuel Sewall, journeying from Boston to survey his inheritance, records when he went "into the Quaker Meeting House, about thirty-five feet long, thirty feet wide on Hazard's ground, which was mine."⁶

It was a strange meeting of different minds to bring the stern Puritan of the Massachusetts Bay into this more liberal air of Southern Rhode Island, this home for all who were oppressed in conscience, where Roger Williams declared, "I desire not to sleep in securitie and dream of a rest which no hand can reach. I cannot but expect changes, and the change of the last enemie death, yet dare I not despise a libertie which the Lord seemeth to offer me if for mine own and others peace."⁷

His father-in-law, John Hull, the Mint Master, was one of the original Pettaquamscutt purchasers in 1756. After his death, Sewall inherited his share, and made many visits to the Narragansett country as far as the very point of Point Judith, which he declares was part of his possession. This land, "Hazard's ground, which was mine," was a part of the purchase made by Thomas Hazard in 1608. The South Kingstown records give the history, and tell us how it was transferred by Thomas Hazard for the sum of 40 shillings to Ebenezer Slocum, in 1710, who, in turn, the next day, transferred it to five members of the South Kingstown Meeting for the same consideration, these various transfers evidently having been made to make the record sure. "The bounds are given, easterly and southerly by the road, the rest by Hazard's land," being that parcel of land on which stands a certain Meeting House in which the people called Quakers usually meet."⁸

Here it is to this very day. The Meeting House is no longer standing, having been burned in 1790. No visible token remains of the occupation of Friends, but these few stones by unmarked graves. Some of the later ones have initials upon them, and even a few have inscriptions.

Why, then, should we come to this spot on the day which marks the independence of the United States, to this little "churchar'd," far removed from the press of the world and the activities of modern life?

Because here some of the movements which have made us what we are had their inception. When the Meeting House stood on this ground, "the detestable practice of enslaving mankind," as the old records put it, was a recognized form of industry. The slave trade in Newport was one of great profit. Some of our own Narragansett planters had a slave ship landing at South Ferry, and all the great planters used slave labor on the farms. Just now we are having a revival of the farming industry in this part of the world, and many a long neglected field has been put under the plow, but, in the old days, with the simple one-horse plow, or double ox teams, these broad acres were fruitful and tilled by slave labor. As early as 1743 one member of the Meeting, Thomas Hazard, son of Robert, as he signs himself, called College Tom, saw the iniquity of this practice, and, on coming of age, freed his own slaves. The old story is that this so angered his father that he threatened to disinherit him, though it is good to know that their reconciliation soon followed, and that the father was converted to the son's ideas.

Thomas Hazard did not cease to preach against slavery, and was constantly on committees of the Meeting to visit slave owners, and try to secure their emancipation. This was gradually accomplished until 1773, when the committee report that, "they do not find there is any held as slaves by Friends."

Thus the South Kingstown Meeting anticipated by nearly a hundred years the great struggle which came later, and Lincoln's Emancipation Proclamation.

Here also all the educational forces of the country were fostered. Few books were printed in this country, but many came from England, and the Meeting subscribed for its share of the books that were published. It had a representative on a committee to found the Friends' school and, when, in 1794, there was a motion to found a college in the colony, Thomas Hazard was one of the incorporators and appointed one of the original Fellows.⁹

⁶ Documentary History of R. I. Chapin, p. 26.

⁷ South Kingstown Records, Vol. II.

⁸ R. I. C. R., Vol. VI, p. 386.

⁹ Sewall Papers, Vol. II, p. 168.

During the troublous times of the Revolution, the Meeting saw stirring days, and it was greatly concerned to keep itself clear from "carnal fightings," but, while it disapproved of war in general, it was very tender for the sufferings of those whom it had affected. From the early days of the Revolution, the Committee on Sufferings was appointed. Thomas Hazard was a member on this committee from the first, and was one of the signers of the address sent to both General Washington and General Howe—"As visiting the fatherless and widows," it reads, "and relieving the distress by feeding the hungry and clothing the naked is the subject of this address, we cannot doubt of thy attention to our representation, and request on their behalf." The Committee goes on to inform the generals that it has been entrusted with a sum of money from Friends in Pennsylvania and New Jersey, and asks permission to enter Boston and seek to relieve the sufferers.

Later Thomas Hazard, son of Robert, and Moses Brown, make report that the committee have distributed the donation to the sufferers in Boston and Charlestown and various towns in the neighborhood who are mentioned—"the number of necessitous families and single persons being 141, and the amount distributed at this time, £220 4s. 6p. per account."

In 1778, the Meeting was informed that the old meeting-house "has been lately occupied as a hospital for the sick lately landed out of the French fleet, and greatly damaged, and likewise the pale and board fence wholly destroyed," and a committee was appointed to see "the Barrack Master, (and others whose right and business it may be)" to request repARATION. This was duly made after some delay, for Rochambeau in Newport firmly impressed on his soldiers the duty of paying for everything they consumed, and of showing great respect to the inhabitants.

It is for us for us to commemorate a place where such deeds were done. Here many of the notable families of the neighborhood met for worship. The Robinsons, Champlins, Nichols, Mumfords and Hazards were some of the leading families of the meeting. Peckham, Congdon, Knowles, Green and Dyer are others whose names find a place in the records. Most of the South County people either are direct descendants of, or had collateral relations who belonged to this Meeting. Those who have gone before are bone of our bone and flesh of our flesh. As has been said on a greater occasion than this, "We cannot honor, we cannot consecrate" such ground as this. It is for us to live in the spirit of the lives of those who have gone, for us in this day and generation to be as faithful as they were in theirs.

III. IMPRESSIONS OF KOREA AND CHINA.

GILBERT BOWLES.

(Continued from page 138.)

IN THE CITY OF SHANGHAI.

GENERAL DESCRIPTION.—Before Shanghai was opened to foreign trade in 1842, following the Opium War with Great Britain, it was merely a place of anchorage for Chinese junks on the River Whangpoo, which flows into the Yangste thirteen miles below. The rapid growth of the city began with the coming of many wealthy Chinese from Hangchow and Soochow at the time of the devastation wrought by the Taiping Rebels, 1853 to 1864. The Chinese did not know that the waste mud-flats given for the French, British and American Concessions would, before 1917, become the centre of the greatest commercial centre of the Orient, giving to the whole city a population of more than one million. Unless, as some people believe, the opening of additional railway communications makes of Hankow the first commercial city of the world, Shanghai will continue to be the great strategic centre for the commerce of the Orient.

THE NIGHTLESS CITY.—My first view of Shanghai streets was under the guidance of Isaac Mason, who gave me a general introduction to the city by night. In connection with the social problems of the city he wished me to see Nankin Road—the great central artery for Shanghai life and trade. On one

side of this road groups of Chinese women were seen at the head of nearly every alley leading into the busy street. Some of these were mere girls, and did not look to be more than twelve or fourteen. But they were presumably fifteen, for according to the municipal regulations girls under fifteen who are caught in this evil business are sent to the rescue home. We went into the Door of Hope Mission, which is the city mission hall and temporary receiving home for the Door of Hope Rescue, out in the edge of the city. The little Chinese woman in charge looked frail and worn, but Isaac Mason, who goes there regularly to help in the Gospel meetings, said she was thoroughly dependable, a real spiritual guide and mother to any girls who desire to leave their old haunts.

The next day I spent most of the forenoon in drawing money on my letter of credit, getting my return steamer ticket to Kobe, and calling at Japanese and American Consulates. Both of the Consul Generals were out, but I arranged to call at another time.

ISAAC MASON AND THE CHRISTIAN LITERATURE SOCIETY.—I was very glad to visit the China Christian Literature Society, which has a building of its own on North Szechwen Road, also a distributing agency in another part of the city. I met Dr. McGelvary, editor of the *China Christian Year Book*, and Dr. Hoplynn Rhees, the General Secretary. Dr. Rhees has taken the burden of management from the shoulders of Dr. Timothy Richards, now on furlough in Great Britain. We also saw the Library of the Christian Literature Society, which has a good general assortment of books, besides the Library on things Chinese. The Library is open to the public, though books cannot be taken out unless by very special permission. Isaac Mason's office is on the second floor, where he has one large room and a smaller one for Chinese helpers. Isaac Mason's first work with the Christian Literature Society was at the time of the Revolution in 1911-12, when he spent some months in volunteer work in Shanghai. Upon his return from furlough two years ago, he was definitely assigned for a time by the English Friends' Mission of West China to work with the Christian Literature Society. In addition to his work in translating such general works as "Bible Manners and Customs," "Christian Biographical Series," he has also found time to prepare and print for the Friends' Mission extracts from the Discipline of London Yearly Meeting, Richard Henry Thomas's booklet on Worship and other booklets. Into the revised series of Christian biographies he has introduced sketches of Elizabeth Fry, John Woolman and some other Friends. His translations of Dr. Trueblood's "Federation of the World," and an adaptation of Dymond's "Christianity and Government," were published by the Christian Literature Society. The selling agent of the Society also acts as agent for any peace literature which Isaac Mason prepares. The whole plan seems an excellent combination. It is also a good thing that the West China Friends' work to have a good representative at the Shanghai port and centre, where Chinese Christians from the West are often found. Isaac Mason is also proving very useful in general work, such as assisting in Y. M. C. A. meetings, encouraging Japanese Christian workers, keeping in touch with persons responsive to peace work. He and his wife have recently succeeded in getting together what foreign Friends can be found in Shanghai and starting a Monthly Meeting for worship. I met a few of these Irish and English Friends, but was sorry not to be able to attend a meeting.

CONTINUATION COMMITTEE HEADQUARTERS.—In order to secure a certificate for reduced fare from Shanghai to Hangchow for the Conference of the Continuation Committee, we visited the Committee's Headquarters and met Secretary Lobenstine. They are soon to have a permanent building to serve as headquarters for this and kindred organizations.

(To be continued.)

ONE must look downwards as well as upwards in human life. Though many have passed you in the race, there are many you have left behind.—SYDNEY SMITH.

CONCLUDING REPORT OF INVESTIGATIONS BY J. HENRY SCATTERGOOD AND MORRIS E. LEEDS FOR THE AMERICAN FRIENDS' SERVICE COMMITTEE.

Some personal letters (written with no thought of publication) have given readers of THE FRIEND a general view of our movements in London. The War Victims' Relief Committee formally approved the plans for co-operation in the work in France between English and American Friends, which was submitted by their committee in France. These have been published in THE FRIEND. The committee in charge of the Friends' Ambulance Unit investigated the possibility of having Americans serve with their Unit and found that this was at present made impossible by a Government decision that Americans volunteering for ambulance work would have to work under the American Red Cross. The committee thought that these limitations might later be removed and were most cordial in their expression of willingness to have American Friends serve with them.

We made a hasty call at the headquarters of the committee which is looking after the welfare of interned aliens and their families, and found their work to be very much larger than we had imagined. It ranges from systematic care of the families of those in prison to the organization of industry among the latter and the sale of their products. We also had an interesting session with the committee looking after the welfare of C. O.'s in prison, both Friends and others.

This contact with English Friends left on us a deep impression that their reactions to the war are affecting them so vitally and profoundly that out of it all there will come for them a new birth of Quakerism. It is unsafe to generalize on impressions gathered in a ten days' visit, however good one's opportunity for observation may have been, and this conclusion must be taken with due reservation on that account. When the war is over there will come into their councils great numbers of serious men and women of many different types of mind with their intellectual and spiritual horizons widened by a great variety of experience, who have worked and thought intensely over all the tremendous problems with which the war has faced them, and there will be few who have not been closely touched by them. In their regular meetings and in the many informal ones that are held spontaneously as a part of the Quaker method wherever their work calls them in groups, they earnestly and continuously seek Divine guidance. It seems to be their purpose to conserve and treasure all the wisdom that may be garnered from these multifarious experiences. Each will add his quota whether he be conscientious objector coming from long hours of solitary contemplation, relief worker busied with the problems of stricken peoples in France and Belgium, Serbia and Russia, man or woman of the ambulance who has done whatever possible to alleviate the sufferings of wounded soldiers of France and Italy, man of affairs giving his time and money to all these causes and at the same time seriously studying his own business to see how it may be reorganized to promote social justice, or finally one of that large group who has thought it right to join his country's army. None of the latter have been disowned and there seems to be a general opinion that none will be who after the war express unity with Friends' beliefs and a desire to retain their membership. There is a very general tolerance of differing view-points, however widely the opinions of these groups may vary. Our English Friends seem to combine in individuals and in groups that work together, devoutness with a broad-minded willingness to face and discuss all problems that affect them, be they theological or social, in a way that is much less usual among us.

ARRANGEMENTS WITH RED CROSS AND ENGLISH FRIENDS.

Promptly after our return to Paris we took up with Major Murphy, the head of the Red Cross there, the entire question of the conditions under which the American Friends' Reconstruction Unit should work. He entirely approved our sug-

gestion that in so far as possible members of this Unit should be assigned to work with the English Friends. Subject to the approval of the American Friends' Service Committee we formally offered to the Red Cross the services of American Friends trained for civil relief work, to be known as the American Friends' Reconstruction Unit of the Red Cross, with the understanding that all people accepting service in this Unit and sent to France would be entirely under the control of the Red Cross, and might be assigned to any work to which Friends may be properly called.

The first hundred members of the Unit were offered with the understanding that their expenses would be entirely paid by the Service Committee. Major Murphy formally accepted this offer, saying it was his opinion that the most effective work could be done by combining our Friends with the English Friends, and that he would see that our Friends were assigned to this service whenever possible, and even in cases where they were temporarily assigned to other service, they would be transferred to that service as soon as there were openings.

Major Murphy very strongly urged it directly to us and by cable to the Service Committee in America, that additional men be recruited for the Unit as fast as possible because he felt that their services were very much needed by the Red Cross in France, with which opinion we fully agree, as we believe there is a great field of useful service open there. It may not be out of the way to make a brief resumé of the reasons which led to this triangular arrangement between the Red Cross, the English Friends and the American Friends, for although these have been previously given they are scattered through a number of reports.

First.—Our American Friends working in France should have the most intimate possible co-operation of the English Friends because their reconstruction, relief, and medical work is generally admitted to be the best work of its kind being done in France. In this opinion the expert relief workers of the Red Cross heartily concur, and it was one of the most gratifying incidents of our mission to introduce a number of the Red Cross commissioners to the English Friends, and to find out how thoroughly they respected their work, and to what a large extent the plans of the Red Cross for work of this character are now based on the experience and plans of the English Friends. A considerable number of the Red Cross commissioners are now constantly in communication with their leaders. Dr. Hilda Clark has accepted an appointment in the Red Cross as a tuberculosis expert, which will take a part of her time.

For the Red Cross and particularly for our American Friends not to make use of all this experience gathered through three years of persistent intelligent work would be a very serious neglect of opportunity. Furthermore, we feel that our work would have much to gain by coming in contact with the devoted spirit of service that characterizes our English Friends. Incidentally, it seemed to us that a beneficial reaction on Quaker thought might come from close co-operation in this work.

The above considerations might seem to point to the advisability of associating our work directly with the English Friends rather than through the Red Cross, but this is quite impossible because the English Friends are not backed by any large organization and have practically reached the limit of the amount of work which they will be allowed to do. Being a pacifist organization the French Government will not allow them to increase their numbers in any of the army zones, which practically cover the regions where relief work is to be done.

It is expected that the Red Cross because it is a large national organization and by reason of the intimate relations which it has established with the American and French armies, will be able to obtain permits for its workers to live in the army zones. It also has very large financial resources, a considerable part of which it proposes to spend by making appropriations to existing organizations, and accordingly there is an excellent possibility that this connection may

financially support some of the work which we will do in France. In fact, it has already done so by making liberal purchases of machinery in America for our Unit.

From the standpoint of the Red Cross the arrangement is desirable because our Unit offers it the services of just the class of trained men that it now greatly needs, and has not as yet arranged to get from other sources. The commission was hastily formed early in the summer, and composed almost exclusively of men taken from large business positions, who were chosen to plan and organize the work. This has been an exceedingly difficult task on account of the complications of military conditions, and the fact that a very large number of volunteer societies are already operating in the field, and it was necessary to co-ordinate and strengthen their work—a very delicate undertaking. This preliminary work has been gone through, plans are rapidly maturing for large schemes of reconstruction and relief, and the organization is in need of the type of men and women that can be used in carrying out these schemes. These our Unit offers.

The correspondence between Major Murphy and ourselves has now been formally approved and accepted by the American Friends' Service Committee, and the arrangement accordingly is official. The spirit in which it is hoped and expected that the membership of our Unit will co-operate with the English Friends and the Red Cross is indicated by the following extract from our letter to Major Murphy:—

"We are particularly gratified with the cordial endorsement in the last paragraph of your letter of our conclusion, resulting from a month's investigation of the work of British Friends, that American Friends can be most effective by co-operating in the fullest possible measure with British Friends, so as to gain the advantages of their three years' experience, and so that our workers may be permeated with their splendid spirit of self-effacing but highly intelligent service to humanity. Your verbal statement that you would see that our workers, even if employed in other service under the Red Cross, should be transferred to service with the 'Mission de la Société des Amis,' is a most generous and convincing endorsement of this view. We understand, of course, this is subject to the work being satisfactory to the Red Cross."

"We know that the American Friends' Service Committee will recognize that the generous spirit in which you have accepted its offer of workers places it under a deep obligation to furnish the Red Cross men and women who will be thoroughly loyal to your organization, willing to accept, without self-seeking, any work to which Friends may properly be called, actuated by religious motives and high ideals of service."

"We append as a matter of record a copy of the arrangement, satisfactory to British Friends and ourselves, for American Friends to work in the joint organization, and again call your attention to their request that a member of your commission be delegated to meet with their Executive Committee."

A discussion of the detailed problems that would have to be worked out in order that our Unit when it arrived in France might start its work promptly made it clear that it would be highly advisable for one of us to remain until the Unit had come over and was established, and that the other should return to America and report conditions fully. J. Henry Scattergood consented to remain, although this kept him away from important matters at home very much longer than he had anticipated. He reports by cable that he has located at Ormans a satisfactory site for the American camp for building demountable houses, and is making arrangements for the men to go there directly from Bordeaux. Thirteen men sailed on the 28th and fifty-four on the 4th, and in all probability will be located in this camp shortly after this is printed.

Those who have watched the Unit at Haverford in training are convinced that the study there has been a very great advantage to the men, and feel that men who are sent over in the future should be given the same opportunities. It is, of course, impossible to have this training go on at Haverford, or any other educational institution, through the winter. Accordingly it has been decided to ask J. Henry Scattergood to

locate a suitable place in France as a permanent training place for members of the Unit. Such a training camp would doubtless have advantages from the standpoint of study in French, would be as good as one located in this country for all other reasons, and would have the very great advantage that men could remain in the camp until definite work was assigned to them, and the necessary papers secured for them to engage in it.

MORRIS E. LEEDS.

LETTER FROM ANNA J. HAINES.

[The family of Anna Haines kindly permit us to print the following—
Eds.]

EIGHTH MONTH 10, 1917.

You will probably be as surprised to receive this letter with the Japanese postmark at such a late date as we are to be sending it. By all schedule we should be about arriving in Bazuluk, instead of which we are actually housekeeping in Tsuruga, the little port town from which we eventually hope to sail for Russia. It all happened over night on our way down from Hakone which I told about in other letters. We had our state-rooms engaged on a boat leaving this place for Vladivostok a few hours after our train's arrival, but when we came to the dock we were informed that the Russian Government had put an embargo on all foreigners and returning Russian citizens; no one would be allowed to sail on the Russian boats or to land in Vladivostok! The news was a bit disconcerting—the more so as all our baggage had arrived here with us; the town is miles from any hill or seaside resort, has practically no foreign residents, hotels, &c.

The Russian Vice-consul, who is also in charge of the ship line for Vladivostok was most kind. He spoke English very well and advised us to the best of his ability, to the effect that (two) members of the party return (a fifteen hours trip) to Yokohama that night to get Cook's to refund our ticket money, both for the boat journey and the Siberian Railway, and to get new reservations for both, in the first boat leaving after the embargo is lifted, which everyone now supposes to be next Third-day night (the 14th), just two weeks after our expected departure.

The only hotel in the town had about two rooms arranged for foreigners, *i. e.*, bed and chairs; the food, no matter what the meal, consists of about the same—cucumbers without dressing, shrimps (of uncertain age), soup of the dead bones of various animals, fish some days good—some days smelling from age and always served with the heads and tail attached—the eyes looking particularly pitiful, meat once a week on boat-landing days, and always peaches for dessert. As I read it off it sounds almost attractive, but after several meals one comes to loathe the sight of it. However, I am getting ahead of my story.

The Russian Vice-consul loaned us an English clerk in his office who speaks Japanese perfectly and who had instruction to help us select a house to rent and live in for those two weeks. In view of all things, that was decided to be the most economical, convenient and comfortable thing to do. After looking at several rooms, which for one reason or another were not desirable, we were offered the vacant half of a house occupied by a Russian clerk in the office of the Volunteer Fleet. And here we are now, not usually all six of us at once, as two were in Yokohama for three days and three have been sight-seeing in Kyoto for three days. But as for getting an idea of the Japanese manners of living, this housekeeping experiment has been for me a pronounced success.

We are situated exactly at the mouth of a river with windows (of their house) overlooking it across such a narrow little street that you can easily drop an apple-core into the river. There is also nothing but pebbly sand between the garden of Tenko-San (the name of our landlord) and the Bay of Tsuruga, where we go swimming every night. Pine trees, scraggy grass and some flowers on rocky little terraces flourish in Tenko-San's garden, which is walled in with stone up to the second story windows. . . . On the first floor of both

houses there are no real living-rooms—only kitchen, storage bins, etc. Our front door is a massive wooden arrangement sliding in grooves and locking on the inside with a dropping beam. There are no signs of keys or regular bolts, but we found the existing conditions quite efficacious one night when we inadvertently slid the door too far on leaving for our supper—we had to come in via Tenko-San's. The houses are two-stories high, of rough unpainted wood, with wide overhanging tile roofs, the latter half plastered on with a reddish clay and wholly kept in place by an interlocking growth of lichens. Some of the houses are plastered and white-washed on the outside, giving them a dazzling appearance in the sun. Of the outside walls, about the entire space is taken up with sliding lattice-work windows, a little space being filled with glass, but mostly composed of heavy paper, pasted over the lattice. In the middle of the day it is blisteringly hot in the sun, but there is always a good breeze coming in one or more of the windows and the heavy tile roof doesn't get hot until evening, so we have a fairly even atmosphere. Our rooms are absolutely devoid of any furniture save for a little table about a foot high. We unpacked our army blankets and sleep on them, and under the most marvelous mosquito nettings that ever you saw, huge green canopies which hang from the ceiling like tents and entirely fill the room. One of ours is supposed to shelter six people, but we have never tried more than four under it. They are a very necessary piece of furniture, too, as the mosquitoes here are (very bad) with an angry buzz like an aeroplane. The flies are also very large but not numerous.

Our domestic arrangements are as simple as possible. We get our own breakfast and lunch and go to a hotel or native restaurant for dinner. I like the latter better, but the food there does not suit some of the girls so we mostly frequent the hotel, which is also, of course, run by Japanese, but after what they fondly hope is a foreign pattern. We borrowed a few cooking utensils from the Tenko's. Tenko is married to a Japanese woman and their household consists of a little girl about three years old, the Russian sister of Tenko, a middle-aged servant, who gets as wages \$3.50 a month in addition to her "keep", and a little maid who takes care of the baby and runs errands for \$2 per month. Our house, including the drinking water well, which is artesian (the water is very clear and cold), the food storage well, where we fondly imagine our fruit to be on ice, and the foot-washing pool, costs us \$5 for the two weeks. We cook in the Tenko-San's kitchen, where the entire cooking for their household and ours is done on two little braziers about as big as a bread-box. We get rice from the family—we don't yet know how much it will cost us, but they claim very little. Then we have coffee and toast (the native bread is too soggy to suit most tastes) and fruit. Peaches here are good-looking, something like ours on the outside, but with a regular, deep red meat reaching to the stone. We got a box of about one hundred and fifteen peaches for one yen fifty sen, which would amount to about seventy-five cents at home. Each peach is carefully wrapped in newspaper and each layer covered with straw. We also have pears, apples, plums and a queer kind of melon which looks like a stemless Bartlett pear on the outside, but is hollow and full of seeds and tastes just like a very good cantaloupe. For lunch we have scrambled eggs or cheese or tomatoes and cucumbers, cold tea (no ice), sponge-cake, which they make very nicely, and more fruit.

Just keeping still is as much as you want to do, unless a sea-breeze is blowing. We are not even studying Russian as hard as we should as A. Farbyewski has gone to Kyoto sight-seeing. Two others have also gone, but the heat there was too uncomfortable for the rest of us. We are not allowed to wear any shoes upstairs, as the matting on the floors is kept immaculate. The Japanese, even the very well educated, go bare-footed themselves in the house.

The Russian girl and Tenko's wife are both anxious to learn English and know a few words, but it is difficult for any of us to make the others understand except by gestures. One

day a man came to the house with goods to sell and Esther W. bought some silk which she is now making into a waist and I an obi scarf of most barbaric orange with yellow and blue flowers. We carried on our bargaining in the following way: Amelia F. was told by us in English what we wanted and what we would give for it. She in turn gave them to the Russian girl in Russian, who turned them into Japanese for her sister-in-law, who carried on the actual dealings with the merchant. As there is no particular reason why time should be saved, we do not object to squandering it in this way. The only difficulty is that we shall arrive in Russia later than we had expected and therefore will be later leaving. We are, however, having a very interesting trip.

All of us are more or less pronounced in our views about things, and occasionally we are reminded that the Japanese character for "Peace," when literally translated, means "one woman under a roof," when for the most part we cultivate love and unity.

I shall now stop for this letter, again mailing it on the eve of our supposed departure from Japan, but whether we will be held up longer we cannot say. It seems pretty lonely knowing that you are hearing from me only occasionally I'll admit, and that it may be a long time before I get any home letters.

NEWS ITEMS.

HELPERS IN RUSSIA.—A cablegram sent Eighth Month 30th informs that members of the Philadelphia volunteers for service in Russia had on that date safely reached their objective, Buzuluk, Russia, and that they were well.

LETTER FROM SOUTHERN QUARTERLY MEETING, N. C.

To the Drafted Young Men:—

As we have come under a deep concern for you, we wish to thus extend our sympathies in whatever trials may come upon you and express our desire that you may be Divinely helped through them all, and we pray you may be preserved from all the corrupting influences that may surround you, and led safely to the end of life, and be happy in eternity.

In a measure we feel and would have you feel the heavy responsibility which rests upon each of us in the present crisis of the world, and we would that all might realize their strict accountability to a supreme, almighty Ruler, whose authority and commands are to be obeyed above every other authority, who happily rewards for obedience, while the disobedient secure to themselves eternal punishment.

Seeing that we are immortal beings and feeling that the welfare or safety of the immortal part as far exceeds the safety of the body in importance as eternity exceeds time, it is for this that we feel and would have you feel the deepest concern.

None can realize how much more important the safety of the soul is than that of the body except through the light of the eternal spirit on the conscience, so it is to obedience to every check, reproof and striving of the Divine spirit that we would commend you as the only safe way through life, for all who overlook, reject or disobey the Divine influences on the mind yield themselves servants to the enemy of all true happiness who is seeking to devour every soul by leading into ruinous gratification, which so darkens the mind that such cannot realize their real condition until their doom is sealed.

As there is only One who can save from this destructive enemy, this evil spirit, and that one is our Lord and Saviour Jesus Christ, we would have you feel that you must obey every command of His, for He can lead through faith and repentance into amendment of life which all must know who would have true happiness.

If any of you must leave the dearest ties of home, father, mother and other dear relatives, and perhaps find a grave in a far-off land, we fervently desire that you may have this Saviour even "The Almighty God" for your guide, your support and refuge and that you fear and obey Him above all the fear of man. We know that He will keep very tender the tender-hearted among you, and that He may awaken some that are hardened and unconcerned about their true safety.

We would have you, our dear young friends, sincerely love your country and have its safety and welfare deeply at heart, and as it is righteousness alone that exalteth a nation and as there can be no righteousness with-

out obedience to Him who is the source of all righteousness, even Christ the Lord, we believe those who serve and obey their Saviour best, serve their country best, for disobedience to Him has caused the downfall of every individual or nation that ever has fallen; so those who hear His sayings and do them are building on the only foundation that will stand, and are showing the highest type of patriotism.

Again expressing our sympathies and our earnest desires for your present and eternal well-being, we bid you a loving farewell, and will ever remain your friends.

Signed on behalf of Southern Quarterly Meeting of Conservative Friends, held at Holly Springs, in Randolph County, N. C., the twenty-eighth of Seventh Month, 1917,

ANDERSON M. BARKER, } Clerks.
SYBIL E. COX, }

WHERE SHALL A CONSCIENTIOUS OBJECTOR TO MILITARY SERVICE DRAW THE LINE?

VINCENT D. NICHOLSON

The above question has become of more than academic interest. For several hundred young Friends it is now the most vital question of their lives.

For a generation the testimony of the Society of Friends against war has been little more than an inherited theory. It has been a favorite theme for the Quaker tongue and pen. It has served to illustrate our conception of the meaning of Christian discipleship. We have had a profound belief, however, in the verity of this inherited body of principles. They have come to us through the fires of persecution and the testing pressure of social and political crises. We have felt in our own untroubled experience a response to the historic convictions of Friends, and nearly every official utterance of the Society has contained some such statement as the following, which appears in the Richmond Declaration of Faith and is a part of the Uniform Discipline:

"That conscience should be free and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament; and which are confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples. To rule over the conscience, and to command the spiritual allegiance of His creature man, is the high and sacred prerogative of God alone. . . . We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessings. Through it we enjoy liberty and protection in connection with law and order. . . . We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our Divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who has said, 'Love your enemies.' In enjoining this love and the forgiveness of injuries, He who has brought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. . . . We would in humility, but in faithfulness to our Lord, express our firm persuasion that all exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands."

Our traditional testimony against war is now in the crucible of our own experience. Its validity is being tried by the facts of war which have replaced the theories about war. Our carefully phrased statements have no meaning or purpose except as they are intended to be expressed in conduct when the situations with which they deal arise.

The events of the last few weeks have forced the question into the realm of conduct. Hundreds of young Friends have been called to military service. What Friends *say* has now become of very secondary importance to what Friends *do*. Upon the decisions of these men, upon whom has fallen this tremendous responsibility, hangs the issue of whether we shall preserve or cast aside the heritage of our fore-fathers.

The writer has no disposition to pass judgment upon those who are led by conscience to enter the army, nor to make an argument on behalf of conscientious objection to war. This statement deals merely with the fact that there are hundreds of Friends who have expressed by affidavit their inability because of religious conviction "to participate in war in any form." It seeks to throw some light upon the vital and difficult question of what constitutes participation in war.

The question appears to be (as Justice Holmes has said all questions are) one of degree. It seems impossible to have absolutely no connection with the military system. So long as the prosecution of the war is the dominant purpose of the national community of which we are a part, every productive expenditure of energy by each of us contributes to that purpose. We pay taxes, a portion of which is used for military purposes. The young men who are prevented by religious conviction from participating in war in any form have registered under a law entitled "An Act to Increase the Military Establishment of the United States," and have reported for physical examination to Boards controlled by the War Department.

Consistency pushed to the absolute extreme would require removal to a part of the world where all wars and rumors of wars are unknown. However, consistency is not the sum of all jewels. There are things lower in the scale of moral values than a certain form of inconsistency—namely, anarchy and a complete severing of all obligations to the community in which we find ourselves. We must draw the line, then, at some point in that wide field of degree stretching between a refusal to longer draw breath and labor in the country of our allegiance, and a refusal to participate very immediately in the act of taking life.

This does not involve any compromise of our principles. In determining the nature of our moral obligations, our obligations to society must be taken into account. We should continue as long as possible to be a part of society, even though we may be unable to join in the controlling spirit and purpose of that society, and we are thus morally bound to fulfill certain social obligations. The fundamental allegiance which we owe to the Kingdom of God must be worked out, not in a complete separation from human society, unless such a course becomes unavoidable, but in a proper balancing of the demands of society which we must accept in order to continue as an efficient member of society, and those which we must refuse. In seeking to avoid the Scylla of participating in a purpose that we believe to be wrong, we cannot ever too far or we may founder on the Charybdis of a complete break with the Society of which God intends us to be a part. We must recognize, however, the important truth that the conditions which Society imposes upon continued membership may become morally impossible, and men have suffered long imprisonment and have died rather than violate their convictions of the right.

In seeking to draw this line between acts connected with war which we can do and those which we cannot do, we should attempt to understand the nature of the Friends' opposition to war. It is much more fundamental than an objection to the act of killing. It is a conviction that the whole military system embodies a spirit which is a denial of the way of life presented by Jesus Christ.

It seems, therefore, that any activity that is wholly or chiefly dominated by the war purpose, even though not a corporate part of the army, is within a conscientious objection to war. It seems clear that a conscientious objector could no more engage in *making* munitions than he could engage in *firing* the munitions. There may be more difference of opinion as to the question of subscribing to war loans. Yet there seems to be a clear and vital distinction between these loans and the usual taxes, in that the only purpose of the loans is a military one. They peculiarly embody the war spirit. It is difficult to see how a person who could not furnish munitions nor the labor of his hands to carry on war, could furnish money to be used solely for the same purpose. Usual taxation, however, is an essential function of all government, and if the government wrongly uses the money provided, the responsibility is that of the government. There seems no more reason for refusing to pay taxes because a part will be used for military purposes than for refusing to pay taxes because they will be used in graft, or refusing to pay a debt to a person who would make a wrong use of the money.

Although it is difficult to draw the line as to activities not under military control, it seems fairly easy to draw a clearly defined line as to all activities that are a corporate part of the army. This is the problem that the young men now called under the Selective Service Law are facing. It seems clear that no Friend who holds the historic Friends' position can render service in any department of the army. The sole purpose of an army is combatant, and every part—even the hospital and supply departments—necessarily shares in the purpose of the whole. Hospital service in itself is of course compatible with Friends' principles, but when rendered as a corporate part of an army it is so stamped with the military purpose as to seem impossible for a conscientious objector to war.

A musician might be conscientiously unable to play his instrument in the employ of a saloon, although he could play to the same people in the

same building if it were devoted to another purpose. A physician might be conscientiously unable to serve as one of the crew of a pirate ship in ministering to the wounded, although he could minister to the same people on the same ship if devoted to a different purpose. So it seems that a Friend who is conscientiously unable to participate in war in any form could not enter the hospital service of the army, although he could render the same service if it were dissociated from military control and the accompanying military purpose.

The question arises as to how a willingness to register under the Selective Service Law can be reconciled with a refusal to do hospital or commissary service under that law. The distinction seems perfectly clear, and logically and morally sound. The act of registering was wholly under the civil branch of the government, it was in obedience to a law that recognized religious conviction; and it was an expression of a proper willingness to co-operate with the government in finding some field of service consistent with our principles. When, however, we reach the point in this co-operation where the next step is incorporation into the army, we must halt. It makes no difference what work we may be asked to do on the other side of this clearly defined line between civil and military life. We would have to do it as a corporate part of an organization, the sole purpose of which clashes squarely with the essential principles of our religious faith. Once across this line, the decisions of conduct become confused by a perfect maze of difficult problems. The distinctions which we would make because of conscience must necessarily be entirely foreign to an organization dominated by a single purpose, every part of which must contribute to that purpose. To a person with a real conscientious objection to war there would come with increasing intensity the problem of what orders to obey and what not to obey. Such a situation could only end either in a betrayal of conscience or in a complete break with the organization, since unquestioning obedience to all orders is its fundamental law.

In the very nature of things it could not be expected that an army officer, in the strain and exigencies of active army life, could adequately meet the needs of a person who was conscientiously opposed to the dominant purpose of the officer's business. Many officers would never have heard of Certificate of Discharge from Combatant Service on form 174. Others, even with the highest motive, could not properly interpret the certificate in the light of its intent of recognizing religious principles against war, since naturally they could not understand those principles. English Friends have been able to do ambulance and hospital work for the army since they have been an absolutely independent Unit, able to do all of their work under the sole control of a humanitarian motive. They are in no danger of orders controlled by the combatant and destructive motive, which is necessarily the dominant motive of every army. The American Friends' Service Committee first attempted to organize ambulance Units, but was prevented by the fact that all such units in the United States were to be made a corporate part of the army.

The only possible solution of the problem from the standpoint of both the government and the conscientious objector is a service wholly dissociated both from the spirit of war and from military control. The President has not yet declared what forms of non-combatant service Friends, with certificates of discharge from combatant service, will be asked to render. We may hope (and with good reason for our hope) that the present tense situation will be cleared and that Friends will be allowed to serve, as is the case in England, in service of national and international importance under our own committees.

It is said that the line I have attempted to draw is arbitrary, it must be remembered that the same must necessarily be true of any line wherever drawn. We are forced to draw a line at some point. Wherever it may be, the situation closest to the line on either side will not be very far apart. The line I have drawn seems consistent with the principles of Friends, seems to be within the clear intent of the exemption clause of the Selective Service Law, and seems more free from a confusion of thought and conduct than any other possible line. I have merely attempted to contribute to the thought upon this problem, which deeply concerns ourselves and our government, the considerations that have seemed of importance to me. I would urge other Friends to make a similar contribution in order that as a group the thought and experience of each apprehending that of the others) we may ascertain more clearly the will of God.

N. J., was well attended on the women's side, while the men's benches were not so well filled.

The willingness of young men at the call of king or country to leave home and interests to face death in a far land was held up to us, who believe in a better way, that we may be willing to sacrifice what is called for in the service of the Best of Kings.

Anna Crawford (with a minute) and George L. Jones, of Westtown School, were present, with other acceptable visitors.

NOTICES.

FRIENDS' SELECT SCHOOL.—The School is expected to open for the coming year on Second-day, Ninth Month 24th. Those desiring to enter pupils should confer with the Principal in advance if possible.

WALTER W. HAVLAND,
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WESTTOWN BOARDING SCHOOL has on hand a considerable number of old books, not now in use, which may possibly be acceptable to some of our former pupils or to other Friends. Barclay's Catechism and "Views of Christian Doctrine" may be had for the asking if the persons desiring any of them will pay postage or express charges. There are also several copies of Clarkson's "Portraiture of Quakerism," which we are willing to dispose of at one dollar each. The books above named have been replaced by others for class use at Westtown. Address George L. Jones, Principal.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—The following books were among those added to the Library during the Spring months:

Devine—Normal Life.

Emerson—Twelve Principles of Efficiency.

Hodgkin—Missionary Spirit and the Present Opportunity.

Howells—Years of My Youth.

Ingersoll—Open That Door.

McClure—Leadership of the New America.

Marden—Victorious Attitude.

Magnus—Russian Folk Tales.

Pearson—Reveries of a Schoolmaster.

Rose—Feeding the Family.

Sweetser—Book of Indian Braves.

Friends' Library is open from 9 A. M. to 1 P. M., and 2 to 5 P. M., Seventh-day, 9 A. M. to 1 P. M.

LANDA A. MOORE, *Librarian.*

MEETINGS from Ninth Month 23rd to 29th:—

Chester, Pa., Monthly Meeting, at Media, Second-day, Ninth Month 24th, at 7.30 P. M.

Concord, at Concordville, Third-day, Ninth Month 25th, at 9.30 A. M.

Woodbury, Third-day, Ninth Month 25th, at 8 P. M.

Abington, at Abington, Fourth-day, Ninth Month 26th, at 10.15 A. M.

Birmingham, at West Chester, Fourth-day, Ninth Month 26th, at 10 A. M.

Salem, Fourth-day, Ninth Month 26th, at 10.30 A. M.

Goshen, at Malvern, Fifth-day, Ninth Month 27th, at 10 A. M.

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

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

DEED. In Germantown, Philadelphia, Ninth Month 1, 1917, ELIZABETH TAYLOR, daughter of late Thomas B. and Mary Ann Taylor; a member of Birmingham Monthly Meeting of Friends, Pa.

—, Seventh Month 7, 1917, at Brightman's Pond, Westerly, R. I., RUTH KEIR HENDERSON, wife of T. Albert Henderson, aged forty-three years; a member of the Monthly Meeting of Friends of Philadelphia.

—, at West Chester, Pa., on Second-day, Ninth Month 3, 1917, MARY DINGEE, in the eighty-ninth year of her age.

—, on Ninth Month 6th, at his late residence, 1247 Walnut Street, Philadelphia, EDWIN S. LOWRY, son of late John S. and Elizabeth C. Lowry, aged seventy-six; a member of the Monthly Meeting of Friends of Philadelphia.

—, at her home near Chester, Pa., on Ninth Month 11, 1917, SUSAN H. SHARPLESS, widow of John Sharpless, Jr., aged ninety-two years; a member of Chester Monthly Meeting of Friends, Pa.

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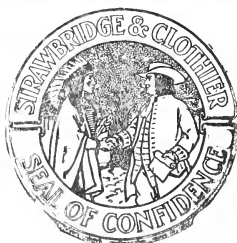
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EDUCATION AND THE WAR

As will appear at a glance this is an *Educational Number* of THE FRIEND. We had the hope that thus for one week at least we might escape any reference to the heart-breaking war. Immediately, however, we attempt any appraisal of present educational forces it becomes clear that these have been most profoundly influenced by the world situation. Happily, the point that stands out in the limelight is one of astonishing hopefulness. Our sister country of Great Britain (we suppose this feminine designation is intended to obliterate thoughts even of past wars!) has entertained proposals in Parliament made by the Minister of Education, H. L. Fisher, for a very great extension of educational opportunity. The Minister has said "there is a growing sense, not only in England, but all through Europe, especially in France, that the industrial workers are entitled to be considered primarily as citizens, and as fit subjects for any form of education from which they are capable of profiting." So in the face of depleted treasuries, exhausted man-power, and crippled industries, it seems likely new burdens of taxation will be assumed for this astonishing venture of faith in education. We need not here linger over the details by which it is proposed to accomplish this happy end. The conclusion of the Minister's great speech in Parliament (which we copy from *The Friend* (London)) gives the spirit behind this great movement:

"We assume that education is one of the good things of life, which should be more widely shared than has hitherto been the case amongst the children and young persons of the country. We assume that education should be the education of the whole man, spiritually, intellectually, and physically; and it is not beyond the resources of civilization to devise a scheme of education, possessing certain common qualities, but admitting at the same time large variation, from which the whole population of the country, male and female, may derive benefit. We assume that the principles upon which well-to-do parents proceed in the education of their families are valid *mutatis mutandis* for the families of the poor, and that the State has need to secure for its juvenile population conditions under which mind, body, and character may be harmoniously developed. We feel also that, in existing circumstances, the life of the rising generation can only be protected against the injurious effects of industrial pressure

by a further measure of State compulsion. But we argue that the compulsion proposed in this Bill will be no sterilizing restriction of wholesome liberty, but the essential condition of a large and more enlightened freedom. It will tend to stimulate the civic spirit, promote general culture and technical knowledge, and diffuse a steadier judgment and a better-informed opinion through the whole body of the community."

Can any effort be set in motion more calculated than this to make the world safe for Democracy?

This thinking of education in world-terms has two reflexes in our own country to which we must revert editorially. The first will be made clear, we think, by a brief quotation from a circular letter by the Massachusetts Commissioner of Education to all school superintendents in the State:

"Not only must the world be made safe for democracy, but democracy must be made safe for the world. The former end, it appears, must be achieved by force of arms. The latter end, that of making democracy a safe instrument in the hands of our future citizenship, must be achieved through the education of the youth. To this end the public school system of America is dedicated."

The other is a very different note from those so far quoted. It comes from the head-master of a noted private school. He is one who is classed as an educator, and his appeal (for it is that) is made to the educational world at large. After the statement that "this war will be won by the boys of America who are now in their early teens," he proceeds to show that the *sine qua non* of our situation is "the military state of mind." We are not succeeding in our military venture,—we can not succeed without this particular "state of mind." All preparedness without it is futile. So for success in the present and security in the future, school-masters must set themselves the task of producing "this state of mind." Such would-be leaders of public thought evidently do not pause at their own great inconsistency. In one breath they condemn Germany with its Treitschkean philosophies—point out that forty years of saturation of the Teutonic mind in such false ideals have ended in this present state of frightfulness. In the next breath they exhort educators to diligence in developing "the state of mind" that will make successful fighting possible.

The sober educational sense of the country revolts from such a program. But the poison will work insidiously with us as it did in Germany for forty years. The call of the higher patriotism is not alone to resist such evil inoculation, but to double diligence in cultivating the more rational "state of mind"—the state of mind that is world-embracing, social and Christian. The good women of the land have put temperance education into the schools and we are all greatly impressed with the outcome in the increase of dry territory. There will be a call now louder than ever to teach history and civics, in our schools, so that when a world Federation is a fact, it will be said, America taught the philosophy behind this great idea to the children, and they have made it ready for the world.

J. H. B.

UNDERSTANDING.

The twilight grieves alone beside
The evening's cottage door
In patience listening to hear
The thrush that sings no more.

And we who miss a voice that spilled
Its laughter down the years—
We wait with twilight in the dusk
That none may know our tears.

And yet there is a hope that knows
No touch that dims or mars—
The hope that love shall hear the voice
Though singing 'mid the stars!

—ARTHUR WALLACE PEACH, in *The Springfield Republican*.

GRACES FROM GRACE.

WM. BACON EVANS.

Among the many explanations of the developing process called Education, none is to be compared with that furnished by the saying of our Saviour, "Ye shall know the truth, and the truth shall make you free." (John viii: 32.) When this knowledge is grasped, whether in the home or the kindergarten, in college or without the aid of these, may we not say that *the essential of a good education is instilled?*

"The Hebrew patriarchs," says the *Autocrat*,⁶⁶ had small libraries, I think, if any; yet they represent to our imaginations a very complete idea of manhood, and, I think, if we could ask Abraham to dine with us men of letters . . . we should feel honored by his company." George Fox, whose grammar is not always unimpeachable, was described by one, rarely qualified to judge, as "civil (*i. e.*, courteous) beyond all rules of breeding."⁷

We do well to grant that a knowledge of the law of gravitation and of evolution, and that 2+2=4 are helpful in relating our thought to natural phenomena. But are not such concepts, which form the "body" of our Education, of but transitory value, compared with the "soul" of Education, which is spiritual?

It is to this spiritual side that educators will perhaps more and more direct attention. The main facts, as I grasp them, are these. The Truth is not so remote but that we may know it. The process (on our part) is one of attention. Where conviction is felt, there is the Convictor, who not only convicts, but as He sees fit, transforms.

How children (and older children) are to be brought to "know the Truth," is a question about which we doubtless have much to learn. We can, however, count on these helps. God himself enlightens them. The Holy Scriptures tell of it. Grace shines through good people and good books. We can also guard against crowding attention and time with material interests only, so that there is "no room in the inn."

FOUR DECADES OF EDUCATION.

ISAAC SHARPLESS.

In the year 1875, the Head Master of the Penn Charter School, the Principal of Westtown School, and the President of Haverford College began their official connections with their respective institutions. In 1917 they all ended their active work in connection with them. These forty-two years have shown a vast change in educational conditions not only in these three schools, but as a consequence in the whole attitude and development of Friendly ideas in these parts.

The Penn Charter School has grown from a score of boys

to three or four hundred and now takes first rank among the college preparatory schools of Philadelphia. Westtown has added a new building, the gift of its friends, costing \$300,000 or over, has greatly enlarged its endowment and has made numerous and in the main desirable changes in its internal conditions. Haverford has grown from forty-three to one hundred and ninety-five students, its endowment has increased from \$200,000 to \$2,500,000, its salary list has grown almost in the same proportion, and it stands well up among the small colleges of the country.

During the same time the system of primary schools of the Yearly Meeting has been organized and financed, and two of the other secondary schools have been greatly improved in efficiency and enlarged in numbers.

If the claims of those who assert so emphatically that education is a basis of all other beneficent things are correct, Philadelphia Yearly Meeting and those whom it influences should have shown a vast growth in power and prosperity during these four decades.

While this is not strikingly manifest on the surface, yet it is probably true that in certain respects some such improvement has resulted. The loss of membership has slowed down so that we are at least holding our own in this respect. We have not learned how to build up around our old meeting-houses any large number of attenders in many places. Changes resulting from movements of population to suburban districts have depleted both the city and the country meetings. These losses have not been compensated for by increased attendance of non-Friends. Where the meetings have grown there has also been a growth of attractive power for social as well as religious reasons which gives the impression and sometimes the reality of a real growth of strength from the outside. Indeed, we shall probably find that there is a possibility of having meetings too large, and that a division into two or three centers would bring more members into responsible usefulness and extend the area of Friendly influence. It is one of the problems of the future how to make a meeting of Friends in a new or decayed neighborhood a real effective influence for Christianity. As a social club our suburban meetings answer their purpose. As missionaries for Christ, they omit some desirable features, while certain attempts to build up progressive and living churches where there is not already a large number of Friends as a nucleus, show that we have much to learn. But regarding numbers alone things certainly look more hopeful than forty years ago.

Capacity to meet and solve new problems as they have arisen has grown to a much greater degree. Instead of falling back upon the statement of a seventeenth century Friend as once for all determining our duty in a given emergency, we face it openly as something to be thought out and solved by the new ideas and methods which modern minds have evolved. The simple appeal to the past does not always settle the question. The Yearly Meeting as a whole is quite willing to listen to, and if convinced, to adopt any change in our machinery or the adaptation of our principles to new conditions. The capacity for logical thinking and the courage to follow new paths have greatly grown. We touch our neighbor at vastly more points and join them in more radical movements than our fathers would have thought possible, and the reaction upon ourselves creates a sort of life and a variety of interests unknown to the past. In such an atmosphere almost any change is possible, and the problem of the day among us is not so much to create greater openness of mind as to steady the growth along lines in harmony with our fundamental ideas and habits of thinking so as not to break too radically with the past. Old prejudices and the play of partisan politics have largely gone. Old customs, once deemed vital, have disappeared and no serious danger has resulted. It requires the greatest wisdom to know when and how to stop a revolution and our ingrained conservatism, fortified by trained thinking intellects, will come to our rescue. From this point of view the outlook is also decidedly hopeful.

We have learned to give of our means in a way which would

⁶⁶The *Autocrat of the Brick*, *Vol. 1*, Table, O. W. Holmes, page 132.

⁷The Preface, George Fox's Journal, Wm. Penn, page xxxv.

⁸Heiss who died on the Cross

have amazed our fathers. For a time it seemed that this might be too largely confined to our own institutions; that we would become denominationally selfish. But the recent great outflow of aid to Red Cross and other outside activities shows that a real spirit of bountiful generosity appears when a cause which meets our sympathies makes its appeal. With possibly no greater riches relatively to the community than in the past the willingness to give has grown in very large measure.

These matters are only types of the changes which the last forty years have seen. Whether the real spiritual power of individuals and of the Church has correspondingly grown may be answered differently by different people. To me it seems that it has, but a judgment of this sort is something about which one should not speak dogmatically. External evidences are not always conclusive, but that a large proportion of young people are seriously interested in the deeper experiences of the soul and have an outgrowth of better and broader interests in the religious life as affecting their duty to the Church and to humanity is a reasonable hope.

Can these changes be connected with our educational development? That, as John Dickinson told Friends when Westtown was under consideration, education and religion are not necessarily inimical at least seems to be established. But the most of us would probably go much further than this and say that it is impossible to sustain our Society in this community by an ignorant membership, and that the more of good education we have amongst us the brighter prospect the forward look will show. The money so liberally given, and the thought so lavishly expended upon our schools will prove to be, indeed have been proven to be, a great investment in spiritual power and moral efficiency.

But of course the schools of all grades must respond in harmony with the spirit, if not always the methods, of their founders. Once the idea of confining them strictly to Friends prevailed. Now except in one case this has disappeared. It might be an interesting investigation to ascertain whether the young men coming from this school show a larger proportion of interested and useful Friends than others. Other Friendly customs may be open to the same study. But in whatever way, old or new, the real knowledge of the best spirit and duty of Quakerism is inculcated, that way should be adopted. This is the sacred debt we owe to the past. Is it by exclusive contact with fellow-members, or by association with others that this is to be gained? by formal teaching or informal influence? by direct appeal or indirect presentation of the problems to thinking minds? by teaching specialties or the humanities? by much or little in the way of physical comforts or social opportunities or athletic encouragement? Then the school has a guide for its policy. We need not now express an opinion on any of these points, but we urge a careful study of them as determining the line of the most productive development of our school system in fulfillment of its obligations to the "dead hand" of the past and to the best aspirations for the future.

QUAKER EDUCATION AND MANNERS.

W. W. COMFORT.

One of the striking features of American Quakerism in the last half century has been its progressive interest in higher education. There were indeed certain earlier men of light a century ago who endowed and maintained seminaries of learning of more modest scope; but the intellectual enfranchisement of our Society is of recent date. We are now in a fair way to become a highly educated religious Society, nourished by a college-bred ministry.

This latter fact is of little significance unless it results in deepening the spiritual life and power of our membership and in multiplying our points of sympathetic contact with the world of intellectual people who surround us in every community. Education secured under proper conditions, pur-

sued as a factor in a consecrated life rather than as a material asset in itself, need in no way kill the things of the spirit. Surely, no one would maintain to-day that the effect of higher education is inevitably reflected in pride of life and in arrogance of spirit. The child-like innocence to which Jesus called his disciples is quite compatible with the broadest intellectual grasp and understanding of the world's problems.

Our Friends' colleges should certainly seek in every way possible to foster the spiritual life of those who are committed to their charge. Trustees and professors cannot give better service than in seeking to answer the natural and inevitable problems which confront the spiritual life of students. By wise expenditures from certain foundations, by appointment of responsible and tactful men, steps may be taken to save many and lose few of those who come to us bearing their doubts and their questions. But we are thinking of another service which our colleges should render, and which in some measure they are rendering, for our membership. While fostering the deep and needed message of Quakerism, they should slough off the surface peculiarities and individual idiosyncrasies which cling to so many of us and render us of difficult commerce with our fellows. We were long a peculiar people, because of our dress, speech and manners. We see now that neither ourselves nor our Society will be saved by that sort of peculiarity. It is in our life point of view, in our emphasis upon certain spiritual essentials, that we must show our peculiarity, if such it be. Not in exclusiveness and in complacent calm must we rest upon our oars careless of the world's travail; but with a strong sweep we must push out upon the sea of troubles, and willing to sink self in service, we must help to keep the sea-lanes open for the Divine purposes as we understand them.

If we are to be of an agreeable commerce with those outside of our membership, who, like ourselves, are striving to bear a manly part in the tasks set before society, we must look more carefully after the manners of our youth. Perhaps there are few who would subscribe in its fulness to the Winchester motto that "Manners makyth man." Yet there is much ground for the contention that many men are unmade or rendered unfit by bad manners. An uncouth rusticity, rather than a pleasing urbanity, has been the badge of many American Friends down to quite recent times. In this respect we have had to pay the heavy penalty of our unworl'dliness. In college too many young Friends are guilty of a marked lack of consideration for the feelings and property of others, over whom they ride rough-shod; later, in the world, inbred narrowness will render them incapable of appreciating the virtues of other men and the amenities of social contact.

It is superfluous to point out that all courtness, brusqueness and lack of consideration have no part or parcel in the message of Quakerism. Honesty and sincerity do not require a cloke of rudeness, and no one is less effective because he shows consideration and regard in every word and act addressed to other men. We can all think of examples of the most exquisite courtesy within our Quaker acquaintance. There should be more such examples, until the exception becomes the rule and the stigma of being ill-bred is removed from our name.

It is precisely in this process of social training and education that our schools and colleges should play a greater part. Perhaps the process should be perfected in the family; but often it is not. Then it becomes the duty of our educational institutions, where others not of our membership are permitted to mingle with us, to build a structure of courtesy and politeness upon the indifferent foundations laid in many Quaker households. If we can accomplish this, we shall establish and maintain more of those points of contact where the oil of mutual appreciation is introduced into the complicated machinery of our lawful and necessary service with others. In these days when we heartily believe we have a more excellent way to show forth in our Gospel of Love, we cannot afford to nullify our influence by a repellent and ungracious bearing in society. It would be a strange irony if we should find

our expression of fraternal love hampered by our lack of familiarity with the most elementary forms of polite courtesy and social tact. Our inspiration is hidden deep within, far from the touch of those about us; but our personal efficiency in helping to bring the Kingdom of God into the hearts of men is determined in no small manner by our observance of that conventional code of social relations which is binding upon all men without distinction of race, color or previous circumstance.

HAVERTFORD COLLEGE.

TWO MATTERS OF WESTTOWN INTEREST.

GEORGE L. JONES.

One who has been connected both with private and sectarian schools and with a city high-school system, ponders frequently over the question of the relative value of the two and whether in course of time the private school, especially the sectarian one, will not have pretty much disappeared. But those who have faith in the value of our private Friends' schools may find good justification for their faith in the strong position which the boys from our schools are taking in their attitude toward military service. In the midst of the frenzy of the early months of this year, the hurried and insistent call for volunteers, when schools and colleges were bringing their year's work to an early close, and uncertainty and unsettlement were rife, I was particularly impressed with the fact that our boys at Westtown remained level-headed and calm. They were tremendously interested in the development of events, loyal in their devotion to our country, responsive to the high call of sacrifice and service, and often disappointed that the minimum age limit of various forms of reconstructive work barred them out. But the school was practically solid in its attitude against bearing of arms and engagement in military service. The whole situation was a justifying evidence and result of the positive constructive training found in our Quaker homes and schools. And I found myself more than ever convinced of the important part schools of the type of Westtown play in the maintenance and development of our Quaker ideals.

One of Westtown's greatest assets is the fact that she has so large a number of supporters who have a clear sense of her mission and her task. They may differ in their interpretation of Quakerism; they may differ in their judgment of school policies; some lay emphasis on one particular plan and some on another. But all have faith in Westtown and believe in her work, and give generously in interest and thought and means that she may not be hampered in fulfilling her mission.

As with any institution or movement which has vitality and which faces forward, there are various problems of school policy and life—problems to be clearly faced and carefully worked over, and a course of action decided on which shall then be carried out steadily, conscientiously and with open mind. On two of these problems I wish to speak in this article. The first deals with our material equipment.

For two or three years there has been much thought and some public discussion as to the living arrangements at Westtown. To many of us, both in and out of the school, it seems that the time has come to make rather extensive changes and necessary additions, that our boys and girls may live in quarters more nearly approximating the conveniences of the average home. Had this building been erected ten years later than it was, it is pretty certain that the theory of its living arrangements would have been quite different. It would have embodied more of the ideas of the now well-tested and satisfactory small-group system as distinguished from the older system of herding *en masse*. The pupils' rooms would not have been planned as were bed-rooms, so designed as regards size, furnishings and heat as to preclude comfortable living, writing and studying.

The system as adopted has now been in use over thirty years and we are able to judge pretty accurately as to results.

We who are closely connected with the dormitory life believe that the present method of living makes for disorder and misconduct on the boys' side, and tension and nervous strain on the girls' side. In the odd times, such as after meals and on First-days, the children are of necessity herded in large groups on the lower floor in the collecting-rooms, corridor or parlor, and the mob-spirit too easily becomes evident. The girls especially need to withdraw from this congested and tense life, but through the winter especially their rooms can offer but little refuge.

I feel also very strongly that our present arrangement fails to develop self-control, dignity and maturity in our older boys and girls. The grouping of the ages of thirteen to twenty under nearly the same method of living, subject to practically the same rules and type of discipline, either opens up too much liberty to the younger child or unduly restricts the older. It makes more difficult the closer, careful oversight of the fourth class, and the advisory and suggestive method one likes to follow with Seniors, who, about to enter college, must gain self-reliance, control, responsibility and initiative.

In all of this I am not pleading for more comfort for the child for comfort's sake, but rather a more normal, sane, homelike kind of living, where our large family of two hundred, instead of flocking boisterously and purposelessly into a few congested groups, scatter quietly in two's or three's or sixes to many different centers of occupation or pleasure.

The secret of individual good health is to keep the system physically fit by proper food, sleep, and exercise, and especially to be able to recognize the earliest symptoms of disease and ward off its attack.

Of community health (variously termed "excellent discipline," "fine school loyalty," and the like) the secret is the same—by a well-planned daily régime to keep the community industrious and contented, and to anticipate and forestall as much as possible the elements and conditions which tend to disorder.

I have understood that patients who suffer from certain mental disorders and are excitable and uneasy when kept in a room with glaring lights and red wall paper and hangings, become calm and rational when placed in a room with soft green furnishings and subdued light. My observation has found striking parallels in school life. This particular problem, then, is to take our present dormitory equipment, and, with no thought of luxuriousness or extravagance, remodel it to give homelike, usable quarters, conducive to good order, contentment and industry.

The second matter I have in mind is not so much a problem as an earnest desire, first, that our whole Westtown body may be influenced and actuated by a warm Christian spirit; secondly, that Westtown may be a centre of Quakerism, both pure and applied. We are, and wish to remain, a Quaker school for Quaker boys and girls. And if I have any leanings toward greater liberty to those who are on the fringe of our membership, it comes from the belief that a Quakerism worth possessing is worth extending, and that our Society will be distinctly strengthened, to some extent immediately and certainly finally, by the inclusion in our privilege or our membership of those who from inheritance are so open to our influence.

To keep before our widely-gathered student body the purity and strength of constructive Quakerism, to appreciate its sweet restraining influences in our lives without falling into narrowness, and to allow our spirits to open out with all its expansive agencies of unselfishness and brotherhood, to share, back here at school, the quickening baptism of consecration of those whom we have sent out from us to their reconstructive tasks in the mission fields of Asia or to the battlefields of France, to develop and maintain at Westtown a living Quakerism that shall enthuse and possess our boys and girls and fit them for the great Christian duties which life offers, this is at once Westtown's mission and opportunity.

The ethical and religious criteria of the boy of fifteen are different from those of nineteen even, and quite different from

what he will apply as a man of thirty-five. To appreciate this younger viewpoint, sympathize with it and yet guide it, to insist that a straightforward and conscientious daily life is the necessary outgrowth of genuine Christian experience and yet to offer for these fine inner impulses opportunities for outward expression which are appealing and tangible, is the delicate and noble task of the educator, and above all to possess and exhibit one's self, a genuine Christian life, above reproach.

This is the spirit, I believe, which has dominated Westworn's religious life in the past, and will, I trust, continue to do so in the future.

SUGGESTED IDEALS FOR FRIENDS' SCHOOLS OF THE FUTURE.

WALTER W. HAVILAND.

The great argument for our schools will continue to be the opportunity they afford for open and positive teaching of the Christian way of life. In these days when the secular spirit is fastening itself, to the exclusion of the thought of God, upon education, family and social life, business interests and even upon methods of social service, there is a loud call for a type of school which will emphasize the truth that life is more than vocation. We must stand out resolutely against the tendency to praise that sort of education which aims chiefly to pan out immediate material results. The young mind must not be allowed to get the impression that the emphasis is on making a living rather than on making a life worth the living.

The best modern philosophers of education have much to teach us. We may follow them in seeking a type of education that will lead a child up to appreciation and appropriation of all the resources of his natural endowments and his social inheritance; that will teach him to appreciate, interpret and utilize human resources; that will train him for production, not only of commodities but of service. This involves both liberal and vocational elements. It is something better than mere going to work for a wage.

We shall be neither "faddists" nor "fogies," committed neither to gas balloons nor rats. We shall mingle Matthew Arnold's sweetness and light with Dr. Flexner's utilitarianism.

Shall we not aim less at a "guarded education," to keep our children away from harmful associations and influences, and more at an education which will enable them to meet, overcome and transform the evil conditions around them? The coming type will be less negative, more positive; less timid, more courageous; less secretive, more open; less individual and selfish, more social and generous; less doubtful and suspicious, more full of faith.

To carry out such aims our schools will need better organization. We must consider how to federate, coordinate, centralize, standardize. There might be some general supervisory committee with authority over all the Friends' schools in our section. With them might be associated some consulting body of educational experts, outside our Society, and a superintendent, who should serve as executive head of the whole system, from kindergarten to college.

Adequate physical equipment will also be essential. There are at least four needs which make a substantial permanent endowment desirable, at least as a safeguard: (1) the payment of running expenses in times of emergency; (2) the aid of needy pupils; (3) the encouragement of teachers by good salaries; (4) increasing the usefulness and beauty of the schools. The amount of endowment to be aimed at might be one that will yield an income for each school equal to about one-fourth of the fees due from the pupils at the school's maximum capacity.

The course of study will be directed less to the mastery of books and ability to pass college entrance examinations and more to the "conscious cultivation of human habits, traits and tendencies," to quote Associate Superintendent William McAndrew, of New York City, whose list of characteristics which the schools should develop in their pupils is worthy of close

study by every teacher. (This will be reprinted, I hope, in a subsequent issue of THE FRIEND.) The two great words for every curriculum are "elimination" and "enrichment." We must put out everything that does not "serve a worthy purpose," and put in whatever best serves the highest ends.

School work which is now too individualistic must be "socialized." "Helping one another," which is now a school vice, must somehow be given a chance to develop as a habit of life. The pupil's originality, initiative, power of adaptation, personal responsibility, ability to weigh and judge values, perspective—all these will be planned for. The curriculum will recognize the varied interests and activities of actual life, and education will be regarded as itself a life process and not merely a preparation for future life. In the children and not in the teacher nor in the subject will be found the centre of gravity of the class-room.

The teachers will add to technical efficiency and great wealth of information, a deep background of knowledge and experience and culture. They will be eager for improvement; there won't be any hopelessly self-satisfied ones, who don't realize that they ought to be always asking, "What lack I yet?" Furthermore, our ideal teachers will be radiant with positive spiritual influence and be inspiring Christian teachers, with convictions that the greatest things in life are kindness, sympathy, helpfulness and love. They will have perspective and a sense of proportion; they will "keep big things big" and let little ones go. They will cultivate optimism, belief in children, vision, courage and faith in God. "Great beliefs are not promoted by unbelievers."

Right standards of physical health and strength will be promoted. Let us hope that home conditions in the future will not so often as now "culminate in collapse," while "depleted constitutions result from careless holidays," to adopt the phrasing of a great headmaster.

No doubt our schools will have something to do in the way of "vocational guidance." School atmosphere, plus the inspiration and suggestion of teachers, will not only establish abiding cultural interests, appreciations, tastes, enthusiasms—even hobbies—but will lead to choices of life work, which will be suited to the individual's powers and serve only worthy, unselfish, social ends.

The guiding impulse in Quaker education of the future, so far as it is ideal, will be the spirit of the Great Master, whose character and way of living we shall frankly seek to reproduce in the lives of the boys and girls entrusted to our care.

PSYCHOLOGY AND THE EDUCATION OF FRIENDS.

THOMAS H. HAINES.

Psychology being the science of mental processes or the knowledge of what our minds are and how they work, there is no question as to its intimate relations with education. For education is the training process to which we submit the minds and characters of the young. We seek to modify the environment of the child for two principal ends. We want the child to learn of the world in which he lives, both physical and social, by a rapid absorption of the results of the experience of others, so he will be prepared to advance further and higher than he would if he had himself to gain all his information by first-hand experience. We also want to supervise and guide the formation of his personality or self which is so definitely sensitive to and dependent upon the social elements surrounding the child—the personalities with whom he grows up. We do not want to limit his possibilities. We want rather to place him in the way of developing his most precious potentialities to the fullest extent.

Since therefore education aims to facilitate the growth of mind and character, there needs no argument to establish its dependence upon psychology. In order to guide effectively any natural process, one must understand the laws and principles of that process. One must know how the mind grows in order to render any effective service in helping it grow.

In laying down such a fundamental and deep-lying depend-

ence of education upon psychology it must be borne in mind we are speaking of a psychology which has not yet come into being. The psychology which is so to guide education is no mere psychology of sensation, perception, conception, attention, association and reasoning. It is no mere psychology of the knowing and learning side of life. It is a psychology which sets forth the principles of the growth of personality. It has to do with the organizing of processes within, which we call character-formation. It begins with instincts and reflexes and simple emotional responses, and comes forward to the principles of the birth and organization of ideals. It is not simply the science of learning facts. It is the science of the process of learning how to live and to be the most serviceable and complete example of human nature possible. It is the science of human nature in the broadest sense. The Greek root in *psychology*, as used by Aristotle, means the principle of life. It is the *animus* or spirit of the being in question which psychology undertakes to know about. The natural history of this spirit or inner principle of life in the human being is the subject of human psychology. And all of this field is the field of human psychology.

Such an organization of knowledge of human nature—what it is and how it develops, will have, when it comes into being, all the business of training children and youth quite tributary to itself. This training for life, which we call education, will be simply the practical work of facilitating and guiding the natural development which psychology shall have made her own.

The use of psychology in the education of Friends will be different from its use in any other education only as the training of Friends is guided by a truer and more germane conception of the organization of society. In so far as this truer and more natural conception of the inherently social structure of the individual life prevails, this truer and more comprehensive science of human nature will be its guide. The doctrine of the inner light—the direct guidance of the individual by “the light which lighteth every man that cometh into the world,” and the belief in the fellowship which all who seek it may have with the Divine spirit, indicate the deep and fundamental faith of Friends in the fatherhood of God and the brotherhood of man. It is a part of the underlying metaphysics of Friends that we are members one of another and that no life is a good life which is not thoroughly integrated in society. The mystic conception of the Divine Spirit, which is of us and yet above us, is a most vital principle in the preaching of George Fox and it has continued through the history of the Society.

Friends have never conceived that they could force the kingdom of God either through preaching or education, but it has always been their hope that a religiously-guarded education would make for the spread of the kingdom of God—that this view of the truth, the right conception of life and of the relation of the individual to others and to the Holy Spirit, would be helped to spread and prevail by properly conducted schools. That is the reason for the separate schools we maintain now in a nation where the public schools aim primarily to prepare citizens for service. It is because we believe we have a yet more serviceable view of service that we maintain separate schools. It is because we think we can make children better men and women and therefore better citizens than can the public schools that we spend the large sums we do for our own schools. These schools are not primarily to make of our children a peculiar people, but more useful and therefore happier persons.

If this belief in ourselves as educators is justified we must be using a truer psychology than others. If we are to maintain a place of priority in education we must be utilizing all that is known of the laws of the development of human nature, the organization of character, and of the blossoming and fruition of the human spirit in its unfolding of ideals and its service to society.

In Friends' schools a good psychology has led the way. A better and fuller psychology is necessary to keep them in the front rank and to push forward the fundamental Christian

conceptions, for which Friends stand, to the place they should occupy in the world to-day. It is through its schools that the Society of Friends can best advance to world service its fundamental ideals which are so seriously needed in our international relations at this moment. We must know human nature most thoroughly in order to make this advance and to render this service.

COLUMBES, O., Ninth Month 16, 1917.

“THE FUTURE OF QUAKER EDUCATION.”

[Jon. Edward Hodgkin has a thoughtful article in the Seventh Month *Examiner* with this caption. Much that he says does not apply directly to our Friends' system of schools. Strangely enough we are not as haphazard as our English cousins. The spirit of his constructive criticisms are, however, calculated to be very helpful on both sides of the Atlantic as will appear from the three concluding paragraphs of his article.—Eds.]

The essential difference between the present haphazard collection of school units up and down the country, and the ideal system we have attempted to discuss, would be this. We should stress the wider loyalty and devotion to Friends' model educational system, rather than the somewhat parochial enthusiasms that move us to-day. There would be nothing to prevent the staff and scholars in any of the schools from emulating the successes—on different lines presumably—of any other. But for staff and scholars alike would be made more possible a realization of the Bootham motto, *Membra sumus corporis magni*.

In international affairs this is exactly the ideal we seek to inculcate in ourselves and others,—the spirit that would comprehend and further the universal interests of the race. Must we confess that in this little world of our educational system we are so tied by tradition or prejudice or mere inertia that we cannot bear to face the possibility of changes that seem revolutionary? We have outgrown the fashions of our grandparents in dress, speech and manner of life; but we cling to their undemocratic and irrational school “system,” as if it were disloyalty to their memory, instead of its truest monument, to build on their foundations for the needs of to-day.

Let us think on this matter not as Quakers with a glorious past, but with the wide outlook of future-builders—internationally, racially, Christianly. Surely the time has fully come to entrust some of our well qualified teachers and educationists with the task of devising, with the ample material at hand, a reconstruction scheme for our school system as a whole that will rouse and maintain our enthusiasm, and secure, for the next generation at least, advantages correspondingly great to those enjoyed by our grandparents under what was their pioneer system and is our venerated relic.

TRAINING FOR SOCIAL SERVICE.

A SCHOOL EXPERIMENT.

The royal road along which to train boys at school for social service has not yet been found; it probably does not exist. All our schools are making experiments and are finding new life for themselves in their efforts. One belief that is gaining ground is that the village community, rather than a more congested area or a town slum, is the right unit of study for boys and girls. The following is an account of work congenial to all boys of a school, which could be co-ordinated and shown in its relation to the daily life of the people of a village. The account is written by a visitor to the exhibition at the end of the week and naturally covers only a part of the activities; the chief omission is that mention is not made of attention given to new developments in housing and a consequent digression on the planning of model villages. Several boys knew the village beforehand from the point of view of voluntary workers on a farm in it. The school is Leighton Park.

“At the close of the examinations, the school was faced with a week of rather aimless work before the holidays. The headmaster therefore wisely decided to break away from the

ordinary routine and devote this time to a special study of the country parish of Shinfield, on the borders of which the school is situated. Two or three lectures to the whole school were given in the history and geology of the district, and then the school divided itself into three parties to study the parish from the historical, geographical and biological aspects. Each party was under a leader who distributed the work to be done among groups of his associates. For instance, one small group studied the manorial system and visited the remains and ruins of the old manors of which there appear to have been several. Another devoted itself to the housing question, another to wages and employment. One group studied the river Loddon and determined the daily discharge of water, another the drainage system and water supply, while others, under guidance, carried out a careful vegetation survey, marking on a six-inch ordnance map the various crops, grasslands, commons, wastes, etc. Others again devoted themselves to pond life or to making lists of birds, etc.

"The evening of the last day was given over to a meeting of the whole school in the Peckover Hall, at which the three leaders, Redmayne (historical), Braithwaite (geographical), and Gillett (biological) most interestingly summed up the work done. Questions and discussion followed, and then for all too short a time it was possible for the visitors to examine the exhibits. One was struck by the great variety and the large amount of good work done and the interest aroused. Among the exhibits were a very good relief map, some charming sketches of old cottages, the vegetation map already mentioned and numerous well-illustrated diaries.

"We could not help feeling that the week's work had gone beyond the mere collection of facts and observation of phenomena. It had taken the boys beyond the rather artificial problems of the class-room and the laboratory, and had brought them face to face with facts, not as they appear in the text-book but in nature, and had widened their outlook on life.—A. W."—*The Friend* (London).

IV. IMPRESSIONS OF KOREA AND CHINA.

GILBERT BOWLES.

(Concluded from page 149.)

JAPANESE SCHOOL.—To provide for the children of the resident Japanese, estimated at 8000 (by some at 10,000 or 15,000), the Japanese have recently completed a beautiful school building for the lower and higher primary grades. There are said to be 800 children in the school. When I looked into the grounds at recess time, the teachers were playing with the boys and girls, who were grouped around the teachers, showing more heart and even affection than is common in the mechanical calisthenic drills of the schools in Japan.

CARRIAGE DRIVE IN AFTERNOON.—In the afternoon, Isaac and Esther Mason and I took a carriage for a drive about the city. We called at the rooms of the Royal Asiatic Society, of which Isaac Mason is Secretary, and saw their Library and Museum. The Library resembles our Library of the Asiatic Society in Tokio, but the Museum was new. The collections of many varieties of Chinese birds, woods, minerals and historic relics seemed distinctly worth while. After I had been persuaded to sit down in a huge wooden chair, resembling in shape the thrones seen in the Mukden and Pekin Imperial Palaces, I was told that I was sitting in the throne chair of the leader of the Taiping Rebellion—the "Great Peace King," as the leader of that rebellion, which at one time held the allegiance of several provinces, chose to call himself.

The Mission Book-rooms are the sales-rooms of the Methodist and Presbyterian Mission Presses. In addition to stocks of Christian books, they handle general literature and stationery, resembling the Methodist Publishing House of Tokio, but the rooms were dark and unattractive, except for the realization of the work that was there being done.

Our great ride for the afternoon was out on "Bubbling Well

Road," five miles to St. John's University. We passed many large fine houses, mostly residences of foreign business men, who seem to live like small monarchs. The numerous autos whizzing over the suburban crushed stone roads made it seem unlike a Chinese city—with its creaky wheelbarrows slowly moving through narrow, crowded, dirty streets. The only disappointing thing was the "bubbling well" itself, which was only a stone enclosure at the bottom of which dirty, greasy water was seen to be slowly moving. But that does not matter if it serves to induce people to take this drive. The campus of St. John's (American Episcopal) University is wide and beautiful. One of the most interesting trees I have ever seen was a huge camphor tree in the midst of this lawn, with long, heavily leaved limbs branching out from the ground. The only thing about the place which made me sad was to see the boys who are here for their Christian training lined up for military drill.

LUNCH WITH THE CHINESE SECRETARY OF THE Y. M. C. A.—As the head of the Friends' Hospital in Nankin, with whom I got acquainted, is a brother of the Head Chinese Secretary of the Y. M. C. A., I sought an interview with him. I accepted his invitation to noon-day luncheon, and had a most interesting conversation. He speaks English almost as if it were his native tongue and is evidently a man of judgment and executive ability. I learn that he is to be made General Secretary. This is in line with the general policy of putting responsibilities upon the Chinese.

THE DOOR OF HOPE.—Though going beyond my attendance at the Hangchow Conference, I complete now my notes on Shanghai. I visited, in company with Isaac Mason, the "Door of Hope," which is a rescue home for Chinese girls who are sent on from the temporary receiving home in the "Nankin Road" district which I visited a few days before. The home is similar in purpose and general management to "Jiaikan" in Tokio, though the Tokio institution is under the management of the Foreign Auxiliary of the W. C. T. U., while the Shanghai home is supervised by a private committee. The present head of the home is an English woman, though the founder was an American. The former is a little body, with a small margin of strength, but she is evidently capable of managing the workers and the girls and keeping up a spirit of industry and hope. Although it was past the hour, some of the girls who, for personal gain or for special reason, are allowed to work over time for a limited number of hours, were busy with their embroidery—which seems to be the principal industry. The Home is divided into two departments—the receiving department, where they are kept for the first year of trial—or if necessary for a longer period—and the regular department, where they stay until graduation, which usually means until they are well married or prepared to honestly earn their own living. A regular Bible class in Chinese is held with a group of these women, and Isaac Mason sometimes speaks to the entire body in their Gospel meetings.

EXTRACT FROM A LETTER IN "THE FRIEND" (LONDON)

Friends may sympathize with, and even help others, whose opposition to war is social, political or humanitarian, but, if they get no further than this, they fall short of the true Christian position. Christianity involves a great deal more than a protest against war. Our chief aim should be to present the truth as it is in Jesus; and, in the proportion that men and nations accept the truth, and come under the dominion of Christ, in that proportion war will be eliminated. There will always be more or less of it until that glorious prediction is fulfilled—"The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." In the meantime we who belong to His Kingdom and have accepted Him as our leader must be true to His command, "Put up thy sword into its sheath."

Thine truly,

DEWSBURY, Fourth Month 29, 1917.

SAMUEL GILL.

YOUNGER FRIENDS.

EXTRACTS FROM THE GOLDEN CLEW (CHAPTER X)—THE CHRISTIAN'S DAILY LIFE.—Marion and Dorothy had been away for a few days to see some relations. They found the life very different from their quiet home, and had come back full of questions. They did not find much opportunity for talking it over, but one cold day they induced mother to join their party on the ice.

Marion did not skate, having sprained her ankle a few months before; so she and her mother set off for a brisk walk under the naked elm trees, which made a stately circle around the water.

"It is really too bad, mother," she said, "to begin to talk of tiresome things in this beautiful spot, but I feel I must not lose my chance, and Dorothy and I have been wanting to talk to thee ever since we came back from Kensington. Of course, the life there is very different from this. So many things are going on, and there is so much always to see and do, and people in and out all day long."

"Yes," said mother, "I feared you would find it distracting. But we thought you had better go."

"O, we enjoyed it immensely, though it was very trying! The part that was distracting was that the inside life seemed different, too. I got quite puzzled with myself. I did not know what I thought about things, and it worried me."

"What things?" asked mother.

"Well, they planned at once for us to go to several concerts. Then they admired Dorothy's voice, and gave her some songs that just suited it, they said—songs with very silly words. I am sure thou wilt not care to hear them."

"I prefer nice words, certainly," said mother.

"It was so kind of them, and I know they did it just to make us happy. Then there was dancing one night, and one night they all went out to the opera. We did not go to that. Then the wine; that was on the table every day, of course, and though they were very good about it, I could see they thought it very absurd of us not to take it. And the odd part of it was, that it seemed quite natural to do these things there. Here, at home, it would never come into one's head. Then, Cousin Harry is in the army. The night they danced he had on his uniform, and everyone seemed to think him the hero of the evening. And somehow it seemed very grand for him to be giving up his life to the service of his country."

"Well, was there anything else?" asked mother.

"Several things. Aunt Lucy says she gets tired and worried, and finds that the only thing that rests her brain is reading novels, and I must say they do read a great many. And I hope it is not unkind to say it, but Adela does spend a great deal of time over dress. But she is pretty, I suppose it is natural."

"I think Edith is quite as pretty," said mother, "and Edith spends very little time on her dress, but she always looks nice."

"Yes, she does," assented Marion; "she does not spend much money, either, but I know she takes pains to have things tasteful and neat."

"She is quite right," said mother. "We are very much influenced by our dress and surroundings, and that is one thing that may help or hinder us in our way. It is a mistake to think it is of no consequence. But when it takes an undue share of time or money, it is another thing, and we must not let it do that."

"Poor Adela finds her things very troublesome," said Marion. "She and Aunt Lucy spend hours with the dress-makers. I felt quite sorry for them, so much seems to depend on it."

"So much does depend on it, I suppose," said mother.

"Yes, that is the strange thing! The important things there seemed quite different from ours, and our important things seemed nothing to them."

"Yes," said mother, "as thou said just now, the inner life was different—the spring that made the whole move."

"I don't think there was much time at Kensington," said

Marion. "The days seemed to go by in a strain to keep up with things."

"And what is the result, after all?" asked mother.

"Well, I think a great deal of it is worry," said Marion.

"I liked it very much while we were in it, but, as we came home, Dorothy and I said we would not be Adela for anything."

"O, you came to that conclusion," said mother.

"Yes, we like our way best. There seemed nothing to show for the other—nothing to work up to, nothing to work for, no use in it."

"It's pleasant at the time," said mother.

"It's very pleasant, but if we get tired of it, it's a failure, because we do it to please ourselves."

"Now we've come to the truth," said mother.

"It's a failure because one does it all to please oneself; that never succeeds, that always leaves a restless, unsatisfied feeling; we were made for something different."

"To please others, and to please God," said Marion.

"Yes, we read: 'Even Christ pleased not Himself.' And what was the result of His work? He was to see the travail of His soul, and be satisfied. He was satisfied, because He did not please Himself, but did His Father's will. We are to be like Him in that, and we, too, shall be satisfied. People who please themselves never are satisfied."

"There are two reasons why we do not go to balls and operas and the theatre; one of them is that many of the people, I do not say all, are those who really live the selfish life we were speaking of just now, who do not care for religion, and who do not talk or live as we want to live ourselves. If we went, we should find it hard to help them, even if we dared to try, and most likely we should find that being with them did not help us at all. Then there are many others, who have not been taught as we have been. They are looking to us to see what we do; they copy us, and think that what we do is right for them to do. If we go to places where nothing but worldly pleasure is thought of, they will do the same, and perhaps the thing that might not hurt us very much, may be the ruin of our weaker brother, and his ruin lies at our door, because our example led him to go. This is, to my mind, the strongest reason for us, who have made up our minds to live for others."

It is the reason why we have given up our wine, and one reason why we try to dress plainly and simply, and why I have no dinner-parties, as Aunt Lucy does, and live altogether in a plainer and quieter way. We want to show other people that we do not think much of these things; we have other and better things to live for, and to encourage them to do the same. We want to save our money and our thoughts for these other duties, because we feel that just as we have given our lives to the Lord, we have given our time and money, too, they belong to Him, and we must not spend them needlessly on ourselves. We want to think every day, 'I am the Lord's.' When we open our purses to spend our money, the thought should come: 'It is the Lord's.' When we are asked to go to some pleasant place, we should ask ourselves: 'Would He like me to go?' We are not our own, we are the Lord's, and a servant of others for His sake.

"If this thought goes deep into our hearts, it will make others plain. We will not want to spend money on ourselves. We will want it too much for other people. We will not have time to spend on dancing, and things of that kind; we will often find, too, that the people who do so are not those we enjoy being with. It is always difficult to decide for others, when they ask us what is right and what is wrong for them in these things. I feel they have begun at the wrong end. If their first thoughts were how to please the Lord, these things would just fall into their right places, instead of as is sometimes the case, getting an uppermost place, and being hard to set down. But if they want to start afresh to please the Lord, and find they must give them up for His sake, they will have their reward."

They stopped talking, for at that moment the skaters came running toward them. Kenneth had found some little friends on the ice, and he was now among a merry group, who were

wending their way homeward. The ice was rapidly clearing, and the banks were crowded with animated groups, who would soon pass away into the woods, and leave the silent pond deserted under the wintry sky.

QUOTATION FROM RICHARD SHACKELTON'S LETTER TO HIS DAUGHTER SARAH, FOURTH MONTH, 1786.

"I know it is the fashion with many, who do not mean to send their sons to universities, to explode and decry Latin as an useless acquisition; it may, perhaps, be unprofitable in this sense, that it may bring them in no money; the concerns of civil life may be transacted quite as well without it; the finest productions in that language are translated into the mother tongue. French is more essential to accomplish the gentleman, to accommodate the traveler, and is the most universal vehicle of verbal communication; but Latin has been for ages past, and I believe will be for ages to come (if the world stand), the ground-work of the literary part of liberal education. It is like the root of all the most refined living languages; and when a foundation is laid in this, the rest is readily learned. In our own tongue, so many thousand words branch out from the Latin, so many Latin words are adopted into our language, and become a part of it, and so many familiar Latin phrases and expressions are constantly used in speaking and writing, that an ignorance of Latin leaves us much in the dark, and, like bad spelling, betrays an original defect in one's tuition. An adept in Latin knows, as it were by intuition, the powers and fitness of words derived from that fountain, and uses them accordingly; he has opportunity of reading historians, moralists, poets and orators, in a language which no translation does anything like justice to; translations, compared with such originals, are like shadows compared with substances, and like unanimated, compared with animated nature. . . . When stripped of all the Latin scholar can say: "*Omnia mea mecum porto.*"

NEWS ITEMS.

L. LYNDON HOBBS, who served North Carolina Yearly Meeting acceptably as Clerk since 1876, was physically unequal to the task this year. He was able to attend the Yearly Meeting and is reported as "rapidly gaining strength."

FROM the *Barnesville Enterprise* we learn that Ohio Yearly Meeting, which assembled on the 8th inst., was of about the usual size, the smallness of the number from Iowa being compensated for by increased attendance from other quarters. Among the visiting ministers present were Silyl Barker, from North Carolina; Mary Henderson, from Iowa, and Samuel W. Jones, from Pennsylvania.

A proposition (which has long been seriously considered) to attach the members of Hickory Grove Quarterly Meeting, Iowa, to Iowa Yearly Meeting, was approved. The Meetings for Worship on First-day were well attended.

Among the items of interest taken up later in the week, was the work of the schools. Children of school age were reported to number 426. One new school is to be started at Coleman, with Eva Hartley as teacher. [We hope later to publish a further account of the Yearly Meeting.—EBS.]

[On account of its interest we include the following report which we would gladly have shared last week had space permitted.—EBS.]

AMERICAN FRIENDS' SERVICE COMMITTEE

The latest news with reference to the work of our Committee has to do with an improvement of our organization and an enlargement of our executive force. This has been made necessary by the rapid growth of the scope of our work.

Charles Evans, of Riverton, N. J., has been appointed as our Representative in France, to have entire control of all of our interests there. He has already sailed to assume charge of the work so ably started by J. Henry Scattergood and Morris E. Leeds. Dr. Babbitt will have the immediate direction of our men workers in France, with L. Ralston Thomas as his assistant. The chief duties of L. Ralston Thomas will be as director of the training camp at Ormans.

Samuel Bunting and Rebecca Carter have accepted appointments to assist the Executive Secretary in the office at 20 S. Twelfth Street, and will devote practically their entire time to the work. Samuel Bunting has charge of the work connected with the Reconstruction Unit, his principal duties being in connection with the arduous task of getting our second Unit off to France. Rebecca Carter has charge of Women's Work Department, and will work with Lucy Biddle Lewis in connection with sending women to Russia and France, and with Mary Whitson in connection with the work of Sewing and Knitting for home and foreign relief.

The General Committee has authorized the appointment of an Executive Committee with power to act on all matters except a change of fundamental policy, and a purchasing agent. These appointments will be acted upon at the next meeting of the Committee.

There are now eighty persons in France working under our Committee, and twenty-two more have sailed. Fifty others have been selected to sail as soon as passports are secured.

VINCENT D. NICHOLSON,
Executive Secretary.

JOHN H. JOHNSON has kindly sent the following notice:

All persons expecting to attend the Five Years' Meeting, beginning on the 16th prox., and who decide to secure lodging in advance, should write to John H. Johnson, Harry C. Doan or Henry S. Roberts, of the Entertainment Committee, address, Richmond, Indiana.

If hotel accommodations are wanted reservations should be made soon. Westcott Hotel, American plan only, \$2.50 and \$3.00 per day without bath, for one person, \$5.00 for two persons; \$3.50 and \$4.00 per day with bath, for one person, for two persons \$6.00 and \$7.00. Arlington Hotel, European plan, \$1.00 without bath, for one person, \$1.50 for two persons; with bath, for one person, \$1.50 and \$2.00, two persons \$2.00 and \$2.50.

Rooms can also be had in private houses at reasonable rates. Meals will be served in the basement of the Yearly Meeting House.

FRIENDS' SELECT SCHOOL NOTES.

THE prospect at the beginning of the year for Friends' Select School is very favorable. A large number of new pupils are enrolled and nearly all of last year's pupils are back in their places, except of course the members of the graduating class. Many of these have entered college; two have gone to Westtown for additional courses; and one is at the Philadelphia Normal School for Girls. Of those going to college, two have enrolled at Haverford, one at State College, one at Drexel Institute, one at the University of Pennsylvania, three at Swarthmore, one at Goucher, one at Temple, and two at the Women's College of Delaware.

Several of the pupils will not be able to return until after the first of Tenth Month, and new pupils are likely to be coming in all through the month.

Several of our teachers were in attendance at various summer schools during the vacation. Walter W. Haviland attended the convention of the National Education Association at Portland, Oregon, early in the Seventh Month and then went to the annual Summer conference of the California High School Teachers' Association, held at Berkeley, in connection with the summer school of the University of California.

Anna Yarnall, Florence A. Elliott and Margaret S. James enjoyed work at Chautauqua, N. Y. Anne Balderston studied at a school of art, held at East Gloucester, Mass. Caroline E. De Greene and Alice O. Albekert were in Vermont at the Middlebury College Summer School of Languages. Nollie J. Davis took courses at Cornell University. Mary E. Austin, Mary A. Doan and Walter C. Crouch, three new teachers, were at the University of Chicago, the University of Wisconsin and Columbia University, respectively.

Gertrude Roberts Sherer has been released from her engagement to return this year, on account of an appointment, which is honor both to herself and to the School, to substitute for a member of the faculty in the English Department at Leland Stanford University, Cal., who has leave of absence.

Esther M. White was also released for the coming year from her position as History teacher, in order that she might be free to undertake work in Russia, under the British Friends' War Victims' Relief Committee.

Gertrude Sherer's place will be taken by Mary Althea Doan, of Indianapolis, Indiana, a graduate of Guilford College, N. C., who has taken a year of post-graduate study at Bryn Mawr and special courses

at the University of Wisconsin. She taught last year at the Randolph-Macon Academy, Danville, Va.

Estler White's work will be carried on by Dessa Ebbert Lawrie, a graduate of Ursinus College, with the degree of M. A. from the University of Pennsylvania. She has already taught as a substitute in our School with much acceptability.

Mary E. Austin, of Wilmington, Ohio, a graduate of Wilmington College, who has studied at the University of Chicago and Columbia, will teach Arithmetic and Algebra in place of Mary A. Wickersham, who has been granted leave of absence for a year's travel and study in California.

THE JOHN WOOLMAN ASSOCIATION.—The Annual Meeting will be held at 99 Branch Street, Mount Holly, N. J., Tenth Month 13th, at 3 P. M., to elect officers, adopt a constitution, and consider whether the Association owes any social service to our new neighbors at Camp Div. We are greatly in need of funds.

For the Trustees,
AMELIA M. GUMMERE,
President.

AMERICAN FRIENDS' SERVICE COMMITTEE.

The pendulum of our work in France is swinging toward opportunities that far exceed any of our expectations. The letters from J. Henry Scattergood are now as encouraging as they were at first discouraging. The Red Cross was necessarily slow in making its very thorough survey and laying its broad-based plans. It has decided to work very largely through existing agencies at present, correlating them and standardizing their work as much as possible.

The organization which seems to have commended itself most highly to the Red Cross Commission is the Mission de la Société des Amis (Mission of the Society of Friends). As has been stated before in THE FRIEND our work has now been merged with this very efficient and well-established work of English Friends. This is the first great achievement of Morris E. Leeds and J. Henry Scattergood and constitutes one of the two great doors that have opened to us. Our workers, however, will retain their Red Cross character, will obtain permits from the Red Cross, and will have the invaluable support of that large and influential organization. This is the second great achievement of our commissioners and constitutes the other door without which we could not enter the field.

The following cablegram has just been received from Dr. Bablitt, director of our Unit:

"PARIS, Ninth Month 18, 1917.

"Unit called Paris direct finding J. Henry Scattergood and Margery Fry here co-operating splendidly. And Anglo-American amalgamation complete. Unexpectedly rapid assignment. Work (in) different districts all previously arranged. Everybody well (and) happy. Cable sailings incoming groups. Rush machinery and trucks, etc., advise. Prospect exceeds expectations."

The men not immediately assigned (note the welcome news in the cable of rapid assignments) have gone to Ormans, where we have leased a planning mill for the manufacture of portable houses. It will employ 50 to 75 workers and will have a capacity of ten houses per week, or double that of the factory at Dole.

We are peculiarly fortunate in securing such an admirable location, with such adequate floor space, electric and water supply and good living conditions. There are two shops on either side of a small stream, there is a store, a two-story building, with 7000 feet of floor space and machinery driven by water power. The other is a brick one-floor building, with about 7000 feet floor space and machinery driven by an electric motor with current brought from the town.

A neighboring absentee factory (closed by the government) has been leased as a hostel for the men to live in. It will house 125 to 150 men. The men to be sent in the future will go to this place to be trained before being sent into the field. It will also be our permanent headquarters to which men can return when on leave.

Ormans is a charming village in the Jura Mountains and the beauty and variety of the surroundings will offset the rather monotonous nature of the work. We are in need of more applicants of proper qualifications to supply the call from France. It is a service that should appeal to every member of the Society of Friends who is not prevented from going by obligations in this country. More men should be willing to break the pleasant bonds that tie them here and make the sacrifices involved. Millions of persons are making extreme sacrifices, are looking far into the

depths of life, are battling in the surging tide of this world crisis. When it is all over and the days of world reconstruction begin there is grave danger that most men will say to the Society of Friends, "You stood apart when the crisis was on; you have had no experience in the world affairs of the time; you are not qualified now to speak." However, if we now pour our resources of personal service and money into the great international work that has opened for us we shall not only be playing our proper part now, but we shall preserve our influence for the future.

VINCENT D. NICHOLSON,
Executive Secretary.

WESTTOWN NOTES.—On returning to Westtown after the long vacations, teachers and old students look for changes and improvements which have been made in their absence. This year we find that the Boys' Parlor has undergone a great transformation. The walls and woodwork have been refinished in an attractive combination of grey and black and the new furniture, which has replaced the old, helps to make the room most attractive.

The antique furniture which has been collecting at Westtown through its long history is being refinished and assembled in the Central Hall. While the work is as yet incomplete, the changes already made give promise of much in the future.

The boys and girls are making but few plans for tennis this fall, but are concentrating their attention largely upon soccer and hockey. These games will probably be in full swing by the time this reaches our readers. Eleven Yearly Meetings are represented by 65 new boys and girls. Of these 39 are from Philadelphia, 6 from Baltimore, 3 from Western, 3 from Kansas, and 3 from Indiana. Other Yearly Meetings represented are Iowa, North Carolina, New York, 3 in Ohio (Barnevilles).

A number of the members of the American Friends' Reconstruction Unit No. 1 have failed as yet to secure passports on account of difficulties with the draft. They are rendering valuable service at Westtown, some by helping Albert Forsythe fill his silos, while others are helping James Walker take care of his large crop of peaches on Walnut Hill.

NOTICES.

FRIENDS' SELECT SCHOOL.—The School opened for the current year on Second-day, Ninth Month 24th. Those desiring to enter pupils should confer with the Principal.

WALTER W. HAYLAND,
Principal.

SIXTEENTH AND CHERRY STREETS, Philadelphia.

MEETINGS FROM NINTH MONTH 30th TO TENTH MONTH 6th:—

Gwynedd Monthly Meeting, at Norristown, First-day, Ninth Month 20th, at 10.30 A. M.

Kennet, at Kennet Square, Third-day, Tenth Month 2nd, at 10 A. M. Chesterfield, at Crosswicks, Third-day, Tenth Month 2nd, at 10 A. M. Chester, N. J., at Moorestown, Third-day, Tenth Month 2nd, at 7.30 P. M.

Bradford, at Catesville, Fourth-day, Tenth Month 3rd, at 10 A. M. New Garden, at Westgrove, Fourth-day, Tenth Month 3rd, at 10 A. M. Upper Springfield, at Mansfield, Fourth-day, Tenth Month 3rd, at 10 A. M.

Haddonfield, Fourth-day, Tenth Month 3rd, at 7.30 P. M.

Wilmington, Fifth-day, Tenth Month 4th, at 7.30 P. M. Uxehlan, at Downingtown, Fifth-day, Tenth Month 4th, at 10.30 A. M.

Longlovene, Fifth-day, Tenth Month 4th, at 10 A. M. Burlington, Fifth-day, Tenth Month 4th, at 10.30 A. M.

Falls, at Fallington, Fifth-day, Tenth Month 4th, at 10 A. M. Evesham, at Mt. Laurel, Fifth-day, Tenth Month 4th, at 10 A. M. Upper Evesham, at Medford, Seventh-day, Tenth Month 6th, at 10 A. M.

DEED.—Ninth Month 10, 1917, at the residence of her brother-in-law, Thomas C. Peck, Rich Square, N. C., JERUVANNA PECKE HARVEY, widow of the late Cyrus W. Harvey, in the sixty-seventh year of her age; a minister of Rich Square Monthly Meeting of Friends, North Carolina.

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- "The Church and The Hour," Vina D. Scudder, . . . \$1.00
- "The Social Problem," C. A. Ellwood, . . . 1.25
- "The Abolition of Poverty," J. H. Hollander, . . . 75
- "Christianizing the Social Order," Walter Rauschenbusch, . . . 1.50
- "The Day of Our Visitation," William Littleboy, . . . 50
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A PRAYER FOR GERMANY.

[We are indebted to Sarah Dunn Wood for the following, which she found in the Philadelphia Record. Bishop Gore, of Oxford, is the writer, but the aspiration is one in which Christians everywhere might unite. —Eds.]

Give Thy blessing, O Father, to the people of that great and fair land, with whose rulers we are at war. Strengthen the hands of the wise and just, who follow charity and look for justice and freedom, among them as among us. Drive away the evil passions of hatred, suspicion and the fever of war, among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale host of sufferers, among them as among us. Reward the patience, industry, loving-kindness and simplicity of the common people and all the men of good heart, among them as among us. Forgive the cruelty, the ambition, the foolish pride, the heartless schemes, of which the world's rulers have been guilty. Teach us everywhere to repent and to amend. Help us so to use our present afflictions, which come from us and not from Thee, that we may build on the ruins of our evil past a firm and lasting peace. Grant that, united in a good understanding with these who are now become our enemies, though they are our brethren in Christ, they and we may establish a new order, wherein the nations may live together in trust and fellowship, in the emulation of great achievements and the rivalry of good deeds, truthful, honest and just in our dealings one with another, and following in all things the standard of the Son of Man, whom we have denied, and put to shame, and crucified afresh upon the Calvary of our battle-ground. Amen.

HEART WORSHIP.

Our Lord defined worship as an act to be consummated "in spirit and in truth." In other words, it is an exercise of the spiritual faculties and must be sincere:

Though they may crowd

Rite upon rite, and mystic song on song;

Though the deep organ loud

Through the long nave reverberate full and strong;

Though the weird priest

Whom rolling cloud of incense half conceals,

By gilded robes increased,

Mutter and sign and proudly prostrate kneel;

Not pomp, nor song, nor bended knee

Shall bring them any nearer Thee.

So sang Lewis Morris. No doubt he intended to convey the thought that such worship—whilst it may be acceptable to God if accompanied with a reverent outreach of the soul—cannot consist in the exteriors of ritual alone. I think most Christians of all creeds believe this. How important then that we go to the house of worship with hearts uplifted to God and with a veneration that no "thin soaring tone of the keen organ" can substitute.

Worship is union of the soul with God. It inspires the awe of those who sincerely engage in it. It soothes the restless body and mind. It inspires trust in the ceaseless superintendence of Providence in the affairs of men. It leads to a reliance on the simplest teachings of the Gospel. It steadies the wayward affections. It enlarges our sympathy for the whole creation. It breathes upon us the benediction of God's forgiveness and makes us willing to forgive others. It carries us into the Divine presence. How can men and women pass one hour in that hallowed presence and not be moved thereby?

Some enter the house of prayer that they may listen to a favorite minister, to enjoy the sweet swelling of sacred music, or because of social ties. Those who go to simply worship God secure the richest rewards. The recital of a creed, the voice of the orator, the anthems or organ fail to satisfy their deeper needs. These aspirants for contact with God positively find Him. Strong men and noble women thus like little children prostrate themselves at His feet. The New Testament teaching as to the visitations of the Holy Spirit is no mystery to them. Their hearts actually become temples of that Holy Spirit. Every hour in which they so enjoy Him becomes a tonic, comfort and joy. Who would not desire to thus worship God?

All may stretch out their hands to the Infinite from a room of pain, from the bare hillside, in the crowded street, the rude chapel or stately minster:

On these shall come to fall

A golden ray of consecrated Light,

And Thou, within the midst, shalt there

Invisible receive the prayer.

SAN JOSE, California.

W. C. A.

OHIO YEARLY MEETING.

Ohio Yearly Meeting of Friends was held at Barnesville, Ohio, as usual, beginning with the Meeting for Ministers and Elders on the seventh of Ninth Month and ending the thirteenth of same. There was about the usual attendance, with perhaps not so many from other Yearly Meetings as sometimes. Samuel W. Jones and wife of Philadelphia, Solomon Barker and Sybil J. Barker of North Carolina, were very acceptably in attendance with several others also. The world situation overshadowed us from the start and our meetings seemed to many unusually solemn and valuable. Early in the session a Committee who had the matter under consideration for a year reported that Hickory Grove Quarterly Meeting, Iowa, should in their judgment now be attached to Iowa Yearly Meeting (Conservative), within whose borders they were. This subject has been before our Yearly Meeting off and on

66 CYRUS COOPER
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for many years, and it was under a very solemn covering that the report of the Committee was adopted. It means for Ohio the cutting off from her numbers one of her largest Quarters, including a Monthly Meeting at Pasadena, California. But many believe it is for the good of our beloved Society and the advance of the Truth, and we were willing the sacrifice be made. Epistles were received from the Yearly Meetings with which we correspond and one was read to our satisfaction from Friends at Fritchley, England. The usual Committee was appointed to prepare answers to these meetings with which we correspond, and the Clerk was directed to reply to the letter from Fritchley.

We correspond now with New England, Canada, Western Iowa, Kansas and North Carolina Yearly Meetings (Conservative), and this correspondence seems to many as very helpful and encouraging, especially in these trying times. The Queries and Answers were read as usual, the discussion on the state of Society being very earnest and helpful. One new meeting was reported as being set up at Fairhope, Alabama, to be known as Fairhope Preparative Meeting and attached to Stillwater Monthly Meeting, Barnesville, Ohio. It is held the Fourth-day after the first Seventh-day in each month at eleven o'clock. There is now quite a large group of Friends settled here and they have an interesting meeting and school. Most of these Friends moved here from Iowa and Kansas Yearly Meetings, Conservative, although several are from other Yearly Meetings. Fairhope is on Mobile Bay, not far from Mobile, Alabama, and any Friends visiting the South will be welcomed there. This meeting has been attached to Stillwater Monthly Meeting because that Meeting is the most convenient to them.

An interesting report was received from the Boarding School at Barnesville. The unusual high cost of coal and provisions made the School go some behind for the first time in many years. The increase in the size of the coal bill alone nearly making the difference.

The moral tone of the School at present seems to be very good, which is a matter of encouragement to all interested Friends. A new cottage has been built on the grounds for the Principal and his family, which adds much to the beauty of the grounds and the equipment of the School. It is situated on the walk not far from the Girls' Dormitory on the west side. The money for its construction was contributed by interested Friends of the School. Reference was made in the report of the School to the bequest of \$5,000 of our friend, George J. Scattergood, which is much appreciated. Also to the gifts to the School of different classes during the year gone by. The Meeting for Sufferings made a more than usual interesting report on account of the present situation. Their special committee have during the year tried to keep in touch with our young men that are drafted and give them what advice and encouragement seemed best. They have had several meetings, and members have visited Washington, written letters to different officials, had conferences with Local and District Boards, and done all that way seemed to open to make our position known to the authorities and give advice to our membership of draft age. Carl Patterson, a member of the Yearly Meeting's standing Committee of the Meeting for Sufferings and also Clerk of the Yearly Meeting, and Joseph C. Stratton, a member of the same Committee, were delegated near the close of Yearly Meeting week to go to Washington and endeavor to get an interview with the officials there and deliver a message of the Meeting for Sufferings, as regards the present situation here in Ohio. The result of this trip will perhaps be known before this is in print. During Yearly Meeting week a meeting was held at the School for young men between the ages of seventeen and forty, for the purpose of discussing the situation and their relation to it. Members of the Meeting for Sufferings were present and also fathers of the boys and others. The meeting was felt to be a favored time and brought all sides together better than before. The young men have to face the issue and the Meeting for Sufferings has not felt at liberty to lay down any hard

and fast rules for them to follow, as no one knows the things they will have to meet. We only hope and trust they are sufficiently grounded in the principles for which we stand as to be able to bear a faithful and consistent testimony against war. We feel they are our standard bearers and that we will have to trust them to bear what comes upon them to the praise and honor of the Great Captain of Souls.

The usual collections for Bible reading were held at the School during the week, at which much valuable advice was given, we hope to the honor of truth. The meeting closed with open shutters, the result of a concern of our beloved aged Friend, David Holloway, and was felt by many to be a favored time. The meetings on First-day were very largely attended, and there seemed an earnestness about the crowd more than at some other times. Following the regular meeting for worship on Fourth-day morning, at the request of Joshua P. Smith of Iowa, a special meeting for worship was held in the afternoon, which was well attended.

One of the changed conditions of the time was shown in the fact that while in former times the boarding school barn was filled with horses of Friends from a distance, this year there was scarcely a horse fed there, but the barn floor had been cleaned out and was filled with autos, as many as twenty-five or thirty being on the grounds at one time. Many are using the auto in place of the railroad these days when traffic seems so troubled. We feel we have had a favored Yearly Meeting, and going home to our usual duties we trust we may meet the issues that will present with more courage and patience for our having been together here at Yearly Meeting time.

OHIO YEARLY MEETING.

JOSEPH J. WALTON.

The long-established custom of Friends of meeting together once in each year is largely responsible for the unity of thought and action which is characteristic of our Society and by which, though small in number, we have been able to exert widespread influence. Younger and older meeting together are enabled to discuss questions of vital interest and determine the best course of action as new problems arise.

The recent Ohio Yearly Meeting, held near Barnesville, was well attended and although each year some of the older faces are absent there was an exceptionally large attendance of young Friends. This was especially encouraging, as in the past the tendency has been to let too much of the burden of the meeting rest on the Friends in the gallery rather than be accepted by each individual member.

The most important thing accomplished in an official capacity was the decision of the meeting to allow Hickory Grove Quarterly Meeting, which is held near West Branch, Iowa, to be joined to Iowa Yearly Meeting, held at the same place. While these Friends have been valuable members in this Yearly Meeting, yet their situation within the limits of another conservative Yearly Meeting made it seem best to join their meeting to it.

The meetings held at the Boarding School in the evenings add greatly to the interest and profit gained from Yearly Meeting week. On one evening a letter from Alfred Lowry, Jr., to Ohio Friends was read. Another evening a very instructive paper was read on the subject, "Some Social Aspects of Friends in the Seventeenth and Eighteenth Centuries," by Alice Mendenhall. It was a scholarly and authoritative treatise concerning the many forms of modern social service in which early Friends were pioneers.

The situation of Friends in respect to the present world crisis was naturally the subject of much thought and discussion both in meeting and outside. Although the meeting declined to take any official action toward recognizing any relief organizations to which Friends might contribute their services and financial support there was a deep concern that Friends should not turn a deaf ear to the cries of a suffering world, but should endeavor to find ways by which aid can be conscientiously

extended. A special Committee of the Meeting for Sufferings has done much good work during the summer and still is giving advice and assistance to young men of draft age. While it is realized that each young man must make his individual stand, based on his own conscientious conviction against war, they are urged not to accept any form of alternative service, as this will compromise the ancient stand of Friends against participation in war or anything connected with it. From the expressions in a meeting held especially for the young men who have registered, it was very evident that the young Friends of Ohio have the same desire as those elsewhere, to make sacrifices to the principles of peace proportionate to those which so many others are making to the principle of war. The call for service for the cause of humanity seemed to be strongly felt.

Although Ohio Yearly Meeting may not seem to have accomplished as much as some others, yet it is not because of any lack of desire to go forward in the various lines of modern Friendly activity as fast as is right, but rather from a fear that by becoming too active we may drift away from those fundamental and stabilizing principles and practices on which the Society of Friends was founded. It desires that the traditions of the past instead of holding us back, may be stepping-stones, on which Friends may ascend to higher fields of usefulness and service.

BARNESVILLE, Ohio, Ninth Month 24, 1917.

EDITORIAL NOTE.

Some weeks ago we printed an editorial review of William Littleboy's Swarthmore Lecture. It had the title "The Day of our Visitation." The first edition of the little book was at once exhausted, but a second edition is now on sale. We commended the treatment and conclusions of this lecture to our readers. It seemed to us the most practical possible application of the Gospel to the present world need. The mysterious prophecies of our Lord's "coming again" are given the interpretation by William Littleboy which a spiritual understanding of Him and of His mission seems to require. Whether there is ground in scholarship to translate the Syriac word *Maran-atha*, "He is here," we are not competent to say. That apostles and saints have lived in that understanding we are quite sure. Nor can we imagine any better preparation for another outward (personal) manifestation than for us all to re-echo by our daily lives our own belief that He is actually here.

Some devout Friends and not a few devout Christians—some of them the most militant Christians we know—feel they can not understand Scripture to mean anything but a definite doctrine of a second coming. Since our editorial we have received a statement made for such by our friend, William H. Richie. Usually we have resisted the effort to make THE FRIEND an open Forum, but in this case it seems proper to us to print his article. Save as Friends may wish to communicate with him we do not intend to pursue the subject further. The service of our paper is definitely for the spiritual interpretation and application of Truth. In this case the two interpretations do not seem to be much in conflict. The one, as we have noted above, might easily include the other.

J. H. B.

"Be content to wade through the waters betwixt you and glory with Him, holding His hand fast; for He knoweth all the fords. Be like one of another country; home and stay not; for the sun is fallen low, and nigh the tops of the mountains, and the shadows are stretched out in great length."—RUTHERFORD.

MATTHEW X: 29.

Men send their ships, those eager things,
To try their luck at sea,
And none can tell, by note or count,
How many there may be.
One turneth north, another south;
They come not back again;
And then we know they must have sunk,
But neither how nor when.

God sends His little birds abroad;
They're less than ships say we;
No moment passes but He knows
How many there should be.
One buildeth high, another low,
With just a bird's light care;
If only one perchance doth fall,
He knoweth when and where.

SOME SAYINGS OF BARCLAY AND FOX CONSIDERED.

WM. BACON EVANS.

" . . . We do distinguish (says R. Barclay) betwixt the certain knowledge of God and the uncertain; betwixt the spiritual knowledge and the literal; the saving heart knowledge and soaring, airy, head knowledge. . . ." (Works, p. 270). Again in recommending care as to how we hear, he elsewhere says, ". . . he that miseth his road from the beginning of his journey, and is deceived at his first setting forth; the greater his mistake is; the more difficult will be his entrance into the right way." (Works, p. 267.)

"I had great openings (says G. Fox) concerning the things written in the Revelations, and when I spoke of them, the priests and the professors would say that it was a sealed book and would have kept me out of it. But I told them Christ could open seals, and they were the nearest things to us, for the epistles were written to the saints that lived in former ages, but the Revelations were written of things to come." (Journal, p. 6).

As regards the meaning of mysterious passages of the Holy Scriptures, it is not sufficient that we are familiar with them and have prayerfully studied them. Only when we have received from God their true meaning, are we capable of explaining them.

While the Holy Scriptures may rightly be styled a "Guide Book," and while they tell truly of what was, what is, and is to be, yet their great value lies in this, that they direct us to Christ, with Whom are hid all the treasures of wisdom and knowledge, and Who opens as He sees meet.

And Christ is not separate from His Spirit, but where His Spirit is, there Christ is.

THE SECOND COMING OF CHRIST: IS IT SPIRITUAL OR PERSONAL?

WILLIAM H. RICHIE.

The second "Coming of Christ" may not seem at first thought to be of practical importance or of much concern to readers of THE FRIEND, when its pages are well filled with the "outward expression of an inward life," and most of us are busy trying to do God's will right now, day by day. But I believe a knowledge thereof is of great practical value to every Christian, because whether we believe it is Spiritual or is to be Personal, a fuller knowledge of this "blessed Hope" will prove to be a great asset to our Faith, and a deepening of our love for our Lord.

To many Christians this seems to be of remote importance, and any doctrine concerning God's plans for the future of the world seems of no practical value to everyday life. After a careful study of the Scriptures the past three years, not as a scholar but as a humble seeker for the truth, the writer's

prejudice against has changed to a conviction for the doctrine of the Pre-Millennial Personal coming of our Lord and Saviour, Jesus Christ. Because this study has resulted in a deepening of faith and has been of practical value in understanding modern problems, he writes on this subject with the hope that others will take time to study and see for themselves "if these things are so."

At the close of His ministry, Jesus called His disciples His "friends," because He had told them His plans, and had given them example and instruction as to how the Father's work was to be carried on. "To swing the world back to God" could not be entrusted to "servants," or "strangers," for "the servant knoweth not what His Lord doeth," so He is counting on us, His "friends" to follow Him closely and work just according to the directions of His "Guide Book." We are to draw from Him all the faith, all the hope and all the love, to meet the spiritual needs of the world.

The recent book by William Littlebooy of England, "The Day of Our Visitation," is one that is likely to command considerable attention, especially at the present time, and the review of it in THE FRIEND has doubtless brought its clear and forceful exhortations before a still larger public. The author's ringing call and challenge for Friends everywhere to be willing to lay aside the "traditions of the Elders," and seek diligently to know God's will in this crisis, to do His bidding joyfully and follow His leading fearlessly, cannot fail to stir within us a desire to be brought into communion and fellowship with Him, that He may have His way with us, and work His power through us. The author's exposition of Christ's command to "watch and pray" and his exhortation for us to be ever ready for "His appearing" is timely. At no period like the present have Christians been more concerned for the practical application of this command; and to know just what the "Coming of Christ" may mean. They wish to know how to best be prepared for the "Coming"—whether it is of a spiritual or to be of a personal nature.

There are two very distinct interpretations of the prophetic utterances concerning the character and close of this age. Practically all Christians will agree that the Bible records a great deal in the way of prophecy concerning the Jews' sojourn in Egypt, in the Promised Land, and in captivity, which has already been literally and completely fulfilled, and the events recorded are now accepted as a matter of history. Passage after passage has been "reduced from foresight to fact, from prediction to history." These were not intended to be understood in an allegorical or a spiritual manner, but simply meant exactly what they said. Furthermore, there are many other events concerning the Jews which are to be fulfilled before the final judgment. Most of the inspired writers of the Scriptures looked forward, in the spirit, to a time of peace, "when each man will seek another's good," and "all the earth will be filled with a knowledge of the Lord." This period is called the Millennium, or the thousand years of Christ's reign over the earth. The point of difference is whether Christ will continue, as He does now, to reign spiritually in the hearts of men during the Millennium and then come to earth in glory at the close—or whether He comes again in His Resurrection Body in judgment and power to institute a supernatural reign over the earth upon the throne of His Father, David, in the Millennium.

The general principle of understanding Scripture holds good, especially for prophecy, that no isolated Scripture contains its own interpretation (II Peter i:20), but all other Scripture which relates to it must throw light upon it and make its truth more clear. So in the right understanding of God's plans for the world, we must not only study Isaiah, Daniel and the other Old Testament prophets, but also Christ's own statements in corroboration of them. His words of prophecy, His parables concerning the Kingdom of Heaven, and finally the revelations of the spirit to Paul, Peter and later to John. They must all agree, or else they are not according to the will of God. Now the Pre-Millennial Coming of Christ is believed by many of the best students of the Bible to be according to the

harmonizing of all these prophecies; whereas, the "evolutionary" theory of a spiritual process to usher in the Millennium does violence to many of the parables and direct prophecies.

Let us examine with open minds and hearts this "traditional" view of the subjects which Friends and many other Christians have held; and which is presented in the early part of William Littlebooy's lecture, "Christ comes," it is said, "when the broken and contrite heart" accepts Him as Saviour and enthrones Him in the heart as Lord and Master. Thus He is continually coming to many different people, "spiritually." Perhaps it may be that the "Parousia" or second appearing, or "Rapture of Christ receiving His followers," is to be by a sudden awakening to the reality of His presence here among us, fulfilling His desire to "come in to us and sup with us." Yes, He is among us, for He said, "Lo, I am with you always, even unto the end of the world." But this spiritual manifestation in the heart of the Believer, which we all should experience, when fulfilling His conditions, does not seem to harmonize with Christ's words concerning His sudden coming, "as a snare" (Luke xi: 35), or "as a thief in the night" (Matt. xxiv: 42-44); or as the "bridegroom at midnight" (Matt. xxv: 1-13). Nor does this interpretation accept Paul's testimony concerning "that day" "when the Lord Himself (not His Spirit) shall descend from Heaven." (I Thes. iv: 13-18), and (II Thes. ii: 1-4) or Peter's words written years later confirming "brother Paul's epistles," "speaking in them of these things" in II Peter iii: 10-17. The apostles experienced His Presence too, and yet looked for His personal return in the first century, and it was their "glorious hope" and the impelling motive of their missionary zeal. And this has been the case with all great missionaries of recent times. But because He did not come in the first century is no argument for His not coming at any moment now. As Peter foretells, there shall be those "in the last days" who will say, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the 'Creation.'" (II Peter iii: 4). But as he says, "One day is with the Lord as a thousand years and a thousand years as one day," and "the Lord is not slack concerning His promise," "But the day of the Lord will come as a thief in the night," (II Peter iii: 10). Without any effort at interpreting, this seems to indicate there is promised by the Lord an event, which will be denied, and will be unwelcome and unlooked for by many.

The "Parousia" has always been imminent, "at a time that ye think not"; therefore, we are given the exhortation that we are to "watch and pray" and be so in line with His will, that "we shall not be ashamed at His coming." (I John ii: 28). If it is a "spiritual process," or a sought-for blessing, no such warning would be needed, and yet the warning for the event is given unmistakably in three gospels and many epistles.

It is stated that the Jews as a nation, during the first century, fell into error because they were so intent on their "Messianic Hope" and all the literal fulfillment of Christ's reign on the throne of David, that "a blindness, beginning in criticism and ending in rejection and the cross," proved that they were wrong to expect any such fulfillment. The trouble was not in their "literalism," but in their sin, their unbelief and their "traditions" which kept them from an understanding of God's plans. Had they "searched the Scriptures" more faithfully, they would have realized that there were two distinct phases of the Messiah's work on earth, and that He was literally fulfilling, right before their eyes, all the first part of the prophecies which were concerning "Jehovah's Suffering Servant" (Is. 53). We, too, are in danger of Christ's reproach, "O fools, and slow of heart to believe all that the prophets have spoken."

When Jesus went to the synagogue at Nazareth (Luke iv: 16-21) and read from the 61st chapter of Isaiah concerning Himself—He stopped short at a comma in the middle of the second verse and closed the book. Why? Because He had come to preach the "acceptable year of the Lord," thus beginning the dispensation of Grace, and this was as far as

He could go. With His return to the earth will come the fulfillment of the rest of the verse, "the day of the vengeance of our God," the judgment of the Gentile nations and the institution of the Millennial reign and the Kingdom blessings described in the rest of that chapter. He testified that the first part of the Scriptures was that day fulfilled, not spiritually, but literally.

We indeed believe that Christ was born in the manner, the time and place, He was raised, taught and worked miracles, suffered, died and rose again from among the dead, "literally," as was prophesied hundreds of years before He came, by the many writers who were inspired by the Holy Ghost. Now the crux of the whole matter is here: How can we consistently, in the light of all this literal fulfillment of the first part of Messianic prophecy, say that the second part of the prophecies concerning Christ and the Jews as a nation will not be literally accomplished when the "times of the Gentiles be fulfilled."

It has been said that John, who probably wrote the last of the Scriptures about 90 A. D., settled the matter of a "personal return of Christ" by "spiritualizing" the prophecies and calling attention to His imminent Presence, and the example of His appearances during the forty days before His ascension. Christ did on certain occasions after the resurrection appear to His disciples, but these appearances were for the purpose of giving evidence of His actual bodily resurrection (John xx: 19-29), and for final instructions and exhortations. (John 21). And again, on the way to Emaus, before "their eyes were opened," "beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself," which were so far literally fulfilled. (Luke xxiv: 25-27). But these incidents in no way whatsoever satisfied the conception of Christ's coming to receive His disciples; as He said to them, "If I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also." (John xiv: 3). When at last, He ascended up into Heaven, the promise was given that He "shall so come again, in like manner." (Acts i: 11).

The final revelation of the Spirit to St. John tells of His coming as a King to judge the nations and rule the earth for a thousand years. The Book of Revelation was written about twenty years after the destruction of Jerusalem by Titus, which event fulfilled Christ's prophecies as recorded by Luke, chapter xxi:20-24, and Jerusalem has been "trodden down of the Gentiles" ever since; but in the eighteenth chapter of Revelations, we find that John's prophecy agrees with that of Christ as recorded in Matthew xxiv and xxv and Luke xxi: 25-36, concerning the final siege of Jerusalem, the judgment of the nations and the return of the Jews, which were not accomplished in the year 70 A. D. Again there is agreement between Daniel and Christ (Matt. xxiv: 14-15) and Paul in II Thes., as regards the situation at Jerusalem, when these things shall come to pass. All the second part of the many Messianic prophecies are, we believe, yet to be fulfilled literally; and do we not "wrest" the Scriptures if we try to spiritualize or ignore them? Let us beware, for if we start leaving out verses here and there, or if we tear out pages of our "Guide Book," "in which are things hard to be understood," we do so unto our "own destruction." (II Peter iii: 16). "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord," therefore, we can believe in faith what we may not entirely understand in all details.

Another section of Scripture must be considered to make clear God's plan of the world if we are to understand His will and know how He expects our co-operation. Many of Christ's parables about the Kingdom of Heaven which is now "within us" as a spiritual factor in the world preparatory to the Millennial Kingdom of God, make clear that the world is to be "evangelized" but not "Christianized." It is to have the Gospel preached, the "wheat" sown, but it will not be universally accepted. Only a part of the seed will take root and bring forth fruit. (Matt. xiii: 3-23.)

Within the Kingdom of professing Christians will be many who may accept His teachings intellectually, but in their

hearts really know not the living Christ. He foresaw this characteristic of this age very clearly, and so tells us that the "wheat field" is to be filled with "tares" until the harvest. (Matt. xiii: 24-30.) The Kingdom net is to be full of many bad fish which are to be cast away, but only the good fish are saved. (Matt. xiii: 47-50). These parables show us that all the nations are now being sifted, and at Christ's personal coming, "one shall be taken and the other left," and even within this "spiritual kingdom" are many who are to be rejected because they are counterfeit, they have "no oil in their lamps" (The Holy Spirit); their wills are not "reborn" to do God's will as little children: they are "tares" rather than wheat. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." (Matt. xxv: 13).

So it seems clear that God's plan for this "age of grace" or the "Church Age," is "to visit the Gentiles and take out of them a people for His name" (Acts xv: 14), who, with the remnant of the Jews will inherit God's promises. (Rom. xi: 11-25). It is the first duty of the Church, the "ecclesia" or "called-out ones," therefore, to "go into all the world and preach the Gospel to every creature." (Mark xvi: 15) for the regeneration of men, to complete the "Body of Christ." The apostles while watching and waiting for their Lord did just the work that He commissioned them to do—brought men into personal knowledge of the risen Christ as Saviour and Lord. (Acts ii: 32-30). They occasionally healed and relieved suffering, but this was not their primary mission; nor should it be ours to-day.

But unfortunately, the facts reveal that "the church" has "lost its first love," and as prophesied, has become lukewarm, "apostate," and of a "Laodicean" character (Rev. iii: 14-19). It has not met the spiritual needs of a sinful world; because the world does not want to listen. For the "prince of this world" is still in control of more men than are ruled by the will of God, and too many men give Him too little time in their lives; and so God's love and grace are hindered. If it is God's plan to gradually develop a universal spiritual Kingdom in this age, how do we account for the decrease of spiritual power, and brotherly love in the general mass of professing Christians; how do we explain the increasing lack of "Sunday" observance? Is not the increasing apostasy of these times, the lack of faith in God's promises and power according to the prophecies of the apostles? (Tim. iv: 3-5) (II Peter ii: 1-22) (Jude). By a process of "evolution," how do we account for the shift from black African slavery of sixty years ago to the white mill-owner's slavery of to-day, or the economic oppression of one class over another? Why is temperance reform coming by economic necessity because it is "good business" rather than by a religious conviction because alcohol defiles the temple of God, whose temples we are? If the nations of the world are not "ripening for judgment," how do we explain the jealousies of well-educated business men who change their "duelling with swords" to cut-throat business competition? Is not this past three years of world war the final answer of God to the man who thinks by education and culture he can reform the world; without any need of a Saviour?

There is only one cure for sin and human selfishness according to God's guide book, and that is the super-human regenerating power of Christ; so therefore, according to this understanding of Scripture, there is only one cure for this old world, and that is, the supernatural personal return of Christ.

This faith in the personal coming of Christ opens all the Scriptures as well as many modern problems so much more fully to our understanding, and makes the "watching" a glorious, joyful incentive to holy living (I John iii: 2). The quality of a man's "hope" is a strong factor in building his character. Let that be the "blessed hope" for the fulfillment of God's plans, and what a power he may be for God. It is a very practical incentive to prayer and service, and more effectively calls the sinner to repentance than any spiritual interpretation. This faith inspired the lives of men like Wesley, Whitefield, George Mueller, Spurgeon, Moody and Pierson who have done so much to build up the "invisible

church." Realizing that the "church" can not do in this age what is to be done by Christ in the Kingdom age, it puts the emphasis primarily upon faith and salvation and not upon works and rewards which are secondary. It places emphasis upon the regeneration of individuals, who then, because of it, will naturally reconstruct their lives and do their share in bringing others up to the same standards. Friends have always been clear as regards these matters relating to social work; and urged that no one should "run" without being "sent;" that "entering" and serving acceptably in the Kingdom depends upon a "rebirth." May we be likewise consistent in interpreting God's will!

Yes, "Jesus is coming" and all's well with the world. The future is as bright as God's promises, and I would that we all might watch and pray, night and day, and so "abide in Him that when He shall appear we may have confidence, and not be ashamed at His coming."

NINTH MONTH 16, 1917.

DEAR FRIEND:—

Speaking broadly, should we not aim to make THE FRIEND a vehicle for conveying the views and convictions of our members in good standing, although at times they may represent only a small minority of the body?

Is it not better to do this even at the cost of some criticism rather than to adopt repressive measures at the risk of quenching the Spirit? Honest discussion and interchange of thought is constructive, unifying and the means of "expounding the way of God more perfectly."

The paper obviously has been prepared after earnest reflection and with sincerity of purpose. In this connection, reference might be made to closing paragraphs of an article by Edward Grubb, on "The Baptism of John," in *The Friend* (London), No. 34, Eighth Month 24th.

Sincerely,

WALTER T. MOORE.

There are many to-day, among us and around us, who are in a position akin to that of Apollus. They believe that the Kingdom of God is at hand, and they understand the need for a corporate repentance and change of heart if we are to enter into it. Some of them call themselves Socialists and Agnostics, but their sincerity puts many of us to shame. They have the deepest reverence for Jesus Christ as the Teacher of the "way of life." If they mistake and reject our highest belief about Him, it is largely because they do not see evidences of its fruitfulness in our lives. Shall we draw about us the robes of a superior purity, and shun them as unorthodox and unclean? Or shall we rather, like Priscilla and her husband, "take them unto us," and "exound unto them the way of God more carefully?" If we will follow the example, we may find among them many an Apollus, who will "help much those who have believed through grace."

EDWARD GRUBB.

THERE IS ROOM.

In the midst of the changes that have been and still are taking place among us as a people, departures from ancient faith and simplicity that is in Christ, it lives in my heart to say: there is room and there is still need for implicitly and in sincerity following the spirit of truth even though it lead by the way of the cross. There is still need of advocates of the truth as it is in Jesus and of following the truth as our forefathers followed it and as we in faithfulness to our convictions feel called in the same way. If this called, we cannot serve our Heavenly Father in any other way. The Foxes and Barclays, Penns and Woolmans are lauded for their faithfulness, but no doubt they felt opposition as much as any who are to-day as faithful in following the same spirit.

The true Church, the Lamb's Bride, is still made up of those who are united to Christ, who are faithful to Him, who do not choose their own ways or seek to please themselves.

There is need of being true to the kind (the species), and when the kind becomes rare and is likely to disappear, may

the seed be preserved. It is precious to believe there is still seed preserved in the land, and for the encouragement of such I feel a word to go forth. I believe in primitive Christianity and in its ancient simplicity, or if it may be so termed, old-fashioned Quakerism. For this there is still a place as it is preserved in the Life. May none be discouraged, may none be tempted to part with their inheritance. Such need to be constant, need to seek to be alive and to be kept faithful in their day and active in the way and the degree in which they are truly called. None are more active than those in error, those in the Truth should keep their places, "not by might nor by power, but by my spirit, saith the Lord."

There is a strong tower that it is the privilege of the little ones to run into and find safety. To walk in the narrow way may seem foolish to others, yet if it is the way God calls us into, it is the only way in which He can and will fully witness for us and we cannot tell what may result from our faithfulness.

Perhaps it may not be ours so much to dwell upon the conditions to-day as so to live as to secure the answer "Well done." It is not so much for us to reason about the situation we find ourselves in or to grieve over our surroundings, as it is our duty to yield ourselves unto the Lord and to find the place He would choose for us.

Divine Wisdom should permeate all. This Wisdom works in all the Lord's creation and makes no mistake and it should be allowed to work through man, the noblest of all.

Let us think twice before we speak. "Be still and know that I am God." "Stand still and see the salvation of the Lord."

I am persuaded there is need of the real Friend, the plain Friend, and conviction is waiting to lead us as it did the learned and cultured Isaac Penington. Such are needed to-day as much as ever they were. May we not say they are needed as never before in this day of extravagance and display when the exertion and the application needed to obtain these often detracts from the faithful seeking the one thing needful.

I do not want to judge any, but I do desire to encourage that faithfulness into which we will feel called as we strive to come near to our Heavenly Father and to wait upon Him to know His will and to seek for ability to do it.

May the true seed be preserved and may there be a rich harvest in His own good time, as I believe there will be, and may He have all the praise unto Whom it belongs.

MIDDLETON, OHIO.

C. C.

Selected by R. E.

FROM BENJAMIN JOWETT.

"The later years of life appear to me from a certain point of view to be the best. They are less disturbed by care and the world. We begin to understand that things never did really matter so much as we supposed, and we are able to see them more in the true proportion, instead of being overwhelmed by them. We are more resigned to the will of God, neither afraid to depart nor over-anxious to stay. There are some things which, perhaps, we can set right because we are no longer actors in them. We cannot see into another life, but we believe with an inextinguishable hope that there is something still reserved for us. We are able also to regard not in a temper of alarm the changes of opinion which we see going on around us, and which have been greater in our time than in any other, and to know that they are a part of natural growth or change which it would be childish to complain of."

GIDEON BIRDSALL COUTANT.

The senior (nonagenarian) class of old scholars of Westtown School has been depleted by the death of Gideon B. Coutant, Seventh Month 12th, at Cadiz, Ohio, aged ninety-eight years. Few old scholars of that early or of later date could rival him for loyalty to the old School. During the last weeks of his life, although memory of other matters was impaired, he reverted affectionately to his school experiences and associa-

tions. His nearly one hundred years (his mother lived to be more than a hundred) had covered great changes of practice in the Society of Friends. He knew the extremes of eastern conservatism and the consuming ardency of the "modern movement" in the West. Several of the meetings of his early days in New York and Pennsylvania passed from the map during his life. He saw a like fate overtake the modernized meeting at Greenwich, Ohio, where the largest portion of his life was spent.

He was not alone in thinking that over-active radicalism might have been tempered from both the extremes of conservatism and of liberalism, by the multiplication of centres like Westtown School. The effect of our cherished institution in contributing to a homogeneous body, is doubtless exaggerated in this thought, but the thought itself is not merely the devouted feeling of loyal old scholars.

We are indebted to one who with her husband maintained a warm friendship with the Coutant family from the time they were visitors from their mountain home to the meeting at Stroudsburg, for the following very suitable account of our friend:

"Gideon B. Coutant was born in Ulster Co., New York, and removed, when a boy, with his parents, Jasper and Phebe Coutant, to the mountain region of Pennsylvania. As the oldest of eleven children, the responsibilities of life were assumed by him with great ability and untiring good nature. After helping his parents reclaim a rocky sterile farm he with a younger brother set out in a small carriage for Ohio. Here he became attached to his more gentle surroundings and acquired sufficient property to be comfortable—a genial neighbor and faithful friend. He was a consistent member of the Society of Friends.

"His death was peaceful, and those who have known him best feel the force of his cheerful and beautiful example through the various vicissitudes of life."

CONDITIONS IN PALESTINE.

[The following picture is drawn by A. Edward and Marion E. Kelsey, from the report of three American women of the Missionary Alliance, who arrived in New York on Eighth Month 22nd.—EWS.]

As to the condition of the people the ladies report very serious economic conditions facing those remaining. The ports continue to be closed to importations, the latter rains were very scanty and the seed short so that this year's harvest was very light. There will be great suffering the coming winter unless some way is found to get food to them. All pack animals have been taken by the government, so that in the interior, off the railroad and caravan routes, there is bound to be famine.

Of course the armies must be fed and the government must get it from the people largely. The able-bodied men are gone and there are few tillers of the soil. The money has depreciated in value while the prices have quadrupled. From mal-nutrition rather than from actual starvation many have succumbed to fever, malaria, typhus, typhoid and smallpox, and perhaps a little cholera in Jerusalem.

The fruit has not been abundant during the past season and the army has required a great deal. The locusts have not been a scourge since 1915, but a few passed over this spring.

The spiritual and moral conditions of the people is more to be deplored than their economic condition, bad as that is. It is said that wickedness has increased 100 per cent. each year since the war was declared. It is almost impossible for a young man to pass through the streets of Jerusalem without encountering temptation. One of the highest officials of the Greek Church at length committed suicide when the magnitude of his sins overwhelmed him. Many of the priests have been forced to shave and enter the army. Many churches are completely abandoned; people have stopped going. However, there are bright spots of loyalty and faith, and many a Christian has been strengthened and exhibits courage and trust against the blackness of despair and despondency. One old

serving woman in Jerusalem who was preparing to go with her entire family to the east of Jordan where food is a little cheaper, was heard to say: "Let us pray that we may not lose our faith." And many have become a strength to those about them for "Perfect love casteth out fear" and "His grace is sufficient."

When the break in diplomatic relations with America came the leaders of the American colony went to Dimal Pasha and asked him if he would provide a building and let them conduct a hospital in Jerusalem. They were cordially received and appreciated and given the Grand New Hotel. They fitted it up comfortably and are furnishing nurses and food for the patients. They went about to the buildings of departing Americans and secured beds, bedding and other supplies to use in the conduct of this hospital. The colony people have distributed large sums sent through the *Christian Herald* and other sources. They have employed many women and girls at making lace, thereby allowing them a livelihood. It is said that they will have very much lace to export when commerce once more is open. One of our teachers, Wadeah Metri, has been employed by them at times since our work was interrupted.

In spite of many unfriendly acts from the Turks the German orphanage conducted by Pastor Schneller has continued with nearly a hundred boys and girls under its care. Money has come hard and living has been difficult, but Pastor Schneller's sweet spirit and indomitable courage and faith has kept the institution open and helpful to many.

Money is being drained out of the country and little comes in. There is no coal to run the trains, so the government demanded one of every ten trees from the people. Two subsequent calls took each time a tenth of the remaining ones. Will any be left the poor people? And then no olives nor figs.

With industrial and commercial activities at a standstill and all materials and equipment consumed, it seems that our work will be at first reconstructive and with the great number of homeless children, orphanage work will be the great need, but before all this there is great need of relief and we are hoping and praying that a channel for funds may be opened into Palestine. W. W. Peet, formerly of Constantinople, as Treasurer of the American Board interests, now of Switzerland, is working hard on this problem also.

The non-Mohammedan men taken into the army (and they are calling all above seventeen) are not sent to the fighting line. If they hold diplomas from institutions of learning they are used as officers' attendants or secretaries. If without diplomas they are employed in making roads and digging ditches. Those who can read music are put into a military band.

The Turkish government has established an orphanage, where already five or six hundred children have been gathered in one of the convents in Jerusalem. They are being taught by teachers of the Christian faith since there are no others capable.

We who are living in comfortable, luxurious America have a great responsibility as children of the Heavenly King to look to the welfare of others of His children who are in need. They have no powerful and friendly ally, as a nation. They are dependent upon their Christian brethren to help them in this time of necessity. Put yourselves in their places. "Whatever ye would that men should do to you do ye even so to them."

Especially pray for those who are left in that land that they may be faithful and trusting, courageous and helpful in His strength. We who are strong must do our utmost to help in every way we can.

In closing, we would again commend to our friends the American Committee for Armenian and Syrian Relief as the best agency through which to meet the fearful need of the Near East. As fast as the country is opened they are entering with efficient agencies for distribution.

The prayer life is the happy life.

THE NEW RÉGIME IN RUSSIA.

One of the workers of the War Victims' Committee in Russia writing previously to the present troubles in Petrograd, says:

"As regards my work here, I am firmly convinced that the value of it lies not in the primary things at all, not in the relief to suffering (which phrase is in people's minds and mouths), but in the experience we are gaining of seeing a people, simple in habit and 'stupid to the point of sanctity' in mind, growing to a self-realization owing to the greatest event in the history of the world, greater far than the war, the bloodless revolution.

"Cobden said that the existence of America was in a way a check on the reactionary influences in Europe; people could not be outrageously oppressed if there was a chance to go to a free country; the degree of oppression could only be as strong as the love of country and the natural inertia of the people, else they would now emigrate. On somewhat similar lines one agrees that, as the door of Liberalism is always open now that America has for the last century been a free country, so the door of oppression is closing with the fall of the power of the Tsar in Russia; no monarchy, no Government can tyrannize with safety now because the great moral support has been withdrawn, Russia is democratic. The handful of men now ruling Russia—by influence, not by force—have created a new standard of political living, have given life to every Liberal in Europe, and are successful.

"In the meantime, in the villages, the outlook is very calm. Without vodka there is no incentive to be unreasonable; everything is reasonable; at times a man thinks he will take the law into his own hands, and occasionally does so, but no less than the squires and farmers did in England fifty years ago. A few fools think there is no law, but they do little or no damage. A riot here or there is usually the result of a discovered cellar or a broken wine shop. Do you realize that of the hundred millions in Russia, there are fewer drunk to-day than there are in London? Russia is a dry State. We have revolutions so slowly in England, they are debated so many centuries beforehand, that the Englishman is inclined to get out of reckoning; but I believe this revolution has been less riot making in the middle of the war than a General Election would have been at home. It is not the result of rigid self-control—that is foreign to the Russian temperament—it is the result of a peaceable disposition (capable of being roused more to excitement than violence), to an infinite capacity for letting things take their own course, to abysmal ignorance, and to the wonderful lead given by the heads of the new Government and army.

"In the last few years in England, Liberalism has been dying a slow death, due to the fact that it had so nearly worked out its programme and had ceased to receive new ideas. Now that stagnation is swept up in the great clear stream of Liberalism that has its fountain head in the great people in Petrograd. Not a Liberal in Europe can be unmoved. We are all young again; if not, we cease to exist in the new world of political reality. There may be counter revolutions and revolts, but that is of no great moment; the few founders and builders of Christianity all died by violence, but a new, vigorous truth was born. The founders of this new political faith are too numerous and have too many friends; they came in the right generation and at the right time, and they and their work will live on. The opening up of America and the opening out of Russia are the two biggest events in the history of modern Europe; we have enough to do now to last for generations."

It is not wisdom, nor knowledge, nor learning which fits a man for God's service, but a contrite heart, a pure mind, a humble spirit, a lively faith, and a devout charity.

"The burden that cannot be borne is borne by the Spirit of God."

CONSCIENTIOUS OBJECTORS AT CAMP MEADE, MARYLAND.

[The following undated letter was received on the 28th ult.—Eds.]
DEAR FRIENDS:—

After several very long days of uncertainty, feeling altogether out of harmony with all about me, and absolutely unable to stop the machine, I've been transferred to quarters with the other C. O.'s. Evidently mere possession of No. 174 counts for nothing, we are to be worked into the military machine unless we object. This I did on the evening of arrival, stating my position to the Captain in charge of barracks, to which I'd been assigned. He said it meant going to 23rd Engineers and being put at hard labor with pick and shovel, and advised that I stay with him. To another C. O., an ethical culture man in same barracks, he practically offered the company clerkship. But I asked him to report me for 23rd Engineers. On First-day I refused to be measured for uniform and on Third-day when drilling commenced I fell out of line, telling the Lieutenant that I could not drill. Shortly thereafter I was brought over to a barracks of the 23rd Engineers, via their Colonel's office. He asked what my church membership was; what I thought about the German bombing of London and sinking of ships; whether I was born in this country and if it was worth serving; whether I'd a mother, how about the other fellows in camp who were having to fight for us. My answers were such as to make him remark that I must have been mixed up with some Germans, which I denied. Finally he gave me up for hopeless.

No one understands our position, of course. It was very good to get in with the other C. O.'s. Two Friends from Fifteenth and Race, a Socialist, an Ethical Culturalist, a "Church of God" man, four or five Dunkards and about fifteen Mennonites make up the crowd. Most of us unite on a platform of no work under War or Navy Departments, nor in munition making, *i. e.*, no participation in war and we're going to stand by it. To date we've been well treated. We do not leave barracks, 'tis true, without a soldier, but when we are on hikes we stop at P. O. store and Y. M. C. A. There are two hikes daily through the dust, wending our way over stumps and logs or through old strawberry patches, dodging trenches and squads of men drilling to the drill-master's sharp "one, two, three, four." We wash clothes, read, talk and write all the rest of the day. Last evening the Mennonite men started a song service in the twilight, which had a splendid tonic effect. They are very devout and some of them splendid fellows.

Joshua L. Baily, Jr., is here. We look daily, almost hourly, for new arrivals. If this should be of any use to others, will thee pass the information on?

Sincerely thine,

HAROLD M. LANE.

CARE 23RD ENGINEERS, Barracks DIS, Camp Meade, Maryland.

NEWS ITEMS.

As we go to press it is reported that all Friends who sailed for France in connection with relief work have safely landed.

The number of men arrested for refusing military service to Eighth Month 17th was 4,191. Of these, 2,639 have been court-martialed once, 793 twice, 289 three times and 15 four times. One thousand nine hundred and twenty have accepted work under the Home Office.—*The Friend* (London).

The Notes and Queries documents from Poole Monthly Meeting in 1789 relative to the first Aekworth scholars.—Barton and Ann Gates, indicate that these children were not actually members of the Society of Friends; their father had been a Friend, but had entered the army and had married out.—*The Friend* (London).

The following item of news from the *American Friend* in regard to Alaska will surprise some Friends:

There are four organized Monthly Meetings on the field: Kotzebue,

Selwick, Nootak and Noorvik, with work maintained at Shaugnak, Buckland and Kivalina. The largest meeting is at Noorvik with a membership of 311.

REPORT OF TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE.

Amount reported Ninth Month 13, 1917	\$167,924.29
Amounts contributed by various associations or meetings (three weeks)	16,143.34
Amounts contributed by thirty-two individuals (three weeks)	3,450.82
	\$187,518.45

CHARLES F. JENKINS, 1917, Treasurer.

The following item is from *The Friend* (London):—

We understand that typhus fever is raging in Syria and that medicines are unobtainable. We reported the death at Brumana, from typhus fever, of the eldest son of the late Theophilus Waldmeier, believed to be due to the lack of medicines. Dr. Boshara Mannasseh was, at the same time and place, reported seriously ill of the same complaint; no further news of him is yet to hand.

GEORGE L. JONES, Principal of Westtown School, reports a very pleasant opening, with a fine spirit.

Boys, Old	54	Girls, Old	67
New	30	New	35
	84		102
Total 186			

THE JOHN WOOLMAN MEMORIAL ASSOCIATION.—The Annual Meeting will be held at 99 Branch Street, Mount Holly, N. J., Tenth Month 13th, at 3 P. M., to elect officers, adopt a constitution, and consider whether the Association owns any social service to our new neighbors at Camp Dix. We are greatly in need of funds.

Commissioner Hoover has discouraged "afternoon tea" as an institution, and our patronage has fallen off; although we have had more visitors, we have had fewer paying guests. Mount Holly has a serious problem socially in the presence of the camp at Wrightstown. If in any way our little house can aid in the work done there by the Y. M. C. A., as a rest house or for committee-rooms, we should like to place ourselves at its disposal. In order to do so, adequate heating facilities and a small expenditure for other conveniences as well, will be required. The Association has no endowment, and must depend on interested friends for support.

Very truly your friend,

AMELIA M. GUMMERE, President.

PICTURES OF THE MEETING-HOUSES BUILT AT FOURTH AND WEST STREETS, WILMINGTON, DEL.—The Committee in charge of the One Hundredth Anniversary of the building of the meeting-house at Fourth and West Streets, Wilmington, Del., still have a large quantity of the photographs and post cards, such as were sold at the meeting, held on the 22nd ult. These can be obtained at any time by sending orders with remittances to Wm. Eves, Jr., 2302 Monroe Street, Wilmington, Del.

Sets of post cards showing the following at 10 cents a set, 3 sets for 25 cents, or individual cards at 3 cents each, 2 for 5 cents.

1. First Meeting-house, Built 1738.
2. Second Meeting-house, Built 1748.
3. Present Meeting-house, Completed 1817.
4. Present Meeting-house, Interior.

Photographs, 8x10, of the interior and the exterior of the present meeting-house, mounted, 50 cents each; unmounted, 45 cents each. Add 1 cent for each set of post cards and 5 cents for each order of photographs (any number) for packing and mailing.

WM. EVES, 3RD,

On behalf of the Joint Committee of the Wilmington Monthly Meetings.

JOHN FREDERICK HANSON.—[The following is gleaned from a memorial read at the late session of Oregon Yearly Meeting. Many Friends will remember J. F. H. as an acceptable visitor at Philadelphia Yearly Meeting, some three years ago.—Eds.]

John Frederick Hanson, born Eighth Month 8, 1841, was a native of

Stavanger, Norway. His early education was received in the public schools of his native country, which were under the control of the established church. In the year 1856, with his parents, he came to America, and settled in the State of Iowa, where the privations and hardships incident to pioneer life were experienced.

In the year 1868, the church recognized his gift and call, and recorded him a minister of the Gospel, in which capacity he rendered efficient service for one-half of a century.

The reforms of his day had a warm place in his heart. The temperance cause owes much to his untiring and courageous zeal. The organization of this work in Denmark was largely due to his effort.

In addition to his faithful services in America, his adopted country, he made five journeys to his native land, where he found an open door and responsive auditors to his messages.

After reaching home from his last visit, he was able but little active service. For more than twelve years, his residence was in Portland, Oregon, where after a long illness he peacefully passed away, Third Month 30, 1917.

CANADA YEARLY MEETING has been celebrating its fiftieth anniversary. One of the features was the reading of letters from those who attended the first session. The following is a portion of the letter from Alma G. Dole, written from Suffolk, Eng. It is taken from *The Canadian Friend*.

"But what shall I say of the First-day morning meeting? Filled to overflowing from doors to galleries it was a sight never to be forgotten, but what most impressed me was the ministers' gallery. I could not see the men's gallery very well, but had a clear view of the women's side. It simply fascinated me and my eyes went along each row of seats and then slowly back and forth again and again, and I sat spellbound. The plain Quaker bonnets shading the sweet peaceful faces, the grey and dove-colored dresses with the spotless muslin fronts, the white silk shawls, made a picture modern times cannot produce, it lives in the memory never to be effaced. Yet I was not held by the sweetness of the Quaker dress so much as by the faces under the plain bonnets, so calm, so restful that my girlish heart longed to know which was the most beautiful.

"Not a sound was heard within the building, for the spirit of silent worship had settled over the people and the sweet faces grew sweeter with every tick of the clock. Long and earnestly I looked, but it was hard to decide, for even the plainest seemed, like Moses on the Mount, to have caught the glory of God while they reverently waited and worshipped in the sanctuary.

"First one face and then another appealed to me, and again and again I had almost decided, but always my eyes came to my mother's face and with a queer little lump in my throat (I've got it now as I write) I decided mother was the sweetest and most beautiful woman in the gallery that First-day morning, Sixth Month, 1867."

EDUCATIONAL NOTES.—It is said the college garden at Vassar, tilled by twelve students, has supplied enough food-stuffs to carry the 1100 students, the faculty and livestock over until another year's harvest. In the yield are 4000 bushels of potatoes, six acres of white beans, four acres of soy beans, four greenhouses of lettuce, 600 bushels of tomatoes, eight acres of sweet corn, for drying; four acres of asparagus, ten acres of field corn and a quantity of carrots, egg-plant, turnips and other garden truck.

Official announcement has been made that duly qualified women registered at Radcliffe College will be admitted to the Harvard Medical School this year. The requirements for admission will be the same as for men. The Council of Radcliffe College will confer the degree of doctor of medicine on women candidates who perform the required work, after they have been recommended by the faculty of medicine of Harvard University.

After 106 years as an institution for men only, the College of Physicians and Surgeons, the Medical Department of Columbia University, has decided to admit women on an equal standing with men, it was announced. This departure is made possible by a gift of \$50,000 from George W. Breckinridge, of San Antonio, Tex.

Further enlargement of the Department of Religious Education of Boston University is announced. Two new professors and four instructors have been added to the faculty. One of the professors is Edward P. St. John, formerly of Hartford School of Religious Pedagogy and a leader in the Congregational Church, who will receive a hearty welcome by a

multitude of friends in Greater Boston. His books—"Child Nature and Child Nurture" and "Stories and Story Telling"—are widely studied and his mature experience in the classroom and on the lecture platform have won a large and influential following.

TUNESASSA NOTES.—[The following is part of a minute adopted at a meeting of the Indian Committee, held Ninth Month 18, 1917.—EBS.]

Harvest was late and the grain somewhat damaged by wet weather, but the hay crop was good. An addition to the horse barn has doubled its capacity, the lower part being for vehicles, and the upper floor for hay and grain. A new hog house, 30 by 50 feet, and 12 feet high, is now in use, has the floor and side walls part way up being of concrete. The old wagon shed has been straightened and re-roofed, and new roofs have also been placed on the workshop, tool house and chicken house. A number of much needed improvements in the building have been made. Included in these, or nearly finished, are a second bath-room for the use of the family, other needed plumbing additions in the boys' play-room, lockers for the boys, and boxed seats with hinged lids, around the walls of both the boys' and girls' sitting-rooms. The tenant house was removed about 1,000 feet, to a point north of and nearly opposite the barn, and running water has been introduced by connecting with the pipes supplying the latter.

The new cottage is now being erected on the former site of the tenant house, and it is likely that it will be well enclosed in the course of the next few weeks.

During the summer a number of Friends have spent some days at the Institution, several of whom were Committee members. The Superintendent mentions the material assistance rendered by them, both indoors and out, as well as the satisfaction received from their company. The report concludes with the statement, that the most cheering feature of the year's work as they look back upon it, is a letter from one of last summer's graduates, in which she expresses gratitude for what the School has done for her, and says, "I long for the quiet little meetings we used to have on First and Fifth-days."

Sympathy and encouragement for our Superintendent and Matron were expressed in the Committee, it being felt that their labors the past summer had been unusually arduous, owing to the repairs and building that have been going on.

W. C. C.

On the morning of the twelfth of Eighth Month, 1917, Samuel W. Jones and John Way attended Buckingham First-day School and Meeting, where their company and service were very acceptable—a large number having assembled. The necessity and benefit of waiting reverently upon the Source of all Light and Life for guidance in all the affairs of life, spiritual and temporal, were plainly and earnestly brought to view in the injunction "Be still and know that I am God," and all were encouraged to keep close to the feet of Him who was lifted up that all men might be drawn unto Him. A petition to the Throne of Grace was offered on behalf of the varied conditions that all might be brought to the true place of waiting, and each one enabled to perform his allotted mission of service.

A meeting had been appointed in the afternoon at Carversville, where an interesting and interested company met in quiet waiting, to whom a clear and convincing explanation of the views of the Society of Friends on true spiritual worship was given early in the meeting. A message of loving entreaty and encouragement in every good word and work was left with them and the necessity pressed closely home of an early consecration of all to the Master's service. The Father of all sure mercies was entreated to take and keep the earnest wrestling souls under the shadow of His wing that not one might be missing in the final day of account.

The smallness of the beginning of the Kingdom of Heaven in the heart was exemplified in the parable of the grain of mustard seed and its gradual growth and encouragement given to a faithful obedience to the little manifestations of duty.

Nathaniel B. Jones and Walter L. Moore had joined the company at this meeting and their presence and Gospel labors were very acceptable. The ministers of both of the congregations of the village were present, and one of them acknowledged the felt presence of the Minister of the Sanctuary and expressed unity with the messages brought to them.

The day being a very pleasant one, very many who had expected to attend this meeting were prevented by visitors—yet this disappointment has not been without good fruitage with not a few, and wishes expressed

that similar opportunities may be yet afforded them. The loving prayerful service of this occasion may, under the Master's blessing, yield a fruitful harvest in His own time and way.

E. T.

DOYLESTOWN, Pa.

NOTICES.

THE CORPORATION OF HAVERFORD COLLEGE.—The Annual Meeting will be held in the Committee-room of Arch Street Meeting-house, Philadelphia, on Third-day, Tenth Month 9, 1917, at 3 o'clock p. m.

J. STODDELL STOKES, *Secretary.*

MERCHANTVILLE MEETING.—Interested Friends are asked to bear in mind that the next meeting at Merchantville is to be held on the 7th inst., at 3 P. M.

FRIENDS' SELECT SCHOOL.—The School opened for the current year on Second-day, Ninth Month 24th. Those desiring to enter pupils should confer with the Principal.

WALTER W. HAVILAND,
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WESTERN DISTRICT MONTHLY MEETING.—After Tenth Month 1st, mid-week meetings will be at "Twelfth Street," in accordance with the winter schedule, on Fourth-days at 12 o'clock, noon, with the exception of Monthly Meeting days, when they will be held at 5 P. M.

The attendance of Friends generally is cordially invited at these noon-day meetings, and especially of those engaged in business in the vicinity.

WILLIAM S. YARNALL.

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., 2.41 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.

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WESTTOWN BOARDING SCHOOL has on hand a considerable number of old books, not now in use, which may possibly be acceptable to some of our former pupils or to other Friends. Barclay's Catechism and "Views of Christian Doctrine" may be had for the asking if the persons desiring any of them will pay postage or express charges. There are also several copies of Clarkson's "Portraiture of Quakerism," which we are willing to dispose of at one dollar each. The books above named have been replaced by others for class use at Westtown. Address George L. Jones, Principal.

MEETINGS from Tenth Month 4th to 20th:—

Philadelphia Monthly Meeting, Western District, Twelfth below Market Street, Fourth-day, Tenth Month 17th, at 5 P. M. Business session 7 P. M.

Haverford, Fifth-day, Tenth Month 18th, at 7.30 P. M.

DIED.—On the seventh of Ninth Month, ANNA JANE BELL, wife of Henry T. Bell, of Waterford, Ireland.

—, at his home in Germantown, Pa., on Fifth-day, the twentieth of Ninth Month, 1917, ANTHONY M. KIMBER, aged ninety-three years.

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COURSES OF STUDY, FALL TERM, 1917.

History of New Testament Times; Old Testament Literature; Literature and Principles of Friends, given by Elbert Russell; The Life of Paul, J. Henry Cadbury; Methods of Social Betterment, J. Byron Deacon; First-day School Methods, Annie Hillborn.

Intensive work in conversational French will be provided for students wishing to prepare for reconstruction work in France.

Fall Term begins Tenth Month 10.

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Arrangements have been made for Friends desiring to travel together to Richmond, as follows:

Train (No. 7), via Pennsylvania Railroad, leaves Broad Street Station, Philadelphia, Second-day, Tenth Month 15, 1917, at 8:05 P. M.

Special fare tickets and Pullman reservations with the party may be secured by application in advance from J. Passmore Elkinton, 121 South Third Street, Phila.
Regular fare, one way \$16.33
Special fare with party 14.70
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" " upper " 3.20

It is expected that Baltimore Friends' car will join the train at Harrisburg. If Friends will inform Albert H. Votaw, at Richmond, as to their plans for returning, it may be possible to secure special fares on the return trip. Kindly pass this information on to any interested Friends.

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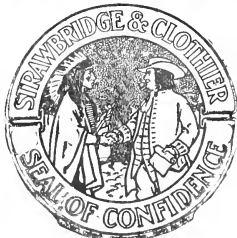


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THE FIVE YEARS' MEETING.

This is a difficult subject to treat helpfully in the pages of THE FRIEND. Most of us who read the paper have a wholly outside view of the Five Years' Meeting. We are not inclined in its organization. A good deal of our feeling toward it is of protest. We regard it as an effort to make general, in Quakerism, views and practices that we may consider un-Quakerly. These difficulties should not deter us, however, if there is a called-for service, in presenting some aspects of the subject for consideration. To avoid controversy by escaping from the field is wholly different from avoiding it by sympathy and understanding. It is at least sympathy and understanding that we shall seek. Nor may it be out of order to remind ourselves that we are face to face in the world crisis with times and situations of difficulty. We may very particularly need training in this exercise of our feelings and judgment on matters that we have heretofore avoided. A great publicist of the day has pointed out that democracy is without doubt the most difficult form of government. The whole world apparently is entering the field of democracy, and unless at every hand these difficulties thus referred to are met valiantly, one can read nothing but disaster in the signs of the times. This thought has a positive reflex in the religious world. We have perhaps too long gone round our difficulties. Indeed, we have often magnified them and multiplied them by not facing them fairly.

Probably few human characteristics are more general than that of thinking in terms of the past. Religious Councils have been common since the early stages of organized Christianity. They have mostly originated in efforts to suppress heresy or to fix creeds and the observances of sacraments so as to make it at least easy to detect heresies. This matter of creeds and confessions of faith has descended upon Councils as their special prerogative. We should not wish to belittle either, but certainly a great deal of religious energy has been wasted in such efforts. Human language is too imperfect an instrument to set forth the infinite truth of God so that it can be

applied to measure all the varieties of religious experience and faith. Happily there is One that judgeth, and He is above all earthly tribunals. It is possible to have such a relationship with Him that will make our creed or our confession of faith a personal matter. In this sense faith is living and has a service in self-discovery and self-discipline. We would not deprecate of course all general statements of principle and profession, but to us this has plainly been the field of tremendous waste in religious energy by Councils and Synods. Another has phrased this by saying, "The old controversies have become unmeaning, and Christians have found it possible to be gathered, in spite of differences of outlook, into a higher unity." The tragic feature of the situation thus noted is the fact that all the while, from the very earliest centuries onward, great matters of religious interest and activity have been submerged in these discussions of refinements of doctrine and personal differences of expression in ritual and sacrament. Now we have come upon a time when the whole world of political and social life seems to be thrilled with the possibilities of co-operation. It is as though some magic pass key had been found to a new civilization, and politician and scientist combine in reproaching the religious world with its failure, long ago to have disclosed co-operation in practice as the real method of Christianity. Christians can respond that they have been working on federation and unity for more than a decade past. But how this work has been hampered is indicated by the fact that one who is sometimes called "the leading layman of our time" has insisted that no basis of unity is possible apart from agreement upon some outward observance of "the sacrament of holy communion." Is this other than what we have called "thinking in terms of the past?"

But what connection, if any, have these considerations with the Five Years' Meeting? Speaking as outsiders we need to proceed with much reserve. We have followed the discussions that preceded and finally resulted in organizing the Five Years' Meeting. The printed proceedings of its several sessions have had our closest attention. In addition, the re-actions of the sessions upon a far-away meeting like London have interested us greatly.

Out of this somewhat limited evidence some conclusions have been formed which we venture to believe may not do the motive and purpose of the organization an injustice.

First, then, it seems clear that the dominating motive in setting up an additional meeting in the Quaker system was this very co-operation which is now so widely proclaimed to contain the solution of the world tangle. Diversity of practice, and of profession, too, had become so great in the Society of Friends twenty-five years ago as to threaten in places extinction of the very fundamentals that gave it birth. The effect of this upon conservatism (a word in better repute now than then) was to force it apart and too much out of wholesome relationship with the ardent enthusiasms of new life. If in this diverse mass some common ground of co-operative

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effort were possible, a tendency toward greater (restored) unity might be established. This we have no question was the foundation motive of the Five Years' Meeting. Once established and free for action, the meeting has not failed to illustrate the tendencies common to such organizations. It has essayed to fix beliefs and prescribe methods of expression. But the emphasis of its work, in direction at least, has been to determine fields of activity in which diverse points of view could unite for a common approved purpose. The chief of these fields has been connected naturally with educational work. The schools and colleges of the Society, and the schools, colleges and hospitals of home and foreign mission fields, have made the widest appeal. The most interesting point for us to note is that this appeal has not been confined to the membership of the Five Years' Meeting. A great deal of co-operation in money and in personal response has come from the ranks of the so-called conservatives. A college president from the far west told us within the year that Philadelphia was counted as one of their best assets. Were all such co-operation disclosed we have the opinion that it would prove to be a very considerable body of testimony.

"Co-operative association" then is believed by some to contain the solution of "industrial reconstruction," as well as of the "new international society."

We have noted in this article that many believe the religious world at fault that it has not long ago been more successful in teaching this co-operation. May it not be possible yet for the Society of Friends to take a lead in this matter? It can not be done by an organization that even seems to require a compromise of principle. The Quaker heredity is too strong for that. But it is unbelievable that real Christians have not common ground enough—have not genius of leadership enough—have not faith in the great Leader enough to make a present organization serve this high purpose or to let the pressure of these unprecedented times bring into existence a new organization that will be something larger and in a sense more free. This is evidently in the minds of Friends. Thus we quote Horace G. Alexander in *The Friend* (London): "Is it Utopian to look forward to a time, perhaps to be initiated by the post-war, pan-Quaker Peace Conference, when International Quaker Conferences will supersede the American Five Years' Meeting, and agree to conventions likely to promote the good of the whole community, for ratification by each separate Yearly Meeting, binding upon and between all who ratify?" The high purpose of Christianity, our Lord's aspiration that we all shall be one—let us hope it shall not be frustrated through us.

J. H. B.

SOME OBSERVATIONS OF OHIO YEARLY MEETING.

SAMUEL W. JONES.

I have been asked to give "some observations of Ohio Yearly Meeting from the standpoint of a visitor." Having felt a concern for several months to visit Ohio Yearly Meeting, I left home in company with my wife on the morning of Ninth Month 5th, reaching Pittsburgh that night, where we remained until 1.30 p. m. the following day, when we left for Barnesville, O., arriving at the School about 8 p. m.

We were greeted very cordially by Edmund S. and Eliza Smith, who are serving the Friends' School very acceptably as Superintendent and Matron, and although we were strangers among them, the true hospitality of Ohio Friends was soon felt and we were at once taken into their fold and made to feel very much at home.

A number of Friends from a distance arrived Fifth-day evening and others the following morning in time to attend the meeting of Ministers and Elders, which convened Sixth-day morning. The reading of the minutes from subordinate meetings; the answering of the Queries addressed to that meeting; and the reading of minutes of visiting Ministers comprised most of the business that came before the two sittings.

The Yearly Meeting at large convened on Seventh-day, and was held by adjournments until Fifth-day, inclusive. Two meetings for worship were held on First and Fourth-days.

The daily average attendance at the business sessions was about five hundred persons. The attendance on First-day was about twice that number in the meeting-house, and a large company gathered on the grounds for the purpose of meeting one another socially; this has been the custom for several years of those not Friends, many coming from neighborhoods several miles distant.

Carl Patterson served the men's meeting as Clerk and W. Millfin Hall as Assistant Clerk.

During the consideration of the state of Society, constructive and loving counsel was given.

The minutes of the Meeting for Sufferings were interesting, showing care and labor on behalf of those involved in the draft in the present war.

The educational report, also the report of the Committee having charge of the Boarding School near Barnesville, were interesting and encouraging.

The Yearly Meeting adopted a uniform plan for keeping a record of its membership.

Concerns of Jesse Edgerton and James Henderson to visit women's meeting were united with and they were both much favored in giving counsel and loving sympathy to those of all ages present.

The epistles received from the Yearly Meetings with which Ohio corresponds and the answers prepared to be sent in reply were of such a loving and constructive nature as to be very helpful and encouraging for those to whom they are sent, thus binding together the members of these Yearly Meetings more closely than they would otherwise be.

The deliberate manner in which the business was carefully and weightily conducted, and the opportunity afforded for right expression were very impressive and helpful to the best life of the meeting.

David Holloway's concern to have the Yearly Meeting close in joint session was granted and it was felt to be an edifying occasion.

The life at Barnesville School, where the greater part of the Yearly Meeting spent the week, was indeed a pleasing feature, both in a social and religious way; the building is a very comfortable one, and with the adjacent dormitories made accommodations for about two hundred and fifty persons. Some of the members of the Meeting for Sufferings met the young men of draft age one evening at the School, and the exchange of thought and opinions brought all very closely together with an increased desire to maintain the peace principles for which our Society has always stood.

The Aid Association held its annual meeting at the School; one of the objects of the Association is to provide means for those in need of assistance to obtain an education to fit them for the duties of life.

Alice Mendenhall read a very helpful paper before the Educational Association, entitled "George Fox and Other Friends in the Seventeenth and Eighteenth Centuries," which is to be printed and we hope to have a few copies soon.

The evening collections held at the School were very helpful; many Friends from the neighborhood gathering into the quiet with those at the School for Bible reading; the exercises which followed were lively and a beautiful spirit of harmony and good feeling was felt toward all.

We much enjoyed visiting Friends' families in the neighborhood and thus becoming acquainted with them. We stopped at Wm. Hoyle's, Cambridge, Fifth-day night on our way

to Damascus and Salem, where we visited several families, attending Salem Meeting on First-day, where we found a large and interesting gathering.

The attendance of young Friends at this and other meetings was very helpful and encouraging, as the weight of the present time rests heavily upon young Friends everywhere who are the testimony-bearers of the Society of Friends of to-day. The future of our Society depends very much upon them.

We left Salem First-day evening, arriving home the following morning, feeling thankful for the blessings and opportunities experienced during our twelve days' visit.

LANSDOWNE, Pa., Ninth Month 30, 1917.

A SABBATH DAY'S JOURNEY.

WALTER L. MOORE.

First, let it be understood that the day in question was the first of the week, and that the journey, not being conditioned by Hebrew usage, was lengthened out from the stipulated one mile (c. f. Dr. A. Clark) to nearly one hundred.

A telephone call, the recognition of a familiar voice, an invitation, its acceptance, breakfast, preparation, a few miles by trolley, all within less than an hour, and the writer was seated in the car of a friend, making with the wife and son of the latter a little company of four about to enter upon a day expectant of Christian service, with the prospect of joining a relative from a neighboring State likewise so engaged; our common interest centering at Carversville, Bucks County, Pa.

With an assurance born of inventive genius applied to modern methods of travel, which involves good roads and the perfected automobile car, long distances may be covered and timed with comforting security. The Friends' meeting on Mercer Street, Trenton, N. J., convenes at 10.30 o'clock. Within the quiet precincts of the trim kept premises the appointed hour found us seated ready to share with the little company accustomed to assemble there their "fellowship of silence," or, if privileged, receive the spoken word. The situation of this little group of Friends in worship is most strongly emphasized, for, during the while, there come to them from places of similar purpose in the immediate neighborhood, the sound of tolling bells and the mingled strains of vocal and instrumental music. And yet, we thought, how sweetly fell the Spirit's blessing on that little group.

"He asks no taper lights, on high surrounding
The priestly altar and the saintly grave,
No dolorous chant nor organ music sounding,
Nor incense clouding up the twilight nave.

"For he whom Jesus loved hath truly spoken:
The holier worship which he deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless."

Declining the kindly invitation to dine with Friends belonging to the meeting, we hastened on our way out of the city, the while coursing along the Delaware, until, reaching the vicinity of Washington's Crossing, we sought and had granted the privilege of partaking of our basket luncheon on a shady knoll in full view of an artistically arranged pond, whereon, as for our delectation, moved two swan with all the grace of their species. The great river nearby seemed to flow with scarce a ripple; the sheen of its surface as it lay beneath the noon-day sun seeming somehow to enforce the dreamy stillness till broken by the shrill whistle of a train approaching the great high viaduct across the stream. Verdure bathed in the warm light of summer, the drowsy whir of the cicada in neighboring trees, conspired to invite peace to the soul awakened into responsiveness. How different, we thought, the scene all hereabouts near a century and a half ago, that winter night, when, Washington having stealthily crossed

the river above, led his troops to surprise the English at Trenton. Those who grant that under certain conditions war is justifiable, are drawn into sympathy with the soul of the great commander, and readily admire a military achievement, with which the painter's brush has so familiarized us.

Still following the course of the river, with its varied and ever-pleasing scenery, we reach the long, picturesque, old covered bridge at Stockton, where we pass to the Pennsylvania side. For some miles the road, for summer traveling at least, is most inviting. The trees arching overhead, the almost continuous bank of rhododendron skirting our left, while to the right, gleaming through the trees and underwood the quiet waters of the Pennsylvania Canal, are features that adhere in memory. At length reaching Lambertville—a name suggestive of a great industry that for more than a generation held sway in this formerly well-wooded country—we strike back from the river until, nestled among its hills, the little village of Carversville comes into view. Clean, quiet, unobtrusive, as if made ready for Sabbath rest, the presence of our car seemed almost to violate its sanctity. But, upon recalling the object of our visit, we make bold to enter its streets, pause for direction most courteously given, and proceed to one of the two places of worship in the town. Here in true Christian spirit is shared whatever there may be of religious attachment among the professors of the vicinity. Though no Friends' meeting is known to have ever existed here, the neighborhood is adjacent to that of Buckingham, once so thickly populated with Friends; and their influence, social and residential, has filtered across to Carversville.

The two houses of worship mentioned are, respectively, the Presbyterian and the Christian; to the latter our course was bent, and within its cool and spacious walls that sultry afternoon soon gathered those who for the day were lending themselves to the Quaker way of worship. Some two months previous, through the concern of a minister of Concord Quarter, aided by a Friend living in the neighborhood, a meeting was held here, which elicited so much interest and warmth of welcome that an invitation for its repetition met with a cordial response in the heart of the minister above and drew to his side a few other Friends kindred in their desire to be helpful in the project. When the congregation was assembled and one beheld the look of quiet, earnest expectancy on many countenances, it was felt that all questioning must soon quickly run into the one common mould of reverential waiting and Christian fellowship. A few well-chosen words at the beginning expressed clearly Friends' views as to worship, after which a good meeting followed, wherein a lively testimony was born to the goodness of God and his fatherly care over all who seek to do His will as made known to the individual conscience. When a sense of this really enters the soul of the believer barriers raised by sect are removed and God's love flows in free course from soul to soul. The heart is thereby tendered and the worshipper brought to exclaim with the Psalmist:

"What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord."

The close of the meeting was marked with kindly and appreciative greeting, intermingled with what is so often a common experience upon such occasions, and that is the surprising number of those present who by descent or otherwise claimed connection with Friends.

The Christians, it may be worth while to mention, are a religious denomination founded in 1810 from three-fold sources—Baptist, Methodist and Presbyterian. The members discard creeds and adhere closely to Bible terminology in stating their views.

"No thought of ours is insignificant if we cradle it in the thought of God."

THE only helpless people in the world are the lazy.—
GENERAL ARMSTRONG.

POCONO NOTES.

JOSEPH ELKINTON.

When the sun set in the mountains,
And the twilight held its sway,
All the hills were full of glory,
But the lower vales were grey.

In the valley are the meadows,
And a sleepy little town;
On the mountains goats are grazing,
As the glorious sun goes down.

In the valley soft-lipped Quakers,
Clothed in peaceful garb of grey—
On the mountain bearded herdsmen—
Watched the softly-closing day.

All is peace and all is quiet
As the shepherds homeward turn,
While the herds upon the mountains
For their native hill-tops yearn.

In the valleys all was shadow—
While the hill-tops all were bright;
Now both mountain-top and valley
Are hid alike by deepening night.

—ETHEL C. S. THOMPSON, in *Book News*.

These lines were particularly descriptive of the scenery from Big Pocono to Moylan, as we motored via the Wind Gap, Nazareth, Bethlehem, Norristown and the Montgomery Pike, this evening—a perfect day with autumnal tints all the way.

Two auto rides across the mountains to Elklands and Catawissa, earlier in the summer, had impressed us profoundly with the beauty of our State, through its eastern and central sections, just as the trip to Pittsburgh revealed the picturesque of its western mountains; yet we always came back to Pocono Lake with a real relish. Surely the moonlight on its waters this week had unwonted charms.

The appointed meeting held at Catawissa on the 10th inst., in the log meeting-house, built in 1775-76, by two or three Friends, was attended by four of our campers—and fifty others—to great satisfaction. None the less was this true of the gathering at Elklands a month before and also in the Methodist chapel at Blakeslee on Pocono Plateau.

A very happy and reciprocal feeling has resulted from our intercourse with these mountain people during the past decade, especially through our neighborhood Improvement Association.

Twenty-five hundred dollars have been raised between the Pocono Lake and The Manor to support a district nurse during the next year, with other improvements. A new library has been opened in the village at the head of our Lake, and prizes offered for the best-kept gardens—some of which were pronounced most creditable by an expert from State College. Wm. B. Bell was selected to be President of the Native Association, as he has taken a very active interest in supplying suitable entertainment, and valuable suggestions about improving the milk supply.

Charles F. Jenkins introduced Ayrshire cows at Buck Hill because they are so much better adapted to mountain-pastures than other breeds. He is deeply interested to bring about the same improvement on the mountain as has been effected in the vicinity of Buck Hill, and for this purpose he proposes to hold a conference of farmers the coming month in the neighborhood of Pocono Lake. These prospective changes give hope to those who have labored for the welfare of those who have contributed so much to our comfort from summer to summer. The writer can only wish that our late beloved

friend, George Abbott, might have lived to see put into effect what he so much desired to promote.

There has been a beautiful spirit of co-operation and appreciation prevailing among the campers at the Lake. This has found expression at our Town Meetings—never more interesting or better attended—as also in the social gatherings on Fourth-day afternoon, when the War Victims' Relief work drew us together. On these latter occasions we always had an address, with discussion following it. John T. Emlen presented the Negro employment problem very clearly at the last of these gatherings.

The migration of large numbers of Negroes from the South has greatly embarrassed their best friends both North and South and the outlook is not promising, as we know from the recent race riots.

On one fair evening we had a boat pageant, which did great credit to the ingenuity of the group. Dr. Andrew Woods, of the Canton Christian College, was given the prize for representing the Chinese nation by a sampan, in which all of his family were included, most effectively, but with the utmost simplicity of equipment. The effect of being torpedoes at sea was vividly portrayed—with the extra fun of another plunge into the Lake. The Tunkhannock Camp boys also had a winning float representing a Christmas scene of "Ye Olden Time in the Fatherland." These annual exhibits display much initiative, which was also in evidence one evening at our Superintendent's house, when the children of the Preserve personified in costume and character the various nations of the world engaged in the war.

But nothing has left a deeper impression upon old and young than the peaceful solemnity of our First-day meetings in the grove. "Hace faith in God," during all these testing times, has been the keynote of these assemblies—in which many not accustomed to our form of worship have from time to time expressed heart-felt thanksgiving.

The fringed gentian gave us all the greatest pleasure in its exquisite beauty and also the suggestion of how an all-wise and gracious Heavenly Father has reserved His best flowers and fruits for those whose locks have been silvered o'er by the frosts of life.

While we were looking at these lovely flowers, and earnestly wishing that they might unfold before our eyes, lo! the miracle was wrought—and it is not so or, at least, would it not be so sometimes—if we looked more sympathetically and hopefully at the best in our every heart?

"Thou waitest late and com'st alone
When woods are bare and birds are flown,
And frosts and shortening days portend
The aged year is near his end.
Then doth thy sweet and quiet eye
Look through its fringes to the sky,
Blue—blue—as if that sky let fall
A flower from its cerulean wall.
I would that thus, when I shall see
The hour of death draw near to me,
Hope, blossoming within my heart,
May look to heaven as I depart."

NINTH MONTH 27, 1917.

A TRIBUTE.

MARY WARD.

The passing away of Anna Jane Bell, late of Waterford, Ireland, removes from the delightful and hospitable home at "Summerville" a presence that had long been a spring of helpfulness and fine companionship. Her social gifts were uncommon; her spirit was generous, her hospitality cordial. A woman of solid understanding and discernment, as well as of strong individuality, she also represented in large measure the beauty of the "Quaker" life and spirit; and many of those who are acquainted with this in such wise as to value it truly, and who saw it exemplified in the character of this dear Friend,

will feel that her memory is precious, and that they can join, in spirit, with those who have the nearest right to "arise up and call her blessed."

There are Friends in America, younger as well as older, whose hearts will be touched by the tidings of this removal, and whose sympathy will go out to the bereaved family and friends in Ireland. It is hoped that a larger memorial will sometime be available for the columns of THE FRIEND.

IN THAT DARK HOUR.

In that dark hour before the dawn
When all the earth is hushed in sleep,
And stars and moon alike are hid,
And silence hovers black and deep.

Between the unseen and the seen
The veil is thinnest, I perceive,
And we the pattern half discern
That in their house the sisters weave!

And then it is that many souls,
Forsaking all things seen and known,
Draw back the curtain of their fears,
And face the future vague alone!

And I, myself, have sometimes felt
Upon my soul the mystic spell
Of those who, wakeful in the night,
Partake of things invisible.

—ARTHUR GOODENOUGH, in the *Springfield Republican*.

JULIANNA PEELE HARVEY.

[The following account is taken from a testimonial prepared by the nieces and nephews of J. P. H.—Eds.]

She was the youngest of the six children of John and Elizabeth Peele, Rich Square, N. C., and was born Tenth Month 20, 1850.

To each of us Aunt Julianna had not only been a fond and loving aunt, but a precious "Mother in Israel" as well. She was so kind and gentle, so unselfish and appreciative, and these beautiful attributes of her character remained intact so long as she retained sufficient strength to command her will in regard to them. Several times after it was thought she had passed the ability to speak, fell from her lips, after some little attention received, her gentle "Thank thee." Equally on similar occasions, came the tender and affectionate stroke of her hand on one's arm or cheek.

Her very walk among us has been soul-inspiring and an incentive to greater efforts to reach forth for the possessions of the Higher Life.

True, she was not without her faults, like her fellow-creatures, but the trend of her life unmistakably portrayed living desires to walk daily with her Saviour, of whom she seemed to have visions on her death bed, for many times during her last days her face would lose all traces of pain and light up with the sweetest of smiles—so innocent and childlike—as she, pointing upward, appeared to behold beautiful things above her.

Her educational advantages were meager as compared with those of to-day, due to the scarcity of schools and the breaking out of the Civil War during her early girlhood. She was of an exceptionally bright intellect and the possessor of a mind thirsting for knowledge, and was ever on the alert to satisfy this thirst; hence, she acquired an extraordinary store of knowledge, to which she was constantly adding through life.

She kept well abreast of the current events of the day and could converse fluently upon almost any subject of domestic or national interest.

About twenty years of her early and middle life were spent

in the school-room, where she worked ardently, endeavoring to help her pupils develop into well-rounded characters—physically, mentally and morally; many of whom rise up to-day and call her blessed!

After having passed the meridian of life Aunt Julianna was united in marriage to Cyrus W. Harvey, Wichita, Kansas, a valuable minister of the Society of Friends, an ex-editor and publisher of a periodical known as the *Western Friend*, and an author of several books and booklets.

This union, though very brief, was to each of them a most happy period; about two years of which they spent in the city of Wichita, Kansas, where she made many interesting friends.

The remaining three years of this married life were mostly spent at Rich Square, N. C., in a cozy little cottage near the Friends' meeting-house, where she was a life-long and consistent member and for several years a beloved minister.

Religiously speaking, Aunt Julianna, although being very staunch in her convictions as to the pointings of the finger of Truth for herself individually, beautifully exercised the spirit of charity towards those whose paths led in different directions from her own, often expressing herself as believing the Temple of God—the true Church—is wholly made up of consecrated followers; and that this Temple must necessarily be composed of various parts or materials, so to speak, therefore there were required laborers of various kinds—each and all working together in a most beautiful harmony without even the "sound of a hammer."

Aunt Julianna had traveled considerably, having been in about half of the States of the Union. In the spring of 1910, she accompanied her husband to his daughter's at Malvern, Pa., where, after three weeks' time, he was removed by death. His illness and death was a heavy stroke upon her, from the effects of which she never fully rallied. After a few months she began to decline in an alarming manner and finally resorted to a hospital in Richmond, Va., for treatment.

The nature of her disease was exceedingly trying. It was indeed most pathetic and lovely to behold the sweet patience which she repeatedly manifested when being unable to make herself understood because of her inability to articulate and command the proper words. At one such time she remarked to her nurse—"To me it is a sweet thought, I can talk to Jesus without the use of words."

The funeral was held at the home after the order of Friends. There were presented many beautiful testimonies relative to the useful life of this worthy woman to a large concourse of sorrowing relatives and friends.

As some of us stood gazing upon her face for the last time as she lay in her casket which was bathed in the glorious sunlight of that beautiful departing day—so typical of her beautiful life—we could but feel that those golden sunbeams were ordered from far beyond our mortal vision as a heavenly benediction upon a life well spent!

FRENCH SOLDIER PACIFISTS.—Leah Cadbury, who worked as a nurse in France last summer with the American Ambulance Unit, spoke before the Women's Peace Party in West Chester.

"Are there any pacifists in France?" asked one of those present.

"Oh, yes," was the prompt reply. "All soldiers are pacifists. At least all that I talked with. They are absolutely opposed to war and consider it the most terrible experience that any one can go through.

"One wounded soldier told me that he devoutly hoped his children might never know what war is."

"How can they fight if that is true?" was asked.

"They fight," said L. Cadbury, "because their devotion to 'La Belle France' is so great that they feel it their duty to put aside any personal feeling in the matter and devote themselves and all that they have to the effort to save her from her enemies."—*West Chester Local News*.

For "THE FRIEND."

CHARACTERISTICS OF THE IDEAL BOY OR GIRL.

(In a recent article in THE FRIEND reference was made to a formulation of traits to be arrived at in character building, by William McAndrew, Associate Superintendent of New York City Schools. This summary is contained in a remarkable little book entitled "The Public and Its School.")

"WHAT A BROOKLYN GRADUATE SHOULD BE."

"The purpose which led the builders of America to establish for the first time in history a plan of free and universal education was expressly to rear a race of citizens superior to existing humanity. No expounder of the function of public education in the early days of the republic or at the present time has been content with spelling, writing, and figuring as the result of school training. The culture of better men and women has been the theoretical aim of American schools from the beginning.

"Would it be possible to define profitably for the Brooklyn schools the personal product to deliver which they are maintained? Such a formulation has engaged the attention of managers of school systems to an increasing degree in the past twenty-five years.

"Starting with the specific attainments the lack of which has been emphatically asserted and extensively advertised throughout the country, I added to the list other virtues given me by employers as needful. I submitted the list to ministers, lawyers, and various citizens, and to thirty Brooklyn principals, asking for corrections and additions. Striking out the repetitions and the different forms of expressing the same idea, I present herewith a Brooklyn boy or girl made up of these characteristics, as he or she, certificate in hand, theoretically walks down the front steps of the perfect school on graduation day:

"Health, agility, cleanliness, good posture.

Good personal appearance, attention to dress, erect figure. Audible voice, clear and correct speech.

Self-control, ability to look you in the eye, courage, absence of the impediment of shyness.

Deftness of hand, including legible, shapely penmanship, power of simple graphic representation, ability to use common tools and simple machines.

Punctuality; economy of time and material.

Ability and tendency to think, to compare ideas, and to reach consistent conclusions.

Tendency to reflect before important action.

Mental economy. Ability to study a problem intelligently and to summarize essentials in a reasonable time, intelligent application.

Orderliness. Tendency to plan.

Ability to comprehend and to reproduce in writing or by word of mouth printed or oral discourse of reasonable difficulty.

Accuracy and reasonable speed in such computations as the ordinary citizen is called upon to make and in such quantitative work with tools and material as is pertinent to the tool and machine work of the school.

Appreciation of the value of money, of the advantage of intelligent spending, and of thrift.

An efficient knowledge of the usual sources of information. Skill in using them.

Conception of the intellectual inheritance of mankind. Possession of a reasonable fund of information resulting from the conventional studies, including especially the duties of a citizen.

Knowledge of the main avenues of self-support, the nature of occupations, wages, and opportunities.

Taste, refinement, appreciation of beauty in literature, music, art and nature.

Humor, capacity for healthy enjoyment, cheerfulness.

Desire and ability to cooperate with others. Willingness to act under direction; loyalty.

Intelligent patriotism.

Industry, perseverance, grip, grit, self-reliance.

Originality, independence, initiative, management, enthusiasm.

Honesty, decency, clean-mindedness.

Good manners, courtesy, consideration for others, helpfulness, readiness to volunteer, unselfishness.

Advantageous use of leisure.

All-round capacity, harmonious development.

Consciousness of a personal ideal.

Ambition to make the most of opportunities individually and as a contributor to the common good."

"There is nothing new in the list. All this has been said by writers on education before. Clergymen cover, year after year, virtues which they hope to propagate. The picture of my ideal graduate, however, was made in Brooklyn. My proposition is that I use it as more than a fanciful sketch—as an architect's plan or a specification for the one hundred and seventy-five contractors engaged in supervising character-building in the borough. That is, *I should like to see practice officially diverted from concentration on a course of study to conscious cultivation of human habits, traits and tendencies.*"

Parents as well as teachers may be interested to figure on these specifications.

FAITH.

"Whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea,' and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Among the Japanese Christians we find many who can teach us lessons in the exercise of that faith that can remove mountains of difficulties. Fukazawa San, a young teacher in a little town in Ibaraki province, is a good example of this.

Last winter she went down to Shimodate, where the Friends' Mission has a worker located, for the special meeting that is usually held that time of year. Before going to the house she went and got her brother and his family and persuaded them all to go along with her to enjoy the evening. It was the first time she had been able to get her brother to a meeting at the evangelist's house, and all were rejoiced to see him there.

After some exercises by the children of the First-day School there was a social time for all and then a religious meeting. A visiting minister had a message of salvation and others gave words of testimony. Finally, Fukazawa San made her way from the back of the room to the front, and facing the meeting with her smiling face lit up by the lamp she gave a message of the Father's love and her great joy in following Him. She was especially happy that her brother and his family had been brought to the meeting, and it was her prayer that before next winter, not only this brother, but her old mother and two other brothers would be led to Christ. Her face shone and her joy seemed full, as she looked forward to that happy time, which was sure to come, because her Heavenly Father knew what she had need of before she asked Him.

Six long months passed and still Fukazawa San was the only Christian in her native town. But she did not lose hope, but prayed and trusted and especially looked forward to some special tent meetings that were to be held in Shimodate, arranging that all her family should be there if possible at that time. The time for the meetings came and word came that Fukazawa San was sick and could not come. Two days of the meetings were over before she got there and up to that time her Shimodate brother, even, had not gone to a meeting. But faith was not wanting.

It was the night of the sixth day of the meetings—a day filled with prayer, fasting, meetings and victory. The evening meetings were finished and a few enquirers remained in the tent. But the rest had better be told in the words of one who was there, Elizabeth Binford: "About ten o'clock Fukazawa San came to me and said, 'I believe to-day is the day of Grace for my family.' I knew she had been fasting and praying for five days the week before. 'Can you come to my brother's house? My mother is there, my oldest

brother is up from Tokio and my youngest brother is expected. Can you come? "Yes," I asked Tozuka San if he would go. "Yes," and then I listened to Akiyama San talking to a man and soon detected that he was an idle questioner, so I asked him also. (These were two workers at the meetings.) We three went—Fukazawa San had preceded us. She met us at the door and said, "My oldest brother has been drinking and is ashamed to be caught thus." He was not drunk, however, and was pleasant and began talking about the first Bible in their home, twenty-five years ago, and how he had bought it and was the first to read it. "But now I am a sinner and my little sister is the Christian." The old mother went to meet the 10.40 train on which the other son came. I thought he was not pleased with the midnight innovation, as he sat sulkily in the shadow. Akiyama San opened the Bible and gave a message from the jailer who said, "What must I do to be saved?" He gave the message in thirty minutes and Tozuka San poured out his soul in prayer.

"Have you got the scene?—an old mother of seventy-six, her three sons and the wife of one and Fukazawa San, the youngest of all. Then the daughter began to pray—and such praying—such sacrifice in prayer—"God, I am ready to die for my family." Before she finished the youngest brother, who had been in the shadow, got up and came into our midst. I thought he was angry. He sat down and then opened his mouth and his heart and I never heard such a first prayer in my life—I repent *now*—this day, just at midnight, I start to follow Jesus Christ. Why did my sister fast and pray? Why has she become weak, O God?—for me it is. I begin now to follow." Then followed the mother's prayer—at seventy-six, mind you—then the Shimodate brother and his wife, and then the oldest brother. Then the whole company—men included, and Japanese men who would not weep at the funeral of a loved one and who loathe emotion—in the presence of God as sinners *all* wept—we all wept and prayed and praised!

"Tozuka San kept saying all the way home, 'Ron yori shoko.' (Fact is better than argument.) Much is said now-a-days against anybody becoming a Christian except through his head getting educated up to it! That evening can not be explained except as we believe in God and believe in Jesus Christ and the Holy Spirit. They are *not* mature Christians, but they *are* Christians and they *know* it and count themselves such. The letters Fukazawa San has from her brothers show it and the prayer I have had with the mother shows it, and Fukazawa San prays daily for her brothers' growth in the Christian life."

If we had the simple faith of Fukazawa San how much more we would be able to do at home and abroad in bringing our brothers to Him. "Lord, increase our faith."

YOUNGER FRIENDS.

EXTRACTS FROM THE GOLDEN CLEW (CHAPTER XI)—LIGHTS IN THE WORLD.—Ralph and Dorothy joined mother and Marion; and, after a few minutes' lively discussion of ice and skaters, Marion told Dorothy of their conversation.

"Ah, I wish I had known what was going on," she said, "I would have come off sooner."

"Then I am glad thou did not," said her aunt; "this exercise and fun are good for you children."

"There was one thing I wanted to refer to again. It was about Cousin Harry, and his position in the army, Marion. Thou seemed a little uncertain whether it was right or not to be a soldier."

"No wonder," said Ralph. "I think it is a very mixed question."

"I don't think so," said his mother, "if you have got beyond believing that might is right. The difficulty is that we do not apply to nations the same standards and arguments we apply to individuals. We do not for a moment allow that men should settle their quarrels by a stand-up fight. Then why should nations do it? It seems to me to be a relic of barbarism that we are not able to shake off."

"It is all very well to call it wrong," said Ralph, "but what are you to do? If enemies come, we must be prepared to defend ourselves. I think volunteers are noble. They are ready to give their lives for their country." And Ralph gave his skates an emphatic twist in the air.

"Harry is not a volunteer," answered Marion.

"Well," said Ralph, "I confess I have not so much to say for the army. As far as I can see we make great mistakes sometimes when we go abroad to fight."

"Yes," said Dorothy, "those horrible opium wars, for example, that we heard about the other day."

"Of course," replied mother, "it is the standing army which is the most terrible evil. The cost to the country is tremendous, nearly thirty-five millions a year. And our troubles are as nothing to the oppression on the Continent, where every man is compelled to bear arms during some of the most important years of his life, and where the chief thought of the government seems to be the preparation for another and far more devastating war than we have ever yet seen. Think what it means, dear children! Nations, professing to be Christian, deliberately preparing for each other's massacre, and planning a state of ruin and calamity such as we cannot dream of."

"What can we do?" asked Ralph.

"Why, try and bring about the same conditions between nations that we have already agreed on as best and right among individuals. When people cannot agree, they bring their dispute before a magistrate, or a judge and jury; and these hear the dispute, and settle it in the best way they can; and then the matter is generally ended. We want to see the same plan carried out between nations. It would be called a Court of Arbitration, and at least eighty quarrels have already been thus settled, so preventing many wars. It is the only plan that we have at present, that is at all consistent with our enlightenment and civilization. It often grieves me, and I feel it is a disgrace to us Christians, indeed many professed unbelievers are beginning to see the iniquity of war, and to wish that it could be done away with. Christians, many of them, still uphold and defend it."

"They see the difficulties," said Ralph.

"There are always difficulties, tremendous difficulties, when we try to set a wrong thing right. But that is no reason for defending it. And they increase the difficulties ten-fold, by countenancing the raising of armies, whether volunteer or others, thinking that by so doing they may stave off the dreaded war. As long as we have soldiers of any kind, we show we depend upon force as the remedy for evil and injustice, and on the strength of man for our protection against our enemies; whereas, as we profess to believe, God is our Refuge and Strength, force is no remedy. The strongest nation is not necessarily right. More often than not it is just the other way."

"But we have policemen," said Ralph, "and they keep order by force."

"The little handful of policemen we have in our large, wicked cities would be of no use at all if they had not the magistrates and judges behind them with all the punishments they can give, and do give. It is they, really, who keep order, not by force, but by law. The policemen are, as it were, the outward arm of the law—its instrument. The army is a law unto itself; it outrages every law in heaven and earth with impunity, and there is no stopping it. It crushes, or is crushed, and that is all the result. There is no appeal from it. The victor dictates, the defeated submit. Besides, my dear children," mother went on, "you do not need that I should tell you that to every one who has offered himself to the service of God and to his fellow-men, war should be impossible. He loves and honors all men as his brothers under the common Fatherhood of God. He acknowledges the Prince of Peace as his Captain, who has told him to love his enemies. How can he fight?"

"Of course, if we look at it in that light," said Ralph, "I know we must give in."

"Well, my dear boy, I do look at it in that light, and I hope thou wilt, too, some day."

Ralph did not answer for a moment, and then he said: "There have been some splendid men who thought it was right, anyhow."

"Yes, indeed," said mother, "though that is no reason why it should be right for us. And we must admire the grand courage that some of them have shown in their terrible duties. But they do not appeal to me in the same way that many other heroes do, who have shown their self-sacrifice in another way—the martyrs, for instance, and men who have endured like Columbus, and fought for the good like Lloyd Garrison and Thomas Clarkson."

"Yes," said Marion, "I have been thinking, while we have been talking, that there is something false about war. It pretends to be brave, but it is a cowardly thing for men to crush those who are weaker than themselves, and yet that is what England is doing constantly; but it is mean, for men to deceive and cheat and steal, and think it is all right if they are only fighting. It pretends to save life, but it does just the opposite. It seems to me it is only fit for savages, and those who have never been taught the truth."

"It's nice to think one can be of some good, without going out as a missionary," said Ralph.

"I hope to live to see thousands more go out to work abroad," said mother, "and then the work will be only just begun. But there is plenty left to do at home. Laws to be mended, books to be written, the weak and down-trodden to be reached and raised, men and women to be taught, and, above all, good and upright lives to be lived, full of love and power. Thousands of men and women around us are miserable, restless and hopeless. Like wanderers who have lost their way, they are groping and longing for something they cannot find. They turn from religion, because they see much that is selfish, unreal and untrue in many of those who profess to be religious people; they think it is made up of forms and words. They do not know that at the heart of true religion lies the cure for their misery; they do not understand that their souls are starving for the love of God. Do you not long to help them? Do you long to witness to them that 'God so loved the world, that He gave His only begotten Son,' to save them? But you can only show them what you have seen first yourselves, and the things that are real to you will become real to them. Now, children, think of it, and make up your minds, for though life seems long to you, it is really very short, when we think how much there is to be done, and the only way to make these lives of yours so full of strength and joy now, is to yield them up to the Lord, who died for you, wholly and entirely to do just what He wants you to do, always, forever."

The family passed in to the warm, bright hall; all without is cheerless, but the lamps gleam out like lights "in a naughty world." Thus may their lives and ours, dear children, shine to the glory of our Heavenly Father, and for the blessing of our brothers and sisters on the earth, who are looking to us to help them.—G. CROSFIELD.

NOTE.—These articles were written before the present war.

AMERICAN FRIENDS' SERVICE COMMITTEE.

FRIENDS AND THE WAR LOAN.

We urge strongly that those Friends who are conscientiously unable to subscribe to the "Liberty Loan," because the money is to be used solely for the purpose of war, should contribute to our Committee amounts as nearly commensurate as possible. Just as the majority of our young men have expressed themselves as conscientiously unable to fight with their hands, so many older Friends are conscientiously unable to fight with their money. Just as these young men are willing to give themselves in forms of constructive service, so older Friends should be as ready to support them in this work, as others are ready to support the destructive purposes of war.

Our money cannot pay dividends of four per cent., but it

will pay dividends in homes restored rather than destroyed, in cheer and hope rather than in misery and despair. The donors of our fund receive no bonds which their children can inherit, but they will so justify the Society of Friends in the eyes of God and of the world that their children will receive the same rich heritage of principles that our forefathers passed on to us.

We can effectively use an unlimited amount of money since we are in touch with unlimited need. Most Friends' communities should be giving treble and quadruple the amounts reported thus far. The situation cannot be judged by the standards of normal times. There is not only an unprecedented crisis in the world which creates unprecedented obligation, but we bear a peculiar relation to that crisis. In our religious faith, we insist upon the practicality of spiritual forces which most men deem impracticable for the present. We must be ready in a sacrificial giving of our money and our labor to prove in conduct the practicality of the ideals we profess in words.

FRIENDS AND THE SELECTIVE SERVICE LAW.

The latest reports from the military camps indicate that many Friends with discharges on Form 174 have been asked to perform certain duties and have consented. Such orders are a direct violation of the instructions from Washington to the commanders of the camps, that conscientious objectors are to be segregated and not required to perform any duties. These instructions are required by the Selective Service Law, which absolutely exempts persons holding Form 174 until the President declares what forms of non-combatant service they shall be liable for. At this writing we have definite information that the President has not made such declaration.

Persons who comply with such orders may have difficulty later in being assigned to any other service in case we get a favorable ruling from Washington. The officers may say to such persons, "We are recognizing only conscientious conviction, and if you had a real conscientious objection, you would not have performed such duties in the first place."

There is also great probability that the government may judge of the principles it is willing to recognize by the action of the majority of our members.

From every standpoint it is highly important that all Friends who are taken to mobilization camps should insist upon being segregated in accordance with the instructions from Washington and should further insist consistently at all later times upon being assigned to service entirely dissociated from military control. All Friends reading this statement should see that members of their respective meetings who are affected by it should receive the information.

Arrangements should be made for one or more Friends' ministers to visit the camps where Friends are located and keep in constant touch with the men. They are in peculiar need of spiritual assistance. They have entered a path of *religious conviction*, and must pursue it amid associations that tend to blunt and deaden spiritual impulses. It will be to our lasting disgrace if, as a body, we now fail to minister to the needs of these men.

DRAFTED MEN WHO WERE IN TRAINING AT HAVERFORD EXEMPTED ON INDUSTRIAL GROUNDS.

All drafted men in the Reconstruction Unit, who have received the training at Haverford, have been exempted by the District Boards which have jurisdiction of their cases on so-called "industrial" grounds. In other words, this work has been recognized by three District Boards of the country as a service "necessary to the maintenance of national interest during the emergency," so as to come within that provision of the exemption clause of the Selective Service Law.

The above decision has been made with reference to the following men, whose cases have been pending before the District Board for Eastern Pennsylvania, to which they had been transferred from their home boards. These men are all expected to sail the early part of Tenth Month:

Alfred C. Vail, Chester, Pa.; E. Morris Burdsall, Port

Chester, N. Y.; Given C. Johnson, Le Grand, Iowa; Richard J. M. Hobbs, Greensboro, N. C.; Von D. Amick, Haviland, Kansas; Luther E. Warren, Wilmington, Ohio; Harold S. Laity, Chappaqua, N. Y.; Coleman Travis, Poughkeepsie N. Y.; Harold D. Marshall, Whittier, Cal.; Walter E. Smith, Eureka, N. Y.; William B. Southworth, Cambridge, Mass.; Leland K. Carter, Indianapolis, Indiana.

VINCENT D. NICHOLSON,
Executive Secretary.

NEWS ITEMS.

FRIENDS UNDER DETENTION.—(Extracts from letter received from Stephen Hobhouse, *Exeter Civil Prison, Eighth Month 20th*)—As for my whole life-task just now, this is how I conceive it,—in the drudgery of the needle, in the grubbing up of weeds, in the cleaning of my cell, and its equipment, at my meals and on my hard bed, in the hours of silence and solitude, in the discomfort and weariness of my ailing body,—in all this to find and to realize the Kingdom of Heaven within and without—or in other words the Christ-life,—Christ as Son of Man, or the patient suffering soul of Humanity, and as Son of God, or the Divine Spirit of the Universe. . . . But my efforts, such as they are, are wonderfully helped and illuminated by my concentration, without other distraction, upon the thoughts of Jesus and those apostles of a new life. I am not free, writing from here, to speak my mind about the war, and will only say that I am often bowed down with a sense of all the hatred, strife and misery; and am seeking ever to be, as I said at my court-martial, "one tiny channel for the waters of healing." May those who have faith in the truly spiritual universe accept as a real form of service the prayers and penitence of us prisoners!

But it is still the burden of another bondage that weighs upon me most heavily. To any one who is sensitive in mind or body, life, like ours here, under the ordinary conditions of a prison for criminals, is hard and wearisome. And yet, when I breathe the pure bright air that comes in through my little window, when I consider the cleanliness of my cell and of its humble furniture, when I feed on its peace and quiet and that of the garden outside, when I thank God for the food and clothing supplied to me—when I am tempted to complain, in spite of all these blessings, then my mind turns in contrast to those other prison houses, in the midst of which are my wife and home, to the far sadder prison houses of our modern cities; to those thousands of mean streets where millions of innocent boy and girl lives are condemned to grow up in rotten, vermin-riddled houses, in basement rooms perhaps, open to the dust and grime of the pavement, underfed and ill-clothed, in an atmosphere poisoned by vice and strong drink. We rightly call it a grievous crime to hurl death from the air, in the passion of warfare, upon our children. But shall not those of us, at any rate, who believe in the pre-eminence and survival of the soul, reckon it a still worse sin to share, as we have done in the past, in year after year of peace and prosperity, in the responsibility for social conditions (to be found in almost every town and city) in which the children who survive the heavy death rate grow up, save for some moral miracle, into men and women who are coarsened and stunted in soul, without any vision of the beauty and meaning of life?

Such are the thoughts that burn in me here, and with them the longing of a great hope. I recognize that thousands of men went into the hated work of war to succour the weak, and because they could not bear to live in comfort while millions were agonizing in the trenches. May God direct this spirit of sacrifice into another and holier form of sacrifice and warfare; and, when peace is made, may men and women come in their hundreds at least, in the same spirit of noble shame and love, and share as far as they have the strength, in the lives and burdens of these victims and bondservants of industrial strife. For a short time, with the spirit of sacrifice still glowing in us, the opportunity will be open as never before. But in a year or two, unless we fight our hardest against the old forces of selfishness, the way will close up again, and burdened with a vast load of debt, the country will sink back into ruts of even deeper inequalities of poverty and wealth. (Let those who would be warned read the history of the dismal years of repression and social distress that followed the victory over Napoleon in 1815). Whether we are in prison or in the trenches for conscience' sake, may we not now unite in preparing to dedicate the rest of our lives to the building-up of a true national brotherhood, inspired not by any half-selfish spirit to preserve for our race the dominance of the world, but simply by pure compassion and

brother-love, by the need of doing justice to those myriads of innocent lives that have been caught in the toils of our mechanical civilization? If we cannot uplift them at once, we can at least make our homes side by side with theirs, and share in some part of the evil conditions, until the spirit of the nation rises to sweep them gradually away.

One of the things I feel growingly we must pray for is that God will raise up in our midst a prophet, one who, like Francis or Luther or Fox, will gather up and sound forth all that is truest in our hopes and longings, sound it to the world in trumpet tones and live it too. He may be in the agony of the trenches now, or in the despised Nazareth of some newly-founded Christian Church in China or India.

(Stephen Hobhouse is at present in solitary confinement, due to his desire to be equally loyal to Love and to Truth.)—*The Friend* (London).

W. RUSSELL FRAYLING'S THIRD COURT MARTIAL STATEMENT.—'This is the third time that I have been tried by court-martial,—although the technical offence in each case has been different, yet actually I have been court-martialed for the same offence. I wish the authorities responsible would be candid, and have the courage to put on the charge sheet my real offence,—that I refuse at the bidding of the State either to fight or take any part in the organization for war because I believe it to be contrary to the example and teaching of Jesus Christ.

"As a member of the Society of Friends I am only maintaining the ancient testimony of the Society, and the fact that there are many members in prison for upholding this principle goes to prove that religious freedom has disappeared from this country. I wish to quote from our Yearly Meeting Epistles of 1916 and 1915 in support of my contention:—

"In 1916: 'Our testimony as a Society is against all war and on behalf of the supremacy and liberty of conscience. This we unhesitatingly reaffirm, and, where our members are brought into difficulty or suffering through obedience to conscience, we take our stand beside them, and assure them of our loving sympathy and support.'

"In 1915: 'We claim with absolute conviction though with great humility, that only spiritual power can defend or advance the spiritual causes which matter to the world. We claim that there is a better way, and that love alone can avail to find and follow it.'

"Because I accept this position which has been held by our Society since its foundation over 260 years ago, believing that not only is it one of the fundamental principles of Quakerism, but also of Christianity, and that it goes to the root of the trouble,—because I refuse to deny this I am court-martialed, and shall receive the usual sentence of two years' hard labor. I say this purely as my defence, not by way of complaint, for I am convinced that I can in prison make a greater protest against the iniquity of war than I could if I had exemption."—*The Friend* (London).

A LETTER FROM FRANCE, by HOWARD W. ELKINGTON.
MISSION DE LA SOCIÉTÉ DES AMIS, CHALONS SUR MARNE,

Ninth Month 21, 1917.

My Dear Father:—

You probably are somewhat in doubt as to the work done by the Mission and more particularly by your children. My work, as I have written before, is in the agricultural department. It has been the job of this department to alleviate the difficulties of the land due to the war. This has been done by the purchase of several thrashing machines, one steam plow and several reapers, binders and such like machines for the land. These machines are then sent out to the districts surrounding Sermaize on the Marne and Upper Meuse to villages and manned by us. It is the business of the Mission to run and to keep in order all its machines and, so far as possible, to keep in repair machines of the commune or district that need attention.

The country around Sermaize is divided up into some five separate districts, having one or sometimes two men from the Mission responsible for the territory.

During the last three weeks or so we have been busy at the source (the place where the Mission is housed and where the shop is located), mending all broken parts of the thrashers which are about to go out. This has been most interesting and congenial work for me, as it requires a small amount of mechanical skill and ample opportunity for working about with various tools. For instance, yesterday, I spent part of the forenoon in soldering up a water tank, the day before in repairing step-ladders. The repairing of wood work has fallen to my special lot, so that much time goes to the use of plane, saw and chisels. Once in a

while I manage to slip in something extra, such as a towel rack for sister Mary and a bread-board for the housekeeper of the establishment—upon which was inscribed the plaintive request—"Give us this day our daily bread." Unfortunately, the piece of wood from which the board was made was quite small for the huge loaves with which we are blessed. "Tis the custom of the French, as you may recall, to make large loaves much resembling a gigantic doughnut, with a hole of such size that the loaf is conveniently carried with the arm thrust through it or, by the gentler sex, with the arms upon the hips. If opportunity allows, I think that I shall make another board, upon which I shall inscribe the subtle hint: "Man cannot live by bread alone." Although this topic is only indirectly connected with agriculture you can gather at a glance the connection. As I was saying we are about to send the thrashing machines out to the various villages in order to commence the winter thrashing. It is the practice in these parts to gather the grain as at home, but instead of thrashing it at once and on a large scale, each *cultivateur* takes his crop to his barn where the crop is thrashed. For us this means that we are busy from now till next spring, going about from barn to barn thrashing the crop.

For this work the Mission makes no charge except the cost of gasoline, which by the way is something like \$1.00 per litre, and even then only purchasable at certain government depots with certain official "Bons" or permissions. If the machine, crop and barn are insured the farmer pays this charge also. It takes about four or five men to run the thrasher. The Mission is supplying one man to run the engine and possibly another to tend to the feeding in of the grain. The commune or farmer, however, has to supply the others, paying for their services at about the rate of five francs a day. Labor, of course, is the great difficulty in the district. Consequently, considerable burden is brought upon those not accustomed to the work. One of the worst features of the war, however, is the land "en friche," that is land belonging to those who have gone off to battle and who have not returned for one cause or another. Their land is not touched by anyone at home, partly because there is not sufficient help to tend to the land owned by surviving owners and partly because any other course of action would easily lead to trouble where individual rights are so zealously guarded. The result is that weeds, thistles and tares of all kinds abound in wild profusion upon such tracts. It would not be so bad if the good ground were not contaminated. But it is practically impossible to prevent this. The Mission uses some of this ground "en friche," adjoining the property, for the raising of vegetables—working upon the supposition that a lived-in house is much better off than one which stands empty, offering a home for bats, spiders, rats, mice, etc.

You probably gleaned from the foregoing pages that sister Mary has joined us at Sernaize. She came last Fourth-day from Entremont. We, of course, are very glad to have her here. She and William are scheduled to go to the new camp being constructed near Dole, to act as steward and matron for the party of 100 that are about to arrive from Haverford College. This is really a most happy arrangement . . . there are an enormous quantity of things for which we can give thanks, N'est-ce pas? my dear father.

SCHOOL VISITING IN THE INTEREST OF SCIENTIFIC TEMPERANCE INSTRUCTION.—From the Seventh Annual Report of Friends' Temperance Association, we learn that over one hundred schools have received from one to three visits each from the specially equipped Temperance Visitors. Sixty-eight of these schools have taken up the work of writing Temperance Essays in their Seventh and Eighth Grades, resulting in the preparation of 6,280 essays. In other schools, Teachers' Meetings have been held and talks given to pupils at assemblies or in class-rooms.

The following from G. M. Trevelyan's report in *The Friend* (London) will be of interest:

During the month [the Seventh Month] we have carried 5,171 cases (3,926 sitting and 1,245 lying) and have covered 33,806 kilometres. The total number of cases carried to date amounts to 97,077, and the total number of kilometres run is 792,216.

In a home letter written early last month from 31 Rue Bergère, Paris, Alfred Lowry, Jr., reports himself and wife as busy with the new work recently assigned him. He says "Thanks for the encouraging words, it helps, to know that you have a certain amount of confidence. Of course there are problems of one sort and another, but by endeavoring to look at the thing from the big end and to tread lightly at times, things have

really gone very well. It was a delicate matter for me to be asked to step in here where there were older men already on the job. . . . I have secured another Swiss who is located at Marseilles and who is already doing good work, I think. If I can get my passport fixed up in time I want to attend a Prisoners' Work Conference in England soon. It is to be held at Jordans, where Wm. Penn used to attend meeting and where he is buried. . . . I have been glad this year to have a chance to study the Y. M. C. A. from the inside. The Y. M. C. A. attempts to adapt the religion of Jesus Christ to the needs of the present day, whereas I believe the ideal of the Society of Friends is that present-day conditions can and should be adapted to accord with the Gospel of Christ. Perhaps there is room and need for both, especially if by the first you understand our conceptions of that religion. . . . We have just been going over the accounts for last month, and in every item but one, of our budget we have overspent. . . . Wait till heat begins to appear on our board-bills.

The Alumni Association of Westtown School will hold its annual meeting at Westtown on the 13th. In the evening David Starr Jordan is scheduled to speak on "The Outlook for World Peace."

AMERICAN FRIENDS' SERVICE COMMITTEE.

Mail and Packages for Members of the Reconstruction Unit in France.

We have just made an arrangement with the Post Office Department whereby letters, newspapers and parcels can be sent to our workers in France at the domestic rates of postage.

Parcel post will be sent at the eighth zone rate of twelve cents a pound, with a maximum weight limit of twenty pounds. This applies only to the ordinary parcel post; no C. O. D., insured or registered packages will be handled.

Money orders may be sent at the domestic rates.

No money or valuables can be sent by registered mail.

Mail should be addressed as follows:—

John Smith,

American Friends' Reconstruction Unit of the Red Cross,
Friends' Expeditionary Forces,

France.

Care Charles Evans, Hôtel Britannique, 20 Avenue Victoria, Paris.

Packages intended for delivery before Christmas must be mailed before Eleventh Month 15th, and marked plainly, "Christmas package."

Persons desiring to send packages weighing more than twenty pounds may send them to our store-room, and we will send them by our workers as excess baggage. We shall probably be sending workers every week until the first of next year. Such packages should be addressed:

American Friends' Service Committee Store-room,
Fifteenth and Cherry Streets, Philadelphia, Pa.

Care Mary H. Whitson.

A letter should be sent to Mary Whitson, advising her of the shipment and the name of the person in France to whom it is to be delivered.

VINCENT D. NICHOLSON,
Executive Secretary.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING TENTH MONTH 8, 1917.

Amount reported last week	\$187,518.45
Received from eleven individuals	\$ 829.50
Received from eleven meetings	4,151.00
	4,980.50

\$192,498.95

CHARLES F. JENKINS,
Treasurer.

NOTICE.

MEETINGS from Tenth Month 21st to 27th:

Muncy Monthly Meeting, at Muncy, Fourth-day, Tenth Month 21th, at 10 A. M.

Frankford, Fourth-day, Tenth Month 21th, at 7.45 P. M.

Georgetown, Fourth-day, Tenth Month 21th, at 8 P. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Tenth Month 25th, at 10.30 A. M.

Langdowne, Fifth-day, Tenth Month 25th, at 7.45 P. M.

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COURSES OF STUDY, FALL TERM, 1917.
History of New Testament Times; Old Testament Literature; Literature and Principles of Friends, given by Elbert Russell; The Life of Paul, J. Henry Cadbury; Methods of Social Betterment, J. Byron Deacon; First-day School Methods, Annie Hillborn.

Intensive work in conversational French will be provided for students wishing to prepare for reconstruction work in France.

Fall Term begins Tenth Month 10.

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THE following timely books, mostly of those recommended by the Social Order Committee of Philadelphia Yearly Meeting, are for sale at Friends' Book Store, No. 304 Arch Street, Philadelphia.

- "The Church and The Hour," Vina D. Scudder, . . . \$1.00
- "The Social Problems," C. A. Ellwood, . . . 1.25
- "The Abolition of Poverty," J. H. Hollander, . . . 75
- "Christianizing the Social Order," Walter Rauschenbusch, . . . 1.50
- "The Day of Our Visitation," William Littleboy, . . . 50
- "A Word of Remembrance and Caution to the Rich," John Woolman, . . . 05

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THE REMNANT.

It is now above thirty years since Matthew Arnold delivered in this country a series of addresses, afterward published under the name of "Discourses in America." The first of these was entitled "Numbers; or, The Majority and the Remnant." Whoever remembers either hearing or reading that address may perhaps recall something of the impression produced by the dominant thought or "doctrine": namely, that of the power and importance of the *remnant*. The thesis was, in part, that majorities have generally been unsound,—are generally unsound—and that their unsoundness has been their downfall; also that there is usually a remnant, a "sound minority," which, if it be very small, may still outlive the state and impress both the present and the future for good, or if it be relatively large, may save the body from total collapse and failure, even bringing to it eventually a "profound renewal."

To accomplish this latter result in large communities or states, it is obviously necessary to "increase the size of the remnant"; but with this fact in mind, and contemplating the great and growing population of the United States (where *bigness* is made of so great account), Matthew Arnold exclaims, "What a remnant may be yours, surely! A remnant of how great numbers, how mighty strength, how irresistible efficacy!" Yet he hastens to say that mere multitudes will not assure a saving remnant, since there have been multitudes and states in which no sufficient remnant was found. Naturally, he cites Isaiah as well as Socrates and Plato in behalf of his claim for the value of the remnant, and he acknowledges himself more in accord with prophets and philosophers ("the saints and the sages") than with politicians. When he says, "The Eternal has attached to certain moral causes the safety or the ruin of states", he is distinctly in accord with the prophetic view; and conjoined with this is the thought that the safety of the state is maintained, or its ruin averted, by a vigilant attention to whatsoever things are true and just and pure and "amiable."

Judging by such a standard, who would affirm that majorities have been, or are yet, "consistently sound", even though an increase of virtue has unquestionably marked the progress of human history, and though also the real virtue of the people cannot always be judged by the actions of the ruling powers? "The remnant" is not constituted by minority alone, since that may be a clique, an oligarchy, a despotism; but it is the saving element, the leaven working toward a "profound renewal" of the multitude. It may sometimes be fittingly described as "an afflicted and poor people", and always "they shall take refuge in the name of Jehovah." Moreover, "the remnant of Israel shall not do iniquity nor speak lies"; and in the larger light of the Gospel day it must perfect this principle by giving attention, positively and actively, to the things that are true and just and pure and lovely. It must not centre its chief thought upon itself, for its own sake, but upon the principles for which it stands. It will then not be more concerned about its present size than about its vitality; not so much about its reputation as about its integrity and its potency for good.

It is not the purpose of this article to try to assign people to their appropriate classes, to discuss the relative merits of different groups, nor to encourage a "smug complacency" in any member of any group. The thought is rather that the progress of truth is still much and often against the current; and that now, as in the days of the prophets and the sages, those who have been given insight and vision have need of courage and constancy in the work to which they are called, and of confidence also that the Seed of the Kingdom shall ultimately possess the earth, and the remnant grow to a multitude.

M. W.

A MEETING OF "THE BRETHREN."

Folded away in a verdant valley among the steep Pennsylvania hills, near Wernersville, lies the old hamlet of Cocalico, and thither, to the meeting-house of the Church of the Brethren (Dunkards), a group of five Friends wended their way on a breezy autumn morning.

Many automobiles, as well as carriages, were drawn up behind the plain brick building, with its small-paned windows—shining clean, as all windows are in this region—its clean, bare floor and wooden benches. Men enter at one door and women at another, and sit on opposite sides of the room. The women remove their black bonnets, and reveal the white caps, shaped much like Friends have been, but with no frill, or but a narrow one, about the face. Near the raised seat, like a low gallery, where the ministers are seated, are five or six benches placed at right angles to the others, and these are occupied by the older men and women, and those whose dress is especially "plain." Only grey, brown or black dresses are seen here, and the men all wear the full beard and the straight-collared coat.

Many children are present; girls sitting with mothers, boys with fathers, and babies abound, not only tiny ones, in their mothers' arms, but lively toddlers, who vociferate their own remarks, or trot up and down the aisles. But it is wonderful to see, as the meeting progresses, how little any one is dis-

turbed by this. The speakers seem quite oblivious to it, and no one else pays much attention. A pretzel or cake is forthcoming from "mother's" pocket—an older sister or kind grandmother offers lap or shoulder for a sleepy head, and that is all. The meeting had begun at 9.30 and it was 10 o'clock when the Friends arrived. The four men on the facing seat had each his part in exhortation and prayer. All of them wore the beard, and the distinctive dress, three were elderly, the fourth quite young. Their voices were singularly gentle, their manner earnest and reverent. A chapter in the Bible had evidently been read, each commented on it, and gave his thoughts on the truths it contained.

One spoke of the need of simplicity—"We live perhaps too gay and rich in this world,"—and of the power of the simple and sincere Christian life. "It is an old saying here, that it doesn't take a barrel of salt to keep a barrel of meat," he told us; then speaking of the great need of more such examples of righteous living, said, "Sometimes now, we feel the salt is limited!"

A still older man spoke in German, which was evidently better understood by the older people among his hearers. One of our party could follow his train of thought, and told us afterward that, alluding to the war, he said, "We ought not to feel that those who were killing men were always the most wicked. If we shut the light of Christ out of the soul, we are killing our own souls, and maybe those of the little ones around us."

An earnest prayer was made that the young men might be true to their convictions, in this time of trial, and kept from entering into the spirit of war.

A hymn, sung without any instrumental music, with the refrain, "Sometime we'll surely know," was joined in by nearly all present, with sweet voices, and reverent manner.

Those not members were asked to withdraw before the others, and a number of boys and girls, who had not yet adopted the "plain" dress went out with us. We waited for some talk with the older people, who followed us in about twenty minutes, the older men saluting one another with a kiss of greeting.

The elders seemed quite willing to talk with us. One of them had lived near Easton, Md., where some Friends often attended their meetings. We touched on the "plain" dress, asking when it was assumed by their young people. "When they are baptized, and join the Church." When asked whether, if the plain garb was not put on, they could still be given full membership, he answered, "No, surely that would not be according to the Scripture!" adding, "Some of them drift away, like your own young people!"

We felt much at home with these plain and kindly people, and could but regret, as, on our homeward ride we passed their beautiful farms, with neatly kept buildings, and door-yards gay with old-time flowers, that our government should make such a blunder as to take these men from their home occupations and put them into military camps, where they can never be happy or willing workers, even though excused from actually bearing arms.

The question has been raised why these sects have had what appears a more favorable position before the public, in our daily press, than has been given to Friends. One answer may be that they present a more "unbroken front," that their elders do feel at liberty to give them definite advice even as to small details of conduct, in the present crisis, and the young men expect and accept it.

We, perhaps depending more than they upon the "inner light," which will reveal the way to the seeking soul, have feared to dictate or to direct our young men, while desiring none the less that they may follow a straight path. So we may seem to a superficial observer to waver where they stand firm.

There seems no doubt among the Brethren (which name they prefer to "Dunkard") of a desire to be loyal to the Government, if this can be without violating their consciences. "The President will tell us what we are to do," said one of

them. They were interested to hear of the work of our American Friends' Service Committee, and seemed to feel, as we did, that the common anxiety that our ancient testimony should be maintained drew us together in a bond of Christian fellowship.

F. T. R.

RED CROSS WORKERS AND THE MILITARY SYSTEM.

[The subject of the following letters may be on Friends' minds elsewhere than in Boston. The clearest way of presenting it seems to print both letters.—Eds.]

3 ROCKLAND STREET, Roxbury, Mass., Ninth Month 30, 1917.

DEAR FRIEND:—

It has been stated more than once in my hearing that "Red Cross workers are obliged to carry side-arms, and take oath to use them if necessary to defend themselves or their wounded charges." While I believe that people who make this statement are confusing the Red Cross with the Army Medical Corp, I wish thee would publish in THE FRIEND answers to these questions: Is it true of the Red Cross? If so will it apply to members of the American Friends' Service Committee who may serve under the American Red Cross in ambulance work?

I should suppose it is understood by all that there is no question of bearing arms for defence when engaged in civil relief work as the American Friends' Reconstruction Unit of the Red Cross, but I really think a number of people are quite hazy about what may be demanded of ambulance workers.

EDITH B. BELLOWES.

TENTH MONTH 4, 1917.

EDITORS OF THE FRIEND:—

Dear Friends—Replying to the inquiries of Edith B. Bellows, I can say very definitely that at the time I left France, about the middle of Eighth Month last, no members of the American Red Cross were required either to take an oath or to carry arms, and I did not see any who did carry arms.

It is very clearly understood that no members of the American Friends' Reconstruction Unit of the Red Cross will be required to do either of these things.

So far as the Red Cross is concerned, the members of our Unit will be volunteer workers, and, should there be, contrary to expectations, such requirements made at any time in the future, these members will be entirely free to withdraw.

In making the arrangements, it was expressly stipulated in the correspondence that the members of our Unit might be given "any work to which Friends may be properly called."

MORRIS E. LEEDS.

AT CANA.

To Cana, on the marriage day,
The Saviour came with brow benign,
With most and least to share the feast—
To break the bread, and taste the wine.

To Cana, on the marriage day,
The Saviour came with gaze Divine,
And walked among the wedding guests,
And turned the water into wine.

No shadow marked the tranquil sky,
No echo whispered of despair;
But all was peace and holy joy—
The presence of the Lord was there!

A cloud of joy—serene, supreme—
Hung brightly o'er the bridal pair;
No sorrow marred that peerless day—
The spirit of the Lord was there.

Forbear, ye Pharisees, forbear
To check, to silence, joyous mirth;
God hears it gladly in His heaven—
Nor did Christ chide it on the earth.

—ARTHUR GOODENOUGH.

THE EXTREMITY IN BIBLE LANDS.

[Under date of Tenth Month 7th we have the following from Emily Oliver. The following paragraph in the letter sent with copy seems to us the plain logic of the situation.—E.S.]

There is so much relief work of a military nature that Friends cannot share in, but the cause of Armenia and Syria is one which we can espouse without any qualms of conscience and I am sure Friends would respond to the appeal even more liberally than they have done if they knew more of the splendid work of the Armenian and Syrian Relief Committee and how safe it is to send help through them to these countries where the need is so great.

Estimate number of deported, destitute Armenians, Syrians and Greeks, now in Asia Minor, Syria, and Palestine at one and one-half millions. Demands for help are inexorable. Bread winners generally have perished through massacre, deportation, or in army. Practically all now destitute were self-supporting before war.

Property taken from these people by military or destroyed in deportations, totals millions of dollars. The number of destitute is increased by the deportation of Greeks from the sea coast. Refugees from regions occupied by military are increasing the poverty. Business paralyzed. Animals requisitioned. Schools and churches generally closed. Buildings used by military. Prices of food and other necessities of life increased several hundredfold, going higher. Needs greater because needy people are more numerous than last year.

Expenses, on moderate basis, for repatriation, rebuilding homes, seed, animals, tools, necessary for self-supporting life \$8,000,000. Present need is for keeping the people alive. Food, clothing, shelter for 1,000,000 most needy people, \$1,000,000 per month, supporting 35,000 orphans \$30,000, minimum total needed, monthly, \$150,000. As stated in cable of [Fifth Month] 21, can forward all funds received.

A few weeks ago a conference of delegates and missionaries was called in New York by the Armenian and Syrian Relief Committee to meet with friends lately returned from the East and hear from them accounts of the present condition of affairs in the Turkish Empire.

The speakers told us freely of what they had seen and knew to be true, on the understanding that nothing should be reported in the papers. This was especially emphasized before Ambassador Elkins of Constantinople and Consul Jackson of Aleppo addressed us, but their accounts fully corroborated the stories of missionaries from Armenia, Persia, Syria and Palestine. It was a heart-rending tale of sorrow and suffering, told with wonderful self-control, by those who had themselves passed through the fire and agonized with the people they served and helped to the utmost of their powers, and as one heard tale after tale of thousands and hundreds of thousands in dire need and distress, one's brain almost reeled at the thought of so much agony and suffering, and we felt that C. V. Vickrey, the Secretary of the Association, did not exaggerate when he said that the case of Armenia and Syria represented "the most desperate need in the world today."

The aim of the Conference will be seen in the following quotations from different speakers: "We are not here as a court of law to apportion blame and say who robbed the poor man by the side of the road—the poor man is there and we must help him; we are not here to dwell on past suffering, fearful though that is; we have been moved to tears by what we have heard, but tears will not feed the starving; we are here to think of the best means to help the remnant, to arouse interest in this country and gather funds for the work. Homes must be opened for orphans where they may be trained to be leaders when the time for reconstruction comes.

"It is a greater problem than merely giving food and clothing, it is to take adequate care of the people to be found there, to put them back in their own homes, their feet in the right direction, so that they can help themselves; we don't want to make them a nation looking outside for relief, but self-reliant, looking to the stars, a nation of freemen."

One and another spoke of the hopeful attitude we should take in looking in the future and how abundantly worth while it is to help a people with such a history behind them, a people so deeply religious and devoted to the Christian faith.

An Armenian pastor from Constantinople told how since

the fifth century they had stood, a martyr race, on the frontiers of Christendom, bearing all through the Middle Ages, shock after shock from the advances of great non-Christian hordes—willing to take the first blow, willing to suffer and die for Christianity, but never to surrender.

There is no such thing as despair in the heart of an Armenian—despair of our *own* lives—yes, but we never lost faith in the race, it must stand or fall by its own merits and there is strength and virtue enough to re-people Armenia among the two million safe on Russian soil.

The result of the relief work was spoken of by many and shown to be the means in God's hands of softening antagonism and breaking down the so far almost impenetrable barrier between the Muslim and Christian world. Moslems and Christians are helped alike and touching incidents were given of the gratitude of Turkish soldiers and Muslim sheiks who in their need were brought to realize the true Spirit of Christianity. One Turkish governor who came to a town bitterly opposed to Christian missions, grew to love the American missionary as a brother and, when the missionary was taken seriously ill, ordered prayers to be offered for his recovery in all the mosques in the town; the same governor sent to the mountains for snow for a British lady who was ill. "We have knit the people to our hearts by service and can never get away from the responsibility of the new affection."

It was cheering to hear that funds can still be sent into all parts of the Turkish Empire through Switzerland and there are enough American and Swiss missionaries now in the country to carry on the relief work, besides German missionaries who are also nobly doing their share; and while prices are prohibitively high in the open market, the government will sell at lower rates to men whom they know and trust, but millions of dollars are needed to carry on the work.

The situation in Syria and Palestine is a critical one, and unless help can be sent on a large scale before winter sets in, the country will be almost depopulated; on the Lebanon alone the death rate is one thousand a day.

Friends will be glad to hear that relief work is being carried on in Brumana, under the care of Dr. Dray, formerly of Philadelphia, now Professor of Dentistry in the American College, Beyrout. A soup kitchen has been established here and seven to eight hundred people are fed daily. Another three hundred are cared for daily in Ras el Metn, by my husband, with funds sent by Friends for relief work. A letter just received from England, written by a Brumana Friend Sixth Month 24th, says, "Outwardly all seems very quiet—our little church is keeping up, but the struggle is hard. D. Oliver is still allowed to be at his post and his efforts are indefatigable—he often visits us on this side of the valley. Tell his wife he is well and she need have no anxiety on his behalf. More help is needed. So far we have been kept wonderfully. The future looks dark, but He is our refuge and underneath are the Everlasting Arms."

But it is not only in villages we have heard of, where friends we know and love are working that "more help is needed"—there are thousands of other villages and towns throughout the Empire where hands are being stretched out to us and the cry is going up even now for help—the sound is faint for it comes from very far away and the voices are too weak to make themselves heard at such a distance; but He who heard the cry of the lad in the wilderness is sending on the call through His messengers and making it so insistent that we cannot fail to hear. May He also incline our hearts to listen and send back an answer so strong and helpful that despairing ones may hope again and realize that God has not forgotten them.

The following telegrams have lately been released for publication:

Estimates place the number of Armenian and Syrian refugees in Caucasus at 250,000, Eastern Turkey 100,000. Total slowly increasing by newcomers. Two hundred and fifty thousand of these without employment. Large proportion women and children. Minimum estimate necessary for individual three dollars per month.

The following extracts are from a letter just received from the Erivan Branch of the American Committee for Armenian and Syrian Relief at Erivan:

"There are many more whom we cannot help, than the number helped by us. They come pleading for work until it seems sometimes as though we must go crazy from being constantly compelled to refuse them. Illustrations seem out of place. It is one constant stream of ragged, forlorn women with drawn faces, begging with tears, and even demanding work.

"It is impossible for the people to return to their old homes, conditions are too uncertain. Local farmers and merchants feel the stress of the times too much to employ help, so the refugees are dependent almost wholly on charity. It is pitiful to see people once well-to-do now begging. When opportunity presents itself most of them swallow their pride and gladly become servants.

(Signed) HARRISON A. MAYNARD."

Missionaries arriving in New York from Beirut, Syria, confirm all previous reports. Deaths in one section of Syria from starvation and resultant diseases reached rate of thousand per day. There are at least fifty thousand orphans in Lebanon alone. American Committee earnestly solicits co-operation in relieving this winter the greatest suffering ever known in Bible lands.

SUMMARY OF REMITTANCES.

Remittances previous to Seventh Month 1, 1917	\$3,330,320.00
During Seventh and Eighth Months.....	925,100.00
Total	\$4,255,420.00

WHAT IS A PACIFIST?

LLOYD BALDESTON.

The term pacifist has been applied to at least three classes of people since the declaration of war by the United States. The first class consists of German sympathizers, who oppose this war for obvious reasons. The second are socialists, who oppose war in general because they believe that wars are fought, broadly speaking, by the poor for the benefit of the rich. The third class, which includes many socialists, is made up of those who refuse to participate in war from conscientious motives, and believe war to be always and everywhere wrong. This paper deals only with the third kind of pacifists to whom the term was first applied in contempt, some time before the beginning of the great war.*

As with many another epithet intended to convey opprobrium and reproach this term has been accepted as a title of honor by those to whom it was applied. It is my purpose to state, however imperfectly, the basis on which the uncompromising opponents of war rest their case, and to answer some of the arguments which are urged against our position.

Permit me first to point out one of the misapprehensions which has gained currency. Pacifists do not visit wholesale condemnation upon soldiers, either past or present. A recent editorial in a great daily heaped reproaches on Jane Addams and other outspoken opponents of war, asserting that by condemning war they virtually called George Washington a murderer. We claim as a right the freedom to follow the dictates of our consciences, and accord the same freedom to every one else. One may be pardoned for doubting whether the claim of conscientious motives as an excuse for doing wrong is in all cases sincere, but for us to impugn the sincerity of soldiers in general because we believe war to be wrong would be manifestly absurd.

History has no doubt exaggerated the better side of war and minimized its evils, but after all allowances are made, many of the long list of martial heroes compel our admiration. Pacifists do not admire soldiers because of their success in war, and many great soldiers they decline to admire at all, but they do not withhold admiration from great souls like Washington and Lee because they were soldiers.

Turning now to the positive basis on which the pacifist case

*The writer supposes that the word first obtained currency by being used by Theodore Roosevelt. It does not appear in either Webster or the Standard Dictionary.]

rests, we find it two-fold. First, he believes that war directly contravenes the teachings of Jesus Christ. Second, he is convinced that for any international difference there is always a better solution than war. To those who acknowledge Christ's authority, the first of these bases is sufficient reason for refusal to participate in war, provided they are satisfied of its correctness. The statement that war is the antithesis of Christianity seems to me self-evident, but I am well aware that to the vast majority of my fellow Christians it does not now seem so.

The pacifist feels that the sum of Christ's teaching is a gospel of universal good-will, while his opponent limits this good-will as not extending to the enemy in war time, at least until they are captured. General Howard indeed claimed that he loved his enemies even when shooting at them. This extreme view, I think, is somewhat rare.

Let us try to picture the position of Christ as he neared the end of His ministry, and draw from His own acts His attitude toward strife. Bitter feeling against the Roman power was rife among the Jews, particularly those of Galilee. Jesus had a large following there, and could easily have surrounded Himself with a formidable force. Can we imagine Christ as the head of an insurrection? What are His own words? When He was arraigned before Pilate he said, "If my kingdom were of this world, then would My Servants fight that I should not be delivered unto thee. But now is My Kingdom not from hence." And so, in pursuance of His mission to redeem mankind, he suffered an ignominious death, and failure apparently complete. I confess that "Billy" Sunday's remark that if Christ were now on earth He would be in the army of the Allies seems to me arrant blasphemy. Christianity means love, truthfulness, purity, mercy, justice, forgiveness. War cannot be waged without hate, deceit, cruelty, injustice, retaliation; these are among the virtues of war.

In justification of this view of what obedience to Christ's teaching requires, it is fair to inquire how the early disciples looked upon participation in war. Christians have now been fighting for more than 1600 years, and so the average modern man is not free from bias.

I quote from J. H. Holmes, "New Wars for Old," pages 170 to 183: "There was more than one reason why the early Christians declined to enter the ranks of the legions. First of all, they could not conscientiously take the oath of obedience to the Emperor which was required of every legionary. In the second place, they were unwilling to place upon the Emperor's shrine the offerings exacted of every soldier, and thus worship the ruler as semi-divine being. Furthermore, they were well aware, if they enlisted, that they were liable to be summoned at any time, in obedience to the whim of the emperor or even of a provincial officer, to arrest their fellow Christians. . . . More important than any such reasons as these, however, is the simple fact that conversion to Christianity, in this age of the world's history, involved conversion to the ideal of non-resistance. No man, so it was believed in this benighted era, could be a soldier of the Empire and at the same time a follower of the Nazarene. To draw the sword, even in the public service of the country, was a flagrant violation of Jesus' law of life. Therefore, they did refuse, and many were those who walked the bloody path of martyrdom as the price of this refusal."

The writings which have come to us in abundance from the first three centuries after Christ give ample evidence of the depth and thoroughness of the early Christian attitude upon this issue. The idea of non-resistance in its most extreme form is written all over the pages of this patristic literature. In one of the most famous letters of the great teacher, Justin Martyr (circa 150 A. D.), we find a citation of the passage from Isaiah prophesying the day when "nation shall not lift up sword against nation, neither shall they learn war any more," followed immediately by the impressive declaration of Justin that "this prophecy is already being fulfilled, since we, who formerly used to murder one another, not only now refrain from making war upon our enemies, but also, that we may not

lie nor deceive our enemies, willingly die, confessing Christ." Repudiating the charge of cowardice brought against his brethren because they refuse to fight in the legions, Tertullian says, "For what wars should we be not fit, we who so willingly yield ourselves to the sword, if in our religion it were not accounted better to be slain than to slay?"

Celsus, the opponent of Justin Martyr, wrote, "You will not bear arms in the service of the Empire when your services are needed. If all people should act upon this principle, the Empire would be overrun by barbarians." To which statement it was unflatteringly replied that this matter was not in the hands of men, but of God. If God desired the Empire to be overrun by barbarians, then this was part of the "Divine plan" and must be endured. Even though this part of the Divine plan could not be understood, that other part of the Divine plan, the law of love, was perfectly plain to every conscience. Therefore must this law be heeded, though the end of the world come.

We are well aware that there are two kinds of force, and in undertaking to defend the use of a police force at the same time that we oppose war, we recognize the difficulty of drawing the line between permissible and non-permissible use of force. The police are installed by the forces of order to suppress disorder. We can hardly assume that police are always on the side of absolute right, but at any rate they are a part of a system of government, whose authority is generally recognized, and their authority is strictly limited. Military authority is unlimited. Its use of force is unlimited. War resembles nothing so much as a conflagration, as has been many times said. When once fairly started, it may spread indefinitely, and it is only certain to end when nothing is left to consume.

The second basis for the pacifist position is this: we believe that no dispute can arise between nations which cannot be settled otherwise than by war. No doubt we are all agreed that a world federation would be a good thing and equally agreed that arbitration treaties are good things, and that these agencies would settle most disputes without bloodshed. Two differences of opinion are likely to arise, one with regard to the universal jurisdiction of arbitral courts, and one with respect to enforcing the decrees of a possible world federation.

It is held by many publicists that courts of arbitration can deal only with justiciable questions, and that when questions involving the national honor are involved, no arbitration is possible. In order to meet this argument, I must refer to the general proposition that the same rules of conduct which are regarded as binding on individuals are also binding on nations. This proposition will be disputed, but it is so evidently reasonable that instead of laboring to prove it, I shall simply place the burden of disproof on him who denies it. Now if nations ought to be just and truthful and forbearing in their behavior toward each other, the nation which claims that questions affecting its honor cannot be passed upon by a court, places itself in the same class as the duellist of the eighteenth century. He was quite willing to go to court to recover damages against a man whose cattle had broken into his field, but if the man called him a liar, he must fight. We now smile at the absurdity of risking one's life to avenge such an insult, but it was no laughing matter in the year 1800. So our grandchildren will marvel that nations should have been ready to sacrifice everything to avenge an insult to their flag. Whatever the nature of the dispute, a court of arbitration is perfectly competent to hear the case and to make a just award. The nation which refuses to accept arbitration lays itself open to the suspicion of being in doubt as to the justice of its claim.

As to the other side of the pacifists' program, the side concerning personal conduct, they accept the teachings of Christ in regard to human duty literally; they believe firmly in the invincibility of good will and refuse either to fight or to obey military authority, confident that the best way to contribute toward the realization of an ideal is to cling to it under all circumstances. They propose to do their utmost to live in the spirit of this ideal, rendering a full share of service toward the common good, and by word and example endeavoring to

promote the gospel of peace, praying for the day to come when war will be impossible because men will not fight.

"Ah, when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the Golden Year?"

EXTRACTS FROM THE JOURNAL OF THOMAS STORY.

[The following extracts from the Journal of Thomas Story are made by our friend Benjamin H. Doane, of New York City. Their application to some present-day problems will be clear.—E.S.]

The Friend from whose journal the following extracts are taken was a minister of Friends, the personal friend and confidant of William Penn, and the first Recorder of the City of Philadelphia. He traveled extensively throughout the British Isles, North America, and the West Indies, between the years 1686 and 1740.

1714; London: (Page 462)—He returned to England from America, landing at London on the sixth of Tenth Month. In the meetings he declined "to appear in public as long as he could be still in peace," "but suffered under the burden of the word of Truth and a right concern in it, by reason of some forward spirits, who, having accustomed themselves to talk of the things of God in their own power and wills, left me no room in some meetings to discharge my mind of the things incumbent upon me."

1715; (Page 466)—The Yearly Meeting at Kendal "was very large, but not so thoroughly seasoned as might have been, by reason of the forwardness of some; which is too often the case of such meetings, where those of least weight and service are often in the way, obstructing the service of such as have the real concern and are better qualified for the work: a distemper the church labors too much under in many places at this day and hath been of great hurt."

(Page 467)—(Being a great preacher, wherever notice was given of his intention to be present, many would attend. His freedom from vanity on this account and his deeply spiritual insight are shown by the following entry): On the fourth of Second Month he went to Kirklington Meeting, "which was large, but not so open as I could have desired, the expectation of the people being too much outward."

(Pages 520-1)—Rotterdam: "During this time I inquired more particularly into the state of the Menists in those parts, and found that all along their ministers had preached freely, until of late some here and there had begun to receive hire, but were moderate therein; and though they still kept up their old testimony against fighting and swearing, yet they were not so live in their worship, nor so near the Truth as they were in their first appearance; and I was informed that their ministers are for the most part but dry and weak in their ministry, and sometimes their hearers had rather some of them would be silent than preach, though gratis. If thus it be, it hath fared with them as with many others, who, having had a day of visitation from the Lord, and obtained a reputation through His goodness among them . . . yet some, becoming more loose and not keeping in the grace of God and the virtue and power of it, have ended in mere formalists; and then in a generation or two little has appeared but the outside and form of godliness which the power of Grace brought forth in those who went before."

1716; Ireland: (Page 530)—"Teachers and priests pretend to have power to teach and baptize all nations, and yet sit down at the first parish or town where they can have a presentation or make a bargain at so much a year, and never go into half or a thousandth part of their own nation. . . . The Apostles themselves, who had the immediate command of Christ, . . . were not to proceed upon that command barely, without actual power by the Spirit. So none else can have power but by the same Spirit. Since then these have not the Spirit, they have no power from God; but through

covetousness and as mercenary hirelings for bread, run when they are not sent, and do not profit but deceive the people; who, nevertheless, loving to have it so, the buyers and sellers, as in the parable of the Ten Virgins, are excluded together."

(Pages 560, 563-4)—(Walking from Carlow to Kilkenny, to answer a charge made against him at the Assizes, he fell in with a number of people on the way, and one of them, evidently a Roman Catholic, offered to discourse with him about religion. In their discussion, on the subject of Transubstantiation, he made this argument:)

"If Jesus literally meant that the bread which He broke was His body and the wine His blood, then the body which broke the bread thereupon ceased to be His body and the bread began to be His body and became so, before he could truly say it was so, or else there must be separate bodies at the same time, and yet all but one body. Which is absurd and unreasonable. And if, while Christ sat at the table with His disciples, they all ate the entire Christ the evening before He was crucified, and, according to His literal words, spoken of the wine as His blood, they obeyed His command, 'Drink ye all of it,' then who was left uneaten to be crucified next day, and whose blood remained to be shed?"

He concludes the account of his intercourse with this person, as follows:

"By this time we drew near the town, and then he said, No doubt you but have a good intention in what you do, in traveling so in the world; but you must have some good considerations for it, as our priests have gold and silver; and he mentioned about 300 guineas for that time. I told him, No; you whom God had raised up and qualified in some degree in this age to that service were advanced above any such mean, base and mercenary considerations as to take anything from men for this labor; which we bestow freely in the love of God; and by His commandment for the common good of men.

"Why, said he, the Apostles were but poor men and wanted necessities, and must have received of the people, or wanted. True, said I; but then they say, having food and raiment, let us be therewith content; and where that is really the case, such as are poor among us we would not begrudge them that; but it is very seldom or never so among us, but rather we feel we can generally say, these hands of mine have ministered to my necessities; having no desire that any such thing should be done to us; and we generally have sufficient of our own.

"Then, said he, but in case your friends, after some very good sermon that pleaseth a great congregation well and generally, should offer you a purse of two or three hundred guineas, would you not accept it, being freely given? I replied, No; I hope it would be no temptation, if so it were; which never can be as long as they and I abide in the truth we profess, either to give or receive that way. I should rather be greatly troubled to see so great a degeneracy, as to subject them to so great an evil.

"Well, said he, I cannot tell; you say well, and I am apt to believe you; but if you would not, there are many would be glad of the offer and make no bones on it, but receive it with both hands.

"I believe it, said I; for there are too many mercenary hirelings in the world in this age; who, though they pretend a mission to go teach and baptize all nations, yet as unfaithful servants, if they were sent at all, sit down where they can have the first maintenance, and never move until the voice of a better cry in their ears; and then, and not till then, they run where God does not send them.

"There is too much of it, said he. And so we parted in friendship, with good wishes on all sides."

(To be concluded.)

"He who bathes in the stream should not forget the fountain."

"He that despiseth the beginning doth not merit the ending."

PRESIDENT HYDE'S HYMN.

(This hymn, written by the late President William DeWitt Hyde, of Bowdoin College, was sung at his funeral.)

Creation's Lord, we give Thee thanks
That this Thy world is incomplete;
That battle calls our marshaled ranks,
That work awaits our hands and feet.

That Thou hast not yet finished man,
That we are in the making still,—
As friends who share the Maker's plan,
As sons who know the Father's will.

Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the beckoning vision flame,
The blessed kingdom of the Right.

What though the kingdom long delay,
And still with haughty foes must cope?
It gives us that for which we pray,
A field for toil and faith and hope.

Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar,—
The will to win it makes us free.

CAMP MEADE TROOPS RESPECT THE "C. O.'S"

[This article appeared in the *Ledger* of the 8th. It was included in the early morning edition only (known as the bull dog edition) and efforts to obtain it, even at the *Ledger* headquarters later in the day, failed. Because it did not have a general circulation and is sure to be of interest to our readers, we are reprinting it. In substance and spirit it is highly creditable to the staff correspondent and to the best traditions of the *Ledger*. It seems clear that the assurance given by the Secretary of War to the delegation from the Philadelphia Representative Meeting is being strictly observed. The effort not to violate sincere religious conviction is attested by this article.—Eus.]

Within sight of the caissons that will carry the great guns with which this division will be equipped a little group of men sits daily, pouring over Bibles, singing hymns and praying. About it roar the thunders of Mars, to be heard in the great auto trucks that careen and roll along—giant overland dreadnoughts; the yells of the negroes as they drive their obstinate mules about, or in the song of the hammer and the symphony of the saw. But these men are as aloof from all these martial activities as if in a cloister, and no sandaled monk scanning his missal and telling his beads is further away in sympathy and spirit from the war that is seen all about the little knot of men.

These chaps are the conscientious objectors, which soldier lore has boiled down to "C. O.'s." They comprise youngsters whose road lies toward peace, but who have been diverted from their path by the stern call of military necessity. They represent various sects, all of them opposed to war. They maintain a high moral courage and are willing to face a firing squad and die for their faith. It is not the fear of death, or the lack of physical courage that keeps these men apart from their fellows. It is the zeal of the faith—they are pacifists of principle, who fear to fight because they cannot break a religious vow.

Major General Kulin has had these men set apart in the barracks, which they share with the Twenty-third Regular Engineers. These stalwart soldiers who want to war treat these "C. O.'s" with marked courtesy and a fine respect. They feel that the young men are martyrs for a religious cause and as such they regard them as too brave for ridicule and too courageous for jeers.

As a result, these two elements in the barracks, so widely different in their mode of living and so divergent in their belief as to the duty of the citizens, live on amicable terms and are in concord personally if they are in discord professionally.

But to pierce through the outer crust of this opposition to military service reveals so many interesting phases that it is well worth thirty minutes of any man's time. The orders from headquarters are to treat these men with every consideration, and the calibre and the character of the "C. O.'s" themselves are such as to earn it without official dictum. They are segregated, but not "incommunicado." They are there because they feel that the duty to the principles in which they believe is higher than the demands of the State.

General Kuhn is willing that the principles, aims and objections of these young men may be voiced by themselves through the public prints. But he says that he does not want their names used, because it might be embarrassing and might bring upon them odium which he says they do not deserve.

These conscientious objectors, however, were not opposed to the use of their names nor to a discussion of their case in the public press. Rather did they welcome an opportunity to give their side of the question to the people, in order that they might have "a day in court" to tell their own story. Several of these "C. O.'s" are Philadelphians and they bear names that, if printed, instantly would stimulate great interest among its citizens.

One of these resides at Haverford. He is the grandson of one of Philadelphia's distinguished merchants, who died last year. Raised in the environment of the Friends, he is a cultivated, athletic, studious, deeply religious chap, who admits that he regrets the tenets of his faith bar him from a military uniform and a rifle. He also says that he belongs to the Fellowship of Reconciliation. It has a membership of 1000 in this country and 4000 in England.

"Its purpose," said this youngster, "is to put into practice the principles of the New Testament; to forgive our enemies and to allow our enemies to smite us on the other cheek—that is what we believe."

"Well," he was asked, "would you take some activity that was not concerned with the killing of men?"

"I cannot," he replied, "because my religion forbids me from participating in anything that has to do with war. I must refuse to serve in any capacity, even though I might be the staunchest patriot and personally would be glad if my religion did not forbid participation in warfare."

This view is not shared by a chap from Plumsteadville. He belongs to the New Mennonites. He was a proctor at the Normal School in West Chester and as such had charge of 250 pupils. He says that he cannot bear arms.

"But my faith," he said, "does not forbid me to engage in other activities connected with warfare. So I am personally glad of an opportunity to serve in the ordnance or the quartermaster corps, or some branch of the service not directly connected with the killing of men."

The Old Mennonites, however, who are numbered among the "C. O.'s" are so firm that they cannot even don a uniform. They are gathered here from Pipersville, Quakertown, Lederach, Harleysville, Lancaster, Farmersville and other places remote from the beaten paths. They declare that they are willing to die for their religious convictions, but that they cannot bare their breast to the brunt of the battle.

As a contingent these Mennonites are a splendid body of boys, for they are scarcely more than that. All of them are farmers and they carry the indelible marks of the agrarian upon them. One fellow had never been away from his home overnight until he came here. He says that the old home town in which he lives is a "schoolhouse and a church."

But stranger than any of these conscientious objectors is a north of Ireland chap, whose name begins with "Mac" and whose tongue carries the burr of the hinterland. He is a member of the sect known as the "Assemblies of God," which has had a startling career, and seems to be a sort of religious "war baby." It was started in St. Louis after the war broke out and incorporated in Washington.

It has two churches in Philadelphia, at 6003 Larchwood Avenue and 8622 Germantown Avenue. He amplifies his

attitude toward war by saying that he is "trying to do as Jesus would do if He were upon the earth."

A less saintly but assertive young engineer, with no attempt at flippancy, but with a sincere desire for the truth, asked this man:

"Do you think that if Jesus were upon earth He would hold communion with such a man as the Kaiser?"

The zealot refused to enter into an academic question of this sort. He said:

"I am responsible only for my own actions," he added, "and my conscience tells me that I must not participate in warfare."

One of the objectors is the general secretary of the Friends' Institute in Philadelphia. He is a pale, studious-appearing young man, with an impressive manner of speech.

"We must wage this battle against participation in warfare," he said, "because there is a great principle at stake. It is our lot to be the pioneers, and we must act accordingly and, perhaps, suffer some." But with us rests the fight for years and generations to come."

A HOME OF REST.

OLAF BAKER.

It was the happiest inspiration which prompted the idea of a rest-home for mothers—the wives of interned aliens. The majority of these women had had a terrible struggle since the interment of their husbands. As time went on, the trials of their position grew heavier instead of diminishing. It became increasingly difficult to provide for the imperative needs of the children whose growing bodies were suffering through insufficient food. Over and over again some distracted woman, taxed beyond the utmost endurance of her failing powers, would break down utterly. If such cases could be succored before the breaking point was reached, the final collapse might be averted; so someone suggested a rest-home as the solution of the problem. Hardly had it been thought of when some kind friend offered a house and garden in a quiet suburb, rent-free. Other friends enthusiastically responded to a request for furniture and bedding. In so short a time as almost to seem incredible, the Mothers' Home of Rest was an accomplished fact.

The other afternoon I went to see what sort of outward shape an idea so swiftly and almost magically embodied would present.

I found a high plain house in a suburban road. Viewed externally it suggested neither rest nor unrest. Its testimony was negative: just a tall, plain house. Even when I had crossed the threshold, I was not struck with anything peculiarly soothing. One might repose there or one might not. It seemed a matter of temperament. I was kindly shown over the house by one of the ladies in charge. The rooms were large, well-proportioned and airy. The furniture was comfortable, but not luxurious. There were two sitting-rooms; one for the ladies in charge; the other—the larger one—for the mothers. In both I observed a blessed lack of that superfluity of abomination known as "bric-a-brac." Order and spotless cleanliness supplied its place. I was shown one of the bedrooms. It was a large, cheery apartment looking out on the garden. In it were four small beds. There was another room overhead with a corresponding number. In case of emergency an extra bed was available somewhere else. This gave nine beds for mothers in all. On the top floor were two attics, one of them being very useful as a box-room. From the window of the first there was a view; a vast view of a sea of motionless billows that threw up a dark spray of chimneys and churches. The greatest city in the world swept away below one to an immense horizon, and for all the immobility of its wave-like roofs, seemed to break at one's feet (with a roar!). As I gazed, the significance of the words "Home of Rest" began to reveal itself to me with a deeper meaning.

We went down into the garden. All this time I had not

seen a single "mother." But in the garden I came upon several. They were gathering mulberries! Yes—actually—a mulberry tree! a great old mulberry tree of tremendous age. At the very edge of that vast sea whose ground-swell of seething life came to us through the leaves. The tree was hollow, with an ominous leaning to the south. It made one wonder a little as to what might happen on some dark night of storm. There were two apple trees and a pear tree. From the next-door garden, other pear-trees leaned over confidently, their overhanging boughs laden with fruit. And round the grass plot and beside the vegetables, I recognized the dear old-fashioned flowers of an old-fashioned garden—nasturtiums, golden-rod, roses, white and scarlet phlox.

The grass plot was shaded by a large hawthorn. Here, even in the hottest weather, the mothers could sit while they worked or read. There was a little group of chairs and a long table on trestles. On this latter, presently, tea was laid. This was done by the mothers themselves. When it was ready, we all sat down. There were bread and butter and buns. There was a piled-up plate of mulberries. It was a picnic!

And then, looking round the table, I realized to the full the intense reality of the home of rest. All these faces were of those who, perhaps for the first time since the war, experienced what *rest* really meant. For the fortnight or three weeks of their visit, no household worries, no floors to be washed, no children to be got ready for school! The few light duties they were asked to perform, such as bed-making, dusting and washing-up after meals, were executed with willing hands. To women accustomed to the unceasing daily drudgery of home and the multitudinous cares of a family, these things were more in the nature of pleasant recreations than anything else. And as we drank our tea and ate our mulberries, war and the rumors of war seemed to recede into the distance; and nothing but that dull roar of humanity reached us faintly through the stirring of the leaves.

I think it is not only the absence of household worries which removes the careworn look from the faces of those who some seeking rest in that tall house on the slopes of Highgate Hill; but an atmosphere that issues from hearts at peace with one another, gathered into unity out of the distracting vortex of the times. And when these mothers return at length to resume the burden of the days, I think they will carry with them, each in her own heart, the memory of a green place where an old mulberry-tree drops its gracious fruit, and where a Presence seems to make itself felt as it moves along the garden in the cool of the day.

LONDON.

PEACE BETWEEN NEIGHBORS AND BETWEEN NATIONS.

Do not let the war and its attending excitement cost you the loss of a single friendship. There are alien friends, and citizens too, who have very different ideas than we have regarding the great war that is now raging; and the maintenance of these friendships through a trying time may be to the individual one of the supreme tests of character. Individually the loss of a friendship may be as great a misfortune as the loss to a nation of a great battle. In either case it is merely a part of the great struggle for the supremacy of good or evil.

Let us have patience—tolerance, if you please—and reason together.

Some day, maybe in the far distant future, we may see things more clearly as they are and become more of one mind, with united action on some of the great perplexing questions of the day. If we cannot sit together now and reason sanely, the great life struggle will continue down through the ages. If individuals to-day cannot tolerate each other—both trying to get some light from the other—can we expect nations to stop fighting?—*Lindsay Gazette (Cal.)*. Selected by *William C. Allen*.

"The prayer that cannot be uttered is taught by the Spirit of God."

THE PRAYER PATH.

WILLIAM C. ALLEN.

From far-away Africa there comes a simple story, woven into rhyme, illustrating the prayerful watchfulness of the new converts to Christianity over one another. In Uganda each native Christian had in the jungle a resort for secret prayer. The grass on the paths to these trysting places would if much resorted to become worn and thin. Of these transformed men and women we are told that:

If they hear the evil tidings
That a brother is backsliding,
And that some are even saying,
"He no longer cares for praying";
Then they say to one another,
Very soft and gently, "Brother,
You'll forgive us now for showing
On your path the grass is growing."
And the erring one, relenting,
Soon is bitterly repenting.
"Ah, how sad I am at knowing
On my path the grass is growing;
But it shall be so no longer,
Prayer I need to make me stronger;
On my path so oft I'm going,
Soon no grass will there be growing."

Let us accept this unaffected lesson from Africa. Those to whom the Gospel has freshly come can often remind home Christians of their errors. They may remind us that it is possible that we with cathedral, ritual or outward manifestations of loyalty to Christ may after all have forgotten the humble and much worn pathway to the place of secret prayer.

We sometimes see a brother faltering or missing his way—shall we criticise him because he has lost his contact with God? Do we whisper about his errors or unctiously refer to him as an instance of the possibility of a fall from grace? God forbid. Let us rather imitate those converts of Uganda who go to the erring brother and show him that he has neglected the pathway to the place of prayer. He may then with repentance be induced to find reconciliation with God and renewedly discover the joy of contact with Heaven and the sweetness of the Christian life.

Is the grass growing on our "prayer path"? Have fears too violently swayed us? Do we prove weak in the presence of temptation? Are we forgetful of the ineffable love of God? Does bitterness or malice sometimes sway our feelings and expression? Do time-wasting pleasures make spiritual thoughts distasteful? Do we engage in a strenuous struggle for material needs, forgetting service on behalf of our Master? Will not all this mean that we have been deficient in communing with God? If honest with ourselves will we not discover that we have for the moment failed because of lack of faith in the power of living prayer?

SAN JOSÉ, CAL.

CORRESPONDENCE.

CHESTNUT HILL, Phila., Pa., Tenth Month 3rd.

DEAR FRIEND:—

Fifty-two years of continuous service for colored people in Philadelphia is the proud record of Joseph Sturge Mission School, 918 Locust Street.

Over three hundred are on our rolls and there is an average attendance every First-day morning of one hundred and sixty-seven.

We feel that this work is worth while and it should be continued efficiently. It so happens, however, that this year some of our most important workers have been called away either for foreign work or for Government service in this country, and it leaves our ranks very thin.

In these times our attention is strongly centered on the hard task afforded us by the opportunities in "war service." We leap to meet these needs with that gladsome and joyful spirit inspired by the very difficulty of the work. Some of us, however, for various reasons cannot go to the front. But there are opportunities for heroism still left at home.

It seems pretty difficult at times to rise early on First-day morning,

to come to town and devote an hour to service among the colored people at Joseph Sturge. It is little enough, however, compared with what others are doing. But because I believe in the value of our School and in our Friends' capacity to meet the need, I dare ask them to help us out, at this time, to continue faithfully to uphold our hands and maintain an efficient corps of workers in Joseph Sturge.

We would like to appeal, through THE FRIEND, for additional workers who would be willing to help on First-day mornings during the winter, before Meeting, between the hours of nine and ten. I hope I may hear from twice as many as are needed.

Very sincerely,

D. ROBERT YARNALL,
Superintendent Joseph Sturge Mission.

TENTH MONTH 12, 1917.

TO THE EDITORS OF THE FRIEND:—

Dear Friends:—The Friends' Institute is considering engaging one of our young Friends who is an efficient stenographer, typewriter and book-keeper as an assistant to Edith Stratton, the newly elected Secretary of the Institute, during Harold Lane's absence. Whether this can be done will depend somewhat on how much of clerical and stenographic work can be turned in her direction by Friends and Friendly organizations, inasmuch as the Institute itself has not sufficient work, nor funds, at the present time, to consume a stenographer's full time. I address this letter to you to inform Friends of the Institute's plan in order, if possible, to gain some estimate of work that may be turned in our direction. This seems necessary before definitely making the engagement. Will Friends, therefore, who know of work that needs to be done at times and which can be given to the Institute stenographer to do, kindly communicate with me at an early date and oblige greatly.

Very sincerely,

EDWARD C. WOOD,
For the Institute Board.

20 S. TWELFTH STREET, Philadelphia.

NEWS ITEMS.

By authority of a minute granted to Samuel W. Jones by Lansdowne Monthly Meeting, a meeting has been arranged to be held in the Carversville Christian Church, Carversville, Pa., First-day, Tenth Month 21, 1917, at 3 P. M.

MEDIA FRIENDS' SCHOOL opened Ninth Month 10th, with twenty-six pupils enrolled and in attendance during the month. M. Elizabeth Whitacre and Leora Chappell are the teachers. The Kindergarten is in charge of Lucie L. Logan. She has eight children in attendance.

At the Monthly Meeting held in Moorestown, N. J., on Tenth Month 2nd, Wm. C. Allen, of San José, Cal., was granted a minute to hold meetings and to have other religious service on the Pacific Coast. His purpose is to exalt the service of united waiting upon God.

STIMULATED by the notice in THE FRIEND and otherwise an unusually large number assembled in the Merchantville Meeting on the 7th. There were forty present. Three Friends from Pennsylvania had acceptable service and the meeting seemed settled and baptized.

ATGUSTUS GEORGE WALLER, of Westminster Meeting, London, has been spending some days in Philadelphia, on his way home from New Zealand and California. He was at Barnesville Yearly Meeting and visited other meetings, including a Quarterly Meeting in Iowa. He has a letter of introduction from his Monthly Meeting.

A. G. Waller's special subject is that of Town Planning. It seems fitting that he should spend some time in William Penn's "greene country towne."

FRIENDS' ACADEMY NOTES.—The Moorestown Friends' Academy opened on Ninth Month 10th, with an attendance of 108 pupils, the enrollment being about the same as last year. This includes about fifteen new students. The size of the School and the earnestness of the pupils presage a prosperous year. Three years ago, the course was cut down to the First Year of High School, but this year, in answer to a popular demand, one class has been restored. It is hoped that the way may open for this to be made permanent. All of last year's teachers have returned, and one new teacher has been added to the staff. She is already rendering good service and filling her position very acceptably.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING TENTH MONTH 15TH.—

Amount reported last week	\$192,498.95
Contributions from 15 meetings or associations	1,423.85
Contributions from 15 individuals	1,854.29

\$195,777.09

CHARLES F. JENKINS,
Treasurer.

FRIENDS' SELECT SCHOOL NOTES.—School opened on Ninth Month 24th, with a slightly larger enrollment than a year ago. All the teachers were in their places, except William V. Dennis, who recently underwent an operation in the Pennsylvania Hospital. During his convalescence his work is being taken by Walter C. Crouch, a graduate of Syracuse University, who has had extensive teaching experience in New York State.

The High School Department is considerably larger than last year, while the Elementary School is somewhat smaller. Serious work started at the very beginning, and a fine spirit is manifest throughout the School.

Among the visitors so far are the following Friends who have spoken helpfully either at collection or meeting: Robert C. Root, of San Francisco, Director of the Pacific Coast Branch of the American Peace Society, Joseph Elkinton, Agnes L. Tierney, who was our History teacher in the '90's, and Thomas E. Jones, the Field Secretary of the American Young Friends' Work.

We have engaged for soccer the field belonging to the Athletic Association of the Philadelphia Electric Co., between the Sixty-ninth Street Terminal and Lanerch, and for English Field Hockey, the use of the grounds at the Kingessing Recreation Centre, Forty-ninth Street and Chester Avenue, on certain days of the week.

During the summer two of the oldest surviving scholars of the School died. They were Abraham F. Pennock, of Lansdowne, in his ninetieth year, and Anthony M. Kimbler, of Germantown, aged ninety-three.

FRIENDSVILLE ACADEMY, FRIENDSVILLE, TENN.—[The following account was sent to our dear friend Margaret W. Haines. It came to the office of THE FRIEND shortly after the announcement of her death, having been forwarded by one of her daughters.—Eds.]

Friendsville Academy opened its sixty-first year on the fourth of Ninth Month. The enrollment surpasses that of all preceding years. Many improvements have been made during the past vacation time, among which is a new Domestic Science Kitchen, well equipped with all modern appliances; a new Physics Laboratory; an Agriculture Laboratory; and a Manual Training Shop. All the different courses that support these are very popular and their usefulness is well recognized by the patrons.

A new Business Department has been installed. This will train the student in Typewriting and Bookkeeping; also the laws of ordinary business transactions will be given attention, in order to fit the student for work in the business world.

In the Primary Departments, new seats are being placed in order to accommodate the students.

The School is in charge of a strong and excellent faculty. Professor P. F. Robuck is at the head of the Department of Agriculture and Mathematics; Eula Gay Hackney has charge of the German and Household Science; Irene Jackson, the Intermediate; and Univive Payne, the Primary.

Professor H. G. Tenet, the Principal, has invited the friends and patrons of the School to call and inspect the work. This is an important matter and should not be neglected by any one who is interested in school affairs.

The Wm. Forster Home for Girls who are attending the Academy, has an excellent matron in Esther Ballentine and the Home already has nine girls in the family and more expected soon. The prospects are that we will be crowded before Christmas.

A VISIT TO CONSCIENTIOUS OBJECTORS AT CAMP MEADE.—On First-day, Tenth Month 14th, Dr. Edward G. Rhoads, George H. Hallett, Jr., Robert Gray Taylor and Harold Evans visited the conscientious objectors at Camp Meade. They found sixty-four of them segregated with the Twenty-third Engineers in Section P of the camp. Their barracks are about a mile and a quarter from the entrance to the cantonment at Admiral Station on the electric railroad between Washington and Baltimore. The largest number belong to the various branches of the Men-

nonite and Dunkard Churches. There are five Friends: Harold M. Lane, Arthur Thorp, Harry Bradford, Wilfred P. C. Hagaman and Henry Stahler. Two others, Wray B. Hoffman and Joshua L. Baily, Jr., while not members, are closely associated with Friends. Among the others are members of less familiar religious organizations, such as the Christian Church, the Assembly of God, etc. There are also a few Jews.

The group are quartered in two rooms on the second floor of the barracks, and are not required to wear uniforms, drill, or do any work of any sort except to take care of their own rooms and equipment. They are "guarded" by soldiers whom they call their "nurses" and are taken on "hikes" twice daily. On the whole they seem to have been well treated and the attitude of the other men in camp has been for the most part respectful and to some extent sympathetic. They receive the same food as the other men in the camp, but are not allowed to leave a limited space around their barracks except when on the "hikes". Reading, writing and playing games seem, however, to make the time pass quickly with them and they appeared to be in good spirits and contented.

These young men are faithfully upholding the testimony of Friends in striving to live in that spirit which takes away the occasion for all war, and the least that that rest of us can do is to give them our support in every way possible. It is hoped that arrangements may be soon made for regular visits to Friends and other conscientious objectors in this and other mobilization camps, so that they may feel that the Society of Friends is really standing behind them in this crisis.

II. E.

GERMANTOWN FRIENDS' SCHOOL NOTES.—School opened on Ninth Month 25th with a full attendance. Several of the classes had not a single absentee, and in the whole School with its unusually large enrollment there were a mere handful who did not report. At the close of the first day only three pupils were not heard from definitely with regard to their expected date of return, and they were rounded up within two days. The number now on the rolls is 498, 226 boys and 272 girls. The increase in attendance is chiefly in the High School Department, and the teachers are glad to feel that a considerable number of earnest college preparatory pupils have joined the higher fraction.

School never opened with less friction in the machinery or with greater earnestness on the part of the pupils. Everyone looks forward with confidence to a good school year.

The usual number of teachers were occupied in summer camps, or in summer school work to better fit them for their duties. Alfred A. Smith, the Physical Director for the boys, was prominently connected with the Cobbs camps, and H. A. Dominovich, Irvin C. Poley and D. Lawrence Burgess were again engaged in the direction of Camp Mungticook at Camden, Maine, with its outlying system of camps.

Elizabeth A. Jones and Elizabeth S. Kirk were at summer schools, together with a number of teachers under appointment who were definitely preparing for their year's work.

We miss Elizabeth K. Brown, who is this year on leave of absence at Columbia University studying for her degree; and Emalie C. Bradbury, who has reached her destination in Russia to join the English Friends in the War Victim Relief. To take their places Lida May Smith, a graduate of the Kansas Normal School, has been appointed for Fourth Primary Work, and Alice Prosser, a former graduate of the Germantown Friends' School and of the Philadelphia Normal School for Girls, for the First Primary position.

Several other new teachers are added to our force:

Gleon Romeyn Bennett, A. B. Clark University, has been appointed to teach Science and Mathematics. He has had valuable experience at Phillips Andover and Columbia Grammar Schools, New York City, and for the past two years has been taking advanced courses at Teachers' College and Columbia University.

Joseph James Price, A. M., Haverford College, has taken charge of the Department of History. He has been teaching for several years at Friends' Central School, and spent last summer studying at Columbia University.

Hadassah J. Moore, an experienced teacher, has been appointed assistant in the Intermediate School; and Anna V. Condon, a graduate of the Sargent Training School, to assist Elizabeth A. Jones in the physical Department. The outdoor athletic work for the Intermediate and older girls will be a good deal extended and she will have a large part in this service.

Ruth F. Cowl, formerly with Westtown School, has entered upon her duties as Assistant Secretary and teacher of Mathematics in the third

year Primary. She, too, was working this summer in New York to prepare for her duties in Germantown.

E. Marie Lorimer, who was appointed to assist in the Kindergarten, is unable to resume her work for the year, and Mary J. Moon, who was studying Kindergarten methods at Teachers' College last summer, has taken her place.

After careful consideration the Advisory Committee decided it was wise to have the younger boys in the Intermediate School substitute French for German this autumn, and they are now starting on their work under the instruction of Jules Marcel Wilmaet, a graduate of the Lycée of Rheims.

The daily medical inspection, that has been conducted much to the satisfaction of our patrons by the Board of Health for the last two years, has this year been taken over by the School as part of its regular work, and Dr. Samuel Rhoads has entered on his service as daily school visitor.

A number of minor improvements have been made in the School buildings and property during the summer, including the usual painting, carpenter repairs, etc. The chief improvement, however, has been the rebuilding of the driveways and the widening to almost three times its former width of the main driveway from the meeting house to the School to take care of the large number of automobiles and carriages passing daily through the grounds.

The usual activities of the School are starting with good spirit. The girls are busy with their hockey and the boys are active in both soccer and rugby football. A junior rugby team, which promises well, has already been organized and defeated the Penn Charter Tertia by a score of 47-0 in a game that showed good team organization.

The question of some form of service in which the boys and girls of different ages can take part during the war for the real help of humanity, has claimed the attention of the School. The Student Council is considering ways and means. With them are associated Edith H. Knight and D. Lawrence Burgess of the teachers, and Beulah H. J. Woolston and Bernard G. Waring of the School Committee.

It is always pleasant in the autumn to have visits from a large number of former pupils who are now in college or about to enter on active work or some other form of study. This autumn there have been an unusual number of such visits, particularly on the opening day of school.

The class graduated last Sixth Month is represented in seven colleges. Robert L. Molitor, who has been an Honor student of the School for a number of years, won one of the four Corporation scholarships offered annually by Haverford College to the pupils making the highest average in the entrance examinations. This is the more of a distinction because Haverford College has this year the largest Freshman class in its history.

A CABLE despatch to the *Public Ledger* gives the sad intelligence of the death of Isaac Sharp, for more than a quarter of a century, Secretary of the Society of Friends of London Yearly Meeting. Appreciations of Isaac Sharp, consisting of quotations from English Friends and appreciations of eleven American Friends, including William C. Allen, Benjamin Battin, Robert L. Kelly, Isaac Sharpless, Allen C. Thomas, William T. Pearson, Timothy Nicholson, Amelia Mott Gummore and George Vaux, Jr., were published in *Friends' Intelligence* of Eighth Month 28th.

NOTICE.

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

Abbott—America in the Making.

Davis—America's View of the Sequel.

Jones—St. Paul the Hero.

Moffatt—Introduction to the Literature of the New Testament.

Powers—Stories the Troquois Tell Their Children.

Putnam—Lighthouses and Lightships of the U. S.

Pyle—Wonder Tales Retold.

Ribhany—Syrian Christ.

Saunders—Wandering Dog.

Washington—Tuskegee.

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bury; Methods of Social Betterment, J.
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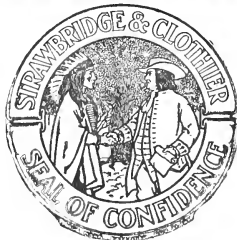
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*"O Heart, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with flood-tides of Thy love:
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing with every human song,
And thus, through Thee, unite with all mankind."*

—Maurice Rountree, Prisoner for Conscience' Sake, 1917.

CHRISTIAN SERVICE.

Many young Christians experience deep searchings of soul when endeavoring to decide what particular line of service they can follow on behalf of their Lord. Surely the quickened heart and intellect have great reason to wish to do something for Christ. The cry of a newly converted Paul, "Lord, what wilt Thou have me to do?" has reverberated through countless hearts since then. It is a sign of discipleship.

I know a young woman who, if she had so desired, might have entered into fashionable life and frivolous pleasures with such possibilities as money, social position and superior education could afford. But she was a Christian and her parents had brought her up with ideals of service. So she preferred to teach school where her Christian talents influenced many young people for good. Was her choice not a wise one?

When in Korea I met a missionary who years before as a young man had felt that God was calling him to service in that distant land, but apparently there was no opening for him there. He finally decided that he would accept a position as missionary in India, wrote a letter of acceptance and, in New York City, walked to the letter box to post it. Just as he was about to do so he heard behind him a voice, "But what about Korea?" He turned, but no one was near him. "This is very strange," he said to himself, "I will wait." Instead of mailing his acceptance to India he walked to the office of the missionary board operating in Korea. When he entered the elderly secretary, holding a letter in his hand, remarked, "If ever there was a coincidence in the

providence of God, here it is. I hold in my hand a letter from a young man who had expected to go to Korea in which he informs me that he cannot go. As I read it, you who want to go to Korea, enter. See the medical man and if everything is all right we will send you to Korea." Soon he was en route for that strange land and for thirty-two years his service had been wonderfully blessed. Thus we often find in Christian experience that, when God calls us into a certain service, He is sure to open the door. Much observation in many lands has conclusively proved to me that the day of Divine guidance is as bright as ever, but that it is for those who consent to be led by that guidance. This fact is one of the reasons why some of us are Christians. God redeems all His promises to the children of faith.

True it is that He often leads His children into service by His providences. Sometimes, however, we are obliged to walk for a season by faith and not by sight. There may be the willing mind, but not the immediate guidance that we crave. We are perplexed and wonder what we shall do. I have yet to see the earnest follower of Jesus who was not humbled by such an experience. Too frequently such testing times are impatiently met. We nervously feel that we must get at something. We forget that excellent work may be sadly misplaced in the great harvest field. We do not understand that our finite comprehension necessarily fails to grasp the vast range of the economy of God and His deeper purposes. He may have other plans for us. His desire to secure our services is very much larger than our ability to serve Him. Under such conditions the best thing is to wait. Wait on God for His counsel—wait until He opens the way. The time to know His will most certainly will come to us. Paul tarried in wonderment and obedience to the monitions of the Divine Spirit in his heart, until he heard the call from Macedonia, "Come over and help us." Then he went forward. Europe for the first time heard of the risen Saviour. Thank God for the patient worker who permits his Master to lead him. In proportion as Christ's people let Him control their activities the efficiency of His service will be increased. This is an axiom.

The ways of contributing spiritual help to others are limitless. Perhaps the daily Christian life is the best of all. "They that turn many to righteousness shall shine as the stars forever and ever."

W. C. A.

THE VALLEY OF HUMILIATION.

One need make no secret of the fact that this is one of the difficult places of the Christian path. A multitude, besides Christian in Bunyan's famous allegory, attest it. Few recognize, however, that humiliation is generally of our own making. It was Apollyon in "Pilgrim's Progress" that made this fact emphatic. "Thou didst faint," he said, "at first setting out, when thou wast almost choked in the Gulf of

Despond; thou didst attempt what was to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off; thou didst unfeelingly sleep and lose thy choice thing; thou wast also almost permitted to go back, at the sight of the lions; and when thou thoughtest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vainglory in all thou savest or doest." This is indeed keen analysis. It strips the mask from a world of false humility and leaves us in a low place, but a low place of our own making. Perhaps no discrimination is more frequently needed by the Christian than that which makes it perfectly clear that humility and humiliation are widely separated states. Humility is due to an overpowering sense of God's strength and perfection; humiliation to a mortified sense of human limitation and failure. Our inward desire has been for recognition, for appreciation, for place—in Bunyan's telling word, for "vainglory;" and when these have failed we give ourselves the pitying name of "poor creatures."

An ordinary incident with an extraordinary outcome in highly chastened Christian character will further illustrate this point. A worthy elder in the Society of Friends of a by-gone generation (she has been dead sixty years) is still remembered in the community where she lived for her unparalleled unselfishness, and for her frequent exclamation, "What a monster self is!" This in her case was not a method of rebuking other people. If she rebuked others at all it was by the unconscious method of being what she would have them be. She was one who was indefatigable in service. The mother of an active family of eleven children, she made a home for them that was a centre of innocent happiness, liberal provision and open-handed hospitality. But in addition she was the good angel of the community and by courtesy an "aunt" to the one thousand or more inhabitants of the village where she lived. She found time to minister to the sick and suffering with her own hands; her chamber was a confessional for the wayward and heart-broken. Naturally, as a result of this, a large measure of grateful love was her meed. A weak nature would have been undone by it—many a strong nature has succumbed upon less occasion. She constantly tested herself, rebuked the tempter, kept her eyes on her Guide, with this quaint exclamation, "What a monster self is!"

And it was a monster that Christian met in the allegory; Apollyon may not have been intended to personify self. We are not created in an exposition of the allegory. One point in the narrative is, however, of perennial usefulness. When the monster was met in the valley of humiliation, despite his approaches, despite the assaults of discouragement, Christian kept steadily on his way. The mists of doubt and uncertainty did not totally eclipse the vision of the celestial city. So in our own life journey. Our favorite plans may fail, our best efforts be misunderstood, even our motives be questioned; altogether our life may seem faulty and fruitless, but if "our eye is single," and we keep our eye on in the dusty routine that we have often been dumfounded with the light, we shall be witnesses of one of those miracles of grace with which the Christian life is imbued. Our humiliation will be transmuted into humility, for God can make the weak things of earth his instruments.

More especially in this time of a God-remembered we need to keep the cheer of Christian's example in mind. "The old

order changeth." We are tempted to forsake well-established lines of endeavor, to question even the foundations of religious work, to renounce much that under normal conditions we felt called to do. True, the world can never again be the same, but if we have had a vision of light it must have been in the direction of the new order. In the midst of the uncertainties of storm and fog a good captain may "slow down," but he will not change his course until he can see the sun and stars again.

J. H. B.

FRIENDS' AMBULANCE UNIT.

[A recent number of *The Friend* (London) appears under the general caption of Friends' Ambulance Unit Special. As supplement to the clear statement made in our paper some weeks ago by Morris E. Leeds, we reprint herewith portions of the leading article in this special issue of our valued contemporary.—Eds.]

As the war is prolonged the changes in the Unit become more numerous, but happily for all concerned Leslie Maxwell remains. The personnel of the Unit and its work change. Many fresh men have joined, and a considerable number have left. The total number who have lived and labored in its ranks is 1,000. Many of these came gladly in the early days of the war to give themselves and all they had to service under the Red Cross—those first wonderful days of adventure and enthusiasm. Many others came later impelled by the ever-changing circumstances of the situation and the national demands made upon them. The motives of joining the Unit are known only in the secret places of each man's heart. Broadly, however, the foundation is one and the same—a determination to adhere to the Quaker objection to war combined with a determination to serve their fellow-men. How difficult has been the decision none can know save those who have had to decide. The form and occasion of service have been various. Some of it plainly of first-rate, early and vital importance; some of it to come to fruit only after many days; some of it a serving of tables, a rather weary and monotonous round of routine duties necessary to the establishment and maintenance of a large organization. Some men have left us and have exchanged their liberty for the shades of the prison house, or, as they would say, have entered that larger liberty of being ready to be bound that others might be free. These, too, have sought to serve their fellow-men. We offer no judgment of the value of different service. We desire only to help each man to do his duty in this epoch-making time upon which the ends of the earth have come.

THE LIMITATIONS OF A QUAKER UNIT.

As there has been a change in personnel so also there has been a change in the routine work of the Unit. Two factors have been mainly responsible for this change. The military situation—the immobility of the armies and the development of their administrative arrangements, particularly in regard to medical service, has been the first and principal factor. It has constituted the environment of the Unit, pressing upon it from all sides, delimiting and restricting it. The other chief factor has been the principles for which the Unit stands. During the year which has passed the Unit has withdrawn from two important branches of its work, the orderly staffing of the King George Hospital in London and the two hospital ships. The Unit withdrew from the first in Twelfth Month, 1916, because of the inherent and insuperable difficulty of organizing and maintaining a voluntary Quaker Unit in the same hospital as an R. A. M. C. unit. The methods of control of these two units were found to be incompatible and unassimilable, and the Friends' Ambulance Unit was not prepared to surrender its non-military rule and classification, its non-officers, and its freedom of control. There seemed no alternative but the orderly withdrawal. And in the same applies to the hospital ships. When the Authorities decided to remove the two ships which we served from the eggs of the

Red Cross and make them armed troopships our case was altered. No one more deeply regretted this withdrawal than the men who had sailed the seas, east and west, for fourteen months in their beloved ships and brought many a wounded man to port. The Unit were, however, not willing to modify the principles that they should serve only under the Red Cross, only in a non-military capacity, and only on the business of life saving. Here, then, are two examples of the way in which the principles for which the Unit stands restrict the scope of the work undertaken. They do not complain but they desire it to be recognized that the limitations set upon the working of a Quaker Ambulance Unit in time of war are numerous and considerable. Friendly critics sometimes ask, "Why don't you do this, or that, or the other thing?" forgetting that to do these several things is impossible to an unenlisted unit not under military control and working in the war zone.

Apart from these changes the work has proceeded on much the same lines as last year. It has been curtailed in regard to the King George Hospital and the hospital ships; it has expanded in the new hospital at Uffculme, in the third recreation hut at Dunkirk, in the enlargement of the Queen Alexandra Hospital, and in the beginnings of new civilian work in France and Belgium. The Unit is now therefore engaged as follows:—

1. Dunkirk Headquarters (office, instructional school, stores, motor department, F. U. groupment, Q. and S. groupment, Barge, civilian and sanitary service, etc.)	142
2. Queen Alexandra Hospital	91
3. Four Ambulance Trains (Nos. 5, 11, 16, 17)	195
4. Three Ambulance Motor Convoys (S. S. A. 13, 14, 19)	140
5. Three Recreation Huts for soldiers and sailors	24
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In France and Belgium	592
6. Hospital at York (300 beds)	117
7. Hospital at Uffculme, Birmingham	54
8. Star and Garter Hospital, Richmond	18
9. London Office, Training Camp and Reserve Members on Indefinite Leave	23
<hr/>	
804	
10. Members in General Service Section	387
11. Members left the Unit (see below)	340
12. Members killed or died of disease	8
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Total	1,539

These figures speak for themselves. They represent a band of men, members of the Society of Friends or those closely associated with it, who have been accepted as members of the Red Cross or deputed to other forms of national service under the auspices of the Unit. It will be seen that 340 members have left the Unit during the three years. The grounds of their departure are as follows:—

(a) Compelled to return to business or occupation	53
(b) Resuming medical or other studies	16
(c) Joining Friends' War Victims' Relief Work	14
(d) Enlisting in Army or Navy	66
(e) Joining other branches of Red Cross or Y. M. C. A.	8
(f) Joining First British Italian Unit	22
(g) Found to be unsuitable or requested to leave	14
(h) Doctors returning to practice or official duties	15
(i) Invalided home	16
(j) Boy Scouts returning	12
(k) Nurses returning for other duties	64
(l) On grounds of "Conscientious Objection"	23
(m) Joining General Service Section of the Unit	17
<hr/>	
340	
Killed or died of disease	8
<hr/>	
348	

It will be seen that the Unit has lost eight members by death and that about 150 of the 340 are nurses, boy scouts, and invalided or transferred men. The Unit has been glad, so far as allowed by the authorities, to facilitate transference to the War Victims' Relief Work and the Italian Unit. Speaking generally, therefore, it has experienced an actual loss during the three years of some 180 men.

(To be concluded.)

EXTRACTS FROM THE JOURNAL OF THOMAS STORY.

(Concluded from page 198.)

1717: Bishopstow, Eng. (Page 576).—"On the 30th of 3rd Month we had a meeting at Bishopstow in a barn, where some of the townspeople came in; but to me, the meeting was very dull and dead a long time; and after some Friends had spoken what was in their minds, the meeting was silent a while, and then I stood up and told them: That there had not been more mischief done among the children of men by anyone in any past ages of the world than by men's running in the name of God as His messengers, when He did not send them, who not only did not profit the people at all, as set forth in the 23rd chapter of Jeremiah, but did much hurt by misguiding them; and though it might look strange to some, a meeting being appointed and the people invited, that I said nothing, yet as no consideration arising that way ought to prevail with me to run in my own will, to speak of the things of God among them, so it might be better, both for them and me, I were silent than to do it." (And as justification, he instances the harm done by Paul, 1 Cor. vii. 12, with his "Thus say I, and not the Lord.") But he was careful to explain that his words had no reference to any who had spoken in that meeting at that time.

(Page 578).—London Yearly Meeting, in Fourth Month, "was considerably larger and more peaceable than for many years past," but "it was a crowded time; and I, rather being willing to be straitened than to straiten any, suffered much in my mind and spirit, for want of opportunity to clear myself; there not being for the most part one minute's time between the end of one testimony and the beginning of another, an indecency I have ever disliked. However, things in the main were pretty comfortable."

1719: Bristol. (Page 627).—"There are at this time in that city a young people, the offspring of Friends, a comfortable body, who love Truth when preached to them in the life and demonstration of the wisdom and power of it; but many of them, not yet much acquainted with the powerful work of Truth in themselves, are not apt to relish the harsh and unwarlike discourses of some among themselves, such as Sarah Dixon and her disciples and accomplices, who very unwarrantably and falsely apply unto them, and even to the men's meeting there, all the woes and judgments against old Israel in their most degenerate state; of which these young people and others, knowing themselves not to be guilty, though perhaps in some things they want amendment, are greatly offended and hurt; judging the unbraiding of such to arise from no other ground than their own ill nature, heightened by some private offences taken at some particulars, against whom they cannot have their revenges in their own way." (Of his own preaching to them he says: "Though using all decent plainness with them, yet as it was in the love of Truth, they received it in the same ground.")

1734: Carlisle. (Page 700).—"This was his own Monthly Meeting. On the nineteenth of Second Month he was at the Monthly Meeting, where Friends told him they hoped he would be at the Quarterly Meeting and agree to be one at least to represent them at the approaching Yearly Meeting at London. He let them know he would do so." And as I intended to visit some other places after the Yearly Meeting was over, the Monthly Meeting gave me another certificate; being a common order then among us, to which all were alike subject, how well soever known in our Society in general, to prevent disorderly persons and impostors."

TEMPTATION.

Not alone in pain and gloom
Does the abhorred tempter come;
Not in light alone and pleasure
Profers he the poisoned measure.

When the soul doth rise
Nearest to its native skies,
There the exalted spirit finds
Borne upon the heavenly winds
Satan in an angel's guise,
With voice Divine and innocent eyes.

—RICHARD WATSON GILFILL.

DARK BEFORE DAWN.

There are many of us in the present darkness who echo the cry, "Who will shew us any good?" We are like those who go sadly on their way, saying to themselves, "We trusted it had been He who should have redeemed Israel, but now—" "now He who was our Lord has been betrayed, scorned, dishonored, crucified, and the powers of Hell seem to have prevailed against Him." All we can do is to go and mourn in the garden by the tomb and lo! the tomb itself is empty and the last consolation gone.

"They have taken away my Lord, and I know not where they have laid Him." So mourns the woman at the grave-side, her eyes too dim with tears to see the form of One who draweth near, and her ears too dull with grief to recognize the voice of Him who says to her, "Woman, why weepest thou? whom seekest thou?" Not till He calls her by her own name, does she turn and see Him. "Jesus saith unto her, 'Marry'; she turned and saith unto Him, 'Rabboni, Master.'" That Master whom she had left in the tomb, emptied of all, has conquered death by dying, and still lives and loves. The crucifixion is over and it is now the Resurrection morn.

That which happened once outside Jerusalem is happening ever. Love is eternally dying and eternally conquering death. It is not possible for Love to be hidden by the grave. Our hearts are sore with sorrow and dismay, and we see nought but the dying and the empty tomb. And lo! He is not here, He is risen. He speaks to us. He waits for us to turn and recognize Him. We think He is gone from us, but it is only that our eyes are "holden," for behold! He is at our side and "He is alive for evermore."

We have looked for Him, coming as a king to reign, and have missed His footprints in the garden, the street, the upper-room, or by the fishing-boats on the shore. We must look for Him again among the common people, and touch Him in the throng and press. Where the sick are being healed, where the lonely are being loved, where prisoners are being set free, and where those in the shadow of death are beginning to see a great light, there we shall find Him in the midst.

One day we shall find Him in the house of mourning, and the next at a village feast, one day we shall walk with Him through the cornfields and the next He will take us on the mountain-top or the desert.

It may be He will come to us in the night, while the storm is raging, or it may be when the dawn is breaking that we shall hear His voice over the waters.

We cannot tell what He will say to us till the moment comes. Suddenly we find Him in our midst, we see His form, we hear His voice. Then are the disciples glad when they see the Lord. First He reveals Himself, He brings "Peace," then He calls them to "follow," and finally He says to them "Go!"

M. C. ALBRIGHT, in *Friends' Monthly Friend*.

A BELGIAN VIEW OF PEACE.

Readers of the New York papers may have noticed some communications from Henri Lambert, of Charleroi, Belgium, in regard to Peace. Formerly last summer he issued a "Message to the Society of Friends and Other Christians," making a plea for "free trade" as a necessity for an international basis

of a lasting peace. Samuel Milliken, of Philadelphia, feels that Friends have not given sufficient regard to this plea. It is put forward as a political matter. The new world order will certainly associate religion and politics more intimately if it produces the fruits of amity so much desired by us all.

Our Social Order Committee will doubtless have something in good time to say on this and similar subjects. The following are the concluding paragraphs of Henri Lambert's message:—

I submit this proposition: GOD HAS NOT GIVEN THE LANDS AND THE SEAS TO THE NATIONS, BUT TO HUMANITY. NATIONS WILL NEVER ENJOY GOOD-WILL AND PEACE UNTIL THE DIVINE WILL BE RESPECTED AND FULFILLED. This does not mean that every human being must be at home everywhere on the globe, and that political frontiers of nations should be abolished (an unnatural, unprogressive idea); but it does mean that economic frontiers must be abolished, *i. e.*, that the "open-door" for free exchange of things and services must be universal, every man thus finding at home, in his own country, among his own people, the best possible opportunities for making a living. Thus, all human kind through co-operation may progress materially, intellectually, spiritually; therefore in harmony and peace. "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you."

Pascal said that "as it has not been possible to insure that what was mighty should be just, it has been insured that what was just should be mighty." The war powers of the mighty nations will be vanquished only by the almighty spiritual power of international justice, the necessary, practical, fundamental characteristic of which is liberty in exchange of economic services.

I respectfully suggest that the Society of Friends throughout the world transform their negative, passive attitude into a positive, active one; that they substitute for "Non-resistance to War" a vigorous and uncompromising resistance to the chief cause of war, viz., the un-Christian international policy of obstruction to mutual services, mis-called "Protection." I suggest to them that International Free Trade, foreshadowing the reign of morality, harmony and good-will among nations, is a great and true Christian peace ideal worth striving for, worth "fighting" for.

HENRI LAMBERT,
of Charleroi (Belgium).

Titular Member of the Société d'Economie Politique of Paris.

PARK AVENUE HOTEL, New York, Seventh Month 15, 1917.

For "THE FRIEND."

Writing from Peking, China, on an International Sunday-school lesson of recent date, William T. Ellis, a well-known journalist, said: "Most of the present failures of our Christian civilization are due to failures of our moral and religious leaders. Let us not mince words here. Shallowness, materialism, sensuality, pleasure-lust, ruthless selfishness in economic relations, political perfidy, and the plight of the poor, may not be evaded as a responsibility of those who set moral and social standards. Our generation has lacked supremely in faithful shepherds, who are nowadays called preachers and teachers and authors and editors and publicists. The high, stern, challenging note has been missing from the spoken and written word generally speaking. In conversation among themselves, religious leaders freely admit that the ministry has never before been so manifestly treated as a "job," a means of livelihood, as to-day. So also with the teaching profession. We are busy with schemes of pensions and minimum salaries to make the positions as lucrative and attractive as possible. Even being a missionary may become a mere profession. Clergymen, like actors, are graded by the salaries they can command. Ecclesiasticism concerns itself more with the business end of the church and her employed officers," etc.

Selected from *The Pacific*, a Congregationalist paper of San Francisco, by William C. Allen.

"If God has called, He will also open the door."

WAIT FOR THE KEY.

ISAAC PENNINGTON.

Wait for the key of knowledge, which is God's free gift. Do not go with a false key to the Scriptures of Truth; for it will not open them. Man is too hasty to know the meaning of the Scriptures, and to climb up over the door with his own understanding; but he has not patience to wait to know the door, and to receive the key which opens and shuts the door; and by this means he gathers death out of words which came from life. And this I dare positively affirm, that all that have gone this way to work have but a dead knowledge; and it is death in them that feed upon this knowledge, and the life is not raised. Consider now the weight of this counsel in the true balance: there is no opening of the Scriptures but by the true key, nor is there any coming at the key till the Lord please to give it. What, then is to be done, but only to wait (in the silence of that part which would be forward, and running beforehand) till the key be given, and to know how to receive it, as it is offered in the light; and not to wait in the will, or expect to receive it according to observations in the fleshly wisdom from the letter.

Let not thy understanding have the managing of this key, when it is given; but know the true opener, the skillful user of the key, the hand which can only turn the key aright; and let Him have the managing both of His own key and of thine understanding. Do not run in thine own understanding, or in thine own will, to search out the meaning of Scripture; for then thou feedest with the Scripture that which it is the intent of all words of life to destroy; but as thou waitest for the key at first, so continually wait for the appearances and movings of the User of the key, and He will shut out thy understanding and will continually, which would still be running after the literal part of Scriptures; and let thee into the life, both of the prophecies and doctrines thereof. Man, when he hath received a true gift from God, would be managing of it himself, and to be sure he will manage it for himself (for the gratifying and pleasing of himself, and not of God), and then God, being displeased, takes away the substance, and leaves him the shell. Therefore he that hath received a gift must be very watchful, against that which would betray, or he may easily lose it; for though the gifts and calling of God are without repentance; yet if that lay hold of the gift which was not called, and to which it was not given, the Lord will thrust that by, and take away His gift from it.

A VISIT IN JAPAN.

[The following is taken from an account written by a visitor at the Friends' Mission, Tokio, Japan, for a newspaper in Des Moines, Iowa.—Eds.]

TOKIO, Tenth Month 30, 1917.

Recently I journeyed up to Mito, capital of Ibaraki Province, about ninety miles north of Tokio.

I left Tokio at ten o'clock in the morning from Ueno Station, over the East Coast Railway, which follows the shore, a few miles inland, from Tokio to Sendai, Mito being half way between the two places. The train started out through pretty suburbs, which are one broad stretch of gray tile roof, islands in a sea of spring green, and where much market gardening is done along intensive lines, and soon crosses the river, where a week ago there were cherry blossoms in full bloom, and everything wore a pink tone.

Now the color scheme is changed. Wherever there is a chance for wild growth, a flower which looks much like our buttercups, but is not, was blooming, and wide patches of mustard and rape, in flower, alternated with vegetable gardens and fields (such little fields, but so many of them) of barley already in the head. The patches of mustard were so many that it became a burning question with me what was to be done with it all. I wondered whether Japan was planning to add millions of mustard plasters to the horrors of war, but I have since learned that no such "frightfulness" is contemplated, but that oil is the product of the seed.

Wherever there was not barley or mustard or rape there were rice fields in a state of preparation. In some the young rice was coming up on the surface of the water, and will be ready to transplant, stalk by stalk, by the time the fields are ready to receive it. In the barley fields between about every fifth row of barley there is a row of beans in bloom, and the crop cannot come on too quickly, for beans, a staple of the common people, who can ill afford to eat rice, are now at almost prohibitive prices on account of the war.

Interspread among the fields which are almost as level as a floor, are little hillocks covered with trees, pines and bamboo for the most part, and these give a variety to the landscape and make it beautiful, and there are many rivers flowing down to the nearby sea. At Tsuchiura there is a broad stretch of water, whether a lake or an inlet of the sea I do not know, but it looked like a fresh water lake, with pretty wooded banks, and many fishing boats carrying big dip nets, sailing out upon it.

I was going to Mito by invitation of the Gurney Binfords, Richmond, Indiana, people. They have been connected with the Friends' Mission out here for seventeen years, and have spent all that time at Mito. My host met me at the station, a figure in khaki, looking much more military than ministerial. I at once connected him with the Advance Guard in the Peaceful Army of Friends of All the World.

He conducted me to a motor-cycle having a basket seat at the side and looking something like a carriage for a very reckless baby—a baby which meant later to drive a bi-plane after hardening its nerve in this machine! I did not perceptibly hesitate, I hope, to take my place, and once in and off I liked it. I shall not feel sorry any more for men condemned to ride motor-cycles, as I have always done. It was remarkably comfortable in spite of its rakish look.

We took the long way home that my host might show me the notable places of the town, and passed en route the park which was once the castle grounds of the Mito branch of the Tokugawa family. We passed the "State House," as we would say, wherein the representatives of the people (more or less) meet to enact laws for the province, just as our State Legislatures do for our States. We also saw the Normal School, and several other buildings that looked to be adequate for primary and middle school purposes. These grade schools are referred to as "schools of twelve hundred," that being the average number of pupils attending one school. When the attendance gets much above that figure in a district a new building is erected. Mito is building two new schools this year. It is a place of fifty thousand inhabitants.

The Binfords live in a house that was built as a home for one of the Samurai retainers of the Daimio of Mito. It is about ninety years old and, of course, typically Japanese of the period of purely Japanese things, though the present occupants have added a second story, and have replaced much of the paper "shoji" with glass, making it lighter and much more comfortable from our point of view.

On each side of the entrance are little cupboard-like rooms for storing shoes and umbrellas. These are still in use, for the floors are covered with tatami. The Binfords found this necessary, as their guests are Japanese people of the old school who prefer to sit on the floor rather than on chairs, and who would not come freely unless they were able to do this. (Incidentally, all the missionary homes I know anything about have a room at least, so furnished that they may use when it is needed for the entertainment of guests who would not feel at home in any other surroundings.) But the Binfords, in common with many other people, have simplified the matter of putting off and on shoes every time they go out or come in, by wearing what they call "evanadistic" shoes—the old-fashioned "sitters" with an inset of elastic at the sides.

Aside from the tatami and glazed shoji the house is furnished in the Western style, but with a color scheme keyed to the tan color of the floor, and in spite of being comfortable, has a really Japanese air. This is helped out by the garden, visible through the shoji, which has all the character of a Japanese

garden, with its fantastically trimmed trees, and other Japanese characteristics.

After luncheon, Elizabeth Binford took me for a walk which had for its object the purchase of wherewithal to line a comforter which the ladies of the Sewing Society had just finished, and was to include a visit to an embroidery school.

At the embroidery school we had to take off our shoes to go to the upstairs room, where eight or nine pupils were kneeling on the tatami before embroidery frames, raised about ten inches from the floor. They were most all of them boys. Here in the Orient, the embroidery has always been the work of men and boys rather than of women and girls. I should think they ranged from nine to eighteen years. They work for ten or twelve hours a day, with time for luncheon in the middle of the day. They push the needle straight down and straight up and do very pretty work. The Japanese thimble is a roughened ring of steel about as wide as an ordinary wedding ring, and is worn between the first and second joints of the middle finger. It looks rather awkward.

When we reached home and were seated about the hibachi I reckoned up, and found that I had taken off and put on my shoes five times that afternoon! and I longed for a pair of "evangelistics!" Edith Sharpless dined with us that night. She has a kindergarten and work for girls in her home, a charming little house which she occupies with three girls, who live in Japanese style. She herself keeps to American ways, except in the matter of floors and foot wear. Feeling it right to use the tatami, she has learned to wear the "tabi" and "geta," to save time.

"Tabi" are white or black cloth shoes which have a separate compartment for the great toe, and "geta" are woven straw or wooden sandals—rather soles with no tops, just a strap which fits between the toes and over the top of the foot. One keeps the "tabi" on all the time, and kicks off the "geta" at the door. Even so it is an awkward, time-consuming practice, this constant changing of foot gear. If the baby is about to fall into the well one must stop to wriggle into "geta" before going to the rescue!

(To be concluded.)

A PACIFIST AMONG SAVAGES.

(Continued from page 507.)

THE ZEBADDLE FAMILY.

On one occasion, not long after going to the Kiowa camps, the lodge in which I was sojourning was taken down, and the man and his wife left for some other place, leaving me without knowing where to go, or what to do, Kicking Bird being away at the time, and I could not talk with any one in the camp. However, it was not long until an Indian by the name of Zebaddle came to me and by signs bade me enter his lodge. My goods were soon brought in and I soon felt quite at home, and grateful for the kindness thus proffered to a stranger, though the lodge was untidy, even for that of an Indian.

A dirty little boy, perhaps ten months old, was creeping about the dirt floor, the scanty garments with which he was clothed and the color of his hands and face were scarcely distinguishable from the ground floor upon which he was crawling.

His hair covered his head in matted tangles, while his sparkling eyes shone like diamonds just washed from the dirt. At first I was an object of terror to him, but this soon gave place to unbounded curiosity, his eyes were scarcely off of me while I was in the lodge. He watched every movement I made, taking good care not to stray too far from his mother's protection. After some time he gained more confidence and ventured to creep round to my side of the fire pit, in the center of the lodge, frequently measuring the distance to his mother with his keen, sparkling eye. After a number of tours of in-spection between which he returned to his mother, each time coming nearer than before, he finally approached near enough that by stretching both arm and finger to their full extent he could touch me, drawing back to watch the result, re-

turning still to renew his courage after each successive experiment. Perhaps about the second morning of my being with them he had become so familiar as to attempt to crawl into my lap, which I did not permit.

I noticed his mother appeared displeased with this, and made signs for me to take him up, to this I shook my head and made signs for her to wash him. She burst into a hearty laugh, and taking him to her side of the lodge she made a vigorous application of soap and water and clothing him in clean garments, she brought him and set him near me. I then took him up and kissed him, much to his mother's satisfaction.

I showed him my watch and began to talk to him. He scrutinized the motion of my lips while I spoke. This was repeated day after day with little variation, not even omitting the application of soap and water. There were many dogs about the camp and they did much barking. He would notice them and I would say, "dog bark," "dog bark!" After this had occurred a number of times, when began barking he looked into my face. I said nothing—he then said—"dog bark,"—"dog bark," much to the amusement of the Indians, who took occasion to tease his mother by saying, "He Indian?" "No, he white man!" "He talk white man's talk, before he talk Indian."

Zebaddle and his wife had never been to the Agency. After I had homed with them a short time I prevailed on them to go with the other Indians to draw rations. I told them, "I eat supper with you many times, now you go to agent's house and eat supper with me."

Having obtained the consent of the agent's wife, I brought them in at supper time, and they partook of their first civilized meal. Nothing escaped their notice. When we returned Zebaddle and myself stopped at the trading post, where he bought pie pans, tea cups and saucers, knives and forks, spoons, sugar bowl, and coffee pot. It became a mystery to me how he could get all these to camp, we being on horse-back.

When the purchase was completed, he wrapped his blanket about him, buckled the leather belt tightly around his waist and packed all these articles about his body, inside his blanket, and in that way carried them to camp, about sixty miles.

The next morning, some fifteen of the principal men of the camp with their wives came into our lodge for breakfast. I had observed quite a pile of small boards in the cook's kitchen, but did not comprehend their use, until breakfast was nearly ready, when these boards were placed around on the ground before the guests in such a manner that a board was before a man and his wife. The pie tins were filled with meat and placed before each guest. The coffee poured into the cups and set in the saucers and the sugar passed round.

Quite an improvement over the old skin or bark pieces on which meals had been served. I found Zebaddle's wife had visited the board pile at the trading post and selected the boards from goods boxes for this purpose. This example was contagious. Soon every lodge was supplied with dining boards. So much for one lesson, but more later on.

A short time after this Zebaddle and his family were sent by the tribe to reside for a time in the Cheyenne camps, and I saw no more of them for months.

One day, some new-comers came to camp; two lodges were erected close together and about the middle of the afternoon I noticed a little girl, accompanied by a small boy, both looking uncommonly tidy and clean, going from one chief's lodge to another, and finally they came to mine, with an invitation to their lodge to supper. They were the children of Zebaddle. One taking me by one hand and the other by the other, they led me to their home, the new lodges I had noticed. On entering I found myself in the cook's apartment, and soon noticed everything as it was cooked was carried out.

The chiefs and their wives began to gather in, to the number of about thirty. At this time there were no signs of supper in our lodge, and the guests began to exchange enquiring glances of concern lest some mistake had been made.

Soon, Zebaddle entered announcing—"Supper in readiness,"

and led the way into the other lodge. Imagine my surprise at finding myself in a dining lodge, furnished with a rude table in the center, about sixteen inches high, formed by driving forked stakes in the ground and lying in these straight cedar poles and upon these boards were laid across, and these were covered with a new red blanket, in imitation of the red tablecloth at the agent's house. In the center of the table was a new tin dish pan, containing the meat and soup, nice warm biscuits were upon a large platter and a pile of red ironstone china plates were placed near the meat and soup, where the host sat; tea-cups, coffee and biscuits by the hostess, knives and forks where the guests were to sit; all seated on the ground.

The host served meat and soup from the pan, the hostess, the biscuits and coffee, after a silent pause, as was observed at the agent's table. The whole was conducted with propriety; a civilized meal in a wild Indian camp. Before I left this little boy presented me with a nicely tanned beaver skin, which I acknowledged by giving him a nice vest, thus ensuring perpetual friendship by an interchange of presents.

In teaching them to make biscuits I washed my hands and arms very thoroughly, telling them that was "strong medicine" in making them good, and they soon realized "Thomissy," as they called me, did not like dirt, so they became more tidy.

(To be concluded.)

TO THE EDITORS OF THE FRIEND:—

Dear Friends:—In your issue of the twenty-third of Eighth Month, you kindly drew attention to the then forthcoming Conference of Christian Pacifists. As wrong impressions may have been spread through the garbled newspaper accounts, I shall be glad if you will allow space in your next issue to state the facts as to the Conference.

The authorities at Long Beach, Cal., after refusing the use of the public auditorium there, intimidated the owners of two other halls which had been promised; it was therefore decided to hold the Conference in Los Angeles; the same thing took place there, but notwithstanding this opposition and discouragement, the opening session was held in a good-sized vacant room in the Douglas Building, where about seventy or eighty met, on the afternoon of Tenth Month 1st.

The police authorities were shortly present, and while most interesting addresses were in progress on the Fellowship of Reconciliation, by Sidney Strong, of Seattle, and Harold Story, a recent graduate from Whittier College, they interrupted the meeting and asserted they had instructions to arrest the Chairman, Robert Whitaker, of Las Gatos, Floyd Hardin, of Atwater, and organizing Secretary of the Conference, and the speaker, Harold Story. A new Chairman was appointed and the meeting was continued without further interruption that day. The three men arrested were bailed out, and an evening meeting was held at a private home, at which they were present.

The three sessions on the 2nd were also held without interruption at two private homes, and the spirit and power of the meetings were most impressive. Similar conditions existed at meetings on the morning and afternoon of the 3rd, but as the meeting gathered for the evening session, just after the devotional service, it was interrupted by a number of uniformed Home Guards and others in civilian dress who forced their way into the house, and making as an excuse for their interference the fact that there was no flag in evidence, began to drag out the men members of the meeting and forced them to get into automobiles, and under guard of an equal or larger number of soldiers and civilians, drove them away to widely separated points, where they were left to find their way back as best they could. A paragraph in the papers that morning from Washington stated that meetings in private homes should not be interfered with.

Most of the meetings were felt to be favored occasions; while the number attending was much reduced by the difficulty of finding the place of meeting, all felt that the banner of God's love was over them, and that much help came to

individuals in the strengthening of their faith in the power of love and spiritual force, as against hate and material forces.

Though a large number of nominal Pacifists stood aloof from the movement, it is believed that all who were present at any of the meetings felt they were times of real consecration to a righteous cause.

The trial of the three men who were arrested is set for the fourteenth of Eleventh Month in Los Angeles.

Sincerely thy friend,

IRA S. FRAME.

PASADENA, California.

CONSECRATION.

For life or death I give myself to Thee;
Let me for evermore Thy servant be;
If it should glorify Thee most that I should live,
Grant me each day my strength to Thee to give.

If it should glorify Thee most that I should die,
Take me to live with Thee for aye on high;
Let me but serve Thee with Thy every breath;
Keep me through Christ, Thine own in life and death.

—F. LEWIS BOWEN, in *The Living Church*.

"C. O.'S."

DEAR FRIEND:—

Saw yesterday the copy of my letter, as it appeared in THE FRIEND. That the date was omitted is indicative of the general turmoil of thought and upset of everything in particular which we were passing through. Now I could write a much smoother account of what happened. We follow a daily program of hikes, clean-up, writing and eating. A visit from Dr. Rhoads, Harold Evans, Geo. Hallett and Bob Taylor was most acceptable. The feeling of uncertainty is, of course, great, but, compared to the lot of "C. O.'S" who in other camps are getting no consideration, our lot is indeed easy. We hope that all possible is being done to influence the Government to make some acceptable ruling of the term "non-combatant." Most of the fellows here are farmers. Others are engineers. About twelve have college degrees of various sorts. Practically all have stated their objections and their decision not to have any part in the military machine. While we hope there will be some way out enabling us to render some constructive service, I believe most of us are ready to stand by our declarations.

I sincerely hope that Friends will be able to alleviate the condition of the men in the other camps.

THE FRIEND, *The American Friend*, *The Discipline* and *Dymond on War* are, I confess, receiving more than usual attention—and I enjoy them.

Sincerely,

HAROLD M. LANE.

CARE 23RD ENGINEERS, Camp Meade, Md., Tenth Month 16, 1917.

NEWS ITEMS.

A LETTER from Alfred Lowry, Jr., bearing date of the 12th ult., states that the copies of THE FRIEND arrive in Paris with a fair degree of regularity. A visit from Francis Goodhue, who had just returned from relief duty at the front, and from C. Canby Balderston, Jr., recently landed at a French port, was the occasion of much pleasant conversation and reminiscence.

In a letter to his American friends, dated Tok o, Japan, Ninth Month 10th, Herbert V. Nicholson describes the activities of a busy summer, among which he mentions camping first with Japanese students, then with boy scouts; travel, and work in Tokio. On the 8th ult., he journeyed to Yokohama to meet Alice Gifford, returning from America with Esther Rhoads. He reports that the voyagers were settling in with Alice Lewis.

[The following letter of gratitude is forwarded by our friend, Charles F. Jenkins. The Committee is for the aid of Alien Enemies imprisoned in England.—Eds.]

109 ST. STEPHENS' HOUSE, Westminster Bridge, S. W., London,
 Ninth Month 18, 1917.

CHARLES F. JENKINS, Treasurer, Philadelphia, Pa.:—

Dear Friend:—It is a great help and encouragement to us to receive the generous installment of \$239.10 which American Friends have just sent for our work. We are getting very short of funds, and the need increases rather than diminishes, as prices go up, and boots and clothes wear out, and moreover the work in the internment camps demands constant help. We hardly know what we should do without the splendid help which we get from our Friends in America.

Please accept our most grateful thanks and appreciation.

Thy friend sincerely,

MARION C. FOX,
Hon. Acting Secretary.

From "The Public Ledger."

WHATEVER Violet Oakley accomplishes is wrought in fidelity not alone to the rules of art, but in obedience to the promptings of the spirit whose message she always seeks to convey.

Her great pictures in the Capitol at Harrisburg are not to be taken as "naural decorations" beautifully filling so much wall space with vivid pigment. They must be read with heed to subtle secondary meanings. Their realism calls mysticism into its constant service.

I have urged her to tell me something of her newest work for the Capitol, and this is her reply:

"With all the world at war, with the 'Armies of the Earth' still striving to take the Kingdom of Unity by violence, I have been at work upon what is chronologically the first panel of the Senate suite, 'The Story of the Latch String.'

"I am finding it curiously difficult, although more startlingly significant than ever, to paint this at just this time, to present this miracle of courage and great 'inner light,' to express in the figures of this Friend and his wife the absolute consciousness of the force of spirit, the impulse and impact of love casting out all fear, conquering all enmity, enlightening all darkness. God not merely believed but understood. Clothed in light on this understanding the figure is depicted and the power of this inevitability thrusts back the Indians from the door where the latch string still is hanging out.

"This is, of course, the 'miracle,' the 'marvel.'"

The inscription for this great painting, which will speak for all time to the people of Pennsylvania of the spirit in which Philadelphia and the first plantation began, is from the sixteenth verse of the eleventh chapter of Ezekiel:

"Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."

The artist appends also this legend:

"This is the Law of the House. The whole region round about shall be most holy. Behold, this is the Law of the House."

THE JOHN WOOLMAN MEMORIAL ASSOCIATION.—At the Annual Meeting, held on the 13th, the action of the meeting of Second Month last was ratified by the adoption of a Constitution, and the election of the following officers for the ensuing year:—President, Amelia M. Gunmore; Secretary and Treasurer, Richard T. Cudbury; Trustees, Isaac Sharpless, Caroline H. Engle, Annie L. Woolman Jones, Charles F. Jenkins, Alice C. D'Olier, Howard M. Cooper and Edward B. Jones.

A very interesting discussion took place among the twenty-four members present, as to the possibilities for service for this Association, in aiding in the solution of social problems now before the citizens of Mount Holly. The presence of the large encampment at Wrightstown, ten miles away, creates a situation which it is now our duty to meet. The meeting was unanimously in favor of a response to the appeal made by some of the Y. M. C. A. workers now on the ground that we keep the house open throughout the winter, as a place of rest and recreation for those of the religious workers who may wish to get away for a time from the camp life.

H. P. Lansdale, Chief Secretary, writes us:—"There is no doubt, if you decide to open the house, that some of us will use it occasionally." Others have urged us to remain open.

If, however, we keep the house open, the installation of a small heater is essential in order to make the house habitable in cold weather. Some

funds we acknowledge with gratitude, but about two hundred and fifty dollars will be required immediately to heat the house, which is so small that the large stove, experimented with last year, took up entirely too much valuable space, besides closing our great fire-place—a valuable social asset. We are entirely equipped in other respects.

If our kind friends who are interested in having the little house fill a need of much more than merely antiquarian importance, will now come forward and aid us with a few dollars, we can at once attempt to carry out the social service to which we are called by our charter. "In the spirit of John Woolman."

AMELIA M. GUMMORE.

Haverford, Pa.

NOTES FROM LETTERS OF ERNEST L. BROWN TO HIS FAMILY IN MOORESTOWN, N. J.—*Seventh Month 28th*—The farm houses in southern France are mostly concrete and very picturesque, and it is hard to realize that war exists, as one travels from Bordeaux to Paris.

The Y.M.C.A. in Paris is a God-send. I never realized how much good work that organization is doing; they have an entire house where one may feel at liberty to go at any time; free French classes are held, which we have taken advantage of. I have met a number of Haverford fellows there. The Y. M. C. A. workers are the finest set of men I have almost ever seen; most of them are between twenty-five and thirty, although some are older. The English Friends are exceedingly efficient, and are, as a rule, a very pleasant and congenial crowd to work under. When in Paris we were wakened two nights by the fire engine dashing through the streets, blowing its siren as a signal for all lights out, as a German battle plane had been sighted over the outskirts of the city. It was very impressive, no lights in the city, three powerful searchlights sweeping the sky and the French aeroplanes, with their signal lights everywhere. The "all right" bugle blew at one o'clock and no damage had been done.

Eighth Month 12th—We arrived at our station in the zone Fifth-day evening and are comfortably fixed, the "casino" of a hotel now being used as headquarters, while we fellows sleep in huts built by the crowd. We have army cots with mattresses, warm sleeping bags and plenty of plain food. I wish I could tell you more, but descriptions and minute information are prohibited. Our hut here at Sermizac-des-Bains is at the edge of a forest that stretches for miles, in which are wild boars, foxes and smaller animals. I have seen plenty of bear tracks, but no animals as yet.

Eighth Month 19th—I am nearly at the end of my second week in the zone. Last Seventh-day, in a Ford truck, I collected the family wash, done by the women in the village, living in the little portable houses. Second-day I drove a three-ton Gardner truck to a town about forty miles from here, taking two cots to a maternity hospital, where K. E. is tending babies and this morning had the Hotchkiss out, taking supplies to another hospital.

The roads are remarkably good so far considering their use, and the present French roads ten miles behind the lines are any amount better than near home.

We are situated at the headquarters of the district over which the Battle of the Marne was fought in 1914. The village we live in is a centre for the surrounding country of forty or fifty miles in each direction.

It is proposed soon to move to a place farther north, where building is now going on, all the work here being agricultural at present. We see numerous Americans, soldiers and others. A class in French is to be started by the schoolmaster in the village, which I expect to attend in the evenings.

Ninth Month 2nd—The world is still moving rapidly over here. We have just finished overhauling a little *Be-Siz* English-make runabout, which the dentist will use to make his rounds. One of the fellows, who drives for the builders in the devastated districts farther north, is going home on leave, and I am to be sent to drive in his place. I shall probably be near the scene of action by the time you get this letter. I think this district is about on its feet again, and if we stay much longer we will outlive our welcome. Some people are very loyal, but others are extremely skeptical. I am getting to like the French people immensely, and expect the admiration to increase with greater ability to speak their language. This being First-day eleven of us started about ten-thirty, taking our lunch with us, walked about ten kilometers in kilometer (is five-eighths of a mile) to a village, where there is a beautiful old chateau and a fourteenth century abbey, now crumbling in ruins, we ate our lunch there and started back. After a "wopping" cold supper, we had meeting at eight o'clock.

Ninth Month 16th.—Five fellows and myself came up to Paris in the big truck with two-and-a-half tons of groceries, etc., for the new "équipe" which is being started at Ham, in the Somme district, to which I am going to-morrow.

Ninth Month 24th.—Just a week since I left Paris again and came up here in the Somme country. There were five of us on the truck, beside about two tons of provisions. We are about seventy miles from Paris, but having such a load, we could only make about twelve miles an hour. I am driving a French car that will carry about a ton and, although pretty old, steps right along. This work is most interesting. I really feel now as if I am doing something. The portable houses are being put up for the people when they return, but at present, the civilian population is almost nil. At one of the villages where the fellows have six houses finished only one is occupied. In fact, the woman who occupies this is the only civilian in the village. Her husband and two sons are prisoners in Germany. She was carried away, but has been allowed to return to prepare some kind of a home surrounded by six hundred army horses and soldiers galore. She had sixteen horses, twenty-seven cows and a good-sized house before the war, she now has the clothes on her back, some blankets, two beds, a stove, which I took her day before yesterday, and one pair of sheets. With some little money which she had saved from the wreck, she is starting *cheerfully* to begin over again. To-morrow I take an English Friend to distribute clothes to the people. It is really a great satisfaction to know you are actually helping people. I must stop now, as I have been driving all day and am pretty tired.

A CASE of small-pox, originating in the Cattaraugus Reservation, developed in a home adjoining the Friends' School at Tunesassa. We have the following word relative to the situation there:—

TENTH MONTH 19, 1917.

The small pox has been confined to one case so far, and we are hoping that the worst is over, as the average time of incubation is past. The doctor placed a guard over the Crow house within a half hour of the discovery, and it is still maintained.

We have all been vaccinated and have forbidden visiting altogether. John G. Haines in a letter suggests closing the school, but I doubt if the authorities would permit it, as a strict quarantine is maintained on the Cattaraugus Reservation, where a number of our children live.

The laths are nearly all on the new cottage, and we expect the plasterers next week. It is difficult to say when it will be ready for occupancy, but I think before the first of the year. I feel pretty safe in saying that the cost will not exceed the contract price, although several features have been added. How much lower, I cannot yet say.

The other improvements though will exceed considerably the first estimate, as so many additional things have been ordered, from time to time, and the price of materials has steadily advanced.

I think, however, nothing has been done which was not much needed, and the improvements are of a permanent character. Some of those ordered for the building are not yet completed on account of the difficulty in securing material and labor.

W. B. R.

REPORT OF TREASURER OF AMERICAN FRIENDS' SERVICE COMMITTEE.

WEEK ENDING TENTH MONTH 22, 1917.

Amount reported last week	8195,777.00
Received from 24 meetings	7,299.10
Received from 13 individuals	1,015.35

\$204,091.54

CHARLES F. JENKINS, Treasurer

THE AMERICAN FRIENDS' SERVICE COMMITTEE has obtained the following list of conscientious objectors at Camp Meade, Maryland, who, on account of their uncomproising stand against any form of service under the military, have, in accordance with the general instructions sent out by the Secretary of War Baker, been segregated and are not required to perform any duties. They are now with the 23rd Engineers, and are kept in barracks by themselves under guards with whom they have come to be on good terms. Although virtually prisoners they are given more than ordinary liberty and consideration. Twice a day they are taken out on bikes, and are given the regular army food. These young men who are courageously bearing the brunt of the battle of all those who are conscientiously opposed to war in any form are willing that their names and the stand they have taken should be made public, in the hope that

by so doing they may be of some service to other young men who are now facing the draft.

CONSCIENTIOUS OBJECTORS AT CAMP MEADE.

Arnold, George R., Brethren, Hagerstown, Md.
 Baer, Isaac N., Old Mennonite, Hagerstown, Md., R. D. 6.
 Bally, Joshua L. Jr., Attender Friends, Harford, Pa.
 Barnes, Raymond, Brethren (Meeting), Saverthburg, Md.
 Bernhart, Edwin, Assembly of God, 122 Plum Street, Reading, Pa.
 Bo's, Wilbur R., Brethren, Waynesboro, Pa.
 Boteler, William J., The Christian Church, Cedarvale, Md.
 Bradford, Harry C., Friend, Fifteenth and Race Streets, 6035 Park Avenue, Philadelphia.
 Braulock, Henry, Reformed Church, 1103 Rising Sun Avenue, Phila.
 Brufaker, Harry L., Brethren in Christ, Mount Joy, Pa.
 Cnig, George, Friend, Fifteenth and Race Streets, 6123 Oxford Street, Phila.
 Cunningham, Joseph C., Brethren, Hagerstown, Md.
 Demuth, William H., Brethren, Waynesboro, Pa.
 Dotterer, David E., Brethren, New Windsor, Md.
 Elersole, Benjamin, Old Mennonite, Lancaster, Pa.
 Ekroth, Alfred, Brethren, Elizabethtown, Pa.
 Ellis, Amos J., Brethren, Collegeville, Pa.
 Folz, Edgar M., Brethren, Hagerstown, Md.
 Fox, Lester, Brethren, Quakertown, Pa.
 Frederick, Isaac O., Old Mennonite, Harleysville, Pa.
 Frost, Clarence E., Seventh-day Adventist, Ballstown, Va.
 Galner, Leopold B., Jew, 2235 S. Fifth Street, Phila.
 Gehman, Walter C., Mennonite Brethren in Christ, Emaus, Pa.
 Giebert, Timothy D., Mennonite Brethren in Christ, Bethlehem, Pa.
 Geisinger, Raymond, International Bible Students, Pottstown, Pa.
 Hagaman, Wilford P. C., Friend, Fifteenth and Race Streets, 1566 Adams Street, Frankford, Phila.
 Harly, Arthur R., Brethren, R. D. 1, Norristown, Pa.
 Harshman, Gorman L., Brethren, Frederick, Md.
 Hawkins, R. Maurine, Christian Church, Brooklyn, Md.
 Hege, Jonas, Old Mennonite, Hagerstown, Md.
 Herr, Benjamin J., United Christian, Hummelstown, Pa.
 Hicks, E. Russell, Brethren, Clear Spring, Md.
 Hoffman, Wray B., Attender Friends Meeting, 513 E. Chelton Avenue, Germantown.
 Kauffman, Herbert C., Mennonite Brethren in Christ, Zion Hill, Pa.
 Keable, Ralph D., Brethren, Mapleville, Md.
 Kaelle, Russell E., Brethren, Boones oro, Md.
 Kershner, David E., Brethren, Williamsport, Md.
 Klein, Norman J., Brethren, Mt. Airy, Md.
 Landis, Victor W., Old Mennonite, Lititz, Pa.
 Lane, Harold M., Friend, Fourth and Arch Streets, 20 S. Twelfth Street, Phila.
 Laughlin, C. Fred, Brethren, Maugans, Md.
 Lederach, Marcus, Old Mennonite, Lederachville, Pa.
 Loeb, Alfred H., Jew, The St. James, Phila.
 McClay, Robert, Assembly of God, Thorpe's Lane, Chestnut Hill, Phila.
 Metzler, Harvey, Old Mennonite, Farmersville, Pa.
 Mountney, Joseph, New Mennonite, Plumstedville, Pa.
 Myer, Melvin, Old Mennonite, Mainland, Pa.
 Myer, Melvin, Old Mennonite, Bareville, Pa.
 Newcomer, Frank C., Old Mennonite, Millersville, Pa.
 Peachey, Orrie G., Anash, Belleville, Pa.
 Ransay, Andrew, Christian Church, Box 93, Brooklyn, Md.
 Reichard, John R., Brethren, Fairplay, Md.
 Rice, William, Old Mennonite, Pipersville, Pa.
 Roop, John D., Brethren, Westminster, Md.
 Sines, Perry H., Brethren, Sines, Md.
 Smith, Raymond, Brethren, Royersford, Pa.
 Snavely, Harry S., No Church, Lititz, Pa.
 Spaldie, Virgil, Brethren, Quakertown, Pa.
 Spoorlein, Franklin E., Brethren, Accident, Md.
 Stalder, Henry, Friend, Fifteenth and Race Streets, Sandy Spring, Md.
 Stamm, Howard, Brethren, Mountville, Pa.
 Thorp, Arthur G., Friend, Fourth and Arch Streets, Media, Pa.
 Trasken, Morris, Jew, 620 Snyder Avenue, Phila.
 Walter, Sydney, Seventh-day Adventist, Silver Spring, Md.

Ward, John, Old Mennonite, Souderton, Pa.
Wishard, John M., Brethren, Boonesboro, Md.
Yoder, John C., Amish, Belleville, Pa.

REPRESENTATIVE MEETING.—At a meeting of the Representative Meeting, held Tenth Month 19th, with twenty-eight members present, the subject of aid to Conscientious Objectors, and the best method of co-ordinating our help with that of others was considered. To the following Friends already under appointment was entrusted the further care of these important tasks: Samuel L. Whitson, Isaac Sharpless, Edward G. Rhoads, Charles S. Carter, Joseph Rhoads, Brinton P. Cooper, John L. Balderston, William Bishop, Isaac Powell Leeds, Alexander C. Wood, George M. Warner and J. Henry Bartlett. Each Quarterly Meeting was thus represented. This Committee was encouraged to keep in close touch with the situation, and was empowered to employ a secretary to facilitate reference and prompt attention in cases of need.

Toward the close of the meeting, a member encouraged Friends present (and the message is for Friends everywhere) not to be deterred by cries of "treason," from an honest and opportune expression of our testimonies, including that against all war.

During the course of the meeting, Edward G. Rhoads gave a review of the recent visit he had made with others to Camp Meade. It was decided to incorporate the substance of this in the minutes as a matter of important and interesting record. The Clerk was directed to call a special session of the meeting next month, the feeling being that at a time like the present our regular meetings should be held more frequently than the rates enforce.

The meeting was informed through minute from Caln Quarterly Meeting that Mary Bacon Parke had been appointed in the place of Morris S. Cope (deceased).

At Camp Meade matters continue much as previously reported. Different officers of the day make conflicting and more or less trying rules as to the freedom of movement in the vicinity of the barracks, or as to roll call.

Charles D. Bonsach, appointed by Maryland Eastern District (Dunkard) to care for their men in camp, was allowed to have service here this morning—the first near approach to such that some have had for several weeks. His being here was most acceptable. Four or five times he has been here already to chat with the twenty-five or more Dunkards detained with the C. O.'s.

The meeting held monthly at Mount Holly, N. J., was attended on the 21st inst. by about twenty-five persons, among whom were visitors from Bucks County, Moorestown and Rancocas.

MEDIA FRIENDS' BIBLE CLASS is held in the basement room of the meeting-house, on Third Street, Media, Pa., after the close of the First-day meeting for worship. This winter, the class is following an outline entitled, "What is Quakerism?" based largely on Edward Grubb's book of that name. Many of the lessons refer to the biographies of Friends who have exemplified the tenets and principles of our Society in their lives.

ROBERT L. KELLY, ex-President of Earlham, has been asked by the editor of *Scribner's Magazine*, to write a four or five thousand word article for that magazine discussing the effect of the war upon American colleges.

The following is the wording of the exemption clause in the Canadian Conscription bill:

"That he conscientiously objects to the undertaking of combant service and is prohibited from so doing by the tenets and articles of faith, in effect on the sixth day of July, 1917, of any organized religious denomination existing and well recognized in Canada at such date, and to which he in good faith belongs; and if any of the grounds of such application be established, a certificate of exemption shall be granted to such man."

ROBERT L. KELLY, late President of Earlham, has accepted the Directorship of the high school department of the Community School of Religious Education of Oak Park, Illinois. This is one of the most noted schools of religious education in the country.

In acknowledging to a Friend a contribution towards relief in Palestine, Emily Oliver (152 School House Lane, Germantown, Philadelphia) writes: "I am so glad to have this now, as it will reach the sufferers before winter commences and will be there in time to relieve the distress when the need is greatest."

CORRESPONDENCE.

TENTH MONTH 20, 1917.

TO THE EDITORS OF THE FRIEND:—

Dear Friends.—An interview by a *Public Ledger* reporter, since reprinted in THE FRIEND of Tenth Month 18th, with the conscientious objectors at Camp Meade, has been called to my attention, and I desire to correct any misunderstanding that may result from the peculiar distortion that the reporter put on my words. I told the reporter that I was not a Friend, but that my views on war were identical with those advocated by Friends, that I considered it just as wrong to help another man take part in war as to do so myself, and that consequently I could not become part of the military machine in any way. Instead of this, I am reported as saying that I regret that the tenets of my faith bar me from a uniform and rifle, and that I would be glad if my religion did not forbid my participation in warfare.

While further comment may appear unnecessary, I would like opportunity to state that I believe that a man whose conscience tells him to participate in war, but who hides behind a church, the doctrines of which he does not approve, is no better than a man who makes his conscience over to a government not responsible to him. The *Public Ledger*, by implying that Friends coerce their members against their judgment, has done great injustice to that Society.

Very sincerely,

JOSHUA L. BAILY, JR.

Care 23rd Regiment Engineers, Camp Meade, Md.

NOTICES.

REQUEST FOR EXTRA COPIES OF FOREIGN MISSIONARY REPORTS.—Extra copies of the Annual Reports of the Foreign Missionary Association of Friends of Philadelphia for the years 1883-1888, 1890, 1892, 1893, 1894 are greatly desired. Friends who are through with these Reports will kindly send them promptly to Sara M. Longstreth, Friends' Institute, 20 S. Twelfth Street, Philadelphia.

SOUTHERN QUARTERLY MEETING OF FRIENDS (Conservative), of North Carolina, will convene at New Hope, near Edgar, N. C., on Seventh-day, Tenth Month 27th, and the Representative Meeting the preceding day. Those from the north and west wishing to attend may reach there via Washington, D. C., and Greensboro, N. C. Notify Cyndrella K. Davis, Edgar, N. C.

NORTH CAROLINA YEARLY MEETING OF FRIENDS (Conservative) will be held at Cedar Grove, in the town of Woodland, N. C., beginning Eleventh Month 3rd, meeting for Ministers and Elders the day preceding, at 2 P. M. Those from the north and west, desirous of attending, may leave foot of Light Street, Baltimore, at 6.30 P. M., arriving at Norfolk, Va., 7 A. M., next morning, remain on boat until they reach Portsmouth, then take Seaboard train for Woodland, by way of Boykins, Va. Friends will be met at Woodland. Those expecting to attend should notify Benjamin P. Brown, George, N. C.

MEETINGS from Tenth Month 28th to Eleventh Month 3rd:—

Gwynedd Monthly Meeting, at Northstown, First-day, Tenth Month 28th, at 10.30 P. M.

Chester, Pa., at Media, Second-day, Tenth Month 29th, at 7.30 P. M.

Concord, at Concordville, Third-day, Tenth Month 30th, at 9.30 A. M.

Woodbury, Third-day, Tenth Month 30th, at 8 P. M.

Abington, at Horsham, Fourth-day, Tenth Month 31st, at 10.15 A. M.

Birmingham, at West Chester, Fourth-day, Tenth Month 31st, at 10 A. M.

Salem, Fourth-day, Tenth Month 31st, at 10.30 A. M.

Goshen, at Malvern, Fifth-day, Eleventh Month 1st, at 10 A. M.

DIED.—Tenth Month 12, 1917, at her home near Cheltenham, Pa. MARGARET W. HAINES, aged eighty-six; a member of Germantown Monthly Meeting.

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THE CHEYNEY SITUATION

Friends of Philadelphia Yearly Meeting have as a legacy of the efforts put forth in the 60's in the interest of training colored teachers a unique plant at Cheyney. The Cheyney Training School for Teachers appeals for help to the descendants of those who originated the idea. The School is doing a great work, but it is cramped in many ways by a lack of funds.

An efficient staff of teachers and a student body numbering 100 present an unusual opportunity for the wise expenditure of energy and money.

The Managers can do little more than administer the Trust and must look to Friends and others, who have the means, to supply what is essential for the proper advancement of the School's interest.

Leslie P. Hill, Principal, is always ready to offer timely suggestions to any who have it on their hearts to assist in the laudable work that is carried on at Cheyney.

Because of the conditions which must be met, if the School is to continue its good work, the Board of Managers feel free to request Friends to include Cheyney among the charities to which they contribute, and ask that checks shall be drawn in favor of and mailed to

WILLIAM BIDDLE, Treasurer,
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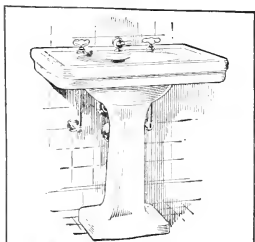
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TO ADVERTISEES.—THE FRIEND is now open
for selected advertisements at the following
rates: One inch, 50 cents, or 4 cents a line; no
insertion for less than 25 cents. Long term
rates given on application.

Friends having real estate to rent or sell, also
those desiring board or rooms, should find THE
FRIEND an excellent medium for reaching inter-
ested parties.

Standing business cards are also solicited.

FRIENDS OR OTHERS WHO ARE THINKING
of attending Cornell the coming year will find com-
fortable rooms in a Friends' family, at reasonable price,
at 228 Linden Avenue, Ithaca, N. Y. Five minutes' walk
from Campus. EDWARD WOOD.

WANTED—A CARETAKER FOR THE INDIAN
boys at Friends' School, Tunesassa, N. Y.—Prefer-
ably one who can teach manual training. Applications for
the position may be made to
WM. B. RHOADS, Supt., Tunesassa, N. Y.
HENRY HALL, Friends' Hospital, Frankford, Phila.
ANNA WALTON, Myrtle Pa.

WANTED—IN A FRIEND'S FAMILY OF TWO
adults, a working home-keeper; a Friend preferred.
Please reply with references to "A." THE FRIEND.

FOR RENT (FURNISHED)—A PLEASANT HOME
in Moorestown, N. J., on Main Street, overlooking the
Valley, heated by hot water; lighted by electricity; near
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"Any chapel was impossible. It is just this specialization that has been the trouble with religion. It is just this tendency to make it the business of a special sort of man, in a special sort of building on a special day. Every man, every building, every day belongs equally to God. That is my conviction. I think the only possible existing sort of religious meeting is something after the fashion of the Quaker meeting. In that there is no professional religious man at all; not a trace of the sacrifices to the ancient Gods. . . . And no room for a professional religious man." —H. G. WELLS.

BE PATIENT.

One of the sweetest Names by which the Divine Being has revealed His heart is that which calls Him "the God of Patience." And truly, human history, and our own lives in particular, abundantly illustrate this Divine characteristic. Israel's watchmen, as they looked abroad upon wrongs that called for righting and evils that demanded judgment, cried out: "Lord, how long?" for they marveled at the Divine patience that suffered the wrong and bore with the evil. And yet was their "how long" cry, "faith's mighty question," as one of old put it, for it implied that the long, strange silence of God would be broken one day.

Rightly understood the patience of God is the salvation of man, and our Lord, as the incarnate Word, was and is the perfect embodiment of that patience. "Sit thou at my right hand *until*—;" from henceforth expecting *till*—;" are words which unveil the mystery of the strong, silent, patient Christ. His forerunner began to doubt Him because his hopes of drastic dealings with the evils of society, the hewing down of corrupt growths and the burning up of the chaff in a baptism of fiery judgment, did not materialize in the letter under the ministry of the Son of Man. He was out of sympathy with the new spirit. And therefore said the Master: "Blessed is he that shall not be offended in Me"—offended with my patience. But may we not believe that the lonely prisoner in the tower of Macharea, before his martyrdom, like him in whose power and spirit he had come, got a glimpse of the dispensation of the still, small voice, superior to his whirlwind,

earthquake and fire ministry? He, we may trust, came to rest his troubled heart in the mighty patience of God.

And we, too, need patience—patience, it seems to me, with one another, with ourselves, and with God. We need patience with our fellows, because, after all, our brother is a veiled mystery to us. We so easily judge by the appearance only. I believe that in the spiritual and eternal world will be a great transvaluation of all values. We hastily condemn now, not knowing the secrets of human hearts. We are ready to call down fire from heaven on our Samaritan neighbor, like the sons of Zebedee, when with a little patience, even Samaria shall welcome Christ under the preaching of Philip the evangelist. We may marvel that Troas should be forbidden territory to the apostle, when after a few years of patient waiting, he could write from that very Troas: "A great door and effectual is opened to me of the Lord." We may despair of a vacillating John Mark to-day and impatiently turn him down as Paul once did, and yet the day may come, as it came to him, when, forsaken by others, a John Mark may prove our comfort and support. After all, the most of those we have to do with are still in the making. And if the promising blossoms of earlier days have dropped off, let us not think there has been a going back because in the place of the fragrant and beautiful flower, appears the hard, sour, green fruit. Have patience. God's sunshine—yea and His frosts, too—shall succeed in ripening and sweetening what is unpalatable to-day. Be patient with Jacob—he will yet become an Israel. Be patient with impulsive Simon, he will one day become a Cephas, *i.e.*, a rock-man. Be patient with the son of thunder; when he has become "the disciple whom Jesus loved" (because he needs affection more than others), the sunshine of that love will gradually expand his sectarian mind, soften his bigotry, and sweeten the acidity of his spirit, and yet leave him as loyal to Truth as before.

And do we not need patience with ourselves? Thy prayer for holiness has been answered by inward turmoil. The hidden corruptions are brought to the surface, as the scum in the new wine, in the process of clarifying, and the dross, while the silver is in the refining pot. Wouldst thou have a Pharisee's holiness? A mere cloak of hypocrisy? Have patience then, and believe that thou art not "the old man" who is now passing through the process of inward crucifixion, but thou art "the new man," crying, it may be, out of the depths of self-despair, and waiting for the Lord, more than they that watch for the morning.

And above all, we need patience with God. God is never in a hurry, and yet is never behind time. There is a "fulness of the time" for every fresh move in the kingdom of God and in the education of the race. And God can afford to be calm, seeing He has all eternity to work in, and He will not let us hustle Him. He is working out His purposes to-day. The great world-war with no apparent termination is as much under His control as the Assyrian of old, who was the embodiment

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of military pride, and whose doctrine was "might is right." At the appointed time "the stone cut out without hands" will demolish every evil image man has set up for himself to bow down to. There is much in our boasted twentieth century civilization that is not worth preserving. God's pilgrim people still look for a city which hath moral foundations, whose builder and maker is God, and whose fellow-workers they are as they live and labor, not in their own energy, but in His Spirit. And though the smoke and dust of battle may for a season obscure the vision of this coming City which God is patiently building, let us keep clear of becoming entangled with those things which can never form a part of its structure, remembering the words of the Apocalypse: "He that leaeth into captivity shall go into captivity; he that killeth with the sword shall be killed with the sword. Here is the patience and the faith of the saints."

MAX I. REICH.

IN AND OUT OF INDIANA.

EDITORIAL NOTES.

What a persistent thin tradition is even in insignificant matters! When that sterling veteran, Nathan Hunt, more than fifty years ago, led the pioneer Friends into Indiana, from the east, it was a long toilsome undertaking demanding no slight outlay of courage and strength. Now Richmond, "the Quaker City" of Indiana, is little more than fifteen hours out of Philadelphia. We commit ourselves to the luxurious Pullman overnight and hardly have breakfast till we have come to our destination. We continue, however, to think and to speak in the traditional manner, as though Indiana were far away!

The city of Richmond makes little delay in extending a pleasant welcome to the inbound traveler. Its broad, well-shaded avenues and comfortable inviting homes reach well down to the railway station. One is barely five minutes from the centre of the city upon arrival at the station. The very first remark of the feminine part of the editorial *we* is to the effect that this appears to be a real "greene countrie towne," after the dream of William Penn. Can this aspect be attributed to Friendly influence?

A first objective in the trip which made these editorial notes possible was Earlham College. The feminine part again of the editorial *we* had known its sheltering care, for a term, while it still had a preparatory department. Its development into a full-fledged college without preparatory appendages presented a point of unusual interest to us, while numerous marks of a time quite removed into the past revived old associations and the memory of schoolmate names. Are there any pleasures to which one responds more cordially!

At the hotel in the centre of the town they represented the college as quite beyond walking distance, but a trolley would take us "by the gate." We found it a most pleasant, easy walk, perhaps a little in excess of a mile. The old covered bridge over the Whitewater had disappeared. A temporary affair now has its place, but a substantial concrete structure, with dignified arches, is rapidly making the span. The entrance to the campus is through an appropriate gateway of buff brick. A quiet but pleasing style of architecture in the gateway and waiting-booth for trolley passengers suggests the restraint of good taste and determined simplicity which we found a general characteristic of the commodious buildings. Nothing offends by the suggestion of an extravagant mis-use of good money. Earlhamites, new and old, have reason to love the quiet beauty of their campus. It at once has a scholastic feeling. In buildings embowered in such trees one would expect the quiet of study and reflection to prevail. There are five substantial buildings, the catalogue may list more. The centre of interest to a scholar of the preparatory period is Earlham Hall. How it suggests old Westtown, and

what a poignant feeling it excites as one remembers what might have been made of the old building there, had the two upper stories been taken off and an administration building made of the remainder. We might then have had separate unit dormitories and what not! Let us be glad that Earlham Hall and Founders' at Haverford still stand!

The young people who make the college—more than three hundred of them—are best seen at the morning chapel exercise. One regrets that united silence seems to have no place in this half hour devotional period. If a great school congregation like that at the West Chester Normal, where most of the students are not Friends, can make an effective and liberal use of this means of religious expression, should Friends find it too difficult? The student body makes an engaging appearance. One would at once say they are a fine, earnest lot. Nor is this feeling other than confirmed in meeting some of them. The wholesome atmosphere of the place is an undoubted asset of great value.

First-day in Richmond offers a choice of five meetings for attendance, if that at the College is counted. Is there any other city of the size (about 30,000) where this is true? Speaking accurately, they are all five, services, as distinguished from meetings. We were able to be present at three of them and our notes not only record what we observed, but also some conclusions based on other observations as a background during the past twenty-five years or longer in similar environments. The "revival movement" in American Quakerism has quite completely "churched" much of the Society of Friends. The three services we attended in Richmond represented some variety, but in essentials were alike. There was a fairly definite program of singing, including from three to five hymns; a solo in one case, a duet in another, and a quartet in a third. Two of the three places had choirs, and in one of them a leader used a baton. Compared with singing amongst members of the Society twenty-five years ago, one might note a great advance in skill and in ability to make the engagement a united one. The ministry in all three of the meetings was what would be classed as teaching ministry. In one instance matter and manner were deeply impressive. In the others there was no lack of earnestness and of a gathering spirit. This was evident despite definite marks of professionalism. In two of the meetings silence for brief periods had a place and a seasoning effect. In no case was there a crowded congregation. Considering the size of the actual membership the attendance would be counted as good. On noting the absence of young people it was explained that they had been present at the Bible School.

Of definite Quaker teaching on these three occasions we heard none. Our brethren of other denominations would have been at home in any one of the services. The congregations all gave evident signs of a valuable cohesive quality. So far as the appearance of public worship betrays the spirit of groups they are in love and unity with one another. No one is allowed to escape from the meetings without a hearty greeting and hand shake. Many of the members maintain the marks of an inheritance of restraint and self-possession. The noblest type of "the Quaker of the olden time" persists in some degree.

The home hospitality amongst these Friends has lost nothing of the traditional willingness "to entertain strangers," even where the probability of meeting "angels unawares" is very limited! And these homes, even where they have unmistakable marks of wealth, have preserved the spirit of simplicity to a degree quite exceptional in the east. One change we venture to note seems to have come with the passing years. That is a frankness in discussing Friendly problems without the sensitiveness of feeling that all their changes have been right and all resistance of change wrong. Indeed, it was in a Richmond home that we were told of a four-year old visitor from Philadelphia who pulled her mother's dress during a meeting service and said, "Mother, this isn't meeting, it's church." Before making a positive declaration one would need a wider canvass than we have been able to make, but

we did hear from numerous sources that a pressing problem of present-day Quakerism in the west is how to restore the personal responsibility for worship by a united silent waiting. This in a sense is more our present problem than theirs. If we could so vitalize our method of worship that it would develop more and better gifts, grip the young people and draw the hungry multitudes, we would not have to argue with them. Can London and Philadelphia and the smaller bodies in America, where the ancient method of holding meetings prevail, do this? A frankness like that we noted in the west would force us to admit that we have very often failed miserably in this effort.

The point of special attraction to Friends at Richmond this year was the Five Years' Meeting. The next issue of these notes will cover that interest. Two or three items from the meetings are included in this number of THE FRIEND.

J. H. B.

TO THE FIVE YEARS' MEETING TO BE HELD AT RICHMOND,
INDIANA, 1917:—

Dear Friends.—It seems to me that the Society of Friends during the past century were doing somewhat as the warring nations of the world are doing to-day, bringing the Society into the condition of a divided house. Concerning which our Saviour said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Nevertheless I firmly believe that if the members of the different branches of the Society would be individually faithful to the inshining light of Truth in their own hearts, and patiently wait till "endued with power from on high," that will enable them to stand firmly upon that sure foundation of true Christianity upon which George Fox stood, then all branches of the Society will be again re-united. "For they shall see eye to eye when the Lord shall bring again Zion." The Society of Friends will then be able to do far more than it is now doing in promoting the cause of peace and good-will among men.

And it is my earnest desire that all members of the Society, everywhere, who have come to the years of religious understanding might in all sincerity of heart be able to say, "O Lord, open thou mine eyes that I may see more clearly the stepping-stones upon which my feet should tread; and strengthen thou me that I may do my part in rebuilding the walls of Zion."

This declaration of Holy Writ would then be verified to us as a people. "And they that shall be of thee, shall build the old waste places, thou shalt raise up the foundations of many generations and thou shalt be called the Repairer of the breach, the Restorer of the paths to dwell in."

With love, your friend,

JOB S. GIDLEY.

NORTH DARTMOUTH, MASS., TENTH MONTH 3, 1917.

MESSAGES FROM FIVE YEARS' MEETING.

"The Five Years' Meeting of American Friends, now in session in this city, sends to our President, bowed as he is under the weight of leadership in this world crisis, a message of appreciation and greeting. We have repeatedly been baptized into earnest prayer that God's guidance and power may be granted to thee, to ourselves and our nation and to the world in travail that the principles of justice, love and good-will may triumph and that a new day of righteousness, universal brotherhood and permanent peace may soon come to the world from the hands of an Almighty God."

The message to Secretary Baker read:

"The Five Years' Meeting of Friends, now in session, representing 80,000 American Friends, unanimously urges that drafted Friends who hold Form 174 be turned over to the American Friends' Service Commission for reconstruction work in France and in other self-sacrificing work."

NOT UNDERSTOOD.

Not understood, we move along asunder,
Our paths grow wider as the seasons creep,
Along the years we marvel and we wonder
Why life is life. And then we fall asleep—
Not understood.

Not understood, we gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and die—
Not understood.

Not understood—how trifles often change us,
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

How many cheerless, lonely hearts are aching
For lack of sympathy—ah, day by day
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away—
Not understood.

O God! That men could see a little clearer,
Or judge less harshly where they cannot see—
O God! That men would draw a little nearer
One another. They'd be nearer Thee—
And understood.

—From the Boston Transcript.

PEACE MESSAGE OF THE FIVE YEARS' MEETING.

We have met this year in the midst of the most destructive and desolating war that has ever been waged in human history. We are profoundly moved by the suffering of the world, and in some real sense we have come under the burden and tragedy of the staggering human woe and sorrow around us. Fondly had we hoped and fervently had we prayed that with the growth of international relationships war might cease and Christian nations might never again resort to it and let loose upon the world the devastations of hatred. We were doomed to disappointment and now we must wait longer for the consummation of our hope.

We renew, however, our unaltered faith in the ultimate triumph of Christ's way of life and the power of righteousness and love to overcome evil. We have seen gigantic evils conquered by simple faith in the forces of goodness. The barbaric prison and penal systems, the traffic in human slaves, the existence of corrupting lotteries, the exploitation of children for commercial purposes, the inequality of privilege for the sexes, have all yielded to the irresistible force of light and conscience. The saloon is plainly threatened and almost certainly doomed.

For two hundred and fifty years our Society, through peril and suffering, has made a valiant effort to carry the Christian way of life into practice, and to make a holy experiment in the application of the Gospel of love. During all this time Friends have held, alike in times of strife and in times of peace, religious principles which forbid engaging in war. It is because of our consistent fidelity to these principles that the government has given recognition in the selective draft law to our religious convictions for which provision we wish to express appreciation.

In every war-crisis, some of our members have gone along with the prevailing trend and method, but the body itself in its meeting capacity has remained through all the years unswervingly true to the spiritual ideal. We have always been and still are a loyal, patriotic people, true to the ideals of citizenship, contributing in all possible ways to the promotion of stable and efficient government, and ready to take our full share in the labors, efforts, dangers and perils involved in the

maintenance of true democracy. But we cannot surrender the central faith by which we live. We cannot accept Christ's teaching in theory and deny it in life and action. We do not judge others who follow different apprehensions of duty, but as for ourselves we stand obedient to the light as given to us, and we are ready to maintain the Truth as we see it, regardless of what it may cost us in trial and suffering. In the present and in the future, as in the past, we must continue as a people to maintain among ourselves and to propagate in the world the kind of Christian life which does away with the occasion for all war, and cultivate the spirit which creates brotherhood and international unity. We desire to emphasize the positive aspect of our faith rather than to dwell upon a negative testimony, and it is our hope that our entire membership may now and in the future make a great constructive contribution of love and service, and may exhibit in this desperate time a Christian faith colored with the red blood of virility and heroism. We must not do less than those who believe that war is necessary and who are ready to fight with carnal weapons, nor can we seek an easier way of life. This is a solemn hour for us. We and our faith are on trial. We are being tested as never before. We are at the parting of the ways. We shall emerge from this crucible of the world's history, weakened in power and unworthy of spiritual leadership; or we shall rise to the crisis and find through our loyalty to Christ a new vision and increased power for a fresh onward march.

PARTS OF THE REPORT OF THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS (1869-1917).

TO THE FIVE YEARS' MEETING, 1917:—

This organization having been adopted as representing *Friends' Indian Missions*, again accepts the privilege of presenting its work.

All the Yearly Meetings of the United States with delegates here, have delegated members to our Indian Committee except Nebraska, and all have made some contribution to its funds, except Nebraska and California. Philadelphia also, active from the first, has continued its delegates and full quota to its funds.

This then makes our associate body of delegates from twelve Yearly Meetings.

Under a deep feeling of mission interest, and the desirability of its growth and retroaction amongst Friends, on the one hand, and of the still cogent need of the Indian for a quiet presentation of the Gospel Message and religious schooling on the other, this paper is presented for your information and we trust for our help, requesting of you such endorsement as a minute of approval may carry to your constituent Yearly Meetings.

Philadelphia Yearly Meeting continues its boarding school, and active mission at Tunesassa in western New York, much revived and strengthened the past few years; excepting which, so far as the writer is aware, there is now no other organized Friends' Indian Mission under a Yearly Meeting in this country, aside from the eight stations under our care and support, viz.: Seneca, Wyandotte, Shawnee, Kickapoo, Big Jim's Band, Iowa, Otoe and Osage. Of these, Wyandotte, Shawnee and Otoe are in proximity to Government Indian Boarding Schools, and having cordial and sympathetic relations with the superintendents, teachers and other employees, our Mission Friends, man and wife in each case, have enjoyed the special opportunity thus afforded, of reaching and influencing some 500 odd Indian boys and girls year by year as they come and go. The five other missions and attached meetings, are located with the remnants of tribes as indicated by the names given above. Including our Friends, Clark and Elma T. Brown, who succeeded Wm. Perry and Abigail C. Haworth as superintendents and resident missionaries at Shawnee, there are seventeen missionaries actively devoted to the work, besides our beloved veteran mission Friend, Elizabeth

Test, who continues to have her home on the mission premises at Kickapoo.

[The statistical portion is omitted.]

Some of the Indians of these tribes are very poor, some have neither poverty nor riches, while some 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 Nazarene do not seem just now to appeal. But is it not to the sinner to whom the ambassador of Christ is to go? We appeal for the support and the prayerful entreaty of this assembly on behalf of this difficult effort, needing to be done and being, we submit, the privilege and duty of Friends to continue to unite in supporting.

This work so earnestly followed in the past, though only one of an ever increasing list of appealing activities to claim the thoughtful attention, active support and prayerful care of Friends, has been written into our history from the beginning with prayers and tears, arduous labors and much sacrifice.

Though the executive care of the service seems by force of circumstances to focus in a few individuals, regular annual meetings of delegates have been held, at which reports from the Chairman and the Treasurer have been presented, together with reports from standing sub-committees and from our Superintendents residing at Shawnee, Oklahoma. All have received the careful consideration of said meetings.

A continuous correspondence has been maintained by the Chairman with our Superintendents and less frequently with all our missionaries, also with various other members of Committees and many other persons and organizations with allied work and interests.

The Chairman has had the further help and privilege of cordial relations with the Home Missions Council, The Indian Rights Association, The Society of American Indians, The Young Men's and Young Women's Christian Association secretaries for Indian work, and the Mohonk Annual Conference; also with the Indian Bureau, through interviews as well as correspondence with Commissioner Cato Sells and Assistant Commissioner E. B. Merritt, who are sympathetic and at times have kindly aided us in our religious effort and influence.

The financial statement shows an aggregate of \$20,966.35 in receipts.

One other item: Several years ago the Chairman was requested to arrange for the compiling and writing of a book, historical and biographical, regarding *Friends and the Indians*. Volunteer preliminary service by several Friends was succeeded by an agreement with Dr. Rayner W. Kelsey, professor of history in Haverford College, to undertake the work, and he produced a completed manuscript to our last annual meeting. The work is now going through the press and copies are for sale at \$1.50 per volume. So far as appears, no other such book on the subject has been written; it may be esteemed of distinct value and authority to all Friends and others interested. The author has not only had some years of experience in understanding the spirit and method of Friends' activities, but also a training in making discovery of historical facts.

Closing this brief and cursory review, I feel willing thus once more to urge upon us with emphasis, and upon all the Meetings we represent, the serious and insistent call to this mission work. It is our inheritance; it is woven into our history; it is our present opportunity. In this, and in all missions for the spread of His message and the growth of His kingdom, may we be faithful and earnest as He leads.

With loving regard, and on behalf of the Committee,

EDWARD M. WISTAR, *Chairman*.

PHILADELPHIA, Tenth Month 1, 1917.

"THERE is more life in Christ than we shall ever learn, here or there either; but they that begin first to inquire will soonest be gladdened with revelation, and with them he will be pleased, for the slowness of His disciples troubled Him of old."

FRIENDS' AMBULANCE UNIT.

(Concluded from page 207.)

THE WORK ACCOMPLISHED.

And what has the Unit done? What service have these men rendered to their fellow-men of various nations and races in the midst of the calamity that has befallen the world? The record which follows tells its own tale and gives its own splendid answer, notwithstanding the broad and certain fact that all the best work, all the finest courage and endurance, and all the truest tenderness and sacrifice pass into the everlasting silence unrecorded. No eye, however searching, could see it; no science, however exact, could measure it. But, most assuredly, nothing is lost. The earnest endeavor of this great band of young men, hating war and loving peace, pledged to struggle for the life of other young men, sometimes amid great danger, cannot fail to leave behind in the texture of the human family something invisible, imperishable and eternal.

But let us examine the cold hard figures. The Unit has been the means of providing medical and surgical treatment in its hospitals and dressing stations on the Western front for upwards of 20,000 sick or wounded soldiers and civilians; it has protected by inoculation 27,000 persons from typhoid fever; it has been the instrument of conveyance over sea of 24,000 sick or wounded men in two hospital ships; and it has carried in its ambulance convoys upwards of 160,000 patients of various nationalities, out of the valley of death and up the Hill of Hope. In another branch of its work it has labored, and is still laboring, for the social amelioration of the Belgian civil population and its orphans stranded in their remnant of fatherland; in its three recreation huts it has, week by week, brought sweetness and light into the lives of large crowds of soldiers and sailors exiled from home; at York, at King George Hospital, at Uffculme and at the Star and Garter it has devoted itself to the ministry of healing; and on the four ambulance trains it has brought a great multitude of wrecked humanity by day and night out of the inferno into the haven of rest and recovery. And this is the contentment of Friends, that this volume of work has been done, in spite of weakness, falterings and failure, by a voluntary Unit, unarmed, unenlisted, and not serving for reward. We here in England have abundant ground for thankfulness as we consider this thing which has come to pass; and the men who have shared in any way in these labors may be no less grateful in the sense of duty done—a sense of solemn, enheartening and humble rededication to the Service of Man.

THE SOUL-DEADENING CIRCUMSTANCE OF WAR.

It is not a descent to turn from this inspiring record of achievement to the every day round of toil which has raised such a monument. The spiritual is tabernacled in the material; the heroic emerges from an earthen vessel. The mistake of assuming that all endeavor is celestial is as great as supposing that it is all terrestrial. Some of the best men in the Unit would be slowest among their comrades to acknowledge, or perhaps even recognize, that their work was in any way of a spiritual order, even as others would fail to see that all high human service expresses itself in common and menial form and is concerned with ordinary human things. The true position is to keep our feet on the earth and our eyes on the stars, and, though having nothing, possessing all things, because of

"A pure heart and a true mind,
And a will bound to the Eternal Will."

It is not unreasonable that monotony and weariness incidental to the continuance of the Unit should make itself felt in greater or less degree, at home and abroad and among parents as well as members of the Unit, and this natural feeling leads, from time to time, directly and indirectly, to a certain amount of anxiety. Officers and men tire at their task, and there are, quite naturally, murmurings of inequality and embarrassment in parts of the organization of so vast a machine, of the short-

ness and infrequency of "leave," of the drudgery and strain of hospital life, of the continued, increasing and unexpected drain on the personal resources, of the long exile, and of the thralldom of the vast military environment amid which many of the men live, bringing death and destruction at noonday and leaving behind a wilderness of desolation and misery. The soul-deadening circumstance of war is ever present and around an ambulance Unit in the battlefield. The past year has, therefore, not been without its days of darkness and discouragement, and the Committee know, and the generous and sympathetic supporters and friends of the Unit in all parts of the world know, that these things are so. The Committee desire to encourage men in all branches of the Unit to continue to stand firm and having done all to stand, to trust to their anchorage, to go straight on with their job, and to finish the task they are in, working together, as Edward Burroughs quaintly said in 1602, "in love, coolness, gentleness and dear unity."

THE PURPOSES OF THE UNIT.

After all, the most remarkable fact is the continued existence and service of this group of men after three years of war, and their loyalty and harmony and persistence. Of course, there are difficulties—but the thing goes on in spite of them, for the cause is the grandest on earth. Some of the difficulties which arise are inherent and irremediable; others are removable, and should be removed. The large size and character of the Unit and its widely separated sectional work—hospitals, trains, convoys—are almost as fruitful in providing difficulty as the military conditions and atmosphere. But there are domestic matters too, worry, vexation and irksomeness, petty disappointment and annoyance, the burden of circumstance, the irritation of restrictions of all sorts. It is a hard task to maintain the right spirit of a Quaker Unit surrounded by so much that is alien, foreign and even hostile to it. Yet this is the situation, and it demands much vigilance and abundant patience combined, as hitherto, with a good understanding of the purposes of the Unit.

What are the purposes of the Unit? First, to provide an efficient and effective Ambulance Unit, a piece of sound workmanship, a good instrument skilfully used; secondly, to render the ministry of compassion to men, women and children of whatever nation, caught in the toils of misery, suffering and death on account of the war, the splendid errand of extending the frontiers of life; and thirdly, there is the practice of the Quaker ideal, the application to the form and service of the Unit of the living principles for which Quakerism stands in the world. From time to time both officers and men would do well to examine their work in the light of these purposes and in mutual forbearance, co-operation and understanding. Only thus can the Unit hope to win through the interminable maze of things material. Only thus can it inspire its men to escape the entanglements of self and to live at the top of their capacity, character and courage.

A VISIT IN JAPAN.

(Concluded from page 210.)

The next day Elizabeth Binford took me with her to Minato, where the River Nakagawa empties into the Pacific. We went in the early morning, riding upon the cabin roof of the little river steamer (the steam is in a little tug ahead), and passing many a beautiful landscape and picturesque fishing village.

We made a few calls, then went to luncheon at a place where only rice, fish and tea are served. This was a different experience from any yet. The front part of the place is merely a fish shop, but they gave us a decent room at the back (we must take off our shoes) and served us with what they had. Less favored guests sat about in the fish shop. The proprietress kindly bestowed upon me the long end of a boiled sweet potato which she had just broken for herself, and which I carefully kept hot in the ashes of the hibachi until the luncheon was ready. This required little time, for the rice was already

cooked and the fish was served raw. It was only a question of making tea. As I did not take to raw fish, a broiled bit was ordered for me, and that with the sweet potato did nicely.

From luncheon we went to a sewing school, where young women were sitting on tatami working at making their own kimonos and other family sewing, and they all stopped operations to watch Elizabeth Binford give a cooking demonstration. She had a slice of fish and three apples, a little bit of fat fresh pork, a bowl of cold cooked rice, some salt, flour and sugar in a little bowl. For utensils, an habachi with a few sticks of glowing charcoal, a pair of chop-sticks, a sharp knife, two shallow basins, a cutting board, some bowls and a tea towel; all these on the floor around her where she knelt to give her demonstration.

When we started home from Minato the railway platform was cluttered with gigantic fishes, the deep sea catch of the day. Sharks, tunny, devil-fish, porpoises, small whales! "All is fish that comes to his net" may be truthfully said of the Japanese fisherman.

At their services the following morning I listened to a sermon in Japanese. It was largely a study in their dresses and obi, I am afraid, for me, but later I heard the kindergarten teacher from Edith Sharpless's school (a Japanese girl graduate of the Tokio Friends' Girls' School) teach thirty little tots from three years old to five or six, and including a slightly older girl with a baby on her back, the story of Moses leading the children of Israel out of Egypt by way of the Red Sea. It was all worked out with a dish of sand representing the Red Sea, and little green sticks, representing the children of Israel. The children, led by Moses, arrived at the seashore and the sand separated into two heaps to an accompanying dramatic recital, and the waters thus parted, Moses led the children across in safety, stick by stick. No sooner were the children all safe on the far side than Pharaoh's army of other green sticks came up, and all the waters of sand came tumbling in upon them!

In the afternoon I went with Gurney Binford on the motorcycle to Onuki, a fishing village on the coast, eight miles away. It had rained and made us so late we missed the meeting we had set out for, but it was a pleasant spin along the country roads, where the farmers were at work in their fields, for there is no day of rest in Japan.

Having missed the meeting, we set about a house to house canvass of the village, he taking one side of the street and I the other, to leave invitations to some future assemblage. This gave me a chance to see a little of how these very poor people live, and it is pretty bad, pretty desolate and uncomfortable and unsanitary and hopeless! Flocks of children followed us, every other child carried a baby on its back, and all little nurses and babies had a cold in the head. Seeing their homes one thinks that it is a wonder they haven't worse things—and many of them have! There is no use pretending, the poor in Japan are wretched. I believe they think it is the normal state of things for people born to their sphere of life.

Going home the oil gave out and we had to push the motorcycle into Mito, about a half a mile or so, and you may fancy us trudging along between the rice fields, perspiring but determined. Fortunately we found a Standard Oil place in the near suburbs, and I took home a large square tin of "juice" in the basket with me. These things are in the day's work if one is a missionary!

The whole of Japanese family and social life is carried on at the floor level, and all the social graces are reduced to an art to fit that basis, including bowing as well as eating and drinking. If one's hostess sees one standing at the door, she doesn't say "Why, hello! Come in!" she drops to her knees and with hands flat on the floor bows to the ground.

It is very pretty, but very full of *aches*. Even the Japanese themselves say they find their sitting postures very tiring, and it is little short of torture to go through an elaborate meal sitting on one's knees.

Two days later the Binfords and Watanabe San went to

Shimodate, some sixteen miles further inland, to organize a W. C. T. U. I was to go, too, but lying on my bed that morning I bethought me that I had not yet explored the old castle grounds nor the parks (Mito has one of the three celebrated parks of Japan), nor seen much of anything I had expected to see at Mito, so I arranged to follow them on an afternoon train, and started out immediately after breakfast with Kurumaya, who spoke no word of English, but had his instructions, to catch up with my programme.

Later in the day I went to join Elizabeth Binford at Shimodate. All the way Mount Tsukuba, with its twin peaks, was in sight, a big double ash-haze, all blue and hazy. The two peaks have names, one masculine, one feminine, and are reputed to be the parents of the rest of Japan, having come down from on high to create this island empire.

I was met at the train, and we went to call upon the distinguished people of the town, which is a prosperous one of fifty thousand people. Among them was a viscount, a member of the old nobility, who at the time of the Restoration was given that title in default of whatever one he had borne before. He has lost most of his revenue in some way, and is living quietly, the chief man of his district, making an interest in life for himself in the cultivation of roses. We had tea in his garden, and he cut for me the only rose then in bloom.

The foliage of the maple trees was as beautiful as any rose, however, and the small garden was a delightful place.

Then we went to another place and again had tea, and saw the young lady daughter of the family making a picture of bits of stone, sand and the little stone cottages and garden decorations they have for such work, which is the pastime of noble ladies and young ladies of the gentry. It is very pretty, but looks like kindergarten play to a novice.

After calling on some people who were not at all of the gentry class and visiting a second-hand store to look for old blue or red "Imari" dishes, we returned to the hotel to supper, which was served on our bed-room floor, of course, and which was very good. I am quite getting to like Japanese food, especially when, as now, it consists of dried salt broiled fish and rice.

The next morning Elizabeth Binford went home to Mito, but we had planned to meet next day in Tokio, whither she and Gurney Binford were coming to attend the Yearly Meeting of the Friends' Society.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

ARRIVAL IN FRANCE OF SIXTY-SEVEN MEMBERS OF AMERICAN FRIENDS' RECONSTRUCTION UNIT.

Weary and travel-worn after a sleepless night on deck passing through the submarine zone, and another sleepless night in third class railroad carriages *en route* from ———, fifty-four members of the American Friends' Reconstruction Unit No. 1, under the leadership of Dr. James A. Babbitt, tumbled out of the train on the 14th ult. and greeted Paris. J. Henry Scattergood and half a dozen of the English Friends, as well as part of the group of thirteen who had arrived a week earlier, were at the Quai d'Orsay station to meet them. The fifty-one men and three women scattered to their hotels, to re-gather in the evening at the splendid new Red Cross Headquarters in the old Auto Club in the Place de la Concorde.

Some of them slept during the day; all were hollow-eyed and tired when they met at the Red Cross Headquarters. They came away refreshed and inspired. J. Henry Scattergood, the American Friends' Commissioner with the American Red Cross Commission in France; T. Edmund Harvey, President of the English work in France; and Homer Folks, Director of the Division of Civil Affairs of the Red Cross, spoke so eloquently of the work before them that the travelers who came with minds filled with the difficulties of obtaining baths in France, returned fired with the consecrated spirit of these men. It is impossible to reflect the religious spirit of that meeting in words, or to report the joy with which the ship-

worn group felt the spirit of the men with whom they are to work. Behind the words here reported stood three great, warm, human men.

"I am glad to welcome you here in this happy combination of the American Red Cross, the English Friends and our American Friends' Reconstruction Unit," said J. Henry Scattergood, in opening the meeting. "We rejoice in this international effort in which representatives of England and America join to help their sister nation, France. We owe our privilege of being here at all to our rich inheritance from our ancestors in England and America who have fought for freedom of conscience the world over. . . . We are here because we feel we must do something, not expecting an easier life than the millions of men who are following their light in other ways, and we are ready to do the hardest and lowliest kind of work. It is not that our blood is any less red or our patriotism any less real, it is that we are conscious that we are servants of a King who is above all nations—the King of Love, and that we must live out His Gospel of Love. It is not for us to talk, it is for us to work, and in our work to show the power of good-will even in these terrible times. We are guests of France, a nation which in its hour of trial has made itself admired and loved throughout the world. We must come prepared, not to criticize, not to modernize, not to change, but to help France as she wants us to help her, humbly and as best we can. We Friends have a special responsibility because of our views, and must be careful strictly to follow all the conditions under which the work has been permitted by the authorities. The whole Friends' expedition might be imperilled by the wilful or careless act of any individual which might lead to distrust by the officials, and every member is placed upon his sense of honor for the highest standards of conduct. I can hope for nothing better than that we should rise to the level of service of the English Friends with whom we are now merged, who have undertaken the work in a deep religious spirit. Our privilege is to unite the experience and standing of the English Friends with the enthusiasm and personnel of the American Friends and the influence and backing of the Red Cross. Wonderful possibilities open before us, the limits to which are set simply by what we ourselves make of them."

T. Edmund Harvey, with Dr. Hilda Clark, was introduced by J. H. Scattergood as "a man whose knowledge of French life, language and manners made possible that confidence on the part of French officials upon which the whole work has been built up; whose ideals and whose life of love have come from living very close to his Master; whose strength is in gentleness, whose character has moulded the spirit of all the workers; whose presence is an inspiration, and who is beloved by all who know him."

"We have been looking forward to this influx of new life," said T. E. Harvey, "and to the Red Cross making it possible for you to work along with us, with their guidance and help. The Red Cross' splendid motto, 'Inter Arma Caritas,' stands for the constructive element, building up, conserving, recreating, in the midst of war. It is a great thing to try to live up to that motto every day. By the very nature of the trust imposed upon us, we cannot speak as we might in times of peace of some aspects of our faith, but we can in our work demonstrate some aspects of humanity and brotherhood, lessen a little the terrible bitterness of war, and bring something of the spirit of comradeship and love into lives bruised and battered by the wrong that has been done. We have tried to make the ideals of service real in our work. We are all comrades and brothers working together, very democratically organized, ready—even men used to positions of responsibility—to accept in the spirit of comradeship humble duties elsewhere called menial and lowly, but which have, rightly seen, a Divine meaning. You will carry with you the honor of the Quaker name and of the American Red Cross, and you will go as representatives of America into districts where no American has ever been seen. You will go as representatives of a vision, of a way of life. I am sure that you will every one

be worthy of the call that comes to you from the need of France and the need of humanity."

It was a rare tribute which Homer Folks, the Red Cross official in charge of all American civilian relief work in France, paid to the English Friends. "The Red Cross looks on the Society of Friends as in a sense its expert leaders," he declared. "There is no group of people from whom we have already learned so much, or from whom we expect to learn so much, as the Friends." Then he added a piece of advice. "Leave behind on the boat," he said, "all particular recognition of what you represented at home, and go about it simply as work to be done. You derive your impulse to this work from your very beautiful faith. The first thing to learn is to be tremendously tolerant and remember that the people you will help have a very different religion and draw from it certain very different conclusions. You will find, too, some to whom politics and religion are the same thing, but who are animated by as deep and genuine an interest in human welfare. This is the most tremendously fascinating, stimulating, developing, opportunity human beings ever were called on to meet, and it can be met only in a simple-minded human way without any tags or hypes."

For the members of the Unit Dr. Babbitt replied, "We come absolutely ready to do any service of any kind which may be assigned to us."

After an intermission for coffee and cakes—the members of the Unit have been astonished by the abundance of good food in France—Margery Fry, of the Social Service Department, Edward G. West, of the Agricultural Department, and Wilfrid Shewell, Secretary of the English Friends' work in France, explained a series of stereopticon pictures of the work in the Marne district.

Bringing numbers and fresh vim and enthusiasm into a group consecrated by three years of faithful service, the Americans find the way open for work on every hand. Before this report reaches America they will probably be scattered in a score of centres, farming, building, repairing, doing all kinds of relief work. The powerful Red Cross has given them every possible assistance; the English Friends have blazed the trail into the hearts of the French people; the Americans have only to follow in the same spirit.

RUSSIA—THE OUTLOOK.

R. R. Tatlock, concluding the report on conditions printed last week, added a few general remarks on the situation. He said:—

"One of the alarming features of the situation is the low buying value of the paper money. It is becoming a very important factor, and, indeed, is beginning to remind me of the extraordinary financial position of the country where I was the winter before last.

"As to the future, the striking feature of the situation is its size. One will hardly know where to begin or when to begin. The work necessary is endless, and it will not only require energy, but organizing power. We shall find our resources taxed to the utmost. I hope I have indicated sufficiently clearly the fact that an unlooked-for series of troubles has caused the slow settling problem of the refugees to be suddenly thrown into confused movement again. The rushing about is just like a pot being stirred; there are currents of life running everywhere. Hardly anyone seems to know where he is going or what he intends to do next. But this rushing about, with all its attendant evils—for a train full of people can actually half starve and many die under present conditions—is temporary. It will, one anticipates, after a few weeks grow quiet again, and then the work I am now doing will cease to be urgent. But I shall not anticipate.

"It is good work from every point of view. It is relieving, and better still preventing real suffering or even death, and it is familiarizing me with this part of the country, and giving me an opportunity to learn the nature of the great and exceedingly difficult problem of the future. It is, I feel sure,

well worth while to accumulate the experience, and get our mission known to people without whom we could do nothing, in this way.

HAROLD J. MORLAND.
A. RUTH FRY.

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NEWS ITEMS.

The New East, a monthly magazine in English and Japanese, published in Tok-o, has Dr. Inazo Nitobe's name on the list of contributors.

Upon the completion of the second year of the Ambulance Unit for Italy in which Friends are interested, it was reported that more than 100,000 patients had been carried. Two members of the Unit have lately received serious injuries. In both cases the amputation of a leg was necessary.

T. EDMUND HARVEY, member of the British Parliament for West Leeds, has announced his decision not to seek re-election. He was twice elected for that constituency in 1910, when his majorities were 3,315 and 4,270. He succeeded Lord Gladstone on the latter's elevation to the peerage. He was a member of the London County Council from 1904 to 1907 and of the Stepney Borough Council from 1900 to 1911, during part of this period as Warden of Toynton Hall. His withdrawal from Parliament will be a loss to the small band who in these dark days have been upholding the flag of freedom. His books and various Friendly activities have been frequently noted in *THE FRIEND*.

ACCORDING to the eighth Report of the West China Union University, Chengtu, the past year has in many respects been the best yet experienced. Promises have been received of two splendid buildings,—the library and the middle school, the latter the gift of the Scattergood family, of Philadelphia; and the student body, both in numbers and in Christian culture, has shown remarkable growth. The total enrollment is 365 above the primary grades, divided thus: University 74, Middle School 202, Normal School 40, and Bible School 49, a total increase of 152:70 per cent. of the adult students are church members. Fully one-third of the students are at the same time engaged in some form of helpful social service. The teaching staff numbers 53, nearly 40 of whom give part-time only; Henry T. Silcock and Dr. Clifford M. Stubbs, of the F. F. M. A., are on the permanent staff. Those who have already graduated from the University are throwing themselves whole-heartedly into the service of the Missions and the cause they represent.—*The Friend* (London).

MARGARET THORP, daughter of Dr. J. Herbert Thorp and honorable secretary of the Women's Peace Army, was somewhat savagely attacked at a public meeting of women, in Brisbane, on Seventh Month 9th, in promotion of a petition to the Commonwealth Government for the imposition of immediate conscription. After the resolution had been moved and seconded, our Friend, in response to an invitation from the chair to anyone who wished to speak on either side, rose and, speaking rathly and earnestly, expressed her wish to move an amendment. She had not proceeded far in her speech, when an uproarious scene broke out, and an attempt was made to push and pull M. Thorp out of the room. Eventually she managed to reach and mount the platform, only to be followed by the attackers, thrown off on to the floor, and kicked, punched and finally thrown outside. A policeman then entered the room, followed by M. Thorp and some of her friends. The resolution being put to the meeting, she exclaimed on the interference with freedom of speech, an interruption which led to a further attack and expulsion, only to return a second time and to make a further effort against conscription.

THE Brisbane Daily Standard, concluding an extended description of "one of the most disgraceful displays of intolerance and unrestrained inhumanity that has ever been witnessed in this city," says: "Miss Thorp, who was severely manhandled (or, rather, woman-handled), was obviously badly shaken, but assured her friends that her injuries were trifling. That her spirit was undaunted was evidenced by her persistent re-entrance in the room, after every expulsion."—*The Friend* (London).

TO YOUNGER FRIENDS EVERYWHERE. "Christ has taught us together

a renewed devotion to His service so that we are resolved joyfully to endeavor to practice His presence among men to the end that we may be faithful to the light He has given our forefathers and still gives to us. We are determined to go forth on a crusade of Friendship-Love, manifesting it under all circumstances to all men of whatever color, creed or position. In so doing it is our purpose not to withdraw from this world and live apart from it, but to do our utmost to transform this present order according to the ideals of our Master, Jesus Christ. We believe this to be the greatest reconstruction work upon which our Society can enter. Without waiting for the present war to cease we are resolved to forge ahead now in this programme of constructive idealism, which, if lived faithfully in our own and all other lands, will make all war impossible. We are determined by God's help to make our ideals practical by practice.

"We have solemnly faced together the fact that such a course may render us unpopular. It may make us despised; but we remember the sacrifice of Jesus, and have resolved to make whatever sacrifice is necessary to free us for the greatest service; to give the all for the All. May we not individually, and as a Society, sweep aside every cloud which obscures the mind of Christ."—LILLIAN E. HAYES, *Secretary of Cedar Lake Conference*.

WESTTOWN NOTES.—The First-day evening collections on the seventh were addressed by Westtown boys and girls. Three of the boys told their fellows of the Blairstown Conference they attended early in the summer, and a like number from the girls' delegation told in their collection of the Northfield Conference.

The boys continue a lively interest in soccer, and the girls in hockey. On Seventh-days and "Farm Days" they roam over the farm, or go canoeing on the Lake. Chestnutting is almost a thing of the past, and this year the shellbarks and walnuts were a very small crop.

Alumni Day at Westtown is one of the great events of the fall term. It brings to the School a goodly number of its loyal alumni; it is the time of one of our great athletic events, the home game in soccer with the George School team; and it marks the opening of our lecture course. This year the heavy rains of the week seemed likely to mar the day, but the morning of the 13th dawned clear and cool. This seemed to heighten the effect of the autumn colorings and helped us to welcome our guests.

The soccer game in the afternoon was watched with much interest by the visiting alumni, who showed their satisfaction in the fact that our boys were able to reverse their defeat of a year ago.

Supper was served for the alumni in and around the Lake House, and was a time of renewal of memories and friendships. The annual meeting of the Alumni Association was held in the Gymnasium, and was an event long to be remembered, especially by the Westtown boys and girls, because it brought to Westtown David Starr Jordan. He addressed the meeting on "The Outlook for World Peace." Doctor Jordan has long been a student of world politics, especially as they bear on the subject of peace. He has traveled in nearly all the European countries and studied conditions at first hand. He is a clear and sane thinker, with a keen sense of humor, and an equally keen sense of human and historical values. While he faces the issue as it is, he looks forward with hope to an early termination of this war, and all war. In deference to Dr. Jordan's wishes, we will not quote him, even though the salient points in his address would be interesting to all the readers of *THE FRIEND*.

Doctor Jordan remained at the School until Second-day morning. He spoke to the School on First-day evening on "The Call to Young Men," he had some service in our morning meeting, and had many talks with boys and girls and members of the faculty.

The week-end of Tenth Month 19th to 22nd was reserved for the home visits of the boys and girls. Nearly all of them were away from the School at that time, either at their own homes or as guests at the homes of their friends. The few boys who remained at the School found that with the greater liberties granted life was far from uninteresting. The nine girls who would otherwise have remained at the School were guests of Henry W. and Lydia M. Leeds at Atlantic City.

The daily program at Westtown now includes but six recitation periods. This necessitates more study out of school hours on the part of the students. Provision is made for this in a half-hour period between school and lunch, and a half-hour period beginning at 5:25 in the afternoon, beside the evening collection. Attendance at the first of these is voluntary for all, while all are required to attend the evening collection. The attendance at the 5:25 collection is determined on a scholarship basis. Usually about two-thirds of the School are excused from this collection.

An Honor List is made up of those students whose grades average above 80. This list usually contains the names of twenty-five or thirty students.

Arnold Post, of Haverford College, lectured at the School on the 24th, on his experiences "With the British Army Y. M. C. A. in Mesopotamia."

We look forward with much pleasure to the coming of Dr. W. T. Green. He is expected to lecture at Westtown on Eleventh Month 15th.

The Westtown Farm House, after a thorough renovation and improvement, is again open to receive guests. It has long been an important part of the Westtown "plant," and its patronage since it re-opened two weeks ago shows that it is much appreciated.

C. W. P.

LETTER FROM J. HENRY SCATTERGOOD.

During the past week I have been on a trip with T. Edmund Harvey and Edward G. West to the evacuated region for the purpose of finding a suitable site for an agricultural centre. West is the head of the Agricultural Department of the Friends' work and being a western Canadian farmer on a large scale is very well equipped to handle a proposition of this kind. We are delighted to be able to report that we found a farm whose buildings are entirely intact which will be suitable for our purpose and which is situated in a central location for reaching the various regions where our work will largely be conducted. It is at Golinecourt, near the main road from Noyon to Ham, about two miles southeast of Ham. There are ample buildings for all necessary purposes, as well as a comfortable house in which to live. It is interesting to note that some of the buildings were erected as early as 1547 and have apparently been serving their purpose ever since.

WORK OF NEW FARM CENTRE.—At this centre the plan is to have up to thirty workers, English and American, also probably at least twenty horses or mules, and large rabbit and chicken raising departments, with a special emphasis on rabbits. This place will also be the central warehouse for agricultural implements and tools.

From our survey of the agricultural needs of the devastated region, West has written a report in which attention is called to two large classes of agricultural work.

1. That of a large plowing and crop-raising through the use of motor tractors.
2. The smaller farm operations which will be carried on in close touch with the people.

The first class of work is that now being undertaken by the French Government Department of Agriculture largely with army labor and in close working accord with the local civil authorities. We have seen scores of acres now being ploughed by the use of motor tractors and we are informed that there are already four hundred of such in a large region back of the lines, the exact extent of which we have not learned. We are also told that there are to be six hundred more tractors brought in for the same work as fast as possible. This wholesale ploughing is done right across country, without regard to property lines or ownership. I might say, parenthetically, that the Germans destroyed all public records in or near Ham at least, and probably elsewhere, as well as the landmarks, so that there will be many difficult problems to solve in the future.

For the moment, however, the Government is working these large fields together, as stated, keeping track as far as possible of the individual equities, with a view to compensating the owners later, and no doubt the proceeds of the crops will be trusted or an account kept to work out this proposition. This line of work is manifestly one to be done by the Government and appears to be well in hand—at least, in the immediate section of Ham, which we had the best opportunity of viewing.

But it is quite evident that this kind of agriculture, important as it is, does not cover the full needs of the community. Many of the returning villagers come back to find everything taken away from them, as well as their properties destroyed. They have no horses, no tools, no place to live. They are not allowed to be there until a habitation of some kind can be found for them, and, therefore, in the case of the completely destroyed villages, the first thing is the type of portable houses which the Friends are building. But there are many villages which have not been completely destroyed, where some sort of shelter can be made; consequently, in some cases, there are already a good many people who have returned and have found or constructed a shelter of some kind. These people, however, are not in a position to make a fresh start in life, even if they have the courage to do so, because they have no materials to work with. Frequently their lands are not so located that they fall within the work done by the Government as described above. Naturally, the Gov-

ernment only will do such work in very large units and in the best located lands, lying in great leveled stretches. Here, there and everywhere, will be found other land in which these returning people are interested and which it is important should be developed, and it is upon this kind of land that we feel our Friends' work can be employed.

We propose to send the necessary men and implements from village to village and plow perhaps an acre a piece for each family who may desire it, so that they may start with a garden and have something to do and an object to live for. We will propose also to give the necessary seeds and small tools as far as possible; also to distribute from time to time rabbits and chickens. Then later, if and when the help is needed, we will expect to mow the hay or cut the crops, if the same can best be done by machinery, and also thresh the grain; in other words, this department will be a reproduction on an even larger scale of the excellent agricultural work done already by the Friends from the Semaize centre.

REPAIR WORK.—In the last few days the departmental authorities have named four villages near Roze, viz: Gruny, Cromery, Liancourt and Rethovillers for us to do repair work in, and they have given us permission to take available material from one house in order to repair another, provided this is done under the supervision of the authorities and proper lists kept of the material taken, so that compensation can later be made. This makes possible the repairing of partially destroyed houses which may be wanted by those who have returned or will return. Such repairing is preferable in such cases to building the portable houses and is equally—if not more—efficient in bringing people back to the working of the soil. The cases of the houses from which material is taken will be largely those of people who are German prisoners, or who are dead, or who for any other reason will not be likely to return promptly.

BUILDING OF PORTABLE HOUSES.—At present there is one group of English Friends engaged in erecting *maisons d'habitables* from Ham as a living point and working in Tunny, where they have already put up ten houses. From there the work will spread to St. Simon, Bray, St. Christophe, Aubigny, Villers St. Christophe, Douilly, Douchy, Ugy l'Équipée and, perhaps, some other localities between Ham and St. Quentin, in case the line moves farther back. At the moment, there are only six workers in their group and they are taken back and forth from Ham to their work by automobile. But this arrangement cannot be permanent because of the distance involved. It is expected that this group of erectors will be eventually increased to three groups of seven each, each such group having three French workmen in addition, the latter to do the digging for foundations and masonry work for the same. These groups will then probably live in the villages where they will be working and will be kept supplied by an automobile service from the farm centre at Golinecourt or from Ham—as the case may be. The house at Ham will be kept as a warehouse and as a centre for relief work.

This last group of erectors cannot be increased rapidly until more *maisons d'habitables* are able to be constructed at Dole and Ormans.

The other two centres of work, however—namely, agricultural and repairing—can be built up immediately and it now seems likely that we shall send forty or fifty of the American fellows to the war zone for this work as soon as they arrive and their permits and uniforms can be secured. There seems to be no advantage in sending them to Ormans, as at first planned, if this work is ready for them (as it now appears to be), and we can send later arrivals to Ormans in plenty of time to start work as soon as the machinery is ready.

INCREASE OF NUMBERS.—I might add that I believe that there is no real reason why we should not look forward to establishing two more agricultural centres in the devastated regions similar to the centre described for Golinecourt and which, with it, could cover a very large part of the said region which lies behind the French lines. We have not felt it possible so far to do any work in the part lying behind the British lines. If two additional agricultural centres are established it would mean about sixty more men, and I feel sure that the Red Cross will be willing to appropriate the necessary money for agricultural implements, horses, etc., for such centres, if we can promise them the men. Please, therefore, consider this matter and let us know your views, if possible, by cable. I am well aware that the question of the support of so many more men may be a deterrent in your minds, but I recall Major Murphy's grasp of the situation when Morris E. Leeds and I first talked to him and when he called Davidson recommending that all of the additional Friends who applied for membership in the unit of one hundred should be gathered to form a new section even up to one hundred and fifty men, and that if the Friends could not finance their support he recommended

that the Red Cross could do so. I presume that all of this new phase of the subject is being worked out already by your committee.

At the moment I do not see any further immediate prospect of need for workers in the Friends' work unless new undertakings are entered upon, which, of course, always will be possible. At the present writing, however, there seems to be plenty of development already outlined to keep us busy, and I think there is a very slim chance of any of our men not working with the Friends' unit itself unless they prove to be unsuitable for its work in one way or another.

Very sincerely, J. HENRY SCATTERGOOD.

ITEMS FROM THE CLOTHING DEPARTMENT.—All who sent garments to the Cherry Street headquarters in Philadelphia before Seventh Month 20th will be pleased to hear that we have assurances of their safe arrival in London.

Patterns sent to Cherry Street should have with the goods an itemized list of contents, dated and signed by the sender, with full address.

There may be a virtue in leaving basting threads in, but surely a spoil of cotton would be more serviceable. Many are thoughtfully tacking pieces of the material to each garment. Some have put handkerchiefs and other articles in the pockets.

Great efforts was made to have the patterns correct in form and definitely explained, but sample garments from London suggest a few changes. The infants' brassieres should have very narrow hems at the back instead of the wide one indicated. This will permit them to lap and make any mode of fastening unnecessary. Long clothes are not wanted. Squares of white natural-colored flannel about a yard in width are needed to wrap the babies in.

A Serbian chemise for a young woman sent from London is 35 inches long. Sewers will please make all the Serbian garments correspondingly longer than the patterns. This chemise is trimmed with red round neck, sleeves and bottom.

On the Russian chemise patterns the perforation marks dividing the upper colored material from the lower muslin are too high up. They should be from 16 to 19 inches from the front collar and 22 inches from the neck at back.

Tapes should be run through the bands of all skirts except those for children under twelve. The latter should be fastened to waist or made to button on such.

MARY H. WHITSON.

140 N. FIFTEENTH STREET, Philadelphia, Pa.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, FOR WEEK ENDING TENTH MONTH 29, 1917.

Amount reported last week	\$204,091.54
Amount received from 31 Meetings	4,696.25
Amount received from 11 individuals	563.00

\$209,260.79

CHARLES F. JENKINS,
Treasurer.

EXTRACT FROM A LETTER FROM CHARLES EVANS TO CHARLES F. JENKINS.

PARIS, Tenth Month 12, 1917.

Speaking of the work being done by the Friends in France he says, "It is a great work, and it ranks high as compared to any other activity carried on here. Friends may regard it as the biggest piece of human labor they have ever put out."

CHARLES EVANS.

From the family of J. Howard Buzby we have solicited the following extracts from a letter of his. We are sure our readers will join us in thanks for the opportunity to have this first-hand information. [Eds.]

PARIS, Tenth Month 1, 1917.

"The trip across was very pleasant. It was not very rough, although we had racks on the tables for six days. We traveled second class, which was not bad, but it had its drawbacks! We saw nothing interesting all the way over, and would not have known there was any war, excepting for the lack of lights at nights, and the two guns, one at each end of the steamer. The night before we landed, I stayed up all night and it was well worth while, as it was very interesting going into the mouth of the Garonne River, which leads up to Bordeaux. As soon as it was light, we had our first view of France. It was very wonderful. Low river banks, just as clean as any park river banks, with the greenest fields

running back into little hills, with the plainest little houses all in groups, here and there. . . .

We docked at Bordeaux about two o'clock, and after going to the station to leave our baggage, we separated and wandered about the strangest city I was ever in. Very few people speak English, so we had a funny time. The city itself is very beautiful, with many parks and old buildings. We left by train about 9:30 in the evening for Paris. The cars are very small and light, and the road is of very light construction, so that you go bumping along at a fair rate of speed. We traveled second class, as usual, which again was not bad. . . . We arrived in Paris about nine and were met by J. Henry Scattergood. . . . The first day we were here, we signed many cards and papers for the Red Cross and police, and in the late afternoon, we went down and were measured for our uniforms. Since then, we have been doing about the same thing each day. We have breakfast at seven, which by your time is one o'clock at night. After breakfast, which is the Continental kind of cocoa, eggs and dark bread and butter, we sit around until 8:15, when we have a French class for two hours, or do some work which they may give us. Lunch at 12:30 and then we go out and see what we can see! Dinner is at seven and afterwards, I am usually ready for bed. At night everything is dark after 9:30, but there are a great many people on the streets.

I have spent two afternoons in the Palais Les Invalides, which was started by Louis XIV, in 1671. There are many, many rooms filled with all sorts of old things, which are very interesting. In the court, the government has a lot of guns taken from the Germans, together with some aeroplanes that have been captured. Napoleon's tomb is here, also, and it is very wonderful inside; all of white marble with blue stained glass windows, casting a strange light over it all. . . . There is a very nice place next door where you can buy American food and it surely is good. The other night, I was in there for dinner and Agnes Nicholson came in with Charles Evans, who has just come over to take Henry Scattergood's place. I have seen Alfred and Grace Lowry several times and I am expecting to go out to their place some night for dinner. Several college boys have been around to see us, and it seems awfully good to see some one you know.

DOLE, Tenth Month 7th.

Dole is about twenty miles from the Swiss border and is just on the edge of the Jura Mountains. It is a fair sized town of about 15,000 population, and seems like a very well kept and busy place. The English Friends have a very nice camp here, where they have quite a large work shop in which they build the "demountable" houses to be sent up into the war zone. The work shop is in a half finished school building and is quite well fitted out for the work, although I am afraid it will be pretty cold in the winter, as there is no heat and only cloth over the windows. The work is quite interesting. They usually put all the new fellows to sawing "farkey," as they call it, which is nothing more than squaring one end of a piece of timber and cutting the other end to length. I was quite happy when they gave me a job of painting window sash, and when I had finished, I went to work with an Englishman, in building sections. This turned out to be a very nice job and the first day we beat the rec rd and did not try very hard! . . . From the work shop to our little camp is about a fifteen minutes' walk. The camp is just on the outside of the town, upon a small hill. They use the same kind of huts that they send to the zone. There are six 3-room huts where we live, four in a room supposedly. The kitchen, dining-room and reading-room are in another building. None of the places are heated, and already a good, big fire would go very nicely. Yesterday morning the temperature was down to thirty-four with a raw wind blowing, which made my winter underwear feel very comfortable. They say they do not have very much snow here, but that remains to be seen. . . . We use candles for light, although some of the Englishmen have lamps, which they have brought from England. . . . There is a higher hill back of the camp, and this afternoon I walked over to it. From there and sometimes from the camp, you can see Mont Blanc in the Alps. It was very wonderful with the sun shining on the snow. . . . Our life at camp is very simple, there being no discipline and you can do as you like. We have breakfast at 7:15, since they have put the time back to standard time again. We are supposed to be down at the shop at eight, and work until twelve, when we have quite a good lunch. We start again at one and go to 3:30, when we have tea. Work stops at 5:30, and supper is at six at camp. We can then do anything we wish. TENTH MONTH STR.

The weather has been fine ever since we left home until last night and since then it has been raining and blowing.

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WILLIAM B. HARVEY, WITH HEADQUARTERS at Friends' Book Store, 304 Arch Street, has been appointed Executive Secretary of the Exemption Committee of the Representative Meeting of Philadelphia Yearly Meeting. He desires information in regard to all of our members of enrollment age, etc. He will visit the Camps and render needed advice and assistance. A more specific notice will appear next week.

THE ANNUAL MEETING OF THE BIBLE ASSOCIATION of Friends in America will be held in the Committee's room at Twelfth Street Meeting-House, on Fourth day, November 7, at 4 P. M.
J. SNOWDON RHODES, Secretary.

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History of New Testament Times; Old Testament Literature; Literature and Principles of Friends, given by Elbert Russell; The Life of Paul, J. Henry Cadbury; Methods of Social Betterment. J. Byron Deacon; First-day School Methods, Annie Hillborn.

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—Life of Joseph Pike (d. 1729), 1837, p. 38.

EXTRACT FROM "DEEP CALLETH UNTO DEEP," BEING THE ANNUAL REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY FOR THE YEAR 1916-1917.

"The Bible is so profound because it deals with this deep original wound in human nature. It searches down into the black pit of our evil and misery. It reveals those abysses of mercy and judgment, in which the foundations of our redemption are laid.

"More over, all superficial views of life have been shattered by the earthquake of war. Now and again, in the course of ages, some horror of great darkness falls upon mankind. In the fourteenth century, for example, there blew a mighty wind of pestilence—the Black Death, men called it—which swept away half the population of Europe. Two hundred years earlier, the times appeared evil indeed to Bernard in his cloister at Clugny as he sang *Hora notissima, tempora pessima*. Through the window of his narrow cell the old monk was gazing out across a world of wreck. The Church itself appeared rotten and rent to pieces; while to men in their misery it seemed, says the old chronicler, 'as if God and His saints were dead.'

"To-day, the human race lies smitten with a calamity which is more widespread and not less terrible. These last three years have shown us what unsuspected chasms are yawning under our feet. We feel like men who must grope their way on some strange planet, which is full of awful energies and incalculable perils. For us the fountains of the great deep are broken up, and the windows of heaven and the gates of hell are opened.

"Yet in tremendous days like these, the Bible comes to its own. Written for the most part amid the fires of tribula-

tion, it speaks to us in this present tribulation with strange and piercing power. It means more to us to-day than it ever meant before. God's Book has great allies.

Its friends are exultations, agonies,
And love, and man's unconquerable mind.

"The sword has proved a spiritual ploughshare which drives furrows into men's hearts, so that the good seed can find entrance and penetrate and prevail. We begin to understand that Scripture was indeed written for such a time as this. It embraces the whole gamut of human passion and anguish, joy and terror, death and victory. To a world which lies bleeding and ravaged it carries God's own healing and consolation and repair. Across the uncounted graves of our young soldiers it whispers the sure and certain promise of immortality. The Bible enters into our profoundest need, our darkest guilt, our bitterest sorrow; it is at home among them all. Throughout its pages, deep calleth unto deep—and deep answereth unto deep. In this season of bloodshed and anguish, when there is darkness over all the earth, the Cross of Jesus Christ comes home to us in its eternal reality. Overwhelmed by daily tidings of misery and slaughter, we turn by irresistible attraction to the redeeming agony of the Son of God. As we gaze upon the eyes and brow of Him Who is indeed acquainted with grief, He meets us with a look of solemn recognition, and from the lips of the Crucified we hear the only words which speak to the heart of the world: Comfort ye, comfort ye, my people, saith your God."

Selected by GEORGE VAUX, JR.

SEDITION AND QUASI-SEDITION.

It was quite inevitable that such a composite nation as ours could not be welded into the common purpose of a world war, even though that purpose might be freedom, without the appearance of much that would be classed as sedition. Thorough-going Americans have been so long used to entire freedom of speech that the lesson is a difficult one, that a state of war requires restraint, and makes it both unsafe and unwise to express sympathies and even convictions, that under normal circumstances would pass unchallenged. The President phrased this with his usual clearness in a letter that has been widely quoted. His sentiments were accepted as a matter of course by those in any way sympathetic with the war. It is interesting to see that even a great leader amongst pacifists like Jane Addams recognizes this obligation. In her statesmanship speech to the Chicago City Club, Sixth Month 10th, she said, "The position of the pacifist in time of war is most difficult, and necessarily he must abandon the perfectly legitimate propaganda he maintained before war was declared." This by no means signifies that the peace "evangel" is thereby to become passive. Jane Addams defines a platform upon which active work can proceed to accomplish the highest world ends without sedition or quasi-

sedition. We venture to predict that when in the future the notable deliverances bearing upon the present world anarchy are put in array, this Chicago speech will have a first place for its penetration and constructiveness. It is a sort of sailing chart for pacifists!

The great difficulty in regard to sedition is that it is a state of mind more often than it is an individual act or complicity in the acts of others. Now it is a very critical thing to attempt to appraise the danger of states of mind, and yet that is the task of the government official. Some states of mind he can understand. That in regard to war produced by religious conviction has been in degree patent since the beginning of the Christian era. Various sects have given it special emphasis and that, we take it, is the basis of the exemption clause in the conscription act. We are rejoiced that its administration is large enough to embrace a wide range of conscientious objectors.

That helps define the obligation which we wish to urge upon all. Our peace testimony, any religious peace testimony, reduces to the simple terms of a higher loyalty. This higher loyalty to the Kingdom of God embraces a very determined loyalty to our country in all points where conscience is not violated. Against the refusal, for instance, to take Liberty Bonds at a good four per cent. return, we set a constant and liberal outpouring of money and men for reconstruction work.

But this determined higher loyalty does one other thing: it defines the *method* of urging our peace views upon others at this time. So long as our appeal is to the Higher Loyalty—so long as we ask our fellows to seek a first-hand experience of peace in a personal acquaintance of Jesus Christ, we shall hardly find ourselves charged with sedition. In this spirit we can minister to soldiers and to C. O.'s as well, and not have it said we are "aiding and abetting our enemies." Never was there a louder call to us "to mind our guide."

J. H. B.

HOW TO LAY UP TREASURE IN HEAVEN.

Earthly riches have just now small place in the Christian's heart. War-suffering has presented its unusual claims, and many Christians have lessened in consequence their resources. War has increased the uncertainty of that which remains and promises further uncertainty. How naturally then our interest is transferred from the uncertain to the lasting treasure!

We may regret that we did not long ago begin spiritual investment. At least, we have the present, and although late, the occasion may not be quite lost.

To set about spiritual investment, we must sell that we have and give alms. We renounce our interest for ourselves in what of material good Providence has furnished us. That is the first step. This does not mean to part, in our own wills, with everything of money value. It means that what we now have is God's, not ours; and is to be disposed according to His will.

And now—to acquire the Heavenly Treasure which God furnishes—we must seek it. Our exercise will be to look to Him, and to continue to do so. "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

W. B. E.

CONSIDER how many of the saints of God, of all ages and places, have gone before thee. Thou art not to enter an untrodden path, or appointed first to break the ice.—RICHARD BAXTER.

SUMMERTIME. WALKING THROUGH NEW JERSEY.

B. N. TAYLOR.

Come, walk to-day
Where winds the yellow road away,
Through scrubby oaks and pines,
And blackberry vines,
And ancient fences, worn and gray.

In merry fun,
See how the little chipmunks run
Along the tottering rails,
With waving tails,
Chasing each other in the sun.

How gay and sweet
The nod of daisies as we meet.
The lean grasshopper springs,
With dusty wings
And angry leaps about our feet.

Beneath the skies
The fragrant field of clover lies.
We scent the perfumed breeze
And hear the bees,
And watch the fluttering butterflies.

With quivering wings
From the brown stump the sparrow sings.
The music of the thrush
Comes from the brush,
And rustling of small, timid things.

The rabbit gray
Stares at us ere he leaps away.
The little snake slides by,
And, shrilling high,
The tree-frog has a word to say.

A road of sand,
That winds across a level land,
Yet full of wistful dreams,
Comrade, it seems,
When you and I walk hand in hand.

IN AND OUT OF INDIA.

EDITORIAL NOTES.

(Continued from page 219.)

The Five Years' Meeting brought together in the opening and succeeding sessions a large audience, probably in excess of a thousand persons. The Five Years' Meeting itself is actually quite a small body. It is composed of delegates from thirteen Yearly Meetings, about one hundred and fifty in all. These delegates are duly qualified to speak for their own meetings, doing so usually by vote, after the manner of some boards of managers. Perhaps no better understanding of the quinquennial occasion could be given than by saying it is a case of some eight hundred spectators watching during three meetings a day the transactions of this comparatively small body. As a board of management even this small body is too large for great efficiency, for it is difficult to resolve the complexity of even thirteen points of view on unexplored details. To escape this embarrassment an active business committee had practically all new questions or suggestions referred to it for report, and almost without exception the reports of this business committee became the action of the Five Years' Meeting. One delegate made bold to suggest that the business committee discharged the functions of the Five Years' Meeting.

It was, perhaps, not unnatural in the face of this situation for a Philadelphian to query whether it would not be better to revert to the Friendly method of the "sense of the meeting" to secure judgments. This method, of course, fails unless

the religious atmosphere dominates a meeting. The Five Years' Meeting seemed to be dominated by such a religious spirit, and before the sessions had advanced far it became customary for the presiding clerk to announce decisions by "consent."

The three daily sessions were opened by a simple devotional exercise, usually a brief Scripture reading with some comment and a silence in which there was usually an offering of prayer, sometimes more than one such offering. Upon the suggestion of a member of the Iowa delegation, the formal reading was several times omitted in favor of silent waiting. There was no singing or other music on the arranged program. Two or three times in the three-minute recess planned to relieve the long sessions the congregation broke into singing and this happened at least once in the devotional period at the end of a session. Two individuals made personal offerings in song, while we were present, but as a feature singing was conspicuous by its absence. At each session the recording clerk read the minutes of the previous meeting. They were always in the ancient Yearly Meeting form—"Fourth-day, Tenth Month 24th, the meeting convened in pursuance to adjournment," etc.

The subjects brought to the Five Years' Meeting for decision were quite numerous and varied in character. Some of them were questions of interpretation of discipline, others questions of finance, while still others dealt with measures of policy intended in the main to perfect the machinery of the Five Years' Meeting and to advance the general idea of centralization. As these matters came from the business committee session by session they were passed almost without debate. They did not seem to grip the meeting at all, and seeing that in the main they were questions of detail this was well. Thus it transpired that the Conference side of the Five Years' Meeting was its strong feature. This was conducted much in the general way of conferences, by the reading of reports and the presentation of set addresses with actually very little discussion or conference. Several of the addresses were memorable and struck the highest note of spiritual power.

Referring to our notes of the daily proceedings the following much abridged summary of a part of the proceedings may be of general interest:

Third-day evening, Tenth Month 23rd, the meeting organized. Apart from the regular delegations there were representatives of English Friends, although Alfred Kemp Brown was the only one present at the opening who had crossed the ocean specially as a fraternal delegate. W. Blair Neatby arrived later. Two fraternal delegates were present from the new Yearly Meeting in Japan. Nearly fifty members of Philadelphia Yearly Meeting and four Friends from Westerly Rhode Island were in attendance. Nine of the Philadelphia delegation were later named as having the privileges of the floor. That meant they might address the chair, but as indicated above the opportunity for miscellaneous contributions was decidedly limited in the proceedings.

On Fourth-day, a letter from Job Gidley was read and most kindly responded to by the clerk. The report of the committee on nominations named Robert D. Prewell as Clerk, Mary Mills as Recording Clerk and Levi T. Pennington as Announcing Clerk. The Executive Committee's printed report was put in circulation and its salient points spoken to by Professor Hole, of Earlham. We noted them as follows:

- (1) Centralization—its aims and progress.
- (2) Care of aged and disabled ministers.
- (3) Training of Christian workers.
- (4) Extension and publication.
- (5) Appointment of delegates to inter-denominational bodies.
- (6) Participation in the World Conference of Christians.
- (7) Appointment and salary of a General Secretary. A salary of \$2000 was later approved.

This Executive report was followed by the reports of Joseph J. Mills and Walter C. Woodward who have filled the position of General Secretary the past five years—one for about three

years, the other for the remainder of the period. The latter is the present incumbent. A brief summary of the points in these reports will probably be sufficient detail to disclose the aims and scope of the Five Years' Meeting.

The secretaries had been concerned with (a) the compilation of a directory; (b) the issuing of bulletins; (c) the preparation of budgets; (d) the collection of statistics; (e) an effort to increase the effectiveness of ministry; (f) "general alignment"; (g) problems of the war (the American Friends' Service Committee); (h) the publication of the *American Friend* (i) further organization of "study clubs" and "reading courses." These are all interests, it will be noted, that Monthly and Yearly Meetings undertake. The aim of the secretarial work is to make greater efficiency both by more perfect machinery and by preventing duplication of effort. Referring to some of the problems involved one delegate said emphatically, "machinery won't do it." There would be no question, we think, in the minds of those most concerned that machinery is of little account without live men and women to use it.

Passing over further details as recorded in these notes of the sessions after Fourth-day, some space may perhaps be given to brief mention of several of the more notable addresses. The Report on Negro Education was not scheduled as an address, but in lucidity and force it had much of that character. We are glad to print it in THE FRIEND.

Charles S. Macfarland, of the Federal Council of Churches, put the objects of his work before the meeting very clearly. He had much of the spirit of William Penn's maxim, "Cultivate the Universal Spirit." He dealt with the alignments of his cause more than with its special difficulties. The Peace Report was spoken to by Allen D. Hole in an illuminating manner. Elbert Russell was also at his best on the subject of peace. It was proposed that his address should be adopted as the voice of the Meeting, but the Business Committee reported that "way did not open for that." Edward Wistar, in presenting the Indian Report (printed in part in last issue), added to an effective presentation the strength of his personal devotion to the cause.

(To be concluded.)

REPORT ON NEGRO EDUCATION.

TO THE FIVE YEARS' MEETING:—

Your Board on the condition and welfare of the Negroes reports as follows:

In a recent publication of the Department of the Interior, the Bureau of Education says, "No religious group has surpassed the Friends, either in financial contribution or personal endeavor for the education of the Negroes," and it is the happy experience of those Friends who are most devoted to the Negroes' welfare to find how open they are to our advice because they believe we are "their friends."

During the five years of our appointment no meeting of our Board has been held on account of the wide scattering of our membership and the expense involved, but we have endeavored to keep the school under our care in close touch with the best and most advanced thought on Negro education.

There are six schools under the care of Friends which the government rates as "larger and more important" and two small schools. Of these, two schools are under the care of Yearly Meetings forming part of the Five Years' Meeting, those at High Point in North Carolina under the care of New York Yearly Meeting, and at Southland, Arkansas, under the care of Indiana. At High Point there are over a hundred pupils under colored teachers with some thirty-five pupils in the secondary grades. There is a farm, and several trades are taught. Besides the work of New York Friends for this school, New England has been a helper, and Friends in North Carolina have shown an increasing interest in its work.

The work at Southland has been recently reorganized, dropping the name of "College" which was really a misnomer, and calling itself now "Southland Institute." It has some

350 students, of whom nearly thirty are in the High School Department. Six of its teachers are white and Friends of Indiana have given a noble gift to the Negroes in the lives of their own members which have been lived among them.

High Point is situate in a country, of which twenty-five per cent. of the population is Negro, and Southland is in the belt along the Mississippi River, where Negroes form seventy-three per cent. of the population. Here perhaps more than anywhere else in our schools has the Society of Friends made itself known and beloved among the Negroes.

Of the other schools under the care of Friends, two are carried on by Philadelphia Friends, one at Cheyney, near Philadelphia, and one at Christiansburg, in Virginia. Two are under the care of Hicksite Friends at Aiken, near Charleston, in South Carolina. In all, Friends have an investment of nearly a million dollars in property and expend \$63,000 annually in caring for 1642 pupils who are under the influence of twelve white and eighty-four Negro teachers. The government strongly advises that Friends should unite in having an Educational Supervisor for these schools, and several of our schools on the Atlantic Slope are considering the possibility of larger service which might result in a closer co-operation in our work. In all cases the Department of Education believes that we should devote ourselves to the training of teachers rather than devote our energies to elementary work which might well be done by the local authorities. In every case they counsel special training in gardening and home-making to meet the needs of the Negro in a large rural population.

"As in all other branches of our life—individual or collective—the great war has entered into the problem of the welfare of the Negro. The period since the last Five Years' Meeting has been one of dramatic interest for the United States. Into the monotonous course of his life in the South, with small wants and small wages, have come reports to the colored worker of a need for his labor in the industrial centres of the North at wages that sound to him like a fairy tale. The response has been a migration the like of which has rarely been seen within the bounds of any country. It is estimated (there is no way of knowing) that from five hundred thousand to a million Negroes have left the South since the European war stopped the supply of immigrant labor from Europe. As in the previous years, Foreign Missions became Home Missions for us by the coming of multitudes of foreigners, so to-day, the duty which we have in the past been pressing upon our Southern Friends, has suddenly come to us in the North, though we are quite unprepared to meet it.

"A fresh form of national service has thus come to Friends in all our industrial centres. The Negro is sadly ignorant of our manner of life in the North, of food, of housing and amusement; but he believes in a touching way in the friendship of the Society of Friends. Surely our best efforts to perfect his freedom from the fetters of ignorance, to guard him from the dangers of his changed environment, and to help the communities in which he is a newcomer to understand and make the best use of him is but a small repayment for this confidence which he shows in us? The Negro is with us and honestly wants to make his contribution to our American life. We can aid him to make that contribution a large one, as with sympathetic hands we help him meet the beautiful thrilling challenge of democracy on the road to the kingdom of heaven.

"Race questions encircle the globe. Through the acquisition of the Philippine Islands and Porto Rico and the peculiar relations to Cuba and Mexico, and lately to the Negro Republic of Hayti, the American people are entering more and more into problems of races and nations. In none of these relations, however, is the opportunity to serve so clear, the responsibility to assist so certain, and the necessity of solution so absolute as in the case of the black people who, in field, shop and home are in daily contact with the white people. How is American democracy to meet this test of its wisdom and idealism? Will the people of the United States work out a

policy that will inspire the world to a more real sense of inter-responsibility? Never was there a more searching test of democratic ideals than the present necessity of a wise adjustment of the hopes and aspirations of 10,000,000 black people and the standards and principles of 90,000,000 white people of the United States."

NOTE.—Statistics and quotations are from Bulletins 38 and 39 of 1916, Department of the Interior, on Negro Education.

YOUNGER FRIENDS.

EDITORIAL NOTE.

This department has been undertaken with a desire that the young children of our Society should be included in the number to whom this paper ministers. Among the many and varied interests which find expression in the columns of THE FRIEND, it has seemed fitting that there should be at least one article which mothers might like to read to the little ones.

Recently some doubt has arisen in the minds of the small committee having this column in charge as to the real desire for it on the part of our members. They are far from wishing to take up valuable space in THE FRIEND; they know that at the present day juvenile reading is plentiful. Honest expression of opinion, criticism or suggestions for this department by mothers and those interested in young children will be most helpful to this committee. Work is much more ably and gladly done if the worker is assured that the task is worth while; if not, it cannot be discontinued too quickly.

If any mother feels that this small department fills a tiny need in her home, the committee would gladly hear from her, and perhaps she will pass on some of the stories and anecdotes which have pleased her little people. Such would likely be new to other young readers of THE FRIEND. This assistance would be a valuable contribution to the department.

Any such material, original or selected, with a frank expression of opinion as to the continuance of this column for Our Younger Friends, will be most gratefully received for the Committee by Elizabeth S. Pennell, Wawa, Pa.

The great change in the attitude of Friends during the past sixty years regarding the use of intoxicating drinks is illustrated by two anecdotes vouched for by our Friend, Charles S. Carter, of West Chester. The late Stephen Trimble, of Chester, he said, told him, in the earlier days of his married life, he felt that he could not any longer give intoxicants to his men at harvest time. He spoke of his feelings in the matter to his wife, and she encouraged him to be faithful to his sense of duty. But they had their serious doubts about being able to secure the necessary help if this course were pursued; and so it proved, for when the time came to harvest they needed two more men. He started to town to see if any men could be found who would agree to work without the customary allowance of intoxicating drink. He had not gone far before he met two men seeking employment where no such drink would be served. The harvest was gathered more satisfactorily than on previous years.

The other account was that of a Friend now living who, when a boy of fourteen was asked by his father to carry a jug of "drink" to men in the field. The lad asked his father if he had ever known him to refuse to do anything he asked of him. The father said he believed not. "Well," said the boy, "if thee must have that liquor taken to the men, thee must do it thyself." The father was pretty sharp with his boy, who persisted in his disobedience on the grounds of conscientious objection. So the mother became involved in the controversy and said, "I side with Jimmie." And so the father was obliged to "give in," while Jimmie (now about seventy years of age) and his mother helped to start the ball a-rolling that is now smashing the saloons and breaking down the barriers to moral betterment and social progress that the traffic in intoxicants and their use as a beverage have so long kept in the way of a purer, saner, healthier manhood.—B. F. W.

THE CURIOSITY OF A LITTLE BOY.—“Little things and little people are often responsible for great results, and maybe 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.”

For “THE FRIEND.”

A SOUTHWESTERN APOSTLE OF PEACE.

C. F. SAUNDERS.

Travelers to or from California by the Southern Pacific Railway sometimes stop over at the interesting desert town of Tucson, Arizona, to visit among other sights that the region affords, a beautiful old church edifice dating from the eighteenth century, which was for many years the seat of Roman Catholic missionary activity among the Papago Indians of the vicinity. It is known as Mission San Xavier del Bac, and is noteworthy as perhaps the most beautiful example of old Spanish ecclesiastical architecture in the United States.

Recently in investigating some phases of our Southwestern history, I came upon a bit of this old Mission’s past that I have thought might be of interest to present-day advocates of peaceful ways. The resident missionary at that far post in the wilderness in 1768 and for a decade afterwards was a Franciscan friar named Francisco Garces. He was an energetic, enthusiastic priest in his early thirties at the time of his arrival, and, to judge from the records left of his labors, a man of apostolic calibre—“loving and taught of love.” Not satisfied with what he could do in the immediate neighborhood of his appointed post, he was in the habit of making journeys afoot to the villages of even distant tribes of Indians, with the object of bringing to their knowledge Christ and a better way of life. On these trips, which sometimes consumed months in regions where white men had never been, he carried no weapon whatever, and steadfastly refused the company of any military guard. His only human companions were an Indian or two to act as guides from place to place, and to serve as interpreters. If these for any reason deserted him, he would go on alone with cheerfulness, and simple trust in the providence of God, whose errands he believed himself on. Frequently he found the tribes at war with one another, and it was a chief burden of his preaching to reconcile their differences and teach them to live peaceably together as brothers. Indeed, he seems to have been the original Pacifist of the Southwest, and his labors for peace were attended with signal success in putting to an end for a time the numerous petty

intertribal wars of the region. One can hardly doubt that his own going without arms of defense was a potent argument to clinch his preaching. His kindly, joyous, simple-hearted nature so endeared him to the aborigines that, as he himself records, a village would often refuse to supply a guide to the next tribe, wanting to keep him indefinitely for themselves!

It is significant that this apostle of peace and good-will finally met death with soldiers fighting to defend him (though the presence of the soldiers was no desire of his), in a massacre by maddened and mistreated Indians at the now vanished Mission La Purisima Concepcion near Yuma. He had been safer in the wilderness alone, and equipped (to use the words of one of his biographers) “only with charity and apostolic zeal,” as had been his wont.

THE WOOLMAN HOSTEL, 28, Duncan Terrace, Islington, N. 1,

LONDON, Tenth Month 14, 1917.

DEAR FRIEND:—

I thank thee much for the letter thou sent me, also for the papers. It is interesting and helpful to read them and find how the work of Truth is being carried on and fulfilled in America. Our days are days of dread and desolation. Sorrow abounds. The future cannot be discerned with any measure of clearness. All we can be sure of is that though the times are dark, God giveth His Guiding Spirit to those who are in a seeking and waiting condition, and that out of this travail and chaos will arise convictions that will powerfully work for the true benefit of individuals and nations. We are called as never before in our time to the service of faithful witness for the Grace and Kingdom of Christ—a witness of heroic Love and Truth. When the Lord dwells in the hearts of men they cannot hurt, hate, destroy each other, but they love each other and do good in the world.

I was very pleased to get the communication from M. I. Reich sent on to me. His remarks about the Molokani are very useful. I have been devoting a good deal of time in reading about them, but there is not much which proceeds from the Molokani themselves. Probably they have not been in a position to publish much about their society. What I have learned about them shows that they are a people of great faith, spiritual, careful, truthful, peaceful, and of significance both in the history and progress of Russia.

It will be of interest to thee that I hope to proceed to Russia as soon as way is clear in the service of Christ. The Meeting for Sufferings which sat at the beginning of this month, considered my concern for that service and united very warmly with it. It was a gracious season for all. I trust this service will be fruitful in good results in the cause of Truth, Righteousness and Friendship among the nations.

Thank thee for inserting the inquiry regarding the Molokani. I hope to hear more about it, since there were several large groups of Molokani who settled in the locality of California.

With good wishes, thy friend,

EDWARD BERNSTEIN.

I trust that the ministry of dear Alfred Kemp Brown and of W. Blair Neatby will be much blessed.

SERVICE IN RUSSIA.

[Since receiving the above letter from Edward Bernstein, the following from the report of the Meeting for Sufferings in London on the 5th ult. is at hand. In these dark days such openings for service are most heartening.—Eds.]

Minutes of unity with this concern of Edward Bernstein for service in Russia were read from the Continental Committee and from Warwickshire North Monthly Meeting, the latter sent forward by Warwick, Leicester and Stafford Quarterly Meeting.

Edward Bernstein wished he were better known to Friends, that he might lay before the Meeting what he believed was the burden of the Lord. Russia was full of turmoil and seeking and he believed there was an opportunity for true and immediate usefulness there. Himself a native of Russia, and

knowing both Russia and Poland, he wanted to serve Russia. He would like to take a message to the Jewish people there, and also to the Molokani (Evangelical Christians). His work would probably lie in individual conversation and fellowship, in meetings with small groups of people, in the circulation and translation into Russian of Friends' books, and in ways not yet foreseen. Although he had left Russia when in his sixteenth year, he had unity of spirit with modern Russia, and had been encouraged by Russians whom he had recently seen in England.

Friends at first felt hesitation on account of their lack of knowledge of Edward Bernstein, but in reply to questions, further information was given by E. B. himself, and, after he had withdrawn from the meeting, by A. Barratt Brown, J. D. Maynard, and other Friends. The Meeting thus learned that he had come to England as a lad, partly on account of the great difficulties placed in the way of Russian Jews, and partly because it was impossible for him to undertake military service. He had got to know Congregationalists in Leeds and when about twenty-one had been led to the knowledge of the Lord Jesus. He had studied for more than five years at a Congregational College, and had been a Congregational minister for fourteen years at Sidmouth, in London and at Torrington in Devon. He had been drawn to Friends by the reading of George Fox's Journal and the Journal of John Woolman, and had found the latter book an "unspeakable blessing." When the war broke out he felt it right to resign his position, and take up his stand for an unpaid ministry and for peace. Since then he had been at Woodbrooke for a year, and had also engaged in farm work. He had been received into membership in the Society rather more than a year ago. His ministry had been greatly valued in Selly Oak meeting, and he had *soaked* himself in Quaker traditions and in the spirit of the early Friends. He had a passionate concern for the people of Russia.

E. Bernstein's concern was received with general sympathy; but some Friends queried whether the present time was the right one for such a mission, and whether a suitable companion should not be sought.

Henry T. Hodgkin said that it was inconceivable that our Friend should become, as some feared, the centre of movements of a political character. If we were to make the fact of many Friends not knowing E. Bernstein an objection, we should be limiting the guidance of God to those who had been long connected with the Society. He thought that the concern was of such a personal nature, as Edward Bernstein looked to live in Russia for some time and to support himself by work as far as possible, that to couple a companion with him would be a hindrance to his mission.

Lucy F. Morland said that Friends who did not know E. Bernstein wanted from those who did know him an assurance of his sincerity; and this they had. Having heard his history and character there was only one judgment in the meeting, that he had a concern and this was the overwhelming fact. This being so, caution was out of place. To put back such a concern would be to show ourselves prepared to build the tombs of the prophets, but not prepared to help them forward when they needed encouragement.

The Meeting was evidently in agreement with this view and prepared to liberate our Friend. On his return to the room messages of encouragement were given by E. Grubb, H. T. Hodgkin, E. W. Brooks and John Morland, and prayer was offered by Arthur Dann. Mention was made of the work of Friends in the past, from the days of Daniel Wheeler to the workers under the War Victims' Committee, and the belief was expressed that there was still a great work for Friends in Russia. Our Friend would go forth to the unknown under the leadership of One whom he implicitly trusted and whose voice he knew.

"A TRUE Christian that has power over his own will, may live nobly and happily, and enjoy a clear heaven within the serenity of his own mind perpetually."

DEAD LEAVES.

Ye dainty mosses, lichens gray,
Pressed each to each in tender fold,
And peacefully thus day by day
Returning to your mold;

Brown leaves, that with aerial grace
Slip from your branch, like birds a-wing,
Each leaving in the appointed place
Its bud of future spring:—

If we, God's conscious creatures, knew
But half your faith in our decay,
We should not tremble as we do
When summoned, clay to clay.

But with an equal patience sweet,
We should put off this mortal gear,
In whatso'er new form is meet
Content to reappear:—

Knowing each germ of life He gives
Must have in Him its source and rise,
Being that of His being lives
May change, but never dies.

Ye dead leaves, dropping soft and slow,
Ye mosses green and lichens fair,
Go to your graves, as I will go,
For God is also there.

—From *The Springfield Republican*.

TO THE MEMBERS OF THE AMERICAN FRIENDS' SERVICE COMMITTEE IN FRANCE.

We, the English members of the Friends' War Victims' Relief Expedition in France, send a word of warm welcome to the American Friends who have come to share our work with us. It is with the greatest pleasure that we greet those, who, separated from us by such great distances, share with us the same ideals and aspirations. We rejoice in this opportunity for a united Quaker effort in the service of humanity. We invite you gladly to join us in our efforts and hopes, successes and failures.

It may be that some of you will be discouraged at finding yourselves located, for a time at any rate, in a district which shows no signs of the great struggle, and that you will long to be placed in more direct contact with those whose sufferings are more evident. It may be your lot to do work which is in itself monotonous and uninteresting, as indeed has been the case with many of us who have preceded you. We hope that you may see, as we have seen, that it matters little what our particular work may be, so long as we help forward the cause of international good-fellowship, and the ideal of constructive service which we all have at heart. The dullness of the work is part of the sacrifice entailed in the service we wish to render and in the witness we would make to our faith.

In the districts devastated by the war you may be disheartened by the immense mass of suffering and the smallness of the help it is possible to give. There is nothing we have felt more acutely ourselves during our three years out here. But along with this feeling of helplessness we have learned something of the opposite. At a time when people are thinking in continents, in millions of lives and hundreds of millions of money, we have lived in small villages among humble people, doing unsensational though interesting work; we have come to see that personal sympathy and genuine understanding are all the more welcome at a time when individual personality is generally unconsidered.

We hope and believe that you will share with us the love we feel for the peasants of France. Their civilization and their view of life is very different from ours, still more different

perhaps from yours. It is a civilization which has great respect for symbols, which is full of small reverences and what may appear almost foolish sensibilities. But these reverences and sensibilities, when understood, are the keys that open to us the innate gladness and good-fellowship of the French people. They are at present struck down by misery almost past bearing. There is hardly a family that has not lost two, three or even more of their nearest in the war. But still from under this suffering springs up at times their old inherent gaiety, to enjoy which is one of the pleasures of our work which we wish you to share with us.

During the last three years we believe that those we have been trying to help have come to appreciate the spirit in which our work is given. Certainly "Les Amis" are known in districts far beyond the limits of their activities. We can assure you a welcome, not only from ourselves, but from the people among whom you will live, and we believe that the work before you will be not only useful, but an experience which ever afterwards you will be glad to have known.

Signed on behalf of the Workers in France,

T. EDMUND HARVEY,
WILFRID SHEWELL,
FRANCIS F. L. BIRRELL.

THE MONK'S POOL.

W. W. CADDUBY.

When daily newspapers are filled with despatches telling of the movements of great armies, with rumors of war and the strife of men; when every day one hears of new deeds of cruelty and bloodshed, so that men declare there can be no God; at such times one realizes the blessing and relief that come from leaving all these things for a time and retiring into the wilderness afar off from the haunts of men to find God there.

It was thus with special satisfaction this year that a party of us made a camp near the summit of Loh Fau Mountain. Here we are wholly beyond the reach of telegrams and newspapers, and not more than once a week did we receive messages from the outside world. The "Monk's Pool," where I am writing, is in a little ravine about one hour's walk from our camp. It is so called because on the bank of the mountain stream that forms this pool there are two grass huts thatched with straw. One of these has been used by a Buddhist hermit as his kitchen, while in the other he worshipped and lived. In this little sanctuary there is an image of Buddha seated in the accustomed attitude of perfect abstraction. Numerous copies of the Buddhist Scriptures lie scattered about, and a priestly cloak attests to the fact that it is not long since the hut was occupied. The books are scattered about in disorder, so that perhaps the holy man had to flee in haste at the approach of some bandits.

This sacred mountain, Loh Fau, is 4,000 feet in height and is the highest mountain in the vicinity of Canton. Buddhist and Taoist Monasteries are found about the base, but except for a wandering priest, or a picker of tea leaves, no Chinese climb to the upper slopes. It is therefore completely isolated for the foreigners who camp near its summit.

This year we built for ourselves small shacks of bamboo poles for framework, with woven bamboo mats for walls. The roofs are thatched palm leaves. Except during one typhoon, which lasted for three days, these sheds have protected us well from wind and rain.

There are few wild animals on this mountain, for every winter in the dry season fire is set to the underbrush, so that the trees never grow. Our chief menace has been from robbers. On one occasion three of our company were out for a walk and suddenly nine robbers started to shoot at them. They were not armed, and so of course did not fire back, but stood still till the robbers came up to them. Two were then held up and a ransom of \$1,000 was demanded. After some parleying the price was reduced to \$500, whereupon the third member

of the party returned to camp, obtained the \$500 and released the other two.

The Chinese thief is not at heart a bad man or vicious. He has no regular occupation, and in order to make a living he holds people up for what he can make out of them.

Visits to the different monasteries reveal very different traits among the priests. At one a service is held night and morning, but the priests are far from being spiritual, and since the revolution their shrine has fallen into ruins and but few remain. At another, a Taoist shrine, we found that many of the inmates had taken no vows and used the temple more as a mountain resort. We learned that there are altogether some 2000 men attached to this temple called So Liu Koon, or "Hector Hall." These are mostly engaged in business in the city, but now and then come to this mountain resort for a few months' or years' retirement. The priest who entertained us had spent eighteen years of his life in a munition factory in Shanghai, where his wife and son still reside, but for the last few years he has lived alone in the Taoist Shrine.

This morning we had a visit from a Taoist priest belonging to another temple. He informed us that he had about ten companions living with him. They worship heaven and the Tao, or the Way or Law of the Universe. They engage in public worship four times daily. He exhibited a remarkable ability to look directly at the sun with his eyes wide open. He believes that in this way he can come nearer to understanding the light of heaven. When I was at Loh Fau in 1910 I found a hermit living on an isolated spot called "The Old Man Peak." This year on visiting the place I found the hut destroyed and the altar broken down.

One often marvels what there can be to attract these devotees of faiths which are rapidly losing their hold on the people, and indeed they have decreased in numbers during the recent years. On the other hand, there is a sense of peace and quiet in these mountain temples, where the activities of the outside world never penetrate, that makes one feel the presence of the Divine Spirit very near to him.

Tomorrow we shall return to Canton, where gambling has been again licensed by the new governor, and where sin and suffering are ever intruding themselves. I shall return to the care of the sick in the hospital and my duties at the college. In the midst of our busy life, however, we shall not forget the God of the Hills, who is also the God of the plains and the cities. He whom we can approach in the mountains we shall be able to see in the souls of men, and when men forget God in their strife we shall be better able to tell of His reality to those who look for Him.

THE "MONK'S POOL," Loh Fau Mountain,

I FIND that to be a fool to worldly wisdom, and commit my cause to God, not fearing to offend men who take offense at the simplicity of Truth, is the only way to remain unmoved at the sentiments of others.

The fear of man brings a snare; by halting in our duty, and wavering in the time of trial, our hands grow weaker, our spirits get mingled with the people, our ears grow dull as to hearing the language of the true Shepherd; so that when we look at the way of the righteous, it seems as though it was not for us to follow them.

There is a love clothes my mind while I write, which is superior to all expressions; and I find my heart opening to encourage holy emulations; to advance forward in Christian firmness. Deep humility is a strong bulwark; and as we enter into it, we find safety and true exaltation; the foolishness of God is wiser than man, and the weakness of God is stronger than man. Being unclodded of our own wisdom, and knowing the abasement of the creature, therein we find that power to arise, which gives health and vigor to us.—*John Woolman's Journal.*

"WITH all your good desires and grand intentions it is well to remember that obedience is ever better than sacrifice."

LETTER FROM JANE C. BALDERSTON.

[In THE FRIEND of Ninth Month 13, 1917, we published a letter from J. C. B., to which the following is an interesting supplement.—Eds.]

ON BOAT, Going From Mt. Omei to Chengtu,
Eighth Month 27, 1917.

How am I ever to tell you of the wonderful things I have seen since I last wrote you! It has been quite the most interesting summer of my life, and the one thing I regret is that it is so impossible to pass on to others any conception of the glories of Mt. Omei.

The Golden Summit is 11,000 feet high, but the place where we spent our summer vacation is at an altitude of between 4,000 and 5,000 feet. There were about one hundred of us, including some thirty-five children.

Mt. Omei is the spot of all others in Western China, if not in all China, sacred to the Buddhists. Every year they come from all over the land to burn incense and bow in prayer before the idols in the temples to be seen every mile or so along the "big road" all the way to the top. We passed great numbers of them—old men and young, some hale and hearty, and some infirm and crippled; women with feet only two or three inches long, toiling up the long flights of steps; and others, entirely unable to walk, being carried on the backs of their human beasts of burden. We wonder what must be in the minds of people who come so far and spend so much energy, all to worship before these impotent idols of wood and stone.

I planned to do a good deal of work while up there and took a Chinese teacher along with that intent, but must say I did not accomplish much in the line of study, there was so much else to do. I do not feel very sorry about it, for I had reached the place where I was desperately tired of studying Chinese, and just within the past two weeks has my mind begun to feel somewhat clear again. Yesterday I had quite a long talk with a Chinese teacher and understood practically all he said; so I feel that I have really made some advance over two months ago.

Of all the things we did, there are two of which I particularly wish to write—a trip to the Golden Summit, and one to the foot of the Omei cliff. Mt. Omei is so formed that on one side the slope is very gradual, leading off to range after range of mountains beyond, while the other side is a precipice a mile high, almost perpendicular, facing the east and the plain. From the summit one can look away to the central part of the province, and trace the courses of several large rivers winding across the plain. In the other direction one looks straight into the Snow Mountains of Tibet. From the foot of the cliff one has no such distant views, but the majesty of Omei itself impresses one much more; while the deep mountain gorges, the towering masses of rock, and the waterfalls which lose themselves in mist, long before they reach the bottom, are simply indescribable.

Our visit to the top occupied ten days. A congenial party of ten set out one bright morning and traveled down, down to the point where the path from our ridge joins the main road up the mountain. This is in the valley of the "Flying Bridges" (mentioned in a previous letter), and from there we went up, and up, and up!

That first night was spent in one of the numerous temples, near to a very large and interesting cave, which we explored. Back, in its farthest recess, we found a Buddhist shrine! Continuing our climb the next day, we reached the top about five o'clock in the afternoon.

A quite respectable set of rooms in one of the temples afforded us a lodging place. With our own cot beds and bedding, and the stores of food that we took with us (about all that three men could carry), we were able to live quite comfortably. The only eatables that we could buy up there were turnips and a kind of squash.

The first two days of our stay were rainy, giving us a good chance to rest; though after one good night's sleep we felt fresh again. Our comfort in climbing was greatly due to the wearing of the Chinese straw sandals, practically the same as our chair-bearers and other coolies wear. It is a woven rice

straw sandal, tied on with strings. A loose cotton cloth lining prevents rubbing.

I wish you could all have been with us the next morning after the rain ceased, as we stood at sunrise on a verandah of the very highest temple and gazed across all the intervening miles to the Snow Mountains of Tibet. In the morning light they stand out, pure white and majestic, against the darker sky. And there is such an expanse of them—practically one quarter of the horizon, eighty-two degrees by actual measurement. In the centre, and most majestic of all, rises the Tibetan Matterhorn, that very high peak that we see, on exceptionally clear days, from Chengtu. But from here, much more of it is visible. Extending below the snow-line, we could see very distinctly two great glaciers; one of them we thought must be a mile wide at least. With a glass we could make out deep crevasses in its surface, and discovered that it became narrowest toward the lower end, which was not visible to us. The Matterhorn is well over 20,000 feet high. Our distance from it at that point between one hundred and two hundred miles.

Two or three times during our stay we witnessed a very interesting sight, called "Buddha's Glory." Given the proper combination of mist below the cliff and sunshine above, and one sees, on looking over, a shadow of one's self out upon the cloud, surrounded by a halo of rainbow colors. One afternoon, when the mist was not far below us and the sun came out very clear for a few minutes, the halo was double. The old priest who lives up there told us that they sometimes see as many as seven concentric circles; but we were a bit dubious about this. The phenomenon as witnessed by us is not unknown to Alpine tourists. It occurs only in very high altitudes. Among people who have visited Switzerland, I have heard more than one, this summer, say the scenery here is much grander and more extensive than in that country.

Our trip to the foot of the Omei cliff took us through wonderful gorges, up and down, down and up; sometimes exploring places that our leader had not previously visited. He was one who has come to Omei for seven consecutive years, and who knows and loves these mountains well. We spent a whole morning only to come at last to an absolutely impassable waterfall. So we had to return and took dinner at the same spot where we ate breakfast. Those of you who know how I love adventure will understand how much I enjoyed the whole five days of this trip.

Now we have come back again to the plain and the heat. Though we are traveling by river, and are in motion most of the day, the heat seems at times almost unbearable. But one cannot have mountain-top experiences all the time. We must come down to the valley of service; and we are returning to our several valleys, very grateful for the privileges and refreshment which have been ours in this wonderful vacation.

Almost best of all was the pleasant company in which I was so fortunate as to be included. One of them, a Cornell graduate, interested in science, gave us regular university extension lectures as we went about; and another, whose speciality is botany, added his share to these interesting treats. Three of the women in the party are Canadians. Two of these I had known slightly in Chengtu, and was glad of the chance to become better acquainted. One young man is the son of Russian Jewish parents and the only one of his family who has become a Christian. I think Christianity means more to him than to any one else in the party. He is still in the early twenties. He is out in China for his own year only, expecting to go back and work among people of his own race in New York.

It would have interested our friends to see us reading letters when a long delayed mail reached us at the foot of Omei cliff. We had been waiting long for letters because of fighting in the cities at the foot of the mountain. At last the situation had cleared a little, and three weeks' letters came all at one time. The good people back in the bungalows had sent ours over, along with a fresh supply of bread.

As ever, your interested friend,
JANE C. BALDERSTON.

NEWS ITEMS.

FRIENDS interested in forwarding Armenian and Syrian Relief may address Emily Oliver, 152 School House Lane, Germantown, Phila.

FRANCIS T. AND SUSANNA GUNDON, of Bristol, Vermont, on their way to North Carolina Yearly Meeting (Conservative) have visited acceptably our meetings at Crosswicks, Trenton, Fallstown, Twelfth Street Philadelphia, Media, Concord and West Chester. Their minute issued by Nantucket Monthly Meeting, also covers the attendance of Philadelphia Yearly Meeting next spring.

INFORMATION wanted concerning the late Joshua L. Baily between the years 1862 and 1879 for biographical purposes. Personal anecdote, when accurate, is especially desired. No data is necessary concerning either the coffee houses, the Yearly Meetings, the Moody and Sankey meetings or the Society for Organizing Charity. The co-operation of any one will be much appreciated. Address Albert L. Baily, Jr., 1508 Walnut Street, Philadelphia, Penna.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR THE WEEK ENDING ELEVENTH MONTH 5, 1917.

Amount reported last week	\$ 90,260 79
Amount received from 22 meetings	4 846 50
Amount received from 11 individuals	900 00
	\$215,007 29

CHARLES F. JENKINS *Treasurer.*

A FRIEND from Salem, Ohio, in a personal note, writes as follows:

W. Blair Neathy, Alfred Kemp Brown, Joseph, Sarah W. and Frances D. Elkinton have been quiet acceptably with us.

They attended Monthly Meeting at Winona, and the evening of the same day had a special meeting—there giving account of the work carried on in England and the object of the "All Friends' Conference," etc. The evening before they met with a small group of Friends at the home of Finley Hutton, Salem. On account of the very rainy weather the number was much smaller than it would otherwise have been.

It is a pleasure to meet with Friends from distant points and to know of their problems and I trust we will keep alive to the needs of our brothers in the war-ridden country and do all we can to relieve their needs.

E. F. S.

WEST GROVE DAY.—The thought of holding a re-union once a year at West Grove, Pa., of former members and attenders of that meeting (New Garden Monthly Meeting) and of any of their descendants or friends who care to come, having been discussed by a few interested persons from time to time, it was suggested that such as were known to have the matter in mind should confer with Friends of that neighborhood and be governed by the decision of such a group. Accordingly, on First-day, Tenth Month 28th, there were in attendance at the morning meeting twenty-five Friends from a distance, of whom twenty came for the reason indicated.

After the hour of worship, which was more than ordinarily impressive, those from a distance assembled in the lunch-room and enjoyed together the luncheon brought. The women folk spread a table neatly, prepared coffee, spread on the "cats" and made everything attractive. There was abundance for all. The day being very delightful, a pleasant hour was spent in strolling about the grave-yard and the beautiful grounds around the meeting-house. At two o'clock quite a number of Friends from the neighborhood returned, and an informal conference was held, in which expression developed naturally from the particular business of the occasion to a united spiritual exercise that seemed to make the sense of human brotherhood very real and precious to all.

It was the judgment of the meeting that an annual re-union is desirable; that the first First-day in the Tenth Month is a suitable date for it; that as far as practicable all who come should bring their own lunch; that no set program be arranged for the afternoon; that a mailing list be prepared and notices sent out two weeks in advance. The following persons were named as a Committee to give proper attention to details during the coming year, viz.—Benjamin F. Whitson, Morris E. Linton, Alice Hughes, Elizabeth Haines, Edgar T. Haines, Wm. B. Harvey, Amy C. Moore.

B. F. W.

LETTER FROM KATHARINE W. ELKINTON.

BETANCOURT, Tenth Month 8, 1917.

Beginning with last First-day we have been busy—morning, noon and night, with a bit of real relief work in looking after children that have been evacuated from Bar le Due. All day Second and Third-days our boys were busy running back and forth some sixty miles a round trip—each time depositing a dozen or more smiling young Frenchies at the already overflowing Surmaize. There, you can imagine the scramble! No arrangements for caring for children as the 'quipu is purely for agricultural and relief workers and the kitchen staff already overworked with thirty-six to feed at each meal. Nevertheless we tucked them away in some empty rooms in the old hotel back of the 'quipu building and I wish you could have seen them that first night! I slept on a pile of straw by the side of a bed in which six children slept feet to feet, while around me fifteen other little ones slumbered on mattresses and cots. This lasted for two nights and then, as there seemed no chance of a change, other arrangements had to be made. Thus it happened that two American boys, W. H., C. C. and I were sent here with our forty-one boys, ranging from the four-year old twins, George and Florian, to a great hulk of eighteen who has really no right to be here. As the 'quipu at Betancourt already is swamped with ninety children, we took up our quarters in the enormous stables connected with the chateau, and have really made quite an abode of it. Our kitchen is in one end of a room at least sixty feet long, with high ceiling and stone floor—the old carriage-house, I guess. Here we have a wood stove, that smokes abominably, our kitchen table, our supplies, pots and pans and near at hand the long tables and settles for the boys. Upstairs are three good sized rooms, in which the children sleep on piles of straw and blankets—a sumptuous bed-room, I can tell you, and one much appreciated by those whose lives for the past three years have been made miserable through fear of bombs and Boches.

Poor little types, they are a merry and lovable lot and I have become much attached to them in this short time. For the first two days we had to do all the cooking, as the woman, who was sent to help us, sat in our one arm chair with her feet on the stove and refused to work. It is some job to cook enough food to stuff forty-one young huskies, but you soon get used to cooking in wholesale lots and now we have another chef who lifts much weight off our shoulders, so that we can spend more time amusing the lads. My only fear is that one of our charges gets pneumonia, for their clothes are so thin, the barn lives up to its proverbial name for coldness and it has rained every day since we arrived.

This 'quipu is a fascinating old place, about two hundred and fifty years old, ugly as mud on the outside, but singularly comfortable within. Cozy little rooms, whose windows open onto lovely vistas of meadow and river—thick-walled windows, huge mirrors and deep fire-places that conjure up hosts of old-time shadows. At the beginning of the war it was taken over by E. V. Lucas and J. M. Barrie as a children's home and later turned over by them to the Friends, who have run it ever since.

It is a rare treat to get to know another 'quipu and its workers, who certainly are a mighty fine set to work and talk with. . . . Just at present life seems very well living and if at the same time one can make it worth living for others—what more can one wish for?

K. W. E.

AMERICAN FRIENDS' SERVICE COMMITTEE.—The following instructions given to all members of the Mission de la Socié'té des Amis will be of interest to all American Friends who have been following the progress of our work in France:—

Our work in France is undertaken by the courtesy and with the permission of the French authorities, and it is understood that all members of the Expedition who are thus engaging in work in a foreign country in war time will honorably observe the understanding upon which this work is allowed to be carried on, remembering that indiscretion by a single member may imperil the work as a whole.

A.

1. All branches of the work are subject at all times to the inspection of the French military and civil authorities and their duly accredited agents.

2. It is necessary that workers should use the utmost discretion in their personal conversation with French people, particularly on our peace views, so as to give no cause of offence to the authorities. Equal discretion must be exercised in correspondence. No information of a military character should be contained in any letter, sent by whatever method (e. g., presence or movements of troops, displacements of refugees, air

raids, etc.) On more than one occasion the authorities have stated their strong objection to the expression of certain political opinions in private correspondence. Special regulations apply to the Army Post which all who make use of it must strictly observe.

3. The minimum period of service in France is six months, unless for exceptional reasons.

4. No photographs, other than portraits or domestic interiors, are allowed to be taken in the Army Zone without a special permit. Such permits are most difficult to obtain.

B.

The following arrangements have been agreed to by the General Committee of the Expedition in France and by the London Committee, and are brought to the notice of workers:—

5. English workers are appointed by the London Committee, American workers by the American Friends' Service Committee. All workers are under the direction of the French Field Committee in the sphere of work to which they are attached. They are expected to undertake any work which may be allotted to them by the *Chefs d'Equipes*, heads of departments or other persons appointed by the Committee. As far as possible they will be asked to undertake work for which their capacity and training may best fit them, but no guarantee can be given that a worker will be placed or maintained in any particular branch of the work. In case of exceptional difficulty any worker may appeal to the Executive Committee.

6. *Furlough.*—Three clear weeks' leave in England (or in France by arrangement if preferred) is granted once a year to men workers; the first leave can be granted after a minimum period of six months in the field. Married men whose work in France separates them from their wives or children will be entitled to an additional annual furlough of three weeks. The furlough for women should, so far as the work allows, be on the latter scale.

7. *Sick-leave.*—In cases where extended leave or special leave for a longer period than one week is required on the grounds of health, a certificate from the medical officer, or other satisfactory certificate, is necessary.

8. Board, lodging, traveling expenses from and to London, and equipment are provided by the Committee, but contributions towards or whole payment of these are welcomed, so that the funds may go with as little deduction as possible to the actual relief work. Any British workers who are able to contribute to their maintenance should arrange with the Secretary in London; American workers should communicate with the Representative of the American Friends' Service Committee.

9. Workers are warned that the authorities do not wish to grant passports to adjacent countries, and applications for such passports or *sauv-conduits* must only be made, if at all, with the approval of the Committee.

10. Workers are reminded that every care should be taken to respect the religious convictions of those amongst whom they live.

11. No information relative to our work should be published unless it has been previously submitted to the Secretary in London or the Secretary in France.

FINANCIAL APPEAL FROM ENGLISH FRIENDS' EMERGENCY COMMITTEE.—English Friends have been relating themselves to the needs of the crisis through several committees. Prominent in the work of the Emergency Committee is the assistance rendered to suffering aliens in England. The following extract from a letter by Anna Braithwaite Thomas to John Way may be of interest to American Friends:—

DEAR FRIEND, JOHN WAY:—

At any rate we have not recently received anything and we are very much hoping that with all the new claims upon America the needs of the Emergency Committee will not be forgotten. Our funds are getting low whilst the pressing need does not grow any less. Indeed, with another winter of war facing us and the added misery of the frequent air raids, our poor people really need our help more than ever.

A very interesting letter from the Berlin Committee recently received speaks of help given by them to distressed Americans as follows:—"Among the new cases which have applied to us of late are some especially sad ones of American women, chiefly widows, who received their income from the U. S. A. and lived in a modest way, and who now, that this no longer comes through, are too old and frail to earn, so are entirely dependent on what we either grant them ourselves or procure for them from other

sources." So it is evident that Americans will now in some places find themselves in need of this kind of help.

Hoping that you will understand and forgive us for this liberty we are taking,

Believe me, very sincerely thine,

ANNA B. THOMAS.

Reply has been sent to this letter to the effect that, through the American Friends' Service Committee, we are aiming to send each month the sum of \$5000 to William F. Nicholson, Secretary of the Society of Friends in England as a contribution to the various emergency works of English Friends. This money is passed on by the A. F. S. Committee as received, some of it ear-marked for the several activities of English Friends, but the great majority without any such marks, which is subject to the distribution of the English Friends' Allocation Committee and is sent subject to that on the theory that they who are so close to the work will be much better able to judge how this unassigned money should be distributed than we, who know so much less of the immediate needs.

It might be well to state in addition we forward each month a substantial sum to pay for the support and so on, of American Friends sent out under our Committee to work in France and Russia in conjunction with English Friends.

VINCENT D. NICHOLSON,
Executive Secretary.

The office of the Representative Meeting's Committee on Exemption, which is in charge of Wm. B. Harvey, at 304 Arch Street, Philadelphia, furnishes the following:—

A comprehensive card system is in course of preparation which will contain detailed information concerning the status of the young men, members of our Yearly Meeting, as it affects their being called to military duty.

It is proposed to secure the assistance of a Friend from each Monthly Meeting or group of Friends of the Yearly Meeting, who will be requested to keep the office at 304 Arch Street advised concerning developments of their respective membership; this will refer specially to those who have been actually drafted and ordered to camp.

Lists of the young men from each Monthly Meeting are being prepared, to be sent with the blank forms above alluded to in order to facilitate the service.

It is recognized that the labor involved on the part of our members in the different communities of Friends in keeping the Philadelphia office promptly advised is, and will continue to be, considerable, but it is worth while and we hope Friends will co-operate in the work.

The object to be attained is not merely to have an amount of tabulated data, which is of itself valuable, but that the effort may result in real service.

The Committee is desirous of doing all in its power towards advising, visiting, or in any way rendering assistance to our young men who are passing through a time of testing, such as has not been presented for many years.

NOTICES.

The hour for holding the First-day Meeting at Springfield, Pa., has been changed to 11 A. M. The Bible Class meets in the Meeting-house at 10.15 A. M. The attendance of interested Friends will be welcomed.

The women members and attenders of Twelfth Street Meeting are cordially invited to the Monthly Meeting Room on Fourth-days, 2 to 4.30 P. M., to sew for Friends' Emergency Service.

A MEETING of the "Council of Westtown Mothers" will be held at Friends' Institute, Phila., on Fourth-day, Eleventh Month 14th, at 2.30 P. M. The first half hour will be social. George L. Jones will address the meeting. The mothers of all students at the School are cordially invited.

MARY R. WOOD, *President.*

DR. GREENFELL AT FRIENDS' SELECT SCHOOL.—All persons interested are cordially invited to hear Dr. Wifford T. Greenfell, of Labrador, speak at Friends' Select School, 140 N. Sixth-street, on Third-day, Eleventh Month 13th, at 10.15 o'clock A. M. He will speak of his work. On the evening of the same day he is to speak at Westtown School.

MARKED.—At Friends' Meeting-house, Haverford, Pa., Ninth Month 29, 1917, THOMAS E. JONES, of Indiana, and ESTHER A. BALDERSTON, of Pennsylvania.

Friends Arch St. Centre

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Provides comfortable accommodations for guests by the day or week. Meals at moderate prices.

AMELIA D. FEATHERSTONE, Matron.

PHONE—MARKET 1571.

THE CHEYNEY SITUATION

Friends of Philadelphia Yearly Meeting have as a legacy of the efforts put forth in the 60's in the interest of training colored teachers a unique plant at Cheyney. The Cheyney Training School for Teachers appeals for help to the descendants of those who originated the idea. The School is doing a great work, but it is cramped in many ways by a lack of funds.

An efficient staff of teachers and a student body numbering 100 present an unusual opportunity for the wise expenditure of energy and money.

The Managers can do little more than administer the Trust and must look to Friends and others, who have the means, to supply what is essential for the proper advancement of the School's interest.

Leslie P. Hill, Principal, is always ready to offer timely suggestions to any who have it on their hearts to assist in the laudable work that is carried on at Cheyney.

Because of the conditions which must be met, if the School is to continue its good work, the Board of Managers feel free to request Friends to include Cheyney among the charities to which they contribute, and ask that checks shall be drawn in favor of and mailed to

WILLIAM BIDDLE, Treasurer,
119 S. Fourth Street, Philadelphia.

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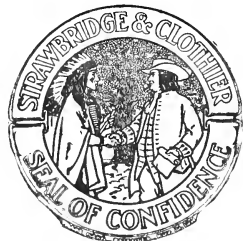
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A FAMILIAR TOPIC REVIEWED.

When the activities and interests of society proceed in the manner that would generally, though perhaps inaccurately, be considered normal, differences of belief and opinion as expressed in modes of living or in methods of worship attract comparatively little notice of a hostile kind. Such, at all events, has been the condition in our own land for a considerable time, and we have been used to going our several ways with a rather large sense of security and freedom, if not always of sympathy. But when disturbances of a grave kind enter the areas of civil life and bring about a great moral crisis; when the convictions of some men lead them to positions quite opposite to those occupied by most others, then the subject of conscience and its exercise comes to have a compelling interest and a more obviously urgent claim to attention. At these times intolerance stalks about with assurance, and many people who ordinarily appear considerate and reasonable become exacting and censorious.

It is often extremely difficult, we will all allow, for one person to see things fairly from another's point of view; while to be dispassionate, charitable and consistent under all circumstances were impossible "to the natural man." That one should be called upon to maintain fidelity to individual conviction in opposition to legal powers, that religious scruples are not to be set aside at the commands of men, seems a principle not yet wholly understood, even where "liberty of conscience" is cherished as a fundamental theory in government and in society. Hence it is still true that many people, one way or another, "suffer for well-doing."

Among the defenders of the rights of conscience and opposers of all coercive measures where conscience is concerned (provided always that its claims were "within the bounds of morality"), no people have been more pronounced than the Society of Friends:—and why? Not simply because they had so much at stake as regarded their own liberty, but because while fervently believing in the Light that lighteth every man, they also believe that *the measure of light is*

not the same in everyone; that the judgments of men and their consequent persuasions of duty are affected by many influences, and that only the Divine Arbitrator can estimate the responsibility of each person, and rightly determine the proportion of faithfulness to knowledge. This doctrine, if accepted, takes away much of the ground of persecution, especially of such as comes from what William Penn termed "mis-intelligence." But besides this, they hold, of course, not only that persecution fails to convince the judgment, but that, whatever the errors or failures of apprehension, an obligation rests upon every one to do what he believes to be right, and refuse what he believes to be wrong. This appears consonant with both "Scripture and reason," though it releases no one from the duty of honest inquiry, nor excuses one for evading knowledge and "suppressing" the light that leads into truth. "Conscience," said Dr. Joseph Cook, "does not insure a sound judgment," but "it requires every man to mean well and to do his best." Dr. Cook, too, was a believer in the Divine Light that "has its temple in the conscience," and apparently he did not think most people clear of *suppressing the light*. A little survey of the world to-day inclines us to fall in with that conclusion, and probably most of us have reason to feel the truth of it, in greater or less degree, in our own particulars.

Matters of this kind have been so often discoursed upon that it seems rather a commonplace to state them again; yet questions concerning the application of certain fundamental principles are evidently still being raised, and especially now when things so radically contrary to each other are being done in the name of duty. Some persons who are sure that war is wrong, for example, may ask, Can it be actually any one's duty to engage in it? Or is it negatively right (allowable), in that he has not seen it to be wrong? Happily the responsibility of judging each one's case is not upon us, and again so much depends upon what has been the attitude of mind toward the "discoveries" of the Light—whether or not there have been "pricks" that were disregarded. Robert Barclay, however, said that if a people not *fully enlightened* (Mark the condition) should go to war for what it believed to be a just cause, one might not say that war for such a nation would be wholly unlawful; yet he does not admit that it would be *Christian*. One may think, too, of a remark of Isaac Penington on the work that had been done by means of the English Army; of Mary Penington's touching account of her soldier-husband, Sir William Springett; and of the testimony of other Friends to the seriousness and faithfulness of many of the Puritan soldiers of that time. Nevertheless, all those Friends, having come to a sight and sense of "a better way,"—yes, and into the *life and spirit* of that better way—could have no part in a warfare waged with carnal weapons. This was no negative attitude on their part, but a result of obedience to the call and the witness of the Spirit of Truth. To the like experience did they labor to bring others, be-

lieving that faithfulness and honest seeking would unfailingly open the way to an enlargement in "light and leading."

On this subject the last writer quoted above comes singularly near the teachings with which we have been so familiar. Regarding reason as something like a chart, he calls conscience a spiritual magnetic needle, which, like that so indispensable in physical navigation, derives its power for true guidance from something "in it but not of it." This is his own phrase; and whether or not it be accepted by everyone as comprehending or stating clearly the whole truth, there is at least in what follows a fine presentation of a great truth—a truth that we cannot gainsay: namely, that "loyalty to the spiritual magnetic needle alone makes navigation safe on the spiritual seas."

M. W.

ISAAC SHARP.

[The death of Isaac Sharp occurred on the ninth ult. The cablegram of the associated press announcing this was included in the number of our paper immediately following. We felt sure *The Friend* [London] would have an editorial notice of him much more exact and intimate than any we could produce. It is now at hand and we gladly reprint it herewith.]

We had the privilege of friendly acquaintanceship with Isaac Sharp for more than thirty years. He was no ordinary schoolmaster and had he given no other service he would have been most gratefully remembered. He, however, turned to another field and actually made a position, that of Secretary of the Society, which is fraught with great significance to the future of our development and progress. It has seemed to us an important key to a modern, progressive, virile, but real Quakerism. As we saw him he was an ideal secretary, without the assurance that offends or the fear that leads nowhere. In our scattered condition as a Society on this side of the water we can see great hope for unity and co-operation in the appointment of secretaries of the grasp and poise of Isaac Sharp.—EDS.]

Over mainly strength and worth,
At thy desk of toil, or hearth,
Played the lambent light of mirth—
Mirth that lit, but never burned;
All thy blame to pity turned;
Hatred thou hadst never learned.
Every harsh and vexing thing
At thy home-fire lost its sting;
Where thou wast was always spring,
And thy perfect trust in good,
Faith in man and womanhood,
Chance and change and time-withstood.
Keep for us, O friend, where-e'er
'Thou art waiting, all that here
Made thy earthly presence dear;
Something of thy pleasant past
On a ground of wonder cast,
In the stiller waters glassed!

"Beloved by Friends the world over with whom he has come into touch personally and by correspondence," so was described our dear friend, Isaac Sharp, in the report of the Meeting for Sufferings to the Yearly Meeting on his retirement from the Recording Clerkship, after holding that position for twenty-seven years. Little did we imagine on the occasion of the expressions of Farewell in the Yearly Meeting that never again would our friend unite with us in the flesh in the annual gathering. He passes from us literally in harness, for though he had lain down his official duties, he continued to frequent the premises at Devonshire House and to lend the fruits of his ripe experience in furthering many objects related to the work of the Society. Speaking in the Yearly

Meeting, he hoped, he said, to occupy a room on the premises for some time as what he might call a voluntary member of the staff, and he hoped in other ways—not to give up work, that was the last thing he wished to do, but that he might still continue to work. Now that work has been relinquished, our friend passing away after a brief illness on the ninth.

Schoolmaster, secretary, friend—in each of these spheres Isaac Sharp carved himself a distinctive niche. Born at Croydon in 1847, his seventy years were roughly divided into three periods—twenty years for home and scholastic training and education, twenty-three for teaching (chiefly as principal), and twenty-seven as Recording Clerk of the Society of Friends. The son of John Sharp, Superintendent of Croydon Friends' School, Isaac Sharp has told us that among the teachers to whom, at Croydon, and Bootham, York, he owed so much were William Robinson, Joseph Radley and Josiah Evans, at Croydon, and John Ford, Fielden Thorp, Thomas Walton, Silvanus Thompson and John Firth Fryer at Bootham; while at the Flounders Institute he came under the strong influence of Isaac Brown. After taking his B. A. at London University whilst teaching at Till Adam Smith's school at Weston-super-Mare he continued in that profession and in a few years became co-principal of the same school. Subsequently he was principal of a school in Darmstadt, and then for ten years principal of the Hitchin school, of which at one time Isaac Brown was the head. The kindness and charm of Isaac Sharp in later life suggest that his many pupils scattered at home and abroad must retain happy memories of their school days.

With the appointment in 1890 as Recording Clerk of London Yearly Meeting came the opportunity which afforded scope for Isaac Sharp's varied gifts. For he was a many-sided man—historian, biographer, antiquarian, litterateur, man of business, and these gifts were placed at the service of the Society. Dr. Benjamin Battin, recently professor at Swarthmore College, Pennsylvania, wrote of him: "The work of this position is in no sense a light or easy task; it is rather one of the most difficult I know. One called to be Recording Clerk needs an intimate and precise knowledge of the principles, testimonies and history of the Society of Friends, not only in Great Britain but elsewhere—needs a sound judgment and a great share of tact and discretion. Isaac Sharp possesses all these necessary qualifications, and has always carried out the duties with unfailing energy and patience. While his inborn spirit of helpfulness makes it a pleasure for me to go to him for assistance and advice, I admired particularly the deep sense of humor which he possesses to a rare extent." There are many English Friends who can endorse that judgment.

The following intimate picture is from the pen of another American Friend, William C. Allen, of San José, Cal., also published in a recent issue of the *Friends' Intelligencer*: "There, behind a big roll-top desk, piled high with papers and correspondence, is the object of your search. You love him at once. Isaac Sharp greets you with a genial smile. Time has robbed him of much of his grey, curly hair. He looks a typical Englishman. He has a rich, cheery voice. He is an alert man of business. What a generous soul he has! It radiates through his eyes—it is detected in his words of sympathy and cheer. You are confident that you are in the presence of a Friend who knows how to deal with men and who keeps in touch with God. And so you are. When attending Yearly Meeting you discover that Isaac Sharp is the busiest of Friends. During the sessions he sits at a modest desk under the high desk of the Clerk. But it is in the office that the real labor is performed. Here at all seasons of the year he keeps in touch with Friendly activities. Committees seem to come and go and organize at his beck and call. London Yearly Meeting is too democratic an organization to have any one man or woman control it—its work and opinions are too extended and varied for that—but our Friend has often been its efficient spokesman. Visiting Friends find in him a guide, philosopher and friend. One side of his character is to be approached

with tender regard for his most sacred feelings. It is in reference to the fact that in his youth he gave himself to his Lord and has ever since found great peace and happiness in the service of the King. We are sure that he knows what holy communion is and that he must often be found at the place of prayer. He enjoys the fruits of the Spirit—love, joy, peace.

So he appeared to his friends, and now that he has gone there remains a sense of the graciousness, sweetness and the light which radiated from a truly lovable character. Always an optimist, as he said in his farewell address at Yearly Meeting, his desire was that such attitude might ever be the mind of Friends—not relying on the traditions of the past, however great, but looking forward. "We do not," he added, "want to stand as in an Alpine sunset, and see the shadows gradually stealing over the mountains, but rather to stand at sunrise seeing the mountain tops lit up one by one until at last the whole of the plain below is flooded too with light. I look upon this house as a power-house from which energy and power have gone out, and will go out, for the service of God to an untold extent in many directions. I hope that we may always be going forward, striving and working, and endeavoring to do all, as the old medieval phrase has it, to 'the greater glory of God, to whom be all the glory and the praise now and evermore.'" And this we may regard as his last, bracing and enheartening message to the whole Society of Friends.

IOWA YEARLY MEETING.

Iowa Yearly Meeting embraces three rather widely-separated centres, and if the Stavanger community is reckoned apart from West Branch there are four. Perhaps no Yearly Meeting in America is composed of more diverse elements as to nationality: Americans, Norwegians, Danes, English and Scotch are all to be found within its borders and it is not a large body. The Stavanger settlement in Marshall County is almost wholly Norwegian. The American element is largely of Ohio stock; this will doubtless be much more pronounced since the addition of Hickory Grove Quarterly Meeting.

The date set for the meeting to begin was Fourth-day, the seventeenth of Tenth Month; for which event the Friends at Bear Creek had been busy making preparations. The centre of this neighborhood is some three miles north from Earlham, and as the membership had mostly removed from Earlham, the local members conceived the bold plan of moving the meeting-house entire from Earlham to the site selected. This involved traversing a somewhat rough country, especially so in crossing the valley of Bear Creek. Nevertheless it was successfully accomplished in a remarkably short time after the preparations were made, and that without accident to men or building. William Mott, the Friend who had the management of it, certainly proved his efficiency. The house was placed on the foundation prepared for it, the walls of which enclosed an ample dining-hall and kitchen, for the custom prevails for all the attenders of the Yearly Meeting to have their meals in common during Yearly Meeting week, thus relieving the local members of the care incident to preparing meals.

The meeting of Friends round a common table to break bread suggests the early apostolic times when the disciples had all things common; and the times of silence before and after meals gave opportunity to reflect on what each meal should suggest to us, being a symbol of that meat and drink which nourishes the spiritual life; and also reminding us of that breaking of bread when the Saviour told the disciples "This do in remembrance of me."

The Yearly Meeting began by the meeting of Ministers and Elders on Fourth-day morning, at which were present Jesse and Rebecca Mekeel, of New York, and Solomon and Sybil Barker, of North Carolina, with minutes from their respective meetings liberating them for service in Iowa and elsewhere. This was followed by a public meeting for worship. Both meetings were felt to have been favored opportunities.

In the afternoon the Representative meeting held a session at which the situation of the country in connection with the war and the attitude of Friends towards "the draft" was considered. It was and is a constant weight on the minds of Friends. A committee was appointed to revise a testimony issued at a previous meeting against taking part in war and military preparation and reiterating Friends' views on the subject. On Fifth-day morning the regular meeting for business began. After the calling of the representatives, etc., the minutes of the visiting Friends were read; one of the minutes was from Canada, for Jennett Pollard, who was accompanied by Albert and Agnes Pollard. Several dear Friends from Hickory Grove were also in attendance, two from Kansas, one without a minute from North Carolina, and three young men from Ohio, all of whom were cordially welcomed.

At this session the reading of the Epistles from the Yearly Meetings in regular correspondence with Iowa Yearly Meeting was entered upon; also a letter from Fritchley Friends was read, and in Men's Meeting a message from London Yearly Meeting and one from Genesee Yearly Meeting, Canada, both occasioned by the war and in reference to our common testimony in behalf of peace. A committee was appointed to prepare, as way opened, responses to these tokens of love and community of faith, which were felt to be especially valuable in this season of trial. The letters from London and Genesee were also acknowledged.

Sixth-day morning the representatives offered the names of James E. Gordon and Lewis L. Rockwell for men's clerks, and Mary B. Henderson and Anna R. Henderson for women's clerks; which were united with. The state of Society was then considered as reflected in the answers to the Queries. In the afternoon the meeting again assembled, in joint session, to deliberate on the subject of Hickory Grove Quarterly Meeting being attached to Iowa Yearly Meeting. It was introduced by the Clerk reading an extract of a minute from Ohio Yearly Meeting. It was a solemn and tendering occasion; and will doubtless continue fresh in the memory of those who were privileged to partake of the spirit of love and unity which prevailed. Earnest were the desires that were expressed that this union so long hoped for and now accomplished may prove a mutual blessing and that being united, our sphere of usefulness may be enlarged.

Seventh-day was mostly occupied in considering reports and in committee work. Stavanger boarding-school committee made a final report, the school being discontinued.

The meetings on First-day were felt to be favored occasions, the morning meeting especially so. The theme that seemed to be dwelt upon throughout the Yearly Meeting more than any other perhaps was love, different phases of this Divine love were continually being presented to view and found a ready response in many hearts.

The burden that was felt to be resting on the meeting all through occasioned by the war and the trying position of our young men, culminated in a meeting on First-day evening to consider the situation and to encourage those subject to draft to be faithful to the cause of Christ and to be true to their convictions whatever may befall them at the hands of man. It was an occasion not soon to be forgotten.

On Second-day the epistles to the other Yearly Meetings were read and united with and the meeting closed in a joint session, purposing to meet near Paulina next year.

HENRY STANDING.

Is there on record a case of a nation with a well-equipped fighting army, which has not developed a class of professional militarists, men who have stagnated in peace and who lust for war if only to display their prowess? These blood-lusts already exist among us, and against them we must be on our guard: ruin lies in their way. In their cry that such a great nation as ours must maintain its dignity, they will be joined by all those who are now providing munitions in return for blood money and who will not wish to see their new plants lying idle after this war.—DR. WM. W. COMFORT.

"RUSSIA."

Written many years ago by THOMAS BAILEY ALDRICH.

From yonder gilded minaret
Beside the steel blue Neva set
I faintly catch, from time to time,
The sweet aerial midnight chime
"God save the Czar."

Above the ravelins and the moats
Of the white citadel it floats;
And men in dungeons far beneath
Listen, and pray, and gnash their teeth—
"God save the Czar."

In his red palace over there,
Wakeful, he needs must hear the prayer,
How can it drown the broken cries
Wrung from his children's agonies?
"God save the Czar."

"Father" they called him from of old—
Batushka! How his heart is cold.
Wait till a million scourged men
Rise in their awful night, and then
"God save the Czar."

"OPEN thou mine eyes, that I may behold wondrous things out of thy law." (119th Psalm: 18.)

This prayer of the Psalmist might well be made the prayer of every sincere seeking soul, not that we might be wise in our own conceit, for it is written, "the meek He will guide in judgment and the humble He will teach of His ways." As we abide in this humble, teachable condition we will be satisfied with the food that is suitable to our condition and growth, but if we are not watchful and seek for things beyond our measure to understand, soaring above this humble condition, darkness and confusion may be our portion, for the "natural man receiveth not the things of the spirit of God, neither can he know them because they are spiritually discerned." "The Lion of the tribe of Judah, the Root of David," who only was found worthy "to open the book and to loose the seven seals thereof," and in whom are hid all the treasures of wisdom and knowledge, must be our Alpha and Omega, the beginning and end of our faith, it matters not whether we are "Jew or Greek," learned or unlearned. He is rich unto all that call upon Him. It seems to me this is that path seen by the Prophet, that "the vulture's eye hath not seen," and yet it is so plain that the "wayfaring man though a fool, may not err therein," even that way that is called "the way of holiness and the ransomed and redeemed shall walk there." As we come to know of being redeemed from all error, we may be counted worthy to walk in that way cast up for the ransomed and redeemed to walk in and have our eyes opened to see things as they really are. Thus we may know of "Christ dwelling in our hearts by faith, and strengthening us with might by his Spirit in the inner man." By this we shall be enabled to comprehend in our small measure "what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge."

Then we might say again with the Psalmist, "I had fainted if I had not believed when I saw the goodness of the Lord in the land of the living." E. E.

PLAINFIELD, Ind.

THOUSANDS of years since a leaf fell on the soft clay and seemed to be lost. But last summer a geologist, in his ramblings, broke off a piece of rock with his hammer, and there lay the image of the leaf, with every line and every vein and all the delicate tracery preserved in the stone through those centuries. So the words we speak and the things we do for Christ to-day may seem to be lost, but in the great final revealing the smallest of them will appear.—J. R. MILLER.

IN AND OUT OF INDIANA.

EDITORIAL NOTES.

(Continued from page 231.)

The missionary report to the Five Years' Meeting brought into prominence the constructive side of world service. "The field and the call" have both put on new aspects in the lurid light of bursting shells. To the mind of the pagan, so called, a world at war is an absolute denial of the professed ideals of Christianity. Religionists may frame such justification as they will of the present war, but these fail to satisfy those outside the fold. Either Jesus Christ was a failure or else Christianity has failed miserably to express Him in terms of international life. So the whole missionary movement must lose its grip, or frankly accept the "heathen" implication that war and Christianity are incompatible. Charles E. Tebbitts urged this situation of crisis with all the force of his devoted energy. The fundamental Quaker position of the universality of God's grace has come to be more and more recognized of late years in missionary enterprises. Now a second step in the world-expression of this idea is possible as human brotherhood is *lived*, so as to make it clear that it is not limited at all by national barriers. Gilbert Bowles, the "statesman-missionary," whose peace work is the great outstanding feature of this new crusade and propaganda put the opportunity and the call, and by his quiet winning personality, the *method* of this new adventure before the meeting. In his hands it became a plain case that the Kingdom of Heaven is not to be taken by violence.

The Social Service Committee of the Five Years' Meeting has so far gained little headway in its work. This in part is due to the fact that the field is already abundantly occupied by activities of small groups in an almost endless variety of work. Certain co-ordinating principles can be worked out in time, but the field is already well cleared. Charles M. Woodman gave a moving address on Social Service and City Life. It was refreshing to hear a frank avowal that the city organization is a perfected machine of civilization. It was of course represented as very far from a perfect machine, but its possibilities under the Divine order were shown to be anything but discouraging. Are they not of the very essence of Christian co-operation? Warren Wilson, who has done a notable social service work at Quaker Hill, not far from New York City, somewhat startled his audience with a presentation of the necessity of a material background of progress for an advancing social and Christian work in the country. His vigorous style of speaking became at least a wholesome challenge of some approved lines of service.

The session of Fifth-day evening was in some particulars the high-water mark of the Conference feature, so far as our observations go. It was opened by Gilbert Bowles in a telling call for that united worship in silence which many cherish as a precious fundamental of the "true democracy of Quakerism." An appeal was made by Meade Kelsey for starv-Syria. Rufus M. Jones then gave a most earnest address, of which the plea was for "finding God" in life and in worship, as the only possible solvent of the present world confusion. The test of the address was in its baptizing power. That evening session was concluded in a very precious sense of united worship.

Full momentum in the meeting probably was attained on Sixth-day. It was plainly evident that the program was loaded, so that no moment could be wasted. We note a few of the features. Ex-President Kelley of Earlham made a telling claim for the conservation of young people in State colleges. Wilbur Thomas presented the work of the Bible School Board. There are 67,000 enrolled in these schools, of whom 35,000 are not in membership with Friends. William Sayer showed a knowledge of youthful psychology in his statement, "It boys do not have Sunday minds and Monday minds." Telegrams to the President and Secretary of War as printed in THE FRIEND were adopted. The Young Friends'

Movement, as shown in their report, has had three guiding principles:—a mind for Truth; a heart open for service; a will for sacrifice.

The Friends' Service Committee had clear exposition as to motives and aims from Morris E. Leeds and Vincent Nicholson. Isaac Sharpless spoke briefly of the response of Philadelphia Yearly Meeting to this effort.

On Fifth-day and again on Sixth, announcements were made of the arrangements for meetings on First-day. Pastors of the Five Years' Meeting connection, were to conduct the services in something like fifty places, within a radius of thirty miles with Richmond as a centre. Sixth-day evening Joseph Elkinton announced that the English and Philadelphia Friends would join in a meeting for worship on First-day afternoon in Richmond. This we understand was a favored opportunity, and at the suggestion of Wilbur Thomas, of Boston, the meeting agreed that five years hence this feature should be recognized in the regular First-day arrangements. We did not attend the sessions of Seventh and Second-days, other interests taking us to Indianapolis. As we rode out of Richmond we were gratefully sensible of an atmosphere of friendship in the renewal of old associations, and in the establishment of some that were new. The numerous questions prompted by what we had seen and heard need not be set down here. Many of them are unanswered questions in our own minds. They give force to the thought we have often heard expressed by saying the world of opinion, like the actual world, is round and not flat and that "point of view" has much to do with our conclusions. From Indianapolis we found it easy on First-day to be with the small group of conservative Friends at Plainfield, Indiana, for their regular ten o'clock meeting. Nothing makes a Philadelphia Friend feel more at home in distant parts than to join others on the common platform of seeking in united worship to realize something of the Divine Mind. There were about thirty in the meeting, a dozen at least young Friends. They all seemed to know to what they were gathered, and to have a live meeting without other fixed service than the silent waiting. An hour's social converse in one of the nearby homes till train time, after meeting, made the impression of a winning solidity and weight as characteristic of this group.

The Keystone Express carried us out of Indiana and brought us in the early morning into the mountainous region of Pennsylvania. So often is this portion of the State traveled by night that one forgets its multitudinous surprises of beautiful and, at times, quite sublime scenery. Clothed in autumn tints, gilded with early sunlight, subdued with fading mists, it seemed to us to rival in attractiveness a great deal for which we usually travel much farther. Some one has said we see that which is distant in order to know that which is near. Is this not true of the world of knowledge and judgment as well as of that of sense?

J. H. B.

IT IS TIME TO AWAKE.—Things are passing; our friends are dropping from off us; strength is giving way; our relish for earth is going, and the world no longer wears to our hearts the radiance that once it wore. We have the same sky above us and the same scenes around us; but the freshness that our hearts extracted from everything in boyhood, and the glory that seemed to rest once on earth and life, have faded away forever. Sad and gloomy truths to the man who is going down to the grave with his work undone—not sad to the Christian, but rousing, exciting, invigorating. If it be the eleventh hour, we have no time for folding of the hands; we will work the faster. Through the changefulness of life; through the solemn tolling of the bell of time, which tells us that another, and another, and another are gone before us; through the noiseless rush of a world which is going down with gigantic footsteps into nothingness, let not the Christian slack his hand from work, for he that doth the will of God may defy hell itself to quench his immortality.—F. W. ROBERTSON.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

Soon rested those who fought; but thou
Who marchest in the longer strife
For truths which men receive not now,
Thy warfare only ends with life.

Yet nerve thy spirit to the proof,
And blanch not at thy chosen lot;
The timid good may stand aloof,
The sage may frown—*yet faint thou not.*

Yea, though thou lie upon the dust,
And they who helped thee flee in fear,
Die full of hope and manly trust,
Like those who died in battle here.

—W. C. BRYANT.

Two great battles are on, two wars are being waged in the world to-day. Gradually the clash of arms will fade into a background against which will stand forth a war involving the physical, moral and spiritual welfare of every present inhabitant of the globe, and of generations yet unborn. And it depends upon the issues of this greater war whether the world shall be made "safe for democracy."—MARGARET WINTRINGER.

A PROHIBITION MASS MEETING, for the purpose of further creating and directing public sentiment on the question of national prohibition as now before Congress, has been arranged for the Philadelphia district on First-day, Eleventh Month 18th, at 3.45 P. M. As this subject is one of such deep and general interest, it was deemed advisable to secure the largest and most comfortable auditorium in the city—the Metropolitan Opera House, at Broad and Poplar Streets. The meeting is to be addressed by William Jennings Bryan. Tickets may be secured from the offices of the Anti-Saloon League, 1026 Stock Exchange Building, Broad and Walnut Streets. It is hoped that the great auditorium will be filled with people on this occasion. The opposition would hardly venture to measure public sympathy in such a manner, but they will be prompt to comment to their advantage if the attendance on this occasion is slack. The "Great Commoner" is a brave, devout man, and to hear him speak on National Prohibition will be a privilege quite sure of being crowned with inspiration.

WHAT IT MEANS.—As the readers of *The Amethyst* (the official organ of the Presbyterian Board of Temperance) generally know, the lower House of Congress passed a bill providing for complete prohibition for the period of the war by a vote of 365 to 5 after only seven hours' debate. This went to the Senate on the next legislative day. Here the liquor people held the bill in debate or otherwise for weeks, though the temperance people offered to go to vote immediately without debate. Meanwhile, the public press generally carried headlines to the effect that prohibition was delaying the food bill. This was *diametrically opposed to fact*, as it was the liquor people and their representatives who caused the delay.

When the bill was pending in the Senate, the President addressed a communication to the Anti-Saloon League, suggesting that the measure be modified so as to permit the continuance of the manufacture of beer and wine. The Anti-Saloon League acceded to this request and agreed that it would do nothing further in behalf of the particular bill.

We regard this as distinctly unfortunate at a time when there was the strongest sentiment in the country for complete war prohibition, when every dictate of patriotism, logic and conservation demanded it, the President checked the onrush of national prohibition and the Anti-Saloon League ceased

work for the only measure through which it was possible to secure it. This left other organizations handicapped, because in the face of the liquor traffic, the temperance forces were divided, not unfriendly, but in their support of the only possible method of securing it. Representatives of the Board of Temperance stated frankly in the conference of the national forces that our Church would stand unflinchingly against the waste of food material in the manufacture of beer and wine with its accompanying menace to the health, morals and efficiency of our soldiers, and we have kept our word, to the letter. We believe it is illogical, irrational and an affront to the people of the country to ask them to save ounces and deliberately permit and provide for the waste of millions of tons of food in the production of an unnecessary and harmful commodity.

We believe that the President missed the opportunity of a century in not declaring frankly for complete prohibition during the period of the war. Indeed, it would probably have been unnecessary for him to do or say anything except keep hands off and let Congress take the course which seemed inevitable at the time he interfered. Had he done so, he might have stood in history with Washington and Lincoln. We believe the League also made a mistake in withdrawing its support and ceasing its activities at a most critical time. The officers, no doubt, acted on their best judgment, but we dissent from that judgment.

DO YOU KNOW?—That there are ten million farmers in the United States? That in 1916 these farmers produced thirteen billions worth of wealth? That the liquor interests of the United States consumed enough of this food to feed an army of seven million men for one year? That it took seventy-five thousand farmers with their farms, machinery and farm hands working for six months of the year (the entire seeding and harvesting season for 1916) to produce this food stuff consumed by the liquor manufacturers? That there are employed in the different liquor producing concerns in the United States, converting this food-stuff into poison called beer, wine, whiskey, port, ale, 62,920 men who are needed in the many legitimate industries of the nation?

That the farmers of the Dry States are asking the question as to the reasonableness of the request coming to them from Washington, D. C., that they raise more grain? They are asking, "Why should we work overtime to raise more grain when the President and Congress refuse to stop the worse than waste of the fruits and grains of our farms sufficient to feed seven million men. Why should we, the farmers of Prohibition States, be urged to work overtime to raise grains and fruits to put into intoxicating liquors which we have by our vote driven forever from our border?"—*The Amelbist*.

IS IT RIGHT OR SENSIBLE?—In order to send sugar to the people of France is it right to ask my children to give up the appetizing flavor of their food, if the brewers are using more than that amount to manufacture the stuff that is not only unnecessary, but that which our Government says it would not be right to give the soldiers because it would demoralize them?—*Patriot Phalanx*.

A FORBIDDEN BOOK.—The *Patriot Phalanx*, official organ of the Prohibition Party, is publishing by installments the book called "The Fiddlers," written by Arthur Mee, of England. The British censor has forbidden the sending of this book out of England, and the Canadian censor has gone even further and forbidden its circulation, but prior to its suppression, several large editions were sold. It deals with common inconsistencies on the part of the Government in a manner decidedly irritating to some in authority. A short extract must suffice:—

It does not matter where you look, or when; the evidence of the fiddling is everywhere about you. Take the week before the Prime Minister's grave speech about submarines—ending May 19.

Submarines destroyed 27 British cargoes, mostly over 1600 tons.

Brewers destroyed 27 British food cargoes, totalling 9000 tons. The granaries of Canada were crammed with wheat waiting for British ships, but there were no ships to bring this people's food.

The rum quay at London Docks was crammed with casks of rum to last till 1020, but a ship arrived with 1000 casks more.

A woman was fined £5 for destroying a quarter loaf.

Brewers were fined nothing for destroying millions of loaves.

Poor people waited in queues to buy sugar in London.

Cartloads of sugar were destroyed in London breweries.

NEWS ITEMS.

The following is from a personal letter of Lloyd Balderston, written on steamship *China*, in mid-ocean, en route to Japan, and is dated Tenth Month 16th:—

"I send greeting from this place 'most half way around the world. We have had a pleasant journey in nearly all respects. Please change the address of our FRIEND to College of Agriculture, Sapporo, Japan.

"They would be interested in this ship's company. We have about forty missionaries and fifteen Y. M. C. A. secretaries who are going to Russia to work among the soldiers on the eastern front. They are a fine lot of young men. The Russian language is taking much of their attention.

"Naturally we have made many pleasant acquaintances. One of the missionaries is Anna P. Philpott, formerly Anna P. James. She used to live near West Chester, Pa., and was a Normal School student ten years ago.

"I was up before this morning to see if there was anything new in the way of stars! We are as far south as Key West and I had hopes of the Southern Cross. I fear we shall not see it, however. It looked strange to see the Dipper dragging its handle up out of the sea!

"We have been keenly interested in the flying fish. Often they fly a hundred yards or more, at speeds exceeding the twelve miles an hour of the ship. I should like to learn something about their life, history, and that of the birds we saw yesterday that must have been eight hundred miles from any land. We have not sighted a sail in our five days."

LETTER FROM HAROLD M. LANE.

DEAR FRIEND:—

Will thee please change our address to "First Detachment, 154th Depot Brigade." We have since last Second-day had a captain, two lieutenants and five guards in charge of us. The daily change which led to occasional minor friction has been eliminated. Our relations with these officers and men are altogether pleasant. We are more certain of uniform rules and treatment. Calisthenics were instituted last week. About half the men refuse to take the exercises, so instead they have extra hiking. General Kuhn was here just before dinner. Among other things he inquired as to our receiving mail, as to our food, our exercise and as to our having visitors. He also said, "You men understand you are not prisoners, but you are being segregated from the soldiers. This will not mean the freedom of the camp by any means, but will make improbable any harsh ruling or treatment on the part of the guards."

We are really quite comfortable and as happy as may be under the circumstances. Glad Wm. B. Harvey is taking up the plan for frequent visitors to see us.

Hastily and sincerely,

HAROLD M. LANE.

PHILADELPHIA QUARTERLY MEETING.—The sessions of Philadelphia Quarter on the 5th and 6th were occasions of interest and of favor. The Meeting of Ministers and Elders confirmed the appointment of four elders, Katharine E. Kirk and G. Eldah Wilcox, of Muncy Monthly Meeting, and Watson W. Dewees and Ellen W. Longstreth, of Haverford.

Alfred Kemp Brown and W. Blair Neatby were at both sessions, much to the satisfaction of Friends. Their minutes were read on Third-day, as was also a minute of introduction for George Augustus Waller, of London. The Quarterly Meeting appointed Elizabeth B. Jones and

J. Henry Scattergood to succeed Benjamin Vail and John B. Garrett as members of the Representative Meeting. As noted three months ago these Friends had resigned.

A precious feeling of sympathy went out from the Meeting to all its members of military age wherever situated and whatever their position. The Clerks were directed to convey this to them by suitable letters.

A very striking communication from W. Blair Neatby, based upon the message of Isaac Pennington to his brother, who had embraced Roman Catholicism—"Thy religion and my religion must be the same, in so far as we have religion; for there is only one religion," gave direction to the thought and feeling of the meeting in a blessed sense of unity.

THE REPRESENTATIVE MEETING.—An adjourned session of the Representative Meeting was held on the 9th. Alfred Kemp Brown and W. Blair Neatby were helpfully in attendance. The Meeting had been preceded by a meeting of the Committee on Exemptions in which the Secretary, Wm. B. Harvey, had gone over in some detail the matters that had come under his notice in the week or more of his incumbency. It was plain to all that the appointment of an executive secretary is justified. The number and character of problems in hand already require much more attention than can be expected of unpaid service.

The first regular business of the Representative Meeting was the reading of the memorial from Philadelphia Monthly Meeting for George J. and Caroline C. Scattergood. More than the usual amount of expression followed in appreciation of these well-beloved Friends and of the value in community of such devotedly consistent lives.

A report of the Committee appointed in the late Spring to assist our young Friends of conscription age was read, and also a brief statement from the two members who had interviewed Secretary Baker and General Crowder. The appointment of Wm. B. Harvey was approved and his modest salary authorized. It was also decided that C. O.'s who may require financial help shall have it provided, and not feel any necessity to draw government pay. The two English Friends had messages of sympathy. It appeared to them that so far our young Friends had received most considerate treatment compared to their British brothers. One of them remarked that it was to be expected that President Wilson would profit by the mistakes in the use of conscription in England. It was also observed that the Northcliffe press so dominated English public opinion that the same and just undercurrent of sentiment represented by a paper like the *Nation* is suppressed. There is now hope that the *Nation* will be again allowed to circulate in this country and Friends were advised to read it.

J. Henry Scattergood, upon request, emphasized the openings for reconstruction work and told how they would likely open the way for a greatly enlarged service for Quakerism after the war.

Not often does a session of the Representative Meeting attain a higher level of deep concern and more practical determination.

A MEETING of the Philadelphia group of the Fellowship of Reconciliation was held at Twelfth Street Meeting-house on Fifth-day, Eleventh Month 1, 1917. There were two sessions, one in the afternoon and another in the evening, with an interval between for supper and social intercourse. Invitations had been extended to members asking them to bring their friends, and so cordial was the response that the meeting-house was filled both in the afternoon and evening. In the afternoon Harold Evans gave an interesting and powerful address on the Conscientious Objector. He gave an account of the experiences of conscientious objectors at the camps and also made some illuminating comments on the policy of the government in regard to "C. O.'s" and its results in practice.

In the evening Agnes L. Tierney read a paper entitled, "Thoughts on the Social Order." As her article will appear in a subsequent issue of THE FRIEND, it is not necessary to review it at this time. Brief talks in discussion followed, among them one by Margaret Shearman of Wilmington, in which she urged that members of the Fellowship of Reconciliation should now make some concrete and practical experiments in the application of their principles to the Social Order. Rufus M. Jones closed the events of the day by reviewing a new book by Harry Emerson Fosdick. In curious contradiction of thought, Dr. Fosdick devotes the first half of the book to a defense of militant and military Christianity and the last half to a denunciation of war more eloquent and outspoken than any pacifist has yet uttered. The meeting closed with a few words of prayer and a moment or two of silence.

ABINGTON QUARTERLY MEETING, held at Germantown, occurred on Fifth-day afternoon, Eleventh Month 8th. The presence and service of Alfred Kemp Brown and W. Blair Neatby, ministers and members of London Yearly Meeting, and Augustus G. Waller, also a member of London Yearly Meeting, and Joseph Elkinton, from Philadelphia Quarterly Meeting, were very acceptable. The Meeting was felt to be an unusually favored occasion.

The meeting for business opened in joint session with the reading of minutes from London Yearly Meeting, liberating Alfred Kemp Brown and W. Blair Neatby for extensive religious service in this country. Also a letter of introduction from his Monthly Meeting concerning Augustus G. Waller, and a minute from Philadelphia Monthly Meeting, liberating Joseph Elkinton to accompany W. Blair Neatby in his proposed visits to various meetings.

After reading the Advices, as directed by the Yearly Meeting, a report was read from the Visitation Committee, whose term of appointment expires at this time. Following the recommendation in the report a few Friends were appointed to review the condition of our smaller meetings, to consider what assistance, if any, should be rendered to them and to report their conclusions to our next session. Meanwhile the present Visitation Committee is continued as heretofore. Our attention was feelingly called by Emily Oliver to the conditions which now exist in Syria and Armenia. Being impressed with the gravity of the situation, Friends were encouraged to contribute funds as best they can, to relieve in some measure the suffering of these afflicted peoples. The question of raising funds was referred to the several Monthly Meetings. Routine business was transacted in separate sessions after which the meeting concluded. A social hour was spent over the tea cups and then our English Friends told us of conditions in England with regard to Friends and the interned prisoners, and of the proposed Peace Conference of Friends after the war. The latter was very inspiring.

The office of the Committee on Exemption at 304 Arch Street, Philadelphia, has been active during the past week in sending blank forms to correspondents in the Monthly Meetings, in order to gather accurate data regarding the young men of draft age; the replies have commenced, and an amount of valuable information will soon be available to those who wish to use it.

Isaac Sharpless, Walter W. Haviland and Arthur R. Pennell visited Camp Meade on First-day, fourth inst.; a religious meeting was held with the C. O.'s. More than fifty of the men were in attendance, and from letters received at this office from those visited, the meeting was to edification.

It is tentatively arranged that Orthodox Friends shall visit the Camp on alternate First-days; the eighteenth inst. thus being our next date. In order to carry on this branch of the work satisfactorily, Friends will please consult Wm. B. Harvey regarding dates for visiting the Camp; this applies particularly to those wishing to have religious opportunities with the men.

Howard Branson, Samuel Mason, Jr., and Leslie Grantham have recently gone to Camp Meade, thus increasing the list of C. O.'s.

Camp Dix at Wright-town, N. J., was visited a few days ago by interested Friends; very few of our members are located there, and as yet there have been no religious meetings held among our members to our knowledge.

ELISHA B. STEER AND CHAS. LIVEZEY were appointed by a Committee of the Meeting for Sufferings of Barnesville Yearly Meeting to visit Camp Sherman, at Chillicothe, Ohio, if there seemed to be a service in it. They were there on Seventh and First-days, the 3rd and 4th insts. They found twenty-four conscientious objectors at the Camp. We hope to hear further of their visit.—Eds.

The following in regard to Barnesville School is from a private letter. "We have now an enrollment of about sixty-five pupils, slightly less than a year ago. The times are making some difference to us, it being so easy for our boys to get good jobs these days that it is a temptation for them to stay at home and work rather than to go to school. We are having our own problems to face on the fuel and provision questions, but we are a trustful set and hope to come through eventually all right. Here in the coal state of Ohio, we are practically having a coal famine and some provisions are scarce and hard to get."

CONCLUDING REPORT OF J. HENRY SCATTERGOOD FOR FRIENDS' UNIT TO
THE AMERICAN RED CROSS.

[This is somewhat abridged, but contains the main points.]—Eds.

The assignments have been:

To Paris.....	11
Red Cross Friends' Bureau.....	2
Paris Office Friends.....	6
Loaned to Red Cross.....	3
To Ormans Manufacturing Houses.....	21
To Dole.....	11
To Samoens Convalescent Home.....	1
To Sernaise, Agri., Autos., etc.....	16
Bar-le-Duc, Relief.....	1
To Troyes, Relief.....	3
Chalons, Medical and Relief.....	2
Ham, House Erecting.....	12
Golancourt, Farm Centre.....	5
Gruny, Farm Centre and House Repair.....	18

Charles Evans has been appointed by the American Friends' Service Committee to represent it in France, in the Friends' War Victims' Relief Committee and in the American Red Cross Commission. He has now been here three weeks. Through your courtesy and the opportunity of being in the midst of all that has transpired during that time, he is now entirely ready to assume the full duties of the work.

Dr. James A. Babbitt arrived with the largest group of workers and has been engaged, as Field Director, in helping get the American workers installed in their various équipes. It is hoped that the proposed Civil Hospital for the Marne and Meuse can be soon opened so that his surgical and medical skill can be availed of in lines so urgently needed in that kind of work.

We have loaned six men for the erection of three hospital structures at Issoudun, which work was finished in five days.

We are now about to loan six men to Dr. Lucas's Bureau to go to Toul for certain work in the large children's hospital.

We have been very urgently requested for a loan of men by several other Red Cross Bureaus. We hope the arrival of additional workers, which I shall strongly urge on my return to America, will make possible further loans of men for various lines of work.

MEDICAL WORK.—A home for babies under four is being established with money appropriated by the American Red Cross at St. Remy-en-Bouzemont, near Vitry-le-Francois, which is in a château fortunately at our disposal at a low rental. This is a new line of work which will accommodate about thirty babies, heretofore crowded into the Maternity at Chalons, and will fill a very great need.

The improvements in the Chalons Maternity of electric light and hot water equipment are being rapidly pushed to completion, being paid for out of Red Cross appropriations.

The proposed enlargement of the Chalons Maternity, so strongly urged by Dr. Slemons, was considered at an Executive Committee meeting of the Friends' Unit yesterday, and it was decided that we should approve of going forward in this matter if the Red Cross appropriations are made and if the architect of the Department of the Marne will make the arrangements for doing the building, as he has promised to do if supplied with the funds. This addition to this hospital will very greatly add to its capacity and provide for several features heretofore found impossible, but which have been greatly needed.

The proposal to establish a Civil Hospital for surgical and medical work in the Departments of the Marne and Meuse was also favorably considered at the meeting of the Friends' Executive Committee, provided the Red Cross will make the appropriations for the equipment and maintenance for same as set forth in the budget. Dr. Babbitt will be the natural person to head this work and he will undertake to get the necessary staff from America, either directly, or in connection with the Red Cross. We very much hope that this project can be put forward promptly. A search has already been made for a site and a château near Sernaise, if obtainable, will do admirably.

RELIEF.—In the last few weeks there have been very serious air raids at Bar-le-Duc, which brought about the necessity for the removal of many children from that city. As many as 125 of these children have been evacuated to our équipes at Sernaise and Bettancourt, which has brought a great deal of emergency work. Many of these children have now been passed on through French societies to homes elsewhere in France.

The relief work has been very much enlarged through the additional funds provided by the Red Cross, and especial attention is being given to the growth of the work in the Department of the Aube from the Troyes centre.

New developments have also been made in the relief work from the Ham centre, chiefly in the villages where our men workers have been erecting "maisons démontables," lying northeast of Ham. The fact that so many women workers of the Smith College Unit, of the American Fund for French Wounded, Civil Branch, of the Oeuvre Anglais and of the Union des Femmes de France are in this section seemed to make it unnecessary for the Society of Friends to send any more women workers, besides the two already at the Ham centre, into the evacuated region of the Somme and Aisne and the Oise. It is hoped that some co-operation can be worked out with these various women so that we can help in the agricultural and construction work in villages where they are doing the relief and medical work. This co-operation can be developed through the committees which have been organized at Nesle and at Ham.

BUILDING.—On account of the delay in the shipment of the planing mill machinery ordered from America we have not been able as yet to get started making houses at Ormans, but the work of manufacture continues at Dole. We have been advised by cable that the machinery for Ormans is now on a steamer, and we hope that before the first of the year everything will be in readiness for productive work. As previously reported, we look forward to manufacturing from ten to fifteen portable houses per week at the two plants of Dole and Ormans.

Experience has shown that a house with a hangar or shed is very much more in demand than one without such. The present orders for our houses from the Departments of the Aisne and Somme are for two-room houses without these hangars. The prospect now is that further requirements will demand the sheds and often three-room instead of two-room houses, which will, of course, somewhat reduce the number of houses made, as well as add to their cost. A great difficulty has been experienced in securing glass in France, also tiles for the roofs. With regard to the latter, the experience in the Marne and Meuse with the 500 houses built by the Friends has shown the very great desirability of tile roofing and we are making very great efforts to make a contract with a tile maker in the Marne to supply us with the tiles needed for the houses to be erected in the Somme and Aisne.

The erection of these houses has been under way for a few weeks with a small équipe of men housed at Ham and taken to their work by automobile. We have now enlarged the group at Ham so that it now numbers twenty persons and the work of erecting houses will heretofore proceed very much more rapidly than in the past. In all probability it will be found desirable to open new small équipes in the villages where the actual erecting work will be done. These will be temporary in character and perhaps caravans will be used for the men to live in.

A very wide prospect for useful work in the erection of "maisons démontables" seems to open before us. In the particular section where we have been doing this work, i. e., Tugny, Villers-St.-Christophe, Aubigny, Foreste, Douchy, St. Simon and Bray-St.-Christophe the return of the people will necessarily be much less rapid than in the section of the devastated area where the destruction has not been so complete and which lie further back from the present lines of battle. If the broad lines of co-operation with other societies develop on the lines which they have requested and arrangements can be made with the authorities for this, it would seem that with our prospective production of ten to fifteen houses a week and an enlarged number of American workmen we shall be able to do work in a very considerable number of villages in the devastated area. It must be borne in mind that not all of those who return to this area desire to invest their indemnity money in these portable houses. Many people prefer to wait until later developments make possible permanent reconstruction of their homes. The number of "maisons démontables" required for any one village at this stage of the return of those who have been burned out is often not at all large, so that this work should move from village to village with some rapidity. This raises very great difficulties in the matter of transportation, and we strongly urge the Red Cross to back up every requisition that we may be forced to make for transportation facilities, so that this work may not be hampered. Our transportation department will shortly submit a schedule of our requirements for the coming months, and I cannot too strongly urge your helpful support in this matter.

The repairing of houses has been most satisfactorily started at Gruny, where several jobs are under way or finished and some fifteen have already

been asked for. This village was not so completely destroyed as many others. It is much more economical to repair the houses than that "maisons démolables" should be erected. Similar work has been assigned to the Friends' Unit to do at Cremery, Rehonvillers and Liancourt and it is expected that Carrepi will also be added to this list. The amount of this kind of work is limitless and dependent only on the number of men available and persons equipped to direct them.

AGRICULTURE.—Since our last report the agricultural work in the Marne and Meuse region has been added to by eight new American workers assigned to it. The threshing work is now under way.

A farm centre at Golancourt has been established with the Red Cross appropriation and already ten horses have been secured. As soon as lumber can be obtained, which is now being ordered from the Genie, work will be started in the erection of numerous rabbit pens. It is our intention to raise large numbers of rabbits and also to breed goats and to make distribution of these animals in many villages as rapidly as possible. A very great deal of repair work of agricultural implements will also be undertaken. There are great numbers of such implements which have been put out of commission by the Germans, but which can easily be repaired. Much of this same kind of work was done in the Marne, and we feel that even more of it opens up before us in the Somme, Aisne and the Oise. Plowing work has already been begun for farmers in the neighborhood of Golancourt.

A new farm centre has also been opened at Grunzy, where the same kind of work will be undertaken as at Golancourt. Six men are there with four horses and we have already agreed to co-operate with the communal group of farmers in the locality in the development of two hundred hectares (500 acres) of land. The Government will supply a tractor to plow this land if we will undertake to harrow it and seed it, which we have agreed to do. The encouragement of these farmers' communal committees is most desirable, and we can utilize as many of our men as are familiar with agriculture, and who speak French, in organizing this work in various communities. The same kind of work has been most admirably done by the American Society for French Wounded, and that Society has asked us to co-operate with them in the future development of agricultural work in their region. We hope this will be possible through the coming of additional men from America.

The method of working our agriculture is to find from the Mayor or other local officials which of the cultivators can be helped by us. We naturally find varying conditions; some of the people have enough money to have already bought horses and to have begun work on their own account. Some have implements and some have not. Some with neither horses nor implements need practically everything done for them to give them a fresh start. Other lands are owned by persons who are prisoners in Germany or mobilized and have none to represent them in the village. In the case of Grunzy we found nine cultivators who had been able to make some sort of start for themselves already, all of whom need some help for special requirements; we found five who were in a practically helpless condition and who need to have their work done for them—these are mostly women; we also found that in Grunzy there were eight persons who were prisoners in Germany or mobilized with no one to represent them. In the case of those whose lands are included in the 500 acres above mentioned arrangements will be made to have them participate in the returns from the land, after making proper allowances to those cultivators who may supply labor in addition to the labor which the Friends' Unit donates.

At Grunzy we are attempting to set up a local carpenter and also a local blacksmith. This can be done by furnishing small equipments of tools. The men are old and in one case wounded, but are anxious to get back again to work, but at present have no facilities for doing so.

LARGER NUMBERS OF WORKERS.—The above program calls for additional Friends' Unit workers and we hope to be able, upon my return to America, to develop plans for sending to France considerably more men workers. These should come over gradually, so that it may be possible to find places for them easily and also not to overload the French authorities with demands for earnings too rapidly. We believe that the French Government is now glad to have additional members of our Unit come to France, and they will be willing to grant the necessary permits under Red Cross auspices for our building and agricultural work in the war zone. The enlarged program of work will be dependent upon the attitude of our own Government, especially in the case of young men who may be drafted, and we hope that this work of the Friends' Unit of the American Red Cross may be named by the President as a form of

non-combatant service for conscientious objectors in the United States, at least for such as are members of the Society of Friends.

The maintenance of larger numbers of workers is a problem which will have to be worked out by our American Friends' Service Committee. Up to the present time none of our American Red Cross Friends' Unit members cost the Red Cross anything. The transportation, equipment and maintenance charge for the 139 members already here or on the way will be provided for entirely by contributions raised among Friends in America. If larger numbers are sent out it is quite likely that the Friends will not be able to raise the necessary money to take care of all of the added maintenance expense themselves. Major Murphy recommended that such expenses as the Friends could not finance themselves, arising from the coming of additional men to France, should be borne by the Red Cross. I raise this subject again at this time because it is very likely that the matter will have to be taken up in the United States by the American Friends' Service Committee and the American Red Cross authorities to make the necessary financial arrangements, and we hope that you will feel inclined to recommend whatever proves to be necessary in the direction of Red Cross help to make possible the sending of additional Friends' Unit members to be added to those already here.

WOMEN WORKERS.—From our observation in France we do not think it desirable to send very many women workers from America to France beyond those already here, unless they are especially well-equipped in French and in knowledge of relief work. Too great emphasis cannot be placed on the necessity for good colloquial French, as relief workers without it are very difficult to place and can hardly warrant the cost of their upkeep in France. This does not apply, however, to nurses or those needed for the proper working of institutions.

In submitting this last report to you before my return to America I wish to thank you and all the members of the Red Cross Commission for your many courtesies and most valued support of the Friends' work. I am especially grateful to the members of the Red Cross Commission for having put every facility at our disposal as well as for opening the doors for the most hearty co-operation.

J. HENRY SCATTERGOOD.

EXPERIENCES OF DRAFTED FRIENDS WHO CLAIMED EXEMPTION ON CONSCIENTIOUS GROUNDS.

At this writing a large number of men called for service in the first draft have not yet been ordered to mobilize. The experiences of those who have been ordered to mobilize should be of tremendous interest and profit to those who must soon travel the same path.

THOSE WHO REFUSED TO MOBILIZE.—Some Friends in various parts of the country refused to report when ordered to mobilize. These men decided that, since they could not conscientiously become a part of the army, they could not take the first step that transferred them from their civil status to a military status. Not only have they felt that this was the only course consistent with their consciences and with their affidavits, but that they were within the rights conferred by the exemption clause of the Selective Service Law. Since they had been exempted from all service except that which the President should declare to be non-combatant, they have felt that, until the President made such declaration, they were exempt from any military orders.

All of these men, so far as we have learned, have been arrested and taken to camp. After arriving at camp they have received no different treatment than those who went voluntarily.

From all reports thus far, these men have had less trouble in making their position clear and have had none of the distressing problems facing some of the men as to where to draw the line. Men who have been willing to mobilize have often by a series of gradual steps, been drawn almost unconsciously into positions that conflicted with their consciences.

Some men have paid their own expenses to camp, feeling that in this way they avoided incorporation into the army and at the same time placed themselves at the disposal of the government for service outside the army when the ruling as to non-combatant service is made.

THOSE WHO CONSENTED TO MOBILIZE.—Some Friends who have been exempted from combatant service on conscientious grounds have felt that they should make their stand at the camps. These men should be considered in two classes: First, those who consented to perform certain duties at the first, pending a decision as to non-combatant service; second, those who consented to be drafted from the first to perform any duties.

It should first be noted that those who followed the last course have

acted in accordance with the order from the War Department to the commanders of all the camps, which is as follows:

REGULATION OF SECRETARY OF WAR.—GOVERNING TREATMENT OF CONSCIENTIOUS OBJECTORS. (This Regulation was sent to Commanders of the various Cantonnments about the middle of Ninth Month, 1917.)

"The department has under consideration the question of what constitutes 'non-combatant service' in the sense that that phrase is used in section 4 of the selective service act. Until a definition is announced it will not be possible to designate the classes of duty to which the conscientious objector may be detailed. Pending final instructions in the premises the secretary of war directs that this class be segregated but not subjected to any punishment for refusal to perform duty, and that timely reports of the numbers received at your cantonnement be forwarded for his information with such remark and recommendation as will enable the department to consider the general question in all its phases."

In all camps there has been difficulty in securing the enforcement of this order owing to the fact that many petty officers have either known nothing of it, or have not been willing to enforce it.

Those who have consented at first to perform certain duties in the Cooks' and Bakers' School, the Hospital or Supply departments, have had great difficulty later in being released and segregated. For example, at Camp Funston the men were told that any such participation in the life of the camp would not prejudice their rights later to be assigned to service outside the army. They were thus drawn almost unconsciously into a position where they were an active part of the army, and against which their consciences rebelled. Upon attempting to be released from such military service and segregated according to the order of the War Department their past consent to perform service was used against them. They were told that it is only real conscientious objection that is being recognized, and that if they had had any such conscientious objection they would never have performed any service in the first place.

On the other hand, at Camp Meade, for example, most of the conscientious objectors refused from the start to perform any service, relying not only upon the supreme dictates of their consciences, but upon their certificates of exemption and upon the ruling of the War Department. As a result, all conscientious objectors whom we know of at Camp Meade have been segregated and are not being required to perform any duties. They, of course, volunteer their services in taking care of their own needs.

At Camp Jackson, one Friend who consistently refused to perform any service as a part of the army, was furloughed until Twelfth Month, pending a ruling on non-combatant service.

Even at such camps as Meade, where the orders of the War Department as to segregation are being carried out, a tremendous pressure is upon all the men at the start to enter the military system. It is not generally true that the officers attempt any active coercion, although in some camps there has been persecution by petty officers contrary to the orders of the War Department. It is the great silent force of public opinion that is the coercive influence. The position of the conscientious objector is a deeply religious one, based upon his conception of loyalty to the Kingdom of God, and must be maintained in an atmosphere which inevitably tends to deaden spiritual life. He is not breaking with his government in refusing to perform service, since the government has ordered that he shall not be required to serve until non-combatant service is defined. He is, however, breaking with his fellows; he is forced under peculiarly hard circumstances to make the choice continually required of citizens of the Kingdom of God between easy agreement with the crowd and a lonesome walk along the paths of conscience.

LESSONS LEARNED FROM THESE PAST EXPERIENCES.

It is not our purpose (nor has it been at any time) to advise Friends what course of conduct they should follow. Every man must act according to the light of his own conscience—not that of any other. It does seem within our proper function, however, to outline what seem to be the consistent steps and the probable results of various courses.

The important question has arisen both with the government and with Friends as to what the principles of Friends mean as applied to this particular problem. Everyone knows that the Society of Friends is opposed to war; the government has taken it for granted in its law and in its affidavit exemption forms that we are "opposed to war in any form." Just how this rather general principle shall be worked out when applied to the specific question of whether a Friend should serve in any part of the army is not so generally understood. The recent Five Years' Meeting at Richmond, Indiana, took a valuable action in this connection.

This action is, of course, not binding even upon members of the Five Years' Meeting, but is a helpful guide since our position has been established in the past by the whole group and we must now work it out together as a group. In commissioning the American Friends' Service Committee to address a petition to the War Department, the Five Years' Meeting in its minute took the position that the "principles of the Society of Friends require that the non-combatant service for which they are liable under the Selective Service Law be a service that is not a corporate part of the military organization."

This position prevents service even in the hospital or supply departments of the army. The fundamental objection is to the controlling purpose of the military organization. It is axiomatic that the purpose which dominates the whole of anything necessarily dominates every part of that thing. Activities that in civil life are compatible with the Gospel of Good-will are deprived of this character when stamped with the military purpose.

It seems very clear from the experiences of those who have gone before, that the first problem every man should face is just what his position is. If he is resolved not to become a part of the army he should make this decision very definitely before the order to mobilize. Just how he works out this resolve—at home and at camp—is of secondary importance; if he is clear as to his purpose the larger part of the problem has been solved.

Those who hold this resolve should make it known at the earliest possible moment in camp and refuse from the very first to perform any duties. The men who consented to perform any service at the first have found it extremely difficult, and in some cases impossible, to be released from such service later. Not only does a man who performs service jeopardize his own chances of being allowed to serve outside the army (in the Reconstruction Unit, for example), but he jeopardizes our chance of a ruling recognizing the Reconstruction Unit as non-combatant service. The President will almost certainly base his ruling upon the conduct of the majority of conscientious objectors. Only if the great majority of Friends who have claimed exemption on conscientious grounds refuse from the first any service that is a part of the army, will there be a probability that the Reconstruction Unit will be recognized as non-combatant service.

A Friend who cannot serve as a part of the army should insist from the first with all officers that he be segregated in accordance with the ruling of the War Department. He should take his case if necessary to the officer in command of the camp, or if unable to do this, should write us that we may do so. He should treat all the men with whom he has to deal (even those who may attempt by ridicule or other coercion to break down his resolve) with a spirit of kindness and forbearance. Care should be taken not to sign any cards that place him upon the payroll or incorporates him in the army in other ways. Consent to wear the uniform is regarded by the officers as a consent to become a part of the army; therefore, a man whose conscience requires service outside the army and who desires to be segregated pending such service should never put on the uniform. Men at the camps have reported that the army officials will never allow a drafted man to serve in the Reconstruction Unit or in other work outside the army if he consents from the coercion of public opinion at the camps to serve in the army.

All persons who hold Form 174 (exemption from combatant service) should keep this in their possession at all times. If it is given up to any one at any time, it should be secured again.

POSSIBILITY OF A RULING ON NON-COMBATANT SERVICE THAT DOES NOT RECOGNIZE SERVICE OUTSIDE THE ARMY.—Although we expect that the Reconstruction Unit will ultimately be recognized as non-combatant service, it may not be included in the first ruling that is made. Friends should now face this possibility so as not to be taken by surprise when the ruling comes. There will be no time then to deliberate upon the matter since the army officials will act upon the order quickly. We have done all that we feel can be done at present, but as soon as the ruling is made we will take up with the War Department the individual cases of all men who have decided that they cannot serve in the army and who wish to serve under our Committee. VINCENT D. NICHOLSON.

DIED.—At his home in Ellerbe, N. C., Ninth Month 7, 1917, DAVID FAYLOW, JR., in the sixty-fourth year of his age.

—At her home in Moorestown, N. J., Tenth Month 29, 1917, ANNA THOMAS, aged eighty-one years; a member and overseer of Burlington Monthly Meeting, N. J.

—At his home in Morton, Pa., Eleventh Month 3, 1917, JAMES KITE, son of the late John L. and Mary Lord Kite, aged eighty-six years.

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I thank Thee, O Lord, for my glimpses of the coming day! I thank Thee that there are prophetic moments in which I have sight of what *will* be! Why should I *not* have such moments! Hast Thou not given to the swallow the vision of a summer which is yet far away! Hast Thou not given to the bee the visions of many mansions that are to come! And shall my soul have no guide toward its morrow; shall my heart have no prophecy of the undawned day! My Father, Thou hast not left me thus comfortless. To me, as to Abraham, there have come intimations of a larger country and premonitions of a wider brotherhood. As I have strayed below the stars, I have asked myself if these *alone* have unity. I have asked if there is no law that can so bind human lives. I have said, "Is Thy blessing alone for Esau—for rough material things; hast Thou no word for Jacob—for bond of the spirit!" And as I said it, I knew that it was a voice from *Thee*, a prophecy from Thee. I bless Thee for that prophecy, O my God! Henceforth the stars say to me, "So shall thy seed be!" Hasten, my Father, this day of Thy Christ! Unite the souls of men as Thou hast united the orbs of Heaven! May the bells of union ring across the snow! Ring out the separation of countries and kindreds! Ring out the pride of race and the jealousy of privilege! Ring out the passion for monopoly and the lust for special power! Ring out the wars that sever the cities of the plain! Ring in the bond of brotherhood, the law of love, the harmony of helpfulness, the chord of compassion, the fulness of fellowship, the music of mercy, the chant of charity, the symphony of now silent souls! I *desire* to hear it; and when I hear it I shall be glad.—Selected by M. C. Scattergood.

CHRISTIAN SOLDIERS.

The newspaper description of the Young Men's Christian Association work in the cantonments and in the war zone as a "barrage" is at once picturesque and accurate. The *barrage* is a wall of fire that obscures the dangers of battle, and as it is often managed makes it practically impossible for soldiers to swerve from the prescribed course. It is a drastic method felt to be necessary—found to be necessary, we might say, to hold men to the destructive purposes of war under the present machine-methods of fighting. So the figure of speech holds, in regard to the fire of temptation from which segregated men suffer. The Y. M. C. A. hut, by its varied activities, shuts out the dangers of soldier life, and obscures, if it cannot remove, the temptations. As a matter of fact, it does in good degree remove the temptations by the most approved methods of a rational psychology. It substitutes a right interest and activity for the ill-defined unrest, and over-active feelings of an unnatural situation of life. Unless we have read the reports of the commissions who have studied the subject, we have no conception of the virulence of the "contagion of corruption" that overtakes young men in the soldier life. No one, we take it, can be so blinded by opposition to the "whole evil system of war," as not to be moved with infinite pity by this threatened sacrifice of moral health—this utter loss of spiritual vitality of the boys in uniform. In a sense it is a more appealing danger than that of loss of physical life. Friends have not been lacking in sympathy in this field. They have furnished a number of workers and have been liberal in the contributions of money. The sum of \$35,000,000 now asked for, seems large, but we doubt whether any of the mammoth expenditures of these painful times will be fraught with greater future good.

As we write this we are mindful also that the possible good of the Y. M. C. A. in the camps is two-fold in nature. Multitudes of young men will be kept out of moral pit-falls. The comfort of fellowship and of united effort to find God will be liberally dispensed. That is the primary aim. Unconsciously, however, this other aim will be disclosed. Fellowship, brotherliness and spiritual communion as *organizing forces* will appear in contrast with the necessary aims of destruction of the military system. The issue of this competition has been long delayed. We are sick at heart as we ponder the delay—the failure, we call it. If our "Christian soldiers" now show in the very face of war that they are in possession of a principle that will do what war can not do in organizing power, in preserving moral health, in creating a type of courage superior to any military type, what may we not hope for the outcome!

J. H. B.

No other justification of another double number of THE FRIEND is needed, we trust, than the matter included in its pages. It has seemed unwise to divide an article like that from the pen of Agnes Tierney, and the Cheyney Report is more satisfactory in one issue.—Eds.

THE SEVEN PROPOSITIONS OF THE WAR AND SOCIAL ORDER COMMITTEE OF LONDON YEARLY MEETING.

"1. A right social order will direct itself beyond all material ends, to the growth of personality truly related to God and man.

"2. Brotherhood as taught by Jesus Christ knows no distinction of race or sex, nor of social class.

"3. It is a necessity for the development of man's full personality that he should not be hampered by oppressive conditions nor be crushed by economic pressure.

"4. We shall seek for a way of living that will free us from the bondage of material things and of convention; that will raise no barrier against brotherly comradeship, and will put no oppressive burden of labor upon any by reason of our superfluous demands.

"5. The spiritual forces of justice, kindness and trust call forth the response of willing service in all fields of life, and are mighty when applied to industrial and international relations.

"6. Through co-operation and not through antagonism the best social order will be established. Our disbelief in a system of outward domination applies not only to international affairs, but to the whole problem of industrial control, and to the resort to industrial strife.

"7. Life should be organized on the basis of the privilege and duty of serving. Service cannot be confined to the casual encounters of life, but should be recognized and relied upon as the very motive and method of its chief activities, and opportunities to render such service should be open to all. Corporate as well as individual life needs to be permeated by the spirit of service."

THOUGHTS ON THE SOCIAL ORDER.

AGNES L. TIERNEY.

Whatever may be our individual opinions regarding the causes, inevitability, endurance or foreordained outcome of this, the most awful war of history, on one point we can all agree. The world from its remotest to its nearest boundaries is a very different abiding place from the world we all knew three years ago.

Before that abrupt plunge into chaos a small fraction of the population isolated by its control of material resources, the means of higher education, travel, culture, and of organized religion found life in spite of inevitable personal sorrows and disappointments, full of varied opportunity, interest and pleasure.

Charity and philanthropy busied themselves with the problems of those who lived in the basement of this pleasant superstructure of life, and in the hearts of a few burned day and night a sense of the unrighteousness of a social order whose foundations were laid in monotony, misery and an enforced materialism, unlighted by even the flashes of idealism which the grossest of high livers must at times experience in his search for new and untried sensations.

From the vocabulary at least of this comfortable fraction, the words suffering and sacrifice had been almost expunged. They stood for experiences to be escaped if possible, to be stoically or submissively (according to temperament) accepted if unavoidable. Seldom, indeed, was an appeal for action directed to men's capacity for sacrifice and suffering. The heralds of the newest thought proclaimed suffering unreal and sacrifice archaic.

But in a moment, in the twinkling of an eye, all this was changed. War called and we knew the response. Sacrifice and suffering were no longer mere ideas, but body and soul shattering realities. Literature became concerned chiefly with their reaction on men, and even the newspapers in solemn editorials glorified as the supreme good the sacrifice of life itself.

For thousands the whole psychological structure built on an instinctive, inherited and almost unconscious conviction

that comfort and leisure were their birthright, toppled and fell. They learned in a cataclysmically transformed world what the body can suffer and the soul endure.

Before such heroic endurance and attainment those of us who have not been called upon for the uttermost sacrifice can only bow in reverence and self-distrust. For what have we to offer a stricken world?—we who cannot believe that just this form of suffering and sacrifice falls within the Divine plan for the redemption of mankind? What sacrifice can we make for liberty and democracy; what reconstruction of thoughts and deeds for the sake of that future wherein men shall not hurt or destroy because the earth shall be full of the knowledge of God?

The first response sounds clear and searching:—

"Still stands thine ancient sacrifice,
An humble and a contrite heart."

Only through this sacrifice can the will of God be made known to us. Contrition for failures in the past—humility for what we may be able to think or do in the future—only these can save us from that mental and spiritual pride which thanks God we are not as other men and holds a pleasant heritage to be a sign of the Almighty's special favor.

For many of us this ancient sacrifice will mean a revolution in point of view. It may mean allying ourselves with much that we have shrunk from in the past. It will surely mean an honest effort to reach conclusions which even though contrary to our life-long habit of thought will be necessary to our moral and spiritual life in the present and future.

The power of right thinking and of ideals is far greater than we can measure. Works without faith are as dead as the reverse, and too much of our activity in the past has been "creaturely"—lacking the power and impetus of that spirit which believes, hopes and endures all things.

"What can we do for the world while we live?" asks Bertrand Russell at the beginning of one of his stimulating chapters, and his reply in part is as follows:—

"So long as we think of the immediate future it seems that what we can do is not much. It is probably impossible for us to bring the war to an end. We cannot destroy the excessive power of the state or of private property. We cannot here and now bring new life into education. In such matters, though we may see the evil, we cannot quickly cure it by any of the ordinary methods of politics. We must recognize that the world is ruled in a wrong spirit and that a change of spirit will not come from one day to the next. Our expectations must not be for to-morrow but for the time when what is thought by a few shall have become the common thought of many. If we have courage and patience we can think the thoughts and feel the hopes by which sooner or later men will be inspired, and weariness and discouragement turned into energy and ardor. For this reason the first thing we have to do is to be clear in our own minds as to the kind of life we think good and the kind of change that we desire in the world. . . .

The power of thought in the long run is greater than any other human power. Those who have the ability to think, and the imagination to think in accordance with men's needs, are likely to achieve the good they aim at sooner or later, though probably not while they are still alive."

Then follows a warning that loneliness in thinking does not mean aloofness from one's fellows. On the contrary, Bertrand Russell believes it possible to achieve no good purpose if the wish for union with others dies, or intellectual detachment leads to contempt.

Let us of the Fellowship therefore continue to think together on certain aspects of the social order in such a way as to give hope that the thoughts and aspirations of to-day may be realized in another age.

The Social Order as we conceive it is composed first of individuals, then of institutions such as the home, the school, the church, organized industry and finally of that aggregation of individuals and institutions called the community.

No institution has been more rent and racked by modern criticism and conditions than the home. The sentimental

plattitudes of reactionaries would lead one to think that the ideal home had been the universal rule in the past and that the greater freedom of women had undermined and destroyed a perfected institution.

The absurdity of this view is readily apparent when we think how comparatively few are the homes anywhere with even a proper physical environment. Certain unimaginative cynics have called attention to the kind of homes which thousands of Englishmen have been oratorically incited to defend from invasion. An officer in command of recruits drawn from the dockhands of English ports has vividly described the fire-side altars for which his men are to fight. The trenches as a permanent abode would seem to most of us desirable in comparison.

We all know from experience or have been informed of the kind of homes that exist on the south, east and other sides of our great cities.

Housing experiments on a large scale are the preoccupations of a number of philanthropic English employers. Whether these shall be entered into in this country, or whether effort should be directed to securing a sufficient wage to permit of a choice of residence, is a question for interpreters of democracy to answer.

The Fellowship is convinced of the possibility, the necessity and the permanence of the ideal home if life is to develop aright. For as a writer in the *Venturer* declares: "The home is a spiritual organism having effect on a wide circle of souls wherever it is set. It is like a tree in a garden—its influence branches out naturally and tells in an organic manner."

How the home is to be organized on democratic lines with servitude for none and freedom of development for all, how it is to combine simplicity and hospitality—for without the guest the home loses a reciprocal influence of the highest value—these are problems worthy the thought of the Fellowship.

The socializing and Christianizing of education is too complicated a subject to be dealt with in a paragraph. As a preparation for the ideals involved I would recommend the reading of the article mentioned in the last number of the *Venturer* as having appeared in the *Nineteenth Century* for Eighth Month. It is by the late Chief Inspector of Elementary Schools in England, who I am sure must be at least a spiritual member of the Fellowship.

That our American system of democracy in education tends to level down rather than up is a criticism we constantly hear from educational experts. The whole subject is so closely bound up with home environment that one cannot be separated from the other. The child of the slum and the child of the avenue cannot speak the same language. It is our difficult province to educate the child of the avenue to a sense of his responsibility for the existence of the slum. And this we may be sure will be impossible as long as an excessive accumulation of wealth is regarded by his parents as the ultimate source of power, of social influence, of well-being and even of happiness. And as long also as parents emphasize in their children's minds the sense of social inequality and prejudice by choosing their companions on the basis of the social and material status of their parents. Because of this well-meant discrimination the child's deepest needs are often unsatisfied since he is thereby cut off from companions who might most really minister to him. The sense of another's need is one of the most developing influences that can come into the lives of any of us. And children give and receive in ways that are mostly hidden from the understanding of their elders.

In the work of the school the appeal to competition as an incentive to excellence often arouses in the pupil the anti-social passions of envy, jealousy and vanity. This is a poor preparation for the life of the higher citizenship. The school should be looked upon not as a forcing house for social success or competitive enterprise, but as a germinating plot for the slow growth and ripening of a moral and spiritual nature which shall dedicate itself to the highest interests of humanity.

No social institution is feeling so keenly the effects of the war as is the Christian Church. As has been recently pointed

out by a reverent scholar, Gerald Birney Smith, of Chicago University, the Christian message itself as preached by the church has had a great part in leading the world toward a conception of life which makes democracy possible. But the doctrines and practices of the church originated and developed in relation to the politics of imperialism and it has "never consciously faced its task in terms of a democratic civilization." The medieval church was the counterpart of the Holy Roman Empire. The Reformation came when national states each having its king were emerging, and despite a negative protest made by the Anabaptists the church was modelled on similar lines. In the United States a policy of mutual non-interference has prevailed rather than an organization of the church to interpret democracy.

Another weakness which has been emphasized since war has appealed so successfully to the heroic in man is that the appeal of the church in the past has been largely to motives of fear and self-interest—the same instincts at bottom that control men in their struggle for material possessions.

The conditions of membership, too, have been based on intellectual tests rather than on moral and spiritual ideals.

These three indictments, failure to practice the Christian democracy which it preached, failure to appeal to the highest motives as incentives to membership, and failure to place Christian living above assent to creed and dogma have alienated the masses of mankind from all sympathy with an institution which has contributed incalculably to the progress of civilization.

What is to be the future of this institution which so many of us love and cling to? I will not weaken by paraphrase the answer which has been so well expressed by Robert W. Shaw in an article in the *Biblical World*, called "The War's Challenge to the Church."

"The men who criticize the church are often its best friends and not bitter and irreverent critics. What they desire is that the church may take its rightful place after the war and proclaim a living message with prophetic power. What they fear is that the church may lose her power of proclaiming that message then, because she has not dared face the full meaning of her problems now. They believe that the church will have to be directed and propelled by a mighty passion when the war is over in order to attract the hearts and minds of men. Will she rise to the sublime heights of leadership and with the passion and power of the apostolic and reformation times declare the whole gospel of Christ regardless of governments, powers and men? Christianity is powerful enough to save the nations, but it must be preached in all of its fulness and power. Christianity cannot survive in a world with unsocial and anti-Christian forces at work. One or the other must go and the church must draw to itself those who are willing to be governed by the ethics of Jesus and move on the forces of unrighteousness with the same energy with which the armies have moved against each other. Ecclesiastical procedure, loyalty to traditions and nicety of delimitation will no longer satisfy a world that has passed through a baptism of fire.

But the church also baptized and purified will be able to insist on the reign of God on the earth and a just and Christian social order, and to make the service of the common good the best way of realizing a man's best self."

As we are constantly being told the most stupendous task after the war will be the reconstruction of the industrial system. We can hardly share the optimism of those who believe that the war will have purged society of its evils and that the way will be fully open for a new order based on brotherhood and co-operation. Since greed and self-interest have not been abolished in the warring nations even by the desperate griefs and needs of mankind, it is hardly likely that they will at once relinquish their hold when the war is over. But that there are and will be greater opportunities for change there is little doubt. As has been well said: "He who views the spectacle of the world exclusively from the moral and religious point of view may well wring his hands in despair. He who adds to his moral passion a habit of thinking socially and in

economic lines will be awake to the tremendous opportunities offered by a state of things which he deplors."

An editorial in a recent number of the *New Republic* opens thus: "Like the war itself competition after the war will be a contest of nations. Nations divided against themselves, nations in which employers organize to beat down labor, in which labor is forced to resort to ca'canny and malingering to protect itself against the degradation of sporadic unemployment, will go down before nations in which the unifying ideal of national service survives the conflict of guns. The nations of Europe to-day are concentrating almost as much energy and brains upon the problems of permanent industrial reconstruction as they are upon the prosecution of the war itself. In the field of industrial preparedness for the war after the war they are as far ahead of America as they are in military organization. There is real danger that having entered the war late America may still be in the thick of military preoccupations when peace comes, while her economic rivals, France and England, as well as Germany, will be on the mark and set for a running start for the capture of world markets."

One reads these lines with mingled feelings. If industrial reconstruction is being entered into by each nation only for the purpose of winning commercial supremacy—"the war after the war"—the outlook for international peace is indeed dark. Germany had abolished her slums and solved the problem of unemployment, but her desire to capture world markets and the determination of other nations to prevent her from doing it resulted in the present war. It seems reasonable to believe that only internationalism in industry and commerce can lead to a solution of international problems.

But some, at least, of the reconstruction of industrial thought and practice abroad is being led by unselfish, wide-visions people intent only on the larger good of humanity. The need of such thinkers and workers in our own country is imperative.

A propagandist of social reform has called attention to the appeal issued by the United States Government to young men to join the Navy at a wage of \$17 a month and board. Its catalogue of the terrible conditions faced in industrial employment from number "1. Jobs uncertain; strikes; layoffs and sickness" through to number "11. Old age, sickness, little money saved, your job goes to a younger and more active man," tells a story of the intolerable degradation of the workers under the grinding tyranny of industrial power. These are conditions which we know exist in every industrial centre from coast to coast.

A part of the responsibility for these conditions rests upon us, however helpless we may feel before it. We can at least cry out against our helplessness and by sharing with the Founder of Christianity a measure of that travail of soul which he bore for the world, communicate to others our own sense of the need for a regeneration of social and industrial relations.

We have heard much in past conferences of the Fellowship of the desire on the part of individual members to simplify their outward lives. But as we all know, a simplification which means merely the cutting off of superfluities, will not suffice. True simplicity is an attitude of the soul, an honesty in facing the realities of life, a democracy of the spirit which meets the spirit of every human being on the level of belief in his best. It realizes that bondage to convention and mere things is not confined alone to dwellers in luxury. It denies itself but searches its motives for self-denial. It cleanses itself of all desire for power and influence based on material possessions, considers whether wealth itself and the desire for it should not be renounced rather than simply what it can buy. It sincerely desires to abolish social distinctions based on the possession of things, and defines democracy as the belief that our highest possessions are increased by sharing them.

Having attained something of this simplicity of mind and heart what can we do?

We can study the conditions of labor and the causes of poverty and try to acquire a just and impartial view of the wrongs to be righted on both sides of the struggle between

labor and capital. Whatever our position in an industry or business, we can question whether our aim be service of the community and the highest interests—not merely the material interests—of employees, employers or fellow-workers, rather than to get all we can for ourselves. We can investigate the sources of any income we may have, and, as far as possible, be certain that we are pressing or defrauding none. We may examine our attitude toward the question of the right and justice of inherited wealth and unearned increments. We may carry out the rules and spirit of the Consumers' League in the purchase of goods. And we may throw our influence and use our surplus, if we have any, on behalf of measures for the fundamental readjustment of society rather than content ourselves with an easy charity which bestows a portion of its goods to feed the poor, but is indifferent to the sources of poverty and wretchedness.

And, finally, it is incumbent upon us as members of a group which makes a high profession, to cultivate in its fullness that love towards others through which the love of God is made manifest to men. The ancient Hebrew conception of a just and righteous Judge who visited wrath upon the transgressor and must needs be interceded with for mercy, was displaced in the last century by a conception which expressed itself—to quote Dr. McGiffert—"in soft and sentimental assertions of the Divine love which often seemed to deprive God of moral character altogether and to make him a mere indulgent father interested solely in the comfort and pleasure of his children and not at all in their characters or achievements." This enervating idea is now being replaced by the conception of the love of God as "the will to promote the spirit of love among men." This thought changes our whole relation to God and man. For only as we translate the sense of God's love and care for us as individuals into terms of sympathy and helpfulness can we look for a manifestation of that love in our own hearts.

LARVÆ.

"Beauty for ashes."—Isaiah lxi: 3.

My little maiden of four years old—
No myth, but a genuine child is she—
With her bronze-brown eyes and her curls of gold,
Came quite in disgust one day to me.

Rubbing her shoulder with rosy palm,
As the loathsome touch seemed yet to thrill her,
She cried, "Oh, mother, I found on my arm
A horrible, crawling caterpillar!"

And with mischievous smile she could scarcely smother,
Yet a glance in its daring half-awed and shy,
She added, "While they were about it, mother,
I wish they'd just finished the butterfly!"

They were words to the thought of the soul that turns
From the coarser form of a partial growth,
Reproaching the Infinite Patience that years
With an unknown glory to crown them both.

Ah, look thou largely, with lenient eyes,
On whatso beside thee may creep and cling,
For the possible beauty that underlies
The passing phase of the meanest thing!

What if God's great angels whose waiting love
Beholdeth our pitiful life below,
From the holy height of their homes above
Couldn't bear with the worm till the wings should grow?

From "Words of Cheer."

"They who rush headlong into glowing light must not expect to see, save as they can comprehend that which is seen."

YOUNGER FRIENDS.

THREE CALLS IN THE NIGHT.—A young girl sat in Northfield, Massachusetts. In her hand was a message which contained sufficient cause for the troubled expression on her face.

The message summoned her to come to India to see her mother, who was ill on the mission field. Ida Scudder did not want to go to India. She thought almost resentfully of the many members of her family who had been led to give their lives to India.

Her noble grandfather, Dr. John Scudder, might have been the most prominent of New York's physicians if he had not read "The Call of Six Hundred Millions" as he wanted to see a patient in New York City. That call from out of the darkness and superstition and suffering laid hold of his heart and drew him out to India to give his life in self-spending ministrations. His life and work had blazed the way with a trail of light through India's darkness, and never, since it set the light ashing, had there been a day when there was not a Scudder in India to keep his torch burning.

One by one they had come back to America to be educated—his children and his grandchildren. One by one the call of God and of India's awful need had drawn them back. Seven of his children and fifteen of his grandchildren had already gone back to India. Ida Scudder had been born there. Her father and mother were there now pouring out their lives in service.

"It is enough," said Ida Scudder, as she sat in Northfield with the summons in her hand. She would go, eagerly, gladly to be with her mother while she was sick, but, when her mother was well, she would no longer bury herself in India. She would hasten back to America to live her life as other girls were living theirs.

So Ida Scudder took passage for India to see her sick mother—only to see her sick mother. She assured herself and her friends over and over again that there was no danger of her staying in India, the India that had already claimed more than its share of Scudders.

One night she sat in her father's house in India. As the dusk of the twilight was deepening into the darkness of the night a knock sounded at the door. The girl answered its summons. A man stood before her. He was a high-caste Mohammedan, tall, slender, white-robed. He bowed low and spoke.

"My young wife is ill—ill to the death. Our doctors can do nothing for her. Will the gracious lady come to attend her?" Ida Scudder knew naught of medicine.

"My father is a medical man," she answered eagerly. "He will come to see your wife."

"The Mohammedan drew himself up proudly. "He has ever looked upon the face of my wife. We are highborn. I should rather a thousand times that she should die than that a man should look upon her face."

Silently he turned and went out into the darkness.

Ida Scudder sat down and thought. She was in India now, in India with this pitiful, unpitied childwife, who might be dying even as she sat and thought of her. How long she sat she knew not. She was startled by a second knock. Possibly the man had been softened by the sight of the agony of his little wife, and had come for her father. Eagerly she opened the door. It was not the same man who stood there. Possibly it was his messenger.

"My wife," began this man, as had the other, "my wife is very sick. She is giving me much trouble. It is a pity that a wife should give her husband so much trouble. After all my pains, she may die unless the *men sahib* comes and heals her."

The girl looked at him hopefully. Surely he could not be as prejudiced as the other one.

"I am not a doctor," she explained. "My father is a medical man. He will—"

The man interrupted her with a proud uplifting of his turbaned head. "I am a high-caste man," he said. "No man dare look upon the face of my wife."

Even as he spoke he turned and disappeared in the darkness. Ida Scudder's thoughts went with him back to the girl. Perhaps she was only a little girl. So many of them were. Perhaps she was dying even now because no man could help her, and there was no woman to help. Something clutched at the heart of the American girl over there in India and choked her throat as she sat helpless and unhelping. It was terrible that two calls should come in such rapid succession on the same night. As she shuddered at the thought and the misery of it all, a third knock sounded. A third man came before her. His voice was almost eager.

"My wife is ill, very ill," he said. "They told me I could find help here—a wonderful foreign doctor who had done remarkable things." At last there was a call for her father!

"Oh, yes, I will send my father," she answered gladly. The man involuntarily straightened himself. "Not a man! No man shall look upon the face of my wife. You must come."

In vain did the girl plead that her father would come. Sadly and alone the man departed, as had the two other men before him. Ida Scudder sat down again. Were all the suffering childwives in India calling to her that night? Was one of those endless processions she had read about in missionary magazines actually going to march by her door with unending maddening continuance?

The night passed, and day dawned. Ida Scudder walked out into the street. As she passed a gateway she heard wailing and loud lamentation. It chilled her heart. She knew that the life of one of the childwives had passed with the coming of the day.

She went on. At another house the beating of the musical instruments, the shrieks, and the moans told her that a second little wife was dead.

She would have turned back, sick at heart, but a relentless hand drew her on until she stood before the rude bedecked with flowers, which was to carry away the poor little body of the third wife whom the skilled touch of a physician might have healed.

Unspoken accusations sounded in her ears: "If thou hadst been here, these might not have died."

That fall, among the names of those who entered the Woman's Medical College in Philadelphia, there appeared the name of Ida S. Scudder. She heard the call of the women and children of India; the call of her grandfather's love and of his life; the call of her father's and her mother's sacrifice.

As she has followed the call into India, Dr. Ida Scudder has brought blessing and health and life to thousands of India's girls and women. She passes on to the girls and women of America those knocks that are summoning aid in the night. The night is dark in India, and we have light. The call comes not from three only, but from the three hundred and fifteen millions of India's people.—From Forward.

LETTERS FROM ARTHUR COOPER.

ORNANS, DOUBS, FRANCE, TENTH MONTH 1, 1917.

MY DEAR PARENTS:—

I can hardly tell you how delighted I was this morning to receive my first news from home since I left four weeks ago to-morrow. This is very quick time for a letter, three weeks is about the average. We thoroughly enjoyed our stay of ten days in Paris, in which we saw most of the sights of which the city is filled and now we are here at Ormans, living in an abandoned absinthe distillery in really fine style, and preparing two mills in which to make knock-down houses.

In Paris I saw so many Haverford and Westtown acquaintances that it was hard to realize that we were in a foreign country. We think Paris is one of the greatest cities on earth. On the twenty-fifth, eleven of us started for here. It was an all-day trip, but a most pleasant one, for the country is bright and most beautiful and sunny, so that it is hard to imagine any one wanting to destroy its beauty. We were given lunches at the station and they surely were good, and

although it was one of the meatless days in Paris we had cold chicken, cold boiled ham, bread, cheese, a bottle of lemon soda and a cake of chocolate: it certainly tasted fine. We arrived here at Ormans about nine o'clock in the evening and were greeted by the English, who were already here. The next day we were given until ten o'clock to go around the town or up on the high bluffs that surround us—I chose one of the nearer of the high bluffs—the view was superb! The little town nestles down at the foot of the steep rocks and the silvery thread of the River Lone winds down through it, and all around in the distance are high cliffs and sky. It is truly inspiring. At ten o'clock we came back to earth and were set to work scrubbing the floors, walls, etc., of the absinthe distillery, which is quite a good stone building of four stories, all of which are rather dirty, having been closed up since the war began in 1914. In the evening Garrigues and I stood on one of the bridges over the river and watched the moonlight on the water. The quaint old houses and streets and the old mill wheels were certainly most picturesque. The next day or so we were sweeping out and cleaning up the two factory buildings, which are very fine, too.

In the evening we played hide and seek with the French boys and girls: it was quite good fun and good exercise, too.

On Seventh-day, the 20th, an Englishman named Smith and I got permission to leave right after breakfast (we only went until noon on Seventh-day), and we packed our knapsacks and started a hike to the source of the Lone, about eighteen kilometers (eleven miles) away. The country is most beautiful—high cliffs and rich green fields of the valley and the fine stone road, sparkling clear waters of the river, all combine to make an almost perfect picture, which is really finished off by the picturesque little villages scattered along the river every few kilos. We passed through Vuillafans and Lods and stopped at the Hotel des Voyageurs in the village of Monthier for lunch. In the afternoon, we went on farther and visited the Grottes of Beaumarche, which are quite large caverns, perhaps 50 metres in length, with a roof fifty feet high to start with and gradually shrinking to a hole no larger than a barrel. They were most interesting and, fortunately, I had brought my flashlight, so we could penetrate well into them. From here we went to the source of the Potet, a small stream. Here we were lost for about an hour, wandering up and down the Lone. We finally got to the source and it is a very pretty spot, too. The stream comes out of a small grotto or cave and we went back into it perhaps one hundred feet.

From here we went to the source of the Lone, which also comes from a big cave. We returned to Monthier for supper, and stayed at the hotel over night, getting very good accommodations indeed for so small a place.

On First-day we breakfasted and then climbed Haut Pierre (880 metres, or about 2900 feet), and the highest point around. If the day had not been hazy we could have seen Mt. Blanc and other high peaks, which are 100 or more miles away. However, the view was really wonderful and certainly repaid us our rather steep climb. By the way, this is a great wine country and they have vineyards on all the mountain sides—in fact, I saw an old man and woman cutting hay at least 2500 feet above the sea and on a field at an angle of at least 45 or 50 degrees. The people here have to work hard, but food does not seem to be scarce and many things are cheaper than at home, for one example, here at Ormans, hair-cut 30 centimes (6 cents) and shave 20 centimes (4 cents). How the barber lives I do not know. After coming down from the mountain we had dinner at the hotel and then came back to Ormans.

We arise at 6.45 in the morning, work until seven then breakfast, coffee, bread and butter and honey—much better than it sounds. Work until noon, lunch, rather more elaborate, work again and tea at four with dinner at 6.30. Evenings free. By the way, our time here is five hours ahead of you. At 7 A. M., your time, we will be eating lunch. We only get one mail a day—one train out A. M. and back

P. M. I simply love this little village and enjoy my work immensely. The people are kindly and rather childlike.

ORNANS, Doubs, France, Tenth Month 1, 1917.

MY DEAR PARENTS:—

We are living here at Ormans very comfortably. We have running water and electric lights and heat by stoves and fire-places. We also have public bath-houses. The head of our Ormans équipe is Wm. Duguid, who with his wife, *nee* Mary Elkinton, is managing affairs for us. They are both very nice people indeed. We will probably be here for several months, perhaps six or eight. We enjoy our work and as the English language is inadequate to describe the beauties of the country, we are all more than satisfied to stay here. Our new uniforms arrived the other day from Paris. They are of gray cloth—a coat, breeches, puttees and cap, like the Tommies wear.

On Seventh-days we all go to the public bath-house for a bath. There are practically no houses equipped with baths outside of the cities in France, and even in the cities the majority of the people go to the public baths, which are very nice, but not always handy.

ORNANS, Doubs, France, Tenth Month 14, 1917.

MY DEAR PARENTS:—

We are all enjoying good health here and seem likely to do so. The rainy season seems to have set in now. Up until a week ago we had scarcely had a wet day since we left New York, but for the last week it has rained every day, not hard, but in showers, and we are beginning to have some mud, of which the war stories told about all last year. As it is getting rather chilly now, we spend our evenings reading or playing games before a roaring fire in the fire-place, and are quite comfortable. We are all enjoying the life immensely and I for one would not miss it for a great deal.

FROM A SOLDIER'S STANDPOINT.—The following extracts were taken from letters written by a Northern University man, now a lieutenant, after the "great push" on the Somme:

"I am not very good at expressing what I think in writing, but it seems to me that I can't possibly view the war from the outside. It will take months and years before the personal and physical side of war cease to have an overwhelming influence over all my ideas with respect to it. Nothing, I think, can exceed the horror of one valley which we captured early on in this Somme push, full of dead, putrefying, which were daily continually added to by the ceaseless barrage through which all who went along the valley must pass. The dead were in many cases horribly lacerated and the awful stench is too terrible for words. I thought several times of Bernhardi's ideas on the uplifting influence of war, and again about Asquith's 'ringing challenge' that we shall not lay down the sword till the might of Germany is finally crushed and broken. It is impossible to forget scenes like these. It becomes all the more terrible when one considers that it may all be futile, all the sacrifices vain, thousands of homes and hearts desolated in both England and Germany, and nothing in exchange.

... I often think you people are right about this war. To my mind it is an example of the world gone mad. Moreover, both sides know and realize this and would give their last sou to see the whole business ended. Would to God it had never begun. There seems at present no way out of the hell we and the Bosches have constructed for each other.

... I'm very sorry that the authorities have gone to the extent of putting really conscientious objectors in prison. A man with courage enough to be a conscientious objector to the bitter end is the sort of man we want always—a man with some grip on his ideals."—*From Friends' Fellowship Papers.*

PURITY and simplicity are the two wings with which man soars above the earth and all temporary nature. Simplicity is in the intention, purity in the affection; simplicity turns to God; purity unites with and enjoys Him.—THOMAS A. KEMPIS.

ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE CHEYNEY TRAINING SCHOOL FOR TEACHERS, 1916-1917.

*Approved by the Corporation at a Meeting held Tenth Month
20, 1917.*

THE SCHOOL IN GENERAL.

The Cheyney Training School for Teachers during 1916-1917 continued its service with a high standard of attendance and work. One hundred and fifteen students were enrolled for the whole year, and a class of twenty-two graduated in Sixth Month. In the judgment of the teachers, these graduates were the equals in scholarship and in practical training of those who have gone forth from Cheyney in former years. The demands for their service are as numerous as ever.

We believe our students show an increasing understanding of the special needs of their own people, and a willingness to accept hard positions that yield small money returns for the sake of the service they can render their race.

The new year opened with an enrollment of twenty-one young men and eighty-three young women. The average age is nineteen. The younger students in the Preparatory Department appear to have a better school training than is usual, and there is among them a large amount of good teacher-training material.

SCHOOL SPIRIT.

The Senior Class, which sets the standard in school matters, last year gave two evidences of school spirit and loyalty that deserve mention. Because of the high cost of conducting the institution in war times, the class voluntarily suggested that the expense incident to a formal commencement be saved, and that they receive their diplomas before the School without the usual program, which means so much to a graduating class.

Later the class at its last meeting voted to establish a scholarship valued at \$100 a year, for five years, to be awarded to that student in full normal standing who, by reason of scholarship, practical ability, character and promise seems, in the judgment of the faculty, to deserve it. The class pledged itself to have the first \$100 in hand by First Month 1, 1918. These actions on the part of the class stimulated the School and encouraged the Managers. It is this type of thoughtful economy and self-support that promises much for the future of the race.

During the year the whole school has been much interested in agricultural work, and has participated in many kinds of labor on the farm and in the gardens, not only because of the great national need in time of war, but because the production and conservation of food must give increasing concern to the Negro race in its struggle for existence and progress. The girls, as well as the boys, not only helped in the harvesting of crops, but in preparing the land and planting and tending gardens. All went to the tasks in the spirit both of patriotic and racial duty. This work will be extended during the present school year.

EXTENSION WORK.

Fifteen students were engaged in extension work away from Cheyney, all of whom were Seniors but one. Seven were in charge of the night classes in West Chester; six in charge of those at Media; one conducted mid-week classes in Cooking at the Moylan Home and School Centre; and one was engaged in the immediate neighborhood. The work has now been conducted at West Chester for some years, and continues with an encouraging average attendance and a good measure of success. There are classes in Domestic Art, Domestic Science, Manual Training, Singing, English and Physical Training.

Similar classes have been organized with equal success in Media, where a committee of white and colored people has been organized to supervise the work. The winter and spring courses were brought to a close in each centre by public

exercises in the public school buildings of each town. The exhibition of the practical work done, demonstration of processes, and appropriate addresses by school officials and prominent citizens, seemed to be enjoyed and appreciated by all who attended the closing exercises.

The Managers note that the purpose of this community work has been the improvement of the citizenship status of the Negro part of the community. All of this work was carried on as part of the training of the students who were entrusted with it.

Four other students taught classes made up of children from the immediate neighborhood in Sewing, Cooking, Manual Training and Hygiene. This year more attention will be given to gardening work for the same class. One of the students was a faithful missionary the year round in many colored communities, and helped in the country churches with music and entertainments, and in bringing the people to feel that Cheyney wishes to be serviceable to them.

Two other students taught regularly in the "Sunday School" of the nearest colored church in Thornbury Township, and our Seniors and Juniors kept alive and strengthened the Home and School League in the same church, which was organized by the Seniors four years ago, to form a closer bond between the colored people of the community and the School. The Seniors have helped many other churches and organizations engaged in uplift work by singing Negro melodies, and in addition gave concerts in West Chester, Media, Camden, Philadelphia and Thornton.

SUMMER SCHOOL.

For two years the summer school had to be given up on account of lack of funds. In the summer of 1917, a session was held largely through the special contribution of one generous friend. The Managers hope it will not have to be discontinued again, since they regard it as one of the most important services Cheyney can render to Negro education.

One hundred and twelve teachers were in session from Seventh Month 5th to Eighth Month 2nd. As in earlier years the courses were organized to give the maximum of practical help to teachers in Domestic Science, Domestic Art, Gardening, etc., and at the same time to inspire them to higher ideals of service, and to give them through the English Department, and other academic branches, a broader cultural background and outlook. Many of them came at great personal sacrifice, and it would be hard to find a more earnest and hard-working group of men and women. The classes began at 8.30 in the morning and lasted until 5 P. M. There were also evening lectures and entertainments throughout the month. The session closed with an exhibition. A group of the Managers counted it a privilege to meet with the summer school one evening.

In appreciation of the help received during the month, the teachers made up a small but valued purse as a fund to purchase library reference books.

Those who understand the poor preparation of the majority of Negro teachers, know that the summer schools offer the only means large numbers of them have for improvement. The Cheyney summer standard has always been high, and few of our needs are more pressing than money with which to insure the continuance of this part of our service.

THE SHELTER.

During the year the Shelter has again proved its value as a training school for our Seniors and second-year students, and has also continued the good that comes to the happy children there by reason of its fortunate environment and the contact with the students and teachers of the Training School.

There seems to be an entirely new spirit pervading the general life of the Shelter children as compared with the institution when it was located in Philadelphia. Each cottage has vied with the other in cheerful activity. In the model school, under the instruction of the head teacher, and the special teachers from the Training School, the Seniors have been trying to insure for the children first of all, sound funda-

mental training in the three R's before going on with important experiments in method, which may be undertaken this year in a moderate degree. The classes appear to get on well in their school work when compared with the pupils of corresponding ages in the public schools, and two of the best Shelter girls were sufficiently advanced at the end of the year to warrant the Shelter Managers in sending them to the Christiansburg Institute at Cambria, Virginia.

The frequent access which the Shelter has to Cheyney meetings, services and entertainments helps in the development of the girls. The gain to Cheyney is equally marked. Many of our graduates are called to positions that require a knowledge of little children, and an experience in teaching and caring for them. The work done by our Seniors in the school-room, and by the second year girls as helpers in Wheatley and Douglas cottages, in the preparation of meals, and learning the essentials of home economy, are important features of their professional training. Much stress will be laid during the coming year on gardening.

FACULTY CHANGES.

At the end of 1916-1917, Cheyney lost the services of Olive G. Nelson, who for six years had been head of the Domestic Art Department. She was married to Dr. Layton, of Harrisburg, where she now lives. The Managers record the excellence of her work during her years of service, and appreciate the fine dignity and gentleness of her personality.

May Serena Brown, who formerly acted as Dean, takes up the important department thus vacated, and gives over the matronship to Sadie D. Harrison, who was office assistant to Cheyney some years ago. In the interval of her absence she has been engaged in probation and social work at Fort Wayne, Ind., and was Matron for one year at the Agricultural and Mechanical College of Normal, Alabama.

Harry J. Mack, head of the Manual Training Department, volunteered to enter the Reserve Officers' Training Camp in Des Moines. The Managers have granted him leave of absence during the period of his army services. Meanwhile the department is conducted by H. A. Johnson, who was assistant in that work last year.

P. J. Rayford, instructor in Agriculture, was married in Sixth Month to Narka Lee, the School Secretary. Both continue in the employ of the School. The Domestic Science Department seems fortunate in having secured the services of Ella May Lederle, a graduate of Drexel Institute of high standing in the class of 1917.

The new stewardess for the Boarding Department is Florence Franklin, who has had valuable experience in operating the cafeteria of the Y. M. C. A. in Cambridge, Mass., and as stewardess of Trinity Church, Boston.

STUDENT WORK.

All of the housekeeping and practical work at Cheyney, indoors and out, is done by our students, and is considered a very important part of the training. The young women do all the sweeping, scrubbing and cleaning wherever women live in the grounds, and the young men similarly take care of their own buildings. In addition to this, all the work of the kitchen excepting, of course, the major part of the directive work, is in the hands of students, who are taught to look upon the kitchen not as a drudge department, but as a very important educational feature of their instruction.

The laundry is held in the same view. Not only does each girl do her own washing and ironing, but on Seventh-days all the plain laundry work of the School is done by the students, helped by the simple laundry machinery, with which it is hoped all the students can gradually be familiarized.

The care of the lawns, shrubbery, flowers, walks and drives is another part of the practical work of the students. During the past year the principal part of the work of the farm, including the plowing, planting, harvesting, care of horses, cows, pigs and chickens has been carried by the boys.

BEARING OF GOVERNMENT REPORT ON NEGRO EDUCATION AT CHEYNEY.

The Department of the Interior of the United States, through the Bureau of Education, has just issued a report in two volumes covering more than 1200 pages on Negro education in the United States. Several years have been spent in this compilation which has been conducted by experts of the Bureau of Education. The Bureau undertook to visit and appraise every school of any standing for colored people in the United States. The survey is not only up to date, but may be regarded as exhaustive and authoritative. It has been widely disseminated and will be referred to by all persons interested in Negro education, since it shows the status of each individual institution, points out its success and defects, and suggests improvements that each should immediately undertake.

Friends of Cheyney will be encouraged and inspired to find that "the whole report serves as a background for a proper appreciation of the work of the teacher, and most of all the work of teachers in elementary schools." Quotation from volume 1, page 73.

The Negroes in the United States have over two million children, whose thirty thousand teachers mould the future of the race. It appears that probably seventy per cent. of these teachers have not themselves advanced in education beyond the eight elementary school grades. From all sides comes the demand for trained teachers who have knowledge and character. Every year there is a demand for six thousand new teachers. All the schools offering any teacher training whatever show a total annual output of only twenty-five hundred. There are very few institutions in the country for the thorough training of Negro teachers, and almost none that combine the special advantages of Cheyney in correlating academic and industrial normal training. Furthermore, there is a tendency even in the most liberal institutions of the North to discourage entrance of the very small number of young Negroes who are ambitious for the best training.

There is not a thorough-going teachers' training school for Negroes in the United States that takes standing with such an institution as Teachers' College, Columbia University, or many leading normal schools. There is, however, at Cheyney the nucleus for such an institution, and the Managers believe that with adequate financial backing and wise direction an educational experiment station and training school of national importance could be organized at Cheyney.

The Government report, so far as concerns Cheyney, may be summed up as follows:

Cheyney is described as a school with well-planned courses in teacher-training, household arts and manual training. Attention is called to its small attendance, because of limited dormitory facilities. "The special courses in the Normal Department are well planned, and provide practice in the subjects selected. The courses include civics, teaching methods, gymnastics and singing. A course in Agriculture is being developed, but as yet it is largely class-room study with some laboratory work. The summer school has attracted teachers from many Southern States. Effort has been made to carry on neighborhood work."

Among the recommendations, the School is "encouraged in its present plan to make larger provisions for teacher-training and to further develop its courses in household arts, manual training and gardening." This is in line with the policy pursued for a number of years.

It is further recommended "that the theory and practice of gardening be made an important part of the regular course." Before the publication of the report plans had been made for this extension.

Third, it is recommended "that the policy of using the principal of endowment funds for current expenses be abandoned." This recommendation refers to the action taken by the Board a year or more ago to wipe out an accumulated deficit by disposing of a number of securities from funds that had not been given for any specific purpose. It has been

the strong effort of the management to live within our income, since this action was taken, and we may consider ourselves fortunate that in a year of great financial stress and of increased costs, the institution shows a deficit of only \$1000. This is a very good showing, we believe, and much better than the great majority of institutions of education in the United States can report.

Reverting to the summary chapter of the Report, the friends of Cheyney may be reassured to find that we are definitely in line with the most progressive thought on Negro education. For instance, the report states that there is everywhere an emphatic demand for teacher-training classes. This is the fundamental work Cheyney has set out to do. Industrial and agricultural courses are emphasized as of first importance. Here, too, Cheyney is striving to meet the need.

Schools are urged to take up special lines of work rather than to be too general in aims and courses. Cheyney has chosen the definite field of teacher training. Sanitation and Elementary Science, History and Civics are strongly urged as part of teacher training. These are included in the Cheyney course.

The theory and practice of gardening is particularly urged, since seventy-three per cent. of the Negro population is rural. Both in the regular course of the Cheyney Training School for Teachers, and in its work in connection with the Shelter, gardening is now being strongly emphasized.

The need of teachers capable of giving instruction in simple manual training courses, including woodwork, domestic science and domestic art is emphasized strongly. Cheyney, from its inception, has been foremost in these departments of teacher-training.

The report states that "no part of the School program is more important than the neighborhood work. This includes not only the efforts in the immediate neighborhood, but in other communities to which the institution can extend its influence. Through these activities the School not only enlarges its field, but also gains a knowledge of actual conditions which enables it to adapt its curriculum to the needs of the pupils." The paragraph in the present annual report on Extension Work is Cheyney's answer to this requirement.

Summer schools are mentioned as the best and chief means of helping the under-trained Negro teacher. Cheyney is doing her bit in this direction also.

The conclusion of the Managers, therefore, is that we can report to our friends that Cheyney is definitely in line with the findings of the fullest and most authoritative report ever issued on Negro education. We appeal to our friends to help us make our work more effective, and extend its influence more widely. This we feel we can do, just as rapidly as funds are provided to continue and develop our work.

STANLEY R. YARNALL,
Secretary of the Board of Managers.

OUR PRESENT-DAY TASKS.

ELBERT RUSSELL.

READ AT THE FIVE YEARS' MEETING.

Our present tasks are numerous and difficult enough to test our patriotism, our faith, our courage and our Christian self-sacrifice.

Our first duty is to keep our consciences enlightened and free, and our hands clear from the shedding of blood. We must maintain our right to serve God as He directs us at all costs, and as much as in us lies, help our fellow conscientious objectors in their struggle for a like liberty and mitigate the penalties of those who have been drafted and suffer for conscience' sake. We must do our best to preserve the right of free speech and co-operate at whatever cost in all Christian ways with our fellow-citizens to make the world safe for Christianity, to make sure that, while the world is at war ostensibly for freedom and democracy, the most precious liberties be not lost or stolen away.

But these are only the negative phases of our duty. More difficult and more important, because positive and altruistic, are the other tasks. We must not stand aloof from the world's sorrow; we must help repair the wastes of war both while the struggle rages and after it closes. We must bear a double burden of the constructive work in our own country. Charity and reform work are already suffering lack of money and workers and are sure to suffer more next year. Educational appropriations will be cut short as the war taxes begin to be felt. Foreign missions will find support more difficult. To these causes we must give redoubled strength and means. We must keep up the task of making ready for peace. We must help keep alive the spirit of peace and keep our eyes open for opportunities for peace and keep the warring world from forgetting the professed ends for which it is fighting, for "Wars, undertaken professedly as a means, tend continually to become an end in themselves."

These are, however, concrete and particular phases of what are really our special and fundamental tasks. Before these things can come to full fruition two things must be brought about. First, the world must come to a larger and more effective faith in spiritual force, especially in international affairs. The threat of brute force tends always to create a distrust of spiritual forces. This is the most dangerous form of infidelity that confronts us to-day. In the face of ruthless use of submarines, "Big Berthas," poison gas and liquid fire, the world is tempted to doubt the possible efficacy of truth, good-will, justice, conscience, kindness and love. And this brutalizing unbelief in the omnipotence of truth and love, in international relations, eats like a gangrene into all relations of life. We find the prominent advocate of a big stick in international affairs finally proclaiming his scorn of the man who resorts to the court when his wife is insulted. The I. W. W. wants to follow the brutal methods of nations in the struggle between capital and labor. Whites and Negroes in East St. Louis and Chester undertake to solve problems of race and industrial relations by arson and murder. Mobs of "best citizens" violate the constitutional right of I. W. W. leaders and pacifists in the name of democracy and liberty by resort to violence.

In large domains of our life we have slowly built up confidence in the efficacy of spiritual powers to hold evil in check and bind society together. Citizens have ceased to carry arms, vigilance committees have disbanded, frontier army posts have been abandoned and prison discipline has lost its brutality as law supplants the gun, as the organized will of the majority takes the place of dragoons or Cossacks, as legal justice crowds out the mob and education and religion direct and discipline the ideas and passions of men. We have learned that true religion can exist and grow without the support of the "secular arm," can maintain the faith without recourse to prison, rack and fagot. But to-day we are reverting to primitive methods in international affairs. We are told that Germans and Bulgars are less capable of fine ideals, less susceptible to justice and kindness than other men and even ministers of Christ assert that incarnate truth and crucified love are incompetent to win and transform and civilize the nations of the world. It is vain for the churches to call Jesus, Lord and God in the creeds we recite if we throw away his weapons as useless and act as if he were a fool for asking us to try them.

Our task is to try to rebuild faith in these spiritual forces as the basis of international relations, to emphasize the power of ideas and ideals and hold the shining examples of their efficacy before the eyes that are dazzled by the flash of howitzers or blinded by smoke and tears of battle.

We must build and sustain their faith by the story of how the saintly Woolman's gentle protest against slavery, started the avalanche of conscience which swept it from the Society of Friends. We must show them how the compulsory temperance instruction in the public schools, the agitation of seemingly unimportant Prohibitionists and the scientists' reports of statistics and experiments about the use of alcohol

have availed to send the liquor traffic toppling to its doom. But these are cases within our own nation. What is wanted is proof that such forces are effective with other nations.

Morrison went out to convert China in the days when men thought the Chinaman as inaccessible to human influences as we are tempted to think the German is. He attacked the hoary, unchangeable civilization of the Middle Kingdom with his printing press, Chinese dictionary and Bible translated into Chinese. How the unbelieving mocked when after forty years Morrison died leaving one convert! But what England's guns and the Kaiser's mailed fist could not do has been done by Morrison's press and Bible reinforced by Missionary school and hospital, by new ideas following in the wake of trader and merchant, by scholars returning imbued with zeal for Western learning. The world that mocked at Morrison is yet gaping in astonishment at the transformation of China.

And then Russia: "the bear that walked like a man." The Czar relied on his Cossacks, his secret police, his myriads of recruits, his fortresses and dungeons. He thought with scorn to lay hands on the gentle Tolstoi, whose revolutionary gospel called for no weapon but a pen. But Tolstoi's pen proved mightier than Cossack's sword. The government might arrest editors, close universities and exile agitators, but surreptitious sheets were passed from workman to workman, from peasant to peasant, from soldier to soldier and stole away the heart of Russia. The Cossack's sword was turned against his master and Russia is a republic. The Czar's downfall is a warning to us of the fate of "valiant dust that builds on dust and guarding calls not God to guard." By Penn's success with the Indians, by Cuba's trust in us, by China's friendship we must testify afresh to the world that not by armament nor by any army but by God's Spirit it is to be changed and redeemed.

In the second place, we must work to make the Kingdom of God universal and supreme in the earth. Toward this we have already taken great steps. Time was when the family claimed supreme control over the individual. The patriarch stood as priest between the individual and God. Jesus had still to say, "Whosoever loveth father and mother more than me is not worthy of me," but with the growing needs of life, both among the ancient Semites and on the American frontier the man who would be a good father or husband or brother had to become a good citizen in order to protect sons and daughters going out from the home to school or to distant cities, from saloons and brothel, from sweatshop and unsanitary factory, from dangers of travel and poisonous food, from incompetent teachers and doctors. Modern parents have to invoke the aid of the state and give their higher loyalty to it. There are still in the Kentucky mountains those who regard as a traitor the man who puts loyalty to the state above the claim of the family, but we regard their exclusive loyalty to the family as short-sighted and ignorant.

At the outbreak of the Civil War, Robert E. Lee and his compatriots in Virginia believed their supreme loyalty was to Virginia even against the national government, but he and his companions soon learned that their state alone was inadequate to protect its own institutions. After the war the Southern leaders returned to their allegiance to the greater Union all the more readily because they realized that only the nation was great enough to care for the interests of the people of any state. All of us to-day are better citizens of our native, or adopted states because we are loyal citizens of the United States. Likewise to-day nations have become inadequate to the need of modern life. Travel, science, commercial industry, population, sovereignty itself, have outgrown national limits. Our citizens abroad are discommoded, the revenues of the government cut off, trade stopped, factories shut down, industries in foreign countries destroyed because of revolution in Mexico or China and war in Europe. No one nation of itself can adequately care for its own interest to-day, any more than any one family or state can do so. Our government recognizes that the truest loyalty of its soldiers abroad is to serve under the Allied generals. So

we recognize that he is the best citizen of America to-day who works for and stands ready to give his loyalty to a Federation of the World. Such alone is able adequately to care for our world-wide interests. But even so there is a higher claim on our loyalty. Even a court and parliament, though backed by the combined fleets and armies of the world cannot serve our deepest needs nor command our supreme loyalty unless it itself obeys the will of God and rests upon His Spiritual force. In spite of the constitutional guarantee that life and property shall not be taken without due process of law, we have in our own country lynchings and race riots with killings and burnings. External organization and brute force are of themselves inadequate to protect our most precious possessions from the lust and hate, the envy and greed of men. Only the Spirit of God can protect us from these things by removing from the hearts of men, when the truth and cross of Christ have won, the spirit of war and wrong. It is not disloyalty to our government, national or international, when we refuse to obey men rather than God. Men may fear for the security of the nation and its interests if we were all Christian non-resistants. Love has been sufficient to preserve the family, though we no longer force unwilling women into the marriage bond. The church still lives, though we no longer torture men into saying its creed. And I know of nothing that would make life and property and person safer in America than to have all the population true Quakers; I know of nothing that would so make secure our national liberties and international rights as to have all the Allied nations peopled by Dunkards of the highest type and the Central powers by Mennonites. Our tasks are fundamentally, as I see them, to do our best toward organizing the world-wide neighborhood, that the forces made in life have created into a republic of God, by the Spirit of Christ as it works through us in truth, justice and love. The goal is yet afar off, but nearer than when we first saw it; and though the vision tarry let us work and wait for it.—*From The American Friend.*

SUGGESTIONS FROM THE INTERNATIONAL GROUP AT WOODBROOKE.

The International Group at Woodbrooke is made up of men and women drawn from various spheres of social activity into a spirit of unity. That unity is based upon the belief that International problems can never be solved by the method of War. We feel, now that the call is being made for all to render service of some kind to the nation, that we must give account of the work we are doing for the sake of humanity. And the fact that some of us have been in prison for refusing to render the specific service demanded of us by the Government; and the imminent prospect of imprisonment for others of us who will refuse, make it all the more necessary that we should let others know for what we stand, and what we are doing at this critical period of the world's history.

We find no satisfaction in a merely negative attitude; nor are we rebels because we love rebellion. In common with all men we desire peace and harmony; and this is what has driven us together to endeavor by sincere thinking and devoted study to find a solution to the problems which vex mankind. And the fact that we are a minority, and at variance with the majority of our nation, has given to each of us an intensity of purpose which was lacking in pre-war days.

We recognize with sorrow that organized Religion has failed in its mission; that International Socialism has fallen short of its possibilities; and that the efforts of sincere and honest workers of all parties, though we cannot think them fruitless, have not achieved all that men wished and prayed for. And at Woodbrooke we are endeavoring to find out what are the disintegrating forces so powerfully working to hinder the harmony of the world, and to project in detail the conditions of a Peace which shall be at once permanent and living.

We are convinced that the world is governed in a spirit which is alien to progress and good-will; that men's minds are filled with wrong ideals, and that the majority of people act

like machines rather than as thinking, reasoning beings. We believe that only by a complete surrender of all idea of domination and coercion, and the adoption in their place of reason, persuasion, sympathy, and love, can evil be overcome in the world and good established.

For even as we have seen many things which make for unrighteousness and death, so we have also seen many things that may make for Righteousness and Life.

We do most profoundly believe that there is something which is responsive to good in every man and woman born into the world. That each one is born to know a life that is not merely the absence of death, but a positive thing that means action, progress, development. And it is because we believe that all men and women are intended to know that life that we regard all human beings as of infinite value. And further, we feel that without such life each person is unable to make to the world's welfare that contribution which we believe he or she has to make.

We cannot accept any conception of life which regards any race or class of people as inferior beings, who by their inherent mental or moral deficiencies are doomed to servitude and degradation. Rather do we embrace and hold fast the more glorious belief that the whole human race is able, if given the opportunity, to respond to and desire good, and to travel beyond its present state to something higher and nobler. Hence we believe that a mental and moral appeal to their natural capacity for good, and opportunities for receiving and responding to that appeal, will win men and women to righteousness where the methods of coercion and violence must inevitably fail.

It is this belief in the value and sacredness of human life that we want all men to share. We feel now that what is needed of us from our country is not so much that we shall plant potatoes or grow wheat with which to fill the bodies of men, important as that may be, as that we shall share with them our ideas and inspirations. For we believe that if individually and nationally we seek first the Kingdom of God and His Righteousness, all these other things will be added to us.

At present men and women are made subservient to the wealth they produce; they are the slaves of machinery and of each other. What is needed is that they shall be masters of their own lives, with opportunity to develop all that is in them. And we see no other way of bringing about this desired end than by co-operation, and common control in every sphere of life; in Education, Industry, Politics and Religion. For only when men have a common interest in things can they have a common aim; and until they have as a common aim the development of man in his highest and best condition, progress will be impossible.

And we feel that what applies to individuals within a nation applies to all the nations that go to make up humanity. Hence we repudiate the idea that true national prosperity can only be obtained at the expense of our neighbors. Nay more, we emphatically deny that any real prosperity can be so obtained, believing rather that the true interest of nations do not clash, and that systems of trade and commerce should be based upon co-operation instead of competition.

We advocate the immediate abolition of armies and navies as the first step to peace and good-will. Nothing less than this will satisfy our Christianity. It is the only step that will assure backward races and small nations that our professions of concern for them are sincere. Moreover, it is the only step that can save millions of men from the degrading influences of militarism, give them opportunity to live natural lives, and free the whole world from the fear and cruelty of war.

Our ideal is universal; it embraces all mankind; and we cannot pass by on the other side whoever it may be lying wounded in the ditch. We count ourselves honored by the calling which draws us with irresistible force to the work of raising all men and women with ourselves to a higher state. And with Whitman we say to everyone—"Comrade, I give you my hand! I give you my love more precious than money;

I give you myself before preaching or law. Will you give me yourself? Will you come travel with me? Shall we stick by each other as long as we live?" For we feel that the world was made for the spirit of man; that it is his heritage from God, and a school for his development; and we wish that mankind shall march along its roads to the full and perfect life.

This is our vision; to this we have dedicated our lives; and to the end of realizing it with all men we are trying to live up to the highest we know.

We are seeking to show others this vision, that they too may have light upon the path they tread, and may join us in our march. And all the while we are constantly endeavoring to understand life more and more, so that our work may be effective. We are not outside the world; we know that no new and better social or International structures can be brought down out of heaven, or be in any other way forced upon men from outside. We believe they will grow up inside, out of the efforts of all those who sincerely and honestly labor for their erection. We are at one with all who are so toiling and planning, and we know that ere long, as the result of their endeavors while the old is tottering to the ground in ruins, the new building will rise slowly from their midst.—From *Friends' Fellowship Papers*.

For "THE FRIEND."

A FIRST-DAY AFTERNOON WITH THE CONSCIENTIOUS OBJECTORS AT CAMP MEADE.

WALTER H. HAVILAND.

On First-day afternoon, the 4th inst., several Friends met without much previous consultation with our young men at Camp Meade. I went all the way by rail, leaving Broad Street Station at 10.30 A. M. and changing to the electric car at Odenton, some fifteen or twenty miles beyond Baltimore. Getting off at Admiral Station, I inquired the way to "B 24," the barracks of the 154th Detachment, Depot Brigade, the second floor of which is the present home of all the conscientious objectors now at Camp Meade, seventy-one in number that day. After walking a mile or so over roads in different stages of building and grading, and past buildings for all sorts of camp uses, none, however, over two stories in height and all unpainted, I found "B 24" about two o'clock.

Arthur Thorp and Harold Lane had seen me and came down the stairs as I approached the door. Their greeting was very cordial, and I saw at once that they were allowed quite a degree of liberty. In fact, they are free to move about in the immediate vicinity of their barracks at will, though all the time under guard and for the most part expected to stay pretty closely in the barracks, except for their daily or semi-daily "hikes" across country, by means of which they get their exercise.

The room occupied by the seventy-one men is perhaps one hundred by fifty feet. It is provided with cots and not much, if any other furniture, except some rough tables between the beds, on which the boys may write. There are two large heaters, one of which was in operation. Three times a day they are taken to another building for meals, which, though of course plain, are substantial and sufficient. Each fellow takes his own "mess kit," and after eating is expected to wash his own dishes.

The only member of our Yearly Meeting, except the two mentioned, then at the camp was Howard Branson, who had only arrived a day or two before, though Joshua L. Baily, Jr., and Wray B. Hoffman attend Haverford and Germantown Meetings respectively. It did not take long to find this entire group, together with several young men connected with "the other branch." By far the largest group of conscientious objectors is furnished by the Church of the Brethren, or Dunkards, of whom there are about twenty. Next in number come the Mennonites, Friends coming in third and Jewish Socialists fourth. The balance is made up of one or

two members of several very small sects. It is strange that not one of the larger and well-known Christian denominations furnishes a single conscientious objector.

A half hour or so after my arrival, five Friends who had come in an automobile joined us—George Thorp and son Albin, from Media, Joseph Trimble, of Chester, and Arthur Pennell, of Middletown.

There was a desire to have a Friends' meeting, so cots were pulled together for seats at one side of the room, and word was passed around inviting all who wished to join us. Though a visiting Mennonite brother had just been holding a service for his people and a Dunkard minister from Baltimore expected to conduct a service for his after supper, practically all the young men, with some visitors, joined in our meeting, some sitting on the cots and some standing in a half circle around. A few words of explanation of "Friends' way" were given, with an invitation to all to join in the service of the meeting as they felt drawn. One young man, a visitor, and two of our Friends had vocal service. Most, if not all, of those present seemed to enter into the spirit of the occasion, and it was a time of helpful Christian fellowship.

Just after our meeting broke—it lasted about an hour—Isaac Sharpless arrived with Albert L. Baily and family by automobile from Baltimore. Dr. O. Edward Janney, with some other friends from Baltimore, also came in. It was a regular reception! Since there was a desire to hear some words of counsel from Isaac Sharpless and he felt willing to address the young men, a large part of the company gathered together again in a corner of the room to listen to his earnest words. These were followed by a time of reverent silence, broken by words of prayer.

The visitors withdrew gradually, with a sense that these young men, who had chosen to put the dictates of a different type of conscience above the claims to which others yield, have chosen a good part which cannot be taken from them.

"C. O.'S" IN CAMP SHERMAN.

FRIENDS' BOARDING SCHOOL,

BARNESVILLE, OHIO, Tenth Month 20, 1917.

EDWARD W. EVANS:—

Dear Friend—I thought perhaps thee and others would be interested to hear about a visit Charles Livezey and I paid to the Conscientious Objectors at Camp Sherman Seventh and First-days last. We are members of the Meeting for Sufferings of Ohio Yearly Meeting (smaller body) that have the matter somewhat under our care and I also by reason of connection with the Fellowship had an added interest in looking up these people.

We found that it was indeed true that the heart of Ohio is now centered at the camp, and mothers and fathers, brothers and sisters and friends from all over the State were flocking in, overcrowding the trains and traction lines. There seems very little, if any, objection to visitors here; in fact, they seemed to welcome us and were very obliging and almost anxious to help us find those we wanted to see, going out of their way sometimes to do so.

There are only four Friends' boys there at the present time that belong to our Yearly Meeting; there are a few there from the larger body at Wilmington, Ohio. These last have practically all donned the uniform and are doing work around the Base Hospital, either in the kitchens or as nurses and orderlies. Our four boys there are also doing something of the same kind but have refused to don the uniform, except one. These four at present have made up their minds that they have gone as far as they can and are about ready to make a stand against doing anything. They feel they have gone too far already.

There is a very interesting company of Mennonites of several branches, Amish, etc. There are about sixty in all here. Twenty-three of these started in by doing work around the Hospital, but soon found they were getting in farther than

they wished to go and at last they stopped off doing anything at all. At first they were hustled off to the guard-house and kept for twenty-four to forty-eight hours and then finally were returned to the Base Hospital and put in separate barracks there and are being left alone. My understanding is that their church is paying their expenses and they are not beholden to the Government for anything.

They were the happiest lot of young men we saw around the big camp. They felt they had done what their consciences told them to do and had won out.

As one of them expressed it to me—we do not want to get off too easy and do not expect to escape hardship and suffering. If our young friends all around us are willing to face death in the trenches we ought to be willing to face death for the cause we stand for. We are happy here because we have done what we could to stand for our cause and our Saviour. These are not his exact words, but are the substance of them as I recollect them.

These young men are being carefully looked after by their friends and relatives and by their church officers. We met, while there, Bishop Fry of their church, who has a son there and was also looking after their interests. These Mennonites claim they were well treated while in the guard-house, the only thing that worried them there being the fact that they were associated with some genuine criminals for a time. They claimed they were well fed, and not on bread and water as the newspapers reported. I met and conversed with others that had not as yet been taken to the barracks, but were still doing some work around the Hospital, these are likely to take a definite stand soon and those who are already in the separate barracks say they expect to have twenty more in there with them by sometime this week. Twenty others of these belong to a section of the church that seem willing to bear arms and have given up the fight. Most of these Mennonites are from Fulton County, of this State.

A group of Mennonites told of three of their young men who had donned the uniform. One of this group overheard the officers making fun of these three young men for giving in to their demands. They feel the officers have respect for the consistent C. O.'s.

I regret since coming home that we did not look up more of the C. O.'s in the Base Hospital who were giving in partially by wearing uniforms and doing Hospital Service. But our time was short and the camp is large and maybe another visit will give me more time for that service.

If I can be of any service I should like to do my bit, so let me know if there are any at Camp Sherman that need especial looking after.

Our observation is that those who take the absolute stand and refuse to do anything are coming out better and are happier and more content than those who have given in a little.

Very sincerely,
J. WETHERILL HUTTON.

Charles Livezey has furnished another account of which the following is a part:—

BARNESVILLE, O., Eleventh Month 10, 1917.

Realizing that Friends generally are definitely interested in the cause of the C. O.'s in the various camps, I thought a few observations on the subject as connected with Camp Sherman, after two visits there, might be of interest.

Our Committee of the Meeting for Sufferings became anxious about three weeks ago whether the C. O.'s were receiving their just deserts, as we apprehended them, as outlined by the War Department in its instructions to the various camps. We consequently had an interview two weeks ago with General Glenn, Chief Commander of the camp, who received us courteously and assured us that, whenever a party holding Form No. 174 had come to his notice, he had immediately and without question transferred him to the Base Hospital. He stated that he thought the work there to be one of healing and such a humanitarian service

that no one could conscientiously object to it. When questioned upon the particular point he said he interpreted such service as "Segregation," in accordance with the ruling of the War Department. He was informed that some could not conscientiously perform any such work as it is a part of the military system. They feel that Secretary Baker had intended to safeguard such scruples for the present by "Segregation." The question was raised how such might proceed in his camp to secure these concessions. He informed us that if such parties would state their case in writing and place it with their commandant, that he would forward it to Washington when it came to his office. From about this time twenty-two Mennonites and others who had refused to perform much of any service were placed in an unoccupied ward of the Hospital and given fair treatment. These have increased until on Eleventh Month 7th they numbered thirty-two.

The Friends in the camp are: Lawrence L. Barker, Salem, O.; Orville J. Borton, Quaker City, O.; Alfred E. Kennard, Jr., Barnesville, O.

Six of the old order Amish Mennonites refused from the first to perform any service and sixteen others, after performing various duties in the Hospital for a week or two (with a definite statement to the officials that they were performing such service *not* as a *military* duty, but to pay for board and lodging), finally "made a stand" and were taken to the guard-house for a brief time. They were properly fed, but endured some minor punishments, as cold shower bath, for refusal to work. Since then others who have joined the company of C. O.'s have not gone through the guard-house and consequently have undergone but little if any punishment other than to hear some abusive language from some inferior officers. The C. O.'s were informed about two weeks since not to go to meals without a guard and during the two or three days this rule was in force they missed three or four meals. They were then for two or three days put on half rations, but when we were there on the 3rd inst. they were restored to full rations. They are now permitted to move about without *any guard* and also to take their "hikes" alone (*i. e.*, without guard), and as far as they desire to go, westward from the camp, providing they are back to roll call and to regular meal hours. These young fellows are jealously guarding these concessions and privileges and the confidence that Major Huber, of the Hospital, is placing in them. They are for the most part an exceptional group of intelligent, enthusiastic exemplars of the principles of peace, ready, if needs be, to dedicate their lives for the cause so dear to themselves, rather than compromise or sacrifice the peaceable nature of the Spirit of Christ on the altar of national expediency. They grasp as ultimate truth the thought that *beyond* "making the world safe for Democracy" we must strive to make the Democracies of the future safe for Christianity.

They spend much of their time in Bible study, in reading, and in religious meetings, encouraging each other in embracing the present as an opportunity in the Divine Hand for them by self-sacrifice and suffering to become the channels through which the true love to all mankind may flow. May they not find us wanting in strengthening them as far as in us lies in a closer walk with God, that our Churches may come out of this fiery ordeal refined, and the membership rededicated to His service, who was never foiled in battle or beaten in the field. I wish also to record an acknowledgment of the courtesy extended to us at various times by the officers at camp.

CHARLES LIVEZEY.

A "C. O.'S" DEFENSE.

J. HOWARD BRANSON.

[The following letter printed in the *Evening Ledger*, is a very clear statement. Joseph Rhoads suggests it be reprinted in THE FRIEND.]

Beyond a shadow of a doubt Germany is the worst international brigand the world has ever seen. To-day she stands justly condemned by all civilized nations; the world is almost united in its effort to defeat her by means of war. If there was ever a just war, if there was ever a war prompted by high idealism and unselfish purpose this is such a war.

Nevertheless, we have in our midst a group of men and women who absolutely refuse to aid in the prosecution of this war. It is incumbent upon this group to show cause why its members should not be regarded as a menace as serious to the nation as Germany herself. I am one of that group, and I ask you to permit me to explain why I am a pacifist and conscientious objector in wartime and why I cannot aid in this war.

I am not ignorant of the crimes Germany has committed. I neither deny them nor see any legitimate reason for doubting the reports circulated concerning them. To attempt to defend them is absurd. I have the greatest admiration for the men who conscientiously feel that the only way to restrain Germany is to wage war upon her. When I see these men who have joined the army, men who are willing to make the supreme sacrifice that an ideal of world peace, freedom and democracy may be realized, I cannot but admire them. Yet I cannot join them because I feel that the method they have adopted can never bring about the result they seek. In fact, I think that war must indefinitely postpone the realization of world democracy rather than usher it in. Such a world order must rest upon mutual understanding and good-will. War does not create either understanding or good-will. The problem is how can these forces be brought to bear upon the present situation.

For years the German people have been taught that the other European nations threatened their very existence, and the people doubtless believe this. Strange as it seems to us, the German people think they are fighting a defensive war. Strange as it seems to them, we think we are fighting a defensive war. In this war both peoples see a justification for their belief.

Our problem then is simply this—to convince the German people that we do not wish them ill and to convince ourselves that the German people are not fighting for the pure love of carnage. This can be done only by creating some basis for mutual understanding. There is, I think, only one way by which such an understanding can be created, and that is by doing something that will convince the German people of our unselfish motives. The German people will judge of our motives by our actions, not by our words. They will judge us exactly as we judge them. To wage war upon them will not convince them that we desire for them equal opportunity for national development. We must adopt a method that will advertise the motives which animate us, and point to the ends we see.

I do not now and never have advocated an active obstructionist propaganda. That is a method which I must condemn as much as I do war itself. It creates neither understanding nor sympathy between the contending factions. Nevertheless, when I am told that now the question must be fought out, I cannot but believe that eventually the problem must be thought out, and until then it will not be solved. Serious international problems cannot be properly considered in time of war. Does war aid in dispassionate thinking on international problems?

I believe that we can never hope for a solution of international problems except by negotiation after some bonds of sympathy have been found or created. These negotiations must result in the establishment of some degree of voluntary co-operation among the nations. The very nature of war makes it ineffective in the establishment of voluntary co-

POWER AND LOVE.—"If the sap of a root of a tree be a sap capable of producing various kinds of fruit, then a branch bearing only one kind of fruit is not a full witness of what is contained in the root. Even so we, if there be power in Christ our root, then the mere manifestation of love, in His members without power, is not a full witness of Him."—*Selected*.

operation. This sort of co-operation is a matter of will, and war is ineffective when used to coerce the will. It may gain an apparent, but not a real, victory. We must win Germany to our ideals, not force her to adopt the forms in which we clothe them while rejecting the spirit which gives them life.

I am told that this is impractical. I deny it. The test of practicality is practice. In fact, every ideal is made practical by practicing it. Until an effort has been made to put an ideal into practice, and that effort has failed, there is no justification in the charge that the ideal is unpractical. All progress is made in the face of the self-styled practical man. For my part, I feel that there is nothing so impractical as war, simply because it does not result in voluntary co-operation between contending parties.

Feeling as I do, I cannot aid in the prosecution of any war, regardless of the motives assigned as justification for it. I must remain a pacifist in wartime, because I feel that in pacifism alone a true solution of this problem is to be found.

Could I with clear conscience aid in a policy which I feel must delay the realization of our bright ideals?

LANSOWNE.

FRIENDS' SERVICE COMMITTEE.

INFORMATION.—The following men and women arrived in France the early part of this month:—

Ernest Charles Binford, Haviland, Kansas; Walter Gregory Bowerman, Charleston, West Virginia; Walter Carroll Brinton, Frankford, Phila., Pa.; E. Morris Burdsall, Port Chester, New York; Leland Kellum Carter, Indianapolis, Indiana; Daniel Arthur Compton, Plainfield, New Jersey; Errol T. Elliott, Haviland, Kansas; William Yarnall Hare, West Chester, Penna.; Richard J. M. Hobbs, Greensboro, North Carolina; Frederick T. Hollowell, New York City; Israel E. Hough, Ambler, Penna.; Folger B. Howell, Springfield, Ohio; Given C. Johnson, Le Grand, Iowa; John Langdon Jones, Roxborough, Phila., Pa.; Harold S. Laity, Chappaqua, New York; Harold David Marshall, Whittier, California; Charles W. Moon, Wichita, Kansas; Seymour H. Olmsted, Buffalo, New York; Edward Abbott Sibley, Germantown, Phila., Pa.; Walter E. Smith, Eureka, New York; William Berry Southworth, Brookline, Mass.; J. Coleman Travis, Poughkeepsie, New York; Alfred Cresson Vail, Chester, Penna.; Luther E. Warren, Wilmington, Ohio; Walter E. Wildman, Selma, Ohio; A. Gertrude Jacob, Queens, New York; Marjorie Daw Johnson, Madison, Wisconsin; Margaret Scattergood, Phila., Pa.

It is interesting to note that twelve States are represented by the above twenty-eight persons.

ADDRESS FOR MEN AND WOMEN IN FRANCE.—The offices of our Committee in Paris are 53 Rue de Rivoli. Mail can be sent at foreign rates to the above address or to:—

F. W. V. R. C.,

A. P. O., S. 5

B. E. F.,

France.

These magic symbols merely mean Friends' War Victims' Relief Committee, Army Post Office, Section 5, British Expeditionary Forces. English Friends have been served by the British Army Post Office and the same service is accorded our men who have joined with English Friends. Mail so addressed is sent to 53 Rue de Rivoli and redistributed.

We have made arrangements with the U. S. Post Office Department whereby letters and packages up to seven pounds can be sent at domestic rates if addressed as follows:—

Friends' Unit of the Red Cross,

American Expeditionary Forces,

France.

Mail so addressed will also be sent to 53 Rue de Rivoli and redistributed. Christmas mail should be plainly marked "Christmas package."

"The life that has not known and accepted sorrow, is strangely crude and untaught."

LETTER OF PHILADELPHIA QUARTERLY MEETING TO ITS MEMBERS OF MILITARY AGE.

NOTE.—An individual letter has been sent to those intended so far as the lists are complete. It will be a kindness to report any known omissions. The portion of the letter addressed to C. O.'s was omitted in the case of enlisted men.—CLERKS.

PHILADELPHIA QUARTERLY MEETING, 304 Arch Street, Philadelphia, Eleventh Month 10, 1917.

DEAR FRIEND:—

Philadelphia Quarterly Meeting, held Eleventh Month 6th, was united in overflowing sympathy with the young men of its membership of military age whatever their position and situation may be.

A visiting English Friend gave the meeting a highly spiritual message, based upon the statement of Isaac Pennington to his brother, who had joined the Roman Catholics, to this purport: "Thy religion and my religion must be the same in so far as we have religion; for there is only one religion."

This common basis of unity bound the meeting together as one family, and carried it out in assured brotherliness to all, with the prayer that God will be with them.

A further message to all conscientious objectors in our membership was conveyed in the following words from a letter of Wilfred Littleboy's, read to the meeting by Alfred Kemp Brown of London.

FROM A LETTER OF WILFRED LITTLEBOY TO ALFRED KEMP BROWN AND W. BLAIR NEATBY.

GUARD ROOM, Red Barracks, Ninth Month 23, 1917.

"If you have any opportunity of giving a message, particularly to young Friends as the result of one's experience during the past three years, it seems to me to be summed up in Isaiah's advice of old. 'In quietness and in confidence shall be your strength.' I would say, do not allow yourselves to be hurried in fixing your line of conduct, keep on seeking guidance, even though it seem like inaction, till the way is made quite clear. It will be made unmistakably clear, and with it will come an assured sense of God's presence and guidance like that which has been my own experience during the last nine months in prison."

By direction and on behalf of the Meeting,

J. HENRY BARTLETT,

LYDIA C. SHARPLESS,

Clerks.

NEW ZEALAND FRIENDS.

FROM REPORTS OF THE GENERAL MEETING IN THE "AUSTRALIAN FRIEND."

The discussion which followed the reading of the reports was felt to be most hopeful for the future of the Society in New Zealand. The state of the Society is the state of the individual souls which comprise it. Quakerism depends upon the faithfulness of the individual. We need to be faithful, but never to forget in our anxiety that we cannot be so unless we are linked up with the power of the risen Christ, as the Apostle Paul said, "I can do all things through Christ, which strengtheneth me." It is in prayer that the strength is to be found, not prayer which is a begging or a beseeching, but prayer which is a conscious touch with God.

FRIENDS AND MILITARY SERVICE.

The discussion on the Military Service Act began with a letter read from the National Peace Council of New Zealand. A deputation was also introduced from the Seventh-day Adventists Church, and their spokesman, Pastor Myers, laid before Friends a proposal to set on foot a petition to Parliament asking for consideration to be given to all conscientious objectors. Pastor Myers mentioned that although not generally known, the Seventh-day Adventists opposed all war, and that his denomination were agreeable

that he should give the whole of his time to the furtherance of this proposal. The request of this deputation was discussed at a later sitting, and granted. The mind of the meeting was then mainly directed towards the subject of alternative service, not so much in a general way, but specially in regard to the Government's offer of non-combatant service on State farms under civic control, conditional upon the signing of an undertaking binding the signatory to "any form of non-combatant service as may from time to time be prescribed by the Commandant of the forces." It was pointed out that the signing of such a document definitely places the person concerned in a position of subordination to military law, although possibly under civil administration. Also that even should the clause be amended, substituting a civil officer for the Commandant of the forces, the reservist would, although exempt from military service, be transferred back to the N. Z. Reserve to do non-combatant work. The weight of the Meeting was clearly against signing the required undertaking. Some Friends felt that a differently-worded declaration, omitting all reference to military authority, and definitely making the obligations of the exempted person purely civil, would meet the case. Others, and possibly the larger number of Friends, felt their inability to render any service under an Act framed for the express purpose of raising military forces. A spirit of willingness and desire to help the country at this time of need was manifested on all sides, and suggestions were put forward that Friends should signify to the Government what kind of service could be given compatible with their principles. Individual guidance and vision were felt to be the chief factors in such an action, and the difficulty of stating what service Friends as a body could render was apparent. Many Friends, and among them those who have been in military detention, felt that the best service that can be rendered is that of a clear stand for absolute freedom of conscience for all. Others felt just as earnestly that they could, even under the Military Service Act, render such non-combatant work as would not conflict with their conviction, and would aid the State.

The possibility of a National Service Act being placed on the Statute Book was mentioned, and it was thought that Friends might find an opportunity for service then, provided that they are assured that any service thus rendered is not war service, and will not assist in the military prosecution of the war.

Finally, a minute was drafted stating the position of Friends in regard to alternative service, and explaining why the existing regulations failed to meet their case.

Percy Wright and Thomas Bentley spoke feelingly of their experiences, and counted it a privilege to be amongst those who are bearing witness to the Truth as held by Friends. Percy Wright, during his long detention at Trentham, had come into contact with many other religious and conscientious objectors, and he spoke of the encouragement and strength which came to each by such contact, particularly referring to the power which the grace of God gave to those who made that the basis of their actions, as compared with the purely political or economic objectors.

FRIENDS IN AMERICA.

AUGUSTUS GEORGE WALLER.

The Society of Friends in America has suffered more than we have in England by divisions. I have been interested when going among Friends in England to notice the great variety of temperament. There is often a lack of appreciation among us which sometimes amounts to disapproval.

Because our Society is primitive we have the forms of all the developments of historic Christianity. Our primitive way of thought gives us scope to express our various inclinations: Conservative, Radical, Mystical, Dogmatic or Rationalist, etc. We must tolerate one another and live so deep that we reach unity in diversity. When spiritual life is at a low ebb then we split up.

The more complex civilization becomes the more important is it to arrive at simple fundamental conceptions; for the more confusing are the multiform manifestations of truth then, and the contrary diseases or sins of civilization become rife.

The war is a judgment on our civilization and Friends are being brought into deep experience. I believe they will emerge triumphant and unified.

The Society of Friends is originally and essentially mystical. A mystic is a person of vision: one who has a message to the world. He is clear-sighted and sees beyond semblances to the reality underlying the universe. He is a rationalist, but, nevertheless, is eminently devout. Very probably he is symbolic in his language.

Friends now may be divided into three groups, both in England and America. These groups are according to temperament. If there is a new experience of Divine favor then these three types are brought together; are baptized afresh by the Holy Ghost and partake of the mystical communion of the saints.

The three present types of Friends are:—(1) Conservative; (2) Rationalist; (3) Dogmatic. In America they are divided on these issues into:—(1) Conservative; (2) Liberal; and (3) Pastoral. In each of these groups there are again the three tendencies. If, at a crisis like this present war, the spirit depart from Friends, these three historic groups may again split into two or three parts. This further splitting up has been observed sometimes among the Wilburite bodies.

In England we have kept together, at times in cliques of like-minded individuals, but there has always been a social intercourse in our Quarterly and Yearly Meetings. In America, where the cliques have entirely separated, it seems to an English Friend a misfortune. The separations have made the differences something to brag about.

There is neither orthodox nor unorthodox in the kingdom of Heaven (see John iv). We should only preach the pure Gospel that we are really given by our Heavenly Father.

I do not want to infer that there were no vital questions at stake which led to the separations, but they were due to lack of understanding and hence the un-Christian wrangles at the time. If Friends of either side had been truly Christian these scenes would not have occurred.

The proposition is:—How to be zealous and equable at once? How to avoid latitudinarianism on the one hand and rancour on the other? I apply this to the present time, where we are at sixes and sevens over the war question. I believe we are solving it in the ideal manner, due to the real Christian spirit of concern among us.

It seems then that we are born with one of three dispositions. The reader may thus understand that my bias is towards the Conservative. So if I am partial please excuse it. It is not possible to be impartial, which is a euphemism for colorlessness. But it is possible to be just, and I hope I may be.

It has been my fortune to travel at leisure across the States from West to East. I had the privilege of being welcomed by the College Park Friends at San José, Cal., the day after I landed. Later on I was overwhelmed with hospitality by the Iowa Conservative Friends and at Barnesville Yearly Meeting of Ohio. I felt in close sympathy with these Conservative Friends. Their young people are well concerned, although there is a bit of friction, perhaps, between the generations. This may happen among any set of strong-minded people.

It was through the Liberal Friends of Pasadena that I attended a very enjoyable little Yearly Meeting in Illinois.

Baltimore Friends are very like English Friends, and their city also forcibly reminded me of Bloomsbury in London. They urged me to attend the Five Years' Meeting of Pastoral Friends.

An English Friend is taken aback by their "parliamentary" conducting of business. I came prepared for this, and in a more understanding spirit, as I had been in America for some

time. There is a remarkable drawing together of Philadelphia Orthodox and the Five Years' Meeting. Also several Hicksites had a concern to be present.

It was interesting to hear the comments of the Philadelphians. They were impressed with the looking outwards to help others, which is characteristic of the more evangelical type of Friends who compose the Five Years' Meeting. The Philadelphians said they themselves were too much looking after their own affairs and not enough after the welfare of others. To me it is good to see the Philadelphians in this frame of mind, because I am struck by their philanthropy, even if it is true (which I doubt) that they only look after themselves.

An Indiana Friend at a little country meeting told me they had tried salvation by preaching and singing, etc., but it did not come. Then they had tried salvation by good works, but this did not succeed, and now they were understanding that it is the Spirit which quickeneth. This is real Quaker or Christian experience. This typifies what is going on among Five Years' Meeting Friends. There is a hunger among them.

Religion is a natural thing. As the normal individual grows, the drawings of religion manifest themselves. It is abnormal environment which clouds his perception. I think country people are more religious on the whole than city folk, because they lead a more normal life.

Development is a tender growth which must at first go on gently and in private. Each one of us is a complex being. There are many traits in us. All these traits are portrayed in other people around us. These are meant for our edification. There are also other qualities for which we have no faculty. We cannot appreciate these and it is false to pretend we do. We may wish to be in the fashion, but our desire is wrong. We are all more or less narrow minded. A narrow-minded person can be a true holy character if he does not pretend. Do what you do as perfectly as possible. Posing and insincerity are never right.

This is the problem before our Religious Society and before the world. Never copy without really understanding. Every action should come out spontaneously. Uniformity is false because we are not made alike. There are endless combinations and yet we are one deep down in the springs of Life.

If the drawing together of the various branches of the Society of Friends means a shallow, slovenly, make-believe unity, this would be wrong. I concurred with the sentiment of a Wilburite Friend when he said we must dig deep to understand right and wrong. Each branch of Friends must develop its own peculiar genius. If they feel deficient and hungry for something possessed of another branch, then come together.

There is a hunger for better things among all Friends. This is Divine discontent. But we must not betray ourselves by jettisoning our own talents to get those of other bodies. We can have all the good of others as well as our own! Friends are all nearly past the iconoclastic stage (the stage of asceticism as an antidote to over-elaboration).

We have also got beyond the effects of the Protestant Reformation. The Society of Friends was the last word of that movement. They witnessed to "that Spirit which leads into all truth." A new world and a new order are coming. This same Spirit will be at work.

Are we the children of the Light or shall we give up the ghost? Agnosticism has often a necessary place in individual experience. It is preparatory to a full measure of Christian truth.

Our Society is now in a sort of agnostic stage, and I believe it is about to pass through this to the glorious realization of its mission.

NOTE.—By Agnosticism is meant any questioning or want of clarity on any subject, be it theological or political. Especially is this the case about war. Agnostic implies open-mindedness.

"God gives us always strength enough, and sense enough for everything He wants us to do."

SOME MATERIAL INTERESTS AT WESTTOWN.

CHARLES W. PALMER.

Knowing that Westtown's friends everywhere are interested in all that goes on at the School, an effort has been made in the columns of THE FRIEND to keep its readers informed on current educational and social events at the School. There are, however, other matters which contribute very largely to the successful working of the School. It is the purpose of the present article to present the material side of the management in its more significant phases, including the Orchard Department, the Forestry Department and the Farm as well as the business management of the School proper.

In securing the material which follows, I have depended upon information given me by the managers of their respective departments and upon my own personal observation. I wish here to express my appreciation of the co-operation of the managers and to assume full responsibility for any wrong impressions that may result from what I have written.

The season has been a good one for the Orchard Department. The young peach orchards have produced nearly 5000 baskets of fruit (to be exact 4841 baskets). James F. Walker has succeeded in finding a ready market for the fruit. Some of it, of course, has been used at the School for immediate and for future consumption; some was shipped by trolley, freight or by auto to Philadelphia, Chester and Wilmington; and there was a good demand in West Chester. In order to effect an economy in containers and charges, and at the same time to market the fruit in better condition, an effort was made to avoid as far as possible shipments by trolley freight. The auto truck belonging to the Farm Department was brought into service for hauls to Philadelphia and Chester, and James Walker was fortunate in finding an auto truck that wanted "back-loads" on its frequent trips between West Chester and Wilmington. Not only were the peaches marketed in these ways, but the trucks afforded transportation for much of the other fruit and vegetables raised.

While most of the cultivated land in charge of the Orchard Department has been devoted to field corn, two acres were in sweet corn that found a ready market. Over three hundred baskets of tomatoes and two hundred and fifty baskets of string beans were likewise raised, and sold at fair prices.

One of the most notable achievements of the Orchard Department was in the successful spraying for the apple-maggot. For a number of years the apple crop has been seriously damaged by this pest. The small maggots or worms tunnel through the pulp, making it more or less porous. The tunnels later turn tough and brown and render the apples almost useless. Certain kinds, notably the Smokehouse, are more vigorously attacked than others. Last year only forty-three bushels of Smokehouse out of a large yield were marketable and then only at a low price. This year, acting on the advice of the Cornell Experiment Station, the trees were sprayed with a sweetened poison spray, which killed the parent flies and thus prevented egg laying. So successful was the work that one hundred and forty-one bushels of Smokehouse apples have been sold or stored, and the fruit is of a superior grade.

In all thirteen hundred bushels of apples have been harvested, some sold and some stored for winter use at the School. These, of course, have all come from the Boys' and Girls' Orchards, since the Walnut Hill trees are too young to bear, and this takes no account of the large number that have been used by the boys and girls and employees on the place. While it is not the purpose of the present article to deal much in finances, the prediction is made that the Orchard Department will make a good showing for the fiscal year.

Albert H. Forsyth reports that the Farm and Dairy Department has likewise had a good season. The tuberculin test of the dairy herd continues each time to eliminate some animals, mostly among the young stock. This has strength-

ened the growing conviction that the Dry Barn, where the young cattle are housed, has been the source of infection. To eliminate this, new open pens are being built around this barn and if need be, the whole interior is to be remodeled. In the same line is the erection of concrete pig pens in the old south barn. The raising of pigs is proving profitable. Sales have netted over \$650.00 and about one hundred head are still on the place.

Milk sales have averaged in net receipts about \$900.00 a month. Much of the milk produced is used at the School, but we continue to ship certified milk to dealers in Philadelphia.

The Farm operations proper have shown good yields. Beside the fourteen acres of corn yet to husk, six hundred and forty tons of ensilage have been harvested. The wheat yield of seven hundred bushels brought a good price. The one hundred and fifty tons of hay that have been stored, include seventy of alfalfa. The alfalfa field is in its third year, and has at this writing as fine and healthy an appearance as it ever did. If efforts to eliminate the tuberculosis from the Westtown herd of cattle prove successful, there seems no good reason why the whole operation should not show substantial gains each year. It may be of interest to know that losses from this cause will not be so great as for two years past since the State has resumed payment to farmers for cattle condemned. That the cattle are of superior grade is shown by the fact that Westtown Ayrshires nearly always carry away the blue ribbons when they are shown at the Chester County Fair.

For the Forestry Department, Joshua A. Cope reports that most of the energy has been devoted to caring for the blight-killed chestnut trees. About \$1,500.00 worth of telegraph poles were sold from the North Woods last winter, and it is now planned to install a saw-mill this winter in the North Woods to work up more of this blight-killed chestnut into ties and lumber. Much of the small dogwood and ironwood has been removed from the Arboretum to give more room for the development of the more valuable young trees. The expense of this work has been largely covered by the sale of about 3000 bean poles.

In all these departments production has been the primary aim as always. With the Business Manager at the School the problem has been a more difficult one. Sources of income change but little from year to year, or if they do it is a gradual change. But when the amount of supplies consumed by the School remains practically the same, while prices soar rapidly, as they have in the past year, a deficit is rendered almost inevitable. Dean Stanton saw this early, and early made what provision he could to reduce the deficit. He could see but one way to do this; to produce more food in the truck patches and to provide for storing a large amount of this for the winter's use.

Increased acreage was provided in a strip of land at the east end of the long field south of the buildings. On these four acres were planted the vegetables which have usually been grown north of the Girls' Orchard. The plot of ground north of the Girls' Orchard thus vacated, was planted in potatoes and sweet corn. The plot north and west of the Boys' Orchard was devoted to vegetables as usual, and the School Garden plot down the Lane was used as a seed bed for celery, tomatoes and cabbages and for growing radishes, lettuce and beets. Still another plot of ground used for sweet corn is the small field to the west of the North Woods, between the road and the race. This ground under cultivation for the School's vegetable supply comprises about eight acres in all. The crops raised were approximately as follows—14,000 ears sweet corn, 900 baskets tomatoes, 125 baskets peas, 200 baskets lima beans, 55 bushels onions, 50 bushels beets, 25 bushels parsnips, 20 bushels carrots, 350 bushels potatoes, 7000 stalks celery, 2000 heads cabbage, 20 bushels grapes, 40 crates strawberries, radishes, summer squash, lettuce, egg plants and spinach in abundance. This fine showing was made possible only by the hearty co-opera-

tion of the workmen. The gardener is particularly efficient and deserves much credit for his part of the work.

Of course, the cabbage, celery and the root crops are being cared for in the usual way, for current and future use. The more perishable things have been canned or evaporated. This, it seems to me, is the most notable contribution made toward the solution of the problem of feeding the School. When, in the Spring, we saw hundreds of cartons of half-gallon glass jars being carried into the basement of the School, some of us wondered what was to be done with them. We later found out.

A steam pressure canner of ninety gallons capacity was installed in the laundry, and here a large portion of the following list was canned. Some of the fruits were cooked in the kitchen in open kettles. The list follows:—1,000 gallons tomatoes, 420 gallons peaches and peach jam, 40 gallons apple butter, 55 gallons strawberries, 65 gallons plums, 62 gallons pickles, 100 gallons string beans, 40 gallons grape jam, 33 gallons miscellaneous, 150 glasses jelly.

Evaporating was done in an evaporator, designed by Dean and Joseph Stanton and erected by the School's carpenters in the Engine-room.

A long box was made with a horizontal partition running almost the entire length. Within each of the divisions thus made were three rows of cleats to support the drying racks. At the north end were openings at top and bottom. Below the lower opening was placed a large round steam radiator, which supplied the heat. This heated air passed the length of the lower gallery, through the opening in the partition, and then through the length of the upper gallery. Circulation was made more rapid by the erection, above the upper opening in the evaporator, of a box containing a strong electric fan. The trays were wooden frames covered with galvanized woven wire, and gave a total evaporating surface of 420 square feet. This evaporator was operated by Joseph Stanton. The housekeeper, the matron and all of their assistants prepared the vegetables and fruits for canning and evaporating, and did the bulk of the other work involved in canning. Indeed, the success of Dean Stanton's efforts here, as in the raising of the produce, depended very largely upon the loyal support and the long hours of hard work by all the employees of the School.

The evaporated produce, besides small amounts of string beans, cabbage and eggplant, includes 525 pounds corn, 150 pounds green peas, 250 pounds green lima beans, 100 pounds peaches, or about 1100 pounds in the aggregate.

It would be a mistake to conclude that this will supply the School's provisions for the year. But it is safe to say that it will reach more than half way. This fact is the more significant when one realizes that the added production and the canning and evaporating has involved extra labor expense to total less than \$200.00.

The work of all the departments of the School's material side as here presented will, I believe, impress our readers with a sense that it is being done efficiently and with loyalty to the interests of Westtown. It has so impressed me, and I am glad to share it with you.

IOWA YEARLY MEETING.

ELLA NEWLIN.

[Although we printed an account of Iowa Yearly Meeting last week there is enough that is fresh in this account to justify such repetition as it involves.—E.N.]

TO THE FRIEND:—

Each time THE FRIEND has been received since Iowa Yearly Meeting closed, its pages have been scanned to see if some one had not kindly written an account of it for the interested readers. It was a time long to be remembered by many and hearts were raised in gratitude to the Father of all sure mercies for the unmerited blessings which were bestowed upon us. The little group of Friends located at this place came to the united conclusion before Yearly Meeting last year to ask

that it might adjourn to Bear Creek. It was hoped that the meeting might influence for good the community as well as our own membership.

It was necessary to make much preparation for the entertainment of Friends. This has been the central thought and effort of the community. As the time drew near for the annual assembly service was offered from unexpected sources and those whose help was solicited entered into the work with much interest.

The time may come, we cannot now determine, when it will seem expedient to permanently locate the Yearly Meeting in one place, but it is evident that the influence is widened by holding it in different localities. The children and the old people and those outside our membership who would not otherwise attend appreciate having the meeting in their home community.

The weather was favorable for the most part, although a little cold for the season. The roads were good in the immediate neighborhood, but some experienced difficulty who came from a distance in cars.

The meeting convened on the seventeenth of Tenth Month, rather smaller than usual, but increased each day until the end of the week. Meals were served for all in the basement of the meeting-house. No dainties, but an abundance of good, wholesome food, was supplied such as this plentiful land produces. The usual business of the meeting was transacted throughout in harmony and love, the young people taking an active part. We felt a strengthening of the bond of sympathy and love binding together the older and the younger Friends at this period of their trial. At the request of some of the young men a special meeting was held for those who are most likely to have to face the military situation personally before long. We were strengthened in the belief that many of them are more than merely birthright members, and a hope was inspired that when the test comes they will be able to stand for what they believe is right. Some of the boys felt that to take any service in lieu of the military as a satisfactory way to meet the demands of the Government would not be right for them, but if such work was a called-for duty they had better see to it beforehand.

At a session set apart for the purpose, a minute was read from Ohio Yearly Meeting, informing us that the report of the Committee appointed to consider the situation of Hickory Grove Quarterly Meeting in Iowa had been fully united with, and although painful to them to sever the ties, that meeting believed it would be right that they be attached to Iowa. The solemnity which spread over the meeting, and the deep silence, more forcible than words, lasted for a time, then without a jar the Quarterly Meeting was received as it is in a body with its subordinate meetings and appointments. No plan or outline was made for the future, believing that if we all strive to keep under the same spirit that had surely brought this about, strength will be given for each occasion.

The enemy will not fail to lay snares, nor will the Unslumbering Shepherd forget. If monster self is laid low and the Wisdom which is from above that is first pure, then peaceable, gentle and easy to be entreated, is allowed to rule, we shall dwell safely together. The language was revived, "It is the Lord's doings and it is marvellous in our eyes."

A Committee was appointed to attend Hickory Grove Quarterly Meeting, bearing a copy of the minute.

Jesse and Rebecca Meekel, of New York, and Solomon and Sybil Barker of North Carolina, with minutes, also some from Canada and other places were in acceptable attendance. The letters received from other Yearly Meetings were exceptionally edifying and comforting at this time. The feeling at the time of parting was that it had been good for us all to be here.

No cheating nor bargaining will ever get a single thing out of nature's "establishment" at half price. Do we want to be strong? We must work. To be hungry? We must starve. To be happy? We must be kind. To be wise? We must look and think.—RUSKIN.

FIRST IMPRESSIONS OF JAPAN.

ESTHER B. EHOADS.

Early in the morning of the day we arrived in Yokohama, Alice Gifford and I looked out of our state-room and saw far off on the horizon a strip of green land, with Fuji Yama rising majestically into sunlit clouds. In a few hours she was partially covered with clouds and I have not seen her since.

By twelve o'clock we were nearing the pier. Around us were square sailed fishing boats and here and there smaller boats, with curious oars resembling rudders which the men pulled with a strange motion. The pier was crowded with a mixture of Oriental and Occidental costumes; big paper parasols next to dainty silk ones from America, kimonooed women next to men in European costume. Soon we were on the dock amidst a jumble of porters, sailors, new arrivals and their friends. The jabber of the people and the variety of costumes seemed strange.

My first jirnikisha ride was a most interesting experience. It gives one a peculiar feeling to be pulled by a man, but the vehicle rides very smoothly over the streets. The man runs often for blocks together. These men are short, sturdy-looking fellows with bare bow-legs and hats resembling small black umbrellas. The men pull everything here. Some of the older men pulling carts of various kinds have very sad, hard faces, they seem to lack interest in life. The few horses that are seen are very sorry-looking indeed. They are so unkempt. Oxen are used a little, but not often in the city.

When we left the train and began to walk through little alleys and side streets in Tokio, I was impressed with the crowded conditions. Many of the families live in two rooms opening right on to an alley. In many cases the rooms are no bigger than eight by ten feet. These little alleys represent the slums of Tokio, no city sewer system, streets running in every imaginable direction, and yet this is the third largest city in the world!

After the whirl of this seemingly unorganized city, where things are about half size, it was a relief to get to the mission compound, which seems very quiet and peaceful. We pass the meeting-house as we first enter, and next the tennis court and just beyond, on higher ground, are the Bowles's house, the school building, the teachers' house and the girls' dormitory. The buildings are well placed with a fine view of the bay in front and in clear weather a glimpse of Fuji from the back of the compound. As one looks out over the city with so many little houses and trees, it is hard to believe that it is so large and so crowded.

Alice Lewis came out to meet us and I felt at home immediately. The school is a very homelike place, with all the Christian teachers working hard all the time to bring Christ's joy into the lives of the girls. The girls, too, are very lovely, all of them. They are kind and helpful and have done a great deal to make me feel at home. There are twenty-six girls in the dormitory and I am getting to know them, but the eighty-four day pupils are still well mixed in my mind. They come bowing in every morning a little before eight.

Meeting here is both strange and natural. The language is entirely new, but the spirit of worship and the joy in the voices and faces of the people attending is very real. The evening meetings are well attended, considering the number of members. Sometimes some one is asked to speak and I had the privilege of telling what American Friends are doing in regard to the war. The young men were much interested in the Haverford Unit. They have yet many things to decide in regard to military service.

One of the most striking things about the Christians here is their extreme earnestness in longing to bring others to Christ. They are working hard, everyone of them, both to learn and to teach. Their Christian joy and hope is very real. One cannot doubt it when one sees them and comes to know them. It is indeed a great privilege to be able to work with them.

CONCORD QUARTERLY MEETING VISITATION REPORT.

At Concord Quarterly Meeting, held at Media, Eleventh Month 13, 1917, the following interesting report was received and the recommendations in it approved and acted upon.

Your Committee has held ten meetings, mostly on First-day afternoon, once each month. All of the Particular Meetings in the Quarter have been visited by members of the Committee. One visit each has been paid to the meetings of Friends at State College, Pa., and Syracuse, N. Y. Sub-committees have been under appointment also for the study of city, suburban and country conditions; to attempt to gather Friendly literature, to provide speakers, and to suggest topics which might be of service to Subordinate Meetings. A communication has been addressed to all Monthly and Preparative Meetings informing them that this Committee is prepared to assist them in these particulars. A Sub-committee, appointed in First Month, assisted in the holding of six meetings of young Friends in West Chester for the study of Quakerism and one public meeting on First-day afternoon, addressed by Thomas E. Jones in regard to the Friends' situation under the draft. From twenty to twenty-five members attended each regular meeting, also one non-member. There was much interest shown and all wanted the meetings continued another year.

In Fourth Month our sub-committee on city conditions was authorized to secure the services of a Friend to investigate and to report upon conditions in the neighborhood of our meeting-house at Chester. Calls were made which brought forth information in regard to about thirty families. These neighbors seemed appreciative of Friends and glad to attend, at any time, special meetings, both religious and instructive, held at our meeting-house. Suggestions for further work in the neighborhood, especially in regard to a Children's Bible Class, have been made to Chester Preparative Meeting.

Our Committee meetings in Eleventh, Twelfth, First, Second and Third Months, were largely devoted to discussions of the message and mission of the Society of Friends, and these discussions can be summarized best in connection with the meeting of the Committee Third Month 18th at Westtown in conference with the faculty of Westtown School.

About forty persons were present for two hours in the library on First-day afternoon. Three members of the faculty and two members of the Committee gave prepared addresses covering the subjects: "What Should be the Chief Purpose of the Society of Friends?" "How Can the Subordinate Meetings of our Society Better Promote that Purpose?"

These expressions were clear and able and we were favored to close in a solemn feeling of supplication. The grasp of the subjects displayed and the spiritual covering with which we were favored, gave us great encouragement to believe that some of our Heavenly Father's work in our generation will be accomplished. "*Vital Communion with God through Jesus Christ was felt to be the foundation experience for the work of the Society of Friends.*" "There is one, even Christ Jesus, who can speak to thy condition."

Our Meetings for Worship are the most important instrument in the work of our Society. In them our neighbors should always be able to find helpful communion. We need earnestly to realize that our theory of worship and ministry places the responsibility for the life of the meeting upon every member. Frequent conferences by all concerned members of the meeting are likely to be of much help in increasing this sense of responsibility.

Literature also is essential for the use of our local meetings. Christian truth remains unchanged, but it needs restatement in the vocabulary of each generation. A Sub-committee was appointed early to make some effort to collect and prepare for the use of our subordinate meetings the best literature available, with authority, if found necessary, to undertake new compilation. Two conferences on this subject have been held with members of the Book Committee of the Representative Meeting and we hope gradually to be able to furnish some material along this line.

We recommend to subordinate meetings the careful consideration of the greater use of newspaper space, regular pamphlet distribution and more effective signs on our meeting-houses. We have found, in some neighborhoods, persons living within a few blocks of our meeting-houses who were ignorant of their locations. For our own members, an annual directory of the meeting, including officers, committees, membership list and financial statement will be found useful. The issuance of a periodical letter or bulletin has proved helpful in some meetings. Where personal visiting is difficult, the maintenance of correspondence, especially with distant members, is heartily recommended. We believe that the appointment of a small committee in each Monthly or Preparative Meeting to correlate the work of the meeting and to keep members informed of business coming up for attention, will be helpful.

The amount of work we have been able to do thus far has been small, but we have become deeply interested in the subject of our appointment. During the past year the Quarterly Meeting has had several committees whose appointments have seemed to overlap. We believe that this work of the Quarterly Meeting can be done best by one committee, and we recommend that a nominating committee be appointed to consider a plan of this kind and to report three months hence. If satisfactory, we would suggest that the nominating committee fill temporarily the one or two vacancies on our committee due to resignations and that we be continued until they report.

We are convinced that the Society of Friends is needed as a constructive religious force in the field which is naturally covered by this Quarterly Meeting. The world is hungry for spiritual realities and as the heirs of a Society, whose especial purpose is spiritual service, we should be devoted to the work of ministering to this hunger. We hope that during the coming year

Conferences with our local meetings as to their problems may be held;

The visiting of our meetings for worship throughout the Quarter continued;

West Chester young Friends further assisted with their studies of Quakerism;

Some literature collected and compiled;

Speakers and topics on vital subjects provided for Subordinate meetings;

The meetings at State College and Syracuse visited again.

A concern is on our minds also, if possible, to promote among our members a fuller understanding of the requirements of "Free Gospel Ministry."

If approved, we would suggest that this report be printed and circulated through the subordinate meetings.

On behalf of the Committee,

(Signed) JOSEPH RHOADS,
ROBERT H. MARIS,
RACHEL A. CARTER,
MARGARET J. SCOTT.

NEWS ITEMS.

FRIENDS' INSTITUTE is now provided with periodicals of the *Menonites and Dunkards*. Friends will be interested to see in these publications how valiantly these good people are standing for peace.

THE READERS of THE FRIEND will doubtless be interested to hear that Alice D. Forsyth will be the stenographer at the Friends' Institute, beginning Eleventh Month 19th. After that time the Institute will be glad of any clerical service which she can render its members and friends.

EDWARD C. WOOD.

ARCH STREET MEETING on the 11th was somewhat surprised to have five soldiers in uniform as part of the congregation. It was apparent from their solid demeanor that they entered into the spirit of the occasion. Two messages from the gallery seemed specially suited to the opportunity without a suspicion of being in any way prompted by the

unusual circumstances of the presence of soldiers. When told after meeting that their uniforms spoke of sacrifice in a moving way, even to those who did not believe at all in the methods of warfare, they responded most kindly and said it had been good for them to be at the meeting.

SEMI-ANNUAL MEETING, COLLEGE PARK FRIENDS.—The Fifty-seventh Semi-Annual Meeting of College Park Association of Friends was held Tenth Month 10, 1917, at the meeting-house, San José, California.

The Meeting for Worship at 10.30 A. M. was followed by a short business session. Luncheon, which was in reality a veritable love feast, was served at the meeting-house and business resumed at 1.30 P. M. After routine business, the program for the afternoon was followed, namely:

1. Scripture Selections Recited in Concert.
2. An Address by Mary Field Parton, "I Come Not to Bring Peace, but a Sword."
3. Address, "Christianity and Chaos," by Arch Perrin.
4. "Christian Ideals, Quakerism and the Social Unrest," by Edward A. Wright.

The Meeting for Worship was a season of great spiritual uplift, and was vocally participated in by visiting and local Friends. The exercises of the afternoon revealed some of the sad social and economic conditions of the present time, and the need that Christians identify themselves with efforts to correct abuses so frequently associated therewith. Friends and others gathered in the spirit of mutual love. Some had come many miles to attend this meeting, and represented all branches of the Society.

The attendance was fifty per cent. larger than usual, and the little meeting-house was about taxed to its capacity. Opposition to the Christian tenets held by Friends generally tends to an increase of numbers provided Friends are faithful to their principles.

WM. C. ALLEN.

GILBERT AND MINNIE P. BOWLES who have been connected with the Friends' Girls' School in Tok o, Japan, for sixteen and twenty-four years respectively, are in this country on furlough and are visiting in and around Philadelphia for a few weeks. As Gilbert Bowles has been doing valuable work for Peace Societies in Japan and has traveled widely in the Orient in the interest of Peace it is hoped that as many Friends as can do so may avail themselves of the opportunity of hearing him. A few of the engagements made for G. and M. P. Bowles in various centres are as follows:—

Eleventh Month 23, Coatesville Meeting-house, S. P. M.

26, Germantown Tea Meeting, S. P. M.

Twelfth Month 1-3, Westtown School.

7, Moorestown, S. P. M.

13, Lansdowne Branch, S. P. M.

Other dates are yet to be arranged. Any one wishing to make engagements with these friends should address Julia C. Collins, Haverford College, Haverford, Pa.

Much damage was done to the buildings on the Compound of the Friends' Mission during the typhoon which recently swept over Japan. We are glad to report that no lives were lost and none injured. It will cost over two hundred dollars to repair the buildings inside and out, and to renew the lighting and other incidentals.

A. P. R. U. SEWERS TAKE NOTICE.—Please make the Magyar shirts considerably longer than the measurements given on the pattern; make sleeves shorter and narrower, especially for the women and the children. These may be faced at the bottom with the colored material that faces neck and sleeves.

All reports that come from Europe and all sample garments sent call for good, strong material. At this season of the year heavy muslin and at least part wool material should be used.

Little cotton and flannel jackets are needed for the babies, as in pattern No. 1. The gown of that pattern should be made three inches longer than the pattern. Petticoat with bodice is needed to go with each skirt in this outfit.

Make smaller shirts for boys. They often put on suspenders at the age of four years. The dark overall, or long-sleeved apron, is worn by boys as old as fifteen years.

Remember to vary the sizes of the garments made, making some larger

and some smaller than each pattern. It is well to tack pieces of material to each garment and to put thread or a handkerchief in each pocket.

Peasant women rarely wear a head-covering, hence large knit caps are not needed.

Many children are finding pleasure and profit in making afghans for cradle, cot or bed, by knitting many-colored remnants of yarn into squares or strips, then crocheting them together with black and making a narrow border of the same color.

Eight boxes are ready for shipment this week; some of them go directly to our new headquarters in Paris. Those containing articles for Russia will continue to go to the distributing room in London.

Fifteenth and Cherry Streets, Philadelphia. MARY H. WHITSON.

THE JAPANESE TYPHOON.

[The following from a private letter of Edith Sharpless to her family has been solicited for our paper.—Eds.]

"The most exciting thing in the week I have left until now. It was a dreadful typhoon that struck Japan one week ago—First-day night and Second-day morning. We have not talked about much else since. In Mito, the wind began to get bad about two o'clock in the morning. Suyuki San and I got up and shut up the house tight and then went back to bed and listened the rest of the night. The wind that struck our house sounded like cannon balls, and the rain was just slapped against the walls, so that it came in at every pore. The house rocked back and forth and I wondered if it would go down, being two stories, and supposedly badly built. But it didn't, which is one to the carpenter's credit, for plenty of houses did. When we got up in the morning we found everything soaked. The stairs were like a river, and a muddy one at that. One of the wooden shutters had been blown out of its grooves and clear to the other side of the lot and our front door was wide open. The fence was entirely down and its pieces blowing around the neighborhood, and my trees mostly broken or uprooted, and the garden the flattest thing I have ever seen. But all this was a small matter compared with what happened to some people—people who had to get out of their houses in the midst of it and run for their lives. Onme San's family left their house in the middle of the night. It did not actually come down, but was so damaged that they could not live in it for a week. It is a curious thing to see houses down in a heap, especially if they have heavy thatched roofs on top. It is curious to me, with all the houses that came down, that not more persons were hurt. There were 115 persons killed in Ibaraki Province. Tok o was worst hit, and 150,000 people are being fed and sheltered by the city government now. The floods that came in the wake of the storm were almost as destructive as the storm itself. We went down to the river that afternoon and found the people all moving out of their houses. The water was in some of the houses already, and people were going around in boats taking out all the furnishings. It was still rising then, and they did not know how far it would come. Fortunately after the storm was spent, the clouds melted away and we had one of those glorious blue days that come only two or three times a year, so all could dry their possessions.

The Binford were down in the tent at the seashore at the time, and of course it went down, so they went to Kameyama San's house and the roof began to leak torrents a few minutes after they got there. But they are still alive, although I do not understand why. It doesn't seem to have stopped the flow of their energy. They have been in Tokio all this week."

The following is taken from a report of the Peace Committee and shows how money is being used.

EXPENSES.

Training Camp at Haverford—	
Food and Service.....	\$1,989.05
Teachers, Books, etc.....	328.23
Materials for Work—Lumber, Gasoline, Auto Parts, Sundries of all Kinds.....	2,500.91
	\$ 4,818.19
Clothes, Equipment, etc., for French Workers.....	6,347.51
Travelling Expenses of French Workers in U. S.....	1,140.01
Travelling Expenses of French Workers in France.....	15,003.59
Food sent to France for Four Months' Supply.....	7,384.23
Sundries, including Typhoid Inoculations and Pay- ments in France not yet Accounted for.....	3,768.70
	\$39,059.23

English Friends' Work—Four Monthly Cash Contributions, for Distribution as Designated by Donors to Various Activities.....	\$20,000.00
800 Blankets Bought here and sent to France for Distribution by Friends' Mission.....	3,925.00
Towards Cost of Six Women to Russia (travel, equipment and support).....	6,387.50
Towards Cost of our Workers in France (including travel, equipment, etc., of first seventy sent).....	14,240.82
	<hr/>
	\$44,553.11
	<hr/>
	\$83,612.64
Clothing Work at Home.....	8890.25
Office Expenses—	
Secretaries and Stenographers.....	1,586.20
Telephone, Telegraph, Cable.....	331.47
Printing, Posters, etc.....	1,211.22
Traveling.....	397.69
Sundries and Petty Cash not yet Accounted for.....	535.83
	<hr/>
	4,062.46
	<hr/>
	\$87,675.10
Eight Letters of Credit, Guaranteed, Amounting to.....	11,000.00
	<hr/>
	\$98,675.10

While it is naturally uncertain just what the future expenses will be, it can be roughly stated that we shall have to make the following approximate payments during the balance of our fiscal year to Sixth Month 30th, 1918:

ESTIMATED FUTURE EXPENSES UP TO SIXTH MONTH 30, 1918.

Payments to English Friends—Cash Contributions \$5,000 per month; on Support of our Workers in France and the extension of the Work due to them, \$7,500 per month, totalling for Eight Months.....	\$100,000.00
Russian Workers, Travel, Equipment and Support.....	22,000.00
Additional Blankets and Condensed Milk for Distribution in France by Friends' Mission.....	2,500.00
Food Supplies for Workers in France.....	25,000.00
Additional Clothing and Equipment for Workers.....	5,000.00
Reserve for Return Traveling Expenses of Workers and for Closing up Work.....	25,000.00
Clothing Work at Home.....	10,000.00
Office Expenses.....	10,000.00
Contingencies.....	10,000.00
	<hr/>
	\$209,500.00
To which add already appropriated about.....	90,500.00
	<hr/>
TOTAL.....	\$300,000.00

The above estimate is based on doing for the Friends' Mission work in France and other emergency service carried on by English Friends in England and elsewhere, only what we have done in the past plus the actual cost of the work of our own American Friends. Unquestionably we should do much more than this. We have had unmistakable intimations from English Friends that the tremendous financial strain and drain of the last three years is beginning to tell on them and that unless we largely increase our support at once, the splendid work, now so well under way, will have to be curtailed. This, of course, is unthinkable, at least for the present; and we must guard against the feeling that we can now sit back with a comfortable thought that we have done all we ought.

ALFRED G. SCATTERGOOD, *Chairman*,
ANNE GARRETT WALTON, *Secretary*.

FRIENDS' SERVICE COMMITTEE.

HERE is a vivid picture from Florence Barrow, an English Friend, of the daily life of a group of Russian refugees.

ANGLSKAJA MISSION, Buzuluk, Mogoboro.

All the children now have gardens—vegetables in one patch, and near the house they are first sowing flowers. It is quite a sight to see thirty of them at work, all so happy and busy. I was helping the little

ones last evening, and they edged all their patches with stones and raked it all over ready for seeds to-morrow.

Gregory Welsh has charge of the garden and the boys who work there, and has everything in such good order. There are good tomato plants, lettuces, etc., coming on in the frames. Yesterday I was overwhelmed with thinnings from the great turnip bed, about six large buckets full. I set the children on to clean them and pick them over, and we and the refugees had them for supper. I am often reminded of our large adult school party at Libford for here, too. I must spend a good deal of time in the pantry giving out stores, etc. Wilfred Little has been doing the buying and it is not easy—a whole bullock or sheep must be bought at once and hung or salted. The refugees' meals consist of black bread at each meal and meat, and at breakfast and supper a sort of thick porridge of millet or buckwheat, and middle day soup of peas or beans and potatoes and a little meat. It is really hard work cutting the large loaves of black (rye) bread, and I soon had a blister, but now each week I get quicker at it. The soup and carsher (this sort of porridge) is served in large buckets, and we ladle it out into the bowls. A certain number of children are appointed each week to serve the various tables, but for the second helping the women and children come up themselves. To-day we had boiled salt fish and potatoes boiled in their skins, and they did enjoy their dinner, but it is rather an untidy meal when all the skins go on the table, and they eat the fish with their fingers! As housekeeper, I am always being fettered to see butter someone has brought for sale, a fresh fish from the lake in the forest or eggs, etc. Store-rooms have to be locked, and I have so many keys I am sure when I come home I shall never want to use a key again! It is a large household to provide for, seventy refugees, about ten patients in the hospital, and at the moment, thirteen of ourselves. Happily eggs are plentiful, and we have good butter and bread. To-day the doctor had a present of most delicious honey in the comb, and sometimes he will have as many as forty eggs given in one day by different patients.

The clothes sent from England are a great boon. We are busy now getting all the children fitted out with summer clothes, altering some print dresses, etc. Material here is so dear and poor, it seems best to alter what we have and make three little frocks out of two large ones, or something of that kind. Some, of course, fit perfectly and are just the right size. I wish the makers could see the joy they give to the wearers.

AMERICAN FRIENDS' SERVICE COMMITTEE.

LETTERS EXCHANGED BETWEEN AMERICAN AND ENGLISH COMMITTEES WITH REFERENCE TO THE MERGER OF THE WORK.

The first letter was sent by the American Committee to London and Paris. The second and third letters are replies from the War Victims' Relief Committee and the Executive Committee in France.

MINUTE OF AMERICAN FRIENDS' SERVICE COMMITTEE, HELD EIGHTH MONTH 24, 1917.

The Committee authorized the sending of the following letter to the War Victims' Relief Committee of the Society of Friends in London and the Mission de la Société des Amis in Paris:

DEAR FRIENDS:—

We feel deeply indebted to you for your invaluable assistance in making possible our work in France. The cordial co-operation extended by your workers in France to our commission, J. Henry Scattergood and Morris E. Leeds, has been greatly appreciated by them and by us. Your very generous offer to merge the work of English and American Friends in France was accepted by us with great enthusiasm for the opportunities which it seemed to open.

We are deeply conscious of the fact that we are entering, with comparative ease, paths which you have broken open through three years of limitless patience and perseverance in the face of continuous difficulty. Our commissioners report that your work in France is generally regarded as the most excellent which is being carried on there, and that it has influenced the plans of the American Red Cross Commission more than any other. For our workers to profit by your experience, prestige, and knowledge of the field, will be of inestimable advantage both to us and also the American Red Cross of which our workers are the first representatives in this field of work.

We sincerely hope that the merger of work will bring to you the enlarged opportunities which we all anticipate. Our workers are younger than yours, with much less experience, and perhaps without the same depth of consecration to the tasks, since we have not been through the

refining fire of three years of our country at war. They have entered the work, however, with a very real consecration to the ideals of Friends, with a boundless enthusiasm, and a sincere desire to co-operate with you in every way that will make for the highest degree of service.

The prospect of the members of the Society of Friends of two countries joining together in a great constructive service for the stricken people of a third country seems to have a significance with wider scope in time and place than the work we will do in France. Just as all branches of Friends in America are being drawn together in a closer bond than has ever existed before, so we are anticipating a more efficient fellowship between English and American Friends. For us, our present work is but the outward expression of a very fundamental conception of the meaning of Christian discipleship in international affairs. It is our profound hope that together we may find through our present work a larger influence in showing the way toward higher ideals of international brotherhood and good-will.

For the Committee,
VINCENT D. NICHOLSON,
Executive Secretary.

WAR VICTIMS' RELIEF COMMITTEE OF THE SOCIETY OF FRIENDS.

THE AMERICAN FRIENDS' SERVICE COMMITTEE,
20 South Twelfth Street, Philadelphia, Pa.:

Dear Friends:—We thank you very cordially for the letter sent by your meeting of the twenty-fourth of Eighth Month. We heartily reciprocate the feelings of joy which you so kindly express at the fact of our co-operation, and feel that we stand together at the threshold of work the ultimate importance of which we cannot measure.

We are delighted to be able to put at your disposal the experience of these three years of work—of its difficulties and encouragements. We hope very much you will be spared some of the troubles we have had to contend with and we know you will find joy in the service as we have done. You may be assured that your coming to our aid in this generous way is a very great cheer to us and will infuse fresh life and vigor into our enterprise. We are very thankful that at your coming way has opened for considerable developments which did not seem possible at an earlier stage and which enable us to incorporate at once so large a body of your workers.

We wish particularly to emphasize our sense of gratitude to your delegates, J. H. Scattergood and Morris E. Leeds, whose visit has made possible the close co-operation which has been arranged. They have entered so whole-heartedly into our work and made themselves so thoroughly masters of its detail, that they have been of the greatest service in uniting more closely all Friends in the American Continent with Friends in the British Isles and elsewhere. We were delighted to welcome your delegates here and to confirm with them the proposals made in France by our Field Committee, and we hope that it may be possible for them to return to Europe at some later date, although we fully realize the great advantage of your having with you just now people so closely in touch with the circumstances of our work as they are. We much regret that, owing to your workers sailing direct to France, we shall not have personal knowledge of them which we should so much value, but already some of our members have met the first contingent in France and we hope by such visits to lessen this drawback.

We earnestly hope that our fellowship may be productive of much blessing to the sad lives of those who have suffered so cruelly in this war, and may be followed by close co-operation between the branches of our Society—not only in this work, but in many others, and may be typical of the happier world we all so eagerly long to see.

Yours sincerely,

A. RUTH FRY,
Hon. Secretary.

(For the General Committee.)

MISSION ANGLO-AMERICAINE DE LA SOCIÉTÉ DES AMIS.

Minute of the Executive Committee of the Friends' War Victims' Relief Expedition in France, held Tenth Month 18, 1917:—

"A minute of greeting from the Friends' Service Committee in America has been read; Francis Birrell and the Secretary are asked to prepare a message of warm greeting in reply."

TO THE AMERICAN FRIENDS' SERVICE COMMITTEE:—

Dear Friends: Your letter of appreciation has been a great source of encouragement to us in our work, as has been the warm spirit of energy

and sympathetic understanding shown by J. Henry Scattergood and Morris E. Leeds.

It is with the greatest pleasure that we have taken the opportunity of merging our work with yours. If with three years of experience behind us we can be of assistance to you, you can be of equal assistance to us with your energy and fresh point of view. We can see how this has already been so, and how it will be still more so in the future.

We hope that this fusion of efforts in such truly Quaker service will be a means of linking Quakers from all the ends of the world still more closely together. American, British, Australian and Canadian Friends are working out here side by side in the service of humanity, a circumstance that must afford an almost unique spectacle of spiritual unity.

Of the larger significance of which you speak, we can add nothing to what you say. But we, too, are sure that the common work of American and British Friends for the assistance of the stricken of a third country will help to obliterate the memory of our past misunderstandings and so point the way to a real brotherhood of nations, far transcending mere temporary alliances for the satisfaction of national ambitions.

For the Committee,
WILFRED SHEWELL, *Secretary.*
FRANCIS F. L. BIRRELL.

AMERICAN FRIENDS' SERVICE COMMITTEE.

NEW DRAFT REGULATIONS.

In connection with the new classification of men for service under the Selective Service Law a questionnaire will shortly be sent out by the Local Boards to all men of draft age who have not been already summoned and accepted for service. The questionnaire contains a series of questions of which Series IX reads as follows:

SERIES IX. RELIGIOUS CONVICTION AGAINST WAR.

Instructions.—Every registrant must answer the first question. If he answers "no," he need not answer the other questions, or sign his name. If he answers "yes," he must answer *all* the questions and sign his name.

Q. 1. Are you a member of a religious sect or organization whose creed forbids you to participate in war in any form? If so, state the name of the sect and the location of its governing body or head.

A. 1.
If your answer is "no," do not answer any other questions and do not sign your name.

Q. 2. State the date and place of organization of your local church.

A. 2.

Q. 3. State number of adherents of such sect in the United States.

A. 3.

Q. 4. When did said sect adopt opposition to war as a part of its creed?

A. 4.

Q. 5. When, where, and how did you become a member of such sect?

A. 5.

Q. 6. Give the name and location of the particular local congregation of which you are a member.

A. 6.

(Signature of registrant)

The Society of Friends not having any creed, it is proper that the words "or principles," which appear in the Selective Service Law, be added after the word "creed" in the first and fourth questions, and it is recommended that this change be made by all Friends.

The following suggestions as to answering some of these questions are made:

Question 1. (Second Part)—Friends should merely state they are members of the "Society of Friends (Quakers)" and give the name and place of meeting of their Yearly Meetings.

Question 2.—Friends should give the date and organization of their Monthly Meetings.

Question 3.—Friends should answer "approximately 120,000 (all Yearly Meetings)."

Question 4.—"Year 1660." F. ALGERNON EVANS,

Assistant Secretary.

DIED.—Ninth Month 24, 1917, at the home of her son-in-law, Archibald Henderson, near Paulina, O'Brien County, Iowa, RACHEL MELTVEDT, aged eighty-four years and six months; a member of Paulina Monthly Meeting of Friends, Iowa.

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REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING ELEVENTH MONTH 19, 1917.

Amount reported last week. \$220,135.54
Amount received from 33 meetings 5,077.20
Amount received from 10 individuals 138.95

\$225,351.69

CHARLES F. JENKINS,
Treasurer.

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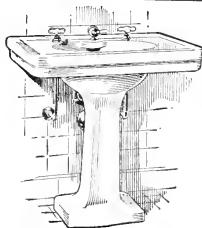
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THE CHEYNEY SITUATION

Friends of Philadelphia Yearly Meeting have as a legacy of the efforts put forth in the 60's in the interest of training colored teachers a unique plant at Cheyney. The Cheyney Training School for Teachers appeals for help to the descendants of those who originated the idea. The School is doing a great work, but it is cramped in many ways by a lack of funds.

An efficient staff of teachers and a student body numbering 100 present an unusual opportunity for the wise expenditure of energy and money.

The Managers can do little more than administer the Trust and must look to Friends and others, who have the means, to supply what is essential for the proper advancement of the School's interest.

Leslie P. Hill, Principal, is always ready to offer timely suggestions to any who have it on their hearts to assist in the laudable work that is carried on at Cheyney.

Because of the conditions which must be met, if the School is to continue its good work, the Board of Managers feel free to request Friends to include Cheyney among the charities to which they contribute, and ask that checks shall be drawn in favor of and mailed to

WILLIAM BIDDLE, Treasurer,
119 S. Fourth Street, Philadelphia.

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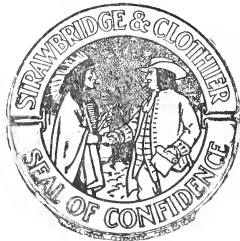
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- "Christianizing the Social Order,"
Walter Rauschenbusch, . . . 1.50
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- "A Word of Remembrance and Caution to the Rich,"
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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. 91.

FIFTH-DAY, ELEVENTH MONTH 29, 1917.

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Selected by William C. Allen.

"Thou hast given a banner to them that fear Thee, that it may be displayed, because of the truth."—Psalm IX. 4.

"THE POWER OF SPLENDID MOMENTS"

The words which I have put at the head of this little paper are not my own, I came across them in my course of reading, and somehow they have been haunting me with their mystery and suggestiveness. We are easily regarded by onlookers as being much on a common plane. But to ourselves, we know better, we are conscious of having had rare moments—whatever has been our average level—moments when we, as it were, saw the face of God—moments of time, yet charged with eternal meaning.

I believe we all have had such moments, and they decide our destiny; moments when the soul, imprisoned in the humiliating feeling of an hereditary bias, through some chink or other, catches the benignant smile of its eternal Lover and leaps into liberty and joy.

Is this what the poet Browning intended to teach as he wrote?:

"I crossed a moor with a name of its own,
And a certain use in the world no doubt;
Yet a hand's breadth of it shines alone
'Mid the blank miles 'round about:

"For there I picked up on the heather,
And there I put inside my breast
A moulted feather, an eagle feather!
Well, I forget the rest."

A man plods his way across a bleak moor, mile upon mile of tramp over the wind-swept heather, when suddenly something drops at his feet out of the blue above him, a moulted eagle feather! and he puts it inside his breast. He has had a glimpse of a vaster, fairer and more real world than the world of sinning and sorrowing, of struggle and pain; and something within him is stirred Godwards; for the soul knows instinctively with whom it has to do in such moments of visitation, and needs no introduction to its Origin other than the Eternal Christ Himself, the Word, the true Light which lighteth

every man coming into the world. And he is glad to forget all the rest.

We know that the word "conversion" has become a much abused term in certain camps, and much has gathered around it that we feel is out of the harmony and dignity of the Truth. And yet there is such a thing—one grand moment when somehow we feel a Divine hand reaching down to our misery and despair and loneliness, and we *can* and *dare* grasp that hand, and find ourselves lifted out of the miry clay of our heredity; and we know then, as never before, that there is indeed a living God, and that He is the true Father of our spirits. And then will creation put on a new smell, according to George Fox, and the very trees clap their hands, according to Isaiah. When the will becomes God's dominion and the affections His sanctuary, the sea will make way and Jordan be driven back, mountains skip like lambs and little hills like rams, according to the psalmist.

And though the universe is governed by law from top to bottom, as modern science never ceases to remind us, not only the material world, but the moral and spiritual also; and though God's world is ever law-abiding; and though no one can escape the law of consequences, that as we sow we reap, here or hereafter; yet it still remains that there is a living God, and that His blessed Spirit and sweet power and love are ever pressing upon us, and that out of His resources which our deepest need can never exhaust, He is constantly interrupting and turning the fatal drift, as the tides of the ocean will overcome the wind and compel the billows to flow their way.

But whatever be the power of these splendid moments when the light which burns its way into the conscience would create an internal revulsion against the evil which has fettered the soul by its hypnotic spell and reveal the way of deliverance, yet our personal attitude in these great moments is of vital consequence. Life may be either made or marred then. We are never quite the same again.

These rare moments will come when not expected—they come even to a spirit in prison, like King Saul of old, to whom David ministered refreshment on his harp, beguiling him of the gloom that had settled on his mind. So does the tender, wooing, healing love of God seek to win its way into the hearts of diseased, tempted and sin-haunted men. This has been revealed once for all on the stage of history in the Incarnation. The life of Christ, His death and resurrection, are the revelation of the life of God. For God is always combatting the evil that causes our unhappiness, always sharing our sorrows and entering into partnership with our afflictions, and in His love all—sin, suffering, death—are swallowed up in victory. The thirty years of sacrificial hiddenness in Nazareth, the three years of sacrificial service in Galilee, the three hours of sacrificial agony in the darkness of Calvary, were no interlude in the life Divine, but the revelation of His eternal unselfishness and love.

1917. G. C. COOPER

In the same way the vision that comes to the soul unawares in those favored moments is but like the flash-light suddenly revealing what has been there all along, even

"The vision splendid
By which we are attended."

And blessed beyond all words are those who, asserting their spiritual birthright in spite of the enticing mess of pottage, are not disobedient to the heavenly call and claims. They shall know of the doctrine whether it be of God.

MAX J. REICH.

FRIENDS UNDER DETENTION.

MODERN AND ANCIENT CHEER.

And lastly, of all the sufferings of the present time, this suffering appears to me to be the most full of purpose and of power. Christian thinkers of all ages have linked the hope of the salvation of humanity with the Cross of Christ and the power of redemptive love and suffering. In the experience of these men we get another illustration of their meaning. In the days to come this suffering will be for the healing of the nations. In the great work of prison reform, and the humanizing of our criminal code, in the struggle against militarism, in the rebuilding of international relationships, these men will be equipped in a way that no others will be equipped, and their work will have a special and unique power of its own. And, meantime, in these long days of waiting, let us thank God that all the martyrs and heroes do not belong to ancient history or legends of romance. They are here amongst us to give faith in the present and hope for the future. To me, spiritual ideals have been much more real since I have seen people who actually and manifestly value them above all the other possibilities that this life offers, especially to the young.

EDITH J. WILSON.

MANCHESTER, 1917.

There is an old minute of 1675 preserved among Quaker official documents which says of the prisoners of that time:—"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, toward the end of his life, testified, "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 prison or suffering, that I was in, but still it was for the bringing of multitudes more out of prison."—*The Friend* (London).

NORTH CAROLINA YEARLY MEETING.

The Yearly Meeting of Friends assembled at Cedar Grove in the town of Woodland, North Carolina, Eleventh Month 3rd, 1917.

Meeting of Ministers, Elders and Overseers convened on the second at two-thirty. About fifty were present. Quite a number of these were dear Friends from other Yearly Meetings. We always extend an invitation to visiting Friends to attend these meetings whether they are members at their home meeting or not, for they feel it to be a great privilege to attend a Select Meeting. These meetings are often our most favored seasons. This proved to be the case this time. The silence which spread over the meeting was very precious and there seemed to be but little place for words. Anderson M. Barker was appointed Clerk in place of our dear friend, Julianna Peck Harvey, who had been removed by death since our last meeting. The loss of our dear friend was very keenly felt at this time. She had served the various meetings as Clerk, from the Preparative to the Yearly Meeting. After attending such business as claimed the attention of the meeting, it solemnly adjourned to meet Third-day of the next week at two-thirty p. m.

The Yearly Meeting at large convened on Seventh-day at eleven o'clock for Divine Worship in joint session. After a time of silent waiting on the Lord for His felt presence, several brief testimonies were very feelingly handed forth by some of the Lord's anointed messengers. The meeting then entered into the business with closed shutters. After the clerk read the opening minute the names of the representatives were called. All but two responded to their names.

The Clerk informed the meeting there was an Epistle to the table from a body of Friends not in correspondence with us, also a private letter from a dear Friend of Philadelphia Yearly Meeting and a document from the English Friends. A Committee was appointed to examine these papers and report to a future sitting what their judgement was in regard to reading them. We have a good number of Friends with us from other Yearly Meetings, three of whom are recorded ministers, namely: Nathan Pinson, of California, who is now a member of Iowa Yearly Meeting, Samuel Hussey, of Fallsington General meeting and Francis Guindon, of New England Yearly Meeting. The latter was accompanied by his wife, Susanna, Jesse Tucker was also present from the same Yearly Meeting. Others present from a distance were: William Steer and wife and Lindley Steer and wife from Ohio Yearly Meeting, John and Mary Sharpless, Margaret and Emily Maule, Elizabeth L. and Helen L. Evans, Emily L. Jones, Abigail L. Evans, Rachel G. Hall, Thomas W. Fisher, T. C. Hogue, Jehu Outland and daughter, from Philadelphia Yearly Meeting. Also William Raiford, wife and others, members of Baltimore Yearly Meeting.

These dear Friends were warmly received by Friends here and were encouraged to perform any service which was required by the Master at their hands. Epistles were read at this time from New England, Western, Iowa and Kansas Yearly Meetings. A joint committee was appointed to prepare Epistles for the various Yearly Meetings from which we received Epistles and were directed to produce them at a future sitting. The Representatives were requested to confer together and bring forward to next meeting the name of a suitable person for Clerk and one for Assistant, two members for messengers to Women's Meeting, two for caretakers, and a suitable Friend for Treasurer. The meeting then adjourned to meet Second-day morning at ten o'clock.

There were two favored meetings held First-day, one at ten o'clock in the morning and the other at two-thirty in the afternoon. The house was filled at both meetings, and the Gospel flowed freely from a number of the Lord's anointed servants. Truth seemed to reign over all. There were persons present who came twenty miles to be at a real Friends' meeting, having never attended one before. They expressed themselves as being favorably impressed with the meeting.

Second-day at ten o'clock, A. M.

The meeting convened near the time adjourned to. Harvey Newlin, on behalf of the Representatives, reported that they were united in proposing the name of Walter J. Brown for Clerk and Solomon E. Barker for Assistant. J. Gurney Parker and Charles T. Outland messengers to Women's Meeting, Joseph P. Brown and William E. Brown Caretakers, and Alfred J. Outland for Treasurer. The Representatives in the Women's Meeting proposed the name of Margaret E. Parker for Clerk and Anna E. Copeland for Assistant. All these were united with.

The Committee appointed Seventh-day to examine the various letters addressed to this meeting reported they were united in having them read. One of these documents was from the Hicksite Yearly Meeting in Canada. After it was read, the Clerk was directed to inform them of this fact. The letter from our friend Walter E. Moore was encouraging and strengthening to us. The meeting was united in having this letter go down in full in our minutes. His visit to us a year ago is still fresh in our memory. The document from the Friends in England relative to the extreme suffering in Europe, was referred to the Yearly Meeting's Peace Committee for further consideration.

A concern arose in this meeting to send a short letter to the President in regard to the military draft to which a number of our young Friends are subject. It was believed that a brief statement from our Yearly Meeting, showing how we stand in regard to the matter, could do no harm. The concern was united with and a Committee was appointed to produce a short letter at a future sitting. A short document was later produced which was satisfactory to the meeting, and the Clerk was directed to sign it and forward it to our Congressman from this district, who should be asked to hand it to the President.

It might be interesting to some of our Friends to know that one of our young Friends who was drafted and taken to Camp Jackson, S. C., refused to put on a uniform or do anything which tended toward military service. He was given a furlough for thirty days and arrived home in time to attend most of the Yearly Meeting.

Epistles from Ohio and Canada were read at this time. The one from Fritchley General Meeting, England, failed to reach us.

The Queries and answers were now read. Much good advice was given by ministers and others. Especially were we encouraged to read the Scriptures more in our families. We were also entreated and encouraged to be more faithful in attendance of our mid-week meetings. The advices were also read. A number of Friends from a distance said that they had never listened to better advices than those of our Yearly Meeting. The meeting then adjourned until 10 o'clock Third-day, A. M.

Third-day morning meeting opened in separate sessions. Very interesting reports were read from the Committees on Education, on Books and Tracts and from the Yearly Meeting's Visiting Committee. They gave most encouraging reports of service done during the year. A Nominating Committee was appointed to bring forward names to constitute a Visiting Committee for the ensuing year and were directed to report to a future sitting. The Committee on Books and Tracts reported that they had received about 11,000 tracts and 150 Friends' Calendars. A number of Friends' books have also been received and distributed.

A memorial of our deceased Friend, Cyrus W. Harvey, was read at this time in joint session. The reading of this excellent and well-prepared memorial brought a deep and solemn feeling over the meeting. Many hearts were touched and tendered. It was united with by the meeting and was referred back to the Representative Body for printing and distribution.

Then adjourned to meet Fifth-day, at 10 o'clock A. M. The meeting of ministers, elders and overseers met Third-day afternoon at 2:30 o'clock. This meeting was larger than the one held the previous Sixth-day. The queries and answers were read, also the advices. Some excellent counsel was given forth by the Lord's servants. This was one of the most favored meetings held during the whole Yearly Meeting. An esteemed minister who had come 3000 miles to attend our annual meeting, said that it was worth the whole trip to be present at this one meeting. Surely the Lord's presence was felt to pervade the meeting.

There was a large public meeting held on Fourth-day. This proved to be a favored occasion. "As the mountains are round about Jerusalem so the Lord is round about His people." On Fourth-day evening the young Friends held their regular meeting at Olney High School building. A valuable paper was read by Mattie C. Purvis entitled: "How Friends Differ from Other Religious Denominations." Also a paper by Mary J. Peele, "The Early History of Friends in North Carolina." Besides these there were two good readings by Iva Winslow and Ruth E. Brown. After the regular program was rendered a number of the visiting Friends had some very encouraging and interesting service for the meeting. They expressed themselves as being very glad that we had such a meeting and hoped that it might be kept up.

Fifth-day morning, meeting convened in separate sessions. The time, for the most part, was taken up with reading the

epistles to other Yearly Meetings. Committees on books and tracts reported names of Friends for these duties. Also the Nominating Committee which was appointed to bring forward names for the Yearly Meeting's Visiting Committee brought forward names which were very satisfactory to the meeting. As has heretofore been our practice, we closed our meeting in joint session. As on other occasions, this was a time when the Lord's spirit was manifestly felt to be very near. It seemed to flow from vessel to vessel and many hearts were tendered, some even to tears. After both Clerks had read the concluding minutes, no one present seemed to move and a number of living testimonies came from anointed servants, some of these being in the body of the meeting. A number of the Friends had to leave in time to take the boat at Norfolk, Va., Fifth-day evening, and so four young men very willingly took them to Ahsokie, twenty miles away, by automobiles, where they would be able to make the desired connections. We were reminded of what our dear friend, Walter L. Moore, so feelingly wrote in this connection in THE FRIEND a year ago.

The attendance at the Yearly Meeting was larger than usual, notwithstanding the fact that farmers were extremely busy getting in their crops. Most of our members left their work and were present at nearly every session, even though the weather was ideal and their time would have been worth a great deal on their farms. I doubt if there was one who attended our meeting this year who could not say that "it has been good for me to be here." A living concern is felt by many that Friends may be loyal to the principles and testimonies which our predecessors so faithfully upheld before the world.

GEORGE, N. C.

BENJAMIN P. BROWN.

FIRST ANNUAL REPORT OF THE TRUSTEES OF THE TEACHERS' RETIREMENT FUND OF PHILADELPHIA YEARLY MEETING OF FRIENDS.

TO THE COMMITTEE ON EDUCATION:—

In accordance with the understanding at the time of their appointment, the Trustees of the Teachers' Retirement Fund of Philadelphia Yearly Meeting of Friends submit their first Annual Report, as follows:

At a Special Meeting of the Committee on Education, held Ninth Month 29, 1916, Thomas K. Brown, Charles Evans, Jane S. Jones, M. Albert Linton and Alfred G. Scattergood were appointed Trustees of the Teachers' Retirement Fund, to serve for one year. They organized by appointing Charles Evans Clerk and M. Albert Linton Treasurer. It was determined that the fiscal year should extend from Ninth Month 1st, of one year, to Eighth Month 31st, of the next year.

On Eighth Month 31, 1917, there had been paid or pledged to the Fund the sum of \$101,121.50. Of this amount, \$93,991.50 had been paid in cash, of which \$5,650 is subject to 4 per cent. interest payments for life. On Eighth Month 31, 1917, our investments consisted of \$80,000 par value of eleven different railroad bonds, costing \$87,068.75, yielding at book value the average interest rate of 4.800 per cent. Appended is a duly audited statement of receipts and payments made up to Eighth Month 31, 1917.

A plan for providing retirement allowances for teachers in schools under the care of Philadelphia Yearly Meeting, or of any of its Subordinate Meetings, based on the tentative drafts of which report has from time to time been made, was duly formulated, and has now been published. It has been submitted to the Carnegie Foundation for the Advancement of Teaching, from which we have received a virtual endorsement of its fundamental features. It should be stated that the plan has been worked out upon an actuarial basis and there should, therefore, at any future time, be no question as to its solvency. The plan, in its various aspects, has been prepared with the advice and help of legal counsel.

While our fiscal year closed on Eighth Month 31st, it may not be inappropriate to report at this time our progress since

then. On Ninth Month 28th, the Committee on Education appointed as successors to the Trustees appointed in 1916 for one year, the following:

M. Albert Linton, to serve for a term of five years; Alfred G. Scattergood, four years; Jane S. Jones, three years; Thomas K. Brown, two years; Walter W. Haviland, one year; the latter in place of Charles Evans, who had left to take up the work of the American Friends' Reconstruction Unit in France. Alfred G. Scattergood has been appointed Clerk and M. Albert Linton Treasurer, to serve for the ensuing year, or until their successors are appointed.

It will be remembered that the calculations of the Trustees had shown that a fund of \$125,000 was necessary in order to permit participation of teachers to the extent proposed. Since only about \$100,000 has been raised and not quite all of that paid in, it has been necessary to reduce the amounts of permissible participation by the teachers under age fifty, as well as the retiring allowances to be paid to teachers fifty years old or over.

To each of the teachers constituting the latter class, it had been the expectation of the Trustees to pay a maximum of \$300 a year in quarterly installments, as fully set forth in the plan. However, as the Fund attained to only 80 per cent. of the amount contemplated, it was decided to limit the amounts to be paid to this class of teachers to 80 per cent. of the contemplated maximum. In this group there are 15 women and 8 men, of whom 7 women and 6 men have retired from teaching. To those who have retired and who have reached the age of 60 years, we have already begun the payment of retiring allowances ranging from \$180 to \$240 a year, dependent upon the length of their service. To each of the others, as he or she retires and reaches 60 years of age, we expect to pay the appropriate retiring allowance. In order to provide for these payments \$30,000 of the principal of the Fund has been set aside, this sum being about the amount required according to actuarial calculations and will probably be completely used, both principal and interest, in providing the retiring allowances.

To the teachers who are now teaching and who are less than 50 years of age, it was decided to permit participation at this time to the extent of 75 per cent. of the maximum amount contemplated in the printed plan, that is to say, instead of a maximum retiring allowance of \$600 upon retirement at age 60, those teachers who participate to the maximum extent allowed will receive an allowance of \$450. The payment of these allowances, it will be remembered, is based upon the building up, either by endowment insurance policies or by savings fund deposits of a certain principal sum, the maximum amount having been set at \$8000. This has now been reduced, as stated above, by 25 per cent., to \$6000. In deciding that 75 per cent. of the maximum was the proper basis upon which to commence operations, the Trustees realize that they are assuming a risk in that the income may be slightly insufficient for the demands upon it, should all the teachers in our schools become participants.

To this date ten teachers have participated or signified their intention of participating in the Insurance Plan, to the extent of \$54,000, requiring an annual payment on their part of approximately \$1,300, and on the part of the schools in which they teach, the payment of \$050, and the same on the part of the Trustees of the Retirement Fund.

To this date twenty-seven teachers have participated or signified their intention of participating in the Savings Fund Plan, to the extent of \$147,000, requiring an annual payment on their part of approximately \$2000 and on the part of the schools in which they teach the payment of \$1000, and the same on the part of the Trustees of the Retirement Fund. As about three-fourths of the teachers applied for participation to the full extent indicated in the printed pamphlet, the above amounts would have been larger but for the limitation to 75 per cent. of the contemplated maximum.

It should be stated that a number of the younger teachers in our schools, particularly in what might be termed the

"outlying schools," have not participated, due, no doubt somewhat to a lack of understanding of the provisions of the plan, and somewhat to an uncertainty as to how long they expect to teach. We would call the attention of such teachers to the fact that should they withdraw from teaching in Friends' schools, the plan provides that they shall receive, at least, the amount of their own deposits and the interest earned thereby. Every year by which participation in the plan is postponed will increase the cost of such participation on account of increasing age. Wherever a teacher can spare the money it would seem highly advantageous to begin participation at the earliest opportunity.

The Trustees take this opportunity of expressing appreciation to all who by their contributions have made it possible to put this plan in operation, at the same time they much regret the necessity of having to curtail somewhat the very moderate financial benefits conferred upon the teachers. It is the hope of the Trustees that Friends generally will bear in mind that we have not yet accomplished what we set out to accomplish, and that additional funds will be welcome at any time. The Retirement Fund should continually grow, not only because at present it can furnish far too small a retiring allowance to the teachers, but because the number of our teachers will grow and educational standards will rise, thus making greater, rather than less, demands of this sort upon the community.

Copies of the plan and information relating thereto may be obtained from M. Albert Linton, Treasurer, 409 Chestnut Street, Philadelphia, Pa.

On behalf and by direction of the Trustees,

A. G. SCATTERGOOD,
Clerk.

PHILADELPHIA, Eleventh Month 13, 1917.

FINANCIAL STATEMENT.

RECEIPTS.

Contributions from 197 persons, including \$5,650, subject to interest payments for life	\$93,091.50
Interest on invested funds and deposits, plus \$78.41, net increase in book value Eighth Month 31, 1917, and less \$913.47, accrued interest paid on securities purchased during year	1,811.19
	\$94,902.69

PAYMENTS.

Payments on contributions subject to interest	\$ 100.00
Provident Life and Trust Co., for collection of income	33.38
Stationery, printing and postage	58.84
Investments at book value, per schedule	87,147.16
Cash on hand:	
Principal	\$5,944.34
Income	1,618.97
	7,563.31
	\$94,902.69

MEMORANDUM.

Interest accrued but not due Eighth Month 31, 1917:	
Investments	\$949.32
Deposits	18.50
	\$ 967.82
Less interest on contributions, accrued but not due Eighth Month 31, 1917	36.00
Net interest Accrued Eighth Month 31, 1917	\$ 931.82

"In such a world so thorny, and where none
Finds happiness unlighted, or if found
Without some thistly sorrow at its side,
It seems the part of wisdom, and no sin
Against the law of love, to measure lots
With less distinguished than ourselves, that thus
We may with patience, bear our moderate ills
And sympathize with others, suffering more."

—COWPER

BEAUTY.

I sought for beauty at the dusk,
And at beginning of the day,
In valleys and on lonely heights,
Yet could not find the way.

I followed over distant seas
The lure that drew my heart,
Seeking to find the sacred flame,
In ancient shrines of art.

The glory that young Phœbus traed,
The dreams Catullus hymned,
Live on, if I could only know,
In wonderment undimmed.

My spirit quickened with the thought,
And lo, the shining goal!
For who is thrilled by loveliness
Beats beauty in his soul.

—CECILIA ELLERBY, in *The Transcript*.

LETTER FROM HERBERT NICHOLSON.

30 KOUN CHO, Mita, Shiba, Tokio, Japan, Tenth Month 5, 1917.

DEAR FRIENDS:—

The other evening I sat in my old room overlooking the bay and enjoyed the beautiful full moon. It was a perfect night with just a few clouds to make it interesting when the old moon went in back of one and soon emerged smiling as ever. The bay was smooth as glass giving a perfect reflection and all was peace. The lights were out so I had nothing to do but enjoy the scene and go early to bed. Like every one else in Tokio I was ready for sleep, for it was not quite so peaceful about one o'clock that morning. In fact, about that time I was in the same room trying to tighten up the windows and keep the water out. A terrible storm was raging, hitting our buildings full blast, clear from the open bay. I went the rounds shutting loose shutters and windows. When on the first floor next the servants' quarters I heard a noise in there and suddenly remembered the pistol the cook had. Fearing he might take me for a thief I ran upstairs to bed so fast that I lost my slipper! Like the other millions of people in Tokio and vicinity there was no sleep for a couple of hours.

The tiles began to dance off the roof, rain-spouts and tin chimneys went clattering down, glass was smashing, trees snapping, fences falling and the whole house shaking so that there was no sleep for the weary. Finally, there was a lull and it seemed that the worst had passed; but no,—crash, bang, rattle—it was back again from exactly the opposite direction, hitting my windows head on, so that in spite of all being tightly shut a drizzle came over me. My bed fairly rocked and I almost felt sea-sick. I went the rounds again and looked out into the night. Most of the city lights seemed to be out and an occasional flash showed where a wire had broken and was sparking at the loose ends. Way off on the horizon was a large fire. Finally, there was another lull and I went sound asleep.

I was wakened at 6 A. M. by hearing Alice Lewis and Hirakawa San talking under my window. I looked out, and it was a perfectly clear day—but O, what havoc. Practically all the fences were down and all the roofs were somewhat damaged. The telephone was out of commission and the street cars were not yet running, so I was dispatched on my bike to hunt up the carpenter for first aid. I never saw such ruin as on that ride across the city and I soon concluded that we came off very easy. The frame-work of a three-story building opposite us had fallen clear across the street, taking telephone poles and wires with it. Most of the fences were down so that you got a good view for once into peoples' gardens. Trees all along the roads were over on the street and I had to get off and walk in a number of places because of the rubbish blocking the way. But the poor people over in

Tsukiji, where I was going for the carpenter, were hardest hit. Their roofs were gone, houses entirely drenched inside with rain and flood, and fire burnt out a hundred families in one place. One policeman of whom I asked the way was soaked up to his chest. He said the water was that deep in the road by his box. The houses were wet well above the first floor mats and the streets were full of boats and debris of all kinds left by the water. I felt criminal to be taking men from this region which was in such bad condition, but the head man said he would send some one right over. On my way back I saw the first street cars, packed with people and with workmen hanging on the steps to clear the track when they came to a fallen tree or roof of a house.

At lunch we had a chance to talk over experiences, and I found the girls in the dormitory had a very bad night and were afraid the building would fall. The tiles had come off the teachers' residence so badly that they were busy catching and mopping up water. Little Michan was full of it and asked me whether we had storms like that in America. She thought it had probably gone over there to take our regards!

Our paper was only one sheet the following day and it did not have much news except for Tokio, as communication with the outside world was cut off. Telegraph wires were down, railroad bridges and tunnels washed out, and speculators grabbed stores of food so that prices went soaring. Our carpenter ran away the second day, as he could get four times his regular wage at another place. Finally, the tin man got here and with double pay managed to patch up places that might leak in the roofs, as it was impossible to get the tile man. We were without lights for three nights and the telephone left its voice be heard for the first time this morning. So things are straightening out gradually and the paper this morning was full size for the first time and had much news of damage outside Tokio. The Binfords also came down to Tokō and told us all about their exciting time on the sea coast. It seems that Ibaraki Ken, where they were, was one of the hardest hit places. They had just finished tent meetings, with the last one the night of the storm, and were sleeping in the tent. They soon cleared out of there into a neighboring house and got most of the things out before it fell, breaking both poles, but otherwise doing no damage. Then the house they were in lost half of its roof and they got soaked through. The thatch houses in the country were blown to pieces, and they saw a number of houses floating down a flooded river. Their own house and that of Edith Sharpless in Mito were not seriously damaged.

The loss will mount to millions of yen, perhaps a thousand lives, and I don't know how many millions of hours' sleep. The loss of life in Tokō alone is now reported as 470, with 40 still missing. They say it is the worst storm in fifty years, and I am sure I should not like to see one half as bad again.

It's raining to-day for the first time after the storm, and we are fortunate in having our roofs fixed so they will not leak badly. We are certainly sorry for all the people without homes or who have not been able to re-roof their houses. As usual, we seem to be classed above most people, and have gotten out of this particular difficulty very easily, compared with others. That first moonlight night I asked Ishizuka San and his family to come up on the hill to see the reflection of the moon in the bay. As we stood looking out over the peaceful scene he said, "My, how fortunate we are! Let's have a little prayer and thank God for all His blessings to us." So we stood in the light of the moon and praised God for His goodness and prayed for those who had severely suffered from the raging storm.

O, the depth and beauty of the peace that comes after the storm! May we all keep our faces turned towards Him so that we may live in peace through whatever storms may rage. And then the storms of this life will be soon ended and all will be peace, perfect peace, with us. When we compare this storm, severe though it was, with the frightful catastrophe that is going on in Europe, it was a mere nothing. Yet, the peace that came after was a good sample of the peace that

will come after the war. May it soon come. But, in the mean time, we can live patiently day by day, with His help, lives that have banished the "root and cause of war."

"Let me to my brothers
Turn a face serene,
Sharing thus with others
Peace, thy gift unseen."

With all good wishes to those who may read this, as ever,

HERBERT.

AMERICAN FRIENDS' SERVICE COMMITTEE.

LETTERS FROM RUSSIA.

The following letters from Emilie Bradbury to her mother are the first letters received from our workers after they reached the field. The fact that these letters are written a month after the party reached Buzuluk indicates that many letters have been lost.

DEAR MOTHER:—

STILMOFTEA, Ninth Month 23.

Yesterday we put two women with typhoid in a cart and brought them down here to the hospital—so I'm writing from Subimovka centre. This afternoon I go back on our own cart which goes up from here every First-day. Bogdanovka, the centre where Esther White is, is really the end of the line, but that is such a small place that our cart doesn't go there every week but starts on First-days from here for Buzuluk.

I wish you could have seen us starting out. I was working in the morning, paying off the women and giving out work to the German women who make the coats, trousers, shirts, etc. We, or rather Esther White, had to go all over the village hunting for a cart—as their horses are in use now in the fields they're hard to find—and we asked the cartier to please come at one o'clock. Although we paid them six roubles, it's a great favor for them to take us, and we have to ask them most politely. He came then, with a great cart, something like a hay wagon, with wicker basketwork around the sides, filled with straw. We drove around and picked up the women—one of them was pretty bad, but both able to walk to the cart fortunately—and we laid them out, in the middle, and we sat around the edges. Poor things, you can imagine how they felt, for they say with typhoid one aches in every bone, and the wagons around here have no springs, and the roads are just like our country lanes. When we got to the hospital one of the doctors carried them in on his back, and I guess to-day the poor things are more comfortable. At home we would think that driving two typhoids in an open cart for twenty-five miles would be the end of them, but here nothing seems to kill them. It's nice, too, to get down here to see the other Americans—especially as Esther came up from Bogdanovka. She, the Englishwoman whose centre I have, and a lady named Lindsay, who has the Bogdanovka centre, are going off for a couple of days on a buying expedition. We have quite a hard time to buy enough linen, cotton for embroidery, lining for the coats, etc. All the places right near here have been bought out and so we have to go to the more distant villages. We had quite a tragedy the other day for there were so many things for the weekly cart from Buzuluk that they had to get an extra one—and they foolishly took a cartier about whom they knew nothing, and he sold all the things in one of the villages. It's especially maddening for that cart had some American mail they thought!

The Russians have a great many prazniks, or holidays, on which they do no work, so we have about one day a week, when the work-room is closed. Last Fourth-day we walked over to a little Russian village a couple of miles away. The Little Russians are so much neater than our natives, and each little house has a nice garden near and sometimes some kind of a fence. Just now all the houses have been made ready for winter, and they look so nice all freshly "mawzed"—nothing but mud plastered on the outside—but it's quite

nice done and looks so much fresher and cleaner. We stopped in one place to buy tomatoes and the woman insisted upon our sitting down to eat watermelon.

I put on my letters "via Vladivostok," for we hear that things at Petrograd are very mixed and I'm hoping that letters will go quicker that way than by way of England. But I don't know. We get so little news, being so far from everything, but I certainly do hope that you aren't alarmed by any of the tales. We are not near any of the centres of trouble, but are well looked after by the authorities. So don't worry.

EMILIE BRADBURY.

NINTH MONTH 30.

DEAR MOTHER:—

I have been here just a little over a month—a month and two days to be exact—and I certainly am enjoying it. The people are mighty stupid—but really very nice and quite appreciative, too. The nurses here are rather discouraged, for their work is all among the natives and they take anything you do for them as a matter of course—but I work almost all together among the refugees and they're so much better. They are much more clever and more intelligent—and really seem to appreciate what we try to do.

Just now the refugees are in quite a hole—for the natives won't sell them potatoes or flour for they want them to go to another district, and by refusing to sell them anything they think they'll force them to move. The volost here have made the people fix the price of potatoes at a rouble a pood—36 pounds—and now no one has any potatoes to sell. Naturally, as that is low price as things go, they won't sell them! The refugees have all left Subimogka and Prerbajek, Esther White's centre, as the government sent them to a better supplied district—but we're just waiting here to see what these refugees will do. We don't want to advise them either to go or to stay—for then we would feel more or less responsible, and if the government thought we would take care of them they wouldn't do anything—so we're just waiting. We have a committee meeting next week, my first,—and then we'll know more of what Anna Haines and Esther White are going to do next. If they go to the new district it will be interesting to start out fresh—but I don't know whether the committee thinks they know enough to do that. So I guess we will all just have to wait.

I have been laying in the winter's supply of vegetables, etc., for here—imagine paying these prices at home—a pood of carrots for three roubles (36 pounds for less than 81), pood of beets for 3 R,—potatoes 1 R, a pood—50 cabbages for R. 7.50, 10 eggs for 80 kopecks (I guess that's about 10 cents). I'm putting eggs away in salt—I hope they'll keep! The people will sell us supplies when they won't sell it to any one else—yesterday a whole leg of sheep for R. 3.40—so you see we won't be likely to starve!

The other day I rode over to the Little Russian village near here to buy some wool. The man was eating his dinner and insisted upon my coming in and eating, too. So all the family ran and opened an inner room, nice and clean, with flowers and pictures and served me with things like doughnuts, unsweetened, some cucumbers and tomatoes which had been in brine and a plate of butter which I was supposed to eat with a spoon. They take a bite of bread then a spoonful of butter, which I suppose is the same as our way in the end. It was all very nice—except that the woman insisted upon wiping the knife, spoon, etc., on the family towel.

WERE JESUS Christ to come to earth to-day in bodily form as He did nineteen hundred years ago, while He would probably adapt His methods of operation to the changed conditions of this age, He would preach the same truth and uphold the same ideals as are set forth in the Sermon on the Mount.

"THAT fertility which springs up from the bitter roots of self has nothing but vacuity in the account of God."

YOUNGER FRIENDS.

THE LIGHTHOUSE GIRL.—A little girl lived in a lonely lighthouse in the ocean, about two miles off the English coast of Northumberland. The lighthouse was on an island, which was one of a group called the "Farne Isles." There were seventeen in all in the group, though some of them could not be seen except at low tide.

Across the water from the island, on the English shore, stood the ancient castle of Bamborough, on the very spot where many years ago stood the strong fortress built by the Roman Emperor Agricola, when the Romans were the rulers of England.

Grace Darling was the little girl's name, and a beautiful name for the beautiful character which adorned it. She was born on the 24th of Eleventh Month, 1815, in the village of Bamborough, the glory of which was the old castle. But most of her life was spent on the island, where her father was the lighthouse-keeper for many years. The island was called Longstone.

A lonely life it must have been for a child, on that rocky island, with nothing but water—water—water on every side, and only an occasional white sail in the distance to show that a ship, with its living freight or useful merchandise was passing by. A lonely island indeed, with no sound but the wash of the waves—gentle when the weather was mild, but with a loud angry roaring when the tempest was high—and the cries of the wild fowl that made the sea and those rocky islets their home.

Little Grace Darling could not have been lonely all the time, however, though no doubt she would have loved to go to school with other children of her age and to play the games in which all little ones delight. Her father had a very large family—nine children in all. Grace was the seventh child, and the two younger ones were twin brothers; so there were other little Darlings for playfellows and companions. Besides there is always plenty to do when the family is large, and we may be sure that there was a task and a duty for each to perform in making the home comfortable and pleasant for all. And where one has learned to love to do one's task well, there is little danger of discontent. What we know of Grace Darling convinces us that she was free from feelings of this sort.

What a treat it must have been for the children to cross in their boat to the mainland for supplies, with their father, or older brothers and sisters! There were no stores on the island, as everyone can readily understand. Then they could get a closer view of the wonderful old castle, which probably they had often been told was built by a Saxon king in the year 550. That it would make it exactly 1265 years older than little Grace. The castle was one of the few objects that could be clearly seen from the island, and it is very likely that the children often spoke about it, one to the other. How beautiful everything must have looked to them—the trees and shrubs, green grass and flowers, and the bright faces of the children! How sweet to them the chattering voices of the boys and girls, and all the busy sounds of village life, in place of the harsh cries of gulls and seamaws, and the never-ending splash and roaring of the waves! A strong, fine young woman Grace grew to be, whose life fitted her for just this time of decision and of trial. Calm and fearless she was, and could handle a boat almost as well as her father or her big brothers. And well it was for those in the big steamer, *Farfshire*, wrecked among the Farne Islands, that she was as strong as she was brave.

"Oh, father! father!" we can hear her cry, as her young eyes watch the great steamer, lying on the jagged rocks in the distance, washed by the pounding waves, "we must save them! We cannot let them perish!"

"Alas! my daughter," the old man replies, "what can we do—an old man and a young girl? I am not the man I was once. And you—it is madness. If one of your brothers were only here!"

"We must save them! I am strong. We cannot let them die!"

The brave girl's pleading overrules the old man's objections. He launches the boat, and the two brave souls put forth on the dashing waves to save their suffering fellow-men or perish in the attempt.

Only Grace Darling and her father will ever know how difficult was their task; breasting the boisterous winds and waves, how hard it was to get near the wrecked vessel, the danger of being dashed to pieces against its sides, or against the jagged rocks. But they did accomplish it, they did save those nine precious lives—all that was left of a crew of sixty-three—from a watery grave, and carried them safely to Longstone.

This is why that little girl who grew up in the lonely lighthouse is a heroine forevermore. No wonder all England rang with her praises at the time, and showered gifts upon her while she lived. No wonder that after her death, Tenth Month 20, 1842, after one year of illness, that a beautiful monument was erected to her memory at Bamborough, and the lighthouse on Longstone has been visited by many of the wealthy and the great, who desired to look upon the place where lived the noble, the heroic, the honored Grace Darling.

In that island home she had the companionship of sun and sky, of wind and wave, and her own pure girlish imaginings. God and Heaven, and Duty, must have been very real to her, and gave her the courage and love of others which made her what she was. All honor to the little lighthouse girl, who sleeps 'neath her beautiful monument in the old village of Bamborough.—ANNE H. WOODRUFF, in *American Agriculturist*.

A TIMELY CAUTION FOR CHRISTIANS.

America has been emotionally aroused because of the war. But there are some things to which we must give most "earnest heed" in order to avoid very undesirable results in our personal and business relations after the war is over. We take pleasure in commending our careful consideration the following counsel given by Dr. Charles E. Jefferson in a recent issue of *The Christian Work*, on "The Christian in War Time."

He says, "We must now practice more assiduously than ever, the fundamental virtues of our faith, mercy, brotherliness and kindness toward the stranger within our gates. . . . A second thing all Christians can do, is to take heed to our ways that we sin not with our tongue.

"These are exciting times, and it is easy to say things which had best be left unsaid. We must be patient with one another. A thousand vexing tangled questions will come up for discussion, and all of us cannot possibly think alike. The only sensible thing for us to do is to do our own thinking, and let everybody do his, without our pouncing on him because he does not happen to agree with us.

"Blessed is the man who gets through this war without needlessly wounding acquaintances and friends by the cruel strokes of an unruly tongue.

"There will be enough wreckage at the end of the war without our adding to it a mass of ruined friendships. Let us do our utmost to maintain a cordial fellowship with our fellow Christians whose opinions are farthest from our own, and by extraordinary self-control, refrain from saying things of which we shall be ashamed when the world is calm again. The world is torn by many demons, and we cannot afford to increase the fever and distraction by our impatient temper or our bitter tongue."—Selected by Ira S. Frame.

DRIVEN INTO SOLITUDE.—Every man who has a Christian ideal of life finds, as it grows into his experience, that he is driven in upon his own soul more and more imperatively. Secret resources become more and more necessary to him. Conceptions of Truth grow up within him, which the soul must develop alone.

Men who are not cynics often live, by force of nature, apart from their equals. They do their life's work better alone than they could with human help. Such men must meet Christ in the "solitary places." They have no adequate resources elsewhere.—AUSTIN PHELPS.

PRESIDENT WILSON ON CO-OPERATION.

HENRY W. CADBURY.

To judge from the newspaper reports, the address of President Wilson at Buffalo before the American Federation of Labor was not the speech of a pacifist. In fact, he said some very harsh things about pacifists. But every liberally-minded and loyal American and even every pacifist must approve the wholesome program he offered for the relations between capital and labor. Its spirit is the spirit of co-operation, of mutual trust, of peace by negotiation, not violence.

But the speech also makes clear in just what the "stupidity" of the pacifists consists. It is not that their ends differ from the President's, but their means to those ends. Or, it is rather, that they believe in applying the *same* means to international affairs that he would apply to industry. Referring to certain sinister organizations and the method of meeting their efforts the President said:

"There are some organizations in this country whose object is anarchy and the destruction of law, but I would not meet their efforts by making myself a partner in destroying the law. I despise and hate their purposes as much as any man, but I respect the ancient processes of justice, and I would be too proud not to see them done justice, however wrong they are. And so I want to utter my earnest protest against any manifestation of the spirit of lawlessness anywhere or in any cause. . . . A man who takes the law into his hands is not the right man to keep in any form of our development of law and institutions."

That is exactly the attitude of pacifists toward war. Not that they approve or condone the enemy, but that they would not join him in the lawlessness of war, would not take his punishment into their own hands, but would respect the ancient processes of justice, however wrong he is. They would deal with Germany as the President appears to advise dealing with I. W. W. agitators and anarchists and they protest against any manifestations of the spirit of lawlessness anywhere or in any cause.

And the pacifists agree with the President in his method of settlement. "A settlement," he said, "is always hard to avoid when the parties can be brought face to face. I can differ from a man much more radically when he is not in the room than when he is in the room, because then the awkward thing is that he can come back at me and answer what I say. It is always dangerous for a man to have the floor entirely to himself. And therefore we must insist in every instance that the parties come into each other's presence and there discuss the issues between them, and not separately in places which have no communication with each other. . . . We are all of the same clay and spirit, and we can get together if we desire to get together. Therefore, my counsel to you is this: Let us show ourselves Americans by showing that we do not want to go off in separate camps or groups by ourselves, but that we want to keep with all other classes and all other groups in a common enterprise which is to release the spirits of the world from bondage. I would be willing to set that up as a final test of an American. That is the meaning of democracy."

Again this is just the attitude of the pacifists. They "insist that in every instance the parties be brought into each other's presence and there discuss the issues between them," whether the parties be industrial or political. If that were done, a settlement would be hard to avoid. And they heartily accept as the final test of an American the desire not to go off in separate camps, but to keep with all other groups. That for them is the meaning of democracy, the kind of democracy that will be safe for the world as well as for America. They believe that all, even Germans, are fundamentally of the same clay and spirit, and that we can get together if we desire to get together.

In objection to this position of the pacifists it is often said that while their ideals are most desirable and may be possible after the war, they are not possible now, because in inter-

national relations we have not the proper machinery and instrumentalities for carrying out their ideals of law, co-operation and adjustment of differences. It is unfortunately true that the necessary instrumentalities are not yet organized, as the pacifist himself realizes. Nevertheless he recognizes that the chief obstacle to co-operation is not the lack of the machinery of co-operation, but an unwillingness to co-operate manifested in various gradations. Where there's a will there's a way. And so he does not wait for the close of the war or some more distant millennium when a league of nations shall have been perfected, much though he hopes for that time; but now when the need is urgent he would have the belligerent nations take common counsel, devising to meet the unprecedented demand whatever new and unprecedented methods may be necessary. He would not even wait until Germany's internal government is made over to our liking. And here, too, the President has expressed the pacifist position clearly, for in industry as in international politics there is the same need for both the desire and the machinery for co-operation without waiting until either labor or capital is reformed from within. After complaining of various "gradations of the manifestations of the unwillingness to co-operate," he said, "the fundamental lesson of the whole situation is that we must not only take common counsel, but that we must yield to and obey common counsel. Not all of the instrumentalities for this are at hand. . . . I am hopeful that some such instrumentalities may be devised; but whether they are or not, we must use those that we have, and upon every occasion where it is necessary to have such an instrumentality, originate it upon that occasion if necessary."

The President said, "I want peace, but I know how to get it, and the pacifists do not." But he and the pacifists would not be so far apart if he should take the logical step of applying internationally his own intranational principles. May his words prove the omen of a speedy settlement of the war along the lines that he has indicated—a willingness to co-operate, the devising of adequate instrumentalities of co-operation, a meeting of the parties face to face, and the substitution, not in the future but now, of the ancient processes of justice for the mob-spirit of lawlessness. Along any other course lies anarchy, both international and industrial. For the longer the war continues, the more grave will be the danger that capital and labor will take the logical step in the reverse direction, and, following his example, rather than his precept, apply to domestic disputes the violent and lawless methods of foreign war.

HAVERFORD, PA., Eleventh Month 21, 1917.

NEWS ITEMS.

RUFUS KING, with minute for service from his Monthly Meeting, is visiting meetings in and near Philadelphia.

It is announced that Richard Mott Gummere has been appointed to succeed Richard Mott Jones as Headmaster of Penn Charter School. He will not enter upon his duties till the next school year.

The Freshman Class at Haverford College numbers this year sixty-six, against fifty-eight last year. Of this year's class Westtown contributes considerably more than any other school, her number being nine. Moses Brown School at Providence sends four, two schools close to the college send six and four respectively. There are nine schools which contribute two each and there are twenty-three which are represented by one, and one prepared by private tutor. There is no representative from a North Carolina School, and none from the West and Middle West, except one from Westport, Missouri.

CONCORD QUARTERLY MEETING.—Concord Quarterly Meeting held its regular session on the 13th inst., at Media. Among the varied religious concerns which found expression, two seemed to be uppermost in the minds of those who spoke. One of these was for the "conscientious objectors" in the training camps. It was felt that these members were enduring pressure and temptation in an unusual degree, and that

in every way possible they should be made to realize that they are the objects of the sympathy and earnest solicitude of their friends and meetings at home. The other thought was that in spite of all the horror and distress of the present hour, this might be and should be, a time of rejoicing. "Be of good cheer," "Rejoice not that the devils are subject unto you, but rather rejoice that your names are written in heaven;" these were two of the quotations used. It was also pointed out that the greatest rejoicing should be ours when we find that we can "bless them that curse us, and pray for them that persecute us."

Our beloved English Friends, William Blair Neahy, Alfred Kemp Brown and Augustus George Walker, met with us and had acceptable service in the ministry.

In the business session, the chief item was the report of a committee to assist subordinate meetings. This report was printed in last week's issue. The Committee was felt to be rendering valuable service. It was continued with enlarged powers.

JOHN D. CARTER,
Clerk.

CALN QUARTERLY MEETING.—This gathering at Coatesville on the 16th inst. was very satisfying. The vocal exercises bore evidence of a renewed anointing, as Friends from different sections of our Society contributed their experience and interpretation of the Divine will and counsel. A tender note of companionship and communion came from the Pacific Coast, while another Friend made an earnest appeal to consider the way in which our Master equips His followers—even as He loved and was sent to gather those whose hearts are responsive. Our English Friends, Alfred Kemp Brown and Wm. Blair Neahy, were very helpful in bringing home our part in co-operating with their effort to maintain our peace testimony in its pristine purity and power. The reality of our oneness in Christ was sensibly felt by all present.

In joint session Anne Garrett Walton gave a detailed account of the reconstruction work as carried on in France and Russia under the auspices of English and American Friends, which added real interest in the Service Committee's efforts. As our members become vitally in earnest to support this work, recognized by all of the nations as the most practical expression of international good-will, our light will rise out of obscurity and our interpretation of the Gospel of universal love be more widely appreciated.

The remembrance of our experiences this day remain as a benediction—abundantly compensating for the effort to meet with the Friends of this Quarterly Meeting.

J. E.

The concluding report of J. Henry Scattergood, recently printed in THE FRIEND, had appreciative notice in *The Ledger* and in the *Evening Ledger*. We now have in hand a copy of the *New York Evening Post* for Eleventh Month 17th, in which nearly a column is devoted to the same report under suitable captions. Edmund Stirling, of the *Ledger*, and Royal J. Davis, of the *Post*, are contributing to this helpful publicity of Friends' Reconstruction Work. Their consideration is gratefully appreciated.

SEBASTIAN KRESGE's campaign for national prohibition on the platform of "good business" was reviewed in our paper some months ago by some correspondence submitted by Morris E. Leeds. From the same source we have notice of a Washington "round-up" planned for Twelfth Month 12th and 13th. Here is a paragraph from the stirring letter of invitation:

"This Washington 'round-up' is going to be a big help. Already I have promises to be there from every State but one. Every State will be there. Please do your bit to insure a mammoth success. If you yourself cannot come, send superintendent, foreman, some employee, or your pastor, priest, rector or rabbi. All creeds will be represented. Best of all come yourself. If not, send a hand! A Flesh and Blood Petition!"

On the evening of the 18th inst., members of Haverford Meeting assembled to hear reports from some of those who attended the recent Five Years' Meeting.

Frances Barrett summarized the answers she had received from some western Friends as to their relation to the Five Years' Meeting and to Philadelphia Friends. Rightly or wrongly, the latter are credited with an exalted opinion of themselves; and the most salient point brought out was the probability that each section might profit from the experiences

of the other. The almost total cessation of the interchange of visits by ministers of the Gospel was an evidence, and probably a cause of a feeling of estrangement.

Isaac Sharpless spoke briefly of the Five Years' Meeting in its methods of work and the force and power of the gathering. He intimated plainly that the position of so-called delegates was anomalous, since they had little opportunity to express their individual views, and the assembly was in small degree deliberative.

Rufus M. Jones referred to the origin of the Five Years' Meeting. He thought it had served a useful purpose at a critical period in the history of the Society in the west, and promised greater things for the future. No one claims perfection for its work, but it has served as a rallying point and an antidote to certain disintegrating influences.

The following in regard to Bootham School was reported at Tenth Month Quarterly Meeting of Yorkshire Friends in Sheffield:

A widening sense of responsibility amongst the boys is being developed and experiments in self-government are being made. Potatoes are grown, and have produced an average of twelve tons per acre. A gardening course is in existence under the direction of Leeds University. The boys help local farmers with haymaking during the summer term and in the holidays fifty-four boys took part in harvesting and fruit-picking. The amount of time spent in this way averaged more than two weeks each. At Bootham, too, it has been found necessary to increase the fees by 12½ per cent. There is a keen desire to increase also the number of scholarships, especially for the sons of those engaged in public service. Owing to the depletion of the staff the services of two "lady masters" have been requisitioned. Social service is undertaken by boys as well as girls. This finds expression in teaching in a boys' club, and in a summer camp for poor boys.—*The Friend* (London).

REPLY OF WORKERS IN FRANCE TO CABLE FROM THE FIVE YEARS' MEETING.

The Five Years' Meeting sent the following cable to Friends in France: "Joy, sympathy, love, prayers. Five Years' Meeting. Preflow, Clerk."

The following answer has just been received by letter, owing to the fact that a cable could not have been received before the adjournment of the Five Years' Meeting:

"English and American Friends in France reciprocate greeting. Shewell—Evans."

WANTED—EXPERIENCED JOINER FOR OUR HOUSE—BUILDING FACTORY AT ORNANS, FRANCE.

We are in great immediate need of an experienced worker in wood for a position of considerable responsibility at our factory for making portable houses at Ornans, France. Any Friend, or person interested in the work of Friends, who has these qualifications should earnestly consider whether this is not a call of duty.

We are engaged with the Friends of another country in a great work of sacrificial service for the stricken people of a third country. We should place at the disposal of this work the maximum of our resources, both of money and of personal service. Many Friends have given up work of great importance here for the work in France. First, Morris Leeds and Henry Scattergood; then Charles Evans, Dr. Babbitt and Ralston Thomas. No less than the service of the latter two is the sacrifice of Haverford College and Moses Brown School in letting them go. The men on the Unit have given the same ready answer to the call of this greatest opportunity for service Friends of our generation have had.

May we not have many applications from men above military age of technical ability, both in wood-working and mechanics. The present complications with reference to the Selective Service Law impose a greater measure of responsibility for this work upon men over thirty than seemed the case at first. We must select seventy men within the very near future, and persons desiring to apply should do so at the earliest possible date.

FAMILIES OF WORKERS IN FRANCE REQUESTED TO SEND LETTERS OF INTEREST TO THE SERVICE COMMITTEE.

To efficiently represent on this side of the Atlantic our work in France, we need the kind of vivid impressions which the letters of our workers alone can give. Those of us who are responsible for the work here are anxious to overcome so far as possible the handicap of our great distance

from the field. Families of our workers can render us an invaluable assistance by loaning us letters that contain accounts of particular interest. We shall make an early return of the letters in every case.

We need them not only for our own information but for use in our public statements, both through bulletins and through Friends' papers. We desire each week to furnish the several Friends' papers with the best possible material. We thus request Friends to send such letters to our office. We can have duplicate copies made for all the papers, and in this way put at the disposal of each paper more and better material than would otherwise be possible.

SPECIAL RATE FOR CLOTHING SENT BY EXPRESS TO OUR STORE-ROOM.

All clothing or other goods for relief purposes sent to our store-room by express may be sent at two-thirds the regular rate. Whether the shipment is sent "Prepaid" or "Collect," this so-called "charitable rate" should be claimed and the agent should be instructed to mark "charitable shipment" on the way-bill. This marking should also appear on the package.

If local agents do not know of this rate their attention should be called to the following rules of the several companies covering the matter:

Adams and Southern Express—Item 4, Official Gazette, Page 1, Issued Third Month 1, 1917.

American Express—Traffic Rules and Instructions, Issued Seventh Month 1, 1915; Page 3, Section 13.

VINCENT D. NICHOLSON,
Executive Secretary.

The annual meeting of the Friends' Institute was held on the afternoon of Third-day, the 20th, at No. 20 S. Twelfth Street, Philadelphia. After a social occasion and the transaction of the usual business, a brief address was delivered by Henry T. Brown on "Sensitizing Our Social Conscience." In his remarks the speaker emphasized the fact that as we go through life we perceive only those things to which our minds are sensitized. There may be in each one of us a moral blindness to conditions at our very doors. We may be deeply conscious of the evils of intemperance and of war, but insensible to the wrongs of child labor and social injustice. We are just daily beginning to realize that the real seeds of war germinate in our social order.

In the past Friends have taken an advanced stand on the abolition of human slavery, on the liquor question, on the establishment of international peace and good-will, on the need for true simplicity of life and on other great moral issues.

For some reason, however, as a Society we have failed as clearly to perceive and as whole-heartedly to oppose the evils of the present social order. We need a fresh vision of the Gospel of Jesus Christ as practically applied to our modern conditions of life.

When our eyes are opened, and our hearts are burning with an overwhelming sense of the sin and suffering and social injustice that have existed about us for so many years unheeded, then will we become qualified as never before to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven," and that for which we fervently pray will be that for which we will earnestly work.

THE work of the office of the Exemption Committee of the Representative Meeting increases in volume and we trust in importance, as the weeks pass.

It has seemed necessary for the Secretary to visit Camp Dix twice within a recent week in the interests of our membership, once in company with Joseph Rhoads, and the second time with George VANX, Jr., who, through acquaintance with one of the superior officers, was instrumental in bringing about valuable introductions, which are likely to be needed soon again. We were promised that the one conscientious objector located there (there have been additions in the last few days) who is a member of Philadelphia Yearly Meeting, would be placed in more congenial surroundings in a very few days, which, we learn, has since been put in effect.

Considerable has been printed in THE FRIEND regarding Camp Meade; we will only state at this time that on First-day, 18th inst., the entertainment was visited by Alfred Kemp Brown, W. Blair Neatby, Joseph Elkinton, Joseph Rhoads, Wm. B. Harvey and others. Our young men looked well, seemed cheerful, and as assigned to their lot as can be expected; it is a real exercise in faith; they realize that in their stand as C. O.'s they are upholding vital testimonies which the Society of Friends

have borne since its foundation. About 3.30 P. M. Friends and other visitors and visited, collected on the second floor of the C. O. Barracks, and a religious meeting was held, we trust, to the honor of Truth. The officers have been courteous to our young men, and we felt it right to express to one of them appreciation for civility shown.

Some of our members in other camps are receiving our sympathy and attention.

A lieutenant recently asked the C. O.'s at the camp if they would accept as non-combatant service, reconstruction work in France; we were informed that all of our members in the camp expressed their willingness to engage in that work.

The new Selective Service regulations issued by the Government (Form 999) provide for a searching questionnaire; it has been thought wise to mail the following letter to the men of draft age, members of Philadelphia Yearly Meeting, in the hope that no one will suffer for lack of information concerning their interests.

PHILADELPHIA, Pa., Eleventh Month 26, 1917.

IMPORTANT CHANGES IN THE MILITARY DRAFT.

To All Men of Draft Age, Members of Philadelphia Yearly Meeting:—

DEAR FRIENDS.—In anticipation of the New Selective Service regulations of the Federal Government, requiring our members to answer (among others) the question (Series IX) "State date and place of organization of your local church?" We append herewith dates of the establishment of the Monthly Meetings of the Yearly Meeting as nearly as readily attainable data permits.

We would impress upon our young men the importance of acquainting themselves concerning the questionnaire contained in the new service regulations, Form 999.

We would remind you of the importance of filling out and returning the questionnaire to your Local Board *within six days* of the time of notice, and to note carefully the provisions for claims for exemption from military service.

We feel that each young man of the Yearly Meeting who is directly concerned in this matter should carefully investigate this subject for himself; in cases, however, where assistance is needed, we will cheerfully render it when requested, either in person or by correspondence.

We would particularly urge that when you are called for examination, or in case you are ordered to camp, you would kindly advise the correspondents of your respective communities who have agreed to keep this office posted concerning the status of drafted men in said districts; in case you have not been informed as to name of the person please send such information direct to the undersigned promptly.

Sincerely your friend,

WM. B. HARVEY,
Executive Secretary.

MEETING DATES.

Philadelphia Monthly Meeting was established in 1684, Philadelphia Western District, 1814; Muncy, 1796; Haverford, 1684; Abington, 1683; Frankford, 1682; Gwynedd, 1714; Germantown, 1683; Chester (Penn.), 1682; Goshen, 1721; Concord, 1684; Wilmington, 1750; Birmingham, 1815; Lansdowne, 1830; Bradford, 1737; Uxehlan, 1763; Kennett, 1686; New Garden, 1718; London Grove, 1792; Burlington, 1678; Chesterfield, 1684; Upper Springfield, 1783; Falls, 1683; Haddonfield, 1695; Chester (N. J.), 1803; Evesham, 1760; Upper Evesham, 1793; Woodbury, 1785; Salem, 1676.

DIED.—At her home in Christiansa, Pa., Tenth Month 22, 1917, ELIZABETH E. MOORE, wife of William B. Moore, in her seventy-fifth year; a member of Sadsbury Preparative and Bradford Monthly Meeting.

—, Tenth Month 26, 1917, at the home of his brother-in-law, Charles H. Standing, near Earllham, Ia., HENRY A. HENDERSON, son of Joseph and the late Anna P. Henderson, aged twenty years, nine months and nineteen days; a member of Paulina Monthly Meeting of Friends, Iowa.

—, at Mimms, Ontario, Canada, on Tenth Month 27, 1917, SYRA SIMONSEN, wife of Jacob S. Simonsen, in the seventieth year of her age; a member of Pickering Monthly Meeting of Friends, Canada.

—, On the ninth of Tenth Month, 1917, RUTH ELLEN STUART, wife of David N. Stuart, in the sixty-eighth year of her age; a member of Cane Creek Monthly Meeting of Friends, N. C.

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PRAYER FOR FORGIVENESS AND A LARGER VISION.

Almighty God, in this dark hour when there is bitter strife between nations and confusion and struggle even among brothers, grant, we pray, that a new vision may break upon the world—for without a vision we perish.

Never before has the world suffered as it is suffering now; never before has the world stood in greater need of power to see clearly Thy Will and to hear Thy voice stirring its wild alarm.

From unworthy ambitions, greed and self-complacency no nation has been free, and from these evil seeds we are now reaping a harvest of suffering and death.

Forgive us all, we humbly beseech Thee.—Forgive us when we have dwelt at ease and in luxury while many have been homeless and famished; forgive us when we have been harsh and bitter in our judgments, instead of sympathetic and helpful; forgive us when we have thought that evil could be overcome with evil and have forgotten that Thou art pleased only with those who do justly and love mercy and walk humbly with Thee their God.

Let all nations learn afresh the lessons Thy Son taught in the fields of Galilee and on the cross of Calvary, for through Him only will healing come and this stricken world find peace again.

HENRY H. COLLINS, JR.

DELEGATED POWERS.

A minister of the denomination known as Disciples of Christ recently took pleasure in pointing out to us the distinctive ideas that since 1831 have brought together more than a million "communicants" in this country under this name. As is implied in the name, the movement, like that of Quakerism, has attempted to realize what William Penn described in the expression, "Primitive Christianity revived." The effort of the Disciples, to use their own phrase, has been no less than that of a "restoration of apostolic method." Their fundamental is in the simple declaration, "Jesus is Christ." To them "sects are not branches of the Church of

Christ," but "the body of Christ is one of which Christ alone is the head." These declarations disclose a close relationship with Friends. The points of divergence are, however, quite distinct. We need not deal with these for the moment, as they have no bearing upon the point of Christian practice we wish to discuss. "The restoration of apostolic method" attempted by the Disciples has given them a specific character full of significance to all Christians, and notably of moment at a time when efforts at unity are so much to the fore. Our kind informant represented this point of specific difference in organization as altogether an effort to escape from the assumptions of authority of bishop or ecumenical council by making the individual congregation the final court of appeal in matters of principle and practice. The theory, of course, is that the mind of Truth—of the real Head of the Church—should be sought by the congregation with a full measure of faith that it will be revealed. Such an arrangement amongst these good people, we were interested to hear, by no means precludes the effort for larger vision by an extension of the circle of fellowship. They have, annually, national conferences in which the large things of the religious world are considered from the most enlightened points of view they can command. Any decisions reached in these conferences are available for use by the separate congregations, but they are not binding upon them. Their representatives have exercised no delegated powers. They may come back to their homes from the conferences enlightened, but their degree of enlightenment alone measures their authority with the home body. It still relies upon its own discovery of the mind of Truth for its guide.

In the face of many movements toward concentration of authority in the religious world the past twenty-five years, of the multiplication of councils, and of small executive boards, it is interesting indeed to note this development. The general tendency, one observes, is toward concentration, but a counter-tendency toward a spiritual democracy has been impressive enough to attract a million thoughtful people in a comparatively short time.

When one stops to think along these lines, it quickly becomes apparent that it is the effort for efficiency that leads small groups in religious association as well as large groups in political association toward centralized power. The startling lesson of the day and of the hour is the fact that real democracy is not efficient without an apparent surrender of what seems to be fundamental in it, at least not efficient enough to meet the requirements of a military organization. If a democracy has an efficient army, this instrument in its management can not by any method yet discovered be actually democratic. To pursue the implications of these facts would carry us far afield in political discussion. The great historian Freeman, in his classic lectures, "The Democratic City," and "The Aristocratic City," has disclosed the deep philosophy that exists in the relationships of these appar-

ently divergent ideas. The political bearings of the subject of delegated powers is merely the most patent illustration of how far reaching is this principle which has given birth to the denomination we have mentioned. The maintenance of this principle may even be fundamental to the life and real progress of our own Society of Friends. To some it seems inconceivable that any but a democratic basis could make that life possible. In any Friends' meeting, however large or however small, the surrender of the body at large to the dominating thought or act of one or even of a few, has finally been recorded either in declension, or in a fundamentally changed basis of organization. That the instinct of Quakerism for two hundred years has been against the centralization generally expressed in delegated authority is shown by the declining rather than the increasing function of so-called representatives. Save to respond to their names, to nominate Clerks at times, and to give information upon some specific questions in regard to their own meeting, what other recognized function do they have? All must be well aware that this ultra-democratic plan has been responsible at times—is still surely responsible for much and great inefficiency. The question of moment for us is whether any greater degree of spiritual efficiency is possible than under this system of pure democracy, when it is rightly applied. This right application in religious matters means a right recognition of the Headship of Christ and of the priesthood of believers. Had religious bodies, Friends and others, been more faithful to this basis they might now more successfully point to a like necessity in the political world, viz: to the necessity of faithfulness to the precept of loving our neighbor as ourselves. The same weakness of human nature that makes us swerve from the stern requirements of the spiritual standard, is the root also of the failure, so far, in the world's history, in actual democracy. We proclaim our belief, however, in the unrealized possibilities in both the spiritual and political fields. The old way in spiritual matters of surrender and sacrifice, of living faith in the great Head and in His power and readiness to equip all, has its counterpart in realizing that in the community and in the state our call is to service under the golden rule and not to self-seeking.

It is comfortable and easy,—we may believe it is sometimes most efficient, to delegate power to others. If it is power that will atrophy in us if it is not exercised, we may make a weak meeting or a weak government by choosing the easy way. Others may do our work for us, in the church or in the state. We shall suffer—the work usually will suffer, if we permit that.

J. H. B.

WESTERN QUARTERLY MEETING.

The Western Quarterly Meeting convened at West Grove on Eleventh Month 23rd. Weather conditions favored, and the attendance was fully up to the average. We were favored with a goodly number of visiting friends, among them, John B. Garrett, Max I. Reich, Gilbert and Minnie P. Bowles.

A precious period of silent waiting was experienced in the early part of the meeting, after which acceptable communications, almost all of them from our visitors, followed. It was suggested in the first message to which we listened, that many in the congregation longed for a deeper and more earnest spiritual life; words of encouragement were voiced, particularly for those whose conduct had not been in accord with the Master's will.

Peter's denial of his Lord, his sincere sorrow and increased zeal in good works, was cited, also the doubting of Thomas, with his ability soon to say, "My Lord and my God," were enlarged upon to our encouragement. Jesus Christ, the Way, the Truth and the Life, the one means of access to the Father, was brought forcibly to our remembrance; old doctrine, yet ever new.

It requires more time for the Potter to temper and prepare the clay than it does, after placing it on the wheel, to mould it into the desired shape; so with the Christian wayfarer, it requires more time to prepare him for the Master's service than to actually participate in the work of the Lord.

There was a unity of concern on the part of those who took part in the vocal exercises of the meeting.

The reading of the *Advices* in the business meeting on the men's side of the house was the occasion for lively testimony concerning the importance of regularly attending meetings for worship as well as those for Discipline.

Near the close of the session a suggestion was made which received the support of the gathering, that a message of sympathy and interest for our young members in reconstruction and other service beyond seas should be sent to them; the Friend who opened the concern was requested to assist the Clerk in preparing a suitable letter and forwarding the same.

H.

MAKE ME A CAPTIVE, LORD.

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conquer be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thy arms,
And strong shall be my hand.

My heart is weak and poor
Until it master find:
It has no spring of action sure—
It varies with the wind:
It cannot freely move
Till Thou hast wrought its chain;
Enslave it with Thy matchless love,
And deathless it shall reign.

My power is faint and low
Till I have learned to serve,
It wants the needed fire to glow,
It wants the breeze to nerve;
It cannot drive the world
Until itself be driven,
Its flag can only be unfurled
When Thou shalt breathe from heaven.

My will is not my own
Till Thou hast made it Thine;
If it would reach a monarch's throne
It must its crown resign:
It only stands unbent
Amid the chafing strife,
When on Thy bosom it has leant,
And found in Thee its life.

—GEORGE MATHESON

"SELF-CONQUEST is indeed a life's work, and we must not be disheartened if very often we feel as though we had made but little way—nay, as if we were slipping back again. It is only by degrees that we can advance, by patiently, and it may be wearily, attaining the habit of mind which makes self-renunciation become our way of life."

FROM CAMP DIX.

153RD DEP. BRIGADE, CO. 14, Bat. 4th, Camp Dix.

Well, here we are! Got here about 10.30 yesterday morning, and finally got up to headquarters about 12.30 and had dinner. It was good and went to the spot. Just before dinner I had a chance to speak to the captain and told him my position. After dinner and vaccination and inoculation were over we went for our kits. The captain spoke to me there, asking me why I was opposed to service. I told him the story. He, of course, couldn't see it. Said I'd either obey his orders or else be subject to court martial, and subsequent six years in prison. I showed him Secretary's Baker's ruling, but he seemed inclined to disregard it. He said he didn't know how I was going to make out, as those that wouldn't work shouldn't eat. He said other things to try to scare me, but I "batted not an eye." I told him I was afraid I would have to be a trouble to him, as I must refuse to wear a uniform or do any military service. Some other officers standing around insinuated I was a coward, and that because we "C. O.'s" all put up the same objections "it looked bad." Finally he ordered me escorted to orderly room in above barracks, and here I am in a 12 by 12 room with another C. O., a devout young fellow, not a Friend. We are "segregated." We can't even go out of the room without an escort. Last night we were escorted to supper after the others were all through. We got half portion, for, as we overheard, that was more than we deserved. Having no light we retired early. Of course, we momentarily expect something to happen, but suspense—why, I am an expert by this time when it comes to suspense! It would be much easier to go with the crowd. How I would enjoy the zip of the training and like its physical beauties. I don't know who would rather stay pent up in a 12 by 12 room than get out and exercise! But I'll stay here for some time before I'll be a part of the military machine. But give me a chance to do civilian work and see how long I'd stay here. Whatever may befall us we know is for the best. Think of us taking things philosophically, trusting for the best, and looking for that brighter day when we can again breathe the air of freedom and perform a useful duty for humanity. Thank thee for thy interest. Just had a nice visit from an officer who happened by. He seemed sympathetic and pleasing to talk to.

Very sincerely,

WENDELL OLIVER.

TENTH MONTH 22, 1917.

WAR VICTIMS' RELIEF COMMITTEE OF THE SOCIETY OF FRIENDS.

22 NEW STREET SQUARE, LONDON E. C. 4,
Tenth Month 31, 1917.

WM. T. ELKINTON:—

Dear Friend.—Many thanks for thy letter of the eleventh of Tenth Month, and thy kindly expressions regarding the work we have in hand. I know that it is a heavy strain, but the strain is very much a mental one, for it is so difficult to keep one's courage with the war dragging on and when one feels it is all so terrible. Almost every day one hears more awful things; I do not know what hurts the most, the terrible sufferings and slaughter or the dreadful effect on the morals of the people. One is made almost sick by reports that the men bring back as to conditions and we have to realize that these things will happen in war time. At any rate it makes one feel that to work for a different method of settling disputes must be our endeavor without ceasing.

I am glad to find that total disarmament is talked of as a practicable policy; to us it seems the only practicable policy, but when statesmen are ready to mention the word there is some hope that we may get forward and come to something in time. I hope very quick time, for one dare not think of the awfulness ever occurring again.

It is interesting to us to know how you are realizing the pressure of the Government to bring all to bear on the prosecu-

tion of the war. It is a pressure that is increased degree by degree and so it is not easy to stem the tide. After all, for those who believe in war they should rejoice thereat, for they ought to believe that it is the best thing they can do to accept it and help it by such acceptance. All the same it is the gradual increasing of such pressure that makes people realize in another way what war means. We were only saying this morning that perhaps we needed to be "stabbed right awake," as Stevenson expresses it, and if we do awake then, maybe the cost has not been too much. But when one remembers that if only the peoples would hearken such need not have been the case, it makes one realize what our Lord must have felt like when He grieved over Jerusalem and longed that He had been able to gather her as a hen gathereth her chickens under her wings. If only we could have learned the lesson without all this, but "we would not," at least that seems to be it. And a huge world agony has been the result.

These thoughts will come to one, but we know that in time there will be a different feeling and that the world will learn the lesson; to know that we are working on the right side is cheer in the midst of all the pain.

It is interesting us very much to hear of the way your members have settled into the work in France and also with what zest they have helped in Russia. It is so good to feel the unity therein and we feel that it is an earnest of better days, better for us as a Society and for the world as a whole. God grant that it may prove a real advance for His Kingdom and that we may see the way clearly as the work continues.

I do hope that many of you will be able to come over to the Pan Conference of Friends after the war. We shall very much want to know you all after so much co-operation and correspondence. We feel a very real sense of comradeship indeed, and it has been very good to see the few that have been able to come here.

Thine sincerely,
(Signed) ETHEL M. ASHBY.

LETTERS FROM FRANCE.

I have just got started on my way to the town I am to be stationed in, ———.

We left Paris at eight o'clock, first class if you please, passage being paid by the Red Cross at half rates, and traveled by rail to the end of the line with some very attractive French officers—one of whom, a colonel at least by his gold and silver braid, pointed out all points of interest. Old barbed wire and trenches, where the Germans were last winter before they retreat, battery shelters, ruined churches and factories—for in the district traversed by the train the Germans seem to have contented themselves with blowing up factories and crossroads. The soldiers get thicker as you leave Paris behind, and except a few American medical men, almost every man on the train was in French uniform.

When we went to interview the lieutenant in charge of civilians, etc., we were astonished to hear that our road was closed for four hours for the King of Italy to travel on it and that he was going to pay the town a visit.

There was nothing for us but to wait—so we waited on the Place by the Hotel de Ville, a beautiful old building not very large or elaborate, and soldiers gradually marched in, filling up the space and squeezing us back against the walls. After waiting and sweating in the crowd the President and the King arrived in autos and decorated some score of soldiers for bravery, etc. The crowd, mostly soldiers, was very good-natured and interesting to watch and joke with.

After the King drove off, C., of course, suggested tea and we went back near the station to a tea-shop kept by a couple of French women, whose husbands are mobilized on the railroad and who have lost everything they had in another town, which has suffered very severely from the Germans.

We then left, just catching a glimpse of a wonderful cathedral of very early architecture. To-morrow or next day we shall get on to our permanent station.

I can't say enough of the beauty of the country between here and Paris, and although we are well within the old German lines we have found good roads and no sense of desolation as yet. We have passed many houses whose roofs or walls are broken by shells, some few entirely gutted and a large number of fruit trees, as well as shade trees, that have been wantonly cut down, but somehow or other the desolation seems hidden. The people are fairly gay and one can not imagine from their demeanor what they have been or are suffering. We drove into the new farm centre on our way here and found it located in a century-old farm-house, into whose court-yard we drove through a gate and whose lichen-covered brick and tile made up at least to the chance visitor for its evident ignorance of sanitation.

It was once a very populous farm, with long stables and barns and so picturesque I hated to leave.

The Australians have sent a quantity of dead-grey dresses for girls, all one color and so monotonous. Don't let Philadelphia people do that. Unfortunately, all the girls of this age, say from twelve to sixteen, have been carried away by the Germans and there is no present use for the clothing.

I am filled with admiration at the way in which the French have fixed up their roads and railroads and at the cultivated look of the country, despite the trenches and stretches of barbed wire one runs across every little while. Of course, this town is filled with the hum of aeroplanes. Last night some of us heard the guns, but not I, I went to sleep too quickly.

Yesterday afternoon I borrowed a bicycle and rode about 10-12 kilometres out toward the line and rode through two or three totally destroyed villages. Soldiers were quartered there and lived in temporary barracks, caves, etc., but there was nothing left of the houses but tumbled bricks and cellars.

In the distance was a battery firing away into a perfectly peaceful landscape and if the farmers hadn't been clad in uniform it would have been more like a Fourth of July celebration than the real thing. I was in search of a village where the English are setting up some of their huts and with the assistance of many very gracious and kind soldiers who showed me their maps and spent lots of time inquiring among their fellows about the village and were very careful that I went right. It is wonderful how kind all the French soldiers are; many of them know lots about Les Quakers and if you explain to an officer that you are a Quaker he will answer, "Oh parfaitement je comprends." The military here have been very kind to the English and have helped them all they can. Since breakfast we have been out in the street watching shrapnel bursting in the air in innocent looking puff balls of white smoke, presumably around a German aeroplane, which, however, remained invisible to us.

Since writing my last I have moved on and am now well back from the lines where we hear almost no guns and although we have French aeroplanes going past every day we are not in any likelihood of German bombing expeditions. We are settling down and trying to get a new centre started for repairing houses in this and nearby villages, which have not suffered as have many others.

There are at present four Englishmen and two Americans here. We are living in a rather fine farm-house, with what must have been a very fine and lovely garden before the Germans came and carried off the family with them.

While the Germans were here, say from the battle of the Marne until last spring, some of their officers lived here and under the house they constructed a bomb shelter, with entrances in the front and back yards. Our home has only ground floor and attic and is one room deep extending all across the man's lot which is about 80 or 100 feet. Yesterday and to-day S. and I have been putting in new glass where we can afford it, two panes in each window in the dining-room, and covering the rest of the window with oiled cloth which lets through a good deal of light.

Practically every fruit tree in the neighborhood has been wantonly cut down and every factory has been thoroughly

gutted, even a little mill on the Somme at the village I stayed at last was blown to pieces and a large sugar factory near here has been rendered as useless as could be done. This afternoon Ernest Brown came over in a motor truck and I went out about five miles with him to get sand for our brick work. We ran through barbed wire and trenches that seem to stretch over the country in all directions without any plan whatever; the country side was very desolate, it had mostly grown up in weeds and although much ground has been ploughed up and planted by the French soldiers nothing of that sort has been done here.

The German prisoners are, however, working around here and are paid, I think, 20 centimes a day—we have five working for us, clearing up rubbish, etc., and helping Pierce, an English member of the Mission, who is a mason and is now repairing the school-house, which has been about half destroyed.

At present there are very few inhabitants here, I believe about eighty out of a normal 300. We are getting acclimated now and used to the sights of the war zone, so that we do not gasp whenever we see a shattered house, but the awful waste and destruction in houses and farm-land alone are appalling, I say, farmland, for it is cut up into trenches and shell-holes right and left and it will be long before it is restored to its proper fertility.

There are gun emplacements and bomb-proof shelters scattered everywhere—the labor and size of them are tremendous and how a farmer can plough over a concrete gun emplacement for a battery of six guns while he is all the while running the risk of his horses and plough disappearing into the bomb-proof is a very serious question for him.

J. H. H.

AMERICAN FRIENDS' SERVICE COMMITTEE.

The following letter is from one of the men who are repairing the houses of the village of Gruny, France. This village was not completely demolished and more efficient service can be rendered in repairing damaged buildings than in erecting maisons-démontables. It is south of Ham, which is the centre of our Reconstruction Work, in the region of the Somme, southeast of St. Quentin. This section is behind the recent British drive toward Cambrai.

MAISON DE LA VIGNE VERTE, GRUNY, SOMME, FRANCE,
Tenth Month 21, 1917.

In some ways this is a sort of glorified college life mixed up with the Stone House and Cherry Brook. There are no lessons to worry your evenings—to be sure one should study French, but most every night you're too sleepy to do anything at all.

Our fire-place here at the Green Vine is the most popular centre. Seven of us have this little two-room house at the end of the village—Maison François cannot hold us all; but we do not mind having to go there (it takes three or four minutes) for our meals, as it is so much more fun up here than tucked away in the little rooms down there. Then, too, we had the fun of cleaning out this place and arranging things for ourselves. The Germans had lived here and we found it just as they had left it.

Strangely enough, there is a fair roof—probably the best in the village—and there are no holes picked in the walls for the dynamite—most of the houses that were not destroyed have these little holes; we believe the scheme for the utter destruction, evidently planned, may have been frustrated by an unexpectedly hurried retreat, or perhaps the lack of explosives, for some of the houses were merely pulled down by teams of horses. The bricks are held together by their own weight largely, as the mortar is like clay and a good pull on a couple of important uprights could easily wreck any one of these cottages and barns.

The main street (Grande rue) is lined on either side by continuous high brick walls—the barns bordering each side are usually joined by the 12-foot walls that are deemed necessary. One enters a house usually by a high arched

gateway through the barn, then across the barn-yard, which is a court entirely surrounded by buildings—the house being at the back, with the horses close to the kitchen—often under the same roof. Each house is a frame house, yet, all huddled up together within the high walls they seem little worlds unto themselves.

The oddest thing is the way these little worlds are jammed up so closely together. The limits of the village are very sharp. Every house is of brick—one-story and attic or granary—with roofs of slate or tile. The roofs are a joy—they all have different slopes and angles and the lichens make them sink easily into the surroundings. Maison François, our headquarters, is the one house that is at all noticeably different from all the rest. François was the busiest man of the place. His gate posts are higher (twelve feet), really quite fine, with stone tops and vines climbing over them. There is a front yard before the house and the barns are at one side, shut off by more high walls. The garden back of the house must have been beautiful, but here again high brick walls used to shut off the view of the open country just beyond. But now we can see out—the whole back wall has been pulled down, and on one side is a row of six or eight farm-wagons with wheels all chopped to pieces.

Our main work has been with roof repairing. We secure the tiles and slate from houses that have been completely destroyed—if the roof beams are on the ground we are at liberty to use that material. Two houses came down, leaving the slate roof in rather perfect condition, variously draped over the heaps of bricks that once were walls. I have removed several thousands of slates. Just to-day, I did my first work with tiles. Russell and Hadley had put up new rafters and cross-pieces to hold the tiles and three of us hung all one side of a roof in one-and-a-half hours.

To-day we have a cook! So far the fellows have been given three days of cooking right down the list, and we've had some very fine meals. One man gets breakfast—he has an assistant who carries water—that's a job! Some sixteen pails per day and the well is several minutes off and very deep. Till to-day, a second man has prepared lunch and dinner. We have great hopes that the cook will be a success, as most of the women about are afraid to undertake such a job. Davies—one of the Englishmen—has charge of the food and menus, and we have orange marmalade every morning in large quantities!

It is splendid to see things getting done; jobs being finished, and finished in such a way that they are neither blots in the landscape nor obviously repairs. I am thinking especially of one slate roof that was in a most helplessly moth-eaten condition—now it looks as though nothing had ever happened—even lichens are growing on the slates. It will be that way with much of our work; although it will not be as easy to show off or to point out what we have done—it is far more satisfying to think of healing without leaving conspicuous scars.

The school-house is one of the biggest jobs, and the first one to be undertaken. It was very badly damaged and is requiring a lot of brick work. Pearce, an Englishman, is a professional mason; he has been working hard at this, and fine progress has been made; yet you do not notice the new work at all without careful examination of the color of the mortar. They had a little ceremony of a cornerstone when the work was first begun. The idea was originated as a sort of a joke but it developed into something quite serious. The neighborhood was invited and the Mayor read a document composed for the occasion, explaining the work of the Friends, and proposing to place a tablet in the spot later on. A cent, an English penny, and a French sou were put in the wall, along with a copy of the Mayor's speech, signed by all witnesses. Another signed copy of this paper is held by the Mayor.

Grundy is going to be an active centre indeed; for besides our work, there has moved in a section of the agricultural équipe at Golancourt—"Burny" Walton (English), Calvert

Kellenn, Lewis, Marshall, Macy, Downing. They are quite separate from us. They have their own dugout and a room in a half-gone house; they get their own meals. Their four horses are kept in our stable. It's fine to see them about their fall plowing, and to know that many of the neglected acres about here will again yield. Gardens must have been the special joy of these people, for even now in gardens neglected for years there bloom wonderful roses and other flowers. And behind most houses—now well-nigh covered by ranker growths—you find charming little box-wood hedges. On the tables in the dining-room now are nasturtiums, in an odd coffee vessel, a beautiful bunch of roses, deep red buds, pink ones and some little clustered buds, a low brown jardienerie filled with calendulas and a yellow daisy-like flower, maid-in-the-mist, doll's-eyes and deep purple asters and another bunch of maroon-colored asters with pale blue ones, a semi-wild type.

CARLETON MACDOWELL.

YOUNGER FRIENDS.

WOODPECKERS have made havoc of many a line of telegraph poles by eating the heart out of the wood. There are human woodpeckers who interfere with the world's work in much the same way. By their pessimism and discouragement, they steal away the strength and eat out the heart of those who are bearing the burden.—*From Forward.*

THE "ONE-HOSS SHAY."—Automobilists often see cars drawn up by the side of the road, out of the way, and deserted by their former passengers. A quick glance suffices to show a broken wheel, a smashed radiator, bent mud guards, or some other evidence of a collision. It is a melancholy sight.

How different was the end of the deacon's "One-Hoss Shay," of which Holmes wrote! All parts were equally strong, so it lasted a hundred years and then fell to dust all at once, when the earth shook with the Lisbon earthquake.

That is the way we should live out our useful and vigorous days, and not be pulled to one side of the road, untimely wrecks of intemperance or passion or carelessness, smashed up, rather than honorably worn out.—*From Forward.*

A DEVOTED FATHER.—One so often reads about devoted mothers that for a change it is pleasant to hear about a father's love. Not far from my home is a trio of handsome canaries, fine, plump specimens of birdhood, with the sauciest black eyes and the sweetest warblings imaginable. When they were little unfeathered things only three days old a terrible calamity happened—their proud little mother found the door of the cage open, and wandered to unknown parts, though suspicion rested on the family cat. Thus deprived of the one who had done everything for the wee birdlings, the question of the owner was, "How shall I ever raise them?"

The birds' father, upon whose shoulders no great responsibility had hitherto rested, seemed to know what had happened and was equal to the emergency. More devotion he could not have shown. He fed his tiny offspring from his hospitable beak until the crisis was past and the young birds able to look after themselves. Then he started a singing-school and proved an excellent master, if the writer is any judge of music.

"I have raised many birds," narrated the owner, "but none have equalled the three canaries that were brought up almost entirely by their father."—EDITH M. RUSSELL, in *Our Dumb Animals.*

A MULE OF PERU.—This marvelous feat was related to a lady traveling in Peru via trail and mule-train, by the priest who claimed to have owned the daring and resourceful animal he told about. In Peru many of the trails are mere ledges cut out of the solid rock, the precipice falling away for hundreds of feet to the river below on one side and rising equally steep and straight on the other side.

This priest was journeying on his mule over just such a trail, when suddenly to his horror on rounding a bend, he saw that an avalanche had swept nearly twenty feet of the trail completely away. The trail was narrow; he could not turn and he dared not dismount. Far below roared the river, above reared hundreds of feet of sheer rock. Giving up for lost, he took out his beads and began to say his prayers before going to meet his Creator.

The mule in the meantime had been viewing the situation intently. The priest felt him move, then the animal reared straight up on his hind legs. His master thought he was about to plunger over the edge and clung to the saddle thinking the end was near—but no, slowly the mule turned on his hind legs, turned until he was facing back down the trail. Then he came down upon all four feet again and commenced the return journey.

It was a wonderful display of intelligence and courage and one that is scarcely credible, but the priest vouched for its truth while others admitted that the trail had been swept away and that the mule had in some way brought his master safely back. Later, to the priest's great sorrow, the valuable animal was stolen and he never saw him again.—W. G. RUSHWORTH, in *Our Dumb Animals*.

GET STILL.

Get still. Many a time in each life questions of importance arise to be settled; decision is to be made, and as the anxious heart considers the reasons on both sides, the many things to be said for and against, and the result occurring after either step is taken; all peace goes, and a restless, troubled longing to know God's will takes the place of peace.

We have all experienced this restlessness of spirit, and have found the more we thought over and considered the question to be decided, the more impossible it was to reach any conclusion. The time passes, and as the moment for action comes, the troubled one does the wrong thing, oftentimes, and more time is lost in wondering why God did not guide us, when we asked Him to.

Get still, and you will understand it all. "My people shall dwell in quiet resting places," saith the Lord, and it is in quietness that God's voice can be heard and His will concerning us be made plain.

Stop thinking over the question to be decided, and fix your eyes on Him who has promised to be your wisdom; and trust Him to make your way plain when the time comes. Do not spend your life in planning, and only asking God to guide your plans, but live the life of a little child. Let God do the planning, and your part be simple obedience to His will.

It is our anxiety to know His will, and our impatience to know it at once, that interrupts our communion with Him. As He went before the children of Israel, to search them out a resting place, and when He had found a spot suited to their use, walked with them, and spread His sheltering wing over them to protect them from every foe, so He will supply our every need.

"He found him in a desert land, and in a waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." (Deut. xxxii: 10-12).

Again I say, think on Him, His love for you, His promise of guidance; and in the quiet hush that will come over your heart you will hear His voice saying: "This is the way, walk ye in it."—*Advocate and Guardian*.

BEBOLD HIM NOW WHERE HE COMES,

Not the Christ of our subtle creeds,

But the Lord of our hearts, of our homes,

Of our hopes, our prayers, our needs.

—RICHARD WATSON GILBERT.

REPORT OF THE FRIENDS' REST CENTRE, FOURTH AND ARCH STREETS.

In the Sixth Month of this year the Friends generously responded to a request from the Playgrounds' Association of Philadelphia for funds to operate and carry on the work of the Rest Centre, in Fourth and Arch Streets Grounds.

The following expenses of operating the Rest Centre (opened from Sixth Month 14th to Tenth Month 31st) were defrayed.

RECEIPTS	\$340.00
Salaries of Superintendent and Caretaker	\$281.51
Playground Material and Incidentals	36.30
Sign Cleaned and Repainted	2.00
	<u>319.81</u>

On Deposit \$ 20.19

It is with great pleasure we are enabled to submit a report of a very successful season.

ATTENDANCE.

Children (ten years of age and under)	5,018
Adults (Girls employed in factories excluded)	1,023
Total	<u>6,041</u>

We believe it will be of great interest to the Committee of Six and the Society of Friends to learn that one of the most important phases of the Rest Centre movement has been undertaken this season.

During Ninth and Tenth Months, Anne Longaker, Superintendent of the Rest Centre, devoted a few hours each day to Social Work, visiting the homes of the children and becoming acquainted with the mothers and especially their environment in an effort to be of assistance morally and materially. While it has been possible for us to furnish clothing (which has been donated) for a few families, at the present time the children are especially in need of assistance. A special invitation has been extended to the mothers to visit the Centre and if this is impossible to kindly send the children.

The progress in manual work continues to advance as demonstrated by the display of hand work, sewing of aprons, raffia, knitting, &c., at the exhibition Eighth Month 27th.

Due to the acceptance of a position in the Social Service Department of the Episcopal Hospital the resignation of Anne Longaker was received Tenth Month 31st, and it was thought advisable to close the Centre on this date.

The Officers and the Directors of the Playgrounds' Association extend their hearty appreciation for the privilege granted to operate this Centre, for the special interest displayed by the Friends in visiting and encouraging the children and their teacher, also for their financial assistance, which has made it possible to conduct this work.

Respectfully submitted,

KATHERINE B. BROWN,

Chairman of Rest Centre Committee.

ELEVENTH MONTH 14, 1917.

MEETING AT "THE SCRUBS".

(AN ENGLISH PRISON.)

It is the largest meeting in the county, I am told, yet it is the most difficult to get into (and, so it is said, the most difficult to get out of). It is the shortest, I believe, and when it closes, scarcely one of us feels that the time has really come for "shaking hands."

Our "presiding elder"—the prison officer-in-charge, who decides when our worship begins and when it ends, is not in deep sympathy—and regulates our gathering like a clock, exactly thirty minutes, and no longer. He is much perturbed by the fact that Friends in the body of the meeting take vocal part, but I think he is accustomed to such events by now.

Though we form a large gathering numerically (as many as 220 have come together at a time), we, more than 80 per cent.

of us, are not members, but attenders only. We have returned to eighteenth century Quakerism in our strict simplicity in dress, gallery Friends being the only exception to this rule.

Our meeting is not even an allowed meeting, and we send no representatives to Monthly Meeting—much as we should like to do so. Though we are a living meeting, we are obliged to wait until some visiting minister faces us before our presiding elder considers us ready for our brief period of worship.

It is impossible to picture one-tenth of the power that is generated in this half-hour of Fellowship. One attender says, as he leaves the gathering, "I could go now to face the rack, if need be, for the Truth," and another tells of the Vision-Beautiful who has come to him in the quiet of his cell after the meeting—a vision which has scattered doubt and fear—and has made him stronger than ever in the Faith which is in Christ Jesus.

And what can I say of the prayers! They are indeed wonderful utterances, uplifting, humanizing, brimming over with faith and courage, and brotherly kindness, while the ministry is clear and definite in purpose and plain in teaching.

It is inevitable that there should be something of a stir in the congregation when a visiting minister rises. The visitor comes in from outside. He is in touch with passing events, and he is, above all, a change from the ordinary. Nevertheless, his part in the meeting is usually brief. He and his companion may have the burden of the meeting upon them, but there is generally barely more than ten minutes for them both to get their messages delivered.

For this purpose it is well that those who come to this meeting should be fitted with the ministry of fellowship and not be prodigal of words.

But the problem that is heavy upon me is not the conduct of Wormwood Scrubs meeting, but the conduct of the meetings which so many of our 220 young men will attend when they are liberated. They have learned that a Friends' meeting means unity, sympathy, liberty and love.

Let them not be disappointed when their time of imprisonment is over and they come to see what a real Quaker meeting is like.

AN ATTENDER.

Reprinted from The Australian Friend.

WOOLMAN SCHOOL.

A NEW EDUCATIONAL VENTURE AMONG FRIENDS.

ELBERT RUSSELL.

The present year is marked by the beginning of two new educational ventures among Friends—the Thomas Wistar Brown Graduate School of Haverford and Woolman School, under its new management. The fields of these two schools are quite distinct. The former is a school for college graduates exclusively, while the latter admits all who are qualified to profit by its courses. The emphasis of the former is upon scholarship, the latter puts the stress on training for religious and social work. It aims to foster the religious life of the students through the influence of the school life, and to increase their practical knowledge of Friends' ways and needs through acquaintance with meetings in the neighborhood of Philadelphia. There is the most cordial co-operation between the management of the two new schools. Members of the faculty and Board of Managers of Haverford are on the teaching staff and Board of Managers of Woolman School. On the other hand, Woolman School has already begun to be a feeder of the Brown Graduate School. One of its first students under the new régime was a college graduate, whose growing interest in religious studies led her to become one of the first students of the Brown Graduate School.

Woolman School was started in 1915 by Friends who were impressed with the need of trained workers. They wished a name that would not seem to limit its usefulness to any section of the Society and named it after John Woolman, one of the worthiest representatives of undivided Quakerism. Last spring the management was re-organized and made quite representative.

Elbert and Liewetta Russell, members of Baltimore Yearly Meeting, who have devoted themselves for many years to the cause of religious education among Friends, were secured as Director and Hostess of the new School.

The permanent location of the School has not yet been decided, but it seems almost certain that it will remain in the vicinity of Philadelphia. For the present it is glad to avail itself of the generous offer of the owner of the present very suitable site, in Swarthmore, who allows it the use of the valuable property for the taxes.

The purposes of Woolman School are, to promote religious and social education in the Society of Friends, that the rank and file of the membership may have a more intelligent grasp of religious and social problems; to train Friends for religious and social work, so that those who have received special gifts or who have been called to special service may be able to do their work more efficiently; and to provide a centre for the promotion of Friendly interests and activities, somewhat as Woodbrooke Settlement has been in England. The managers and instructors believe in the mission and message of Friends for this present age, and they feel that the Society cannot adequately fulfil its mission in this present crisis except by the co-operation of all its branches. While the School is interested in the Society as a whole, and wishes to serve it as largely as possible, its location as well as its policy make its greatest field among the non-pastoral Friends in the East.

At the suggestion of members of the Friends' Service Committee, Woolman School offered courses in conversational French and in Social Service this term for the benefit of students wishing to prepare for reconstruction work abroad. The School opened with twelve students in attendance. One of these has since been sent on to France and another was called to fill a vacancy in the principalship of a Friends' school. Four of those remaining are taking the French with a view to reconstruction work.

The first generation of Friends included many educated men, such as Barclay, Penn, Ellwood, Stubbs, whose Biblical and religious knowledge greatly aided the "publishers of Truth." The next generations failed to keep up the succession of trained men. This was one important cause of the decline of the Society in the eighteenth century, when it had no schools of higher learning and little or no Biblical and religious instruction. Friends have occasionally regarded education and spirituality as though they were mutually exclusive, but Woolman School is founded in the conviction that a more thorough education in religious matters must be a vital part of our equipment for doing the great work laid upon young Friends both during and after the present world crisis.

AGRICULTURAL MISSIONARIES.

[This title in the *Boston Transcript* attracted our attention. We feel sure our readers will be glad to have the view of India contained in the article.—Eds.]

Sam Higginbottom, the young missionary superintendent of agriculture at Ewing Christian College at Naini, near Allahabad, who is trying to solve the problem of feeding and clothing the millions of India, writes to this column as follows under date of Ninth Month 17th:

"We have had good rains in our part of India and the season is now far enough advanced for us to feel reasonably sure of a bumper harvest, and all our silos will be full. Last year, at this time, the floods came and we saw our standing crops washed away. This year the river has been normal and so our crops are better than ever because of the silt left by last year's floods, and we will get great gain out of our loss. We are growing for the silo giant millet (some of it is sixteen feet high already), and sorghum and a little corn. We mix with these cowpeas, and sun hemp, a legume to enrich the food.

"The last two home mails have cheered us greatly, as we have heard of six American agricultural missionaries who are going to help us tackle the great problem of feeding India's

hungry and clothing her naked. Three of these men will teach here in Allahabad and three will go to the native States to carry on the work there which has begun so well.

"I think India must be the most fortunate country on earth, certainly the least affected by the war. Last year we had bumper harvests of everything, and owing to our distance from European markets and the difficulties of shipping, prices have stayed pretty low, and the poor people have actually been getting cheaper food than before the war.

"We are much interested in the great task of America in trying to feed the Allies, and I do not believe there is another country on earth so well situated to help the United States in this as India. India is the second in the quantity of cotton she grows. Owing to bad methods and bad seed, India produces only eighty pounds of clean cotton per acre, against two hundred pounds for the U. S., and four hundred pounds per acre for Egypt. Last week I was on a committee to improve the cotton production of India. In Gwallor State, where I act as Director of Agriculture, we have over a million acres of good cotton land waiting for the application of intelligence and skill. The poor farmers are living a miserable hand-to-mouth existence on a soil capable of growing magnificent crops of cotton, sugar-cane and wheat. It is mostly land formerly occupied by opium, and I rejoice greatly that it falls to my lot to turn these fields to the production of crops useful to man. So you see why I rejoice at the coming of these six American agricultural missionaries, and why I pray that we may get six hundred more. We have the land, the climate, the farming population, but the people are cursed with ignorance, poverty and superstition, and can do little to help themselves at first. A lot of enthusiastic American missionary farmers could do to-day for India what a few years ago they did for the Philippines, *i. e.*, help it help itself.

"Owing to the fact that the ship he was on was sunk we got a new teacher, Kenneth McAfee. We are sorry the ship went down but we are glad to get him, and hope this work is God's providence for him. We are still praying for class-rooms and a laboratory, I often wonder how Cornell or Michigan or Ohio State would teach agriculture without these things. The boys we have trained and turned out are in great demand, and with our present staff and equipment we can turn out so few, where we ought to be turning out scores.

"The Leper Asylum grows in numbers; we have now over four hundred of these poor sufferers to care for. Two dear little girls that had been given up by their leper mothers to my wife to be cared for in the untainted girls' home, after being there for some months, developed the disease and had to be sent back. These are the things that shake my nerves."

NEWS ITEMS.

REPORT OF CONTRIBUTIONS FOR FRIENDS' SERVICE COMMITTEE.

Reported last week	\$228,799.46
From meetings	2,073.12
From fifteen individuals	1,329.01

\$232,201.59

CHARLES F. JENKINS,
Treasurer.

The first meeting of the Friends' Educational Association will be held at Friends' Select School on Twelfth Month 15th, at 2:30 p. m. The meeting will be addressed by Lida B. Earhart, Ph.D., who will speak on "The Relation of Proper Study to Good Teaching." Dr. Earhart was formerly instructor in Elementary Education in Teachers' College, and is now the Principal of a large public school in New York City. She is the author of two books on the subject of "Teaching Children to Study," that have been widely read and favorably criticised.

J. HENRY SCATTERGOOD addressed a large audience (estimated at 1000) at a joint tea meeting at Fourth and Arch on the 26th ult. His lantern views of the desolated districts and of the reconstruction work

gave reality to his explanations and appeals. He had the rapt attention of his audience for two hours.

On Fourth-day evening, the 28th, Alfred Kemp Brown and W. Blair Neatby addressed a good audience at Fourth and Arch. The subject announced was the "Conquering Forces of Christianity," but W. Blair Neatby amended this to "Christ's Conquering Peace." So far as we have known there has been no more appealing and convincing presentation of our peace testimony than was afforded by that occasion. That evening Alfred Kemp Brown went to Boston. W. Blair Neatby remained for the Monthly Meeting at Arch Street and for the week-end Fellowship Conference at Haverford. He and Joseph Elkinton went to Boston Seventh-day night. The three Friends will be in New England this week and back in Philadelphia early next week. The English Friends plan to sail for home near the end of this month. They have found all doors open for service in our Yearly Meeting and their coming has in many places seemed to be a special providence.

ARTICLE BY T. EDMUND HARVEY, WRITTEN FOR NEWS SHEET NOW PUBLISHED BY ENGLISH AND AMERICAN WORKERS ABROAD.

"L'UNION FAIT LA FORCE."—Those of us who have worked for the Belgians know their national motto: let us take it unto ourselves and strive to realize through our Association the true strength of a body of people united by a great common ideal.

Our work is not done. Still greater things lie before us, and we begin to see as we turn eastward a vast field of practical service that demands the very best we can give. Beyond this again lies the more permanent service of which Carl Heath speaks, and which needs of most earnest and concentrated attention, for we have had the privilege of much varied experience of men and movements abroad in time of war, and must strive for continuity in our work which may then lead to Quaker embassies when Peace comes.

We cannot afford to face the future as individuals, liable to lose touch with each other when our immediate work abroad has finished. Every past member of the various expeditions abroad must remain as anxious to help the work as when he or she was wearing the red and black star. We all need each other, for only as a corporate group can we face the coming challenge of the world; only as a united body can we hope to vanquish some of the difficulties before us.

So let us one and all join the Association and combine to make its News Sheet our bond of union in the various forms of rebuilding to which we shall be called.

REBUILDING.—It is well that we who have worked together in this common service should not have waited till the war is over to band ourselves together in fellowship, so that we may have some visible link with our co-workers scattered near and far, helping each other the better to realize, in all our groups, that we are members of a wider company, and that the task to which we have set our hands is but the beginning of a far greater rebuilding, without which our battered civilization must ere long fall in ruins. Judged by material standards, the best work that our little company has done or can do is but like a tiny islet in the vast ocean of human need and misery. Yet we would not make this our canon of failure or success. The dynamic influence of a single kindly act of unselfishness cannot be measured by statistics. The help which is passed on from life to life is not to be reckoned up in terms of houses or clothes or tools and furniture, or even the healing of sickness; it is like the seed corn which some day may produce many another crop in distant fields. Most of us have seen at some time or other something of the sacramental efficacy of some simple act of unselfish labor. Such moments seem to give us a glimpse of the plan of the Master Builder, and help us to go back to our little corner of work with the knowledge that He has a place for it all. LABORERUS. T. E. HARVEY.

The Council of Westtown Mothers met at Friends' Institute, Fourth-day, Eleventh Month 14, 1917, at 2:30 o'clock. The first half hour was social. The regular meeting began at about 3 o'clock. The minutes of Third Month and Fifth Month were read and adopted. Then the Treasurer's report was read.

A Nominating Committee was chosen to bring forward names for officers and Executive Committee at the Spring meeting, viz.:—Elizabeth S. Abbott, Lydia Leeds, Elizabeth Howell Bacon, Caroline Warren and Charlotte Haines.

It was moved and carried that twenty-five dollars, part of the dues

from the Council, be given to Westtown for some good purpose, to be decided by the Executive Committee and the Westtown teachers.

It was further moved and carried that a short sketch of the Minutes be printed in *THE FRIEND*.

George L. Jones then addressed the meeting. He gave us a general review of the physical and spiritual life at Westtown, as it seemed to him, since the opening of the School in the Fall. This was so intensely interesting that it not only thrilled one with the feeling "all is well with my child," but made every one present resolve that, "I must do all in my power to make Westtown even more perfect, if possible."

George L. Jones said they at Westtown feel keenly the responsibility of taking boys and girls away from their fathers and mothers. He said they have problems some schools do not have. Co-education brings up some of these.

He said that at the present time different problems arise from those of a few years ago. Philadelphia Yearly Meeting itself is passing through a time of change,—is fluctuating. At times it is extremely difficult to know what the decisions at Westtown should be. He also said that some things, as automobile riding on First-days, can be done safely in a family, but can not be done in groups of two hundred. He said he should welcome any constructive criticism for the benefit of the School.

He also told the mothers that "the School opened very pleasantly with a most excellent group of boys and girls, who have a fine school spirit." Also, they have "an excellent senior class; one with fine Christian, generous attitude."

Ellen Cope is doing more individual corrective work for the girls, quite a little corrective gymnastics under the doctor's directions.

The afternoon exercises are being handled a little more fully and carefully.

Fannie Beal has two classes in sewing. The first one for the Fourth Class, the other optional to the remainder of the School.

Westtown is supplying a distinct need by having "teas" in Central once a week, with about twenty-five pupils and a few of the Faculty. They plan to go the rounds of the School.

Through Mary R. Williams, Mary Edgerton and others, the relationship of the School towards the help is being shown. In meeting their physical needs, steam heat and bath-rooms have been added to the help quarters. In order to supply opportunities to their spiritual lives, arrangements for a few of the girls to spend a social evening with them, was thought wise.

George L. Jones has a concern that there might be developed more fully among the boys at Westtown, opportunity for vocal and other outward expression of the religious life within them. On the girls' side the Northfield meetings, the knitting and other workings for the war sufferers are distinctly outward expressions of Christian spirit. He hopes the teachers will make it easy for the boys to open out to them on religious subjects, for, he said, "Westtown has nice boys and good boys and they have the right attitude towards the right thing."

He also said Westtown should be a centre of radiating influence in the neighborhood and should be ever interested in it.

Carroll Brown has a First-day School class in the neighborhood and this is a means through which some of the boys, by assisting, might give outward expression of Christian spirit.

George L. Jones wished for all the boys and girls at Westtown, and for all others, that "we might have large enough heart and great enough spirit so that the petty things of this life would not allow our vision of greater things to become dim." He said that he wished for "the simple, childlike, basic Christianity of the Dr. Grenfell type," and that Westtown might always be open for larger vision, for larger opportunities.

The meeting then adjourned.

The Treasurer received dues from thirty-five mothers.

SARAH H. CHEVNEY,
Secretary and Treasurer.

AMERICAN FRIENDS' SERVICE COMMITTEE.

NEW SELECTIVE SERVICE REGULATIONS.—The new Selective Service Regulations prescribed by the President on Eleventh Month 8, 1917, provide for an entirely new method of procedure in selecting men for service. Failure by any man who is registered to perform any duty prescribed thereby at or within the required time is, according to the Regulations, "a misdemeanor punishable by imprisonment for one year

and may result in the loss of valuable rights and immediate induction of such registrant into military service." It is, therefore, important that Friends understand these Regulations, the primary purpose of which is to classify all men of draft age who are not already in the army so that the government may know the place in the military, industrial or agricultural ranks of the nation in which it thinks a man's experience and training can best be used.

CLASSIFICATION.—For this purpose registrants are to be divided for military service into five classes. Those in Class 1 will be called first, in the order their numbers were drawn by lot at Washington last summer. After all the men in Class 1 have been called, those in Class 2 will be called in the order of their order numbers. Class 3 will be called in the same way after Class 2 is exhausted, then Class 4. Men in Class 5 are not subject to call. The effect is, therefore, that men in Classes 2, 3 and 4, are given a temporary exemption or deferred classification, and those in Class 5 a complete exemption.

REVOCAION OF ALL EXEMPTIONS.—In order to start with a clean slate all exemptions and discharges granted prior to noon, Twelfth Month 15, 1917, are on that date revoked and cancelled.

QUESTIONNAIRE.—All registered men who on Twelfth Month 15, 1917, have not been actually inducted into the military service are required to answer a sixteen-page Questionnaire, the first page of which gives the five classes into which the men are to be divided, followed by the following series of questions: 1, General; 2, Physical Fitness; 3, Legislative, Executive and Judicial Officers; 4, Ministers of Religion; 5, Divinity Students; 6, Military or Naval Service; 7, Citizenship; 8, Officials, Federal Employees, Pilots and Marines; 9, Religious Convictions against War; 10, Dependancy; 11, Industrial Occupation; 12, Agricultural Occupation. There are in all about 147 questions.

AFFIDAVITS.—There is at the end of the Questionnaire an affidavit which the registrant must make and the supporting affidavits for those having dependents or agricultural or industrial claims are also given in the Questionnaire. Additional affidavits may also be filed, in which case they must be written on one side of a sheet of white paper approximately the size of the Questionnaire. In accordance with Section 10 of the Regulations, any affidavit required thereby will be taken free of charge by any member of the registrant's Local or District Board, by any person designated in accordance with the Regulations to act as a legal adviser to registrants, and by any postmaster within the same local jurisdiction as the registrant.

CLAIMS FOR EXEMPTION.—On the first page of the Questionnaire the "registrant or other interested person" is to state the class in which he claims he should be classified. This is the only opportunity he has of claiming exemption, and he can enter claims for exemption on as many different grounds as the Regulations recognize and he believes he is entitled to, by making crosses, in column A, opposite the proper subdivisions of the classes.

Just below, but not in Class 5, there is a space for claiming exemption on conscientious grounds. Friends who are conscientiously opposed to participation in war should be careful to claim exemption on that ground by putting a cross in this space. Though such a claim does not entitle Friends to be placed in Class 5, it does entitle them to a certificate of exemption from combatant service (new form No. 1008), which they should insist on receiving.

MAILING QUESTIONNAIRE.—Beginning about Twelfth Month 15th each, Local Board is expected to mail each week-day except holidays, Questionnaires to five per cent. of the registered men in its district, who have not already been drafted and accepted for service. Therefore, within less than a month all Questionnaires should have been mailed. Daily a notice (Form 1002) of the order numbers of those to whom the Questionnaire was that day mailed is to be posted in the office of the Local Board. This is official notice to the registrant that a Questionnaire has been mailed to him.

TIME LIMIT FOR ANSWERING QUESTIONS.—A registrant is required to answer the Questionnaire, marking thereon all his claims for exemption and file it with his Local Board, within seven days after it was mailed, not including First-days and legal holidays. Failure to receive the Questionnaire does not excuse a man from answering it within the prescribed time. It is his duty to watch the notices posted as mentioned above, obtain a copy of the Questionnaire, and answer it within the time limit.

CLAIMS OF EXEMPTION ON BEHALF OF ANOTHER.—Any person may claim exemption or deferred classification for another on a form (No. 1001A), which is a duplicate of the first page of the Questionnaire, and

can be obtained from the Local Board, provided such claim is filed with all supporting affidavits with the Local Board, seven days after the Questionnaire was mailed.

EXTENSION OF TIME.—The Boards may grant an extension of time for filing claims for exemption when it is shown to their satisfaction by the registrant, or some other person for him, "by affidavit that failure to make claim within the time limits was due to causes other than the fault or neglect of the claimant," or was due to the fact that evidence which did not exist or could not be obtained within the time limit can be produced.

FAILURE TO RETURN QUESTIONNAIRE.—Any registrant who fails to return the questionnaire within the seven days is to be classified in Class 1, and is considered to have waived all right to claim exemption, and will be so recorded by the Local Board and reported by them to the police as a delinquent, unless some one on his behalf has, within the time limit, claimed exemption for him or application is made for an extension of time as stated above.

All claims for deferred classification except those on the grounds of Industry or Agriculture which have to be forwarded by the Local Boards to the District Boards for action, are to be passed upon promptly and the registrant notified within four days after the questionnaire was filed by him of his classification. If he so desires he may within five days after the notice of his classification was mailed to him appeal their decision to the District Board. To so appeal he or someone authorized by him must go to the Local Board and sign the claim of appeal printed on the last page of the Questionnaire. Notice of the decision of the District Board on such an appeal or on the claim for deferred classification on the grounds of industry or agriculture will in due course be sent to him by the Local Board.

APPEALS FROM DECISION OF DISTRICT BOARDS.—The person who made the claim or appeal may, if there was one dissenting vote in the District Board, appeal to the President dependency cases of unusual hardship, industrial and agricultural cases, if such appeal is recommended by a member of the Local Board and by either the Government Appeal Agent or the Adjutant General of the State. The appeal must be made within five days after notice of the decision of the District Board was mailed by the Local Board if the registrant was classified in Class 1. If he was classified in Classes 2, or 3, or 4, he must wait until the men in the preceding class are all called into military service. When all of the preceding class are called into service the Local Board will attach to the Questionnaire a certificate to that effect, and any appeal must be made within ten days. All such appeals are made at the office of the Local Board on the forms printed on the last page of the Questionnaire.

The above information does not, of course, undertake to give a digest of a large part of the new rules and regulations which cover over 120 pages. The responsibility rests upon each man to keep himself informed of the duties he must perform. Legal advisory Boards are to be appointed in each Local Board's district to give information and assistance. A reprint of those portions of the Questionnaire which are of special interest to Friends, with information in reference thereto has been prepared and copies thereof can be obtained upon application to this Committee.

In many ways the new method systematizes and simplifies the draft. Friends are no longer required to make affidavit as to their conscientious objection to war or file an affidavit of the clerk or minister of their meeting in reference to their being members. In the future registrants will deal only with their Local Boards, unless summoned to appear before the District Board.

F. ALBENON EVANS,
Assistant Secretary.

AMERICAN FRIENDS' SERVICE COMMITTEE.

The following is a brief summary of the situation in the various camps:

CAMP DEVENS, MASS.—The number of Friends in Camp Devens is small. Some have refused to put on the uniform and are not accepting any pay or saluting the officers, but are performing some services in the hospitals. These with other conscientious objectors, have been formed into a company which is stationed at the Base Hospital. Those Friends who do not wear the uniform are not allowed to leave camp, but otherwise are given the same privileges and treatment as the soldiers.

CAMP DIX, NEW JERSEY.—There are now at Camp Dix four Friends who have taken a firm stand from the very first against performing any service whatsoever under military orders or against wearing a uniform.

They have only been in camp a short time and so far have not been put together, though it is hoped they soon will be.

One of the Friends a few days ago was put in a small orderly-room at one of the barracks, which had no heat in it and had one window without a sash. As the weather was cold he was decidedly uncomfortable. He, however, was ordered to remain there, and was not given any dinner. Interested Friends immediately made an investigation and found from the captain in charge that this order was a mistake. He was released and allowed to go to mess with the other men.

A small group of conscientious objectors, one of whom is a Friend, have been put in the same barracks, and are allowed entire freedom of the camp.

The four other Friends in camp have not as yet refused to perform all service under the military. One is in the post-office department at the camp, another is with a machine-gun company, and two are doing Hospital Service.

CAMP DODGE, IOWA.—There have not been many Friends sent to Camp Dodge, and a number of those who have gone have now been transferred to other camps. Through the efforts of a representative of this Committee the officers have agreed that Friends in camp be segregated and not required to perform duties within the military organization, but be allowed to make themselves useful at the Y. M. C. A. buildings.

CAMP FUNSTON, KANSAS.—There is a large group of conscientious objectors at Camp Funston, of which about twenty are Friends. The camp is one of the large cantonments, there now being about 60,000 there. As in a number of the camps, the chief-of-staff, Colonel E. C. Kilbourne, has charge of all matters in connection with conscientious objectors. They are now segregated in the Sanitation Department. Until recently the officers have subjected these Friends to some harsh treatment for their refusal to perform service under the military authorities. The situation, however, is now much improved, a better understanding between the conscientious objectors and the officers having been reached through the efforts of this Committee. Some Friends are now voluntarily doing work in the Y. M. C. A., but are not accepting any pay. A larger number are accepting pay and are doing work in the Sanitary Department of the army. They have not so far taken a stand against performing any service under the military control, and therefore are still part of the military machine.

At the request of Colonel Kilbourne, a representative of the Committee is to organize the conscientious objectors into a group, with duly elected officers. As at a number of the camps the officers have shown a desire that Friends in camp be released to go to France to take up reconstruction work under the Committee.

(To be concluded.)

NOTICES.

On and after Twelfth Month 2, 1917, Meetings for Worship at Coatesville will assemble at 10.45 o'clock instead of 10 o'clock. This does not apply to Monthly or Quarterly Meetings.

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

- Balfour—Theism and Humanism.
- Davis—Streetland.
- Gage—Optic Projection.
- Harris—Aaron's Breastplate.
- Johnson—Century of Expansion.
- Kent—Social Teachings of the Prophets and Jesus.
- Livingstone—Mary Slessor of Calabar.
- Platner and Others—Religious History of New England.
- Rauschenbusch—Dare We Be Christians.
- Seton-Watson and Others—War and Democracy.

LINDA A. MOORE,
Librarian.

DIED.—Eleventh Month 23, 1917, at his home in West Philadelphia, BENJAMIN ALBERTSON, in the seventy-sixth year of his age.

—, Eleventh Month 18, 1917, at West Grove, Pa., ELIHAZ MERCER, aged seventy-two years; a member of the Monthly Meeting of Friends of Philadelphia.

—, Eleventh Month 15, 1917, near Moorestown, N. J., MARY E. B. LEEDS, wife of Walton B. Leeds, aged fifty-seven years; a member of Chester Monthly Meeting of Friends, New Jersey.

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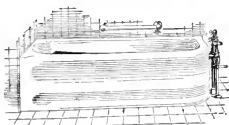
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HAVE WE BEEN AN INACTIVE PEOPLE?

There is a little book containing a list of organizations with which Friends in Philadelphia Yearly Meeting are connected, either as managers or as influential helpers. It was compiled by William S. Vaux, Jr., and printed in 1897 by direction of the "Committee on Attention to Members and Attenders" of Western District Meeting. These organizations and institutions are listed under eighty-six names,—a number "much larger than was at first anticipated," says the introductory paragraph; and it adds that "many institutions have come to light, the existence of which was hardly known before." Setting aside libraries, First-day schools for our own members, Select School, etc., one may still count about forty institutions and associations of a charitable or benevolent order, the benefits of which were designed chiefly for people outside our membership. The date of founding or organization is usually given, together with information as to the means of support and the aims of the enterprise. For instance:—"Western District Colored School" and "Mothers' Meeting"; founded about 1848, "now under care of Trustees and a Committee of the meeting"; supported by legacy, etc.—"Aim: To afford a good common-school and industrial education to the poorest class of colored people in the lower section of the city, and to lead them to a Christian life by instruction and example." Or this:—"The Western Soup Society", founded in 1837, and supported by endowment and subscriptions. Its aim is to supply food to the "deserving poor", but it also provides "a temporary home for women with infants, and a kindergarten for small children."

We have been accustomed to hearing much about the Tunesassa Indian School; about the Institute for Colored Youth, and the Shelter for Colored Orphans; about the Aimwell School, a very worthy and successful enterprise founded in 1796; and if we are attenders of the Monthly Meeting that is held at Fourth and Arch Streets we have probably listened to reports of an institution now known as the Anthony Benezet School. Its history has extended from 1770 to the present

time. Less familiar would be the work of the Joseph Sturge Mission School, founded in 1865; the Howard Institution, founded in 1855, and managed by an association of women Friends; and the "Widows' Asylum," founded in 1817, one-third of the managers being Friends. The Pennsylvania Prison Society, founded in 1787, includes some Friends in its board of managers and its "acting committee."

In the past twenty years new enterprises and obligations have claimed the attention of Friends the world over; and some of those listed in the little book referred to have probably been relinquished, while some have been "merged" with other concerns. It would no doubt be a matter of surprise to a good many people to find so large a number of activities carried on by the members of only one Yearly Meeting, and to learn how long many of them have been in operation,—a fact which will probably give rise to critical questionings. Yet an opinion has been expressed that we are now an inactive body, "doing nothing" for the world's progress, and perhaps some of our own members are inclined to believe the charge. Some of us may well admit, with humiliation, that if we had been more faithful to our high calling in other respects, we had perhaps been less deserving of any charge of indifference in this. In other words, if we had been duly concerned to *be* what we ought to be, and to make a full surrender of ourselves to the Divine Will, we might have been more largely serviceable in many ways. Maintaining faithfulness and zeal, the Society at large might have been a larger one—certainly a more united one—and a more effectual force in turning many to righteousness.

Even this condition, however, would not require that we should adopt all the methods of other Christian societies, or enter upon just the same work in all cases. To advertise ourselves in the manner of many organizations, to sound a trumpet before us, has not seemed to us in keeping with the Christian way of doing good. The injunction to let our lights shine comes from the same authority as that which signifies that our aims should be in secret; so it must be possible to keep one precept without violating the other. At all events, in making plans for doing good, room must be left for each one of us to engage in "that particular good" to which we may be called individually. It is likely that faithfulness in this very thing may sometimes expose us to a wrong judgment on the part of some others.

It would be going quite away from the Quaker basis for one to prescribe for another in the matter of individual duty, and to judge of another's service by the number of organized activities he may be connected with. Still, organization is often essential to effective work; and one thought that was in mind in the beginning of these remarks was that as a matter of helpful information, perhaps a revised and enlarged catalogue of the kind published twenty years ago might have a place now. Many inquiries might thus be answered.

M. W.

The series of articles under the caption, "A Pacifist Amongst Savages," will be completed in this number of THE FRIEND. The compilation, made by our friend Benjamin F. Whitson, has been much appreciated. There has been a demand in several directions that these articles shall be included in a tract, as most suitable matter to answer the charge that the Peace position of Friends is merely an impracticable theory. If it will work with "savages" what more could be asked?

We are proposing now to meet a definite demand for articles dealing with the experience of Friends with previous military drafts. Ann Sharpless has prepared some account of the experiences of Edward C. and William P. Smedley; Dilwyn Stratton has recited at our request the circumstances of his father's testing, and Anna T. Griffith has kindly made selections from the somewhat classic account of Abel Thomas. This matter will be continued through several numbers under the conviction that it has, as some of our correspondents believe, very important present-day service.—[EDS.]

"ESTABLISH THY BRETHREN."

From an editorial by Edward Grubb in *The Friend* [London]:—

Once more Satan is sifting us as wheat; and once more we may believe that the availing prayer is being offered for each one of us, "I prayed for thee, that thy faith fail not; and do thou, when once thou hast recovered thyself, establish thy brethren." If once more it is "the hue [of evil] and the power of darkness," there is yet the same Light and Love behind the darkness and the slaughter that there was on the night before the Cross—which was still there, though the Lord Himself for a season lost consciousness of it. Even He had to pass through the desolating experience revealed in the cry from the Cross, "My God, my God, why hast Thou forsaken Me?" Even He had to know what it was to stretch His hands out into the darkness and to find no answering touch. Yet, if we in our measure are called to share His desolation—to enter into the feelings of Mary of Magdala, when weeping by His tomb she said, "They have taken away my Lord, and I know not where they have laid Him."—we shall find, if we sincerely seek for Him, that One stands by us, perhaps unrecognized, who can bring back to us, as He brought back to Mary, all, and more than all, we have ever dared to hope and believe. To us, too, He will say, as He said to her, "Go to My brethren, and say to them" that I have won the victory, that with Me they may win it also.

The struggle for faith, and the lessons that come to us even through temporary failure, are not for ourselves alone. All are to be turned to account for the blessing and the help of others who are being "sifted like wheat." It is to those who have passed through the darkness, and understand it, that men naturally turn for sympathy; it is those who have "recovered themselves" that can help to "establish" the faith of others. All who have known the experience of "beauty for ashes, the oil of joy for mourning, the garment of praise, for the spirit of heaviness,"—in the prison cell, in the desolated home, or even in the presence of war itself,—have laid upon them the joyous responsibility of sharing with others what God has revealed to them. Everyone who has caught a vision of the "ocean of light that flows over the ocean of darkness and death" is meant to have a share in the work of re-establishing in the souls of men the faith by which we live. The world is out of joint, and men are "separated from the Divine harmony," but it is those who have shared the suffering, and even been borne down by it, but who have recovered themselves, like Peter, who are to help in resolving the discord. As Peter himself wrote (if he is really responsible for the first Epistle attributed to him) in the triumphant assurance that remained with him through life: "The God of

all grace, who hath called us to His eternal glory in Jesus Christ, after that you have suffered a little while, shall Himself adjust you perfectly, stablish and strengthen you." (1 Peter v: 10).

EDWARD GRUBB.

A PACIFIST AMONG SAVAGES.

(Concluded from page 211.)

This morning, while the men from the Agency were in my tent, several chiefs and war-chiefs came in. White Horse seated himself by me, and pointing to Josiah Butler, the teacher at the Agency school, exclaimed—"Tehanna!" (Texan). I answered—"Tehanna? No." He gave him a very scrutinizing look. Josiah had not thought it needful to dress up to go to an Indian camp, so his long hair, beard, wide-brimmed slouch hat bore no slight resemblance to a Texan. White Horse again exclaimed—"No Tehanna; no good—steal ponies—no go home—me kill—Tehanna no good." I replied—"Tehanna? No, he my brother (that is brother teacher)." "School father—stone school-house. Your brother—school father—stone school-house?—me no see him there—you lie—Tehanna!" "No, he my brother. When we go to the Agency you go with me. We go to school-house—you see—I no lie—he school father, you see him." White Horse reluctantly consented to let him go back to the Agency, and to go with me to the stone school-house, where I must show him my "brother teacher." "I no see him, your life for his." Some weeks after he went with me to the Agency; to the stone school-house and satisfactorily verified my word in recognizing my "Tehanna brother," and partaking of a hearty dinner at his table.

Some desperadoes from Texas had stolen ponies from the Indians, hence their great antipathy towards all "Tehannas."

White Horse had been a wild and raiding chief among the Kiowas, a bad and treacherous Indian, as many incidents connected with him will show. While he never became very good, he finally attached himself to the most friendly element in his tribe, giving the agents little trouble.

Some time after the incident connected with Josiah Butler and perhaps before the time he went to the Agency, as related, having been away from his tribe a short time, the following circumstances are related.

While sitting on my inverted camp kettle, my usual seat when writing, my back turned towards the entrance to my tent, I heard a rustling sound and turned to see who might be there. I was surprised to see the burly form of White Horse, entering with his bow strung and three iron pointed arrows in hand. He appeared to be much excited, and his whole bearing portended mischievous designs, confirmed by his declaration, with an oath, "You—me—one die," by signs I understood. I replied without the oath, by the same signs, "You—me—one die, no," showing to him that I understood him. I then addressed him—"Why, White Horse, how do you do? Long time I no see you," advancing toward him and offering him my hand, which he surlily refused to accept. I then took hold of his arm, giving it an energetic shake with both my hands, pointing to my camp kettle, bade him "Beioh" (sit down), fixing my eye upon him with some sternness and keeping it there.

He obeyed. In seating himself his eye wandered from mine and fell upon a colored picture of a jaguar, and rested upon it. I instantly caught up a pointer and quickly pointing to the picture, in a quick, sharp voice asked him if he ever saw that animal. He answered "Yes," the first word he had spoken. "Where you see him?" "In Mexico." "You kill him?" "Yes." "You got skin?" "Yes." "I want to go to your house and see it." "All right, you come."

Having thus drawn him into conversation the danger had passed, and I continued by asking him, "Why you no go to the Agency." "Agent tell me he have me arrested if I come again." I replied, "You go with me, agent no have you arrested." "But," he said, "I tell agent I kill him when I see him again." "No, White Horse, you no kill agent; agent

no have you arrested, if you go with me. *You go.*" After some farther pressing he finally agreed to go when I went to the Agency.

Notwithstanding the positive manner in which I had spoken to White Horse, I felt some misgivings when we were actually on our way, with others of the tribe, knowing he had made arrangements with his warriors to avenge him if he was arrested. However, we went into the office together. The agent shook hands with me, and seeing White Horse by my side, offered him his hand, which he accepted.

After rations had been issued and we were nearly ready to return to camp, I was in the office with the agent. White Horse came in, and asked the agent, "Do you know what kind of man you have sent to our camp?" "I think I do," said the agent, "I think I have sent you a very good man." "You may think so, but I think he is a mighty dangerous man. Everybody knows I am a mighty dangerous man, but I cannot stand before Thomissy. I come home a few days ago—my warriors tell me Thomissy put some of them out of his tent. I do not know what for, I heap mad. I went to Thomissy's tent to kill him. I tell him by signs I kill him. He tell me no, you no kill me. You see I no kill him. He ask me to come with him to Agency. I tell him, no, agent say he have me arrested. Thomissy say—'You go with me, agent no have you arrested. You know I tell you I kill you when I see you again. Thomissy say, 'You no kill agent. Agent no arrest you.' Now you see I come. I have been here three days. You no arrest me. I no kill you. I tell you Thomissy mighty dangerous man, I cannot stand before his medicine."

The agent informed White Horse that he did not want to arrest any good man, as he had now come in and drawn his rations as a friendly Indian, he had nothing to fear while he behaved well.

HISTORY OF THE TREATY OF WILLIAM PENN WITH THE INDIANS.

[Deborah C. Battey, of Columbianna, Ohio, sends the following account from the papers of her husband, the late Thomas C. Battey. For its bearing upon the somewhat unsettled question as to a written representation of the great treaty of friendship, this narrative will at least not be without interest.—Eus.]

In conversation with Captain Black Beaver I enquired particularly what became of the Treaty William Penn made with the Indians. His answer was [to this import]:—

When William Penn gave this Treaty to the Indians, he told them to keep it for their children who should live after them. It was accordingly placed in the hands of their principal chief. At his death it was placed in the hands of reliable chiefs, chosen in a council of the tribes, whom it concerned, who kept it apart from all other treaties. It was the "Great Treaty."

It finally fell into the hands of the Delawares, to which tribe Captain Black Beaver belonged. This tribe was removed westward, and as time passed on [the Treaty] fell into his hands. He was then living on the Wichita River, Indian Territory.

While from home on a visit to his sister, he learned that an officer with whom he was acquainted was in command of a neighboring fort, and he decided to visit him.

Here he was told of the breaking out of the Civil War, that this fort, being surrounded by Southern sympathizers, was in danger, and the commander saw no way of escape, unless the chief would assist them to a place of safety; knowing the country well, he could easily do this.

Captain Black Beaver objected on account of the danger to his own property, but being assured that the Government would replace any loss he might sustain in his efforts to save Government possessions, finally consented to convey them to a place of safety.

While returning homeward he met his neighbors fleeing in consternation from their homes that with his own, had been devastated. He turned back with them. Coming to where

Wichita, Kansas, now stands, they remained there until the war was over. He then returned and made another home three miles from the first, where I visited him and he told me this story of the loss of the Penn Treaty by the destruction of his own property.

The Government voted him \$20,000, but never a dollar did he receive.

THOMAS C. BATTEY.

LEAVE IT WITH HIM.

Yes, leave it with Him,

The lilies do;

And they grow;

They grow in the rain.

And they grow in the dew—

Yes, they grow,

They grow in the darkness, all hid in the night;

They grow in the sunshine, revealed by the light;

Still they grow.

They ask not your planting,

They need not your care

As they grow;

Dropping down in the valley,

The field anywhere—

There they grow;

They grow in their beauty, arrayed in pure white;

They grow clothed in glory by heaven's own light;

Sweetly grow.

The grasses are clothed

And the ravens are fed

From His store,

But you who are loved

And guarded and led,

How much more

Will He clothe you and feed you and give you His care?

Then leave it with Him, He has everywhere

A ample room.

Yes, leave it with Him,

'Tis more dear to His heart

You will know,

Than the lilies that bloom,

Or the flowers that start

'Neath the snow.

Whatever you need, if you ask it in prayer,

You can leave it with Him, for you are His care;

You, you know.

—From *The Transcript*.

VISITING TUNESASSA AND THE ELKLANDS BY AUTOMOBILE.

Two of us set out from a Jersey town early on Eleventh Month 12, 1917. Crossing the Delaware at Frenchtown, and again at Port Jervis, we reached Liberty, N. Y., that night. The weather, which had been beautiful for nearly a week, continuing so, we greatly enjoyed the changing views along the river, the quiet tone of the brown fields and mountains, as well as the good roads where we met but few other travelers. Above Port Jervis, a deer's head protruding from a passing automobile and the body of another, hanging in front of a building, were reminders of the game season.

Temperature the following morning was about fourteen degrees, and on the winding road down the East Branch to Hancock, the hemlocks on the mountain sides were hoary with frost.

Our second night was passed at Bath. At Dansville, a call was made on Isaac C. Rogers. His home is near the top of a high hill, from which there is an extensive view. On the evening of Third-day, about nine o'clock, we arrived at Tunesassa.

The impression made by the School upon the visitors was

pleasant. The attendance of scholars was about forty-one, twenty-six girls and fifteen boys. At Fifth-day meeting the children were orderly and a good spirit seemed to prevail. The meeting-room is much freshened in appearance. An officer of the institution, who attended meeting for the first time since the small-pox quarantine has been lifted, was earnest in prayer.

We examined the various improvements in the main building and elsewhere. They appear to be substantial. In the evening we were kindly entertained at the home of Henry B. and Eliza Leeds, at Steamburg.

It was somewhat affecting to learn that three Indian boys who started from the School summer before last—four of us, to go swimming in the Allegheny—two have since died. One was a bright boy who, drawn into bad company, became intoxicated and met death on the railway.

On Sixth-day the accounts were finished and some parts of the farm and woodland were visited. The sun did not show itself during our stay, and on Seventh-day the tops of the high hills were white with snow. Leaving the kind Friends at the School, we retraced (in part) our course to Waverly, N. Y., where turning south, we spent the night at Towanda.

Elklands Meeting was our objective, but with the delays of travel, and some miscalculation, we were an hour late. However, most of the Friends were seen in or near the meeting-house before they had scattered. We visited Abel McCarty, whom we found cheerful in his advancing years, and spent two nights at the hospitable home of John S. Brown. Some calls were made on Second-day. Eldaah Wilcox showed us where, on the mountain side, a bear had torn or gnawed open a log in search of ants or grubs, and also where the blackberry bushes had, during the summer, been broken down and their tips sheared by them. The hound which ran with us was a good example in obedience. Strong and lithe in body, he runs rabbits, sometimes to the detriment of growing crops, and consequently is often chained. If, after having been thus confined for several days, he is then released and started on a course, he will nevertheless return when called and submit to be again fastened.

On Third-day, by way of Lopez, Wilkes-barre and Mauch Chunk, we reached home.

W. B. E.

BURLINGTON AND BUCKS QUARTERLY MEETING.

The gatherings of the 27th ult. proved of especial interest. They were favored with the company and labors of a number of visiting Friends, among whom were Alfred Kemp Brown, of London, England, and William Blair Neatby, of Birmingham, England, with liberating minutes from their Yearly Meetings; Joseph Elkinton, with a minute liberating him as their companion; and Rufus King, with a minute from his Monthly Meeting in North Carolina.

It was very refreshing to Friends to have this hand of Christian solicitude and spiritual care stretched out to them from across the sea and from places nearer home.

The concern of the Quarterly Meeting for the prosperity of the many more or less stripped meetings within its precincts, took shape in the Fifth Month in the appointment of a large and representative Visitation Committee. This Committee brought in its first report which proved a great satisfaction to Friends. It gave evidence of an increase of circulation of life among the meetings and a drawing together in spiritual fellowship of the members of the Quarterly Meeting. The Committee was continued for an indefinite period and encouraged to proceed with its labors as way opened.

A solemn concern overspread this Committee that in the appointing of meetings in various centres the guiding hand of the Master be watched as it might open the way to service required of Him in the midst of Mennonite and Dunkard communities found within the limits of Burlington and Bucks Quarterly Meeting. It was felt that as these are true brethren in Christ, though we may not be ecclesiastically of the same

Society, and are sharing similar exercises with our own members at this time, a mutual spiritual blessing would be found in the cultivation of occasional points of contact with them as the Master directs.

M. I. R.

ELEVENTH MONTH 30, 1917.

YOUNGER FRIENDS.

"SEEK 'EM, KEEPER!"—(*A Tale of the Seventeenth Century*)—L. V. Hodgkin, in *The Examiner*.—The mist was hanging low over a desolate moor in the Lowlands of Scotland bordering on the Solway, one dismal autumn evening in the year 1690. Darkness was drawing on apace. A man and woman on horseback were struggling against the wind and rain. All day long, the damp, clinging mist had chilled them to the bone. Now the wind had risen tempestuously, and the mist had turned to fierce, driving scuds of rain. Round the man's broad-brimmed hat the drops had collected, till they formed a small river of water, which from time to time overflowed and ran down in a dreary trickle. His lower limbs were encased in the long riding gaiters that were known as "spatterdashes;" while a long, flowing cloak streamed from his shoulders, half covering the horse, as well as the rider, with its welcome protection. The woman at his side wore a somewhat similar cloak, but her closely-fitting bonnet was encased in an oilskin cover that terminated in a long, pointed cape over her shoulders. But neither cloaks, capes, nor "spatterdashes" were proof against the long day of hard riding in the mist and rain. The woman's inner garments, by this time, were beginning to cling clammy round her. Yet she strove to urge her tired horse to keep up with her companion, though she felt that her strength was failing.

Seen thus alone, on this desolate moor far away from all human habitation, the couple might naturally have been supposed to be man and wife. But they were not. They were two Ministering Friends, James Dickinson and Jane Fearon, traveling on behalf of the Society, "in the Service of Truth." Jane's husband, Peter Fearon, who was to have been the third member of the party, had been kept at home, by an attack of illness, at the last moment. How Jane had longed to stay behind and nurse him! But their errand was a difficult and dangerous one. They were to visit Friends in what was then the northern part of the county of Cumberland, that is to say, in the undulating country of low hills and valleys sloping down to the Solway, that is now on the northern side of the Scottish border. A wild, desolate land it is, still, with something eerie and forsaken about it even on a bright summer's day. Two hundred years ago it needed real courage on the part of a timid woman, to set forth with one companion across this desolate land. Yet Jane Fearon had not hesitated. A nervous woman by nature, she was a courageous woman by grace. Moreover her husband had warmly urged her to proceed.

At first all had gone well with them. Their errand on the far side of the Solway had prospered beyond their hopes. But the last twelve hours had been disastrous, since they had turned their horses' heads once more towards the grey distant mountains that spoke of Cumberland and home. One of the horses had cast a shoe earlier in the day, which had delayed them. To save time, their guide had encouraged them to try a desolate track across the moor. But now evening was

NOTE.—No account written by either James Dickinson or Jane Fearon of this adventure seems to have been preserved. Several manuscript versions by listeners who heard it either at first or second-hand are to be seen in the Library at Devonshire House. These all, in spite of slight discrepancies, show a surprising unanimity as to the main facts. Much of the old language and many local details have been preserved. The story has also been printed more than once, notably in "Annals of the Early Friends," from which I have taken some additional information. It has also been preserved by aural tradition, through many generations of Friends.

at hand and the stage seemed growing ever longer, with no prospect of reaching the hoped-for town before nightfall. The Scottish boy, who had persuaded them to try this lonely road, seemed for some time to have lost his bearings. He had run on ahead to see if he could find shelter. But, apparently, the mist had swallowed him up, for, though half an hour had passed, he seemed to have entirely disappeared. At last, long before her companion heard anything, Jane Fearon's quick ears caught the welcome sound of returning footsteps. Shortly afterwards the lad reappeared, breathless. He only knew two words of English; but from the rapid flood of Gaelic he poured forth, as well as from his excited gestures, it was easy to perceive that something had disturbed him.

"We shall never reach our destination this night I fear," said James Dickinson at last. "We must needs stop at the first house we come to, and ask for shelter. No one could turn a dog out of doors on such a night as this. And I promised thy husband to care for thee and for thy physical welfare. But I fear from the boy's gestures that no house can be near at hand." The rain poured down in heavier torrents than ever, as he finished speaking. It was therefore with intense relief that, a few moments later, the two Friends saw the corner of a solid stone wall appearing through the mist, and then the outbuildings of a farm. Next came the gable-end of a house, and finally they discerned a sign-post swinging over a high-arched door. Jane Fearon gave a sigh of relief at the sight of such a substantial dwelling. "The Lord is good to us indeed," she said. "It is not only a house, it is an Inn, where travelers have a right to be entertained; not only for ourselves but for our poor beasts the shelter and warmth will be indeed welcome."

(To be continued.)

THE FELLOWSHIP CONFERENCE.

BENJAMIN F. WHITSON.

The degree of interest which Friends generally have shown in the Fellowship of Reconciliation would seem to justify the publication in THE FRIEND of some account of the recent Conference held at Haverford College. The week-end vacation on account of the Thanksgiving holiday, afforded an opportune time for such a gathering. The total varied from 150 to 250, but a considerable number who live in or near Philadelphia came and went at their own convenience. The attendance was characteristic of the Fellowship, embracing men and women from many parts of the United States, and representing a wide diversity of occupations and religious association. There were, however, very few of the "working class," and members of the Society of Friends seemed less prominent in numbers and in expression than heretofore. The group was decidedly one of talent and education, emphatically democratic, but not lacking in steadiness nor steadfastness.

The sessions began on Sixth-day afternoon, the 30th ult., and ended on First-day afternoon, the 2nd inst.—seven in all, averaging in duration about two hours each. There were also committee meetings and "table parties" for the fuller discussion of matters under consideration.

The topic presented first was, "The Principles of Reconciliation in Industrial Life." The subject was elaborated by Professor Harry F. Ward of Boston University. Much interest was manifest, and in the evening session opportunity was given for the presentation of somewhat "radical" views by men and women of distinction in labor unions and other organizations aiming to benefit the working classes. No effort was made to secure the endorsement of any radical policy. The aim seemed to be to find points of common agreement; and, where in matters of opinion agreement is impossible, to share the inspiration of a united endeavor to cast aside prejudice and preconceptions and to seek to know and accept the truth. The set addresses were temperate, and, in the main, constructive. They were analytical, but not denunciatory, and the open questioning and comment were similarly unobjectionable.

On Seventh-day the topic was, "Expressing the Fellowship Message and Spirit in War Time." As might have been expected, the response was ready and instructive. Re-construction Work (both material and spiritual), Relief Work in Armenia and Syria, and Fellowship Propaganda under present conditions were considered well, and, we may say in truth, prayerfully. In the afternoon, "The Failures of Force and Successes of Love" were illustrated by chapters of personal experience. There were three formal addresses. The first was a written statement of an Episcopal clergyman in defence of his stand for the principles of the Fellowship after having been asked to resign his commission. No address during the entire Conference was more fully satisfying both in spirit and manner of presentation.

The second was a vivid portrayal by a high-school teacher (who also may lose a good position on account of her convictions of truth) of the methods of force so commonly used by teachers and parents in dealing with children. If instead of "killing the child" (the spirit of the child) by harshness and injustice, the teacher or parent is careful always to respect personality and inspire by love, the result will be delightfully better.

The third address was a description of methods still in use in the "Treatment of Delinquency." Having served recently on a commission appointed by President Wilson to study penal practice, especially in the South, the speaker was able to present some surprising and distressing accounts of conditions that it is hoped will give way in the near future, as the "better way" of kindness and justice advances.

The evening session on Seventh-day was given over largely to an address by Oswald Garrison Villard, editor of the *New York Evening Post*, on "The Spirit and Basis of the Peace Settlement for Which America Should be Preparing." Many Friends would not endorse his declaration that a protective tariff is *immoral* and one of the chief causes of war, but we doubt if there are many Friends capable of presenting as sound and sensible an appeal.

The spiritual climax of the Conference came, perhaps, in the meeting for worship on First-day. It was held in most respects after the manner of Friends, but was preceded by a very illuminating address on the two ideas of God presented in the Scriptures—one is the "apocalyptic idea" of omnipotence acting through cataclysmic overthrow. The other is the idea that shines out in such passages as: "He could not do many miracles because of their unbelief," or "if it be possible," or in Jeremiah's lesson from the potter's wheel,—"A God of infinite patience and perseverance dealing with refractory material." The language of the hymn, "O Love that will not let me go," was sung at the close of the address, and seemed appropriate and impressive, spreading a solemnity over the meeting as it settled into the quiet. But the silence was broken a number of times by Gospel messages (all brief) and by prayer.

The final meeting of the Conference occupied two hours of the afternoon. The announcement read thus: "The Fellowship as a Way of Life." The Chairman asked that members should tell, if they felt like it, what this Fellowship has meant to them. He then read a few extracts from a letter from J. Rendell Harris, who has survived two shipwrecks in the Mediterranean from torpedo fire. The sudden readjustment of values in the face of such disasters was presented with great vividness and power in the inimitable imagery and humor of Dr. Harris.

A young man from a training school for boys in California told in a lively manner of his experiences in trying to govern children by the old, coercive method as compared with his success since applying the Fellowship ideals of respect for personality and reliance on the power of love.

An Episcopal bishop told how much better it is to exalt the good we may find in others, than to speak of their faults. He cited some interesting experiences of his own among the Mormons in Utah.

A lady related the final chapter of a series of difficulties we

had heard about at previous conferences, in connection with a disagreeable neighbor, and a lilac hedge very dear to the owner and very obnoxious to the neighbor. Good humor, great courtesy and "the second mile" had won at last. Relations now are quite satisfactory.

A girl who visited Berlin a few years ago told of a peace-loving German whose home was on Peace Street, whom she imagined might be glad to welcome any members of the Fellowship who might invade that city. A young man told us how once he had hoped that possibly, by a miracle of grace, he might, when death comes, be transported to a place of lasting bliss; but after subscribing solemnly to the principles of the Fellowship he has realized a measure of heavenly joy in this present life.

A woman told of an unpleasant occurrence on a street car in which a very angry colored woman became at once mild and apologetic when a few words of praise were expressed to her regarding her ability to cook good muffins.

A traveling man, recently from Seattle, told of a clergyman in that city who has been grossly misrepresented and injured by certain newspapers in the East. The speaker had gone to the trouble to inquire among the members of this clergyman's church regarding the charges, and had found him very highly esteemed. The judgment of the speaker was confirmed by officers of the Fellowship, who knew of the circumstance. A letter of sympathy was sent to the clergyman.

A good deal was said about the "conscientious objectors" in this country, and the diversity of treatment accorded them. A few have been court-martialed and sentenced to long imprisonment. The bureau for the defense of civil liberties is doing what they can with limited means on behalf of such unfortunate citizens.

The Conference closed with a devotional period. A hymn written by John Oxenham, under the stress of present-day persecution, was sung, an impromptu benediction was pronounced, a few moments of profound silence followed, and the company dispersed. The words of that hymn express well the ideal of the Fellowship,—

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.

THE CANADIAN DOUKHOBORS.

Nearly twenty years have passed since Friends of Philadelphia Yearly Meeting became particularly interested in the Russian Doukhobors. Very little of late has been written concerning these interesting people.

It will be remembered that nearly a score of years ago, on account of the hardships heaped upon them for their refusal to perform military duty, they sought, and obtained permission to leave their native land—English Friends were alert, and rendered valuable assistance.

Philadelphia Friends gave liberally of money and its equivalent, food.

Many of the Doukhobors, particularly those who had gone to Cyprus, suffered from illness. Once arrived in Western Canada, they suffered from hardships incident to pioneer life; among them the loss of crops on account of frost.

Our Friends went to visit them from time to time, to relieve distress, extend a brotherly greeting, encourage their spiritual and moral upbuilding, as well as to look after the establishment of schools.

Peter Verigin had promised that he would establish a school in each of the many villages of the new settlers, which promise was never fulfilled on his part.

Our school at Petrofka served in part at least the purpose for which it was established; and we have reason to believe that it acted as leaven, to instill in the minds of the Doukhobors a hunger for an education, which had been almost wholly denied in their native land.

This school had to be given up as the settlers mostly left its immediate neighborhood, and other District Schools were

established. The Representative of our Doukhobor Committee in the Northwest, Wm. C. McCheane, of Borden, Saskatchewan, has lately made an interesting report to the Committee of a visit he made in company with Herman Fast, a former teacher at our Petrofka School: one hundred and sixty miles were covered in visiting thirteen schools; these schools had enrolled a total of two hundred and ninety Doukhobors and two hundred and seven of other nationalities.

Satisfactory progress in general seemed to be made in the schoolwork. Our Friend relates that one evening his party missed their "trail" (roads not yet being constructed) and they were lost; hearing a dog bark they finally came to a Doukhobor home where they were very well cared for. Neighbors of the same nationality were called in, and a precious religious opportunity followed. It so turned out that they were but a short distance from the school to be visited. It was felt that they were Divinely led.

Wm. C. McCheane writes as follows:—"I think it might be a blessing to the Doukhobors, etc., if Divine Infinite Love should open the hearts of one or more of His dedicated servants to visit these Doukhobors and Mennonites, who seem so anxious at this perilous time to embrace the most precious Truth, etc."

In a temporal way the Doukhobors have prospered; industrious and frugal, they have in many instances amassed considerable wealth; as evidence of this fact, comfortable, well-painted buildings, automobiles, and other material resources are to be seen in many places.

In the visit referred to, no Doukhobor seemed to need financial assistance. It should, however, be remembered that this covered but a small area; we should be glad to hear from the larger body of independent Doukhobors in British Columbia and elsewhere.

WM. B. HARVEY.

LETTER FROM ANNA J. HAINES.

Here we are almost beginning to hope that a day or two will see our arrival at Buzuluk, impossible as it seems after the many delays we have been treated to, in the last two months. I sent a postal from Vladivostok the day we landed, but I did not tell you that we had a great scare about Amelia's passport. Some little official objected to something in it, and all the bigger people were out at lunch or on a vacation or something, and although we had almost a day there we were on pins and needles all the time for fear we would be held up for a couple of weeks or more until the matter could be straightened out.

The town (Vladivostok) is very prettily situated, the hills rising steeply from the wharf, and long white churches with green domes, standing out prominently. All sorts of people congregated there; ships from all countries being in the harbor.

Mongols, with freshly-shot deer over their shoulders, wandered down the streets. We saw our first Russian wagons—basket-shaped affairs, without any springs, made entirely of wood, drawn by two horses, one of them inside the shafts with a high inverted "U," like this \cap , above its head, and the other running along more or less loose, outside. Mixed up with these were one or two automobiles (the last we have seen), people of every color, and shape of face, and soldiers everywhere. In no place have we seen them swarm as they do around these Russian stations. They seem entirely disorganized as far as military discipline is concerned; they never march in regular ranks; they will salute an officer and then go up and kiss him (it is quite all right for men to kiss each other openly in these parts). We cannot find out just where they are going, whether to the front or home, as every train in every direction is crowded with them. We have heard that Kerensky gave a two months' leave of absence to each soldier, and because of that clement policy many are now voluntarily returning to the ranks.

No one even in the larger cities knows anything really definite about conditions along the front, and we are often asked what we can give as news.

Well, finally the proper people were seen and we could proceed on our way. We had two compartments on the Trans-Siberian; one a second-class room holding four people, and one a first-class, holding two. Nancy and I have the latter, but except for the slightly greater privacy of numbers, there was little difference between them. The second-class was larger and had yellow instead of mahogany wood-work. The larger compartment was about 7 by 9 with a big window between the berths, and a washstand with running water (sometimes hot) below the window. The top to the stand made a fairly sizable table. Over the passageway, which ran along the outside of the compartments, there were huge closets which held all of our luggage except the trunks.

We pulled out from Vladivostok about ten o'clock at night, and proceeded to bed which we found comfortable and clean (with slight exception).

The next morning we visited the dining-car, which we found rather messy; lots of flies and not any good food. We soon got into the habit of getting our own luncheons and even dinners, as the train (although an express) stopped at a great many stations, and each one had long covered sheds like a market, where all sorts of food could be bought as well as free boiling water. We would skip off the train with our covered kettles, yelling "kiputok, kiputok" as loud as we could, and some obliging bystander would show us where the spigot was. (Kiputok means hot water for tea.) Then you could get roast chickens, still hot, for about sixty cents a piece. Bread, butter and fruit, with occasional tomatoes and cucumbers completed our diet. The bread was of many different colors and degrees of sourness; sometimes white and very good, sometimes black and very good, but often heavy. The butter is always unsalted, but I like it very much; we found good apples, some grapes, pears and plums. Nancy, who was our commissary department, had purchased cheese and crackers and jam, as well as tea, coffee, chocolate and condensed milk in Japan, so we fared sumptuously, and our housekeeping gave us something to do.

Siberia was most interesting, great stretches of rich prairie land, just waiting for somebody to come farm it. All the generations of my ancestors rose up within me, and I fairly itched to get off the train and buy a farm. Wherever these fields had been planted there was a fine crop of every thing (weeds included). There was a great deal more machinery visible than in Russia proper, and every one tells us that Siberia by herself could work out a republican government very easily, if she was not held back by the ignorant masses in the old country.

The farmers are comparatively rich and well educated; in fact, at most of the stops one could well imagine one's self at Maple Shade (as we used to see it) or Masonville, N. J.

The women wear a loose shirtwaist hanging outside the skirt, and buttoned in the back, usually, with kerchiefs on their heads. The men dress just about like our up-country farmers at home—always with considerable beard.

The towns were rather a disappointment, as most of them grew so far back from the station of the same name that we could not stop long enough to see them. Irkutsk was the largest, and I am sending some postals of the kinds of houses and churches we saw there.

The Lake Baikal region is beautiful, with mountains coming right down to the water's edge, and the railroad's bed blasted out of solid rock for long distances. It was built by exiles for the most part and represents unknown amounts of human suffering. All along the line are groves of white birch trees, planted by the railroad officials to supply fuel for the engines, which burn wood. The sparks fly past the windows of the train like pinwheels, and often fall lighted into our compartments.

We have arrived by now at Buzuluk, but I won't take time to describe what it is like until the next mail, as it is already after twelve and the mail goes out at six a. m. tomorrow. I hope you received our cablegram safely. We are all well and happy—at least I guess the rest are, as we are already separated. Nancy is attempting to do nursing work, although she

says, "her best friends never want to see her when they are sick." Amelia F. is to do nursing also and the rest of us more or less relief work. It is a work-room with spinning and weaving, and embroidery for me, about one hundred and seventy women.

A. J. H.

LETTERS FROM FRANCE.

I have been here now for a week, the latter half of which has been very rainy. The rain has found out all the shell holes in the roof, and I have spent to-day in trying to patch up the roof, with very poor results so far, as every room except the stable and the woodshed leak. We have got most of the windows glazed with oiled linen and a few panes of glass, and stoves are set up in every room. Day before yesterday, we had a very impressive ceremony laying a cornerstone in the first building we had set out to repair—the school-house. The people are very anxious to have it fixed up, for the children have had no schooling for three years. The Maire was present and read an impressive account of the occasion, stating that after the war the council had decided to put up a tablet stating that the building had been repaired by "La Société des Amis." We put a copy of his decree or "Proces verbal" signed by every one present—we six, the Maire, three or four old men, half a dozen women and the only boy who was not too bashful to sign his name—an American cent, an English penny and a French sou contributed by the Maire, in a tin box and the Maire impressively laid it in a hole in the wall which was then bricked over.

We can not get anyone to cook for us and we take the job in turn for three days at a time. I have just finished my turn for lunch and dinner and am working on breakfast now. It really went very easily. I managed to make a brown betty, which was greeted with great enthusiasm, as the English had never seen one and were very tired of milk pudding of various sorts, rice, macaroni, spaghetti, noodle, etc., etc., which have very much of a sameness.

There is a plan to start a new station for repairing farm machinery which was thoroughly and systematically smashed by the Germans. They even broke the spokes of all the carts.

I don't know whether I told thee how this country is dotted with German graves. We have two buried in our front yard and in the midst of fields everywhere are one or two graves with crosses over them which the French respect in cultivating. On our way here we passed a small grave-yard entirely built, laid out by, and filled with Germans with an elaborate fence and monuments. In front of the Maire's house here there lies a French soldier with a German inscription over him.

We now have eighteen men working around the village here—five English and thirteen Americans. The English hardly knew what to make of our boisterousness when the larger part of our outfit arrived, but they are getting used to us and I think we shall settle down together very amicably. We shall eat together in the house I described in one of my earlier letters, but seven Americans are living in a little two-room cottage at one end of the village and three of the English have very comfortable quarters about half underground, where some of the German officers lived or slept when they were here. It is roofed with arches of corrugated iron in large semi-circles which rest on the ground and the rest of the room is dug out of the ground. It is all nicely boarded up inside and the roof is covered with earth, perhaps as a disguise or a protection against shrapnel. This is in our garden about a half dozen steps from the back door.

We have breakfast at seven; start work at eight; stop at twelve for lunch; begin at one; work to five and have dinner at six. We generally go to bed about 9.30. There are four of us in my bed-room.

For the last two days I have been patching a tile roof which is so old and rotten that it will hardly bear the weight of a ladder, and I have learned how to tile if I can't do it very fast yet. I only put on two patches of old tile from the barn, two-thirds of which we pulled down, it being unsafe. I have

often watched the cleaning and piling of old brick around Philadelphia and never thought I should be doing it myself, but this afternoon I have put in sorting brick and stacking the good ones. I am afraid I didn't work very hard though, for about 4:30 P. M., George Downing, who is here with some agricultural works, asked us in to afternoon tea and we, of course, fell into the temptation. We are still working at the school-house, but it has been repaired enough for them to hold school in one of its three rooms. Our jobs elsewhere are scattered around and some of them are demolishing or wrecking destroyed houses and saving slate, tiles and timber for use in repairing the other houses that are not so badly wrecked.

We still have to do our cooking, which is a pretty serious job for eighteen people, especially as our stove is not big enough or hot enough to do our work. We manage, however, to have pretty good meals, although I haven't tried my 'prentice hand on cooking for eighteen yet. We are, I am afraid, going to be pretty cold here this winter.

We haven't made much impression yet on the work to be done, but I think that our presence here has cheered up the people considerably. They are already speaking to us more pleasantly, and must be beginning to appreciate that we shall be able to make them more comfortable. I wish there were some way to supply their needs. The Germans have certainly made a thorough job of smashing things up. They hacked off the wheels of the carts; filled wells with manure and filth; destroyed stoves and house furniture and left the houses hardly habitable. I am beginning to appreciate what it means to have a roof over me after sleeping through several rains with the water trickling down the walls and from two or three spots in the ceiling so the beds had to be placed scientifically to avoid the deluge. Last night we had a long rain and slept dry and comfortable under the patchwork roof Jenkins and I put on. We shall be lucky if we get through the winter with some of the paper still on.

We have just finished a most filling and sumptuous repast of boiled beans, pumpkin soup, onions and rice pudding, with tea and coffee. I ate the same soup plate full of soup, once of beans, and onions twice, and a little rice pudding. It was a good night for our vegetarian members, for two of the Englishmen were of that persuasion. In fact, we have meatless days rather frequently, for we can't buy meat here, but have to go three miles to find it. Of course, we have "bully" beef or corned beef in tins from Chicago and also oleomargarine.

J. H. H.

SEEN AND HEARD AT CAMP MEADE.

"Captain, Quakers don't throw bombs."

This declaration, coupled with the refusal to don an army uniform, was all that was needed to cause the speaker's transfer to the group of conscientious objectors at Camp Meade, Maryland. No one asked to see his "Form 104," and it was not shown.

History is being made at Camp Meade. Partly with a desire to understand it better, largely with a desire to express our sympathy for some of those who are taking part in it,—four of us, upon Alfred Steer's invitation, left Lansdowne at five o'clock on First-day morning, Twelfth Month 1st. The 100 miles to Baltimore were traveled by ten o'clock. Thence by way of the Washington Boulevard, we passed through Elkridge and Waterloo, where we turned upon a less perfect road, crossing the railroad at Jessup. A welcome stop for lunch by the roadside, overlooking a pine-studded valley, bounded by a low range of purple hills, delayed us only a little more than the extremely rough road that formed the last three miles of our journey.

The appearance of military police stationed at a cross-road indicated that we had reached Camp Meade. The site is a shallow valley about seven miles long and four miles wide, formed by gently rolling hills, some of them still covered with native pines and oaks. These remaining "monarchs" are being pulled out bodily by means of tractors and almost as quickly converted into fire-wood. No doubt the former

owners were glad to exchange their half-wooded farms of light sandy gravel for other and more fertile acres.

About one-half mile inside the Camp we parked our car among the hundreds that had preceded us, and inquired the way to "BB-13." Our road lay between long rows of one and two-story buildings, their clean, unpainted clapboards and felt paper roofs glistening in the sun.

On the gentle slope of a hill we found the two two-story barracks and the mess-hall assigned to the exclusive use of the 137 conscientious objectors. Those in whom we were especially interested were about to go to dinner and at their invitation we followed them. The long hall had been tastefully decorated with scarlet oak leaves, holly and mistletoe, which, with the abundance of good food, suggested a continuance of Thanksgiving Day.

The life of the men much resembles that at a boarding-school, except that there are no lessons and no "socials." The five sergeants, captain and two lieutenants in charge of the men have learned that great vigilance is unnecessary to assure good order; even roll calls have been omitted for days at a time. The men have a good degree of freedom in the immediate neighborhood of their "home," but are expected to ask permission (freely given) for more distant walks, and are always accompanied by two officers on their regular exercise "hikes." A favorite sport is rabbit hunting by the primitive method of surrounding the quarry and catching it by hand. One day's hunt netted four rabbits.

The dormitory life is far from unhappy. The barracks are light and airy and about as clean and orderly as young men want them to be. Iron cots are the principal furniture, but one of the men has built a writing table and several chairs with "table-arms." Shelves line the walls, their contents a possible indication of the proprietors' several tastes. The Friends' library included such titles as "For a Free Conscience," "Basic Ideas in Religion," "The Church and the New World Order," "Political Ideals," "The Practice of Christianity" and the "Discipline."

Permission to hold a religious meeting was readily granted by the officer of the day, and a general invitation was verbally extended. The calm serenity of a Friends' meeting seemed an anomaly in the centre of a conscript army camp and we could but feel grateful for the degree of official tolerance that made it possible. As we sat in silence about forty non-Friends joined the group and were attentive to the convincing words expressed by Samuel Jones on the omnipotence of Divine love.

Who are those 137 wholesome-looking young fellows who have declined to perform any kind of military service? They represent no less than twenty-eight religious and social cults. Only ten of the men are Friends; many who might otherwise be there were already in France with the Reconstruction Unit. Dunkards lead in numbers with forty-two sturdy young men, mostly farmers, but the Mennonite Churches follow closely with a total of thirty-eight. Of this number, twenty-two are of the largest body; seven are styled New Mennonites, said to be more modern in views and practices than the others; four are Brethren in Christ, Methodist in organization; four are of the Amish Church, and one of the Church of God in Christ. The one Old German Baptist is allied to the Dunkards and the two River Brethren to the Mennonites. There are four Seventh-day Adventists, one of them a Baltimore colored man who still busily plies his trade as boot-black and is well liked by the officers. Other religious organizations represented are: Assembly of God, Russelites, Reform Church, Christians, Brotherhood of Mystics, Pentacostal Brethren and United Evangelical. There are also two members of the Fellowship of Reconciliation. The fourteen Socialists include Jews, Roman Catholics and Lutherans. Two men base their objections on vegetarian principles; one is a member of the I. W. W. and one is a Sinn Feiner.

Perhaps never before have men representing so many radically different points of view united on conscientious grounds in a definite, personal protest against taking any part in war. Really to know all these men would be a broad education.

Though despised by the militarists, generally because not understood, they may have among them the light that shall enlighten the world. Let it shine!

FRANCIS R. BACON.

LANSDOWNE, PA.

NEWS ITEMS.

GILBERT and Minnie Bowles will speak at Atlantic City on the afternoon and evening of the 12th, at Lansdowne the evening of the 13th, at a Tea Meeting at Haverford on the 14th. They expect to be at Medford the week-end of the 15th and will attend Cropwell meeting on First-day.

THE FRIENDS' CARD CALENDAR for 1918 is now for sale at Friends' Book Store, No. 304 Arch Street—price 6 cents each, by mail 16 cents.

The Friends' Religious and Moral Almanac for 1918 is also ready—price 6 cents each, with paper cover 8 cents. Add 1 cent for postage.

WESTTOWN NOTES have mentioned a movement to give the domestic education at the School more suitable sleeping and sanitary accommodations. Many decided improvements have been made for the women and are now within reach for the men by the liberal gift of \$5000 for that purpose.

DR. J. RENDEL HARRIS has accepted an important appointment in connection with the John Rylands Library, Manchester, which is to take effect next summer. It is understood that this will involve his removal from Selly Oak, Birmingham, to Manchester or its immediate neighborhood. The loss to Birmingham Friends will be the gain of Friends in Lancashire.

The Yearly Meeting's Educational Committee has received a second gift of \$5000 for the furtherance of its work. We trust this \$10,000 nucleus is the promise of better things to be in our elementary school work. The liberal endowment of our colleges has been fraught with great good, but even this good has at times been definitely limited by the very inadequate resources of preparatory work.

THROUGH the kind offices of Dr. Frederic Lynch we have in hand the Women's Number of *The American Scandinavian Review*. This review is one line of the work of the American-Scandinavian Foundation, of which we heard in these pages so interestingly from the Secretary, Henry Goddard Leach. For constructive Peace work the idea of the Foundation is certainly far-reaching. The intrinsic merits of this bi-monthly magazine are unusual. We should think Friends would be most glad to become subscribers. The yearly subscription of \$1.50 seems little more than nominal.—Eds.

It is understood that the T. Wistar Brown Graduate School of Haverford College will offer a course of lectures this winter in Philadelphia, to which those interested will be freely welcomed. We hope for details later, but can now announce that the first lecture is arranged for S. F. M., on Twelfth Month 21st, at Friends' Select School. John Bates Clark, of the Department of Political Economy of Columbia University, will open the course.

THERE has come to hand a little recent information relative to the company of Friends at Fairhope, Alabama. It appears to be a growing community, there being forty-five or more resident members who attend the meeting, besides a considerable number of winter visitors. A Preparative Meeting was established there not long ago as a part of Stillwater Monthly Meeting, Ohio. We are informed that a Friends' school is also being conducted at Fairhope.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR THE WEEK ENDING TWELFTH MONTH 8, 1917.

Amount reported last week	\$232,201.59
Received from 22 meetings	7,001.30
Received from 7 individuals	481.00
Received for Armenian and Syrian Relief	156.63

\$239,839.92

CHARLES F. JENKINS,
Treasurer.

ABOUT nine months ago Mansaka Nakamura, a Friend and Christian worker in Tsuburira, Japan, came to this country for study to become acquainted with American Friends. He attended Whittier College, California, for one term, Friends' University, Kansas, for a short time and Earlham College for three months. He expects to be at the Woolman School for a while. He is very desirous of attending Friends' meetings in the East and of knowing members of Philadelphia Yearly Meeting. Anyone wishing to communicate with him should address him at the Woolman School, Swarthmore, Pa., or address Walter W. Haviland, Friends' Select School, who will keep in touch with him.

A WEEK-END Pilgrimage will be held in West Chester, on the 15th and 16th, under the auspices of a joint Committee of young Friends.

In High Street Meeting-house, Seventh-day evening, at eight o'clock, will be given an illustrated lecture by J. Henry Scattergood and William B. Harvey, subject, "Formation and Work of the Reconstruction Unit in France."

On First-day, at three o'clock, will be held a meeting in Chestnut Street Meeting-house, subject, "Present Day Demands Upon Friends;" speakers, Anne G. Walton, Barnard Walton, Luella Jones and James G. Vail.

Friends from a distance having notified Elizabeth H. Hicks, or Emma H. Taylor (West Chester) of their coming will be entertained at supper, at 6.30 Seventh-day evening, at High Street Meeting-house, and cared for over night. Come and enjoy this occasion.

EXTRACT FROM ESTHER RHOADS' LETTER TO THE Y. W. AUXILIARY.—My week-ends are left free so that I can visit country meetings. Last week I went up to Mito to see Edith Sharpless. The train ride, about ninety miles, takes four hours, and I had plenty of time to look at the scenery. The rice was just being harvested and the men working in it were very picturesque. At Mito station I said, "Sharpless,"—the Japanese make all "i's" into "r's," and a smiling bow-legged jirikishian trotted me off to Edith's home. She lives in a Japanese house with two lovely girl graduates of the school. One has a kindergarten in the morning and the other helps in Bible teaching. I visited two First-day schools and went to meeting on First-day. The First-day schools are well attended, the one in the meeting-house having over one hundred children who attend quite regularly. The other school was held in the home of a non-Christian and thirty-five boys and girls sang hymns under the "god shell". The parents like their children go to the First-day school. They find it makes them better.

AMERICAN FRIENDS' SERVICE COMMITTEE.

(Concluded from page 298.)

CAMP JACKSON, SOUTH CAROLINA.—Except in one case Friends at Camp Jackson have not taken the stand that they could not perform any service under the military and have kept on the army uniform. They have been performing various duties and have not been segregated. One man who from the first very absolutely refused on conscientious grounds to perform any service or put on the uniform was not punished, and finally, on his asking for permission to go home and help with the crops, was given a leave of absence for a month. Many Friends from Camp Jackson have been transferred to Camp Sevier, where they are receiving much the same treatment as before their removal.

CAMP LEE, VIRGINIA.—There are but three Friends at Camp Lee so far as we know. Only one of these has taken a firm stand on conscientious grounds against performing service under the military.

CAMP LEWIS, TACOMA, WASHINGTON.—Friends at Camp Lewis have in almost all cases accepted some service under the military authorities. They have not been segregated, though this would probably have been done if they on conscientious grounds had not been able to perform such service. One Friend who has been performing service and wearing most of the uniform has been brought east with his company, and he is expecting to be sent to France. Another Friend who has taken a much firmer stand and has refused to put on the uniform was on that account left at Camp Lewis when his company came east.

CAMP MEADE, MARYLAND.—There are now at Camp Meade over 135 conscientious objectors who have been segregated and, though held under guard, are not persecuted for refusing to put on the uniform. Of this number eight are Friends. The first Friends who went to camp refused on conscientious grounds as soon as they reached camp to put on the

uniform or to perform any duties. They were promptly segregated and have since then had little or no difficulty with the officers. There are four Friends who have not taken the stand and are performing various duties.

CAMP SHERMAN, OHIO.—At Camp Sherman there is a group of conscientious objectors who have refused to perform all service or wear the uniform. They are segregated and have not received due consideration by the officers. On several occasions their beds have been taken for the use of the soldiers. Only three of these are Friends. The few other Friends so far have been performing duties in various lines of service under the military, mostly in the hospitals.

CAMP TAYLOR, KENTUCKY.—There are over 104 conscientious objectors at Camp Taylor, who are segregated and well organized. . . . Of this group about twenty are Friends, who have taken the stand against all military service. Some of these men before taking the stand had put on the uniform. Recently the officers have realized the inconsistency of a man who refuses to perform any service under the military wearing the army uniform, and have now taken away the uniform from all the conscientious objectors.

CAMP TRAVIS, TEXAS.—There are very few Friends at Camp Travis. These Friends are part of a company consisting of 61 conscientious objectors who have been performing certain service under the military authority. Recently they decided they could not continue to so serve and presented a statement to the officers of their company of their opposition to war in any form. Volunteers for a new branch of the army for non-combatants to be known as the "Public Utility Branch" were then called for by the officers. Only six men volunteered, whereupon the conscientious objectors were taken to headquarters and severely talked to by the general. Forty-seven out of the sixty-one reported that they could not conscientiously perform any service under military control. Their names were taken and their action reported to Washington. Their captain stated later that the officers wanted to know what the conscientious objectors' position was, and was glad that a clear stand had been taken by them. These forty-seven men have since prepared and signed a statement which reads in part as follows:

"We, the undersigned, being conscientious objectors to participation in war in any form, and belonging to religious societies whose principles forbid its members taking any part whatsoever in military service, do hereby protest against being held under military control, and do hereby request that we be discharged."

To this was added a statement of the principles of Friends, Dunkards and Mennonites in reference to war. They feel that this course of action has been helpful and suggest that conscientious objectors in other camps take similar action.

It appears that Friends who are in camp are coming more and more clearly to the conclusion that to perform any service no matter how seemingly harmless, which is under military control, makes them a part of the great military machine. Many who at first yielded to the tremendous pressure of the army and were almost before they realized it drawn into the service, have since had to refuse on conscientious grounds to continue to perform such service, though they are ready and eager to make sacrifices commensurate with those of their fellow-men who have from a sense of duty as they see it entered the army. If the government will only allow them to perform for their country and mankind services which they can conscientiously render, they will rejoice.

F. ALGERNON EVANS,
Assistant Secretary.

AMERICAN FRIENDS' SERVICE COMMITTEE.

Letters from our workers in France—some of the writers have asked that their names be not published, and we are thus making them anonymous.

RELIEF WORK UNDER FIRE FROM SIX RAIDS.

TENTH MONTH 21, 1917.

A week ago—the morning after I last wrote—I crawled out of bed at 3 A. M. and blundered down to the station in the dark. All French cities are in darkness at night now because of the dangers of air raids. Then ensued a long ride in a second class compartment filled with snoring poils. A little after noon I reached the town to which I had been sent and learned the reason of my coming. The town—it is best not to name it—had recently become the objective of German air raids and was already partly demolished. My job was to help the English Friends already stationed there to make some provision for refugees who had no friends or relatives to whom they could go.

With this end in view I was sent out by motor, in the afternoon, with an old French (migrité) and a little English social worker, to the Château from which I am now writing. Our task was to make it habitable, and when I tell you that it had not been occupied for forty years prior to the war, but had then been used successively by German and French troops and by a French field hospital, you can see we had our work cut out for us. Floors were littered with straw and filth, fire-places pried open in the hope of finding hidden money, furniture demolished for fire-wood, cartridges driven into the walls for pegs, closets piled with discarded gas masks, uniforms and unspeakable bandages, and about the whole building was such an air of ruined dignity and utter desolation as it is hard to conceive of. The car that had brought us out had returned at once, cutting us off from communication with the outside world. The afternoon's work was a rather gruesome one, and by evening the nerves of both the women were pretty well on edge. After supper the English girl became afraid of the rats, the old French woman broke down in tears and sobbed out the long tale of her woe, exclaiming between every other sentence, "C'est la guerre, oh, c'est la guerre!" and I had to sleep on the floor where the rats came up and winked their whiskers in my face.

Since that night, though, everything has been going splendidly. I requisitioned ten cats from neighboring farm-houses to rid the place of rats, and, by now, it has become quite habitable.

RELIEF WORK AT TROYES, FRANCE.

ELEVENTH MONTH 12, 1917.

It is no easy task to interview a weeping woman with a crying baby in her arms and to find out from the mother's Belgian French just how she is lodged, what sources of income she has, what sort of work she is able to do, and to decide, sometimes on the instant, what you can do for her.

It is interesting work and most of the people who come to us are of a pretty fine sort. On market days, the greater part of them are country folk—plain, honest, rosy-faced old men and women who want us to supply them with a little furniture or bedding on easy terms so that they can make a start at getting a new home together. Their courage, and that of the women especially, is a thing to wonder at.

This afternoon I saw an officer being decorated with the Médaille Militaire and the Croix de guerre for bravery in battle; but while the band played and the regiment presented arms, I wondered if the officer, so proud of his new medals and their bright ribbons, was any more deserving of the "gratitude of France" than the scores of women who come into our office every week—women whose homes have been destroyed, whose husbands or sons are prisoners, wounded, killed or, almost worse, reported "missing," and who struggle on to make a home for themselves and the remnant of a family that they still have.

CLOTHING DEPARTMENT.

LETTERS FROM ABROAD ABOUT CLOTHING SHOULD BE SENT TO 20 S. TWELFTH STREET.

Will all Friends who have letters from Ethel Ashby, or from other workers abroad, which contain information in regard to clothing, directions for making garments, etc., kindly forward them immediately to Rebecca Carter, 20 S. Twelfth Street, Philadelphia.

Letters will be carefully handled and returned to the senders promptly if desired.

TRAINED NURSES NEEDED.

Russia.—A cable has just been received from English Friends in Russia, asking for three nurses, members of the Society of Friends. Experts agree that it will be entirely safe for women to travel at this time. Lack of knowledge of the language is not an obstacle. Those who wish to be of the greatest service in this time will wish to go where the need is greatest.

France.—Two nurses needed for new hospital under Dr. J. A. Babbitt, at Smaize.

DIED.—At her home in Chester Hill, Ohio, Eleventh Month 7, 1917, SARAH P. TODD, widow of Elihu Todd, in the eighty-second year of her age, a member of Chesterfield Monthly Meeting of Friends, Ohio.

—On the fourth of Twelfth Month, 1917, at Haddonfield, N. J., ESTHER G. EVANS, aged seventy-eight years; a member of Haddonfield Monthly Meeting of Friends.

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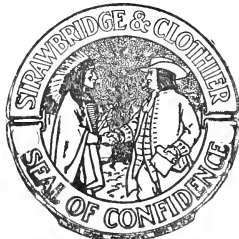
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FOR THE CHURCH.

O God, we pray for Thy Church, which is set to-day amid the perplexities of a changing order, and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all other human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition. Oh, baptize her afresh in the life-giving spirit of Jesus! Grant her a new birth, though it be with the travail of repentance and humiliation. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Put upon her lips the ancient gospel of her Lord. Help her to proclaim boldly the coming of the Kingdom of God and the doom of all that resist it. Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory.—*Prayers of the Social Awakening*, by WALTER RAUSCHENBUSCH; selected by ANNA RHOADS LADD.

KINDLY DEEDS.

My thoughts go back to the days of childhood when at the knee of a gentle-voiced and since sainted mother I learned this childish verse:—

When 'ere I take my walks abroad,
How many poor I see,
What shall I render to my God
For all His gifts to me?

To many who walk or motor through the fashionable

shopping districts of our cities, such simple rhyme may almost seem absurd. The men and women are expensively clad. Not a few of them live in a little world of their own. The shop windows are resplendent with beautiful things. The façades of the handsome buildings tell of material wealth and comfort. Who thinks of the poor? Where are they? Do they exist?

They are everywhere. Possibly only one block distant—up rickety steps—in dreary holes in the wall, or down in dirty cellars can be found people who are literally without hope and without God in the world. Hungry mothers, starving babies, consumptive men, ill-clad children struggle for existence. They do not really live—they exist and cringe. Cruel economic and social conditions, possibly the mistakes or sins of others, may be their own errors or vices have condemned them to penury and tears. They have suffering bodies and stolid brains. Have we no duty toward them? Are they not God's children? Will He not measure the genuineness of our love for Him by our pity and willingness to help them?

Most of us recline on comfortable beds every night and awake refreshed each morning because our bodies have been relaxed and warm. Do we remember the millions of our fellow-creatures in all the continents who every night lie down in chill and misery? Do we know that they are very often forced to be content with only enough cash in hand to purchase the coming meal? Do we fully appreciate that judicious and sympathetic application of money can bring great solace to despairing souls? Do we understand the rich blessing to ourselves when we make the widow's heart sing for joy? If giving to the poor means lending to the Lord it unquestionably signifies that God is a superb debtor. Have we faith to believe this? How does He prove it?

Let us test the possibilities of human happiness by more generously depleting our bank accounts for the service of others. The heart that beats in harmony with the calls of God's needy children is the happy heart. It responds to the swing of the beautiful song of Love that Jesus teaches. It is the heart that proves its affection for God by loving its brother also.

SAN JOSÉ, California.

WM. C. ALLEN.

WORDS AS WEAPONS.

The newspapers make note of the fact that the President's message to Congress on the 4th has had a range of approval little short of phenomenal. Such antipodal points of view as are represented by Theodore Roosevelt and Scott Nearing, by Lords Lansdowne and Northcliffe seem to be mediated in this very remarkable document. Perhaps it is true that the moral and spiritual ideals of democracy were never more forcefully expressed. All certainly must admire the generous spirit of magnanimity which the address breathes. Those

who are convinced that this spirit can only be maintained in the world by religious processes, can nevertheless rejoice in the outspokenness of the President for the ideals themselves.

There are other considerations of hopefulness in the character of the address that appeal to the religious point of view that Friends have been called upon to maintain with more or less faithfulness for two hundred and fifty years. Chief amongst these considerations is the fact that the President, and apparently a great world of public opinion that responds sympathetically to the President, have not lost faith entirely in the "word rightly spoken." If an address like this can reconcile such diverse views, as those held by the men named above, who can measure its possible reconciling effect? As suggested in some of the newspaper comment, it may open the eyes of the Central Powers to insist upon a cessation of the present ruinous conflict. If such a happy result is not attained can we resist the inference that the power of words (*i. e.*, of conference) has not even yet been exhausted? There must be a saving remnant of reason and of mercy in Germany and Austria. This remnant can not wholly resist such appeals as the President has made and may yet make. As the noble sentiments of the address become known in these quarters, many will be heartened and such a remnant will surely grow and in the end, we trust, become "a saving remnant."

So while the nation and the President are fully committed to means of bringing the desired ends to pass which on religious grounds we cannot accept, it is some grain of comfort that methods we do approve are still recognized and so ably used. There is another view of this fact, however, that it may be wholesome for us to entertain, even though it may be humiliating to us.

The Gospel method in the dispensation of grace became a method of the "Word made flesh." No tongue ever can portray all that this involved in the work of redemption so wrought out for us. What He did for us without us, is beyond the furthest reach of our human understanding. It all has an infinite side as He is infinite in knowledge and in power. He Himself exhorted us to accept His pattern in seeking conformity to the Divine will. "Be ye perfect even as I am perfect." His spirit in us would point the way to this high attainment. We must incarnate the measure of "Christ formed in us" as an expression of His continuing life in the world. Had all nominal Christians done this more perfectly the present world situation had been impossible. Our failure is the failure to respond completely to this in-shining word. Too many of us are open to the condemnation recorded in John v: 42. This is how Weymouth translates it, "I know you well, and I know that in your hearts you do not really love God."

So our failure to respond completely to the living Word should at least teach us two things. First, so long as we thus fail we fall far short of being the instruments of peace in the world that we are called to be. The failure of the church is just the sorry sum of the individual failures to which we thus contribute daily. Second, our difficulty in responding fully to the living Word should make us patient and slow to condemn a lagging world in its reception of the plainest words of political and international freedom. Such words become weapons but often by a slow process. It seems to us at times quite inexplicable that powerful leaders should resist such plain principles as the "winged" words of the President ex-

press. But the Son of Man, even in our own little personal world of will and of life, still stands pleading with us most pathetically, "I would and ye would not." The world difficulty may be disclosed to us in our own failures to respond to what we even name "the all powerful Word."

J. H. B.

INTERNATIONAL CHRISTIANITY.

MAX I. REICH.

At the recent gathering at Fourth and Arch Streets to hear Dr. Frederick Lynch, Secretary of the Church Peace Union, on "The World After the War," and Norman Angell, the English author and journalist of world-wide reputation, on "Plans For An Inter-Allied Conference," we were told that a partnership of nations must supplant the present rivalry; that we must learn to think internationally, and that we ought to encourage rather than suppress public discussion of these questions, so that we may be ready with a definite policy when the peace conference assembles. We were reminded of our own fundamental principle that the peace question is an ethical and not a mere political proposition, and that there must come an end to the double standard of ethics in the world, one for the individual and one for the nation; that the doctrine of rights is a modern cure, and that if we looked after our duties, our rights would look after themselves; that it is easier to organize a successful war than a true peace, and that when victory has crowned the present prodigious efforts of the Allies, that victory will be misused unless we can help public opinion, even as the Vienna Congress largely nullified the costly sacrifices made during the long campaign against Napoleon: that not only has the *dynastic* principle broken down, but that of *nationalism* also, and that the principle of *internationality* is the only sound basis for an enduring peace.

Now it is the great witness of history that no nation can rise any higher politically than it has attained religiously. The foreign policy of Ahaz and his counsellors was bad because they lacked the knowledge of God; and that what the soul is to the body the Church is to the State, the sickness of the Church inevitably breaking out into open sores in the country, whether the Church meddles with politics or not. So that in an hour of national crisis we need the heaven-taught prophet no less than the sagacious statesman to lead us in the way.

The principle of internationalism, which is the undoubted way out of the present confusion which the precarious maintenance of the balance of power has only covered up, must first be realized by the Church as a fundamental Christian principle. International Christianity alone can lead the way into the brotherhood of nations on the grand basis of international co-operation. And for this we need no new revelation, for it is the ancient doctrine of the primitive Church. It is the program of the Master, as expressed in John xvii: "That they all may be one . . . that the world may know." The apostle Paul rings the changes on this glorious doctrine of the oneness of all believers in Christ, whether they be Jews or Greeks, and we may add, British or German, American or Japanese. The Cross breaks down every dividing wall, and in the Spirit all are builded together into one holy temple, the living body of Christ on earth to-day.

I am aware that wherever you go in Christendom—Roman, Greek, Anglican, Lutheran or Calvinist—all repeat the so-called Apostles' Creed: "I believe in the holy catholic church." But when the test came at the outbreak of the war their faith was found a mere dead formula, for it was not justified by works. Where was that one catholic (*i. e.*, universal) church then? Men were Germans, Russians, British first, and Christians after, even though not all went so far as to put the cloak of militarism on the silent Jesus, as the Roman soldiers did long ago. Christ means His church to be catholic in the true sense, an international community, bound together and vitalized by the one Spirit, the organism of His operations, His Body by which He expresses Himself on the earth, the

spiritual extension of His Incarnation to the end of the world. The history of our times would have been very different if this international Christianity had asserted itself. The unseen yet very present Christ would have spoken to the passion and panic of the nations out of this, His temple: Peace, be still! as He did when He rebuked the angry winds and waves.

And yet Christianity has not broken down—Christendom has. Her boasted civilization is largely Babylon, and this war is the same voice speaking to a fallen and divided Church which once spoke to apostate Jerusalem: "Take away her battlements, for they are not the Lord's."

And when we come closer home and search our own hearts, we who by birthright or conviction form part of that movement which William Penn called "Primitive Christianity revived"; are we to-day the people to gather the multitudes into that life in which alone the world can find healing and harmony? How much house-cleaning awaits us also? We, too, may have to descend into "the valley of Achor," the place of self-judgment, to find "the door of hope." A humbled and penitent people, waiting upon the Lord only, can alone be the vessels of testimony in the world after the war.

Nevertheless, the still, small voice will have the last word, even though those who make it their only Teacher and Guide in this day of storm, earthquake and fire are a despised minority. We hold with the seers of ancient Israel that "He shall judge between the nations, and decide concerning many peoples"; that at the last peace-conference He will be the acknowledged Head and secure universal disarmament; that when men are ready to listen "He will speak peace to the nations," and they will say: "This Man shall be our peace." "He maketh wars to cease to the ends of the earth. . . . Be still and know that I am God: I will be exalted in the earth, I will be exalted among the nations."

But if we can hasten the coming of that day, we can retard it also.

LETTERS FROM PARVIN M. RUSSELL.

[We are indebted to the family of Parvin Russell for these somewhat intimate letters. Like some others we are permitted to print, not their least charm is the fact that they are written in a personal style without thought of publication. In our paper it is only the family circle that is enlarged, as the writers are so well known to practically all of our readers.—Eds.]

Tenth Month 22, 1917.

TO A FRIEND:—

To-night is as cold and damp as can be—that is, outside—but all day I've been planning on starting a letter back to old New York to greet my one-time laborers and fellow-sleepers under the open sky. In fact, in making myself comfortable after a good but typically French supper, I just naturally had to slip into a pair of odd-colored brownish outing stockings and a pair of moccasins (Greenhut's in sooth!), thereby making New York some few thousand miles nearer; these, with the grate fire glowing and roasting the water out of a cluster of wet apple-wood limbs, and an old *Saturday Evening Post* on a plain wooden table as writing mat, I challenge every "gloom" in France to assail me, until they find their faces blue with disappointment (if "glooms" have faces), because I know you are interested in the various events of interest in these days so memorable to your kid brother! In the first place, don't imagine for a minute that we are sleeping in miniature ice-houses and eating "bully beef and hard tack," because you would be wasting sympathy; on the contrary, there are seven of us fellows who are rather comfortably settled in a little two-room brick house by the side of the road, in a little, quaint village that at one time was probably a gem of picturesqueness, but now is bowed and broken, and is trying with feeble efforts to emerge from the disruption and ruin in which it was left last Spring by the Germans as they were pushed on out from all this region by the brave French. For some reason, however, the towns around here were not totally razed to the ground as in some cases, but the sight of charm-

ing, artistic village houses all blown to pieces is disheartening even to us who have not actually felt the effects ourselves. Since there are quite a number of places here that were only partially destroyed, most of the work of our group of twenty is repairing roofs or re-slatting, or patching brick walls; none of the demountable houses are required here at all, and in most cases some of the French are living in some parts of the houses while we repair. The particular little place we seven fellows have, is off at one end of the village and was probably considered too small to warrant dynamiting, and we are really pretty fortunate to have a slated roof that leaks only a little. The ordinary red brick floor is not very conducive to running around barefoot, but it is fairly clean; we had to put in the windows ourselves, that is, renew the glass, and it was quite interesting the first two days, whitewashing the walls, searching in the destroyed houses for a square of glass large enough to make a window; in exploring one old place nearby we found an old, dirty wardrobe that we extricated, washed and joyfully adopted as clothes-press, bureau, and library combined. It was thoroughly appreciated, since the house had no closets, cupboards, or shelves. But in spite of the primitive comforts of benches to sit on, and the restriction caused by four portable cots in the one room, and having to wash in enamel hand basins with water from a well a hundred and fifty feet away, and in spite of a number of other things that would ordinarily be considered requisite for comfort, we are nevertheless happy in having a first-class fireplace that is warm and cheerful and it never fails to give our dreams a sort of rosy hue when we can slip off to sleep with the flickering fire-light playing leap-frog over the ceiling beams and over the various articles of clothing draped from nails along the wall. The fire is like a friend from home, and I am counting on many a snug hour beside it when the winter comes in this year. We just don't think too much that the wood that gives us warmth was not long ago a flourishing apple tree in the garden back of the house; we have to forget once in a while, or it would be too saddening. Of course, nearly every fruit tree has been cut down, and on our way to this village in auto truck from a railroad station some fifteen miles away, we went along a road where for miles the beautiful big trees bordering the road on each side at a consistent spacing, had been cut down to block the progress along the road as the Germans retreated. It was rather a dismal sight to see now nothing but the stumps remaining, all the rest having been removed when the road was opened again.

Another group of our men, together with four or five English fellows, has been located in the centre of the village in a long low farmhouse which had been used by some German officers presumably, since there was a bomb-proof hut in the backyard, as well as a large dugout immediately under the house and about twenty feet wider than the surface. In the front yard they very kindly left two of their comrades who evidently fell when the village was first taken in 1914; and a plain wooden cross with the two names marks their resting place. The Frenchman who owns this interesting place is said to be in Paris, but does not want to return to it without his wife and daughter, who were taken off to work in Germany. From what we learn here, there were quite a number of the inhabitants who were transported off to Germany to work until they ceased to be a paying proposition, then they are sent home. As it is, there are only a few men here, and it is really moving to see the plucky women work and slave to keep the little families intact. It was hard for me to stick to my job the other day when a woman went past the house repeatedly where I was working, with a wheelbarrow full of sugar beets, taking them off to the barn where they were to be stored; but they were heavy loads and if ever anyone had right to be weary by the time night came, she was one. It is pleasant to feel that very soon another group of our agricultural men will be on the job with two good teams to help relieve the burdens of some of these women a little bit at least, and give them a little more promise for the crops next spring. I don't know when the tractors and other implements from America

will get here, but I hope soon. It has been a real delight for us to see amidst all the hardship, a group of bright little youngsters that gather around the yard of the school-house every morning before going to class in the one good room that is left them. They are in fact a happy lot, and I hope to get acquainted with some of them this winter.

So far we have just been getting into things, but another lad and I have had the interesting job of building half of a roof (that is, all one side) on a small house that had one whole end destroyed. It has been ideal weather and we have thoroughly enjoyed getting the materials from places which cannot be repaired again, fitting and sawing them and finally covering the whole side as we did this morning with attractive new tiles. It gives the place a decidedly encouraging aspect and guarantees that at least part of the house will be dry. It is also a joy to be working out of doors these days in the glorious air and sunshine; coming back to the central camp for dinners and suppers that are surprising in their variety and quality, and then to sleep in our good army blankets completes the cycle of the day. The other day before our group had obtained a French lady to cook, one of our boys took a chance and made some real pumpkin pies! Well, he almost found himself added to our list of saints, and when an English fellow got busy and made a marmalade pudding, it was hard to realize where we were.

But some days we hear the distant booming of guns, faintly 'tis true, but they rumble with an insistence and sharpness that recall quickly enough the great struggle not so many miles away. Of the war we hear nothing, except through Paris papers and since we never get papers from the States, I hope you will tell me what has happened of particular interest during the last month or two.

(To be continued.)

LETTERS FROM FRANCE.

Things progress very quietly here and we don't dare mention anything exciting, although you must none of you imagine we are in the danger zone. Sometimes we can hear the distant rumble of guns or an aeroplane goes past, but we are without evidence of war in our village except a few soldiers who are home *en permission* for the fall sowing.

Three of us took a walk to-day west of here to the old first-line trenches, which were abandoned last Spring; our village is located near the German third-line and it is about six miles over to the first line. We passed through barbed wire and trenches almost all the way, the barbed wire is perhaps the most impressive part of the landscape in the old fighting zone, for although some of it had been gathered up, there are tons and tons of it stretching in all directions across country.

The firing line trenches are perhaps easier to comprehend than those back of the line, which wander endlessly and without any definite aim across country in every direction, and it was rather impressive to see how the German trenches were torn up with shell and high explosives and how much easier it was to get through their barbed wire where it had been destroyed than back here where it is intact and impassable.

We crossed over "No Man's Land" to the old French trenches fortunately without any greswome discoveries—it is indeed wonderful how the country has been cleared up in the seven or eight months since the Germans left—and wandered along the French line for half a mile to an almost perfect macadam road which ran back through the fighting district as if it had never been torn up and dangerous.

The sight of the destruction wrought by the Germans before their retreat is more maddening than the shot-shattered villages nearer the lines.

We stopped at R,— for lunch and a hair-cut, the lunch cost five francs and a hair cut half a franc.

We traveled out of R,— by a road almost a kilometre long, in which every house had been gutted, all the windows broken, every bit of furniture stolen or burnt, doors torn down to be used in the trenches or burnt, mantels broken—in fact ab-

solutely nothing left but the walls and roof. In a few cases the houses had suffered from shell-fire, but the whole street seemed to me rather to have been gone over by hand and crow-bar and the things wantonly destroyed. In an old barber's house, for example, all his mirrors and windows had been removed to the trenches or to Germany and he had to board up most of his windows; his barber's chairs were stolen and now he had nothing left but a broken-down shanty with a few ordinary chairs, and a kitchen and stove where his hair-dressing salon was and he uses the store he used to have in front for shaving and hair-cutting.

It is wonderful how cordial the people are to us; they expect America to save France and I have not met with the slightest wish from anyone to have us give up our work and get into the trenches.

I have been the last few days repairing an old lady's goat shed and have now begun to repair her roof. If there is anything more discouraging than to repair an old shrapnel-ruined slate roof I don't know it; your ladder in the first place, although the roofs have a very steep pitch, seems to break as many slate as it touches, and as soon as you begin on a hole it opens up in a tremendously impressive way, then it is very slow work to slip slates under others and make them tight, for the sheathing is stuck full of old rusty nail nails that have held up slate before, and one's fingers suffer sorely besides. But there is a great satisfaction in making somebody comfortable for the winter and I hope I can do a decent job for the poor old lady. She had two sons and a grandson fighting and lives all by herself, is a most bustling and stirring person, always ready to lend me a hand or to abuse the Germans. I generally have to seek shelter by her fire two or three times a day from the rain and then she talks and I try to listen, but the patois here is somewhat difficult and I don't get very much of her troubles—the first German shell that fell here lit in her garden and *toute de suite* the Germans followed it. She lived with them for two years and a-half and has a number of German words in her vocabulary—some of the time she had 250 soldiers quartered on her.

Like every one else she has a bomb-proof shelter constructed in her front yard and very little else but her goat, her cat and the ruins of a fine barn.

Things generally seem to agree with me and the days and weeks pass very quickly. We have a very harmonious crowd here and the work goes forward slowly as it must with such amateur workmen as we are. We shall learn though, and I hope will be able to make a good showing in our village here before Spring.

I think I had better warn you against writing me any military news or political news or any views on peace—especially the last. The most innocently meant expressions and questions have recently served to get one of the English Friends into most serious difficulties and, of course, every time anything is criticized the whole expedition feels the weight of it. I am in the war zone and you and I can't be too careful not to give offence.

This is a holiday and holy day for the French and after taking counsel with the Maire we have decided not work too.

I have been here about one month now and am beginning to know my way about. We are located in probably the finest house in the village which, however, has only one story and an attic and runs under one steeply-pitched roof from stable to workshop. The whole village is a very picturesque place built of brick one story high with slate or tile roofs—like all French villages. However, it does not put its best showing on view to the passerby; before it was torn down by the Germans in passing through you would only have an impression of brick walls surmounted by steep tile or slate roofs, with closed gateways opening through the walls. It was beautiful, as the slate and tile were colored with moss and lichens and presented in sombre tones, together with the weathered bricks, almost every color. These walls and roofs were generally barns and on driving through the gateway you would be in a courtyard with the house at the back and

the court surrounded by stables and store-houses. Our house is finer than the rest in that it stands between a lawn and the garden and the barns, etc., were on one side surrounding another court—I say “were” because nothing is left of them now but tumbled masses of brick and their insides have been completely gutted. Our house and even the brick garden wall has been drilled full of holes for explosives but the Germans seem to have left before they could complete their work of destruction. Everything is desolate, all the garden is overgrown with grass and weeds, every fruit tree cut down and grown over with grass and the brick wall around the garden at least half overthrown. Outside in the orchard the same effect is continued, not only fruit trees but even shade trees ruthlessly felled and left to rot. Among them and in the barn-yard the immense carts of the French peasants with the spokes in the wheels all chopped away and agricultural machinery of all kinds ruined to the best ability of the German thoroughness. All the household furniture broken or burned, silver stolen and even the marble mantel-pieces hacked to bits. Stoves smashed and great and little pots with holes knocked in their bottoms—but no sign of any of the copper utensils which were so common in French kitchens and all of which have been confiscated to be sent to Germany for munitions. Our work is to make the people that are left here as comfortable as possible and so, of course, our first care has had to be roofs on houses where they can be repaired. It is a cold, nasty job trying to patch an old slate or tile roof. I am afraid that my respect for and admiration of these beautiful old world roofs is going to be a minus quantity for I have learned what shabby rafters and lath underlie them and how easily a knee or an elbow goes through them when one is not careful. I have repaired one tile roof and one slate and I hope made the latter fairly water-tight. J. H. H.

(To be continued.)

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

THE ANNUAL INQUIRY regarding the use of intoxicants by our members has begun again. This year the Women's Meetings in many places are questioning their members in much the same manner as the men. Why not? Surely no one who is a total abstainer and who refuses also to allow the serving of intoxicants at occasions over which she presides will be in the least annoyed by the inquiry. To most persons, both men and women, it may seem wholly unnecessary. But our testimony as a Society is not yet as clear as ninety per cent. or more of our membership would like it to be. The Yearly Meeting stands for total abstinence from the use of drinks and foods containing alcohol to make them pleasant to the taste. The gratification of such a taste is regarded by the Yearly Meeting as unnecessary, and fraught with physical and moral danger. From the social ills that flow from this source we desire to be absolutely clear. Of course there are other practices that might be inquired about, but this is one regarding which the group conscience has grown slowly but solidly for a long time, and we all are more or less desirous of finishing our task.

It may be that the time is near when a change of method regarding the inquiry will be desirable, but there can be no doubt that at the present time the effect is, on the whole, beneficial. There may be a few mischievous members who rather enjoy reporting “not clear,” but nearly all, and especially the young men, take it seriously, as they should, and admit frankly that “the inquiry is a good thing.”

Care should be exercised on the part of committees making the inquiry, and individuals in replying, to keep to the spirit and purpose of the questioning. Alcohol in flavoring extracts, for instance, is not put there to give the flavor. It is merely a chemical preservative of the fruit that is the flavor. The inquiry is intended to cover those cases only where the effect of the narcotic on a healthy person is the reason for its use.

THE PROHIBITION ADDRESS given on the afternoon of Eleventh Month 25th by William Jennings Bryan at the Metropolitan Opera House, Philadelphia, was well received. An audience of 4,000 or more filled the great auditorium. A good many men in uniform stood in the rear of the house listening attentively throughout the address. The speaker handled his subject psychologically, beginning with the logic of the situation, which to most people is the least interesting; then the history of the movement, and finally the illustrations and anecdotes that make it difficult to forget the lesson. The most untutored of men could understand, and the wisest of men could not disprove, what was said.

Three declarations were laid down as a basis for his argument:

1. No healthy organism requires alcohol.
2. No healthy brain needs alcohol.
3. No one who takes alcohol can be sure that he will not become a victim to the drug.

To such as claim to be Christians he said, “You say you have given your life to God. What right have you, then, to impair the efficiency of that life? What right have you to risk both the disposition and the capacity to serve God? How can you ignore the downward pull of a dangerous example to young men? What right have you to use money for that which is no benefit, but is likely to be an injury? How can you pray, ‘Thy Kingdom come,’ and at the same time put obstacles in the way of its coming?”

The Philadelphia papers gave prominence next morning to the magnificent address of the “Commoner.” Some of the quotations published were as follows:

“We haven't a county so wet that you can license a man to spread hog cholera among the hogs. Why not raise manhood to hog level?”

“You can trace the saloons through a city by the death rate of little children, because the money that is rightfully theirs is spent at a neighboring bar.”

“Go see where the rich brewer lives. Does he live near his own saloons? No, he puts them in the neighborhood of the poor.”

“People do not begin to drink with whisky. They first go to a beer kindergarten and then graduate to a whisky university. The brewery and the distillery have been such boon companions that they should die together and be buried in the same grave.”

“The license system is wrong, and they know it. Every one knows you can't make a saloon decent or prevent its evils by a license. It's the only business in the world which does not advertise its finished product. It's the only business in the world which does not display its finished product, because its finished product is blighted manhood. After it has finished its work it calls upon the law to cart away its victim until he is sober, and then he is invited back again.”

“Opponents of Prohibition say you cannot enforce the law. They say blind tigers will be maintained. In Ohio two years ago the liquor interests had to send a petition to the Governor asking for protection from blind tigers. There are more blind tigers in districts where there are licensed saloons than in any other district.”

“If a tiger were after my boy, the blinder he was the better I'd like it.”

“There is no politics among the liquor dealers. Democrats and Republicans should get together to pass the national Prohibition amendment.”

“I am not willing to admit that even brewery-ridden Pennsylvania will vote against the national Prohibition amendment when it is submitted to her.”

THE VOTE FOR PROHIBITION IN OHIO.—The process of leaving off a bad habit is seldom easy. A commonwealth may experience as much difficulty as an individual in “sobering up.” The State of Ohio has a population of 5,000,000. It is one of the “rich, conservative States of the East.” It has been a stronghold of liquorism for many years. Its 116

breweries and its 38 distilleries have represented powerful capitalistic influences and have turned out vast quantities of liquor with its subtle influence among the laboring class. Some of its cities have been numbered among the wettest of the "wet." Yet, at the recent election, this great commonwealth, casting a registered vote of more than 1,000,000, lacked less than 2000 votes of adopting constitutional prohibition. Such cities as Akron, Youngstown and Canton—great industrial centres—voted "dry." Even Columbus, proverbially "wet," gave a majority of 400 against the saloon. But this is no sudden "wave" of sentiment. In 1914 the vote for prohibition in Ohio showed a majority of 84,000 against it.

The next year the majority was down to 55,440; and *this* year the results hung in the balance while the Cincinnati "wets" hunted for "mistakes" in the count they already had turned in, and found 10,000 votes, *in their favor* of course. Later, when even this lead had been overcome by the "dry" vote in the country districts, the wets found other "mistakes" that gave them, finally, a lead of 1800 votes on the official count. Small comfort have the "wets" in the history of the past three years in Ohio, for well do they know that if the "drys" keep up their organization and call for a popular vote again next year, as they can do under the referendum, the result will pretty certainly read like a sentence of eviction to the 2000 saloon-keepers in the State. In the end, a large majority next year may be better for the cause of prohibition than had it succeeded this year by a narrow margin.

IN THE STATE OF NEW YORK the Prohibitionists gained 122 towns and one county. The State has now five dry counties and 670 dry towns out of a possible 932 towns. If a state-wide vote is submitted to the people next year, as the Governor probably will urge of the Legislature, the result will include the women's vote and every one expects them to strike hard at the liquor business. The possibilities are interesting to contemplate.

PACIFISM DURING THE CIVIL WAR.

Face to face with stern duty stands the young pacifist of to-day. So also stood the pacifist of '63, and it may be of interest to some to view a picture of those days whereby to draw a mental comparison.

In the first place, he said that comparatively few of our young men joined the army during the Civil War as volunteers or otherwise. After two years of contest the military necessity for soldiers became great. Early in '63 Congress passed the bill "to enrol and draft the militia." Drafting wheels were put to work in the various districts, and turned out a fair proportion of Friends. If claiming exemption they had to report to the enrolment boards to be examined regarding physique, dependents and conscience.

In the cases of Wm. P. Smedley and his cousin, Edward G. Smedley, of Delaware County, Pa., these men reported without compulsion Seventh Month 30, 1863. A paper had been drawn up, and was handed to the Board by one of them, probably both, affirming the holder to be a member with Friends, opposed on conscientious grounds to bearing arms, procuring a substitute or paying any money to secure release; and closing, "He feels that he is truly and entirely loyal to the government of the United States, and is willing to obey the laws, to bear his full share of the civil burdens and to perform all the other duties of a peaceable and good citizen so far as these are not inconsistent with his religious obligations. . . . He respectfully asks that this paper may be filed among your records as evidence that he is not a deserter in fact, although the law may designate him by this appellation."

Dismissed at this hearing the two Friends were recalled a fortnight later and were claimed as fit subjects for the army. They were then clothed in soldier suits by one who declared it to be the most unpleasant duty of his life; and under guard of another, who as a boy had been a schoolmate, were sent to the barracks at Twenty-second and Wood Streets, Philadelphia. Here they remained from Eighth Month 11th until Eighth Month 20th, when they were given passes allowing them to be at liberty, reporting daily at the barracks. On Ninth Month 10th, there came a special order from the Secretary of War, saying that Edward G. Smedley and Wm. P. Smedley "are hereby honorably discharged from the service of the United States."

Such are the outlines of their life in the army, but these outlines fail to let us see the discomforts of their life in the close and dirty third-story room, in company with rough or drunken substitutes or perhaps "bounty jumpers," fiddling or fighting as the case might be, who appropriated their possessions and little understood the fine points of morals for which the Quakers stood. These outlines fail to tell us of their refusals to form in line when they and their companions were summoned so to do twice a day. They fail also to tell us of the angry officers who were about to tie them up by their thumbs, their toes just touching the floor, when a new lot of substitutes unexpectedly arriving it was thought best to get the refractory Quakers out of sight. They fail to tell us of the persistent efforts of their friends to ease their situation, and to help them from being sent to camp near the Potomac, or further south. Once more, they fail to reveal the alleviations in the form of home letters and delicacies, the notices for them to repair to the colonel's office to meet a welcome caller, or the occasional release for visits in the city or outside.

Being promised no such release from military duty as the "conscientious objector" of to-day is granted, anxiety as to the future pressed heavily upon them, but after the early days of their barrack life they won the kind consideration of the officers and the respect of the men.

Perhaps some gained a new insight into what it meant to stand for an unpopular principle, to love it better than life, or friends, or reputation, or comfort.

ANN SHARPLESS.

YOUNGER FRIENDS.

"SEEK 'EM, KEEPER."

(Continued from page 304.)

So saying, she turned her horse's head in the direction of the door; but to her astonishment the Gaelic boy flung himself across her path, took hold of the bridle and tried forcibly to turn the horse's head away in another direction. James Dickinson tried to enquire the reason of this strange behavior, but the boy was unable to communicate with them. He only shook his head more vigorously than ever, and did his best to prevent their dismounting, by pointing further down the road and saying in the only two words of English that he knew, "No, no. On, on," and counting on his fingers to show them the few remaining miles that lay between them and the town at their journey's end. James Dickinson, wet to the skin and tired of the impossibility of arguing with their guide, and full of anxiety besides about his friend's wife, lost patience after a time. Turning his horse's head with firmness he rode straight up to the door, and having dismounted, knocked thrice, loudly, with his riding whip. At this, the boy looked more terrified than ever. He only waited to see the door begin slowly to open, before he rushed away as fast as his legs could carry him, disappeared into the mist, and was seen no more.

This was not very encouraging behavior for the two Friends; but they were by this time so wet and weary, that, in their thankfulness at having reached any sort of shelter at last, they did not pay much attention to the strange conduct of their guide. After all, he had seemed but a feckless boy all day, and it was he who had brought them along the wild road to this deserted spot, although probably it would have

been better to have kept to the high road. But at this point the door opened, and, to the travelers' surprise, several people at once came forward and made them welcome, almost as if they were expected guests. Besides the landlord and his wife, there was another woman and two other men who all hung about the travelers, and helped them to remove their wet outer garments. While one woman took these away to the fire to dry, James Dickinson followed the landlord to the stables, and insisted upon seeing the saddles taken off and the weary horses comfortably cared for, before he consented to join his companion inside the inn. He found Jane seated at table in a small room that opened out of the large inn parlor. A fire was by this time burning in the grate, and a meal was set out on the table. Presently the landlady, a harsh ill-favored woman, bustled in carrying a hot posset of milk curdled with spirits of some sort. This our Friends thankfully drank; the virtue, or even the possibility of teetotalism not having been discovered in the seventeenth century! Next, their hostess proceeded to carve a large substantial-looking cold pie that occupied the central place on the table. As Jane Fearon watched her doing this, for some unknown reason a shiver ran through her, and she was filled with vague alarm. "Involuntarily," she herself said later when telling the story, "these words struck my mind, 'She means to serve thee otherwise before morning.'"

Looking across at James Dickinson, she saw that he was accepting his portion, and therefore did so herself, likewise, upon her hostess' urging her to eat it. But when the woman was called into the next room for a minute or two, Jane leaned across and said to her friend, "I have a leading that we should not eat of this pie." James Dickinson looked up in surprise. "Why not?" he asked. "But hardly had he uttered the words, than an unaccountable feeling of horror seized upon him also. He, too, pushed his plate away, and the two made a frugal supper of bread and cheese. By this time the little room where they sat was full of people again. The three men and two women were all hanging about, without any real business.

James Dickinson thought to himself, "If I were alone, I would rather be out in any storm than in a place like this." Jane felt a shiver run down her spine. There was a sickening, clammy atmosphere in the room that even the glow of the fire could not dispel. She chided herself for nervous fears; but her hearing was remarkably acute, and presently to her dismay these whispered words came to her from the end of the outer room, where the two men's heads were close together: "They have good horses and bags," said one voice. "Aye, and good clothes, too," returned the other, in a still lower whisper. Jane Fearon looked across to James Dickinson, but his eyes were fixed on the woman clearing the table, and it was obvious that the whispered words had not reached him. She could do nothing but wait till they should be left alone.

Pleading weariness, they asked for a private room and were shown into a small chamber on the other side of the courtyard. This room happily, unlike the former apartment, had a door that they could close; but as soon as they were left alone Jane noticed that it had no lock. Laying her finger on her lips, and beckoning to her companion, she dragged a heavy wooden bench across the floor, and, setting one end of it against a piece of furniture, she managed to wedge the door so tightly that it could not be opened from outside. Then, bursting into tears, wringing her hands, and exclaiming, "I fear these people have a design to take our lives," she told James Dickinson the words she had overheard. She could see that they made her companion also very uneasy. He began to pace the room and did not answer for several minutes, only continued to walk up and down.

(To be continued.)

LETTERS OF FRANCIS W. PENNELL.

[Carolina Wood has very kindly permitted us to use these very interesting letters. Francis W. Pennell is on a scientific trip of exploration for the Museum of Natural History in New York City, and for other interests.—Eds.]

BOGOTA, Colombia, Ninth Month 19, 1917.

DEAR FRIENDS AT BRAEWOLD:—

I have long been intending to write, and at last has arrived the period of semi-quietness waiting here in Bogota to which I have been looking forward. I have many arrears to pay.

Up to about ten days ago I had been pretty continuously traveling, stopping in places and under conditions not conducive to letter-writing. Always I have been busy, the continuous care of many specimens drying for our garden herbarium proving more taxing and time-consuming than the more important service for which we have been sent here. This labor continues, and this past week a long letter home and two botanical reports of progress were sufficient.

First let me say that to-day I have received my first mail from home (or at all from U. S. A.) I had been certain of many letters sent, and had left what in the U. S. A. would be a sufficient letter trail. I had been weeks ago to the office here, left name and hotel address, had my boy inquire other times, and last week had the hotel-proprietor apply (distrusting my own ability). But to-day a Colombian friend succeeded where my efforts had failed, and there were letters aplenty, and some from over a month back.

F. H. Putt employed Dr. Rusby and myself to investigate and collect for him specimens for analysis of the commercial species of cinchona (quinine bark) of Colombia, which service we have been and are fulfilling to the best of our ability. We have been successful here. The day before I left New York F. H. Putt and I both signed the six months' contract (the safe form thus so kindly prepared for me), and this was witnessed by Dr. H. H. Rusby. One copy I have here, the other was taken by Putt.

As to results of our undertaking here, before Dr. Rusby left me (Eighth Month 21st) we had obtained specimens for analysis and recognition of four of the commercial species of cinchona. These were from Balsillas, a hacienda across the Cordillera Oriental from Neiva. Since he left I have seen and obtained specimens from Villavicencio, across the Cordillera from here, of Remigia Pedunculata, the Quinia Cuprea. Of this I expect some bark in a few days, to be sent to New York for analysis. Of the only other commercial species of this country, Remigia Purdieana, from near Bucaramanga, Dr. Rusby has arranged to obtain a shipment of bark to be sent to New York. So we feel well satisfied with our success in obtaining the various species desired. Now, supposing matters well at home, I am to be ready to obtain each sort in abundant quantities for profitable manufacture. It will doubtless be several weeks before analysis is made in U. S. A., and report reaches me, but I am anxious to act that this undertaking may fulfil its present promise. There is plenty of cinchona in the mountains where we have been and those who procure it are anxious to negotiate business.

Whenever possible during the prosecution of this work I have been collecting plants for our garden collection, and have now over 2,000 specimens. These are doubtless largely not represented at the Garden, and of those less rare many are interesting because from the classic ground of Bogota. For here Nutis, greatest of South American botanists and correspondent of Linnaeus, worked, and must be obtaining for us many of his species. The Indian Paint Brush (*astilleja*), so abundant in the western U. S. A., was first described from specimens from here, and the same for the so often-cultivated *Calceolarias* (of both genera I have the original sorts). I am anxious when returning down the river (return due in First Month) to make brief excursions to the nearby mountain ranges, and so add greatly to the value of our collections.

But I have said nothing as yet of our trip up the Magdalena River, and of our expeditions since. We reached Cartagena

"Those that are favored with extraordinary graces, if they did duly consider their state and danger, would find little ground to exalt themselves, or to despise others that are in a more low, but withal far more secure way."

Seventh Month 6th, but I date my actual entry into the country (and so earliest date of possible departure) from our arrival at Puerto Colombia, Seventh Month 7th. For this little village we left the ocean, and crossed on one of Colombia's few railroads to Barranquilla. There we passed the customs and felt ourselves in the land.

I expect Dr. Lund has told you of the ride up the river, of the flat-bottomed boats drawing an amazingly slight depth of water, of the forest shores and certainly of the crocodiles. I had no expectation of the abundance of these. On the sand-bars we could see great fellows, their open mouths showing a vicious array of teeth; on one bar we counted over twenty. The forests, which begin a little way up from Barranquilla, are tropical, of course, but surprised me by the smallness of the trees and the scarcity of palms. Star-leaved Cecropias were most common, and the shores would often be gaudy with scarlet and yellow Heliconias, elsewhere but little color. Parrots and macaws, gaudy enough, were common, and a companion reported a monkey—I did not see the last, but know they are plentiful.

The lower and longer portion of the river is through flat land, deemed very unhealthy, and so nearly deserted by whites. Along the banks are many Negro cabins, of bamboo and palm, the most primitive architecture I have ever seen. Beside these tiny structures, often enough open to the sides, would be little fields—clearings—of maize or plantains. The whole, with the half-clothed Negro, the children clothed but in their native duskiness, is a picture certainly African, an importation here.

(To be continued.)

REBUILDING WHERE THE GERMANS HAVE TORN DOWN.

The New York *Evening Post* has commenced a series of articles with the above title. They already have information of thirty-six American organizations engaged in Reconstruction work. The following is the way they deal with the contribution of Friends:—

AMERICAN FRIENDS' UNIT.

American Friends' Reconstruction Unit of the Red Cross, J. Henry Scattergood, representative, 648 Bourse Building, Philadelphia, Pa.; "Bureau of American Friends' Unit of American Red Cross in France, combined with the Friends' War Victims' Relief Committee (English Friends), has 280 English and American workers doing building in nine villages and repairing in four villages, besides medical, relief and agricultural work. The villages in which this work is being done are in the Somme and Aisne.

"The work we have in prospect is as follows: Opening of Civil Hospitals in Marne and Meuse, enlargement of the Chalons Maternity Hospital, the establishment of a new baby home at Vitry le François; new relief centres at Vitry le François, and in the Department of Aube, new agricultural centres at Galanecourt, Oise and Gremy, Somme, and the erection of portable houses in many villages of Somme, Aisne and Oise.

"There are now no organizations doing similar work in the districts in which we are working. Our work is done under the auspices of the Red Cross. We will co-operate more or less closely with the American Fund for French Wounded (Civil Branch), Smith College Unit, French Wounded Emergency Fund (English), and the French Red Cross."

In regard to the future work of the American Friends' Reconstruction Unit, J. H. Scattergood writes:

"We expect to put up portable houses in a great many villages in all evacuated districts in connection with various societies whose work is confined to the distribution of clothing and some little in seeds. The Friends are the only ones in a position to do the manufacturing and erecting of houses, and a large field will open before them in this line of service.

"We expect to add very considerably to our numbers, and make the Friends' relief work a larger organization than it now is. It should remain the largest factor in reconstruction work undertaken by the American Red Cross, and it is quite possible that the Red Cross itself will depend a great deal upon Friends' labor and reconstruction work, as it has already found difficulty in getting other people to do the work satisfactorily."

PROFESSOR GILBERT MURRAY ON STEPHEN HOBHOUSE.

In the course of a lecture on "The Soul as it is, and How to Deal with it," at Hackney College, Hampstead, Professor Gilbert Murray, of Oxford, referred in some detail to the case of Stephen Hobhouse. He remarked that it was a dangerous thing when people were allowed to undermine the authority of the law. But a nation that placed men in a position where they were obliged to break the law, or act contrary to their conscience, was not wise. After illustrating this by the career of the Indian reformer Gandhi, in South Africa, which he suggested showed that persons in authority should be very careful how they dealt with those who sincerely believed that they were doing what was right, he turned to the case of Stephen Hobhouse. He said that it often happened that the saints were wrong, and the Government was right. But Governments were not often right when they ill-treated the saints.

After outlining Stephen Hobhouse's career at Oxford, and stating that he was a man of deep religious convictions with a touch of mysticism, he said that in his desire to identify himself with the race he stripped himself of his social position. He and his wife voluntarily took up their residence in Hoxton, doing their own work, even their washing, themselves, and giving up their time to social work. During the time of the Balkan War Stephen Hobhouse gave up his post at the Board of Education and went out to do relief work. The spirit in which he lived made such an impression upon his Moslem interpreter that they used to pray together. Later on, as we all know, conscription came into force in this country. But under the Act it was provided that there should be complete exemption for those who had a conscientious objection to military service. By what Professor Murray said he could only describe as an act of deliberate injustice on the part of the Tribunal, Stephen Hobhouse was sent into the army. He was sentenced to 112 days' hard labor. Upon coming out he was returned to the army, and sentenced to a further period of imprisonment. The effect of renewed sentences was to make the conditions more severe than in the case of a single continuous sentence. Two of the worst features of our prison system of to-day were the eternal silence, and the solitary confinement imposed upon prisoners. It was not to be wondered at that prisoners did manage to snatch a few words with each other, in spite of the prison rules. Stephen Hobhouse was so smitten with shame at the thought of concealment, that he confessed to the Governor that he had broken the rule as to silence, and that he did not feel that it would be right to promise to keep it. As a result it was understood that he was now kept continuously in solitary confinement. Professor Murray said that he believed that the Government had broken the law, and that the Tribunal had made a mistake. It was a deliberate conflict between the Government and the soul. The War Office might easily crush the body of a man, but no Government or nation was in a healthy condition if it could not live in peace with its saints. A wise ruler would be very tender before challenging the conscience of its humblest citizen.

Professor Murray closed his powerful address with an appeal to us that we should see to it that our own soul does not die. The weight of dead matter seemed constantly to increase. In our own great war there was a tendency for us to forget the higher causes for which so many of our friends had laid down their lives. There was the constant temptation to sink into line with lower motives. The power of death is over the world. Let those of us who are still spared make sure that the soul within us shall not die.—H. H. C., in *The Friend* (London).

"SHOULD time with me now close, I die in peace with my God, and in that love for mankind which believes every nation to be our nation, and every man our brother."—*Diary of J. Yeardley*.

HAMBURG, Germany, 1822.

J. Yeardley was an English Friend who made a religious visit to the continent in the year mentioned.

NEWS ITEMS.

THE *Friend* [London] for some unexplained reason has again been held up—three numbers coming to us within forty-eight hours. The following items are from those three numbers:

In the current number of the *Expository Times* there appear an illuminating article on William Penn and his writings, special reference being made to "Some Fruits of Solitude" and John William Graham's recently published *Life of Penn*. The writer of the article recalls Tennyson's general summing up of Penn's character and work by narrating the following incident:

In 1882 a number of American citizens approached Tennyson through Lowell, asking him to write a few verses on the occasion of the two-hundredth anniversary of the founding of Pennsylvania. Tennyson was at the moment unable to comply, "but," he wrote, "I will be with you in spirit on the eighth of November, and rejoice with you rejoicing; for, since I have been ill, I have read the life of your noble countryman, and mine, William Penn, and find him no 'comet of a season,' but the fixed light of a dark and graceless age, shining on into the present, not only great but good, *kalos kagathos*, as the Athenians said of their best."

Dr. F. B. Meyer, in his pamphlet, *The Majesty of Conscience*, argues strongly for the recognition of the right of men to follow the course which they sincerely believe to be the only one open to them—even when it brings them into conflict with the State in a matter regarded as one of vital importance. Writing as a firm believer in the righteousness of Britain's action in entering the struggle, he recognizes the respect that should be paid to "the men who, out of reverence for the majesty of conscience, have endured tortures which in some cases could hardly have been exceeded by the Inquisition." Conscience, he says, "is the supreme authority of right and wrong. It is the vice-regent of the Eternal Throne."

Dr. Meyer asks the three following questions which can hardly be answered by any right-thinking person otherwise than in the negative, and as he says, the answer to them "goes to the heart of morality, liberty and religion:—(1) "Is it right (1) for a man to act against his conscience? (2) for other men to endeavor to force him to act against his conscience? (3) for a community to punish him for refusing to act against his conscience?" From a convinced supporter of the war these queries come with especial force, and the pamphlet (National Labor Press, Manchester, 2d) is deserving of wide circulation.

The *Christian Libre*, organ of the French ex-Priests, commenting on the special number of *The Friend* devoted to the work of the Friends' Ambulance Unit, remarks: "When we understand that all this organization is entirely voluntary and that the heavy cost is, for much the greater part, borne by the Society of Friends, who number but 20,000 members in Great Britain (a good number of whom are in prison), one can but feel stimulated by so fine an example of human solidarity and Christian love." In the same issue (Eleventh and Twelfth Months) John S. Stephens gives an account of the Young Friends' Movement, an article twice broken in upon by the French Censor! Henry van Etten reviews the recent book by Canon Streeter and Edith Piton Turberville on "Woman and the Church," and the history of the Quakers, by G. Minne, deals with some of their antecedents.

G. J., in his "Free Church" Notes in the *Manchester Guardian*, discusses some recent books on "Prayer." Referring to "The Fellowship of Silence," edited by Cyril Hephher, he remarks that "the contents are a fine blend of High Anglicanism and Quakerism," and adds: "For nearly three centuries the members of the Society of Friends have been trying to show to the rest of the world the place of silence in Christian worship; and now, at last, men who in things ecclesiastical are separated from them by a whole diameter are beginning to act themselves if the time has not come when the Quaker ideal of worship should be used to enrich the life of the whole Christian community."

"True, one swallow does not make a summer, but the Hephher book is no solitary sign; on every hand the feeling gains ground that our ordinary service, with their uninterrupted course of praying, reading, singing, and preaching, need to be modified to make room for that quiet waiting upon God which, as the Psalms remind us, is so real an element in all true worship. Only within the last few days I have come across the notice of a fourteen days' "Quiet Time Mission," conducted by the pastor of a Methodist church, who gave addresses on "The Power of Silence,"

For Methodists this is a new type of 'mission' indeed; and when even the most vocal of the sects finds itself constrained to walk in the ways of George Fox, the Quaker may well feel that his long plea for wordless worship is at last bearing fruit."

FRIENDS at Fourth and Arch Streets were invited on the 9th to hold the regular meeting for worship in the small central room. The scarcity of fuel seems to force such economy upon Friends. The small room proved adequate and very comfortable. There may be a hint in this for some other meetings.

We are informed that the Friends' Meeting-house at Parkerville, Pa., was burned to the ground on the afternoon of the 7th. Although the congregation there was greatly reduced in numbers the house was still regularly in use. The few members of the neighborhood will not find it difficult to attend the meeting at Kennett Square.

C. WALTER and SARAH CARTER BOITON, who have a bungalow on the Ranococs Creek, near Camp Dix, have been keeping open house to the Y. M. C. A. workers at the Camp. The tension upon these workers is so great that a quiet retreat to the sanctuaries of a private home is an untold boon to them. It is hoped that if our Friends feel obliged to return to Moorestown others will be found to continue this beneficent work.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING TWELFTH MONTH 15, 1917.

Amount reported last week	\$239,683.89
Amount from fourteen meetings	4,368.88
Amount from six individuals	55.00
	<hr/>
	\$244,107.77

FOR ARMENIAN AND SYRIAN RELIEF.

Reported last week	\$156.03
Received from seven meetings	203.66
Received from one individual	3.00
	<hr/>
	\$362.69

CHARLES F. JENKINS,
Treasurer.

ONLY about fifty were in attendance, out of a desired four hundred, at the meeting of Friends' Educational Association, on the 15th. The subject—"The Relation of Proper Study to Good Teaching," may have seemed like a somewhat technical subject. As treated by Dr. Lida B. Earhart, it was of great practical value to all who in any way are interested in the improvement of education. Parents and teachers alike have so long used the ordinary tools of teaching that it may not seem to them likely that there is much but technical development possible along these lines. Dr. Earhart spoke modestly of her chosen field, but it is safe to say that under her stimulation the ordinary processes are multiplied many times in usefulness. We hope to have the secretary's notes of the address for a later issue.

HADDONFIELD and SALEM QUARTER.—The Autumn Quarterly Meetings were concluded with a three-and-a-half hours' session of Haddonfield and Salem Quarter at Moorestown on the 13th. Alfred Kemp Brown and Wm. Blair Neatby were in attendance. The former in acknowledging the open door of service they had found amongst all Friends made a feeling appeal for unity amongst the scattered sheep of our fold. This was responded to in the second meeting by W. Blair Neatby, who pointed out that the unity Friends should seek is to be found in the fellowship of Gospel experience and power. It can not be a mere veneer of seeming acquiescence in a common purpose without regard to the bond of the spirit. Blair Neatby also expressed a feeling that the death of expression in vocal prayer mentioned in a report might mean a loss of sensitiveness to the inflowings of grace. He was far from advocating any unauthorized expression, but the sign would seem clear that under too many conditions there is an actual quenching of the spirit.

The religious service committee reported a year in which their leadings had been largely along social lines. Much evident good had resulted. The visiting committee of the Atlantic City meeting reported the attendance and the number of vocal offerings made in the meeting during

the year. Three new members from that meeting indicated that a militant testimony is still maintained.

A committee suggested a change of the hour of the Quarterly Meeting to 2 p. m., beginning in Third Month next, and that the Quarter and its subordinate meetings should all be held in joint session. These changes were adopted for a year on trial.

FURTHER MEN FOR FRANCE.—An impression seems to be current that there are very few openings in France for more men. This is a very mistaken impression. The chief difficulties are at this end of the line. The matter of increasing our work in France and of opening up fields of service in this country is wholly dependent upon the action of the War Department with reference to drafted Friends. If this work is recognized as non-combatant service we expect to be able to send several hundred to France. We cannot open up new work in France on the present great uncertainties, however. Very complicated negotiations with English Friends, the American Red Cross and French officials are necessary and we cannot enter into such negotiations until we can definitely offer a certain number of men.

We are expecting to send early in the year a large number of men not in the first draft, although this course may prove unwise if they are in a second draft in the Spring.

If conscientious objectors who are Friends are turned over to our Committee, many may not be fitted for the work in France. We have promised both Friends and the War Department that we will provide other service for these men. Until it is decided what work will be recognized as non-combatant service, we cannot take further steps. We have brought every influence within our power to bear on the situation and the next move is up to the Government.

We recently sent another commission to Washington to investigate the matter. They learned that no ruling as to non-combatant service will be made for several weeks. Although we have been unable to obtain a definite ruling we still strongly hope that all Friends who continuously refuse from religious principles to be drawn into any army service, will be allowed to enter our work as non-combatant service. It is very clear that no other drafted men will be allowed to enter this work, since it is very natural that all men conscientiously able to serve in the army will be forced to do so.—AMERICAN FRIENDS' SERVICE COMMITTEE.

The following course of lectures is announced by the Thomas Wistar Brown Graduate School of Haverford College to be given at Friends' Select School, Sixteenth and Cherry Streets, six-day evenings beginning Twelfth Month 21st and continuing through First Month. The thought prompting this course of lectures is that back of the question of winning the war, taken at its best, lies the far greater question of making a better world—a world in which the rights of men shall be so regarded as to make future wars unlikely.

Some of the leading thinkers in connection with various problems of the social order—political, economic, educational, moral and religious—have been secured. It is hoped that they will be given a worthy hearing. The invitation is general and is extended to all interested.

The Thomas Wistar Brown Graduate School of Haverford College announces a course of Lectures on Conditions after the War.

Friends' Select School, 140 N. Sixteenth Street, Philadelphia, has offered its Lecture Room for the purpose.

The following are arranged:—

Twelfth Month 21, 1917.—Dr. John Bates Clark (Professor of Political Economy in Columbia University and head of the Department of Economics and History of the Carnegie Endowment for International Peace) —"Democracy and Peace."

First Month 1, 1918.—Dr. Sidney L. Gulick (Secretary of the World Alliance for Promoting International Friendship) —"Christianizing America's Relations with China and Japan."

First Month 11, 1918. Gifford Pinchot (Subject to be announced).

First Month 18, 1918.—Dr. John Dewey (Professor of Philosophy in Columbia University) —"Education After the War."

First Month 25, 1918.—Dr. John Haynes Holmes (of the Church of the Messiah, New York) —"The Message of the Church After the War."

Other Lectures may follow. Admission is free and all are invited. Lectures begin at 8 o'clock."

EXEMPTION COMMITTEE ROOM 25, 301 Arch Street, Phila.

Camp Meade has been receiving almost weekly visits from Friends of

Philadelphia and vicinity; meetings for worship have been held from time to time; other visits are planned for the near future by some of our ministers and others.

Camp Dix has had fewer visitations, but they are most acceptable to the C. O.'s. Just now portions of this camp have been placed under quarantine on account of the prevalence of measles.

The pamphlet containing information regarding the government questionnaire, soon to be sent to young men of draft age, has been much appreciated by those of our membership who are affected. Naturally there are many callers at this office for the purpose of consulting about special features of the system.

There seems an increasing effort on the part of those approaching manhood to engage in reconstruction work under the American Friends' Unit; this is natural, in view of the probability of an extension of the draft age.

Owing to the uncertainty as to time of announcement by the President and the character of what is to be termed Non-combatant service, definite work of a constructive character in France or elsewhere is certainly preferable to the life of a C. O. in a military camp, yet we feel a concern that our young men will bear in mind the *service of testimony bearing* as a C. O.—whether in a cantonment or not—for the great principle which is at stake.

Recent correspondence with our men in camp bears evidence to the fact that those who remain steadfast in their opposition to assuming any military duty are respected by the officers; we are not surprised that their pathway is made rough at first, for there are many who, desiring to escape the military régime for other than conscientious reasons, assume the position of the C. O. only to be dislodged by stern measures.

The following is from a letter received to-day and may interest readers of THE FRIEND. WM. B. HARVEY.

TWELFTH MONTH 12, 1917.

CAMP DIX, 153 Depot Brigade, Headquarters Battalion,

Twelfth Month 11, 1917.

DEAR FRIEND:—

Just what is happening to the Friends and other C. O.'s in the training camps is of great interest, for apparently a story of treatment in one camp does not necessarily apply to the one next to it.

Camp Dix objectors, for the most part, I believe, are being treated with great consideration. For my part, I have nothing but good words for my treatment from the start. What few disagreeable experiences came at first were to be expected, and did not approach what I had dreaded. To be sure I was threatened a bit, but inasmuch as the breaking down of a C. O. is a triumph you can't blame the officers for trying. Two or three have been subjected to the guard-house, apparently for this purpose.

There are eight C. O.'s here that have been segregated; four are Friends, the remainder are of various beliefs. Five of the number are in uniform, waiting to be assigned to hospital work, and they daily march about the camp, back and forth, covering many miles. Those who have been taking a positive stand had not, since last accounts, been given any definite program. They have all been segregated for the last week because of an outbreak of measles, so I haven't seen much of them.

Personally, I have been let quite severely alone since I arrived in the Headquarters Department a couple of days before Thanksgiving. I had to refuse to be measured for a uniform and to do kitchen police on Second-day a week ago. That took me before our captain. The interview was far from unpleasant. He professed sympathy and told me he'd not ask anything of me more if he could help it, h-ping that before long I'd be disposed of.

Except for a few "household" duties and a little landscape decorating of the exterior of our quarters, I've had almost unbroken opportunity for reading and writing. I am free to spend most of my time in the nearby Y. M. C. A.

Eventually, I expect we objectors will all be put together. But that goal cannot be reached except through intermediate stages, each presenting temptations to make us stumble if we will.

In sure I speak for all of us when I express sincere thanks for the interest and sympathy of Friends. May we be so guided as to come out of this trial worthy of this sympathy.

Very sincerely,

WENDELL F. OLIVER.

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"The Life of Christ," "The Hebrew Prophets," and "Church History," by Elbert Russell.

"The Adolescent Age in the First-day School," by William Byron Forbush.

"International Organization," by William I. Hull.

"The Development of Religious Thought," by Rufus M. Jones.

"Problems of the Rural Church and Community." (To be announced.)

Term begins First Month 7th.

ELBERT RUSSELL,
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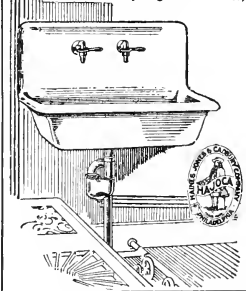
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ANOTHER YEAR.

The experiences of each year may be compared to those associated with ascending the wonderful cañons of the mighty West. Those deep valleys—the Spanish word “cañon” means “tube in the mountain”—penetrate the rugged wilderness of rocks and woodland and often afford the only route whereby the summit of some splendid peak may finally be reached. The brave traveler sets out for his destination, just as we at the beginning of each twelve-months with renewed courage consider the coming year.

These cañons, like the succeeding weeks in the lives of many of us, afford an ever-shifting scene. Sometimes they are arid; no gushing waters are near to refresh the weary inland voyager. Again they may be the only outlets for the limpid springs of water that merge into living streams at his tired feet. Obstacles unexpectedly frustrate his intent. Huge boulders may intervene. Sometimes a lovely spot of green mosses and dainty wild flowers allure to an hour's repose. Many a halt is necessary wherein to accumulate fresh strength for the upward march. The climb is renewed. Gigantic precipices tower on every side. How helpless is the traveler in the circumstances surrounding him. Sometimes all view of the outer world is cut off. Only a blue ribbon of God's beautiful sky is above. There seems no way of escape. To retreat would be cowardly. Faith is once more invoked and he presses onward. Just when the adamantine rocks crowd most relentlessly he discovers an unexpected turn to right or left. How glad he is that he went right forward. Trust and courage have met with a sure reward. At last the summit is attained. The things that obstructed his progress seem in retrospect very small. Heaven is above him and the world lies at his feet. In the quiet of the rare upper atmosphere he is very close to God.

So to the Christian are the passing years. The incidents of life may crowd never so hard, the water springs may temporarily cease to flow, the flowerlets of joy may not be seen because we think of our feet bruised and torn. The

cruel, hard walls of circumstances may at times seem helplessly to enclose us. Shall we give up? No! We continue the material and spiritual struggle. We consider the end of our eventful and wonderful life-journey—of the sun-bathed splendor of the upper world.

Every year takes the child of faith valorously upward toward his beautiful Heaven. Each succeeding twelve-months finds the child of God one year nearer to the celestial joy.

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W. C. A.

MEETINGS AND MILITANCY.

Perhaps no one would challenge the statement that during the first fifty years of the phenomenal growth of the Society of Friends the meeting for worship was the great militant instrument by which Truth was spread and the Society increased in numbers, in power, and in influence. Organization with its official restraints, its system of committees and its appointed elders and overseers brought to pass a new era. The corporate conscience was developed and the Society began to function as an organism, if we may be permitted to reduce the situation to modern scientific terms. A very little contrast of the two situations makes it clear that in the second era there was a very definite loss of spontaneity and of the power of growth. It is not necessary to depreciate the service of organized Quakerism,—of the well-established preparative, monthly and quarterly meetings, in recognizing this change of function. The system of our Society has had a service, albeit it has not been the identical service of the first decades.

We wish to raise the question whether it is not possible to have the benefit of the two functions—the militancy of a personal enthusiasm, and the dignity and weight of a co-operative system, at one and the same time. Fortunately our answer does not need to be academic. It is recorded in some rather recent history which has been made without a conscious effort to express either a revival of ancient custom, or a new departure in the development of serviceableness. Unless we are mistaken it, however, does both of these things.

In the decade between 1862 and 1872 Atlantic City was opened to development as an ideal seashore resort. Friends were early on the scene. We might mention among these pioneers such names as Whitall, Roberts, Gurney, Willits and Wright, without intending to indicate that there were not others equally concerned. These Friends were of the type that carried the Friends' Meeting with them. Their parlors served for some time to accommodate a growing congregation of Friends and interested attenders for meetings on First-day mornings. Then they appealed to the Quarterly Meeting for assistance in regularly establishing a meeting. The response was “that way did not open for it.” Nothing daunted these Friends collected money, acquired lots in a central position and built a comely house large enough to accommodate about 250 persons. This was in 1872. The title of the property was not vested in any meeting, but in a self-perpetuating

Board of Friends of several meetings, with reversionary provision to Westtown School should the demand for a meeting lapse. Shortly after, the Quarterly Meeting appointed a visiting committee to share in the responsibility of the meetings. At the end of another decade a number of Friends had become all-year residents of the resort. These felt the need of the meeting during the winter months, and after using a hotel parlor and a rented room during portions of two winters again appealed to the Quarterly Meeting for assistance in preparing the meeting-house for the winter and in continuing the care of the visiting committee during the whole year. Once more word came back "that way did not open for this" but the Trustees took the matter up, put a cellar under the house, supplied a heater and so made the way clear for a regular meeting during the whole year. At the next appointment the visiting committee's service was extended to cover the whole year.

This interesting bit of local history is recited not to reflect upon the reluctance of a Quarterly Meeting to set up a new meeting, but to show how real was the revival of the spirit of seventeenth century militancy in that instance. That it was a real revival is made more clear by the fact that it became the pattern for somewhat similar meetings at other resorts. We have information of at least seven such, three on the New Jersey coast, one at Eagle's Mere, two in the Poconos and one in Florida. These all have had an important service for Friends, but possibly a still greater service for numbers not in membership with us, but definitely hospitable in feeling to the method of united silent waiting upon the Great Head of the Church. Just why Friends should feel greater freedom in inviting others to these meetings, than to the regularly organized and officiated meetings of the Society presents an inquiry that may be in part answered by what is included in these considerations, particularly when we have pursued them one step further.

The so-called Young Friends' movement with its beginnings in England under the able leadership of John Wilhelm Rowntree made very directly more than one discovery of moment in regard to the militancy of meetings. So it followed that several new types of meetings became prominent in the active work of the Society. The range from Summer Schools to tramps and fireside gatherings met a great variety of needs. In all of them a new measure if not a new kind of spontaneity became manifest. The final discovery of John Wilhelm Rowntree in his quest for a real revival of Quakerism—a discovery which he proclaimed both in England and in this country with all the heaven-born ardor of his consecrated being, was contained in his oft-repeated words to the effect that the meeting for worship is the very heart of our system. Unless it can be vitalized there is little hope of any worth-while revival. Now there can be no question that the religious meeting in these pronouncements meant the regularly organized meetings of our system. We believe we do no injustice to his thought in saying all these spontaneous and original expressions of religious effort and fellowship are good, but their quality in the final analysis is to be tested by their effect upon the regular meetings. Do they become better attended and more worshipful? Do they become so much more attractive to ourselves that we are found asking others to come and share their blessed privileges? This we wish to put as a challenge to the Young Friends' Movement in our own limits. Here

by the word and example of the princely leader amongst them is their field—their harvest field white already unto harvest.

The militant type of seventeenth century meeting which has revived quite spontaneously amongst us is surely an index of no ordinary vitality. There should be a way found to carry this vitality over into the organized system. Our young Friends can assist in doing this, but it is in reality a call to all. Appointed officers in the meeting should be much on their guard against over-officialism. Those who have not accepted or received appointments should realize that this in no way relieves them from a vital membership "one of another." Visitors to our meetings should find an atmosphere in which they at once discover a ready partnership with every good word and work. The day is surely upon us when we shall have to meet a wider demand for serviceableness. The soldier as well as the religiously minded civilian should not turn from our assemblies as cold and irresponsive. We need a vitalized ministry, but we can only get it out of a vitalized membership.

J. H. B.

DEFENSE OF CONSCIENCE IN PARLIAMENT.

[The following noble defense of conscience made in Parliament by Lord Cecil did not stay the flood of war passion that overwhelmed the "guardians of liberty" but some day they will stand out in the lustre they deserve.—Eds.]

"Lord Hugh Cecil then went on to put to the House the two great arguments, that a man must be at liberty to follow his conscience and that there is a higher law than the law of the State. Our readers will desire to have the speaker's own words on these two points:—*From The Friend* (London).

I.

"Let me remind the House of some of the cases which will be included in this disfranchisement. They will include the Quakers, who are working with the ambulance unit abroad. How is it possible to justify setting them below all those bad people of whom I have been speaking. They have gone out and they are serving. They are even running great risks. I do not agree with the scruple which has led them to refuse military service, but who can say that they are not well and honorably employed? I want the House to fix its mind on those and other objectors of the Quaker sort. I do not mean only those who belong to the Society of Friends, but those who belong to other religious bodies, simple-minded people, perhaps, under the influence of a mistaken scruple who say, 'We are sorry that we cannot fight in the war, because of the guilt of shedding blood will lie at our door.' The first observation I will make about that is, that according to the common religion we believe, holding the view that they do, they are bound to act as they do. To those who in all sincerity think it is wicked to fight in war—for them it is wicked to fight in war—it ceases to be a mere delusion, and it becomes truly operative upon the conscience. As I pointed out during the Committee stage, this is a principle which we are bound to recognize, and we do recognize it in our government of other races. We do not impose on them what they foolishly and superstitiously believe to be wrong. We never require Mohammedans, or Hindus, or any other race which has a different moral standard from our own, to violate their own conscience. We do this not only on the ground of policy, but because we think it right to do it. Although some particular scruple may be superstitious, we think that to violate it is in truth wrong. On the first point, then, of going before a higher tribunal, we find that objectors are right, and they are bound to obey their conscience. What, then, can we say in this case? We can only say their conscience is mistaken. But are you going to disqualify people and punish them for being mistaken in their opinions? If you do you are surely back again to the old familiar ground of religious persecution. Certainly if I held that view, that you might disqualify for opinion, I should not begin with the conscientious objector. I should begin myself with Roman Catholics, Presbyterians, Congregationalists, Methodists, and many other classes, and I am not sure that my right hon. friend himself would escape before my disfranchisement was complete. It is to me quite as clear that the Presbyterians are mistaken on

the points in which they differ with the Episcopalians as that conscientious objectors are wrong about military service. Both propositions seem to me to be perfectly plain.

"That is always so in these matters. Very good people have over and over again felt bound to impose their views because they were so certain that they were right—and I do not think that they were always wrong—but the point is that we have come surely to the conclusion that it is both impolitic from the point of view of the State and also inconsistent with the best interests of religious truth to punish people for erroneous opinions. I say, therefore, when we come to argue it on that ground, that we must either adopt the position of religious persecution or we must say, as I say, 'Yes, you are mistaken, but I am not justified in forcing your conscience, because it is against my own conscience to do so, and therefore I give you exemption.' I thought that was the position that Parliament took up, and I am persuaded that it is the right position for Parliament to take up. *We must not refuse the vote to people who are doing what they sincerely believe to be right upon moral or religious grounds* merely because we think that these moral or religious grounds are mistaken. If you do not adopt that position you must disfranchise a great many people besides conscientious objectors.

II.

"But, above all, I feel most strongly—and this, I confess, is why I care about the controversy apart from the strength, as it seems to me, of the case—the danger of the particular error into which my right hon. friend [Bonar Law] for a moment slipped last night. I am most anxious that this country should maintain the proposition that *there is a higher law*, that we view with admiration any appeal to that higher law, and that *we will not listen to the doctrine that the State's interest is to be supreme*, but on the contrary that we will make our authority conform to the higher standard and keep the State within its proper function, and within its proper scope. Belief in the State cannot help us to bear the sufferings or control the passions of the war. It is a barren faith, as well as a degrading faith. It does but enumber us and shut out from us that higher world in which we ought to live. It is like a mist that hangs round the surface of the earth, and beyond which the sunlight and sky of the higher life shine serene. I was taken up in an aeroplane on a misty day, and all was hazy and dark below. We passed through, and there was the sun shining in strength and the sky radiant and brilliant; the mists were no more than a white carpet beneath our feet. So we ought to rise, if we are to face the dangers and difficulties of this war, above the belief in the doctrine of the State. We ought, on the contrary, to maintain that *the State must conform to this higher law*, and so we say as against the Germans. But shall we even return to ourselves that self-respect which is essential in maintaining a great moral cause if we do not act up to our own principles for which we are fighting in the face of Europe, if we do not say to ourselves and in our own country when people are acting conscientiously that their conscience must not be forced, and when they obey their conscience that they must not be punished and disabled for so obeying, because that is the allegiance we owe to the higher law we obey, and because so we must act as citizens of the true city of the new Jerusalem which is the mother of us all?

It is in the belief in that higher region of allegiance, which imposes upon us something more than the State can ask from us, and which gives us something that the State can never give, that we should vindicate the great cause that we have in hand. We are fighting, we sometimes say, for civilization. I should rather say that we are fighting that civilization may remain a Christian civilization, and certainly, according to a Christian civilization, it is wrong to force the conscience of the sincere. It is wrong to impose upon them a duty which they believe to be contaminating and corrupting. I hope, therefore, that this amendment will be rejected. I hope it, first of all, because it is a retrospective law, and so contrary to all sound principles of legislation. I hope it still more because it appears to enforce the law of the State as superior to the moral law, and I am certain that if we give countenance to that way of thinking, we run the danger of becoming, as I fear that the Germans have some of them become, idolaters of the State, so that it is, indeed, the abomination that maketh desolate, a blood-stained idol, the Moloch of our time."

"To them that are perfectly humbled there is nothing lacking, neither bodily or spiritually. For why? They have God, in whom is all plenty. And whoso hath Him needeth nothing else in this life."

AS THOU WILT.

(This poem was judged to be the best of five hundred entered in a competition held by the St. Louis Art League.)

If in the sheltering circle of my arms
No little child of mine shall ever rest,

Yet for the sake of that beloved child
Of whom my dream is ever, night and day,
Teach me the mother spirit, tender, mild,
That from no childish need can turn away.

And if the love that I had held so sure
Grow dim and distant till it vanish quite,
Grant me that changeless love that shall endure,
Strong and sufficient for earth's darkest night.
Take from my heart all bitterness and pain
Until these futile, selfish strivings cease;
Use Thou the life I should but spend in vain,
And in the joy of service grant me peace.

—EVELYN DITHRIDGE.

LETTERS FROM FRANCE.

(Continued from page 317.)

I haven't had much chance to talk to the inhabitants yet. They are almost entirely confined to old women and children, though there are a few old men and just now a number of soldiers on leave to plant their crops. The French are working in a very practical and wholesale way around here on crops. They have tractors as well as horses ploughing large tracts of land and are making every effort to restore and preserve the fruitfulness of the land. But, of course, labor is scarcer than if so many men were not in the army and they are in consequence employing German prisoners to help them. We have to do a great many menial tasks to keep this place going. Yesterday, for instance, Edwin Zavitz and I put in the whole day sawing and chopping wood to cook by. I was well tired by five o'clock, but after supper I went over all the letters and papers belonging to this équipe. Fortunately, a very good man named Davies, also an Englishman, who speaks French, is running the kitchen and we have a cook, except for breakfast, which we get in turns for three days at a time. That means, of course, getting up at five or five-thirty and making porridge, tea and coffee, which is served at seven o'clock. We straggle out to our various jobs all over the village at about eight o'clock, come back to a hearty lunch at twelve and work again from one to five and have a dinner at six. We have plenty of war bread, butter and margarine; sometimes we can get meat, but there is none for sale in the village here and we have to send to Roye for it. We generally have a good generous soup though, and vegetables—potatoes, macaroni, peas or tomatoes—and a filling pudding made of vermicelli or bread—for, of course, we cannot buy flour, "cest defendu," but we made out last night to have some pumpkin pies with oatmeal crust.

I broke off here just before lunch to take a little walk through the village and get warmed up and found a woman and little boy with a bunch of flowers off to decorate graves. In fact, I think that they celebrate very much as we do on Memorial day.

I have been slating this week and if I keep at it much longer I shall be an accomplished workman. Some day I hope to make a water-tight roof, but the cold, the rain and the early darkness all continue to make it a very mean job and one is tempted to skip and not do all that is needed in order to rush it through.

We have sent already one man to Paris with appendicitis. Another was sent back with indigestion and chronic disgust—one to a hospital at Nesle with a carbuncle in his lip (a really serious infection), and one back to Paris to-day with a tooth-ache—all of which means letters and reports besides the general correspondence and hurrying up of clothes and blankets

shoes, etc. We had a grand arrival yesterday of three uniforms, three overcoats and half a dozen corduroy working suits besides a quantity of shoes, heavy workmen's boots, with no fit but with hobnails, so that we hope before winter and mud really set in to have a complete outfit. I have been fixing up shelves, wires and nails in my room for my clothes, etc., and am now quite comfortable. Yesterday Fred Murray (grandson of Lindley Murray) and I robbed an old German ammunition dug-out of slatted boardwalk—we have an authorization from the military to do this—and this morning I have been laying it out in the garden so we can get around a little in the rain and wet. It rains here several times a day and the wind generally comes up with the squalls and makes the side of a slate roof a very cold as well as a slimy place to work.

This afternoon I borrowed a bicycle of the agriculturalists and rode to Nesle to see C. M., who is in the hospital there. I found him up and so much better that he was sawing wood for lumber, but I do not suppose he will be discharged until his lip heals up and there is no danger of further infection.

Our work here progresses, but mine had been sadly interrupted this week by the absence of our cook, who has had four separate and distinct excuses for taking four days off. I have cooked on two and a-half of these days and the diet of the *équipe* has suffered accordingly. Normally we only have to cook breakfast for which we detail two men. The meals on week-days, of course, are heavier and the work of keeping up a fire on a little wood cook stove with only two cooking spaces for sixteen men is considerable care. I have learnt by sad experience that the principal incentive to good cooking is a hot and steady fire and somehow I can't secure it with any regularity.

My experience with the people here is rather slight. We all speak to each other cheerfully, but I don't often get into conversation with them and find it pretty hard when I do. I find I can read French pretty well and it is very easy generally to understand the newspapers, but this patois of old women with no teeth, all of whom have a serious grievance about something, is very difficult.

Meanwhile our work goes on and we rub along with each other mostly without friction and certainly without any hard feeling, which is mighty satisfactory. In fact, the boys are panning out very high, indeed, quite up to the estimate I made of them at Haverford.

The people here are clamoring to get back into their houses and others want their barns fixed up right away so that Cross is kept very busy figuring out what we must do next. Fortunately I don't have anything like that to do and can go about my business as he assigns it to me without fear or worry.

This is a beautiful country and I certainly wish I had an automobile to enjoy it. It is mostly level and flat, but enough avenues of trees have been left by the Germans and the farmers and government have been so busy since the enemy abandoned it that the fields are beginning to smile again and once get your mind away from the destroyed houses and the robberies you can enjoy the landscape and the sunrise and sunset as if there were no war in the land. Sometime it will be over and then the real recuperative power of these people will be seen and I hope appreciated by the world. The dogged persistence with which they hang on and keep going at what little they can do is wonderful. When the men come back from the trenches I expect a transformation like that of San Francisco after the fire will take place all through this desolation and I certainly want to come back and see it. I thought once I should never want to visit the war zone after the war, but if I can find time and opportunity to visit these places where I have been I want to do it.

J. H. H.

THOUGH I have been trained as a soldier, and participated in many battles, there never was a time when, in my opinion, some way could not be found to prevent the drawing of the sword.—GENERAL ULYSSES S. GRANT.

SUSAN H. SHARPLESS.

In parting with our late Friend, Susan H. Sharpless, we feel we have lost a shining example of true Christian patience and submission to the will of our Heavenly Father.

Having allotted to her at times more and deeper sorrows than are common to most Christian travelers, she complained not. For two years she was deprived almost entirely of her eyesight and unable to leave her bed.

It was a great satisfaction to those so privileged to sit by her and feel the influence of her quiet, trusting spirit, and her example was a living testimony to the work of Divine Grace.

B. P.

LETTERS FROM PARVIN M. RUSSELL.

(Continued from page 316.)

Twelfth Month 30, 1917.

To His FAMILY:—

It has been a most delightful week, our third week of labor and play—with the days getting shorter and greyer, the trees dropping rapidly their summer coats, and the surprise of finding ice in a small pan out by the rain-barrel the other day. The nights are pretty generally cold and more or less damp, and it is something of a pull to get out of bed, and sometimes a little chilly when we go to work at eight, but the sun usually makes up for it by noon and we have several hours that still have a late summer touch to them. I have never appreciated before how much the success of outdoor work like ours depends on the elements. So we enjoyed it by starting in on a new job, where the end had been blown off of a small barn and exposed the tile roof to its worst enemy—the wind.

These pretty red tile roofs are picturesque and attractive, but in most cases they are just "laid on," and trust to their special overlapping to keep the rain out; but if anything happens underneath them, they lift off into the air quite readily. So in this case we had to board up the gable of one end to save the whole roof, and it was both awkward and difficult, since we had to do it so that our work would be above a brick wall which is to be built corresponding to the sides. In other words, we had to stand on air and build in the crossed part, and by the time it was completed to-day, with the tiles properly set and secured, I felt as though an Alpine mountain climber and a long-tailed ape both had certain very desirable qualities from the standpoint of house-repair! Just after a generous lunch to-day, the young boss of outside work—likeable English fellow—appeared while I was perched on the ridge pole, and delivered to the other chap and me, two good letters each! So down I clambered and we two got in out of the damp, cold breeze where we had a little fire snuggled down in a fireplace in the building adjacent to the little barn. And there we sat warming our toes, the floor around us littered with the debris of a once charming place; and with the good news from home to warm up the inside, it was a jolly little recess. From our places on an old box before the fire, we could look out on the whole landscape to the west because the efficient genius of destruction had blown out the entire side of the room. Evidently this had been some officers' quarters, for a low building just at one side contained two rooms well-cemented all over, with drains at the bottom, and up on the roof was a large metal tank, all of which indicate that probably the "boches" had a general shower bath there. As soon as we do a little more work and the mason fills in the tremendous hole in the side of one of the rooms of the house, the family—or remains of it—can return and at least have some place to live until further repairs may be made. There are so many things that are really essential that very little time can be spent on little unimportant things. Most of the immediate work is the repairing of slate roofs, which is a rather monotonous and chilly business, but somehow, it has been my lot to get the much more interesting carpentry work, and I am wondering how much longer I shall be so fortunate. It is really stimulating to see how much our little group of eighteen has accomplished in three weeks, and if the bad weather doesn't interfere too much, the village of G— will be slightly

improved by the time Spring comes! It is rather comical to walk along the roads here, and see about every other house-top adorned by the figure of a reconstructionist in shapeless brown overalls; and especially when it is the "big Murray," who stands six feet five inches big! We are soon to have an outfit of corduroy coats and trousers for our outdoor work, which will be much better adapted to our needs than those thin khaki outfits we had at Haverford. There are also some small mattresses coming, for our little cot beds, and additional blankets for cold weather, so that we shall probably be pretty comfortable; if it gets too cold we will just put on two of something. It may be that I may want some things later, but now the only suggestion I have is that you might make up a little bundle of about eight or ten pair of those cheap cotton working gloves (fifteen cents a pair), I think, because the one pair I brought worked very satisfactorily, not being as stiff and clumsy as the heavier leather gloves that were supplied to us, and they are good for rough work that would soon wear out our knitted mittens.

Those bed stockings have certainly been just the things, and when the special sleeping bags come from England, we will be very well fixed, so don't worry about us the least bit. We are continually remarking on the exceptional conveniences and comfort of our quarters, and it is certainly much better than I had expected.

(To be continued.)

YOUNGER FRIENDS.

"SEEK 'EM, KEEPER."

(Continued from page 319.)

When at last he spoke, his companion was astonished at the calm peace and trust in his face. "Thou art right," he said, "they have mischief in their hearts. That woman has evil in her face, but I trust that the Lord will preserve our lives." Thus he tried to cheer her; but seeing that words were no good and only added to her distress of mind, he again became silent and lifted up his heart in earnest prayer to God. His calmness quieted his companion's agitation. For a considerable time they sat and waited in perfect silence. Then James Dickinson spoke, "Yes it is His pleasure to deliver us, I feel it and know it. But if so, we must run." "Run?" questioned the poor woman forlornly. "How can we run? or whither can we go?" For answer James Dickinson lifted a heavy brass candlestick from the table and carefully examined the walls of the room, up and down all the way round. In one corner he found, as he had hoped, a second door almost hidden behind a heavy piece of furniture. Happily it opened outward, and, on pushing it gently open, he found he could squeeze through. Beckoning to his companion, he set the candle on the table, and then drew her noiselessly after him.

They shut and fastened the door on the outside, and soon found themselves at the top of a flight of stone stairs leading down outside the house. For greater safety they took off their shoes before descending the wet, slippery steps. Having done this, they noticed that there was a chink between the topmost step and the wall of the house, through which they could look down into the room below, whence a curious ssssing sound came up to them. James Dickinson signed to Jane to go on down the steps, and then, very quietly, he approached the chink and looked through it. His worst fears were confirmed. Down below he saw the woman, who had waited upon them shortly before, sharpening a knife at a grindstone! Up till that moment James Dickinson had followed Jane Fearon's intuitions and forebodings, but had not realized them as fully for himself. But, from that moment, their positions were reversed. How to save his friend's wife from the awful fate that awaited her as well as himself, became his one overmastering impulse. He determined not to tell Jane what he had seen. Hastily stealing down the wet steps after her, and arriving safely at the bottom, he caught her hand in his and together the two Friends ran as swiftly and as silently as they could, till they reached an out-building at some distance from the inn. This was the out-house, the

wall of which they had seen on their first approach, looming through the mist.

Arriving here and finding the door open, they entered, and again sought shelter for a few moments from the driving rain. Poor Jane Fearon sank down exhausted, on a heap of dry leaves in one corner. But no sooner was she seated than James Dickinson said, "We are not safe here. We must run again." Jane gave a low cry. "Friend, I cannot go on," she said, "my limbs are so weary they will not carry me any further." Her companion looked very pitiful. "'Tis to save thy life," he argued. "To save thy life and to restore thee to thy husband, and to thy little ones. For their sakes I am sure thou canst and wilt." The words seemed to give new strength to the exhausted woman. She started up from the bed of leaves and hastened out of the shed. It was she who found a gate in the wall of the outbuildings, that had been left unlocked. They crept through it and hastened on once more, till they found themselves on the bank of a broad river, crossed by a steep, one-arched bridge. "We have been led to the right spot," Jane Fearon remarked with a sigh of relief, "how otherwise could we have crossed this foaming stream? If we follow it we shall be safe, for it floweth doubtless towards the South Coast." Her companion nodded his head in assent; but, no sooner had they set foot on the stones of the bridge, than he halted suddenly, stopped quite still, and appeared to be listening to some inner voice that the woman by his side could not hear. Instead, she heard the unwelcome words, "We must not go over this bridge. We are not safe yet! I have a leading that we must not cross the river here but go further down the bank."

The rain had almost ceased by this time. But it was now quite dark. They hurried on down the river's bank for some distance, till they came to a sandy creek, where, on the roots of an old tree overhanging the water, they again sat down to rest. But again the voice spoke and warned James Dickinson not to linger. "We are not safe even here," he said. "We shall have to wade through the river." Involuntarily his voice trembled, for he was by now almost as weary as the woman by his side, and the river was foaming deep. "Alas!" she answered. "How can we cross it? We do not even know its depth. It were better to let them take our lives, than for us to drown ourselves." Her courage seemed absolutely exhausted. Not even the mention of her husband and children could induce her now to face the cold, swollen torrent in the darkness. "Nay, nay," she repeated, "let them take our lives an' they will, but let us not bring our blood upon our own heads by drowning ourselves in that dark flood." But louder even than her wailing tones James Dickinson heard the voice of his Unseen Guide, "When thou passest through the waters I will be with thee, and through the floods they shall not overflow thee." He himself was ready to obey, but how should he persuade his weak and trembling companion?

(To be continued.)

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 320.)

Above La Dorada or especially above the rapids of Honda, the country changes. The wet forests are replaced by an open plain, at certain arid seasons. This plain is narrow, enclosed by the two parallel ranges of the Andes, the Cordillera Central, and the Cordillera Oriental. On the lower river, even from Barranquilla itself, we had seen far to the east great mountains bearing snow. These were the Sierra de Sante Marta, and the mounts near Ocaña. Above Honda the western chain is higher, the great peak, Nevada del Tolima, is one of Colombia's highest and about 2,000 feet beyond anything in the U. S. A., seeming very near. It is but two days' trail from the railroad-route, either to it or to the nearby Paramo del Ruiz, greatest in all Colombia. As it is easily reached, I certainly plan to climb it before returning. (Paramo means the open lands above timber-grazing and is a word we should import into the United States.)

At Girardot, whence the railroad runs to Bogota, we

stayed long enough to arrange our baggage. Then with a necessary part we set out by mules for Neiva. It took us seven days. We had five mules, two to ride and three for the cargo. An Indian was our "arriero," muleteer, for the trip. We had employed in Girardot a boy, "muchacho," really a married man of about thirty-five; him I have still with me, and he has proven very satisfactory. With this outfit we followed the trail for Neiva.

The route lies across a plain and is the highway not only to Neiva, but from Bogota to Silvia, Popayan, Pasto and all the south of this country. It is almost unbelievable that where a wagon-road could be so easily made and seems so indispensable there is none. We passed through many cartless towns, and in Neiva itself, the capital of a Department, with over 20,000 inhabitants, never a wheel stirs. Loads are carried, either on beasts or man (as frequently woman).

The sights of that trip I cannot forget. It seemed a going back to the life of the Middle Ages. I should have explained before this that with the change of country above La Dorada and Honda comes a change of population, the Negro disappearing, whites, or among the peons, Indians, replacing him. Instead of primitive huts we have adobe houses, severely plain and unattractive, but often roomy. Also towns are more frequent and pretentious.

Crossing the plains were occasional huts for the cattle-herders. But the towns could be seen far away, each clustered about the one large conspicuous building in it, its church (or often cathedral). These large churches seem very old, and nearly all date from Spanish days. The distant view of the town is preferable. Near at hand you see how dirty are streets and houses, and people, too, what an amount of disease is evident, and how poor all are. Beggars, afflicted with disease, are everywhere and insistent; often it seemed to us a large proportion of the town was of this class.

There seemed to be no work in progress, and the mystery to us was on what the people lived. Dr. Rusby expressed it once, "For what do they live?" They would throng out to watch us and follow us. Once when to obtain water we had to stop within half a mile of a town for a meal, we looked up to count twenty, of all sexes and ages, watching each mouthful. Our discarded wooden plates were quickly gathered up, and anything else we could be persuaded to leave. Such a hungry, animal-look some had! Another time, when we were camping near the "camino real" (royal highway—the trail) two leper-women passed, their all upon their backs—the most pitiable. I will add, most ghostly sight I have seen, eloquent of the popular ignorance of disease prevention.

Perhaps an explanation of the condition of the towns in the Upper Magdalena valley presented itself one day, when we had just crossed a new bridge over a river. It was a fine structure, the best of its class we saw. Suddenly, from some place and to vanish as completely, came a group of fifteen or twenty gentlemen and ladies, mounted on fine horses; they saw the bridge, rode over it and returned. Whence they were I could not tell; there were no houses near the camino fit for such folk. The explanation of their appearance, as of the poverty of the towns, is probably this; great estates held in few hands, these estates often enough idle, the owners being in Bogota or elsewhere far away. In this case the new bridge had attracted those who were within a distance to visit it.

In Neiva we found some of these great landlords, and with one of them whose possessions lay in and over the Cordillera Oriental we negotiated our business. It was a three days' ride to Balsillas, up the mountains into the most luxuriant tropical forests I have yet seen; begonias, fuchias and especially orchids, were abundant and beautiful, and other plants as fine but not so easy to tell of without describing. At last over the divide and down to the broad valley of a stream, which for several miles had been cleared of woodland. This clearing of thousands of acres, the end of the trail, so secluded that in the last revolution it was almost the only place in Colombia undisturbed, was Balsillas. There we stayed long enough to obtain the quinine bars.

At Balsillas they had to import pasturage, and for this purpose the broad-leaved or bitter dock, which we count such a pest, is most valued. Larger cattle or horses than those there I have never seen, simply magnificent creatures. There were many peons about the place, and they seemed a willing, contented people. It was cold there, average for the year but twelve degrees C. (about fifty-four degrees F.). About that it stayed during our visit.

Near there the manager (and I should tell of his hospitality, our princely fare, etc.) took us to a place he thought would be interesting for plants. It was, being a deep bog of sphagnum (such as yours), something we had not thought to see in Colombia. There seemed to be an endless variety about its border.

Returned to Neiva, we descended to Girardot by raft in about two days the distance it took us seven days to come. I have an excellent photograph of our "balsa," which was about twenty feet long, with a raised bamboo platform, over which the roof, covered with banana leaves, arched. You can have little idea of the pleasures of simply floating down stream—the balsa turning so as to face any and every direction—simply gliding down past cliffs, or towns, or grand clumps of bamboo—it was the most restful change possible after our ride over the Cordillera.

To-night, as I have been writing this, there have twice been decided and prolonged earthquake-tremors. We had hoped these were over. Of this subject more later.

(To be continued.)

THE PUBLICITY BUREAU OF TOKIO.

[Stanley R. Yarnall puts the following in our hands. It appeals to us as a most hopeful line of constructive work. We understand it originated in the fertile brain of Gilbert Bowles. Stanley R. Yarnall will gladly receive contributions toward the \$600 it is necessary to raise.—Eds.]

ORGANIZATION AND MANAGEMENT.—The Publicity Bureau was established early in 1917 by the Japan Peace Society and the American Peace Society of Japan. The members of the Joint Committee of Management are:

Baron Sakatani, ex-Minister of Finance and ex-Mayor of Tokio; Dr. J. Soveda, ex-President of the Government Railway Board, Editor-in-Chief of the Hoshi Shimbun (a Tokio daily); T. Miyaoka, Legal Adviser to the Tokio Chamber of Commerce, Correspondent in Japan of the Carnegie Endowment for International Peace; Prof. E. W. Clement, of the Tokio Higher School, author of "A Handbook of Modern Japan"; Dr. Doremus Scudder, pastor of the Tokio Union Church, former pastor of the Union Church in Honolulu; J. M. Gardiner, Architect, President of the Harvard Club of Japan.

The General Secretary is Isamu Kawakami, graduate of Waseda University and of Princeton University—he also studied in German universities. In taking up work with the Bureau, he declined an offer of a position in Waseda University. He had had the work of such a Bureau much upon his mind and had outlined the scope of such a Bureau before he knew of the plans of the two peace societies. He is a faithful student of the peace movement, of the whole international situation, and especially of American-Japanese questions.

Herbert V. Nicholson, Assistant Secretary of the American Peace Society of Japan, in co-operation with Professor Clement, is adviser and assistant in connection with English correspondence and other work of the Bureau.

OFFICE AND HEADQUARTERS.—When the Bureau was established, a temporary room was taken in the Tokio Statistical Society's building. Early in the autumn, permanent rooms were obtained in the new national Y. M. C. A. building, No. 10 Omote Sarugaku Cho, Kanda, Tokio. This is in the student centre of the city and it is hoped that the work of the Bureau in promoting peace study groups will be fruitful in its new home.

SCOPE OF WORK.—The Bureau was founded to meet a long-felt need for an efficient worker with office equipment, to give full time to educational and corrective work in the promotion

of Japanese-American friendship and co-operation. Although the Secretary has had but a short time to organize and develop the work, the following, among other tasks, have been undertaken:

(1.) Editing the Japanese section of the monthly organ of the Peace societies, and furnishing much of the material for the English section.

(2.) Arranging for a conference of the Joint Committee of the Japan Peace Society and the American Peace Society of Japan for the discussion of American-Japanese questions.

(3.) Acting as business agent for the printing and distribution of a bulletin prepared by the League to Enforce Peace, this action carrying with it no expressed opinion of the Bureau as to the principles of the League.

(4.) Co-operation with the International Peace Committee of the Conference of Federated Missions (representing most of the Protestant Missions of Japan) in introducing to the Church Federation of Japan the work of the World Alliance for the Promotion of International Friendship through the Churches. This co-operation consists in placing at the disposal of the Peace Committee of the Federated Missions the machinery of the Bureau for the translation and distribution of pamphlets and the production of other literature dealing with the World Alliance. For the accomplishment of this and other work, the Federated Missions' Peace Committee received from an American peace organization the sum of \$300. There is a probability that this plan of co-operation may continue. From the standpoint of the Peace Committee, this means economy in accomplishing work which it is fitted to do; from the standpoint of the Publicity, it means an opportunity to do work among Christian churches, with funds furnished by outside agencies. As Secretary of the Peace Committee of the Federated Missions, Herbert V. Nicholson is able to unify the work of the two bodies.

(5.) The study of "Pan-Asiatism" has been undertaken by the General Secretary of the Bureau, his conclusions to be published in the "Japan Peace Movement."

(6.) In the beginning of a Peace Library the Bureau is co-operating with the Peace Committee of the Federated Mission, which received last year generous gifts of peace books from various publishers and peace organizations.

(7.) The sending out of letters explaining the nature and work of the Bureau, answering questions and carrying on general correspondence and making frequent surveys of the press, are regular lines of work.

FINANCES.—The annual budget of the Bureau for the three-year period for which the two peace societies made the initial agreement is yen 2400, approximately \$1200. The \$800 pledged by the Japan Peace Society was given by Tokio business men. As the American Peace Society of Japan is dependent upon membership fees to meet current expenses, it was not able to furnish its half of the desired sum. The Society had for some time been in correspondence with Dr. Sidney L. Gulick as to raising this sum in the United States. A cable from Dr. Gulick early in the spring of 1917 pledged to the American Peace Society of Japan the necessary sum of \$600 annually for three years. This was sent after conference with Philadelphia Friends, though they did not actually pledge themselves for this amount. For the current year the sum of \$300, was sent by each branch of Friends. Herbert V. Nicholson reports that the loss by exchange has already been made up by interest on the bank deposit, which is drawn upon for monthly payments. The general items in the monthly budget of \$100 are:

Salary of the General Secretary, \$50; Room rent, postage, and stationery, travel, subscriptions to periodicals, etc., \$50.

It is believed by those who are acquainted with the American-Japanese situation that the Bureau is just entering upon a work which will be very helpful in the promotion of a still greater measure of friendship and co-operation between the two countries. The need for such a Bureau is made more urgent by the fact that there are individuals who are known to be constantly working to create friction between the two countries.

THIRTY-SEVENTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF FRIENDS' INSTITUTE, 1916-1917.

The usual activities of the Institute have been carried on in connection with new features of importance.

Over 14,000 persons have used the Institute and over 400 committee meetings have been held, attended by approximately 3500 people. Some of these committees which meet regularly at the rooms continue to contribute to our treasury in a helpful way.

The Institute has acted as host to two new activities this year: A School of Internationalism held classes for instruction in the Principles of Peace, during one week in Fifth Month. The attendance totalled over 1000, with well-conducted classes.

When in the Spring of 1917 the newly organized American Friends' Service Committee sought quarters, it seemed right to the executive officers of the Institute to offer the use of the first floor rooms in the building. These were occupied by the Committee during the summer months in connection with their very important work of attempting to advise with and to find lines of service for all American Friends in this time of great crisis for the Society.

As work and numbers of helpers increased the down-stairs rooms proved inadequate for the needs of the Committee. The two front upstairs rooms have accordingly been made the home of the Service Committee.

This necessarily increases the difficulty of providing comfortably for the many committees making use of the rooms. It was felt that the importance of the service as well as the desirability of centering the interests of Friends at the Institute would cause cheerful and loyal co-operation by all those who are thus temporarily inconvenienced.

The work of the General Secretary has developed and increased during the year.

The Card Catalogue has been kept up to date and has proved of great value.

The Secretary has been able to be of assistance to some Monthly Meeting Committees and to the Boards representing various interests among Friends.

He has also been in close touch with the Young Friends' Committee, some of whose activities have been:

Conferences in various sections of the Yearly Meeting.

A large General Conference held at Westmont.

A series of inter-meeting visitations.

We wish to acknowledge our appreciation of the work Harold M. Lane has accomplished and our regret that on account of the results of the selective draft he has had to give up his work for the present.

We are glad to have secured the services of Edith Stratton, whose interest in the work of young Friends makes her ably qualified to carry on that already begun.

Our membership is now slightly under 900, and we would call the attention of Friends to the need of continued and increased support if the Institute is to be able to carry on its work at this critical time.

On behalf of the Board of Managers.

FRIENDS' INSTITUTE NOTES.

Western District Monthly Meeting and the Institute opened their doors to the National delegates and local members of the Woman's Peace Party for their Annual Meeting, held Twelfth Month 6th and 7th. Jane Addams, the National Chairman, expressed in the meeting at Arch Street, held Fifth-day night and addressed by Norman Angell and Dr. Frederick Lynch, the deep satisfaction it had been to her and her fellow-believers in peace to come out of the military atmosphere by which they were continually surrounded, to the quiet and shelter of these Friends' Meeting-houses to discuss their international plans. She hoped they might carry away with them some of the deep strength which they had discovered here.

The installation of Alice D. Forsythe as stenographer for the

Institute and its friends, seems to be filling a real need. A large part of her time is engaged in work for the Fellowship of Reconciliation and in keeping up card catalogues and other routine work in the Institute office. The remainder is open to engagement by committees and individuals wishing any kind of stenographic work done. Time will be reserved when possible for hurry-up work if the office is notified beforehand. Prices for work are posted on the bulletin board and at Arch Street Centre.

EDITH STRATTON,
General Secretary.

BARCLAY STRATTON, THE CONSCRIPT IN 1864.

HILLWYN STRATTON.

The review of my father's letters, written when with the army in the time of the Civil War, suggests comparison with present-day conditions. Friends' intimate relation with the anti-slavery cause, their active interest in the political situation, and their conviction that secession was wrong, all combined to persuade the public that the Quaker would this time lay aside his scruples and fight for his convictions and his home.

Barclay Stratton's neighbors, aside from Friends, did not share in this view, but prepared a paper, setting forth their testimony to his conscientious objection to war. Viewed from our maybe inadequate viewpoint, present-day conditions, unparalleled in magnitude as they are, seem to our Friends little more than the shadow of the hideous monster that then stalked in our land. Our systematic exemption, our organized relief and charity, eliminate to a degree the individual responsibility for testimony or for service.

Our New England Friends in their excellent epistle to us this year, question whether it shall be said that "we accepted exemption as entitling us to safe observation, from which to view, without sharing, the sufferings of our fellow-men. God has not exempted us from His service."

Barclay Stratton was drafted on the twenty-third of Ninth Month, 1864, and ordered to appear at Alliance, Ohio, on the third of Tenth Month.

From there he writes: "The officials did not doubt the sincerity of my views, and were it in their power would gladly release me, but as it is they will be obliged to forward me to Todd's Barracks, Columbus. . . . There he writes: "For the first time I passed the night in a military camp. I slept on a board, with a blanket for my only bed and covering. Being tired, however, I soon dropped asleep, and by frequent changing position, and exposing different parts to the board, I rested quite comfortably, and feel well this morning. I made my way to the Major's office about eight o'clock, found him very busy, but willing to entertain me a moment. I showed him my affidavit, which he hastily read, and agreed himself to forward it to Secretary Stanton, but said I was now in the service and would have to put on my soldier clothes, and drill with them, perhaps be sent to the front, before Stanton could be heard from. Later, being ordered to show our baggage, the officer wanted to know why I did not have my soldier's clothes on. I told him I was opposed to war, or taking any steps towards becoming a soldier, therefore could not equip myself in any way. He now ordered me pretty sharply, pointing out an office, to go there and change my clothes, but I declined. After a time, he came around again, and ordered me to follow him in here, where I have since remained. He now unrolled my clothes and ordered me to put them on. I still declined and a clerk sitting near and hearing my reasons, remarked, 'Well, then, if I was you, I would not do it either.' The Major was then called in, from whom I had reason to expect some harshness, but calling me into an adjoining room with two or three others, conversed very feelingly and differently from what I was expecting. I then briefly stated to him the circumstances under which I was here, what my principles had long been on the subject of war, and why I declined putting on the clothing, after which, placing his hand on my shoulder, he said, 'My friend, I ad-

mire your candor. You must put on the pants and jacket, and remain here until we can hear from the Secretary of War, who will relieve you, and you shall be exempt from any service during the interval, but it will not do for you to remain long inside the barracks in citizen's clothing.' I replied that I felt under great obligations to him and other officers for their kindness to me, but that consistency with my views would require that I should decline putting them on myself, but if they considered it their duty to put them on me, they could easily do it. He then told the clerk to put them on me, which he did in a very good-humored style, saying he did not blame me in the least for not doing it myself. . . . The major certainly made fair and I thought candid promises that I would be relieved, and I must gratefully acknowledge that his assurances that I would not be called upon to drill, muster, or be forwarded to the front, as hundreds have been since I came here, have all been realized thus far. I do not wish you to think I am impatient or over-anxious to get away from here, for no act of mine brought me here, and nothing that I felt satisfied to accede to or can yet see would have been justifiable, would have kept me away. Therefore there is but one way, and though it be in the cross, to humbly await the result, and trust to the all-sufficiency of that Power which is able to calm the roughest sea, and in His own time, which we may safely rely upon as the best time, to make a way for our release. I have somewhere read that not so much exemption from suffering as divine support under it was a remarkable feature among primitive Christians and ancient Friends."

After remaining at Todd's Barracks in Columbus for about two weeks, the reply from Secretary Stanton informed that he must do one of three things: be forwarded to the front, select hospital service, or a position among freedmen of color. He decided that he could make no selection, and consequently was assigned to the Sixty-second Ohio Volunteers, and sent south at once in pursuit of that regiment. They went *via* New York to Hilton Head, South Carolina, the trip consuming about ten days, where they failed to find the regiment.

(To be continued.)

FRIENDS' EDUCATIONAL ASSOCIATION MINUTES.

A meeting of the Friends' Educational Association was held at Friends' Select School, Seventh-day, Twelfth Month 15, 1917, at 2:30 p. m. The attendance was small, but those present felt well repaid for coming.

The address was given by Lida B. Earhart, Ph.D., one time instructor in Teachers' College, Columbia, and now Principal of one of the large public schools in New York City. Her subject was the "Relation of Proper Study to Good Teaching."

She said the aims of a teacher should be, (1) Physical development. (2) Knowledge. (3) Attitude. (4) Habits and skill. She said that the pupil's attitude toward the world and society had been greatly neglected in the efforts to fill him with knowledge. But she asserted that vastly more important than the dates of battles and facts of our early history or of geography is the pupil's attitude toward war, toward wealth, toward citizenship, toward pleasure.

She further emphasized the fact that these aims would not be realized without careful assignment of the lesson. The pupil must know not only where to find his material but what to look for and how to master it—whether it is valuable for its knowledge, its beauty or its moral aspect.

Although she made teaching seem a very live and very responsible vocation and impressed the necessity of living up to the wonderful opportunities it offered.

CAROLINE L. NICHOLSON,
Secretary.

REPRESENTATIVE MEETING.

A stated session of the Representative Meeting was held on the 21st. Gilbert Bowles, of Japan, was present by invitation. He gave the meeting a very clear statement of the

complicated situation between America and Japan and China. No means of immediate service in the case seemed open to the meeting, but all felt better prepared to understand how important opportunities may soon come.

Evan Roberts, of Burlington and Bucks Quarter, has been appointed a member of the Representative Meeting in place of Joseph Middleton, who resigned because of advancing years. A memorial of George J. and Caroline C. Scattergood was approved and directed to the Yearly Meeting.

Letters had been sent to all Monthly Meetings in regard to possible pecuniary needs of conscientious objectors, and also in regard to Armenian relief. The exemption committee made an interesting written report which we hope to print in the next number.

There was some discussion of the use of the new record room at 304 Arch Street, and the Book Committee was instructed to prepare plans for the care of records and to propose this to the next meeting.

QUAKERISM AND THE INWARD LIGHT.

(*The Friend* (London) has been printing a discussion by correspondence of the well-worn subject (never, however, quite exhausted) of the Inward Light. The following letter is both brief and clear.—Eds.)

DEAR FRIEND:—

Richard Cadbury's letter revives the old "Beacon" controversy of the thirties of last century. The issue, however, is not fairly put when stated to be between an infallible light and an infallible book. Friends allot to each just that value and position which the Scriptures themselves indicate. The subject becomes clear, if we grasp the fact, that the light is an attribute of Christ the Saviour, who as the "Light of the world," enlightens the understanding of those who admit Him, in response to His knocking at the door of the heart.

The Scriptures were like the Gospel—"to the Jews a stumbling block." "Ye search the Scriptures," said Jesus to them, "and will not come to Me." So were they also to the Pharisee, Saul, breathing out threatenings and slaughter against the children of the Light, until, giving ear to the Spirit, striving with man (Genesis vi: 3), he inquired, "Who art Thou, Lord?" and was saved. "I refer you, my dear children," says William Penn, "to the light and spirit of Jesus that is within you, and to the Scriptures of Truth without you." J. H. PAYNE.

NEWS ITEMS.

OFFER TO AID HALIFAX.—Within a few hours after the Halifax disaster the American Friends' Service Committee was in telephone conversation with the Red Cross at Washington, offering assistance. Later a representative was sent to Washington and two representatives bought tickets to go to Halifax. It was decided that they should not go, however, after we heard from Washington that there was a great congestion of supplies and relief workers. A large number of workers and quantities of supplies that were intended for France were shifted to Halifax. The Red Cross assured us of their great appreciation of our offer of service, and an arrangement was made whereby we should furnish them with at least twenty-five men upon short notice if they should call upon us.

WESTTOWN NOTES.—Winter sports have begun unusually early this year. In the first week of the month we had three days of very good skating, and the snow that spoiled the ice for skating was deep enough to make possible a good sledding track. Following the custom of a number of years the track was built on the slope north of the girls' end. This year the ditch at the foot of the hill has been filled in and this has added much to the safety of the track.

The lectures and First-day evening talks to boys and girls continue to be times of great inspiration and instruction within the past few weeks.

Ian Stoughton Holborn lectured on "Socrates," and later in the collections told of his experiences at the time of the sinking of the *Lusitania*. Michael Dorizas lectured on "Persia," Oswald Garrison Villard gave the impression of a brave man on fighting against great odds when he told us of "Some Difficulties of Modern Journalism," Dr. Wilfred T. Grenfell was equally inspiring in his straightforward and unassuming account of work in Labrador; and the First-day evening talks by J. Henry Bartlett and George L. Jones were very helpful.

Our meetings have been felt to be times of favor. Visiting Friends occasionally have messages for us, but it happens quite as frequently that we are brought into closer fellowship by the faithfulness of some member of the faculty or some boy or girl. Usually the messages that come in this way are brief, but they are none the less effective.

The following is from a letter addressed to the Editors:

Our Friends have shown such a cordial interest in times past in making some of our foreign students at the University of Pennsylvania to feel more at home by kindly personal attentions to them, that I feel sure they will take additional interest in learning that a very advantageous property has been secured to serve as a headquarters for them in the immediate vicinity of the University. The Secretary of our Association, who has been in charge of this department for a number of years, with his wife, will live in the house to give a touch of home atmosphere. We hope to be able to have it occupied and in running order by the first of the year.

It has occurred to me that some of our readers might be interested in contributing furniture to meet the needs of the building along that specific line, so I lay this opportunity before you in the hope that some may feel in a position to help out in this way. In times like the present we cannot help but be impressed with the very great need for the wisest possible internationalism, for one of the chief reasons for the existence of war is the failure of our nations to fully understand one another's points of view and to base their actions on fundamental Christian principles. From experience in other Universities we know that a house for a headquarters such as we have secured will serve to break down race prejudice and to build up a sympathetic feeling through friendly intercourse amongst the men who come to us from some forty-four different countries.

If any of our Friends are able to help in meeting this need we shall be glad to hear from them. They may communicate with us by calling the Christian Association of the University of Pennsylvania on the telephone—Barling 100.

Very sincerely,

EDWARD C. WOOD.

AMERICAN FRIENDS' SERVICE COMMITTEE.

OUR OWN WORK AND THE MULTITUDE OF OTHER APPEALS.

As the war goes on we shall pass through the same grueling experience as that of England, France and other war-stricken countries. The appeals for money will increase in number, in frequency and in the sums required. No person of ordinary means can respond to all. No religious denomination can scatter its effort and accomplish any one thing effectively.

The problem is one of choosing, as individuals and as a church, the channels through which we shall serve.

Not long ago there was conducted in a Friends' western college a campaign for the Y. M. C. A. fund and several thousand dollars were raised. In this college there has been no campaign for our own war relief work, although more men from this college than from any other are members of our Reconstruction Unit.

In a Friends' Boarding School in the East a very active subscription for Armenian and Syrian relief has been carried on, but there has been no effort whatever to raise the urgently needed funds for our own work.

If the call to service came to Friends only as individuals some of us might very properly serve in one channel and some in another. The call, however, comes to us as a body. In the first place, our denominational life is itself a great resource which should be used to the full at such a time. In the second place, Friends, as a body, are increasingly before the public eye and are forced to answer the question as to what great service we are willing to render. A varied service of individuals or of local communities scattered among the host of relief enterprises could never be an adequate answer to this question. The only effective answer must be a work which is a definite distinct expression of all Friends, a work not only stamped with the Quaker name but infused with the Quaker spirit.

We would never be justified, of course, in doing something that did not greatly need to be done merely for the sake of organizing a district denominational work. We have been called, however, to do a work that does need greatly to be done, a work that almost no one else in the world is doing. The need of the millions of the civilian populations of the war-stricken lands is perhaps the greatest single need in the world.

The opportunity that has come to us to minister to this need is perhaps as great a call as ever came to a body of people.

Amid the few relief organizations that have been working in France, the Friends' work has been officially recognized by the French government and the American Red Cross as the largest and most effective. Although the Red Cross has brought to bear upon the situation a wonderful organization and a group of highly qualified experts, they have scarcely anyone to actually do the work these experts plan except members of the Society of Friends.

The above facts have been told over and over again, but it seems advisable to narrate them again in connection with this problem of whether we shall concentrate back of our own work, or shall scatter our efforts and money in work that is not distinctly our own.

The American Friends' Service Committee has never suggested that Friends withhold support from other activities toward which they felt a special responsibility to contribute. Much less has it been disposed to belittle the tremendous worth of the many other organizations that bespeak our support. Our sole purpose in this connection is to describe our own distinct work and to ask Friends to earnestly consider whether their responsibility does not lie in providing it support. The tasks calling for our service are so great and our numbers are so few that we cannot possibly succeed unless all Friends concentrate behind our own work. The question thus becomes, whether we shall or shall not maintain our distinctive work.

SEND PACKAGES TO FIFTEENTH AND CHERRY STREETS, NOT TO 20 S. TWELFTH STREET.

Friends are kindly requested not to send packages to the offices of the Committee at 20 S. Twelfth Street, but to our store-room at Fifteenth and Cherry Streets.

EXPRESS SHIPMENTS SHOULD BE WAY-BILLED AT THE TWO-THIRDS CHARITABLE RATE.

Persons sending packages by express, whether prepaid or collect, should claim the two-thirds charitable rate, and should see that the local express agent way-bills the goods at this rate and marked "Charitable Shipment."

MISSION DEB AMIS, GRUZY, SOMME, TENTH MONTH 28, 1917.

DEAR QUAKERISM CLASS—COLLECTIVELY AND INDIVIDUALLY:—

Somewhat over six months ago—and it seems very clear to me now—we were all stirred by the question of what we shall do. Now that the "doing" is actually in progress, I feel like sending you greetings, and making some account of myself, for it is clear that we are still united in our desire to do our parts, and that circumstances have largely determined the channels for this service. So it is with no sense of addressing "stay-at-homes" that I write—merely to tell a little of a story that already has many interesting (to us) chapters.

1. Of Havertord you have all heard. Our doings were well related in numerous places—but those days of easy living and calm, smooth sailing now seem far, far away in time as well as space. We had good times; we were conscious of ourselves as a unit; we were constantly aware of an organization, of rules, of penalties, of high calls, of regular work—but there was almost no time to get acquainted with fellows outside the eight men in your own squad.

2. Shipboard—Here again we were made conscious of the machinery of organization—typed sheets of the daily program would be circulated like menus—and like some menus they were so crowded that we seldom had time to enjoy the dinner—or the quiet rest of sailing, in this case. But on shipboard we did get acquainted—those fifty of us who came in the *Rechenbau*—and that made us realize how we'd not been really acquainted at Havertord. It was a splendid trip and many of us were wishing we'd be a few days late in order to have more time on the sea. But when we were not even allowed to sing, in the danger zone, we were glad enough to find ourselves between low grass-covered shores one early dawn and to see the ships and *color*—the many colors, so bright and gay, after our days of blue and grey—and our first French villages and long lines of poplars and the characteristic church steeples.

3. Bourdeaux we took by storm, departing within three hours after our arrival. One of the dramatic experiences that have added spice to our lives was this unexpected night trip to Paris. We had looked long-

ingly toward a good rest in Bourdeaux and instead we sped to Paris variously draped about the floors, aisles, baggage racks and a few lucky ones on the benches of two third class coaches, comforted by a package under each man's arm—a package containing three hard tack, a can of deviled something and a bottle of some carbonated stuff. But it was so novel that even at the time it was fun, and the two soldiers who were in with us were interesting company. One of them on finding us to be Americans started around kissing every one!

4. It would be hard for you to fully realize the satisfaction and joy we felt upon reaching Paris and finding that group of English Friends to greet us and to tell us the answers to the many, many questions that were still in our minds. I learned right there that we were to go directly into the field with the English Friends—that we were to wear their gray uniforms with the red and black star on our arms and caps and the red cross on our lapels and A. R. C. on our shoulders—that there exist—for certain lucky souls—papers called Carnets (some seventy-six pages of red tape), that permit one to enter the war zone—you are lucky if you get one—the process in the past having required any amount of time up to six weeks. So much in one short hour made all thoughts of the thousands of rail ends we'd been bumping over all night completely vanish. Then, too, Paris was before us—she smiled her prettiest. And there we met J. Henry Scattergood to whose whole-souled friendliness we were immediately attracted as have been to all the officials through whom we had been working to smooth out the road for our service. The three weeks in Paris which passed before our Carnets arrived were well spent with French lessons and sight-seeing, and towards the end as the list of sights still to be dug dwindled, many found work in various store-houses moving goods—labor was scarce and strong arms much appreciated. Of course a good number were sent down to Ormans and Dole soon after the arrival; they did not need the Carnets required by those of us assigned to the war zone. Our departure was sudden. Without any warning the all-powerful papers arrived and next morning early we were traveling north-east towards Loynes (this time in the luxury of first class on free passes).

NOTICES.

THE hour for holding the First-day Meeting at Springfield, Pa., has been changed to 11 A. M. The Bible Class meets in the Meeting-house at 10.15 A. M. The attendance of interested Friends will be welcomed.

THE women members and attenders of Twelfth Street Meeting are cordially invited to the Monthly Meeting Room on Fourth-days, 2 to 4.30 P. M., to sew for Friends' Emergency Service.

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. and 2.44 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.

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DIED.—Eleventh Month 24, 1917, PHIBBE ELLYSON, widow of Robert Elyson, Sr., in the ninety-fourth year of her age; a member and Elder of Middleton Monthly Meeting of Friends, Ohio.

_____, on Twelfth Month 8, 1917, MARY T. BALINGER, widow of John H. Ballinger, aged seventy-seven years; a member of Haddonfield Monthly Meeting, N. J.

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WANTED—ANY FRIENDS' BOOKS OR WRITINGS, or any reading matter pertaining to the Society of Friends, which any Friends can spare or send to help make a collection. All highly appreciated and cartage paid.
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Or the Persians and Xeres? His Judges, or Socrates? Pilate or Christ?

—*"Io Victis."* —W. W. Story.

FEAR OF CANT.

The expression of one of our correspondents of draft age seems to us rather clearly to set forth the position of not a few of those who now find themselves in increasing numbers face to face with questionnaires and speedy calls to the cantonments. He says (in substance) that he can not become a soldier without violence to his ingrained conviction, but that to put religion to the fore in the matter would very properly lay him open to the taunt of assuming "the religious cloak" for the occasion. So far, in his life, save for the convention of meeting attendance and a happy association in the social and educational privileges of the Society, there has been no special mark of the religious character which now is supposed to make the legitimate defence for exemption. How is he to talk and act religion in this emergency without a measure of hypocrisy? Is this the only possible line of defence in a case like this?

Whether intended or not the Federal draft act does in measure meet this situation. The fact that it provides exemption should once and for all exclude the possibility of any taunt of lack of courage or of patriotism in those who accept it. How can a situation fully prescribed by an act of Congress be anything but honorable? The same act that makes a soldier, makes the C. O., and defines his relationship to the President. To revile him, or punish him for that, is plainly disrespectful to the "sovereign power" of our nation. Such a line of treatment certainly could not be carried far, without the intervention of Congress, unless it is willing to have its authority set aside. Nor is this matter,

so far as Congress is concerned, left to individual caprice. As we have often said, we should have rejoiced if the act had recognized (as the authorities in places seem to do) the involubility of personal conviction. As if fearing the confusion of such a basis the easier one of loyalty to a religious sect was prescribed. So it comes about that exemption is a clearly-defined political right. Those who are loyal members of any of the prescribed organizations can claim it with the sanction of this denomination. As some, however, have not made the claim, the military organization comes in places to look upon the test of personal conviction as quite within their purview. We need not dispute this—indeed, the more the fundamental religious objection to war is disclosed the better. Is it not, however, true that a firm insistence by our young Friends upon loyalty to the Society defines one's position? Is it apart from the intent of the act to claim that the exemption follows as specifically for those who have a right to it, as that soldier training follows for others? There is, it seems to us, a distinct basis for such claim without the least bit of cant. Some of those actually most religious amongst young people (this is not confined to the Society of Friends) have the greatest reluctance to claim anything for their religious life. If the conditions at camp, or if the preliminaries of being called to camp bring such to the place of honest confession, so much the better for them. They, however, surely have honorable ground to stand on if they feel it impossible to express their convictions in religious terms.

This subject of fear of expression in the religious life apart from its connection with the draft is of no ordinary moment to all the denominations involved in exemption. The war has disclosed a great need. What is to be said of our system, or lack of system, of religious education, if our young people can come to maturity and feel that they can not mention religion without the taunt of cant? Certainly something is fundamentally wrong. We should not wait till the war is over to seek the remedy. The Young Friends' movement has the matter greatly at heart. It is an important agency in all denominations to assist in overcoming unnatural reticence. But we do not hesitate to say that there are very deep fundamental defects in our system along this line. Theoretically such a principle as that of the priesthood of believers, referred to in the following article, should release us from many trammels realized under a professional system. Have we used such principles with this end in view? Is there not undeveloped territory along these lines, in homes, in schools, in meetings? Is there any more fitting subject for conference amongst us than this of how to make the religious life a real part of the expression of our every-day activities? The war situation has elicited this expression in some unexpected quarters. If the national government assumes that our young men are grounded in religious principle must it in large part seem to be a false assumption because the power of expression has not been rightly developed?

J. H. B.

506 CYRUS COOPER
R. P. O. NO. 2

THE DEARTH OF MINISTRY.

That there is a great dearth of spiritual and formative ministry in our meetings is patent to every exercised soul. Not that the silence is not often broken, though there are not a few of our smaller and less accessible meetings where the word of ministry or the language of supplication is very seldom heard; but the abundance of utterance leading apparently nowhere in some places, and the complete absence of utterance year in year out in others (unless a visiting Friend with a concern is present) is a condition that ought to produce serious searching of heart.

We are not unacquainted with a form of ministry which might be called for want of a better term "rhapsodical." It is very solemnizing while it lasts, but the question arises how much of it is retained as a positive Divine gift from the Master through the servant to those to whom he has been sent? Paul said that in the church he had rather speak five words with his understanding than ten thousand words in an unknown tongue, even though he might admit the Divine origin of "the tongue." A good deal of the rhapsodical ministry partakes of the spirit of the latter and not of the former. It causes the Divine feeling springing up in the heart of the minister to overspread the meeting, but "the understanding" of the hearers "remaineth unfruitful." Nothing positive is lodged in their spiritual perceptions which survives the solemnity of the moment, even where soulful emotion has not been altogether confounded with "the demonstration of the Spirit."

We plead with the apostle Paul for the edifying ministry of the "five words with the understanding." We are persuaded that these few helpful words of counsel or warning, of comfort or doctrine, of the adoring confession of the Lord Jesus before men or the expression of a spiritual concern, have often been needlessly withheld, to the deprivation of the meeting and the hurt of the one who by withholding has quenched the Spirit. And why this frequent withholding? Is there a lurking fear at the back of the mind that to make a vocal offering in the public gathering is a putting oneself forward as a candidate for eventual acknowledgment as a "minister?" Out of such a fear springs the evil of incipient clerisy, that is the heresy of regarding ministering Friends as belonging to a special class, the denial of the fundamental doctrine of the new covenant, the priesthood of all believers, which is the avowed basis of our Society.

We cannot but believe that the Head of the Church still pours out the gifts of His Spirit upon us, and that if they are not in exercise, it is either that they are buried in the earth of worldly affairs, or that the fear alluded to puts a false check upon their free expression.

The Society of Friends was gathered by means of devoted ministry. Thousands flocked to hear the young men with their burning message of a Light within every man pointing out the way of healing and holiness in that blessed Redeemer whose saving Light it was.

Those who received their wonderful evangel were glad to wait in the silence upon further manifestations of that holy power which had convinced them. But if they thus waited in the silence, they did not wait upon the silence. They expected, and they were not disappointed in their expectations, that lips purged by altar fire would be opened to the exalting of the Lord and the consolation of the people. And no wonder

the spiritually hungry came in their crowds to these pentecostal Quaker assemblies.

Simple-hearted obedience to every prompting of the Spirit in however small degree will be no inconsiderable factor in preparing the way for a revival of those early days.

It is recorded that when a false passivity, partaking more of the nature of "quietism" than of that living silence which had been so fruitful in the best days of the Quaker movement, began to stifle the young life, George Fox arose in a meeting with these words: "Preach, lads, preach! For if Christ does not preach, Antichrist will." Would he say that to us also?

MAX I. REICH.

REPORT OF THE EXEMPTION COMMITTEE.

TO THE REPRESENTATIVE MEETING:—

A large part of the activities of this Committee for the past six weeks has been in connection with the work of the office, at 304 Arch Street, Philadelphia.

In addition to a circular letter giving some advice and data concerning the dates of the establishment of our Monthly Meetings, we have shared with the Peace Committee of the Yearly Meeting the responsibility for the issuance of a twelve-page booklet of information regarding the Government Selective Service rules, and more particularly, parts of the Questionnaire which is now being mailed to men of draft age all over our country.

The demand for this publication has been large; some 5000 copies in all having been printed.

The many responses in various ways from our young men has shown their appreciation for the work bestowed.

On request, a considerable number of copies of the pamphlet were sent for distribution among the young men of Ohio Yearly Meeting.

There have been many calls at the office at 304 Arch Street as well as conferences elsewhere from individuals for consultation on the draft situation in its varied bearings, and it has been interesting to note the almost universal sentiment of the callers in support of our well-known testimonies in opposition to all wars or preparation therefor.

An effort is maintained to keep in close touch with our members who are being detained in the military cantonments near us as well as in those at a distance.

These men are waiting with varying degrees of patience for the President's definition of non-combatant service; the withholding of this decision is a real trial to our Conscientious Objectors, who would very much prefer to be engaged in some constructive work, provided it is not connected with the military establishment.

Indeed, it requires a much higher degree of moral courage to remain unoccupied in camp, subjected in some cases to repeated threatenings, as well as slights and sneering remarks, than to perform any military act which might be required.

We are now formulating plans which, if they meet with the approval of our young men in the camps, should provide for them a definite course of study and constructive reading, occupying probably four hours per day; this should prove a great relief to the tedium of the day's uneventful program as it now exists.

Compared with the experiences of English Friends who are actually in prison, our members in camp are comparatively free, yet there have been, and there continue to be, cases of much discomfort which should not exist. Personal visits to the camps have, in large measure, corrected numerous troubles, though the C. O. seems in some camps to be the object of disrespect, if not hatred, particularly by subordinate officers.

So far as we can gather, our men have been able to exhibit a Christian spirit, though at times poorly fed, and otherwise sorely tried.

The Questionnaires under the new Selective Service regulations will have been distributed to all registrants in less than

a month from this date, which means that, with other men of draft age, all of our members who have not been called for examination, as well as those previously exempted, will soon be put to a severe test as to their convictions regarding military service.

We are renewedly impressed with a sense of our duty in rendering to these our fellow-members, our united sympathy, craving for them sufficient strength to enable them to endure the trials of faith which they are likely to meet.

While we do not want our young men subjected to hardship for conscience' sake, yet we hope to see a larger percentage of them remaining steadfast to our testimonies against war than has as yet been shown; the number having accepted military duty being more than twice as large as the conscientious Objectors.

At present we have in the military camps twenty-seven members. At Camp Meade there are six men, all but one of whom are C. O.'s; Camp Dix three, of whom one has accepted military service; Camp Sherman one, who is a C. O. Scattered about in different camps and in Washington, far and near, aside from the above, there are, so far as we can gather, twenty men, all of whom have accepted military service in one form or another. Nineteen of our men are engaged in reconstruction work in France under the American Friends' Service Committee. There are also, it appears, three men abroad, members of Philadelphia Yearly Meeting, who have accepted military service.

It affords our men in camp much encouragement to receive visits from interested, sympathetic friends; spiritual strength has often been renewed by Gospel messages delivered at the barracks. These visits and messages have been quite frequent at Camp Meade during the past two months.

We have fewer members at Camp Dix, and visits to that place have been less frequent; we would encourage Friends to consider whether they have a duty in this service.

On behalf of the Committee,

Signed JOHN L. BALDERSTON,
ISAAC POWELL LEEDS.

PHILADELPHIA, Twelfth Month 21, 1917.

THE HIGHER IDEALS AT WESTTOWN.

As the Fall term of this school year draws to its close, we can look back upon it with pleasure and satisfaction. Our various societies—Brightonian, Parliamentary, Rustic and Union—are flourishing. We have had a very successful season in soccer, with a pleasing percentage of victories. The general spirit, attitude and appearance of the boys' school have been most gratifying. You have been for the most part diligent in your work and have gone about your tasks in an earnest, business-like, manly way. There have been few cases for discipline, none serious; the monthly conduct grades have been consistently higher than usual. The relations between faculty and student-body have been most pleasant, and you have shown commendable interest in the problem of the School. The formation of the School Council has tended to develop initiative and a sense of responsibility.

This thoughtful, earnest spirit has also been manifest in our meetings for worship. We have settled down promptly and quietly into the spirit of worship, and with few exceptions the meetings have been characterized by life and power—a life to which the pupils have distinctly contributed.

The causes for this satisfactory condition are many. The School has been chosen with considerable care; its morale is noticeably high. It possesses considerable initiative, and appears able to carry responsibility. The Senior Class has very marked ideas as to its duties and obligations. There is a rather wide variety of out-of-school activities, which keep your energies at work and your minds active. You have respect for the faculty and confidence in its judgment, and the faculty places confidence in you. And most of all, you appear to be guided even more than ever by conscience—by the desire to choose right for right's sake.

And back of these causes is the contributive factor of the intangible but positive influence of the hour. Sacrifice, duty, conscience, service—these words are on every tongue. Not before for generations has the Society of Friends held up so emphatically before its youth the priceless character of liberty of conscience. Many causes have led our country into its present position as a combatant in war; that a sense of duty, misguided it may be, but none the less real, is one of those motives, stands undisputed. And this spirit you have caught; the earnestness of your brothers across the seas has made you more earnest, their devotion has made you more sincere, their courage has led you to face with higher resolve your daily routine of tasks.

And I want you to share in their sacrifice as well. We all believe in sacrifice; let us make it a reality. We have made financial contributions to various needs; let us do much more; and let our gifts represent wherever possible our own efforts or self-denial. For the Red Cross a hundred million dollars has recently been given; following hard on this our country pours out another thirty-five million dollars for the work of the Y. M. C. A.; one million of this is given by a hundred thousand boys who bind themselves to earn ten dollars apiece. Governor McCall pledges on behalf of his State of Massachusetts a million dollars for the disaster-stricken families of Halifax. Thousands of men are sacrificing their places in business out of devotion to their country. Many of our own old scholars, your brothers and relatives and friends, are toiling without pay, and frequently at their own expense, to restore the devastated homes in France, to bind up the broken hearts in Russia, to save life on the battle-fields of Italy.

Shall we not enter into their labors, share their devotion, and make this year at Westtown stand out among the years as one of self-denial and sacrifice.—From Address of GEORGE L. JONES, to the boys and girls in the concluding First-day evening of the Fall term.

A QUAKER INVASION OF A METHODIST SANCTUARY

WALTER L. MOORE.

The inaptitude of the term invasion in the connection of which we are about to speak, may be removed with the explanation that it was by invitation and not with hostile intent, and that its result was one of enrichment rather than spoliation, as admitted by those subjected to the inroad.

The sleepy little South Jersey town of Port Elizabeth did not appear as though anything of unusual importance was happening as it lay basking in the heated summer air that bright First-day morning when a company of Friends to the number of nearly a score in three autos rolled into its quiet precincts. The tide on the Maurice River (or Wahatquenack, if you prefer its Indian name) rose no higher that day because of their coming. For many years the unpretentious building of the M. E. Church had stood without denominational rival, unless exception be made of a withering offshoot which sprang up some years since as the product of a revival movement, and which now holds forth in a nearby diminutive building dubbing itself with almost sublime pertinacity, "The Pentecostal Church of the Nazarine."

The rustic parish folk were out in full force, and, as if to clear the way for the invited intrusion, were entered full deep into the ceremonial of their worship upon the arrival of their Quaker guests; its stated period having been offered as the time for the holding of their meeting by the latter. This courteous act was emphasized by the contrast afforded in respect to the method of procedure. The voice of the pastor could be heard intoning some godly admonition to his flock, with frequent expressions of approval from the seats of the Elders. Then Brother A. or Sister B. would start a familiar hymn, in the singing of which the congregation would presently join. Meanwhile, not to obtrude upon these people in their devotions, the Friends remained quietly without. One of their number with a penchant for graveyard meandering willingly accepted the proffered guidance of Captain G., who with others had remained without to welcome the visitors.

These old seaport towns are rather rustily linked to their past history by retaining a few men who with advancing age still briskly carry the appellation of captain; and the possession of one or more such individuals helps to lend distinction to many a little port whose maritime importance is slowly ebbing away. Captain G. was courteous and kind as a guide. Together we slowly passed along the grassy mounds mutely spelling out the names as headstone neighbored headstone, until we reached the spot that claimed his close regard. Tenderly pushing aside the hedge growth of box, the names of near kindred were revealed, while a newly-wrought stone close by showed where in less than two years' time had been laid the partner of his life's joys and sorrows. No need of words where silence is so profoundly eloquent! "One touch of nature makes the world akin." Stranger as he was, we began to love this man through the medium of our sense of his regard for things vital and sacred to humanity at large.

As the notes of the last hymn died away, and a closing word from the pastor inspiring his little flock to consider the joys of the Christian life had been spoken, the Friends entered and took their seats where kindly gesture placed them. A little group upon whom the real weight of the concern and service fell—they who knew the stress of the "gallery" seats at home—were passed beyond the railed enclosure behind which rose the pulpit upon which lay, huge in size, the Book of Books. Thus the Quakers were within the *sanctuary*, and, let it be confessed, it was not without some hallowed sense of the significance of the situation that they took their seats; since to them this environment meant but the acknowledgment of that which is all inclusive in the act of worship.

"Howbeit the Most High dwelleth not in temples made with hands, as saith the prophet, Heaven is my throne, and earth is my footstool; what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things?"

Nearly was the organ, while, above all, in letters of gold glittered those words of deepest consolation to saint and sinner, "God is love." And herein was the real tie that bound us. What was to follow could but heighten a contrast already established as between the way of Friends in worship and that of these sincere-hearted people whose guests we were. Well said the mystic *Gewmisse*, "I can have true spiritual converse and fellowship with one who differs widely from me in doctrine if he meets me in the life realm, where my spirit has found its place of abode."

A few words by way of explanation of Friends' manner of worship were listened to with close attention, after which the congregation of about seventy-five persons fell readily into the spirit of the occasion. The silence that followed was of that quality which leads the soul into the inner spiritual sanctuary whence proceed the assurance of Divine help according to the believer's faith. Out of this felt presence arose a message which centered in the lesson that comes to us, even of this day, in the call of little Samuel of old, with its obvious teaching, that as we in childlike simplicity attend to the round of duties to which we may have been assigned, none may know at what unexpected time the call may come for a higher and holier service. The first speaker was followed by another who dwelt upon the Saviour's test of the efficacy of man's activity, "By their fruits ye shall know them," that the life of the Christian is not one of uniform complacency or of fulness of joy. Even the most devout soul will have its times of emptiness or depression, in accord with the experience of the Psalmist, "Why art thou cast down, O, my soul; and why art thou disquieted in me? hope thou in God, for I shall yet praise Him for the help of His countenance."

The meeting closed with a further word of explanation as to Friends' manner of concluding their meetings for worship; in this way an avenue of expression opened for two leading members of the congregation, one of whom stated that in the silent communion of the early part of the meeting he had been favored to draw nearer his Heavenly Father than at any other time he could recall in his life!

The history of Friends' connection with Port Elizabeth is both interesting and pathetic. The extensive broad meadows of the Maurice River, as elsewhere before the introduction of upland grasses, proved inviting to the agricultural settler. In the year 1700 a firm of Philadelphia capitalists of the name of Coates & Britton had the region surveyed and opened to settlement. The village of Port Elizabeth was laid out about the year 1700 by Elizabeth Bodely, of Salem County, and was made a port of entry. A Friends' meeting was soon after set up, which came to be known as Maurice River; this in 1805 was established into a Monthly Meeting, as by that time a large number of Friends from Gloucester and Cape May counties had settled in the neighborhood. Among the family names were found those of Buzby, Bradley, Dallas, Elkinton, Jones and Townsend. In the Ninth Month of the year 1810 a terrible storm accompanied by a huge swell caused the waters of the river to rise to a great height, resulting in the carrying away of miles of tide bank, while a number of homesteads were devastated and cattle perished. The result was so disheartening to the settlers that many returned to their former homes. A few Friends, however, continued to reside in the neighborhood, and to maintain the meeting, which was officially discontinued in 1855, though for some years afterwards occasional meetings were held. Several in the congregation on the day of our visit eagerly recalled their attendance upon these occasions and otherwise indicated their connection with Friends.

Some years since the meeting-house was removed, though the adjoining graveyard is still pointed out along the main street of the town. Somewhere in that now desolate, though hallowed ground, we were told, there stands a humble headstone upon which is carved the solitary letter B. This marks the last resting-place of the hamlet's founder. These slight things are all that remain in the pleasant village of Port Elizabeth to tell the passerby that here once dwelt and worshipped a Quaker band; that here were their meadowlands upon which they pastured their flocks, whilst up and down the river move their modest vessels carrying to and fro the products whose exchange made this somewhat isolated community a part of the great outer world.

BUCKINGHAM AND CARVERSVILLE.

E. TOMLINSON.

The twenty-first of Tenth Month, 1917, was an ideal autumn day, the woodland foliage was at about its most beautiful display of varied hues, and there was an inspiration to thankful appreciation of the manifold favors dispensed by the Bounteous Giver of every good and perfect gift in the invigorating air of the day.

In the early morning of this day, Samuel W. Jones, accompanied by his wife Florence Jones, left their home in Lansdowne, and by trolley and train reached Doylestown in due time to be met by auto conveyance to Buckingham Friends' Meeting, where a considerably larger company than usually assemble there had met for the hour of worship. A solemn stillness settled over the meeting, and a message of plain Gospel truth was left with them, in which they were all directed to the alone sure Foundation for succor and support in every condition of life being reminded that "other foundation can no man lay than that is laid, which is Jesus Christ." Many expressions were given of satisfaction with what had been communicated and desires that they might have more such meetings.

As on the previous visits of S. W. J. to Bucks County, there was a meeting appointed for the afternoon at Carversville, the invitations to attend which were generously responded to by the neighborhood generally, and a good meeting was felt to be the result. William and Martha Bishop were also very acceptably in attendance.

The condition of man through the fall of Adam, and the way opened for his restoration into Divine favor through Him, who is the Way, the Truth and the Life, were clearly and

forcibly set before the worshipping company and all were encouraged to co-operate with that still, small voice which will direct them into the paths of true peace and lasting happiness. Earnest petitions also were raised to the Throne of Grace that all of every nation might so come under the government of the Prince of Peace that all occasion for war would forever cease.

Many of those present expressed themselves glad of this occasion. A visitor in the village who had not attended a Friends' meeting for forty years, was thankful for such a favored opportunity to renew acquaintance with that people.

These meetings have seemed to leave their impress on many minds and reawakened a more earnest thoughtfulness as to the realities of the more serious side of life, and there is a desire among the people that Friends may keep them upon their hearts and be faithful to any revealed duty to visit in this community, in the love of the Gospel.

DOYLESTOWN, Pa.

BARCLAY STRATTON, THE CONSCRIPT IN 1864.

DILLWYN STRATTON.

(Continued from page 332.)

From Hilton Head, South Carolina, he writes:

"We made our way to the Provost Marshal's office, to whom we are assigned until our regiment may be forwarded or we forwarded to it, from whom we received assurance, as far as words would go, that nothing would be required of us conflicting with our views while under his care. As it may be two or three weeks (and weeks are long here), we hope there may a release accompany the regiment, if it is right that it should be so. Should it be otherwise, I desire above everything else, that I may endeavor to wait patiently all the appointed time, and be preserved faithful in my small measure in the support of the principles of peace. My experience during my absence from home has confirmed me more fully that it is required of our Society to uphold the doctrines of peace, as in former times. I write this sensible of a great deal of weakness, and of my natural inclinations sometimes to give out, for the natural ties and endearments of home."

"Hilton Head is situated on a very handsome island, seven miles long, very sandy, and is said to be very healthy. There are a great many very honest, conscientious men in this company several of whom I have conversed with, and furnished reading matter, which they seem to value. I very much regret I have not more tracts to distribute, as they are so nearly exhausted that I now only lend them, and they are nearly worn out. My health is good as usual, and a great deal better than I would suppose it could be under the circumstances, and I feel altogether that I enjoy many favors."

In a little less than a week we find him writing from the steamer enroute for Fortress Monroe. The sea was very rough, and the only position in which he could write was to lie on his back, and write on his Bible. From Fortress Monroe they went up the James River to City Point, where they were stationed in camp in front of Richmond. They found the old portion of the regiment was still several miles from them, but was expected to come in soon to reorganize. They were now under the charge of new officers, and he writes:

"Our experiences teach us that it is best to acquaint thee with our views before being called upon in public. This officer was very friendly and said he would do all he could for us."

Shortly after, however, he writes:

"We were called upon to drill, which we declined doing, and were the second and third times positively ordered out, with threats we would be sent for. Still remaining in the quiet we were finally told to stay for that time, but the next we would be obliged to go. The company has just gone out again, and we were not called on. Afterward the commander was in our tent, where he became very moderate and reasonable, saying that he had had a talk with the commander of the regiment, with whom we had a full opportunity yester-

day, and they hardly knew what to do with us, although his orders required him to report us either sick or on duty. He would endeavor, if we could not report sick, to manage our case for a week or two, so as not to require us to drill or assign us any other duties, and suggested by that time some order might be received in our case, that would relieve us, and I believe added that he hoped it would be so. There is considerable passing among our comrades, who differ in our case, some saying we were right, and encouraging our faithfulness, while others suggest we ought to be put to labor in the front, and still others recommend hospital service, so that we are required to be 'wise as serpents and harmless as doves,' and I do desire that we may adorn our profession here where we are so closely watched, by an humble walk, consistent with our profession on this subject."

After having been a week in camp in front of Richmond, he writes:

"Yesterday morning after eating our breakfast, two of our officers came into our tent, saying, 'Boys, there is good news for you this morning, you are going home.' It came so suddenly that we almost doubted it, but he said he had just come from Captain Johnson's office, and that it was so, and he would send the papers down before long. Sure enough, in a few minutes here came the papers and the captain himself the bearer. He, like the other officers, seemed to rejoice at the prospect of our relief."

A furlough was issued, not prescribing time or place of return, which had to go through the different departments and back before they could be liberated. Shortly after noon of the same day, a young man came into the tent inquiring for him, and handed him a letter, which he said had come to them of this regiment on the picket line. The young man had brought it, on foot, a distance of eight miles. The letter was from Rachel Green of Barnesville, of whom Gadne Patterson, the bearer, had some knowledge. It was the first from any source received since leaving Columbus, and contained much desired news of the welfare of his family.

Having followed the narrative as told by the letters of Barclay Stratton, we turn to the efforts made by Friends at home for his release, and also that of Isaac Cadwallader, who had shared the most of his experience.

Joseph Edgerton and Asa Garretson, a delegation of the Meeting for Sufferings, personally appealed to the President and Secretary of War, and obtained a parole for them, which information they dispatched to Friends at Salem.

Owing to the uncertainty and delay incident to military channels in such matters, it was deemed advisable for Barclay Stratton's brother, Benjamin D. Stratton, and Mifflin Cadwallader, Isaac Cadwallader's father, to take a copy of the parole and proceed at once to the army in front of Richmond, in order to hasten their release. The appearance of Friends in citizens' and friendly apparel made a sensation, so that many gathered around, who manifested a kindly feeling for them as they bade them farewell.

An ambulance conveyed them to the James River, where a boat was provided and they made their way home without delay, after an absence of six weeks and two days.

A MILITARIST'S VIEW.

"If you are to see a new England in the days to come, and the new world to which we hope we are moving, one condition must be fulfilled—militarism must be swept from the face of the earth. And when we talk about our war aims, to my mind there is this one great dominating war aim—the end of militarism, the end of standing armies. So long as the burden of militarism is resting on Europe, so long as our young manhood from year to year has to be sacrificed to this Moloch of war, you will not be able to solve the economic and industrial and social questions which are ahead of us.

I can see the suicide of Western civilization if we are to have this cataclysm repeated. All the great nations are now agreed that after this war there must be some permanent machinery established to keep the peace of the world."—*The Friend* (London).

EMANCIPATION.

Why be afraid of death as though your life were breath?
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you be afraid to meet the thresher of the wheat?

Why should it be a wrench to leave your wooden bench?
Why not with happy shout run home when school is out?

The dear ones left behind? O foolish one and blind!
A day and you will meet—a night and you will greet!

This is the death of deaths, to breathe away a breath,
And know the end of strife, and taste the deathless life.

—MALTBIE BABCOCK.

YOUNGER FRIENDS.

"SEEK, 'EM, KEEPER."

(Continued from page 329.)

In his perplexity a thought came to him. "My dear friend," he said, "I will tell a vision that was sent to me long ago. It has often strengthened me when I have been in sore straits—and it will strengthen thee, I believe, to-night. When I was yet in my young years I was afflicted with a certain sore temptation. And then one day in a dream I beheld a sheep feeding in a green pasture, by a pleasant river side. There came by an evil man, who, seeing the happiness of the sheep sought to drown it in the river. And verily he had succeeded in so doing, for already the floods were gone over the head of that sheep, and its breath was well nigh spent, when, just as it was on the point of sinking, there came the good shepherd with availing aid. His first care was to gather the exhausted sheep within his arms to rescue it and to place it once more within the safety of the quiet meadow. Then, valiantly he strove with the cruel adversary, and prevailing against him, cast him into the river, where the strong current bore him away. Thus I saw in my vision," continued James Dickinson. "And the reality of this I have seen in my life. For ever since, when I have almost lost the hope of deliverance, it is then the Lord has appeared by His mighty power and rebuked the enemy and delivered me. He drew me out of the troubled waters, and brought my mind into true stillness and to the proper place of waiting upon Him, where I found my strength to be renewed. And the overshadowing of His power I often felt to my great comfort, so that I was made to admire His goodness."

As he spoke the last words, he approached Jane Fearon, and gently raising her from the ground he led her strongly and steadily forward in the direction of the river. She no longer hesitated or drew back. His courage was infectious. Only she shuddered a little as her feet first touched the chill waters. But turning to her companion she said with a tremulous little laugh, "Even the river can hardly make us much wetter than we are already!" For all answer, James Dickinson passed his strong arm about her, and together they stepped down, deeper and ever deeper into the water. How they were guided across the swollen torrent they never knew. Looking back in after years, they could remember nothing but a long, long struggle with a swiftly-running stream, chill as death, that seemed as if it must submerge them. More than once the strength of the current bore them off their feet, and they thought all was lost. Yet always they felt firm ground beneath them once more, until at length they found themselves seated on a sand-bank on the further shore. And there at last James Dickinson's human reason thought that they were surely safe. But once more, and for the last time, the warning Voice spoke to him, and he was obliged to tell Jane Fearon they must go still further. She had lost all will of her own by this time, and was content to

be borne along by her stronger fellow-traveler. "Well, I must go by thy faith," was her only answer. So again they went on, until they came to yet another sand-bank containing a deep hollow, in which they thankfully stretched their tired limbs. Here at last James Dickinson said, "I am now easy and believe that we are perfectly safe; I feel in my heart a song of thanksgiving and praise." "I am so far from that," replied his companion, "that I cannot so much as say, 'the Lord have mercy upon me!'" To reassure her, James Dickinson began to chant very softly the first words of the ninety-first Psalm, when suddenly Jane Fearon laid her hand upon his arm. "Oh, hush!" she entreated, "they will hear thee. Dost not hear them?" James Dickinson listened, but no sound reached him. "But I can hear them," Jane Fearon went on, "my ears were ever sharper than others. I hear only too well the sound of angry voices, aye and worse," she shivered, "the baying of a hound." James Dickinson listened intently. After a few moments he, too, heard the sound most of all to be dreaded by fugitives, the baying of a bloodhound on the night air. Then loud calls, "Seek 'em, Keeper, seek 'em, good dog," and a noise of scratching and sniffing. The terrified woman, unstrung by all she had gone through, began to weep; it seemed as if she could not bear to sit and listen to those voices and steps drawing nearer. Her companion was afraid that her terror would make her sob and cry aloud, and that the noise would betray their hiding place. "Remember, our lives depend upon our silence," he whispered gently; as they crouched themselves together intently to listen.

"Seek 'em, Keeper," the call sounded louder, nearer. Now, heavy footsteps could be heard upon the stone work of the bridge. Upon it; but they did not cross over it to the sand-bank where the fugitives lay hidden. "Keeper" had turned back again and was following the scent of the footsteps along the opposite side of the river, till he stopped short, at the spot where they had actually touched the water. There, having lost the scent where they entered the water he flung up his head and howled. Close behind the dog, followed a little knot of people—two men and the woman they had seen at the inn—one of whom carried a lantern. "Those Quakers must have crossed the river," said one voice. "That's impossible, unless the devil himself took them over," said another, "for the river is brinkful." "I've never known Keeper to fail," said a third. This was the woman's voice. "If he stops at the water, and they could not get across, then they must 'e'n be *in* the water, and a good riddance, too. But I would I had their clothes! True, they were of Quaker cut, but good solid homespun as ever I saw. We do but waste time here now in the wet. Better go back and rifle their saddle-bags." And an evil laugh struck on the night air, that filled the listeners with more horror than even the bloodhound's baying. The two men would not give up the hunt so soon. They wandered up and down the river's bank for some time, accompanied by the dog, till, at last, they realized that the fugitives had escaped, and calling to Keeper, they turned back to the inn. Then, and then only, the shivering Friends on the sand-bank began to feel that the worst danger was over. The instinct of the savage dog, following his animal nature for the chase, had been baffled by the man's intuition, relying upon his unseen Guide. Yet, though they were safe for the time, sleep was impossible in their cramped position on the sand-bank, even if they had dared to think of sleep. As the long dark night wore away, to turn Jane Fearon's thoughts from their present danger, James Dickinson told her wonderful tales of his eventful life.

(To be concluded.)

You can glad your child or grieve it;
You can trust it or deceive it;
When all's done
Beneath God's sun
You can only love and leave it.

LETTERS FROM PARVIN M. RUSSELL.

(Continued from page 329.)

—, Eleventh Month 5, 1917.

TO HIS FAMILY:—

I've just blown my evening half away trying to start a fire with a few embers and much wet apple wood, and since my "Blow, blow, breathe and blow," has produced a cheery blaze, I'll try to remember what has happened lately to interest you. The first incidental remark may be that our good wool sleeping bags came to-night, as well as some small cot mattresses. The bags are double, with two compartments so arranged that a double layer of the bag material may be either above or below the sleeper, as may be most convenient. With the old duflie bag spread out on the cot, the mattress and two thicknesses of blanket under the new bag, then the two layers of the new bag, and three layers of blanket over me, I should be pretty comfortable. Just for convenience, however, and occasional afternoons indoors, it would be mighty handy if you could wrap up my big gray bath-robe very tightly and mail to me at the F. W. V. R. C., No. 53 Rue de Rivoli, Paris. It was a little too much to include in the duflie coming over, but from the way one of the boys uses his, there is no doubt of its usefulness. Otherwise my needs are rather local, being mostly satisfied by three big meals per day. Generally speaking, the meals are mighty good, and even when the soup or stew or rice pudding is burned, it disappears just the same. Fortunately we have real good milk for cereals, coffee, etc., which is quite an advantage, but you can imagine a group of American boys, sweet-toothed as we are, cutting down to a ration of two small teaspoonfuls of sugar per day! That little box of "sweets" will have a royal reception without precedent in my previous experience!

Have I told you yet about our little "igloo" over beside the next house? It is a typical "above-ground bomb-proof" in which the Germans often took shelter no doubt when the shells were making it warm for them, and this particular one looks out on a great large field, since it is built beside the last house on the main street. It is simply a semicircle as you look at it, about seven feet high at the middle, and the whole covering is made of corrugated iron. One end backs up against a brick wall of the house; the other end is built up with bricks so as to accommodate a door and two small windows. I cut a good little pile of small wood from smaller branches of the old dead apple-trees, and started up the stove that I found for the igloo and in a short time it was quite comfortable. Having imported an old rough table as a washstand, one of the boys and I brought over the basins and water and necessary accessories and had our hot bath under most delightful conditions. There was plenty of good hot soft water, and since the place was not otherwise inhabited we splashed and scrubbed regardless of the floor or table.

Last Fifth-day was quite a memorable one for us all in that it was a holiday—All Saints' Day, I believe—and since there were no particular attractions hereabouts, five of us packed up a few things to eat and, with our "permits" and Red Cross identification cards, started off across the country some six or eight miles to the previous front line trenches, where for two years and a-half, the Germans and Allies faced each other behind the barbed wire of No Man's Land. On the way we passed through several absolutely quiet, shattered villages, one of which held the ruins of a very old and rather attractive church. It was indeed sad the way the building had been irreparably blown to pieces and then, too, even one of the vaults of the graveyard at one side had been opened and filled with the broken staturary; and since there are practically no people left in the village, the dilapidation is increased in effect by the neglect which naturally followed.

Walking on from the rear German trenches toward the front line, it was evident how the location of the trenches had been chosen to take every advantage of the ground. Trees—what few there were—were mostly cut and scarred or sometimes riddled by the shells, and even though this section had not

been in the thickest of the fighting, the ground still bears the hundreds of shell-holes, now partly filled in by rain and grass. Already some careful Frenchman had cultivated quite a section of this land that we saw between the second and third positions, and had just reaped a fine crop of sugar beets. It was up in the first and second line trenches that the famous dugouts appeared, and you may imagine how the hours fairly flew by as we descended into one after another of these underground barracks and passages, seeing the bunks where the soldiers slept, special places with little stoves for the officers and everywhere the remnants of the days of activity—empty shrapnel shells of the smaller size, rifle cartridges everywhere, and the mysterious-looking hand grenades that we very carefully shun, as it is impossible to tell under what conditions they might go off if disturbed. Most remarkable was the tremendous solidity of the wooden beams and pillars used in building all the stairways and passages; the raw earth was nowhere exposed, so that in all probability they kept fairly dry down there.

We sat down and had our lunch in the front German trench with our hot beans and jam and bread and figs, looking out over the most desolate sort of pitted land, and to add to the picturesqueness, one of the boys read us a number of Robert W. Service's poems from the "Rhymes of a Red Cross Man," which were written after experiences among the opposite trenches, and which described the life that had surged and ceased in these very regions.

In the afternoon we invaded the barbed-wire entanglements between the opposite front trenches, winding our way through little passages and around the Allied trenches, and how typical they were of the hundreds of photographs we saw at home—the sand bags, used to build up the defences, the thatched twigs in places where the dirt had fallen in, or been blown in; the peculiar zig-zag that prevented the use of machine guns to clean out the whole line in case a small section were captured, and here again the stairways into the darkness. Such a drear place cannot be easily forgotten, because there were no trees left alive along whole stretches, and although the weather had been pretty dry, we could get a little idea of the awful, sticky mud that has been such a bane to the men in the trenches. Away down in one of the German dugouts I found an empty shrapnel shell, about three and a-half inches in diameter, which still had the copper band around it, which makes the shell fit tightly into the barrel when it is fired. The band is about a half inch wide and an eighth of an inch thick, and the passage through the barrel leaves a novel design on the thin copper band. By means of two pieces of steel I cut the copper band off without narrowing it scarcely at all, and it makes a very interesting memento, which with one or two other little things I hope to keep.

It was hard to break away from the fascinations of the dugouts, but by five o'clock it was getting rather dark, so we started home—a slightly different way from the one we followed in coming. Consequently, since there are absolutely no lights of any sort for miles in those regions, we got lost, and had to tramp an extra six or seven miles, as we had circled away off to the northeast of our place. Interesting enough, though, we passed through a small village where two of the Americans had just been established to do some agricultural work for the few inhabitants. It was their first night in their little shack, and so our little visit was in truth a celebration. Once on the homeward track, we felt right cheerful, and with some scrambled egg and cocoa to top off with, we felt it was a memorable day; and the only results of an unpleasant sort were several blisters and a lazy feeling the next day.

(To be concluded.)

Do not make the way seem harder
By a sullen fere,
Smile a little, smile a little,
Brighten up the place.

—ELLA WHEELER WILCOX.

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 330.)

NINTH MONTH 21, 1917.

Yesterday with a friend, Dr. Birchett, of the Colegio Americano, I climbed to the highest land near here, the summit of the Paramo de Cruz Verde. It was truly Alpine and yielded much; of course I returned laden with specimens and very tired. To-night I finish this to catch tomorrow's mail.

From Girardot, Eighth Month 14th, Dr. Rusby and I came up by train to Bogota. Here we remained then for a week, very busy making many arrangements. I fear Dr. Rusby did not thoroughly see the city, as since his departure on the 21st, I have. He left me, taking part of the outfit and, what I miss, plant-driers, and was planning to proceed to Medellin, Zaragoza and the Rio Sinu. It was necessary for him to reach New York before the opening of college.

Letters since tell of a three days' period spent in a river-boat, at first stranded on a bar, and afterward repairing damaged machinery. Because of that he gave up the Rio Sinu. Then from Medellin came report of other delay and the giving up of the project of reaching Zaragoza. At this writing I believe him to be on the ocean between Colombia and New York.

My one great undertaking since his departure has been the trip over the Cordillera to Villaviciencio at the head of the plains of the Orinoco; purpose, as earlier mentioned, the obtaining of Quina Cuprea; result, fully successful. The trip required five days in each direction, and I was at Villaviciencio eight days; in all Eighth Month 22nd to Ninth Month 8th.

Mine has been but poor success getting transportation mules, or horses as the case may be. For this trip I started with three horses of the poorest in the country, exchanged them en route for three, more willing, though little, mules; and by an exchange at the same point returning arrived on a shoeless horse, my baggage a day late on two bullocks. The first and last stages were but one day—and fortunately slow mules permit of botanical observations.

It is always cool here in Bogota, and, crossing the Cordillera Summit, Eighth Month 22nd, against a wind and driving rain, was one of the coldest experiences I have ever had. On this side of the divide it is too cold to grow much on the mountain-slopes. But over the divide was to me a great revelation.

There comes up to the mountains the winds from the great Amazon-Orinoco plain, and these carry a warmer climate high up the slopes. Very soon we descend to fields of maize, and through a region of this pass for at least ten miles. By the first night I had reached Chipaque on the eastern slope, but my baggage-mules did not. Consequently I had some hours to wait there next morning.

Chipaque is about fifteen miles from Bogota, and on the mountain-side. I wish I could give you some kaleidoscopic impressions of the camino that morning. The next day was the great market in Bogota, and to it the peons were going. Loads were passing almost continuously, some on mules, burros, or frequently bullocks; more frequently on the backs of men, and yet more frequently of women. And heavy loads they were, too, and carried by women, some for at least twenty-five miles over a rough mountain trail up through the thin atmosphere of over 10,000 feet altitude. I remember loads in sacks, likely corn or potatoes, or as likely many things else; great round open crates of chickens, two or three layers high (frequently on other loads would be seen a chicken, or often a chicken or turkey tucked under the arm); especially I recall women with great loads of earthen jars, of local manufacture, fifteen or sixteen, and extending in a pyramid several feet over their heads. On they trudged—at least several hundred that morning—a quiet, but seemingly never happy people.

The fields of corn amazed me. From the narrow river-valley, up the mountain-sides, wherever not actually precipices, to almost their summits, would be green areas of corn, and close observation would show little adobe houses beside each. On slopes so steep you needed care to stand. I saw the women

hoing with the large-bladed hoe of this region. The corn-harvest, I hear, is marketed almost wholly in Bogota.

This peasantry works, and, in spite of some present drawbacks, I think is excellent stuff for the future. Not once to Villaviciencio and return was I asked for alms—the greatest possible contrast to the trip to Neiva. The most evident drawback is disregard of sanitary living; little adobe houses, with dirt-floors, these shared in common, during the day at least, by humans, dogs, chickens and, where so wealthy, hogs.

The corn-land is determined by accessibility to Bogota. Beyond were open grassy mountain-slopes—a large pink orchid there making banks of gorgeous bloom—and further east, forest. From the last hill was a wonderful view of the Orinoco plain, dark-green with forest, but here and there with light-yellowish bands of prairie. Villaviciencio, though the capital of the Neta, proved smaller than the metropolis of Mt. Kisco.

(To be concluded.)

THE DEVELOPMENT OF THE TEACHERS' COTTAGES AT POCONO.

JULIA H. MOON.

Under date of First Month 15, 1907, George and Elizabeth L. Abbott conveyed the cottage located in Oak Avenue, Pocono Manor, known as the "Acorn," to certain Friends in trust for the Yearly Meeting's Educational Committee for the use of the teachers of the Yearly Meeting Schools. Some teachers and a few others enjoyed the hospitality of this cottage for several seasons.

Subsequently, two other adjoining lots were deeded to trustees by George Abbott and a larger house erected, known as the "Oakwood." This was built for the purpose of accommodating not only our teachers, but also affording a place where others may obtain comfortable accommodations at a moderate cost.

During 1915 and 1916 it seemed advisable to the donor of these gifts, to the various trustees, and to the Yearly Meeting's Educational Committee that to combine the management of these two cottages would reach the interests of the teachers as well as others to the best advantage.

At a recent meeting of the Yearly Meeting's Educational Committee, the Committee in charge of the "Acorn" and "Oakwood" reported a prosperous season. The houses were well filled, the majority of the guests being Friends, several teachers among them. The close of the season found an indebtedness still existing by reason of the initial purchases of furnishings, etc., but through the kindness of the Pocono Manor Association this entire debt has been taken care of.

It having been proven that the project of the "Acorn" and "Oakwood" is a success, we can but hope that many teachers and their friends may avail themselves of the comforts and possibilities for recreation here offered in the future.

ABLE DEFENSE OF OUR POSITION.

In the *Public Ledger* of the 11th, C. B. Cochran claimed that circumstances so alter cases, that the patriotic duty of Friends would now carry them into war activities. We are happy to print the following defense from the *Ledger* of the 10th.—E.D.S.

To the Editor of *Public Ledger*.—

It seems necessary that I answer a letter you recently published, for I also am a "fighting Quaker," yet one who fights neither for the same cause nor with the same weapons as does Doctor Cochran. The difference is, perhaps, one of aim, but not so much so of method and accomplishment. This is illustrated by telling two stories of the last generation.

Once an old squire of New Jersey quietly objected when two quarrelling men used violent language to each other in his office. An unheeded second and third admonition ensued the squire to blot his legal papers rise to his full six feet of stature and, taking one man's collar in his right hand and the other man's in his left, he threw one blasphemer up the street and the other one down. "They hired a boy to come back for their hats." The issue was plainly a spiritual one, the method of dealing with

it Prussian and effective only so far as the presence of the squire was concerned. No one with imagination can doubt but that, in the safety of the nearest alley, the men continued their profanity with the defender of the faith as the complacent victim of their anathema.

The other story illustrates the same spiritual issue, but this time it is met by spiritual force, and the result justifies the method. A blacksmith was filling his shop with bad language when a Pennsylvania farmer quietly asserted a fact, "I think I cannot bear to hear such things." Then he went outside. Years after the blacksmith testified: "I never swore again. I thought that if my language made a man like him feel the way he did I had better change my language."

Both the New Jersey squire and the Pennsylvania farmer called themselves Quakers; yet one followed the old Mosaic law and the other the law of Him who said, "I am the Way." One thought he had succeeded when he had failed; the other succeeded far beyond what he would have thought possible.

Yes, there are such things as "fighting Quakers," but they fight in an army that makes alive; for a country whose boundaries are beyond the war zone; a country whose citizens never criticize the Administration because their loyalty is given without drafting it to the Prince of Peace. His methods are perfect. His liberty is glorious, and His democracy—although not very safe for special privilege—is a solid rock for the kingdom that is coming.

Peaceful penetration into the history of Friends will show that the Society is not founded on freedom of conscience as an end in itself, but on good-will as an omnipotent force behind free will. And just because the world—and occasionally our own members—cannot understand good-will, men fear and punish free conscience as socially unsafe; and they are justified in so doing until they learn what "having mercy and not sacrifice" means. Did Friends really exalt free conscience into a religion such as Doctor Cochran describes, without good-will as a basis, they would be anarchists and unworthy to serve society by their martyrdom as apostles of a free creed.

HELEN ELIZABETH RHODS.

WEST CHESTER, Pa.

WITH THE FARMERS IN FRANCE.

HOWARD W. ELKINTON.

MY DEAR FATHER:—

Cæsar, as thee may recall, with scholar's grasp, spoke in his famous Commentaries of hibernation or hibernating during the winter months in certain Gallic towns. One of these most assuredly must have been Evres. For to this day it seems necessary for the writer to do the same thing. It is truly hibernation of a very quiet, warlike nature that awaits its winter. If the war should stop to-day, I honestly believe we should not hear of it till the week-end (when we return to Sermaize). Isolated by no communication, with no time to read, no manner of frequent correspondence, too tired usually to do aught else but sleep, so we live removed from the jostling throngs that inhabit big cities and make such a pleasant, sweet-sounding din. But we have our noise and clang and roar in the blessed threshers. Indeed, I dreamed the other night that I was upon the engrainer's (feeding to the machine) platform swaying from side to side with the vibration of a humming machine, even as a captain carries the motion of throbbing engines and rolling sea about with him on land.

You probably know by this time that the agricultural department so divides its work that the ten threshers are sent to so many separate areas, where two youths repair to run each thresher. There are usually five or six villages in each area. It so happens that one Raymond MacDermid, a friend of the Hodgkin family and from their home town, and I work the district of the (new) Alesse, the northernmost area of the expedition and now we labor in the most northern town of our area. We eat at the boards of those farmers for whom we thresh, while we sleep in our caravan.

Oh, yes, we drink at one of the wells marked "Eau Non-potable," which means that the authorities have deemed the water unsafe. But rumor has it that despite the sign it is the best water in the district (which may not be saying much);

further rumor has it that the authorities went around to all wells and tacked up the sign ("Eau Non-potable") more as a matter of courtesy than anything else.

There are humorous sides to the work. The field mice on the sheaves always afford endless amusement. All women dread them racing about over the sheaves. One day, as an act of frivolity, I took pains to catch a few that insisted in bumping into me on their way from the beater. Instead of flinging them at the head of a French lass, Nellie, who was cutting the sheaf strings on top of the threshers, I merely held the little beasties up to her view and threatened, then stuck each animal into one of the pockets of my blue overalls. When I had finished, you can imagine the collection. But the joke rather went against me, for, forgetting the prank entirely, I went through a week's work at other barns to return to my old friend, Caillet, and discover when engraining with Nellie that my collection was still with me, only one week older.

What does thee want to know about what we are doing? I should be delighted to write of anything, of how we all shiver around a flickering fire, absolutely confident that there is no possible way to put more heat in this barn of a place and no possible way to ward winter off. Or should I write of how I wriggled on my uncomfortable bed last night, thinking all the while of that lovely sofa bed that once I slept in at Moylan. It seemed so like a dream, so very, very far away and unreal. Or shall I tell thee of the week of bad luck that I have just experienced; how first I had to go to Evres with a new man and then the water tank burst, and then a ride on bicycle back to the Scource, twenty odd miles on bicycle. Then another new man—he, poor lad, knew nothing of machinery and hardly knew enough to draw water with success. Or shall I tell thee of the lovely bicycle ride K, and I took this afternoon to the Chateau of Trois Fontains, where we poked about the ruins of an ancient abbey. How we probed further about a most well-kept garden to come upon an elderly gentleman raking up leaves, to discover that he was the Count of Fontenay and owned the whole estate. We later met a most attractive old lady whom we learned was the Countess. She owned a very energetic bulldog which insisted on kissing us on the mouth by great leaps in the air. K, cared for it more than I, although I was quite interested in the political significance of the affair as the Countess had named her pet Herr Von Bethman Holweg. But if I write of these things they will think that we lead very ordinary lives eating and drinking and giving talk as any humans.

For "THE FRIEND."

"TILL SEVEN TIMES PASS OVER HIM."

AGNES S. POLLARD.

"The king spake and said, Is not this great Babylon that I have built—by the might of my power and for the honor of my majesty?"

Is not this the trouble to-day among the rulers of the earth? And among those of lower rank? Will they not take warning "till seven times pass over them?" We gather that seven was considered a complete number among the Jews, so this seems to imply that they must come to the place or position where they become convinced that "the Most High ruleth in the kingdoms of men and giveth them to whomsoever He will." It would appear that most of those in high places are some distance from that yet. Oh! if they could only realize how futile is human strength or ingenuity compared to the invincible power and majesty of Omnipotence who has declared "My glory will I not give to another nor my praise to graven images."

And how is it with us as a people? Are we sufficiently humbled within ourselves to realize that of ourselves we can do nothing that will improve our undone condition or bring honor to the cause of Peace, Truth and Righteousness?

A Society is made up of individuals, so each one has an influence in it and each one is responsible in greater or less

degree for our influence in the Church and in the world. What shall that influence be? We have the privilege of choice—"Choose ye this day whom ye will serve." Surely none of us will doubt as to Whom we *should* serve, or Who is most worthy. "The fear of man bringeth a snare," How true this is, more so than we realize many times. "I cannot bear what my friends will say if I do so and so." This is often felt, even in what might be called trifling matters, and how much greater the cross when it comes to withstanding the powers of evil. "Be not afraid of them that kill the body, and after that have no more that they can do. . . . But fear Him, which after He hath killed hath power to cast into hell: yea, I say unto you, fear Him."

"But even the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows." "The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe."

"Till seven times pass over him." We are apt to feel that we have all the trials that it is possible for us to bear, but we are not the judges. We may feel that self in us has been reduced as much as is required, but the Infinite One knows better than we do. Let us keep very low before Him, therefore, that He may favor us with His life-giving Presence.

"To be carnally minded is death, but to be spiritually minded is life and peace." Is it true that we are either one or the other? If we are earnestly concerned daily to live and act as we are shown by the Light of Truth in our own hearts that we should act or *think*, it seems to me we would be quite sure to find life and peace, even when outwardly we may be far from comfort. Oh, that all of us who call ourselves Friends may double our diligence, if possible, to see to it that the Light of Truth shine through us individually, that we be not stumbling-blocks in a brother's or sister's way, but may, by our example, lead others in the right way.

ELEVENTH MONTH 23, 1917.

NEWS ITEMS.

REPORT OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING TWELFTH MONTH 22, 1917.

Amount reported last week	\$254,107.77
Received from 17 meetings	\$10,731.66
Received from 12 individuals	1,103.00
	11,834.66
	\$265,942.43

FOR ARMENIAN RELIEF.

Amount reported last week	\$362.69
Received from 3 meetings	\$63.39
Received from 1 individual	5.00
	68.39
	\$431.08

AMERICAN FRIENDS' SERVICE COMMITTEE.

THREE HUNDRED MEN WANTED FOR FRANCE AT THE RATE OF TWENTY-FIVE PER WEEK.

We have just received the following cable from France:

"Civil Affairs Department needs 300 additional American Friends for repair and reconstruction, partly in devastated regions, partly to repair and equip hospitals for tuberculosis and children and similar work. Would like 25 per week each with foreman competent to oversee repairs, equipping and opening institutions. Each party should include men with experience in some form of building work. Must be men of education, discipline and character."

This indicates that the Red Cross has decided to give us the chance of supplying most of the men for civilian relief, and opens up the opportunity that many of us have been dreaming about. The confidence thus reposed in us is a great tribute to the men whom we have sent.

Our ability to accept the opportunity will depend upon action by the War Department recognizing this work as non-combatant service for Friends of military age, since we cannot possibly fill the request with

men below and above military age. We have sent about a hundred men of military age, securing exemption on industrial grounds from their various Exemption Boards for the few who were in the first draft. We cannot hope to secure such exemption for very many in the second draft, and we cannot now take the risk of sending more men, subject to the danger of having to bring them back in a few weeks.

Two representatives of our Committee in a recent interview with the Secretary of War were told that no ruling would be made until Second Month at the earliest. We are now planning to use every influence at our command in securing a favorable ruling in the very near future. To lose this opportunity would be a tragedy. The men are desperately needed in France; the French government is very anxious for them to come; from every conceivable standpoint it seems reasonable that men who are by law exempted from combatant service should be allowed to enter this important international work, which is very definitely a part of the world obligation of the United States. The council of all Friends in helping us effect a solution of the problem will be appreciated.

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"I am in the workshop where the wooden houses are made in sections. There is a great demand for houses, and every hour in the day finds me busy with the saw and hammer.

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First Month 4, 1918—Dr. Sidney L. Gulick (Secretary of the World Alliance for Promoting International Friendship)—"Christianizing America's Relations with China and Japan."

First Month 11, 1918—Gifford Pinchot—"The Farmer After the War."

First Month 18, 1918—Dr. John Dewey (Professor of Philosophy in Columbia University)—"Education After the War."

First Month 25, 1918—Dr. John Haynes Holmes (of the Church of the Messiah, New York)—"The Message of the Church After the War."

Other Lectures may follow. Admission is free and all are invited. Lectures begin at 8 o'clock.

DIED.—M. Hackenfield, N. J., Twelfth Month 16, 1917, Lucy E. HAINES, daughter of the late George and Edith T. Haines; a member of Upper Evesham Monthly Meeting, N. J.

—, Tenth Month 30, 1917, at her home near Athens, Ontario, Can., ALIZIA ROBESON, widow of Justus Robeson, in the eighty-fifth year of her age; an Elder and member of Leeds Monthly Meeting (now discontinued).

—, at the home of her niece, Delora C. Nately, at Middleton, near Columbus, Ohio, PHERE ELLYSON, widow of Robert Elyson, Eleventh Month 24, 1917, in the ninety-fourth year of her age; a member and Elder of Middleton Monthly and Particular Meetings.

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TWO ESSENTIALS IN ONE.

A Chinese official, at one time resident in the United States, made (as Dr. Lynch says) a correct "diagnosis of Christianity" when he observed that it is distinguished from all other religions by its demand of personal holiness and "the love of the enemy." He showed much penetration, both in discovering these characteristics as superlative and in perceiving their logical union, since he apparently regarded them as together constituting "the one thing" peculiar to Christianity. Could he not then accept this religion for himself? No; because he considered its requirements unattainable, as indeed they would be if Christianity were only a code of rules or a system of thought: if it were not an actual "way of life" permeated by the ever-present and infinite Spirit of its Divine Founder; if it did not mean fellowship and companionship with Him, by coming into His likeness through "the revealing of the power of immortality" in our human souls.

Herein, perhaps, was the failure of apprehension on the part of the distinguished foreigner; but his recognition and frank confession of the paramount demands of Christianity may well induce a sober reflection in those who claim to be followers, not of Confucius, but of Christ. Is there not with some a lurking unbelief—a practical doubt at least—as to the necessity of such a soul-transformation, such a conquering work of Redemptive Power, as would correspond with the declaration, "This is the will of God, even your sanctification?" Paul writes to the Corinthian Christians as to those that were sanctified, "called to be saints;" and John, the apostle of love, looking forward to a complete vision of the Master and to our being "like Him," makes this confident affirmation: "And every man that hath this hope in him purifieth himself even as He is pure."

Neither Scripture teaching nor historical evidence gives us to expect this attainment to be a sudden phenomenon coming down upon us as a separate "blessing," but rather it is shown as a condition brought about within us through our obedience to the living Word. "Wouldst thou now be made perfect without an effort?" was the tender reproof of an experienced

Christian to one who seemed impatient with the slowness of his own advancement. The process of this change may be as gentle, as gradual,—as normal, may we not say?—as the growth of the grain-bearing plant from the tender blade to the full and ripened corn. It is both progressive and fruitful; and, carrying out the analogy, we may assume a patient cultivation of the ground to be needful, as well as the stimulating and replenishing grace of the early and the latter rain.

We are not always given to see to what extent this work has been accomplished in the experience of others, and perhaps even our own condition may sometimes be veiled from our knowledge; but that humility which is part of a genuine growth in heavenly life will, at least, save us from presumption, from boasting, and from "spurious pretensions." Probably not many of us could fittingly venture beyond the testimony of those two heroic women Friends in the prison of the Inquisition at Malta. "We have been cleansed and sanctified in part, according to our measures," said they, "and we do press on to that which is perfect."

A longing for this redemption, a sustained and insistent desire for perfected Christian character, possesses in greater or less degree the hearts of those who have had any sight of "the beauty of holiness;" not merely as a subject for mystical contemplation, but as the condition of the highest union and fellowship and satisfaction, and of service too; for the path of purification joins that of consecration. The way of holiness is also a *highway*, an avenue of communication, an open road, wherein the Lord's messengers go His errands. "I have commanded my sanctified ones."

But who could picture such a state without including that supreme virtue which, in modern phrase, has been described as "the ultimate principle of the universe," and which an apostle defined as "the fulfilling of the law?" Even the Divine holiness is in some sense comprehended in it as shown in the assurance that God is love. For ourselves, the keeping of the first and great commandment and of that which is like unto it is presented as comprising all; but in viewing this pure standard, and measuring our statures by it, what misgivings assail us! what conviction of unworthiness and shortcomings! Nevertheless, that which is required cannot be finally impossible, and therefore we are to press on toward the goal.

But this "ultimate principle" is no mere sentiment, stirred by uncertain and changing impulses; it is the basis of sacrifice, of endurance, and of "patient continuance in well-doing." For again, to be "rooted and grounded in love" is the condition of being able "to comprehend (or receive fully) with all saints." And so we are brought back to the first thought of the characteristics of Christian faith, finding it re-enforced by the injunction, "If ye love Me, keep my commandments,"—which commandments do clearly include the requisitions of individual purity and righteousness through the grace that makes possible all things that are thus required, even to "the love of the enemy." M. W.

"IN THE SECRET OF HIS PRESENCE."

In the secret of His presence how my soul delights to hide,
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsting, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring.
And my Saviour rests beside me, as we hold communion sweet:
If I tried, I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts, my griefs and fears,
Oh! how patiently He listens! and my drooping soul He cheers.
Do you think He ne'er reproves me? What a false friend He would be,
If He never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward;
And when e'er you leave the silence of that happy meeting place,
You must mind and bear the image of the Master in your face.

THE COMING FORTY YEARS.

WILLIAM C. ALLEN.

The writer wishes he were about twenty-one years of age, instead of about sixty-one. Since he was twenty-one years old he has, through many misadventures, in much spiritual weakness and surrounded by innumerable temptations, tried to serve, even very imperfectly, the Lord Christ. At home and abroad he has felt called upon to preach Christ and Him crucified. The forty years have fled as the coming and going of a meteor in the night. But although they have been full of brightness and possibilities of service for Jesus' sake, they have been as nothing in comparison with the light and the love that may be poured into the darkness of the decades yet to be. The coming forty years may be to young Friends as the shining of the sun when he goeth forth in his might. Are they ready?

The portents of the day prophecy an era of sin, greed, pleasure-seeking, political disturbance, intolerance, church apostasy and forgetfulness of God. If conditions continue to develop as they have the past few years Friends may expect to have repeated in their career the experiences of the seventeenth century. Faithful Friends, like Whittier's "Quaker of the Olden Time," may see their motives misconstrued, their love of God and men divided, their bodies imprisoned, their estates depleted. Withal, they may "walk the dark earth through," calm and confident in the knowledge that the imperishable assets are their riches, and that Jesus will lead His people to victory in the end.

I ask my young brothers and sisters to gird themselves for the coming days. I want them to keep to the simple faith and to the unmixt methods their fathers knew. I want them to be frequent in prayer. I want them to ask much for the baptism of the Holy Spirit which only can make them clean for the service of the Lord. I want them to be ready to pass through the fire for His name's sake. I want them to be vanquished by the Spirit of Love. I want them to subdue others with the same unconquerable spirit.

When another forty years shall have rolled away, those who are then living to battle with the hosts of the mighty will be able to say that God has been very good to them. He will have kept them, "as the apple of the eye." Not one promise will have failed. He will have guided them across the weary deserts in safety and at other times led them by the still waters of peace. They then will not be far away from the gates of the beautiful City—the eternal service, the wondrous joy!

I envy my young Friends the coming forty years.

SAN JOSÉ, Cal.

GENERAL MEETING IN AUSTRALIA.

[*The Australasian Friend* of Eleventh Month 16th is duly at hand. We are reprinting somewhat liberal extracts from the reported proceedings of the General Meeting.—Eds.]

MINISTRY AND OVERSIGHT MEETING.

This year, as for several years past, the sittings of the General Meeting were preceded by a meeting of members of the Committees on Ministry and Oversight of the various Monthly Meetings, which all Friends concerned were invited to attend. Probably this year marks the last of such gatherings, for reasons which will appear in the proceedings of the General Meeting. There was a good attendance, and the subject introduced by the Clerk of the General Meeting had reference to Prayer, particularly to Vocal Prayer in Meetings for Worship, which it is said has considerably declined of late. It was thought that the fact that Vocal Prayer was now less frequent than of old does not necessarily mean that there was less of the Spirit of Prayer now; that it may be due to the great change which has come over man's conception of God and His relationship to mankind. Vocal Prayer is not in itself necessarily helpful to the spiritual life of the Meeting, and certainly earnest, silent prayer is preferable to the "prayer of words alone." We realize that our Meetings for Worship are not an end in themselves, but the means of fitting individuals and Societies for the living of their true life. It was hoped that all through the General Meeting we might be in the Spirit of Prayer, with the desire present in mind and heart. "Show me Thy will, O God," and the determination that as that will is revealed we would go forward to do it at any cost. The discussion was general throughout the Meeting. One Friend said, "There is undoubtedly a change in men's conceptions of God, which largely influenced them in prayer. It was essential that those who exercised ministry in our Meetings should go more deeply into questions of this nature, and strive for mental clarity for themselves and their hearers." The Meeting was felt to be a helpful one, and it was ordered that a report of it should be sent to the General Meeting.

The first sitting of the General Meeting for 1917 was held in the Friends' Meeting House, Adelaide, on the twenty-fourth of Ninth Month. It opened with a time of silent devotion and of vocal prayer. After the calling of the names of Representatives, a letter was read from Annie Littleboy, conveying a message of greeting from her son, Wilfred E. Littleboy, now suffering imprisonment on account of his refusal of military service. His message was greatly appreciated by the Meeting, which directed that a reply should be sent.

After the usual formal matters were dealt with, the reports from Monthly Meetings and the Tabular Statement were read, and these formed the basis for discussion on the state of the Society, which was at once proceeded with. The Clerk, in opening the discussion, called attention to the decrease in membership which the Tabular Statement revealed, and the fact that the reports from the Monthly Meetings in their negative aspect, and, as in the case of Queensland, in the almost despairing note it sounded, told the same story. He called attention to the fact that, year by year, when the state of the Society has been considered, the result has been summed up in a minute of greater or lesser length, and sent down to Friends, and so far as we know that is all that has come of it. The time has now arrived when something more must be done, something that shall awaken interest and move our membership to the realization of its position, and so a different plan is suggested this year. Apart from the decrease of membership and the decrease of attendance at our Meetings, another fact of great importance has to be noted, and that is the ineffective condition of the great part of our membership, apparently based only on sentimental grounds, and with no recognition of any responsibility whatever. If such a condition obtained all round, it were only a question of a very short time when the Society would cease to exist. Does this thought trouble these Friends or not? If responsibility attaches to membership in any Christian body, surely it does to that of the Society of Friends. What are the means by

The more we see of events, the less we come to believe in any fate or destiny except the destiny of character.—PHILLIPS BROOKS.

which we may get our members to realize their responsibility, and to see how more than false is the fact of a name being on the roll of a Christian Church when there is no actual fellowship therein? For membership without fellowship is dead. Moreover, without fellowship life and growth are impossible; neither Church nor individual can live to itself or expect to grow where life is absent. These things are said, not for the sake of fault-finding, but with an earnest desire to probe things to the bottom, to find out our weak spots, and to apply the remedy in the hope that future General Meetings will have different reports laid before them.

Edwin Ashby said that, as Friends, we have never set out to push for merely an increase of members, but he thought we would have no difficulty in adding to our roll if that were all that were desired. The great thing is that our membership should be a living membership, true to its ideals, though its numbers may be few.

William Benson said it was sometimes good to get a severe shock, and such a shock Queensland's report had given us. Something must be done; it is individual earnestness that, under God's blessing, will turn the current of the Society's dwindling membership, and make us the power we ought to be. It is easy to speak, but not so easy to suggest what ought to be done. In one of our Meetings there is not a single young Friend, nor had there been one for years. Where are our young people? Have they gone to other Churches? And are those Churches more truly alive than ourselves? We need to look into these matters.

Harriet C. Fryer would not have us too much depressed. Some others of our Meetings were a while ago without children, where now there is a number.

Stanley F. Allen felt that what we have heard caused much searching of heart. We are proud of the name of Friend, but what is it worth to us? Is it merely a name? Or is it our life? What is the future going to be to us who are young? Is it to go forward, or are we to dwindle to two or three before we pass out altogether? His hope, his prayer, his conviction, was that this was not going to be, but we must have enthusiasm and the force of life that would lead us to tackle the questions of the day fearlessly. He himself came amongst Friends convinced of their principles; he was thankful he came, and trusted that his children when they came would only come so convinced; he hoped there would be a Society of Friends to welcome them. It is for those who are young to serve our Society by coming out and standing up for its ideals without counting the cost. He urged more social life in our Meetings, more particularly for the sake of the younger portion of those Meetings. We should endeavor to fill up the gap between school and that time in life when deeper and stronger convictions come to young people. The editor of a Sydney paper had said to him, "You people are too backward, afraid of coming out into the open and telling people what you think." There is plenty of room for this in the Sydney Domain; are we ready to take the message to men when and where they will gather to listen to it?

Thomas Miller said we are called upon to determine by which of two methods we, as a Society, shall work; whether by permeation of other bodies, or direct action on our own account. Workers by the former method cannot give much time to Monthly Meeting work. He himself favored the principle of permeation; the name or the label matters but little. We must individually determine which of the two is the more effective way for us, and follow it.

Frederick Coleman emphasized the remarks of the Clerk with regard to ineffective membership, and the suggestion that an early appeal should be sent to all our members to put forth their very best, and to make the most of life; he also thought that it was time we took some decided action in reference to scattered membership, but that this was a matter rather for Monthly Meetings themselves, who were in a better position to offer encouragement, and so help to the fulfilling of individual responsibility. "Primitive Christianity revived" should be the aim which the Society of Friends should strive

after, and if we lived up to our ideal we should be successful in this.

[This subject was committed to the constituent meetings to be dealt with directly by them.]

APPOINTMENT OF OFFICERS.

William Benson stated that Representatives had met, and decided to recommend to the Meeting the re-appointment of the former officers for the service of the Meeting for the coming year, viz.:—Clerk, William Cooper; Assistant Clerk, Frederick Coleman; Treasurer, Harry B. Robson.

The report of the Meeting of Ministry and Oversight, held on Second-day afternoon, was now presented in accordance with the direction of that Meeting, and it was decided that, in future, the Meeting held on Second-day afternoon shall form the first sitting of the G. M. proper, the nature of the business to be taken and the re-arrangements that may be necessary to be left in the hands of the Clerks. The hope was expressed, however, by several Friends that the Meeting of members of M. and O. Committees would not be cut out altogether, as many feel the need of such help as that Meeting has given in the past towards the fulfilling of pastoral work of their Meetings. Some Friends thought that the first sitting of the G. M. could still retain the character of the Meeting of M. and O. Committee members hitherto held, having reference primarily to its devotional character and the special subject arranged beforehand.

REPORT OF HOBART SCHOOL.

As no written report had come to hand, W. Lewis May, a member of the Managing Committee, was asked to give a verbal report. He began by stating that the School is now run, as it were, in two divisions, the educational and the household. The educational is under the care of W. C. Annells as headmaster, and the Committee has reason to congratulate itself upon the excellent work which he, with the loyal support of all his staff, is doing, not educationally alone, but in striving to the best of his ability to follow the wishes and ideals of the Committee. Owing to the present dearth of teachers, no school is so good that it couldn't be better. We should like to have one or two young men Friends on the staff, but under present circumstances we have every reason to be thankful for the staff we have. As to the lady teachers, we can particularly congratulate ourselves.

The Committee has decided to inaugurate a proper Kindergarten Class, and a building is now being erected specially for that purpose, thanks to the help of English Friends. The services of a young lady, thoroughly trained in kindergarten methods, an old scholar of the School, have already been secured.

Numbers in attendance keep up fairly, but not quite equal to last year. The State, with its free secondary schools, is our chief competitor, and a new State school now being erected in our neighborhood does not promise to improve our prospects.

On the household side, Alfred H. Brown, as Superintendent, is doing excellent work, and the staff co-operates harmoniously with him. A system of self-government which he has introduced promises good results. The tone of the School throughout is satisfactory.

The Report of the Friends' Peace Board, which followed, referred to the resignation of Stanley F. Allen from the Secretaryship, and the appointment of Edwin Ashby in his place, to the endeavor by means of correspondence to stimulate activity in peace work throughout the various Meetings, to the attempt to obtain certain literature, notably "The Last Weapon," from England, and the failure to do so, as also to get it printed in Australia. Literature of various kinds was circulated, but mainly a reprint of last Year Meeting's Epistle; and Meetings were held in Melbourne and in Sydney. Margaret Thorp's work in Queensland in connection with

the Board, was most hopefully spoken of. Her opportunities have been many, and, not the least encouraging of all, the open door she has found into the public schools of the State, and other schools besides. All the State schools, under the present régime, seem open to her. In conjunction with our Friend, Thomas J. Miller, Margaret Thorp engaged in a "No-Conscription" campaign in Queensland, and afterwards entered a boot factory, as an employee, in order to get experience of the workers' point of view. As at one time Margaret Thorp had reason to think that some utterances of hers on socialistic lines were not in accordance with the general views of the Society, she tendered her resignation, but "at the request of the Committee the resignation was withdrawn. They recommended her to state definitely, when she was expressing views in public, upon which there is considerable divergence of opinion amongst the members of our Society, that she was expressing her own individual opinions, and not necessarily those of the Society she represented."

(To be concluded.)

THE PRESIDENT'S MESSAGE AND THE AMERICAN PACIFIST.

WILLIAM L. HULL

The President's annual message to Congress on the 4th ult., like his address to the Senate on the twenty-second of First Month last, was intended as a standard around which should rally all true liberals everywhere. It sounded the death-knell of the hopes of the "bitter-enders" for a "knock-out blow" by which to crush Germany, and the hopes of the munitions makers, the money mongers and the exploiters of every kind who fatten on the carnage of war. It has given the signal for the liberals and the Tories, the progressives and the reactionaries, in our own and other lands, to draw the line sharply between them, and to renew their old, old struggle for the advancement of human welfare or the exploitation of human life and labor.

Whether the liberals in Germany and Austria can confirm and extend the victory which they have won over the Junkers during the last few weeks remains to be seen. Whether the Allies, repudiating the leadership of their present reactionary rulers, Lloyd-George, Clemenceau and Sonnino, can check the British, French and Italian jingoes and expansionists who demand the dismemberment of the Central Powers and the increase of their own opportunities for economic imperialism the world is now anxiously waiting to see.

The American pacifist, at all events, may be happy that the tide of moral and diplomatic conflict is turning decidedly in his direction. How greatly the President's message is calculated to advance the pacifists' cause and help it on towards final victory the following brief analysis of it will reveal.

There are eight war aims stated in the message. Seven of these constitute the program for which the American pacifist has been striving during many years. These are:

First, the triumph of popular government;

Second, reparation, by the German people, of the wrongs done by the German autocracy to its victims, and specifically to Belgium and Northeastern France;

Third, the relinquishment of Prussian military and commercial domination over Austria-Hungary, the Balkans and Turkey-in-Asia;

Fourth, freedom of the seas and free access to the seas;

Fifth, no economic war after the war, unless against an autocratic government;

Sixth, no partition of, or injury to, the Central Powers;

Seventh, an international organization, a league of nations, a partnership of peoples, which shall by all means include Germany (unless it remains autocratic), and which shall substitute judicial settlement for armaments and war for the preservation of international peace and justice.

Ever since William Penn established self-government in Pennsylvania and advocated an international court of justice

for the nations, and ever since the Constitution of the United States embodied a republican form of government and erected the Supreme Court for the judicial settlement of disputes between or among the sovereign States, the American pacifist has based his hopes of a permanent peace on world-wide democracy and all-inclusive international organization.

Ever since Roger Williams and the Rhode Island Quakers established friendly relations with the Indians, the American pacifist has placed international and interracial good-will in the fore-front of his program, and he should be delighted to aid in every possible way the German people and the Allies in their efforts to repair the damage caused by both sides in the war to many lands in Europe, Asia and Africa.

Ever since the American colonists were striving to become independent of Great Britain, and throughout the weary nineteenth century, when every one of the "civilized powers"—the United States included—was striving to place its military or economic yoke upon weaker peoples, white, yellow, brown, copper-colored or black, the American pacifist has sympathized heartily with every people's right to rule itself.

Ever since Benjamin Franklin and John Jay endeavored to secure from Great Britain, France and Prussia the guarantee of peaceful commerce and neutral rights, the American pacifist has striven to promote the freedom of the seas as for neutral nations in time of war and for all nations in time of peace.

Ever since Thomas Pinckney, in 1795, secured from Spain an agreement to open up the Mississippi and make New Orleans a port of deposit and commerce, he has advocated the internationalization and free use of such waterways as the Aegean, Adriatic, Baltic and North Seas, the St. Lawrence, Rhine and Mississippi Rivers, the Suez and Panama Canals, the Dardanelles, Skager-Rack, Cattegat and Magellan Straits.

For many years the American pacifist has opposed discriminating tariff laws and so-called protective duties as a principal cause of economic suffering and of war. He is entirely in accord with President Wilson's opposition to any economic war after the war and hopes to eradicate another economic wrong and menace which has fastened its octopus-claws upon its victims both at home and abroad—namely, the economic imperialism which is the disgrace of Christian civilization and a prime cause of two centuries of foreign warfare and domestic violence.

Thus the great heart and brain of the President's Message gives complete and eloquent expression to the American pacifist's most cherished ideals. There is one point out of eight at which the pacifist and the President are at present in disagreement. The President advocates the crushing or boycotting of the German autocracy's military force and fraud by "winning the war," which means presumably by achieving decisive victories over Germany's armies, navy and air-fleet. At present he is thoroughly convinced that the military way is the right and effective way of achieving the seven aims of the war which he is striving for in common with the liberal everywhere and with the American pacifist. The pacifist, on the other hand, remains convinced, as he has always been convinced, of the truth of John Hay's assertion that "war is not only the most ferocious, but also the most futile of human follies." While he rejoices, therefore, over the powerful aid which the President has rendered to the cause of peace by the two great messages, he patiently and confidently awaits the spring-time and the summer, when the President's and the pacifist's common program of liberty and justice will secure a genuine and permanent triumph through negotiation, mutual concession and rational settlement in the peace conference and through the progress of democracy in Germany and its preservation at home and among our Allies.

Meanwhile, the American pacifist rallies with glad enthusiasm to the standard of liberalism, democracy, economic justice and internationalism, which the President has so bravely set up for the guidance of our own and all other peoples.—*From Friends' Intelligencer.*

"COMPOSURE is often the highest result of power."

YOUNGER FRIENDS.

"SEEK 'EM, KEEPER."

(Concluded from page 342.)

It was not till some hours later, just when the dawn was breaking, that he said, "Let us creep to the edge of the sand-bank and peer forth very carefully, so that we may see, without ourselves being seen." Indeed it was not yet safe to venture forth. As the morning light increased, a high hill became visible on the opposite side of the river. On the top of it a man's figure could be plainly seen, outlined against the sky, obviously looking for some one or something. To their great relief the Friends discovered that the hollow in which they sat was in a cavity underneath the river's bank. It was also overhung by the roots of trees which cast such deep shadows that, even when the sun was high, they could remain there safely and not fear being seen. But they also discovered that the sand-bank on which they had first sought refuge was in a much more exposed position. Had they remained there, unmindful of the warning Voice that told James Dickinson to move further, they must certainly have been discovered with the first beams of morning light, by the man who was watching for them. As it was, the figure on the opposite hill, seeing no trace of the fugitives whom he sought, presently disappeared. The two Friends therefore continued quietly in their retreat till some time after sunrise. Then the question arose, what should they do next? Were they to leave their horses and their saddle-bags at the Inn and go on foot to the nearest town and make known their case? Jane Fearon was all for this course, having very little courage left after the night's adventures. Small blame to her! She begged James Dickinson to escape while they could, and not go near the wicked Inn. "Let them take all else," she repeated, "if we may but escape with our lives. Can we but reach a town the magistrates will surely send for our belongings, when they have heard our story." "Thou art forgetting, Friend," replied James Dickinson, "that we are two Quakers, and that the magistrates are less likely to bettir themselves on our behalf than to seize the opportunity to clap us both into prison. For my part," he went on, "I have a leading that we should return to the house; I fully believe that our clothes and bags will be ready for us without being asked a question and that the people we saw last night we shall see no more."

Jane Fearon could scarcely believe her ears. "Thou wouldst return *there*?" she repeated. "To that den of evil? Then thou must even return alone. Grieved am I to desert thee after all we have gone through together—but return thither with thee of my own free will, I neither can nor may." The rays of the morning sun shone full on James Dickinson's face; but there was a brightness in it beyond any that the morning sun could give. He seemed to be giving and receiving a Light that she could not see. When he returned to her, his whole countenance shone with an assurance of faith that Jane Fearon had never seen in any human being before. "Thou mayst safely come with me, dear Friend," he answered, "for I have seen that *which never failed me*."

The solemnity and peace of his words laid all the woman's nervous fears to rest. Like a little child she followed him, and scarcely seemed to know where she was going, only that she was being led and protected and carried along by a stronger faith than her own. Back they walked in the still morning light along by the swirling stream, quieter now, but still swollen and foam-flecked after the fury of last night's storm. Back over the high arch of the bridge, and right over it this time, up the steep hill beyond, and so finally past the out-buildings to the high, arched door of the Inn with its swinging sign-board. It was less than twenty-four hours since they first had seen that sign-board, but it seemed like many years. But the door stood open now. James Dickinson did not even knock. He strode boldly in, as if he were the master of the house and not a guest. Neither the men nor the woman who had welcomed them the night before were to be seen. The whole place was deserted, except for one old woman, who had not appeared on their former visit. She sat blind

and deaf, nodding over the kitchen fire. But the outdoor garments of the two Friends were waiting ready for them, brushed and dried, and through the window they could see their two horses with the saddle-bags on them, champing in their stalls and ready to depart. James Dickinson put a gold piece in the old woman's skinny fingers to pay for their entertainment, and in a few moments the two Friends were riding away on their journey, in the peaceful morning light.

Arrived at Jane Fearon's home they had a strange story to tell to her husband. But the night of adventures remained a mystery till a few years later, when James Dickinson was again in that neighborhood, and riding down the well-remembered road he found no trace of the mysterious Inn—only a heap of stones by the wayside. On reaching the town, he enquired what had happened, and was told that the house had been pulled down some time before, and its inhabitants executed.—L. V. HODGKIN, in *Friends' Quarterly Examiner*.

LETTERS FROM PARVIN M. RUSSELL.

(Concluded from page 345.)

Eleventh Month 8, 1917.—This three-day intermission has been a rather busy one because MacDowell, who lives in the same room with me, had been laid up with some sort of infection or fungus on the lip; naturally it swelled all out of proportion, and made his face nearly uncouth. He was able to get around somewhat at first, but finally had to stay in, and so yesterday I acted as nurse for a good part of the day, getting him comfortable, washed and fed, and we spent about an hour fixing up his lip. In the afternoon, however, a doctor (American) from a hospital off in a small hospital in a nearby village, dropped in to see MacDowell and examining and dressing the sore place, promised to come again to-day to watch the developments. As a result he came to-day and took MacDowell off to the little hospital where he can watch him more closely. The doctor is a Red Cross man in charge of a relief hospital for the civilians, and particularly for children. He was most cordial, and promises to do everything he can for any of our men who need attention. That is very fortunate, and you can all be sure that we will not hesitate to take him at his word, because after this little session with MacDowell I realize that we must be exceedingly careful. Fortunately, I never felt better, because I am getting plenty of sleep, and when there is no opportunity to get anything to eat except what is served at table, we are not apt to eat much that disagrees with us. The days out in the fresh air are perhaps largely responsible for the way I feel, and there may be a possibility of my beginning to get fat!

This morning the French woman who does our cooking failed to appear, and the head of the unit here asked me to take the job for dinner and supper! Of course, there is one fellow who is head menu-maker and keeper of supplies, etc., who does all the ordering, and who keeps a few recipes. But the main part of the job is keeping the fire going, and doing all the necessary work to feed sixteen hungry fellows, when the stove only has two "burners"; and especially when the menu consisted, as to-day, of soup, lentils, prunes and a custard sauce, all of which required boiling, with a limited amount of time to do it all! But it was only a little bit late, and the fellows seemed to enjoy it. Tonight we had a very nice roast, with real gravy, and potatoes, and on the suggestion of the "steward" I attempted a fig pudding. Well, it was funny—he told me approximately the amounts to use, but was very indefinite about the liquids required. Imagine me working with powdered rice and oatmeal flour, instead of real white flour, egg powder, instead of eggs, margarine, instead of butter. I had a whole pan full of "dry" materials, which had to be brought to the right consistency by adding figs (chopped) and a little milk! Naturally that didn't work, but finally, by adding milk and fig juice from stewed figs, I got it into a very thick paste, somewhat like the stuff that "hermits" are made of. It was certainly a hazard, considering the little oven to bake in, but two good-sized basins came through the ordeal, and when I turned them out on big plates like brown

bread, a more beautiful brown bottom was never seen on a cake in France! The stuff was served hot from the oven, with a sauce of stewed chopped figs, well spiced, to go with it. No kind of food for a man who doesn't get any exercise, but it all disappeared as usual! Very likely the woman will be back tomorrow, so the fellows won't be under further risk.

LETTERS FROM FRANCE.

(Continued from page 328.)

ELEVENTH MONTH 18, 1917.

School has been running for about three weeks now in one room, two of the other three are almost ready for occupancy, and the fourth, which was totally destroyed to block the cross roads, hasn't been touched by us yet. We have, however, covered a good many roofs, some with slate and some only with tar paper, but lots of people are more comfortable for what we have done. We have also repaired a school-house about one mile from here at Cremery, and are all of us learning to be more skillful and resourceful.

Cooking is an awful nuisance, for our cook takes a holiday whenever the fit strikes her and somebody has to abandon his work and attend to her job.

The other day we had a very indignant visitor in the person of an old lady who protested we had done nothing for her and were working for her neighbors—probably only to get quarters ready for troops. We found we had spent two hundred hours on her place and had really done a good deal more to it than to many others. She went away in a good humor but was back the next day. She took Cross off to show what she wanted done and on the way she asked who paid us. When he said we were not paid she stopped short and her mouth fell wide open and her whole attitude changed. She took him home and told him how her father had been shot by the French as he sat at his front door—German troops being in the house at the time—and I hope her conversion will make others more sympathetic with us, though I believe we are very fortunately located among people who appreciate our work and most of whom realize that we cannot do everything at once. Another old lady whose roof I have been slating for the last two days, and before that filling up a hole under her wall into the cellar, told us that the town of Roey near here was taken and retaken twelve times, which accounts for some of the destruction and desolation I have seen there. I know now what it means to lay waste a country, and when I realize that not far away the same thing is going on that we are trying to repair here, I feel as if men were very slow to learn.

To give you some idea of the wasteful way things are left behind an army I will tell you what we have of German manufacture that we have collected from dugouts, etc.,—one camp stove—the other four or five stoves in other rooms are also German camp stoves, all of different sizes and design—two tables—a German shell basket for waste paper, a German helmet for string, German telephone wire to hang clothes on. The only thing I need very badly is a German latch so I can keep my door shut, but I shall have to make one of wood I fear.

Our poor garden on which my window looks is very desolate now. I can see over the broken wall the ruins of a large barn and two or three carts that the Germans chopped the wheels from and the withered flowers and grasses, together with a good deal of rubbish, to say nothing of the dugout and bomb-proof, are not very inspiring. However, everyone's spirits are high and the Englishmen, considering that they have been away from home so long, are wonderful. They show more seriousness than we do, as is natural, for they all have felt the strain at home far more than any of us did, and most of them, I expect almost all, have to look forward to a very unwelcome return after all this mess is over from their relatives and friends who are not members of Friends. They have thought out their position much more clearly than we, and though some of them take the war as a personal affront and

inconvenience, that attitude is not at all usual. They are going to help in the reconstruction of national relations after the war and I expect will have a bigger share and influence than ever. All of them know somebody in prison for his views and, of course, that doesn't tend to cheer one up, although the letters of such in *The Friend*, London, which is sent to us regularly, are very beautiful and hopeful reading.

J. H. H.

(To be continued.)

FRIENDS WHO MAKE FRIENDS.

LEWIS GANNETT.

(Lewis Gannett has been appointed official correspondent of American Friends' Service Committee and we hope his articles will appear frequently in *THE FRIEND*.)

Gruny is a long straggly village in the eternally flat and misty country of the Somme. It was only partially destroyed when the Germans left, but "partially destroyed" means very badly battered. I had a chance to see it last week when I went up to show Gaston Deschamps what the Red Cross is doing. It is an out-of-the-way village, off the main road and hard to find. We weren't certain that it was Gruny we were entering until we caught up with a little donkey-cart driven by a French peasant, under Kellum's able supervision. Then we saw two more brown overalled figures—Hadley and one of the Murray boys—with armloads of sound boards which they had filched out of the remnants of a completely destroyed house and were carrying over to the house they were repairing.

It didn't look like much of a home—that house. But when you studied it a bit more closely, and saw how much had already been done, you appreciated what the boys were doing. They had to put in a new I-beam, and half the roof was slated. They had patched up broken parts of the wall, and gradually that house was becoming habitable. As fast as the houses are finished, the *sous-prefet* sends in another refugee family.

Further down the road was the school-house. This is their masterpiece. For, although it isn't showy work, there are thirty children back at school where there hadn't been any school for three years. To look at the school-house you might think it had never been blown up. Zavitz was chipping slates in the yard when we passed by, and Jenkins was doing a few finishing touches to the roof, but the building looked finished. This is the building where they had the formal ceremony of re-dedication, presided over by the Mayor, when an American cent, an English penny, and a French sou were boxed together and mortared into the foundations.

Macy and Dunn turned up while we were looking at the school-house. Down a side road we caught a glimpse of Titcomb, Russell and two of the English boys busily cleaning bricks for a side wall which they had nearly finished. They pointed out half a dozen nearby houses with roofs patched with slates of a darker color, brought from the other end of the village, where the destruction had been more complete.

Across the street from them was a house with a large court-yard. There, we were told, the Germans had established a camp in the days of their occupation. The old couple living there now, lived there before the war and through the long years when the Germans held the town. Hayles was hard at work jacking up a partition wall that had been knocked out of place; two or three more of our Unit were cleaning up the place.

The "House of the Green Vine" is at the very end of the town—the last house. Most of the boys live there. I had only a moment to look in—a cosy room full of beds, a fireplace, and one world-weary looking individual sitting disconsolately before the fire. It was Carleton MacDowell, with an infected cheek which laid him up, and entered him, the next day, as the first patient in the new Red Cross Children's hospital at Nesle, three or four miles away.

At Tugny-et-Pont, nearest of the Friends' villages to the

front, we found Pye-Smith and Oldham, two of the English Friends, finishing up a group of the Friendly brown barracks made at Dole. The houses, built on an orchard hillside just on the edge of the ruined town, were very attractive. The American boys working there had just left Villers-St. Christophe, nearby, when we hurried through there, but we stopped long enough to see three or four of the little houses set up amid the ruins of the old stone buildings.

I think one's first impression in that region is that the desolation is less than it has been pictured in the press. And then, as you come closer to it, you realize that while the trees and vines are rapidly hiding the ugliness, the sheer mass of detailed destruction is enormous. The problem of reconstruction is not one of months or years or even decades: it is one of generations! There are towns so completely razed that it is hard to believe they will ever be rebuilt. What the Friends and others can do, here and there, is infinitely little in comparison to the extent of the problem: it is in establishing the physical basis for spiritual reconstruction that it counts for most.

When you give a family even a tiny, two-room shelter to live in, where there was nothing but a heap of dust, and a few jagged bits of stone and plaster, you have given it something to call home. And if you add the cheerful presence of half a dozen American boys whistling at their work in the next lot, a few of them able to talk enough French to really become friends to that family, you add more than anyone who hasn't seen those towns can realize. The work of spiritual reconstruction which our boys can do as they come into closer and closer relations with the people among whom they are working is, I believe, even greater than the physical rebuilding.

A lonely old woman had just moved into one of the houses at Villers-St. Christophe two days before we arrived. She had not yet fixed up her cabin, but she was sitting in the doorway mulling over a bowl of soup. When we greeted her, she broke into tears and could hardly tell her story. But between the sobs, she told us a little—that the Americans had built her house, and fixed up her garden, and put up her stove. They had brought a new hope into her old life; that is what the English Friends have been doing for three years, and what our boys begin to do.

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 320.)

I learn there is a great wealth of animal life in the Orinoco lands, and near Villavicencio I had more success seeing this than elsewhere. I had never seen such gorgeous butterflies, they would rise from the trail in clouds of the richest colors. Of birds I saw the toucan, bill and all. Of snakes several sorts, one the coral-snake, but I think finer than ours of the southeast. (Since my return I have seen in a museum, from that country, enormous boas—ours of the Zoo are puny—these I did not see wild.) But I did see monkeys, a large sort, called "micos," mostly legs and arms, but I suspect standing would reach nearly four feet. They were dusky fellows, companionable—in groups of a dozen or twenty—and of course lived wholly in the upper forest, leaping from tree to tree. They would let me watch as long as I liked.

While I was in Villavicencio occurred the first and the most serious of the earthquake-shocks, which for over two weeks have kept us alert. The first was in the midst of night during a thunder-storm—most fortunately it was not severe. The second, and only serious one, over a day later, was about seven in the morning. I had just emerged into the hotel corridor, and it was but a few steps to the middle of the street. There came the people, very scared, the women and girls largely in tears and appealing to the "Santa Virgin." Little damage seemed to have been done,—a little loose mortar and adobe down here and there—when looking toward the church I saw abundant reason for fear. From its face was coming a cloud of dust.

It was the hour of early mass, and the faithful were within. Priests and people—Villavicencio has the finest-faced (almost

the only fine-faced) priest I have seen here—forced the door, and then we knew the full truth. Part of one wall had fallen inward, and under it were the injured, and, as it proved, eight dead. Everywhere over this part of Colombia has been the same story of churches, the only, or almost the only buildings damaged, but fortunately I know of no other serious accident. Bogota has suffered little real harm, and other places the same.

I had carried a tent with me, but, on the route over, the slopes had been too steep to possibly use it. Often we had gone along the middle of an open slope; below us, almost directly down, 500 to 600 feet or more, flowed the roaring river, rightly named Rio Negro. Beautiful cascades were frequent. Such topography is excellent for landslides, and for some days the return had to be delayed, until the camino was declared passable. Even then we had some difficulty. We thought the shocks over, but this proved a mistake, we feeling several slight ones during the return. This did add a very real spice of danger, until we had safely passed the open cliffs. These are the main portion of the route.

Since my return I have been waiting here for the arrival of a quintal (100 pounds) of bark from Villavicencio; and of course for instructions from New York. It is pleasant here, surprisingly so by reason of the friends made here.

I am glad to have met Dr. Lund, but did not have the fortune to find his hospital until quite recently. I should have, for it is near enough. I fear he has to struggle with a management not sympathetic to scientific practice.

Especially have I enjoyed the companionship of the Americans, Presbyterians by sect, of the "Colegio Americano" here. They are a fine group, and doing an excellent educational work where it is much needed. We came from New York to Girardot with one just arriving here, Mabel Barnhouse of California, and this gave us an excellent introduction to the group.

With some of them, I have been on several delightful local excursions. Last week a party of us, at Tequendama, where we saw the great falls unusually well. They are about 500 feet high. And I have already spoken of yesterday's trip to the high Paramo.

Now I have written far more than I had thought to do. There seems an indefinite amount to tell, but I must bring this wanderer's tale to an end. I have other letters for this mail.

With best wishes to all, and thanking you indeed for your recent interest on my behalf,
FRANCIS W. PENNELL.

(To be continued.)

NEWS ITEMS.

As finally passed by the English House of Commons, the act disfranchising C. O.'s has been amended so as to recognize some lines of non-military service. It now remains with the House of Lords to confirm or reject the bill.

INQUIRIES have been made by the friends of Dennis and Elizabeth Gray as to their address. They are located until Spring at 288 Third Avenue, E. N., Kalispell, Montana. Lumbering in winter and farming in summer occupies Dennis, and their little daughter is recovered from her illness.
H. P. M.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING FIRST MONTH 5, 1918.

Reported last week	\$268,419.07
From 13 meetings	3,607.08
From 27 individuals	6,345.25
Interest	780.25
Received for patterns	30.00

\$270,182.13

ARMENIAN AND SYRIAN RELIEF.

Reported last week	\$642.16
From 14 meetings	272.50
From 2 individuals	10.50

\$924.16

CHARLES F. JENKINS, Treasurer.

FRIENDS may be interested to learn that the Collegiate Anti-Militarism League has finally brought out the first of this year's issues of "War?", the bi-monthly periodical of the League. According to the editors the policy of the magazine will be to "keep the colleges alive to the real issues of the hour," and "through free discussion and interchange of ideas to clarify the thought of college men and women on vital matters, and thus enable them to make their ideals felt in a practical and efficient manner." They also hope to make it "a clearing-house for all the best thought of the country on such questions as democratic liberties in time of war, the treatment of conscientious objectors, war aims and peace terms, disarmament, world organization, and the eventual elimination of the curse of war and militarism from the earth."

Among the contributors to this issue are Elbert Russell, David Starr Jordan, Joshua L. Baily, Jr., and J. Howard Branson. A letter to the Secretary of War expresses very forcefully the view-point of a conscientious objector who is outside that charmed circle of those who are "members of a well-recognized religious sect whose creed or principles forbid participation in war."

The Advisory Committee of the League contains the names of the Presidents of four of our Friends' colleges as well as Wilbur K. Thomas of Boston, and Jesse H. Holmes of Swarthmore. The League has representatives in over thirty colleges. Its aim is to foster in the colleges the growth of a group of young people whose aims and ideals are in that spirit "which does away with the occasion of all wars," with the hope that they will not be open to the reproach, "Why were you not true to your ideals? For if you had been then would this curse have not been laid upon us?" The two secretaries of the League and editors of the magazine are Friends, graduates of Haverford. The President of the League though not a Friend is a member of the Fellowship of Reconciliation.

The following letter in the *Boston Transcript* will interest our readers. We print it without editing.—Eds.

CONSCIENTIOUS OBJECTORS.

To the Editor of the *Transcript*:—

A court-martial in the Western Department of the Army is reported, in a news despatch from San Francisco, dated December 20th, to have stated that ten years in a military prison will be the sentence imposed hereafter upon conscientious objectors to the draft; two such sentences were noted in the same news despatch.

For nearly three years the United States Government was a conscientious objector to the greatest war for liberty that the world has ever known. Are the "ten thousand talents" that this Government owes to Frenchmen, Armenian, Serbian and Belgian to be collected in sums of "an hundred pence" like this?

Everyone who saw the men in registration booths on the day of the national draft, who saw the men going to cantonment and who read the daily reports of the spirit of the men there, knows that nine hundred and ninety-nine in a thousand are, to say the least, willing. Punishing the thousandth for refusing to act contrary to the dictates of his own moral judgment can only blot the draft record and parallel the Belgian deportations; for winning the war means more than outdoing the Prussian in his idea of the game.

In the *New York Times* of December 23, Dr. Mead, of the University of Chicago, says: "It is not conscription of bodies that threatens democracy, but the conscription of ideas;" and in the same article he says: "The recognition of conscientious objection to fighting appears definitely in the exemption given to those whose religious tenets forbid army service. This exemption not only recognizes the objection, but admits that it constitutes a valid ground for not accepting the draft. Why, then, should not the exemption extend to all those who have such conscientious objection, but who for other reasons do not belong to these non-resistant religious sects?"

II.

DR. GULICK ON CHRISTIANIZING OUR RELATIONS WITH CHINA AND JAPAN.—On the evening of the 4th inst., Sidney L. Gulick, of New York, delivered his lecture on the above subject in the course at Friends' Select School, on "Conditions After the War," given under the auspices of the T. Wistar Brown Graduate School of Haverford College. Dr. Gulick was over twenty-five years a teacher and missionary in Japan, and, for his strong convictions and broad knowledge and experience of the Orient, has been chosen as Executive Secretary of three important inter-denominational commissions or alliances devoted to the promotion of international justice, good-will, and friendship.

Dr. Gulick believes that the predatory methods of European nations in the Orient are at the root of all our difficulties. He thinks that while American treatment of China and Japan across the Pacific has not given ground for shame, our treatment of Chinese and Japanese laborers in America has been shameful. We have at times inflicted on them humiliation and cruelty such as we have never inflicted on European peoples. Consciously or unconsciously we have assumed an unwarranted race superiority. Congressional legislation has repudiated treaty obligations.

What is needed now is a new policy toward China and Japan, fitted to keep their friendship. It must be based on justice and good-will. It must be free from invidious race discrimination and must scrupulously regard treaty obligations. America should lead the way to a new and sincere policy of fair treatment. The rights and interests of Asiatics must be the first consideration in dealing with Asia. National honor and dignity must be respected across the Pacific as well as across the Atlantic. China must no longer be regarded as an opportunity for predatory exploitation. Our treaties with China should no longer be regarded as scraps of paper, but our pledges should be kept through enactment of proper legislation. Differential race legislation, humiliating to those against whom it is directed, should not be allowed. A satisfactory solution to the problem of Asiatic immigration may be found, Dr. Gulick thinks: (1) "In the regulation of all immigration on a common principle; (2) In the specific training of all immigrants for citizenship; (3) In the giving of citizenship to all who qualify regardless of race."

AUDIENCE AT CAMP MEADE.—This morning (Twelfth Month 29 1917), orders were given that all Friends, Mennonites and Dunkards should prepare for a hike. This was later amended to include all but Socialists and I. W. W.'s. We were marched to a Y. M. C. A. behind Colonel ———, Captain ———, Lts. ——— and ———, and two sergeants—an extraordinary escort.

Upon arrival, we filed into the auditorium. A General (name uncertain, but probably General ———) and several other officers came in. "Attention" was called, only one man stood up.

The General started out by explaining that he wanted to have a heart to heart talk with us. He wanted to find some kind of work that we could do. "Do you want to do something about camp or just 'lay' around like a lot of ——— chestnut worms? A lot of men here are willing to fight for your mothers, wives, sisters and sweethearts, now what are you willing to do? We have much respect for those who are real religious objectors, but after to-day will not recognize others than those who are Mennonites, Quakers and such."

Care was taken that all soldiers be sent out of the room. A wedding-oid process then commenced. Joseph Gallagher admitted to being a Sinn Feiner when called upon, but he wanted to be a Christian and did object to his society's use of force. "Take him out; we don't want him around here." Christian Lellig, being a Catholic, went out voluntarily. Alonzo Payne, Methodist, was ejected with a curse and remark that some of the best fighters here are Methodists and "you have a yellow streak a yard wide up your back." Josiah Tyson explained that he belongs to the United Evangelical Church. The General didn't know or care anything about that church nor did he care what became of the man so he was allowed to stay.

"Now is there anybody here so small as to object to doing work around camp which would release other men for their training to fight for you; I'd like to see him." Practically every one in the room arose without hesitation—Stabler saying as he stood that we would not do military work.

"Would you lay water pipes to supply yourselves with water?" he asked Stabler.

"Yes, to supply our own needs."

"Would you cook for yourselves and get your own coal?"

"Yes, we have been doing that, except that we burn wood, not coal."

Stabler sat down.

"Now who would do work as cooks or as clerks," the General asked. Several stood, perhaps ten.

"We need six men who will clean up at the Y. W. C. A. Postess House and tend fires, etc., there. Are there some who would volunteer to go down and help the ladies. That's for the good of your mothers and friends, when they come to camp." A good number stood including most of the Quaker crowd, and Lieutenant ——— took down some of the names.

It was asked whether this was to be done under the direction of the

Y. W. C. A., or under the military authorities. "No, if it were under the army, I would not ask for volunteers, but order you to do it."

Elmer Ruhl asked if we had to sign the muster roll. "No, the less you take, the more we'll have." "Will what we do be used later on as a weapon against us?" "I'm not here to try to put something over on you. On my honor, what you volunteer to do will not be used against you."

"The Y. M. C. A. wants helpers, too. Are there any who would help them out?" Several were willing.

Robert McClay objected, saying that he could not help the Y. M. C. A. He was over there once, asked the Secretary their object and purpose. The reply was to the effect that it was to hearten the men and make them better soldiers. McClay asked the Secretary if he could explain the way of salvation, but the reply was that that was not in his line, so McClay couldn't help the Y. M. C. A. At this juncture, just as McClay was getting well started, Colonel _____ silenced him, while the General remarked, "Those are only one man's views."

The General then said that after to-day none but those in the room would be recognized as C. O.'s. He directed that the Socialists and "those that we don't recognize" be placed in separate quarters with a guard to prevent our intermingling.

We were then dismissed.

CHRISTIAN PACIFIST TRIAL IN LOS ANGELES, CALIFORNIA.

[The following account of the trial of three Christian Pacifists is forwarded to us by Septimus Marten.—Eds.]

The attempt of the Christian Pacifists to hold a Conference in any public hall in Long Beach and Los Angeles, California, being frustrated by the authorities, they held their first meeting in an unoccupied room in a large office building in Los Angeles, and it was there that the Chairman, Robert Whitaker, pastor of the first Baptist Church of Los Gatos, Cal., the organizing Secretary, Floyd Hardin, who until then was pastor of the Methodist Church at Atwater, Cal., and Harold H. Story, belonging to the Friends' Church and a recent graduate of Whittier College, Cal., were arrested, and when arraigned before the police court judge they were let out on bail of \$500 each, and their trial by jury was fixed for Eleventh Month 14th. This in no way deterred them from attending the sessions of the Conference, which, however, had to be held at private homes.

The trial, which lasted between three and four weeks, was the occasion for many times of great spiritual uplift, and we have reason to believe that this was by no means confined to the sympathizers.

In spite of all the arguments being in favor of the defendants the jury brought in a verdict of guilty against all three of them and on all the three points, namely—(1) holding an unlawful assembly; (2) refusing to disperse when so ordered; (3) disturbing the peace by tumultuous and offensive conduct.

Even the witnesses for the prosecution had to admit the meeting was not tumultuous, for the only intimation of approval or applause was the holding up of a hand, and all present were sympathetic except the officers of the law.

On conviction the bail was increased to \$1500 each, and two days later, when the maximum sentence of six months' imprisonment and \$1200 fine for each of them was inflicted, the judge increased the bail to \$2500 each. So far the trial, including the preliminary expenses for taking the case to a higher court, has cost about \$1000, \$700 of which has been subscribed for, locally, principally through the sympathy and generosity of one lady and \$300 from the National Civil Liberties Bureau and the F. O. R. of New York.

Many of the days in the police court were as spiritually uplifting as the meetings of the Conference had been, especially when the attorney for the defence, J. H. Ryckman, read extracts from the literature of the F. O. R. and the 23rd Psalm, while the Pacifists were repeating in unison when the defendants were being arrested, and perhaps the climax was reached when Floyd Hardin's mother was asked to repeat the prayer she had made during the first meeting of the Conference; this seemed to wrap the whole court in an atmosphere of sanctity and worship. Attorney Ryckman was ably assisted in his wonderful defence by Samuel W. Packard, a well-known but retired barrister of Chicago, now living in Pasadena. The former took over the case when there was not a cent at the back of it, and the latter did it entirely for the cause of freedom and justice, and has probably permanently and seriously injured his already failing eyesight.

The prosecuting counsel laid great stress on the idea that if the jury were loyal patriots they would bring the defendants in guilty or otherwise they would go before the public of the United States as unpatriotic and disloyal citizens, and the fear and prejudice of the jurors were further worked upon by grossly unfair rulings and instructions.

If this National Test Case is to be successfully carried forward through the Superior and, if need be, to the Supreme Court of the United States, immediate and substantial promises of financial help are necessary and should be sent to Septimus Marten, 62 N. Bonnie, Pasadena, Cal.

ENGLISH FRIENDS are face to face with a new situation in regard to the censorship. It is made clear in the following extract from the reported proceedings of the Meeting for Sufferings on Twelfth Month 7th in *The Friend* (London):—

CENSORSHIP OF LEAFLETS.—The main interest of the Meeting was consideration of what should be the attitude of Friends towards the new regulation 27c of the Defence of the Realm Act. The subject was brought up by a minute of the Service Committee, stating that they felt unable to be bound by it, since to work for peace and good-will was the duty of all, and could not depend upon the consent of the Censor. This minute was unanimously endorsed by a conference of representatives of the following Committees: Service, Message, Yorkshire 1905, Home Mission and Extension, Peace, All Friends' Conference, Friends' Foreign Mission Association, and Friends' Tract Association, together with the Clerks of the Yearly Meeting and Meeting for Sufferings and the Recording Clerk, and was sent forward by the Peace Committee.

Joan M. Fry, on behalf of the Service Committee, said that the regulation went to the very root of our existence as a free Society. All history was pushing us forward along a quite simple and clear line, and she hoped we should give out a definite statement that we cannot accept the law as binding our action, since the Christian conscience could not be bound by the State. Quakers and Peace were linked together in the minds of people at large, and we ought to give our best thoughts to the way of peace, and to be allowed to express them. If we, as a religious Society, are to submit what we have to say to a Government office, we give away our whole position as Christians; we cannot give up the right to say what seems to us the teaching of Christ. A great tide of fear is whirling past us; we must be like the rock and stand firm for the things for which we have always stood.

J. W. Graham, as clerk of the Conference, said that it had been very remarkable to see how Friends had come up from all parts of the country with the clear and unanimous feeling that the time had come when the Society must stand for the liberty of delivering its message. Milton's plea for the Liberty of Unlicensed Printing had been successful, and to get a parallel for the present regulation it was necessary to go back to the time when the New Testament in English was forbidden. If the Meeting for Sufferings could see its way to public utterance, it might do much to cheer and help other bodies. Our principle must be that we will not be bound or hindered by Government rule from publishing anything we feel it our duty to publish. Our young men have been willing to go to prison for conscience' sake, and older men must now be ready to take their part in the struggle for freedom of conscience.

A great number of Friends took part in the discussion that followed. There was almost complete unanimity in regard to the impossibility of the Society of Friends allowing itself to be silenced by an outside body; but some Friends thought that there should be delay until the final form of the regulation was known. It was pointed out, however, that the action of the Message Committee would be at once affected, and that the fact that the rule was under consideration was a reason for acting promptly.

L. Violet Hodgkin said that the original seventeenth century name for Friends had been Publishers of Truth; was the twentieth century name for them to be Censored Publishers of Truth?

John Morland thought that as a religious body, no other course was open to us but that of the apostles: "We cannot but speak the things which we have seen and heard." The press had now largely taken the place of the spoken voice. But it behooved us to be more than ever careful that the things we do speak or print are the things we have seen and heard. There needs to be more careful internal censorship; but having seen this, we must be prepared to take the consequences.

W. E. Wilson said that besides our traditional interest in peace, there

was our further interest in absolute toleration, and this was perhaps even more important than the other.

After full and careful deliberation the Clerk submitted a minute appointing a few Friends to draw up a brief and dignified statement of our position and to make it clear that we could not be bound by the *Censor* in what we might feel it right to issue. This statement was brought in to the afternoon sitting and agreed to as follows:—

"The Executive body of the Society of Friends, after serious consideration, desires to place on record its conviction that the portion of the recent regulation requiring the submission to the *Censor* of all letters dealing with the War and the making of Peace is a grave danger to the national welfare. The duty of every good citizen to express his thoughts on the affairs of his country is hereby endangered, and further, we believe that Christianity requires the toleration of opinions not our own lest we should unwittingly hinder the workings of the Spirit of God. Beyond this there is a deeper issue involved. It is for Christians a paramount duty to be free to obey, and to act and speak in accord with the law of God, a law higher than that of any State, and no Government official can release men from this duty.

"We realize the rarity of the occasions on which a body of citizens find their sense of duty to be in conflict with the law, and it is with a sense of the gravity of the decision, that the Society of Friends must on this occasion act contrary to the regulation and continue to issue literature on war and peace, without submitting it to the *Censor*. It is convinced that in this standing for spiritual liberty it is acting in the best interests of the nation.

"J. T. ELIOTT, Clerk."

It was decided to send a copy to members of the Government and to all Members of the House of Commons; to Preparative Meetings, to the various publishing committees of Friends, as well as to the press. A suggestion to endeavor to arrange for a deputation to present the statement to the Home Secretary was put on one side, on the ground that it would cause delay.

CORRESPONDENCE.

[Our Friend, J. E., kindly permits us to print the following.—Eds.]

VEYTAUX, Belmont Road, Reigate, Surrey

DEAR FRIEND, JOSEPH ELKINTON:—

For many months I have wanted thee to know how very useful the Philadelphia FRIEND is. My niece, Mary Fox, sends it to me. I pass it on to our Reigate Friends, and the latter of these posts it to a Friend in New Zealand. For myself, I read it with the deepest interest, and should miss it nearly as much as our own *Friend* if deprived of it. It is a paper that has become in its widening scope what my father would have called "juicy." What I enjoy most is the narration of the active service you Friends are accomplishing, enough to put us to shame, for we are still rather slow. It fills one's heart with hope to see how you and we are joining hands in various ways.

I think both A. K. Brown and Blair Neatby would find place at once in the hearts of the more conservative Friends. I noted they had been at Moylan and at Philadelphia. Please kindly continue to us the favor already bestowed. The articles on the C. O.'s at Camp Meade I read lately at one of our F. O. R. gatherings.

NOTICES.

At the Abington Monthly Meeting, held last month, it was decided that hereafter the Abington Monthly Meeting will be held at Abington each month, instead of alternating with Horsham.

WESTWON SCHOOL.—The stage will meet at Westwton Station trains leaving Broad Street Station, Philadelphia (Penna. R. R.), at 6.21, 8.21 A. M., and 2.45, 3.35, 4.55 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.

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THE THOMAS WISTAR BROWN Graduate School of Haverford College announces a course of Lectures on Conditions after the War.

Friends' Select School, 140 N. Sixteenth Street, Philadelphia, has offered its Lecture Room for the purpose.

The following are arranged:—

First Month 11, 1918—Gifford Pinchot—"The Farmer After the War."

First Month 18, 1918—Dr. John Dewey (Professor of Philosophy in Columbia University)—"Education After the War."

First Month 25, 1918—Dr. John Haynes Holmes (of the Church of the Messiah, New York)—"The Message of the Church After the War."

Other Lectures may follow. Admission is free and all are invited. Lectures begin at 8 o'clock.

The hour for holding the First-day Meeting at Springfield, Pa., has been changed to 11 A. M. The Bible Class meets in the Meeting-house at 10.15 A. M. The attendance of interested Friends will be welcomed.

The women members and attenders of Twelfth Street Meeting are cordially invited to the Monthly Meeting Room on Fourth-days, 2 to 4.30 P. M., to sew for Friends' Emergency Service.

THE CLOTHING DEPARTMENT of the American Friends' Service Committee is now prepared to supply patterns of foreign garments to any individuals or Monthly Meetings that wish to do relief sewing. Our patterns have been made according to directions received from English Friends by the Home Pattern Co., of New York. They represent the most accurate form of instructions for making foreign garments which we have been able to obtain. They may be had from Anne G. Walton, 304 Arch Street, Philadelphia, Pa.

MEETINGS FROM FIRST MONTH 13th to 19th:—

Philadelphia Monthly Meeting, Western District, Twelfth below Market Street, Fourth-day, First Month 16th, at 5 P. M. Business session at 7 P. M.

Burlington, Fifth-day, First Month 17th, at 10.30 A. M.

MARRIED.—At Friends' Meeting-house, Haddonfield, N. J., Twelfth Month 15, 1917, ARTHUR E. HAINES, of Paoli, and MARION D. WHITACRE, of Collingswood, N. J.

—, at Friends' Meeting-house, West Chester, Pa., Twelfth Month 8, 1917, GEORGE E. MATAACK, of Moorestown, N. J., and SARAH H. FORSYTHIE, of Westwton, Pa.

DIED.—At Baltimore, Md., Third Month 9, 1916, FRANK H. DAVIS, son of Clarissa and the late Charles W. Davis; a member of Baltimore Monthly Meeting of Friends.

—, at the home of her niece, Rebecca C. Hopkins, Colora, Md., Fourth Month 3, 1917, CLARISSA DAVIS, aged eighty-five years, widow of Charles W. Davis; a minister of Baltimore Monthly Meeting of Friends.

—, Twelfth Month 20, 1917, at West Georges Hill, Philadelphia, SAMUEL M. BINES, aged eighty-nine years; a member of Germantown Monthly Meeting.

—, Twelfth Month 25, 1917, ARNOLD CHASE SCATTERGOOD, son of Maria C. and the late Thomas Scattergood, aged nineteen years; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, Twelfth Month 18, 1917, at the residence of her son, Joseph J. Hartz, LYDIA ANN HARTZ, widow of William D. Hartz, aged eighty-two years; a member of the Monthly Meeting of Friends of Philadelphia.

—, at his home, near Rich Square, N. C., Twelfth Month 28, 1917, HENRY T. OUTLAND, in the seventy-second year of his age; a member and minister of Rich Square Monthly Meeting.

CORRECTED NOTICE.

—, at the home of her niece, Deborah C. Battey, at Middleton, near Columbianna, Ohio, PHIBBE ELLYSON, widow of Robert Elyson, Eleventh Month 21, 1917, in the ninety-fourth year of her age; a member and Elder of Middleton Monthly and Particular Meetings.

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"The Adolescent Age in the First-day School," by William Byron Forbush.

"International Organization," by William I. Hull.

"The Development of Religious Thought," by Rufus M. Jones.

"Problems of the Rural Church and Community." (To be announced.)

Term begins First Month 7th.

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*Lord God of love, let us have peace,
From war's vain sacrifice give us release,
Grant peace that victorious war cannot know,
God of the Ages, thy mercy show.
Hast Thou not seen thy fields and meadows green
Red with the blood of men where war hath been?
Dost Thou not know war's fearful, endless roll,
The countless graves of those who paid the toll?
Teach us to learn to build, O gentle Lord,
Not to destroy; but bend each wielded sword
Into a ploughshare, Thy fields to increase,
Lord of the lives to be, let us have peace!
God of the fatherless, we pray to thee,
Father of all of us, hear thou our plea,
"Peace and good-will!" Thine own word increase,
Lord God of Love, let us have peace!*

—Anthem by Bell.

Sent as greeting from Isaac and Catharine Bean Cox, Honolulu.

THE ANGEL OF SORROW.

"Out of the depths have I cried unto Thee, O Jehovah; Lord, hear my voice."—Psalms, cxxx: 1.

We all have many happy days, yet trouble some time or other is the common lot. I often think of sorrow as an angel knocking, knocking at our hearts. We do not want to let him in. We are afraid of him. His message seems cruel. The distant beatings of his wings dismay us. His presence terrifies us. We do not see the smile upon his countenance. We do not understand what consolation he may speak. We do not appreciate the balm he offers. We do not realize that he beckons us to peace.

My heart goes out this morning to a sorrowing world. I think of the pains that afflict mankind from the cradle to the grave. I remember the destitute, the starving. I see the economic pressure on every side; the physical, the moral, the mental, the spiritual stress about us. I recall the separations, the dissipated hopes, the tears, the agonies of the battlefield. I think of the millions who need a Saviour, who know not the love of God, and who do not realize that there is happiness and vigor in Jesus Christ.

So the old cry, the cry of all the ages, the cry of Jehovah's

mighty prophets, the cry of His broken little children rings in my ears: "Why is it so? Why is it so?"

God's ways are not our ways—His thoughts are not our thoughts. As the heavens are above us, so is His intent higher than we can comprehend. He does not willingly grieve the children of men. History discloses, our deeper experiences teach us that He permits the angel of sorrow to visit us for our good. Happy are we if we with faith reach out our hands to the somber messenger for then the rustle of his pinions will become as music to our souls.

I ask God's suffering people who may read these simple lines to humbly bow beneath the storm that seems to make shipwreck of their faith. After the angel of sorrow has passed Jesus comes. The chastened soul is the Tabernacle into which He enters. The heartache, the tear, the moan are relieved and cease with submission to the will of the universal Father. God reigns behind the clouds. After the darkness and the prison-house come light and gladness. "Sorrow may endure for the night, but joy cometh in the morning."

Then I think of the wonderful land to which the angel of sorrow beckons us. He points to heaven. The thorny path—nail some day be no longer too, temptations must forever cease, death shall be swallowed up in victory. Then the beautiful angel of gladness shall welcome us and the Cross of the Crucified One will become our eternal theme.

W. C. A.

SAN JOSÉ, CAL.

OUR DISLOCATED SOCIETY.

Comparatively speaking, we have been at war a very short time, but it is likely one would have to seek far to find a household, or even an individual, that has not suffered some inconvenience from the general demoralization of ordinary living and business conditions. In one place the food shortage has been acute, in another the coal famine has left families or business undertakings helpless; everywhere the price and scarcity of labor have paralyzed not only new undertakings, but the ordinary service of our home activities. In some lines the Federal Government has come to the rescue with its larger powers and its more centralized organization. This relief, however, is largely future, and in order somewhat to appease public discontent, there has been set in operation, also by the Federal Government, more than one distinct line of appeal to the patience and patriotism of our people—to display a reasonable amount of heroism in suffering inconvenience or even serious loss.

Although apart from the considerations at present in mind, in writing this editorial, it seems quite natural to observe that our two and a-half centuries of training as a people have produced an aversion to the necessary fruits of war, as well as to war itself. It is really a part of our democratic heritage to regard the present sum of inconvenience and suffering (although it may be but a beginning) as actually a

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H. V. D., P. O. 2

great wrong. The nation may bear it, but its real protest against it can not fail to impress those in authority. This is constantly evident in the very general response to every glimmer of hope for peace, and especially is it evident in the way the nation listens to the President as he unexpectedly addresses Congress on International Relations.

How, as Friends, are we facing these altered conditions of life? Can we as Friends find a way to face them that will exalt the "better way of life" we profess?

Friends have been largely responsible for their own kind of training, now for more than a hundred years. In addition to a well-established tradition of home-making they have had their own schools. Much outside testimony might be cited, were it necessary to show, that this combination had produced a distinct type of character. Two points in this type will be generally recognized. It is religiously averse to *waste*. It is trained to a measure of *self-help* that at least affords some degree of independence in the face of labor shortage. Without in any way claiming a monopoly of these characteristics, it may be in order for us to inquire what our present responsibility for service with them may be.

We may feel very keenly that we do not intend to serve war aims with our homes or with any special gifts we may have by training or heredity. Far be it from us to make any plea against such resolutions. We sympathize with them. But all the while the vast army of the innocents, many times larger than that in uniform, silently appeals, not only for our money but for us. If these are rightly on our hearts, if we have any particular capacities, even if we feel that we have very limited capacities, we can not resist such calls. Shortly after the war commenced, a private letter from England told how two women Friends had vacated a large and most attractive home, and hired in its stead a small but convenient cottage. The spur to this action was not so much necessity, as the conviction that a suffering world would need them and their surplus of money. The simple establishment released them from many cares and its inexpensiveness gave them a larger surplus to distribute. In some cases this might be very ill-advised action. Comfortable and somewhat spacious homes if maintained in simplicity may be most valuable instruments of service. The point we wish to make is that the unprecedented world situation is of direct concern to us. We cannot shut it out of our lives.

Our young Friends have struck the heroic note in leaving all and going out to France and Italy and Russia. We stay-at-homes, however, are not excluded from the field of heroism. If our faith and practice are to be properly squared with the belief that a new world order is possible we shall have to be examples of it. Some lines of work are clearly too closely associated with war activities to appeal to us, but a multitude of others can not be objected to on this ground. As pointed out before in *THE FRIEND*, our regular institutions of education, of relief, of uplift are under great strain. It is something to meet with their committees, to confer with their executives. Are we preparing ourselves to go to them in person with a free bestowal of the labor of our hands or of our head? Another year of war will find us sorely beset with such appealing opportunities? Our reputed ability in thrift and in self-help should be of very great service.

J. H. B.

DOUBLE NUMBER.

Many Friends have welcomed the previous double numbers of our paper. The editors are especially pleased with the situation of accumulating matter that makes such numbers necessary. It shows a widening interest in expression. Behind this we take it there is the assured feeling that we are more confident amongst ourselves of a growing fellowship. Our small group represents many varieties, but the common bond of love—when it is really of the Christian kind—is able to bring us all together.

DELAYS IN DELIVERY.

We are unaware that *THE FRIEND* has been very irregularly delivered for some weeks past. At no time has it been late in leaving our office. The explanation at the Post Office is that many of their employees have volunteered for service, and that new men have not learned their jobs. The congestion of express business has put the Department under great stress because of an increase in parcel post mail. It may assist some, for Friends to send a line to the Philadelphia Post Office noting the delay. We shall do all that seems compatible with the unnatural situation of affairs.—EDs.

RETROSPECTION.

Our most excellent Discipline strongly advises our members to examine at least once a year the state of their temporal affairs and make their wills and settle their outward estates whilst in health. Being careful upon this point suggests a far more important matter—that of taking an account of our spiritual condition particularly at the beginning of a new year so fraught with momentous considerations. The query forces itself upon our minds, have we fulfilled our mission in the year that has passed? And can we not do better in the year upon whose threshold we are now entering? Considerations like these will lead to a feeling of the necessity of girding on the whole Spiritual armor and standing ready and waiting for the call to service, no matter what that service may be. It is no time to give way to discouragement—the situation calls loudly to us to be

"Up and doing with a heart for any fate,

Still achieving, still pursuing, learn to labor and to wait.

In the world's broad field of battle, in the bivouac of life,

Be not like dumb driven cattle, be a hero in the strife."

It is a time when tremendous sacrifices are being made by those who honestly are offering their all in response to what they believe to be their country's call, and shall we do less at the call of what we understand to be the will of Him who is Lord of Lords and King of Kings? The faithful of all generations have helped to build up the Militant Church of Christ, and the faithful of our day are hastening the glad time when Christ's Militant Church will come forth from the wilderness, leaning upon Her Beloved. It would seem that very little can be done to stop this most cruel war, but much can be done in casting into the Lord's treasury our own offerings, even though it be the two mites. The great Lord of the harvest will do the rest. Thus we shall do our part in hastening the glad day when wars shall forever cease and the reign of Christ the Prince of Peace, shall cover the earth as the waters cover the sea.

"The blood of the martyrs is the seed of the Church." We have our martyrs in this day of trial, who are adding their *all* to put new life and power into the Church militant, and these shall know an overcoming and be favored to sit down with Christ in His throne.

B. V.

EXTRACT FROM A LETTER WRITTEN BY HENRY LLOYD WILSON TO JOSEPH ELKINTON, TWELFTH MONTH 12, 1917.

"One advantage of a quinquennial meeting is that it affords a more decided comparison with the former one than is the case in an annual one.

"We watch our Yearly Meetings as a series and note the developments over a period, only very occasionally noting a great contrast between two consecutive ones.

"The mention of the greatly-increased interest in the Five Years' Meeting compared with the former, makes me wonder what is the cause. Is it the drawing together of the separated bodies of Friends, or the deepening of real spiritual life and earnestness throughout the whole Society? How much of the greater interest was due to the deepened seriousness caused by war?

"When I think of the experiences we have gone through during the three and a-half years of war and then realize that your great country is only just beginning to understand what it means in daily experience, I am filled with an intense longing that the ghostly tragedy may close before you have slid too far down the slippery slope to be able to stop. The suffering and sorrow are awful, but the appalling collapse of morality in every walk of life is more than I could have thought possible in this country. It has come gradually and I think a great many people do not at all realize it."

THE CALL FOR A NEW EVANGELISM.

[In a feeling that this *call* is world-wide and very distinctly applicable to Friends in our country we reprint from *The Friend* [London] the following letter.—Eds.]

DEAR FRIENDS:—In view of the tremendous need of the present time in our own and other lands, between forty and fifty Friends met in Birmingham for prayer and conference from the twenty-third to the twenty-seventh of Eleventh Month, by special invitation of Cornelis Boeke and George A. Fox. Without any prearranged design, the group was found to represent England and Wales, Scotland and Ireland, and missionaries from five of our fields attended.

It was in an upper room at Bull Street Meeting-house that they gathered with one accord and in which the leadership and power of the Holy Spirit were strikingly manifested. The subjects that came under consideration were as follows: (1) "The Need of the World," (2) "The Problem," "The Seeking of the People," (3) "The Tool," "The Condition of the Churches, including our own Society," (4) "The Message," "The Abundant Sufficiency of Christ," (5) "The Principles of giving the Message," "The Psychology of Evangelism," (6) "The Practice of giving the Message," "Breaking the Bonds of Conventional Methods," (7) "The Call to our Society for a New Evangelism."

As they waited upon God their own impotence and failure to reach the hungry souls with the message of a living Saviour were deeply realized, and a loud call was heard to put on one side everything that hindered the presentation of Jesus to the people. He asks that each of us may be so entirely yielded up to Him that He alone may be magnified, that all men may be drawn unto Him. The anarchist for his gospel of destruction is prepared to sign his own death warrant, deny himself wife, home, family, and all that we hold dear, to become literally dead to the world. How much more must we be willing to sacrifice all to proclaim the Gospel of Salvation in and through Jesus Christ. The presence of Catherine Booth-Clibborn, under a strong personal concern to attend, was felt from the first to be unmistakably in right ordering, and again and again her messages were in life and power.

The empty places of worship seemed to constitute a clear indication that the people have lost confidence in Christians, but abundant evidence was given that they have not lost their confidence in Christ. The multiplying movements of the day are many of them the outcome of the Churches' failure to proclaim a full Gospel.

Out of a deep sense of humiliation there was born a mighty hope and a strong conviction that the triumph of Christ is

assured; it only tarries through our lack of love and our faltering obedience. There was a desire that similar groups might draw together in different centres. Already a gathering is planned to be held at Colchester, First Month 13th to 18th.

A fuller account of the Birmingham Conference is being prepared and will be sent free of charge to those who are interested, on application to George A. Fox, 1, Ivy Place, Colchester. Thine sincerely,

RACHEL B. BRAITHWAITE.

LONDON, Eleventh Month 30, 1917.

HENRY OUTLAND.

JACOB ELFRETH.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." The above lines came into my mind on hearing of the death of our dear friend Henry Outland.

Several years ago, while on a visit at our house, we were talking on Prayer, and on its being answered by our Heavenly Father, when he told me the following:—

When he was about thirteen years of age, during the Civil War, the President of the Southern Confederacy issued a call for 200,000 men, to be raised by draft. At that time his father was about thirty-five years of age and subject to draft. He had a family of little children, and he and his wife were in great distress at the probability of his being drawn, and she being left to provide and care for their family. Henry said one day while in the field ploughing he was suddenly arrested by a voice within (which he said was the Holy Spirit) telling him if he got down where he was, and prayed to God not to have his father taken to the war, his prayer would be answered, and his name would not be drawn from the wheel.

He said he knelt down where he was and prayed to his Heavenly Father that his father's name should not be drawn, and that he should not be taken from them. He said while kneeling he was told that his prayer had been heard, and that his father would not be taken. He arose from his knees, went to the house and told his mother what had occurred, and the promise that his father would not have to go. The draft took place in a few days and his father was not drawn. There were several drafts afterwards, but he was not drawn.

A year or two after the war closed, H. said he went with his father to Raleigh, the capital of North Carolina, on some business. There were a number of men standing around in front of the steps leading up to the capitol building; among them was a State official, who had been Provost Marshal of the district in which they lived during the war. Henry said his father went up the steps while he stayed below. As his father was going up the steps, one of the men who was talking to the Provost said, who is that man going up the steps? His reply was his name is Outland, he lives near High Point, and there is something about him I never could understand; during the war I put his name in the draft wheel five times, and yet it was never drawn. Henry said to me I knew and understood the reason. Yes, my dear brother, "God is a God, hearing and answering prayer."

LANSDOWNE, First Month 7, 1918.

It is very important that teachers should realize the importance of habit, and psychology helps us greatly at this point. We speak, it is true, of good habits and of bad habits; but, when people use the word "habit," in the majority of instances it is a bad habit which they have in mind. They talk of the smoking-habit and the swearing-habit and the drinking-habit, but not of the abstention-habit or the moderation-habit or the courage-habit. But the fact is that our virtues are habits as much as our vices. All our life, so far as it has definite form, is but a mass of habits—practical, emotional, and intellectual—systematically organized for our weal or woe, and bearing us irresistibly toward our destiny, whatever the latter may be.—WILLIAM JAMES.

WHY NOT TRY IT?

A. M. WILTON.

"What you say," writes a correspondent, "is all very true. But the world can't be run on Quaker principles."

I don't know! I have been thinking it out. Here is the world we have made, this world of blood and tears, of anguish and hate and dread.

How have we come to this chaos? We have said, or we have allowed to be said, without contradicting the lie, that emulation is the necessary stimulus for school life; that competition is the soul of business; that advertisement is the great secret of success; that ambition is the master key of life. We see now, on the largest scale, competition at work—not between man and man but between nation and nation. They have been competing for years for the things that have to do with life; for trade, for influence, for new territory, for money and power and fame. They are competing now for the means of death; for the biggest gun; for the most deadly poison gas; for the most complete means of starving each other. Emulation has been at work, and the contest is now which school, which business, which county, which nation shall send the largest number into the general slaughter. Ambition has had full swing, the capitalist has seen, and used, his chance to make more money than ever in his life before, and the workman who is getting treble his former wages is furious at finding that he has to pay three times as much for everything that he buys, and so is very much where he was before. And advertisement! When has the world seen such an orgy of bragging as the last few years have witnessed? Is there anything about which we don't brag, from our Empire and our army down to our food economies and our shabby clothes! And, most amusing of all, we still brag of our national modesty and reticence.

Suppose that, turning in utter weariness and disappointment from this world which we have made, we turn to the one human life which the world has agreed to recognize as the one supremely beautiful, the one entirely successful life, though it closed in apparent failure, with almost all the world against Him.

"Learn of Me," says the quiet voice, "I am meek and lowly in heart; and ye shall find rest unto your souls." "Love one another as I have loved you." "Seek ye first the Kingdom of God and His righteousness." "If thy brother trespass against thee go and tell him his fault between thee and him alone." "Forgive until seventy times seven." "Whosoever will be chief among you, let him be your servant." "Take heed that ye despise not one of these little ones." "Become as little children." "A man's life consists not in the abundance of the things which he possesseth." "It is more blessed to give than to receive."

Let us imagine a world in which these principles were not merely acclaimed but were the acknowledged law of life. What a lovely, loving world it would be! What a happy, peaceful, energetic world! Think of a world in which there was no striving for mastery, no trying to get the best place; where forgiveness was ready for every repentance; where every child was tenderly cared for; where no one need be anxious about the supply of the daily human needs, and no one would care to lay up treasure for himself, knowing that there would always be enough for all.

Imagine such a world—a world relieved from care, from hunger, from spite, and arrogance, and selfishness, and dishonesty. A world that had ceased to be anxious about the morrow, yet that was keenly, resolutely bent on serving, a world in which all the energy of life was poured into one un-resting quest for the Kingdom of God and His righteousness.

If these are Quaker principles they are so only because Quakers have decided to put in practice the laws which almost all the world accepts in theory, alas! in theory only.

"But," say the objectors, "it isn't practicable. It couldn't be done."

Is there any sphere in which these principles have actually been applied? If so, what is the result of the experiment?

There is one thing in which I think we may claim to have made a success, more or less complete. It is the family. Family life is not all that it might be, but there are everywhere to be found beautiful homes where love is the law of life and service the aim of the household. And even where the family unity is imperfect and the flame of love burns low, all the happiness there, is obtained by the deliberate rejection of the world's maxims, by willingness to serve, to put aside one's own claims for the sake of others, not to insist on one's rights, not to revenge an injury, to feel that the happiness of one is the happiness of all.

No high range of idealism is necessary, merely the ordinary human decency which is almost universal, to ensure that in the family the claims of the helpless come first. The baby, the young children, the sick, the aged, must have their wants supplied before the others can be fully satisfied. Even where, as is the case in almost all working-class families, the father is well fed, often at the cost of the mother and the children having less than they should, this is no selfish act. It is as the breadwinner that his need is satisfied, it is for the sake of all the rest.

Let us think, on the other hand, of the families we know which have made utter failure and shipwreck. Do we not see in every case that there has been an adoption of the maxims of the world? A resolve to dominate on the part of the parents, resistance to such domination on the part of the children; the attempt to outshine, to surpass others; the toilsome accumulation of things which bring no joy to the heart that gathers them; the disposition to exact, not to render, service; the remembering of little offences, the treasuring up of the sense of injury; the hardness which sees in the sick and the aged only obstacles to the "living of one's own life."

Well, it is so obvious that the principles of Christ, when followed out in the family prove an entire success, when set aside spell ruin, more or less entire, is it not just possible that if they were tried in other spheres—say between workmen and employers—the experiment might result in an undreamed of success? I think in a wonderfully short space of time a new feeling would spring up, and the bond of brotherhood would become, not a thing which could only be dreamed of by cranks and fanatics, but a living, practical reality.

"I am sick of it all," I have heard more than one employer say. "I am not the men's master; they are my master."

There, then, is the word for you—the weary and heavily-laden rich man. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart. . . . I came not to be ministered unto, but to minister."

And then, between nation and nation. We have tried the one way and it has not been a success. Can we not give at least a trial to the other? We have run the world on the principles of the firm of Mammon & Moloch. And we have made of it a hell. Might we not try "Quaker principles" as offering the greatest possible change?

There are three instances in which Quaker principles have been tried and in two already the world has come round to them. The pioneers of prison reform were Elizabeth Fry, a Quaker, and John Howard, who, though not a member of the Society of Friends, was deeply imbued with their principles. Gentle and humane treatment of the insane was, in great measure, initiated by the Quakers. In these things the world has endorsed their judgment and adopted their plans.

In the third case the great experiment was tried of a community living unarmed, unprotected, with open doors, in the immediate neighborhood of tribes who were the sworn foes of every "pale face;" who were noted for their relentless cruelty and for the horrible atrocity of the tortures they inflicted on their victims. William Penn, armed only with justice and good-will, buying from the Indians the land which a royal grant had already bestowed on him, making a treaty with them that there should never be injury or strife between

their people and his, has shown for all time what can be done when there is the sincere wish to love mercy and do justice, and walk humbly with our God. And as long as Penn lived, the Quakers were the only white men who lived unarmed among the Indians, and the only ones who were never attacked by them.

Why not at least try "running the world on Quaker principles?"—From *The Ventureur*.

Reprinted at the suggestion of Frances Tatam Rhoads.

DO YOU GIVE LIKE THIS?

PAUL J. FURNAS.

For three hours we had tramped through the sand and the pines of Camp Jackson, South Carolina. Leonard F. Winslow and I were searching for Friends sent to the camp from within North Carolina Yearly Meeting.

Our list had dwindled to one name. All the men listed had been located with this one exception. More than once I questioned whether it was worth while to search further. Finally, after again tramping almost the length of the camp, we found the barracks where the man we sought was enrolled. An unsatisfactory conversation with a sergeant, to whom the fact that I was a Quaker did not recommend me, and then a much more satisfactory conversation with the captain resulted in the sergeant searching out the man we sought. In a few minutes we felt entirely repaid, for at once our new found Friend was telling us of his trials and experiences. He was a true spirited, mild-mannered young man, whose character reminded me of John Woolman's. His commanding officer had told him that if he would not do service in the army, he couldn't eat there. He had replied that he preferred to buy his own food anyway.

Two more Friends having been found, I outlined to the three the great constructive ideal which Friends are attempting to express to the world through our Reconstruction work. As I spoke to them, my first found Friend reached in his pocket and taking from it a little roll of money, unrolled a dollar bill and handed it to me. As he did so, the other two Friends reached into their pockets for equal amounts. I could scarcely bring myself to take the money, yet I would not have refused this wonderful expression of sacrifice and good-will coming from these three men from the mountains of North Carolina, one of whom was living on sandwiches bought with his own money at a canteen and the other two of whom had been brought to camp under arrest because they could not take part in acts which would deny their consciences before their God.

If Friends everywhere had the abiding Christian spirit in their hearts and the will to sacrifice which these three men in Camp Jackson showed, we could finance a work of a million dollars per year instead of the five hundred thousand dollars work which we have undertaken.

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 355.)

BOGOTA, Colombia, Ninth Month 28, 1917.

My days of waiting here are valuable for collecting specimens for the Garden, and, unexpectedly for this season, we have been having good weather, for tramps and for drying specimens. I have been almost daily on the mountains or sabana. Yesterday was the week's great trip, and in the most novel company for me, that of the Hermanos Cristianos.

The Hermanos de las Escuelas Cristianas—Brothers of the Christian schools—commonly called Christian Brothers—are a group of Catholic men, devoted to teaching. They appear to have the best schools here, and are doing a most valuable work. For natural science their museum here is the best in Colombia, and among the instructors in their University of La Salle are four or five much interested in botany. These four or five, as apparently most of their teachers, are French.

Yesterday we left before 7 A. M. and, with three black-robed brethren, one no older than myself, I tramped up mountain trails over the paramo to three little lakes, one of which was Laguna de Vergon. I had seen this name on the map, but had expected it to be larger. The three brothers all were botanical (and all spoke English); the youngest, name unknown, hunted ferns and club mosses ardently; another, who had much the best knowledge of the flora, helped me much by telling me the genera of plants, his name I need to see in writing, to learn; the third, whom I had met at the college, was almost uncomfortably friendly, would carry my specimens that I might have hands free to collect, etc., etc. He it was who at the college had pressed wine upon me with an insistent courtesy most difficult to refuse—yesterday, as a further act of courtesy, knowing my stubbornness—the good brothers carried no wine for lunch. An ample and good lunch they provided, however. Brother Ariste was the third brother, he has been here fourteen years; he is from Alsace, and his French sympathies are most decided. We had, or rather the brothers had, a peon to carry the large valise from which came the lunch and into which went our specimens. I took José to carry plant-press and camera, but the former I did not use, and the latter (because of lack of sun) very little.

It was a good day on the paramo, cloudy but the clouds high. Usually, or at least very frequently there, the clouds drift by you as chilling banks of fog (making you think of the obscurity of snow flurries). We returned with many things.

I have now over 2250 collections and 55 species of *Scrophulariaceae*, more of this family than I had supposed possible to obtain from the little area from which I have collected. *Castilleja* leads with nine species and *Bartsia* (a mountain genus first seen during my return from Villavicencio) is now second with eight. The *Penstemon*s, so abundant in the western United States, and likewise the *Gerardias* of our Southeast, are here completely absent (the former not occurring south of Guatemala, but the latter in eastern South America.)

The Hermanos Cristianos have arranged a trip for me which sounds very pleasant and worth while. It is for a few days to Guasca in the mountains northeast of here, where it seems they have a school. They say it is "lejos"—far—but from the map I can't make it more than 40 kms., less than 30 miles away. But it is in the mountains, and I will see mountains en route, and costing me nothing—being their guest—I am minded to go. One of the Brothers must go on some business and I accompany him. They speak enthusiastically of the natural surroundings of Guasca.

Fourth-day evening, by previous secretly communicated invitation of the Birtche't's (this is the correct spelling!) I was at their home at the Colegio Americano for supper. The reason for the secrecy was that that was Dr. Birtche't's birthday. I expected likely a small party, but found myself the only guest. I think the hostess planned a small party, but gave it up because of the unusually small dimensions of the two ducks obtained for the occasion. They were wild fowl, from the market here, and quite delicious.

The maternal grandfather of my hostess—if I have it right—was Governor of Pennsylvania, and on his death her mother was left in the guardianship of a Dr. Pennell, of Millfintown, Pa. She (from her mother) seems to have had quite a veneration for that doctor. I have been trying to recall the grandfather's name. Mac— somebody—I fear I'll have to ask her again.

(To be continued.)

REVELATION.

As one may climb a mountain's craggy steep,
Then on the looming summit turn and see
The wondrous miles: so we may wake from sleep
To view the wonders of eternity.

—ARTHUR WALLACE PEACH, in *The Springfield Republican*.

YOUNGER FRIENDS.

ABRAHAM'S OAK.—(MAUDE ROBINSON, in *Friends' Quarterly Examiner*. Reprinted by the author's kind permission.)—There was a busy scene one brilliant Spring morning of the year 1725 in a place that was normally a deep solitude in the forest region of Northern Sussex. All around, the ground was carpeted with bright Spring flowers, anemones, primroses, goldlocks, and large dog violets. The air was full of bird notes. The song of the ox-eye tit, exhorting his hearers to "Set your beans! Set your beans!" mingled with the cry of the wren, locally called "the flaving bird," because it is always in evidence when oak trees are flaved or stripped of their bark. This task was going on now. A dozen giant oaks, all but one that were large enough to be worth felling in this particular copse, lay prone in all directions, gaunt and white, for the bark was set up in long rows to dry for the tanner. One of the trimmed trunks had been laboriously hoisted, with the primitive machinery of those days, on to a timber wagon, and drawn outside the wood by eight strong red oxen, who were now taking their noonday rest, standing like statues under their heavy wooden yokes, except for the steady working of their lower jaws, one of the advantages of an ox team being that they carry internal provision for the day and so need no nosebags.

A dozen sturdy laborers were also taking their meal, before pulling down the last tree in the wood, which its magnificent trunk nearly severed, still stood erect, its yellow green young leaves, and catkins which would never come to acorns, standing up bravely against the cloudless blue sky.

A little apart, on a fallen trunk, were seated the seller and buyer of the timber, the latter a keen-eyed middle-aged man, whose garb, though of the plainest Quaker cut, showed that he was a well-to-do tradesman from a town, as did the strong bay horse which was allowed to graze in an adjoining meadow while its owner, John Deane, shared the bread and cheese and cider of the owner of the woodland.

John Prier was a younger man, a simple Sussex yeoman, but behind the sturdy honesty of his face was the thoughtful refinement which genuine Christianity brings with it. Leaning against his knee was his only child, a boy of nine years, a little copy of his father in his leather breeches and long-tailed homespun coat, an excellent specimen of a rosy, chubby country lad.

"Go down to the stream and pick thy mother a posy, Abie, my boy—Friend Deane and I are going to talk business," said John Prier, when the meal was finished. "But I want to see the last tree fall—thou wilt call me, when they are ready, won't thou, father?" said little Abraham, eagerly. "Oh, yes, thou shalt see it fall," and away went the boy, jumping gaily down the steep slope to where the edge of a little brook was gay with marsh marigolds.

The two men went soberly to work, reckoning the value of the oak timber.

"When my old father died last year," said John Prier, "he left me the farm as the eldest son, but I have to pay the portions of the others. I want to do it as soon as possible—brother Edward needs capital for his dairy business at Dorking—a fine team of cows he has, and could do with more. Then sisters Susan and Lydia's husbands have a struggle to get a living from their small farms, so I felt it best to have a broke of the timber. Job Humphrey, the wheelwright of Crawley, bought two fine ash trees and three elms, and when thou pays for these oaks I shall only owe them a small sum each, which I hope to work off by degrees from the farm; but, as thou knows, ready money is not plentiful, and my Nancy, though her price is above rubies as a wife and mother, had no portion of this world's goods."

"If thou wilt fell those six large oaks up in the home paddock next year, I will buy them. The one near the house is a fine, straight bit of timber."

"Nay, nay, Friend Deane—those trees I cannot part with. Five of them shelter the homestead from the northeast, and as for Abraham's oak, as we call it, it is as good as a play-fellow

for my lonely boy. Ever since he was a baby he has amused himself under its shadow, where his mother could keep her eye on him from her kitchen window. I have known him pick up nigh a bushel of acorns from that tree alone, when he was not more than five years old—nay, we must not cut Abie's oak—unless it was always a desire of mine to give him a good education. That would be an inheritance that no one could take from him. To send him to a good school I might even cut his oak."

John Deane was surprised. He knew that honest John Prier was no scholar himself. He could not even write his own name, although he could read well, and had the marvelous memory of those who have never trusted to note books.

"Why should Abie learn more than his worthy parents?" he asked.

"George Fox always upheld good, plain schooling for young Friends, and there is a rare good school at Brightelmstone, kept by John Grover. Friend Stapley says he is making a fine scholar of his lad Anthony, and that there is a real Friendly influence among them all. Thou sees in our Society we never know on whom the Lord may lay a gift in the ministry and a call to public service—surely our sons and daughters should be prepared for that?"

"Book learning is not needed for a Friend to preach to edification, if he has the true Seed within him. Our Lord's first disciples were simple fishermen of Galilee."

"Yes, Friend Deane, but Peter and James and John must have had some earthly learning, as well as heavenly wisdom, before they wrote those epistles which give us such blessed teaching. Many of the unlearned have been greatly used for good in our Society, but we need the scholars too. How useful Friend Ellwood has been in making the writings for all the new Meeting-houses! And dost thou not remember what our elders have told us of William Penn's wonderful power in preaching? He made good use of his book-learning; and his Guli, what an influence she had in her gentle courtesy to all! After she died, when the news came that William was to take as second wife Hannah Callowhill, of Bristol, my father was appointed by the Monthly Meeting to enquire into his clearness of other marriage engagements. I remember father saying there was little chance of William Penn looking at any of our homely Sussex maidens, after such a gentleman as Guli, and I reckon that Hannah Penn was of the same sort. I trust that Abraham will always be an honest yeoman on the old farm, but that is no reason why he should not have all the book learning I can get for him."

"Well, I hope thou wilt manage it, for he is a bright lad; and now I will go and call him, for I see my men are ready to bring down the last tree." And John Deane strode away among the hazels towards the dell where Abie had disappeared.

He was startled by a sudden crash. By some inexplicable accident the great tree swerved, rocked, and fell over at quite a different point to that arranged for, and John Deane saw the sturdy form of John Prier struck down by some of the lesser branches, and pinned face downward on the soil. With frantic haste he and his men tried to lift the branches, but in vain, and they were just beginning to saw them away when poor little Abraham rushed up, crying piteously that father was killed.

"No, my boy, I trust not," said kind John Deane. "We will soon get him out, and thee take my hat, and fill it with water at the brook, to revive him."

Away ran Abie and soon returned, carefully carrying the felt hat full of water, and by that time John Prier was lying clear of the boughs, leaning against his friend, and gasping painfully. They bathed his face and hands, and in answer to the boy's eager questions, he murmured, "Not much hurt; only dazed like." After a little time he tried to rise but sank back. "I seem to have lost my legs," he said. "At a word from their master the strong workmen laid their coats on a new hurdle and, gently lifting him, carried him through the fields to the house and laid him on the great four-post bed, with checked linen curtains, where he lay helpless for many a day, devotedly nursed by his good wife, Nancy.

(To be continued.)

PERSONAL ECONOMY AND SOCIAL REFORM.

JANE W. BARTLETT.

The range of discussion in this paper must of necessity be very narrow, but if it stimulates earnest, intelligent, sincere thought which is followed by works, it will have fulfilled its purpose.

It is not probable that there are many among us who feel that personal economy,—the getting and spending of money—is such a private matter that they resent any discussion of the subject. The Government certainly does not consider that citizens are at liberty, in time of war at least, to use their money as they wish.

Our personality and our power for service, are vitally affected by our getting and spending. "The only test of progress," it has been well said, "is in the development of character." Sacrifice for a good cause imparts strength and beauty to character. If such a cause is unpopular it loses nothing of the power of development. Whittier's advice to young men was that they early ally themselves with a just and unpopular cause. Service for others is the joy and privilege of life. Never before in history was there such a field for service as now, never such a call for the exercise of love and intelligence and the highest powers of heart and mind.

To all those who have made the "great decision" and recognize that all they have and all they possess belong to our Heavenly Father, the question of personal economy and its relation to the social order resolves itself into the problem: "How *much* can I spend and be spent for others and yet not cramp my highest service and my growth in Grace?" The English Friends have declared: "If we are to determine the question of what is a Christian standard of expenditure, we must think hard and work hard, singly and in groups, asking ourselves how much we dare spend upon ourselves in the face of the enormous needs of the mass of people (under) the present social order. . . . We need to realize that to live up to the Christian religion requires a greater faith on our part in incurring economic risks and sacrifices." The habit, so dear to the thrifty, of having a "margin of income" each year is here questioned. A dear Friend among us upon discovering that such a margin was left, appropriated it to making the home of the farmer comfortable and up-to-date. It was thus possible to furnish him not alone with needed bath-room, but with electric light and other modern conveniences.

The social problem ramifies every avenue of life and forms a complicated network of associations. While it cannot be solved by individual efforts, yet, as has been pointed out, each individual should do a share and at least should see that he does not further complicate the situation. But we must recognize, as Rauschenbusch puts it: "The greatest contribution any man can make to the social movement is the contribution of a regenerated personality, of a will which sets justice above policy and profit, and of an intellect emancipated from falsehood."

If our personal economy is the result of the loftiest aim, the Christian aim of serving others, our homes may be the centres at which social reform may begin. They will be little beacon lights pointing the direction in the maze of the larger group of which we are a small part. How can we bring into our own households this longed-for simplification of life and put into practice this desire "to return," as John W. Graham says, "to Quaker simplicity, to the quiet grace of an inexpensive life?"

The starting-point is not far to seek. It concerns the status of the help under our roof. The regulation of the household is considered the woman's function, but it cannot be well done without the co-operation of each member of the family and so it is a *family* problem. If housekeepers would take the opportunity to do all kinds of housework, sweeping, washing, cooking, they would be far better fitted to meet the difficulties which arise in the so-called domestic problem. Lady Carlyle of England has made herself famous as mistress of the household arts and as a mother pre-eminently skilful in training her children, by adopting this plan. In the course of a month,

working one day each week, she has made it a point to do the housework in all its variety without any assistance except that given by her daughters.

In such an experience, the housekeeper discovers the necessity for economizing work not alone by labor-saving devices, but by having a cheerful kitchen where everything is as conveniently arranged as modern skill can devise. More than this, she will appreciate the ability required to do housework. The successful cook must have judgment, knowledge, skill, while the waitress and chamber-maid must know their work and the washer-woman must be more than merely strong. The maid-of-all-work must combine these qualities. She must have varied gifts and wide information in order to do the diversity of work required of her. Honor to each of these workers, but especially to the maid-of-all-work!

The employer of domestic help will gain, in this housework experience, insight into the causes for what she had considered unreasonable temper on the part of her help. We all know something of the perversity of inanimate things and how some days, without apparent reason, everything seems to go wrong and what patience is required to bear these vexations. This experienced housekeeper discovers how many are the interruptions and how unexpected and numerous the demands made on the household helper. She now wonders how these annoyances have been borne with so little or no appearance of anger. The housekeeper who understands the situation will be able to treat with her help wisely, will study them, and kindly, but not condescendingly, will promote their comfort and welfare. Now she can with understanding practice the golden rule.

These maids often throw light on the problem by their remarks and betray their philosophy of life. This is very helpful and valuable when such remarks are side-lights, by-products of conversation, and are not the result of posing for effect.

The housemaid is an anomaly. We have inherited the system from the time when the women of the household were the slaves and there has not been the great progress here as in most other relations of life. In the long and uncertain hours, the personal service often required, the lack of freedom of movement, the situation of the household helper is more like that of a slave than is that of any other worker in our present scheme. Here surely reconstruction is sorely needed, here in our homes it should begin.

The question is a social one and concerns the social status of the worker. Co-operation has here a field, but we are still very crude and unskilful in co-operating either with our household helpers or with other householders, as the failures in community housekeeping efforts testify. As in all efforts to improve the condition of others, Rauschenbusch's contribution has a place and goes to the root of the matter when he says by "social reform we must mean that it is a *moral* question," for "when the question of economic wants is solved for the individual and all his outward adjustments are as comfortable as possible, he may still be haunted by the horrible emptiness of his life and feel that existence is a meaningless riddle and delusion." "If the question of the distribution of wealth were solved for all society and all lived in average comfort and without urgent anxiety, the question would still be how many would be at peace with their own souls and have that enduring joy and contentment which alone can make the outward fair and sweet and (enable one) to rise victorious over change."

Why these domestic helpers, these contributors to the family comfort should be considered menials it is difficult to understand. Wm. Braithwaite says of genuine Quakerism it is a "Christian experience that makes all life sacred, all days holy, all nature a sanctuary, all work a sacrament and gives to every man and woman in the body fit place and service." Theoretically we agree with this statement, why in practice do we regard housework as an exception?

Cannot the employers of this kind of help rise to the demands of the situation? The problem is delicate and difficult,

but it grows not less so by delay. Justice to the household worker and the necessity to conserve the most efficient life of the family call for prompt, effective consideration by the Christian householders of the land.

In the larger world the social system is based upon competition and between employer and employee the effort, generally speaking, is for each side to get the most out of the other. Why may not co-operation here, too, take the place of competition and mutual trust and helpfulness the place of suspicion and the effort to overreach the other? This is the method taught by our great Exemplar who saw in each man potential good and by love and understanding called out the best. One of the most encouraging triumphs in the business world is, that so many have made these substitutions of co-operation. Of an increasing number can it be said as it was of John S. Huyler: "his money did not come from the grudging toil of unhappy and slaving workers, but from the cheery co-operation of employes who well knew his friendship for them." This calls for great tact and patience on the part of employer especially, but it has been well said:

"Endurance is the crowning quality,
And patience the passion of great hearts."

Surely the social order needs something more fundamental than reformation; it needs reconstruction, it needs vitalizing by the regenerating principle of Christianity. Rauschenbusch calls this "Christianizing the Social Order," by which he states that he means "bringing it into harmony with the ethical convictions which we identify with Christ." The moral principles involved "find their highest expression in the teachings, the life and spirit of Jesus Christ."

The question of personal economy and its relation to the social order has an individual and a corporate bearing. The effort is made by the Religious Society of Friends to bring this home to the membership through the Queries and Advices. The present awakening to social responsibility ought to give these increased value and helpfulness. Wisdom and judgment exercised under the direction of the Head of the Church should so vitalize them that they would meet the daily need of the entire membership.

Friends to-day in all parts of the world are aroused on this subject of personal responsibility for all they possess and its relation to their brethren less favorably situated. The war has made this feeling acute and some remarkable conferences have been held. One at Oxford, Eng., had, among other objects, "to consider how best to give practical assistance to those who, desiring to follow more literally the teaching of our Lord, feel uneasiness as to their present mode of life and personal and family expenditures." "For it is not just the extravagance of the very rich, whom it is so easy to throw stones at, which is responsible for the poverty of the poor," "it is the enormous amount of wealth held by the good, sound comfortable Christians," as we Americans would put it, of moderate means. Upon serious and sincere examination how few of us can confess that we are free from this charge!

"As cherishing the spirit of love and meekness belongs to the family of Jesus Christ," Woolman contributes, "so to avoid those things which are known to work against it is an indispensable duty. Every degree of luxury of what kind soever, and every demand for money inconsistent with Divine order, hath some connection with unnecessary labor." "As many who manifest some regard to piety in degree conform to those ways of living and of collecting wealth which increase labor beyond the bounds fixed by Divine Wisdom, my desire is that they may so consider the connection of things as to take heed lest by exacting of poor men more than is consistent with universal righteousness they promote that by their conduct which in word they speak against." "They who enter deeply into these considerations and live under the weight of them will feel these things so heavy and their ill effects so extensive that the necessity of attending singly to Divine wisdom will be evident; and will thereby be directed in the right use of things in opposition to the customs of the

times; and will be supported to bear patiently the reproaches attending singularly."

That eagerness to acquire wealth and the power it bestows has developed an almost universal spirit of covetousness among men and between nations is acknowledged by serious thinkers to be the primal cause of the present world cataclysm. One again cordially unites in the aspiration of our eighteenth century saint: "O 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 house and our garments, and try whether the seeds of war have nourishment in these our possessions. Holding pleasures in the self-pleasing spirit is a strong plant, the fruit whereof ripens fast," but "those who are so redeemed from the love of the world as to possess nothing in a selfish spirit have their 'life hid with Christ in God.'"

It is stated that in England before the war about one-fourth of the nation's annual income was being spent on luxuries. We in this country are also offenders against the law of true economy and of right outlay of income. Herbert Wood says: "This extensive spending on luxuries is sometimes defended on the ground that it provides employment, but this defense is vain. The same power of spending in the hands of others would equally well keep men occupied and busy." "The individual in some cases needs to recognize that less expenditure on himself and more on others would be a gain both to others and himself. Money that is now misspent on luxuries could be devoted to objects that are of real value. It aggravates the offence of luxury, that it uses up the resources and labor-power of the nation for such futile ends. That it gives employment is no defense—it is part of the crime because the employment it gives is so useless. It mis-directs human labor, sets men working for useless objects when there is so much needs to be done."

Here again Woolman's aptness forgives quotation: "Were all superfluities and the desire of outward greatness laid aside, and the right use of things universally attended to, such a number of people might be employed in things useful that moderate labor with the blessing of Heaven would answer all good purposes, and a sufficient number would have time to attend to the proper affairs of civil society." "The greater part of the necessities of life are so far perishable that each generation hath occasion to labor for them; and when we look toward a succeeding age with a mind influenced by universal love, instead of desiring to exempt some from those cares which necessarily relate to this life, and to give them power to oppress others, we desire that they may all be the Lord's children and live in that order and humility becoming His family. Our hearts being thus opened and enlarged, will feel content with a state of things as foreign to luxury and grandeur as that which our Redeemer laid down as our pattern." "To labor for a perfect redemption from this spirit of oppression is the great business of the whole family of Christ Jesus in this world."

At another conference at which the simplification of life was considered, the causes for the present increased interest in this subject were outlined as: "1—the natural revulsion against an over-elaborate civilization; 2—the desire for economy brought on by the war; 3—the sense that so many are without the necessities of life; 4—a desire to break down barriers between classes." After discussion these thoughtful seekers decided that "Christ's words seem to them not to be interpreted as teaching that poverty, in the sense of destitution, is good, nor deprivation (what the majority of people in all classes agree to call asceticism with its deliberate refusal of many of the most natural joys of life), is that to which we are called. But we are taught that material possessions definitely tend to be a hindrance to the spiritual life, that while our minds are full of care about them we cannot enter into the Kingdom of Heaven and that this applies not only to those who have possessions, but to all who put their trust in them, *i. e.*, strive after them as an end in themselves." "We have then," they conclude, "to accommodate ourselves to living

in a world where this ideal has not yet been wrought out and to endeavor by our service to express love which is the only basis of true living."

Some of the valuable suggestions brought out by this conference were: co-operative spending, the trial of a change in environment and a change in housing conditions, reduction in amount and character of furniture and ornaments and the cultivation of fellowship. It was recognized that the many Friends who feel concerned on account of their manner of life "need help in making the change" and the proposition was made that a simple handbook be prepared to meet this demand.

John W. Graham suggests that children should be trained to a degree of hardihood and should early learn that their parents cannot afford everything that they desire. "By a real simplicity of life," he affirms, "we may free ourselves from many servitudes." "Luxury," he considers, "is superfluous fat and must be worked off."

The wise and oft-repeated injunction of a friend has here a place, "Do not be under the dominion of things." This is further amplified in one of the planks of a message sent to all Friends from the London Conference of 1016: "That we shall all seek for a right 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."

Hannah C. Pyle in a helpful consideration of this subject proposes that it would be well to work toward a simplification of our scale of living, especially with regard to house-equipment and luxuries; to "introduce into our schools education toward simplification in all lines; toward moderation of standards of living and of things required to make one happy and toward elimination of waste;" "to strive to reduce the amount of time, energy and money spent on dress, food, house-equipment" and "to do some line of daily work (oneself), the kind of work usually left to servants."

Jesse Holmes in a thoughtful paper asks some penetrating questions: "Should we all confine our personal expenditures to the average value annually produced by an industrious and effective worker? Should we attempt to live on a scale of the average possibility of industrious, honest families, and especially should those living on unearned incomes so limit their expenditures and regard themselves as in the employ of the society and in duty bound to give (it) their time and energy?"

Of the three chief avenues of approach of this topic—Personal Economy and Social Reform—the sociological, the ethical and the religious, the third is most dwelt upon in this paper. It is the method of the Religious Society of Friends, but every help, every contribution toward the wise solving of this subject has its value and useful place.

John Woolman is the honored example of care in the acquisition and the expenditure of personal income and of its relation to the condition of those around him. When as a young man, he considered how he should make a livelihood he decided to learn a trade. In this connection he says: "I believed the hand of Providence pointed out this business to me and was taught to be content with it, though I felt at times a disposition that would have sought for something greater. But through the revelation of Jesus Christ I had seen the happiness of humility and there was an earnest desire in me to enter deeply into it and at times this desire arose to a degree of fervent supplication wherein my soul was so environed with heavenly light and consolation that things were made easy to me that had been otherwise" for "there was a care on my mind so to pass my time that nothing might hinder me from the most steady attention to the voice of the true Shepherd." When his business grew so that he felt that it demanded too much care and time, he became uncomfortable. After a struggle to know the mind of Truth, the Lord gave him a heart resigned to His holy Will. "Then," he adds, "I resigned my business."

John Woolman's Journal is accepted as a classic in English literature. It is a classic, too, in the treatment of personal economy and its relation to social reform. A little treatise, first printed in 1793 and now issued in pamphlet form, entitled, "A Word of Remembrance and Caution to the Rich," contains so much that is valuable for those of moderate means as well as for the rich that it is difficult to make extracts. He thus betrays the secret of his life: "Divine love which enlarges the heart towards mankind universally is that alone which stops every corrupt stream and opens those channels of business and commerce in which nothing runs that is not pure, and so establishes our goings that when in our labors we meditate on the universal love of God and the harmony of holy angels, the serenity of our minds 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."

Herbert Wood in his recent book, "Personal Economy and Social Reform," has also so well discussed the proper function and value of wealth that the following extended quotation seems justified: "Secretly the Christian world is tempted to endorse the criticism that Jesus undervalued riches and that He overlooked the opportunity of usefulness that it brings. Perhaps this rests upon a misunderstanding. Jesus regarded great possessions as a danger and not as a sin. If we did not usually forget the dangers altogether, the desire for riches might be legitimate in itself. In any case, under modern conditions, the man of capacity will find that great riches come his way in the discharge of the business functions which are, or should be, his main line of public service and this power for good may be thrust upon him. . . . To control modern industry and secure for the public the advantages to be derived from its more complex methods requires no mean power of direction and the men who possess such powers cannot refuse either the absorbing tasks of guiding production or the large rewards attached to a capacity which is unfortunately too rare. . . . But to recognize that our ablest men cannot, and should not, avoid wealth, to recognize that this puts in their hands a great power for good, is not tantamount to admitting that we ought to seek great riches as a source of usefulness. For the plain fact is that we exaggerate the value of wealth as a power for good and we ignore the dangers and difficulties which lie in the way of making that power more effective. It is perhaps a minor point, but a point of no small significance, that, as wealth increases, our resolution to treat our wealth as a means to our greater usefulness is not proportionate to the whole increase in wealth—we do spend more on ourselves than we should otherwise do, and we give up to conscience by assuring ourselves that we will do the good we are postponing, when our wealth has increased yet more. Undoubtedly wealth is power, but it is a power which is more readily served than mastered. It subtly perverts the judgment and makes it hard for a man to believe in spiritual realities. . . . Is not our confidence in the importance of wealth as a power for good due to some such perversion of the judgment? To possess great wealth carries with it great power over the lives of others, but it is a power much more severely limited for good than for evil. This is indeed the main consideration and we should be more alive to it if we realized the difficulties of doing good through charity or benevolent expenditure." Again, "Money is therefore an instrument which has spiritual and social uses. Through it we help or hurt others, woo them to a higher or to an unworthy scheme of life, link them to our lives in fellowship or separate ourselves from them in selfish isolation. Money is a great gift and a great trust. It is only in its misuse that it is evil. The love of money is indeed a root of every kind of evil, but the wise use of money is the root of every kind of good. To those whom it makes its tools it becomes that which degrades and spoils, but to those who master and use it it becomes the instrument of true social ends." "The stream which ends in a stagnant marsh," says Ruskin, "overwhelms the plain, poisons the wind, breeds pestilence and works famine. The same stream rightly diverted flows in soft irri-

gation from field to field, purifies the air, gives food to man and beast and carries their burdens for them on its bosom." Can we not count among our dear personal friends those whose large benevolence is like the stream rightly diverted?

Great wealth does not bring with it a proportionate amount of benefit. As the author of "Pro-Christo et Ecclesia" says in her recent book, "The Practice of Christianity," the fact is, "We do not find that joy and wisdom and goodness and knowledge increase with the increase of wealth after a certain standard has been reached. Up to a certain (still undetermined) point they do increase; above it they appear rather to lessen. No one who has watched a town in our Western wilds grow from the stage of cruel hardship to that of moderate comfort, and from that to the stage of opulence and luxury can for a moment question which is the stage of greatest happiness and moral welfare."

It has been said that the message and mission of Quakerism will introduce the spirit and methods of Christ into all life's relations. The early Friends were characterized by simplicity in all their acts and association. In a conference of English Friends held last year some one said, "It seems to me we need to make a point in our Quaker economy that simplicity of life must govern our ways. I would almost go so far as to say that it should be as much a condition of entry into the Society of Friends as views upon war or upon the taking of the oath that the applicant should be prepared to live an absolutely simple life." And yet who can make rules in regard to simplicity? The helpful point is that simplicity is a "state of mind." When the author of the "Simple Life" was in America he was puzzled that he could not make clear to his hearers that simplicity is not a cult, that it is not a manner of living or the result of a certain environment. He insisted that it is an active principle, that it controls the environment, forms the character, regulates the ways and habits of life. Simplicity then is not attained by the adoption of rules but by the every-day practical living of a principle. It is not an end but a means; in Edward Grubb's discriminating phrase it is a "question of values." "What one most doth value must be won." "A plain life is in itself best, yet by living plain in a selfish spirit," says Woolman, "we advance not in true religion."

If the aim of simplicity in personal economy is thereby better to serve—to have a "heart at leisure with itself to soothe and sympathize," to minister to the needs of others and to contribute to their happiness, each one must work out his own plan. Why should this be so difficult if one has the desire pure, the mind open to learn from Christ and the will strong to perform? To be specific the unpopular subject of simplicity in dress may be taken as an instance. Some claim that the manner of dress among Friends of the past generation required more time, gave more labor and involved more outlay than the present mode. In cases where this was true it resulted from the acceptance of distorted values. Simplicity in such an instance was viewed as an end, not as a means to a much higher end. Again it is urged that the simple hat or other article of clothing is more expensive than the much trimmed garment. This must be due to the better quality or superior workmanship of the simple article. Trimmings often cover defects which injure the wear of the garment and are means of deceiving, an effort to make it appear better than it is. No lengthy argument is required to prove that clothing of good quality is the cheapest in the long run, because it wears longer and keeps its beauty while it lasts. This holds good even with men's clothing. The hat, for instance, which is of excellent quality, can be "done over" a number of times, while the cheaper hat is not worth such care and effort.

It is surprising to see how quickly tradespeople understand when one says the dress or other article to be purchased must be simple, how promptly the dressmaker falls in with one's desires and gives them practical respect when one explains the limit of adornment that one is free to adopt. May we not rightly devote some time and thought and experimentation to this subject in order to have a guide or custom for oneself

which is safe, satisfactory, comfortable. Thus future time and thought are saved and the superfluous labor of others eliminated.

The first Friends were the zealous, efficient social workers of their day. Their views of life fitted them peculiarly to be such. They believed that a measure of the Light of Christ was given to every man and hence they could appeal to this even in the most degraded. They taught that obedience to this Light would lead to a changed and regenerated life. This acknowledgment of a common spiritual gift made for a sense of brotherhood and in the love of their Master they labored for the good of others. They sought for sincerity, for reality in the inner life. They saw life as a whole and recognized no distinction between secular and religious. All the acts of life must be religious. This dignified life and all its relations, and made it worth while. The classic instance of sweeping a room as by God's law became practical to them. Edward Grubb in his work: "What is Quakerism?" says, "The Quaker desires for himself this inward transparency and reality but (in the early days at least) he had no thought of resting content while opposite principles prevailed in the world that called itself Christian. He felt he was out to transform it into that which God intended it to be."

Dr. Jöhrn, a German scholar, in her treatise on the Religious Society of Friends and their views of life says that their principles are capable of unlimited development and point the way to the successful working of the social problem. It is rather remarkable that it required a German student to point this out. Within our own resources is a key to this great problem and we have allowed the dust of neglect to hide it and the rust of disuse to impair it. It is a key, too, which has been tried and been found to fit the lock. Shall we not, acknowledging our deficiencies, accept the trust in the love of the Master and in the faith that He will supply the needed strength and wisdom may we not go forth as He calls?

It may rightly be urged that what this tired and weary world needs is love, the love which will give sympathy without the least suspicion of condescension, fellowship, friendship. Perhaps the last will be the most difficult to give, but, as Herbert Wood says, "The Christian has been made a member of a new race, or rather a new family, and the relationships of love, so established, imaginary as they often seem to-day, have to be made constructive in society as well as dominant in the church" and in our daily lives.

In conclusion, the thoughts expressed by English Friends may be in order, "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 balling complexities, our eye may remain single, our whole body full of light." "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 manifested and His great reconciling work carried further and further."

A HERO OF REVOLUTIONARY TIMES.

In the year 1778, after much close exercise from a prospect of religious duty which he opened to, and was united with by, Exeter Monthly Meeting, of which he was a member, Abel Thomas proceeded on a visit to some meetings in New Jersey, and in part of the State of New York, having for his companion James Thomas, a member of the same meeting. As this was the time of the Revolutionary War, and the city of New York was then in possession of the British troops, traveling in our country was rendered extremely difficult, through the great suspicion which was continually excited in the minds of the different contending parties, under an idea that persons going from their places of residence in this season of commotion must have some sinister motives, and would, as opportunities presented, prove inimical to the cause in which they were respectively engaged. Thus in many instances even going to religious meetings, was, in the apprehensions of the persons in power, deemed as sufficient evidence of

treacherous designs, concealed under the plausible, yet insincere, profession of religious duty. Accordingly, after visiting several meetings in the State of New York, returning into New Jersey, they were stopped by the military, who, finding that they were innocent men, discharged them, but soon after they were again apprehended, taken to Newark, and after some detention, sent under guard as prisoners to Princeton, where they were examined by the Governor (Livingston), and council, being supposed to be guilty of treason; before whom he made the following defence, viz.:

"The words of a prisoner who had liberty by the Governor and Council to speak in his own defence, supposed by law to be guilty of death.

"I am glad of liberty to speak in my own defence before the Governor and his council. I hope you are moderate, considerate men, and will hear me patiently while I speak forth the words of truth and soberness. We live, when at home, in Berks county, Pennsylvania; I have been looked upon as a minister of the gospel amongst the people called Quakers, from about the twenty-second year of my age; and under the exercise thereof have traveled much in America, and visited the meetings of Friends generally from Nova Scotia to Georgia, and many of them several times over. And in this great work I have ever observed the good rules of discipline used among us. When I have felt my mind drawn in love towards my brethren in any part of America, I have endeavored first to get fully satisfied in my mind whether it was the Lord's will or not; and then, after being confirmed by turning the fleece, that it was his requiring, I have always laid it before my brethren at the monthly meeting for their approbation, and in like manner so at this time, but never met with so much trouble upon the like occasion before; for after I was fully satisfied it was the Lord's requiring, by looking at the difficulties and dangers I should be exposed to in crossing the lines of contending parties, I became weak and fearful. I thought I would mention my concern to the elders in a private way, which I did, but received no encouragement from them to speak of it to the monthly meeting. I then concluded to take no more thought about it, fearing it was a delusion; but I was followed with the judgments of God for disobedience, inasmuch that the nearest connexions in life became withered in my view; and in this sad condition I came to a conclusion that I would endeavour to obey the Lord's requiring, although I might lose my natural life in the pursuit thereof.

"I spoke of it to the monthly meeting, and after solid consideration, they gave me a certificate signed by the elders and heads of the meeting, which I have in my pocket. We then proceeded on our journey, and crossed Delaware at Coryell's ferry, and visited the meetings generally until we came to the North (Hudson) river, which we crossed about four miles below Poughkeepsie, and rode through the town some miles eastward, to a meeting, and so visited the meetings generally in that government without any interruption until we came to White Plains, where we were stopped by the guard. We told the lieutenant we were going to Mamaroneck meeting; he gave us leave to go, but afterwards sent a horseman for us, who informed us we must have a few lines from the colonel before we should go. We rode back four or five miles to the colonel's, who gave us a pass to go to Mamaroneck meeting, and from thence we went to West Chester. After meeting we went to the water side to go over to Long Island; there was no boat there. We made a smoke for a signal to the ferryman on the other side to come for us, which he did; but informed us what we might depend upon, that he was under an obligation to send all strangers that he brought over to the colonel's at Flushing. When we were over, he sent a guard with us to the colonel's. We informed him our business on the island. His answer was to us, If that was our business, it was a pity to hinder us. He readily gave us a permit to travel through the island. We visited eight meetings. I think we were at a meeting every day we staid there, and when our service was over, we crossed the Sound to New

York, where we had two meetings; and when we were clear of that place, we, with the assistance of our friends, got a pass from the chief commanding officer of that place, to cross the North river at Powles Hook. When we were over, I gave that pass to the colonel, who went up stairs in a private chamber. While I stood at the door there came an officer (as I thought by his dress,) and asked me if I was not afraid to go among the rebels. I told him I was innocent, and was not afraid to go among my own countrymen. The colonel sent for me to come up to him. He gave me our pass, with an endorsement on the back of it, to pass the picket guards, and offered me a newspaper, and told me I might divert myself as I rode, in reading it. I told him I had nothing to do with politics, neither did I incline to read newspapers. He told me I was at my liberty, and so we parted. We had not gone but a few rods from the door until a soldier commanded us to stop; he began to untie our great coats and search our bags.

(To be continued.)

CORDER CATCHPOOL ON THE FELLOWSHIP OF SERVICE.

'It is idle to speculate on 'what might have been,' and it is equally idle to regret what was not. Those who felt as I did about the importance of the Absolutist position had to look to God in faith that men would be raised up to make the stand. We were, indeed, bound to state our case with the utmost cogency we could command, but in such critical circumstances, we had to leave it there—not attempt to argue men into our attitude; but, having put our position, leave them to settle with God, helping rather by prayer for their Divine guidance to the right, than by human pressure into our course. The choice was too grave for us to make for them; the ordeal ahead too severe for a man to answer for any but himself. The essential of the absolute position is unswerving solidarity—waverers would only harm and hamper. To say this is not to dogmatize; on the contrary, my purpose is to point out that in matters of conscientious conviction, none of us must say that his own particular course is exclusively right. I am putting a plea for broader sympathy and truer unity. My ideal for each line of service is that which I hold, and have stated for the absolutist, viz., profound conviction followed by unflinching action. Only thus can a conscientious objector go forward in that confidence and dignity that will make ultimate victory secure.

"After many months in the crucible, the several forms of service are now crystallizing out. There are Absolutists, there is the Ambulance Unit, there is Reconstruction Work, there is the Home Office scheme, etc. We who have taken the absolutist position, as we fit one by one from prison to prison, catch a whisper that faith has not been vain, that we have our small part in advancing the cause for which we all stand; and we go again cheered and strengthened into the silence. It could hardly be otherwise; but the faith which makes me sure of that, makes me sure that it is true for all who know what they have believed—who have heard a call, and are responding to it with their whole soul. It is not this course or that course of action which is vindicating the cause of Peace; it is honest, whole-hearted service in whatever sphere our duty lies. Such service can only spring from sincere conviction; and conviction is capable of logical and dignified expression. Much has been written: our individual statements would, if collected, form a quaint pot-pourri. But we have all been long enough now at our special work to have a clear idea of our aims, however confused may have been our thinking at the outset. I should like to see an unequivocal, united, constructive utterance from the workers in each field. Such a voice, interpreted by steady, eager service, cannot fail to exert an influence.

"The Friends' Service Committee have recently issued a pamphlet, 'The Absolutist's Objection to Conscription,' which I believe every Absolutist will welcome, as an admirable exposition of his views. The dangers faced by Ambulance

men at the front, and their work of healing; the striking positive contribution of those who are rebuilding battered villages in the devastated areas,—each will make its appeal to the public imagination. The Home Office men have, perhaps, the hardest task of all before them, and need the greatest measure of help and sympathy. They have been singled out for slander and obloquy; from the nature of their origin, large elements of disunity are manifest in their ranks. Within and without, they have special difficulties to overcome. Yet I am confident that they too will triumph. By an indomitable will to serve, they are living down opposition, winning honor and respect, and making their own contribution to the common cause. Uniformity is death: individuality, personality, life, postulate *divergence*. I rejoice at these various spheres of labor. I love to think that in my prison cell I am working alongside the man who is driving his ambulance out to the shelled *poste-de-secour*; alongside the man who is building *barraques* on the desolate Somme, or caring for Polish refugees on the Samara plains; alongside the man at Dartmoor who is gracing the lowliest acts by honest industry and integrity of purpose. Let us each be established in the conviction that he has been led by God to choose a reasonable service, and then go ahead with unflinching faith. The victory will then be ours not in the centre or left wing, or right, but all along the line. There will be no room for jealousy. In diversity we shall achieve co-operation, and realize a fellowship that will cement the various elements into a firm foundation for future building in the great fabric of a reconstructed world."—*From The Friend* (London).

GENERAL MEETING IN AUSTRALIA.

(Concluded from page 352.)

The Committee appointed under Minute 66 of this Meeting, to prepare the special Minute having reference to the state of the Society, now presented this. With slight alteration, it was accepted by the Meeting. It is as follows:—

The reports from our Monthly Meetings, and the figures set before us in the Tabular Statements, of this year, backed by the urgent appeal of one of our Meetings that we should give serious consideration to our condition, have awakened in us much stirring of heart and deep concern for the future of our Society and its testimony in these lands. There is an actual decline of 10 in our membership, but that is a small matter in comparison with the fact that of those who go to make up the total of our nominal strength a very large number are, as regards any outward sign at least, members only in name.

It is not that there are no signs of life among us. We have cause for thankfulness that so much work is possible to the comparatively few in all our Meetings who take actual part in it; but how much more would be accomplished were every member in earnest to realize his potentiality. We have all failed and come short, and have need to confess our failure, and get back to the source of all true life and power. We feel that the occasion requires from us a specially forceful appeal to every one of our members, and we desire Monthly Meetings to see that this is made during the coming year, and that report of actual results achieved be made to our next General Meeting, as far as these can be ascertained. God has countless avenues of work for those who seek to serve Him, and while it is neither desirable nor practicable that all should be working on the same lines, it is obligatory on all that there should not be indifference toward all effort.

Within reach of our Meetings are members who rarely attend with us in worship, and whose help in the activities of our religious Society is seldom given. To all such, primarily, loving appeal should be made, asking them to consider how far they are following, or how far they have been forgetting, what is absolutely needful to justify them in claiming to be followers of Christ and members of a religious body or Church, and reminding all that Meeting attendance, whilst not in itself an end, is a means in the Divine ordering for bringing accessions of power into the life, and creating true workmen for the building of that "City of God" on earth which it should

be the chief aim of the Church of Christ to realize; impossible to the individual, much can be compassed by united effort.

With this in view, as well as the quickening of our membership generally, we recommend united local consideration of the vital questions contained in the report appended.

Minute 31.—It is our judgment that a protest should go forth from this Meeting against the "White Australia" policy on the lines of the reports referred to in the previous Minute. It is hoped that the Committee above appointed (see Minute 30), with the assistance of other Friends, will be able to prepare such pronouncement and refer to the standing Committee, who after consideration, shall issue it when and in whatever manner they may deem best.

Minute 32.—It is our judgment that a statement of Friends' position with regard to war, on the lines of a draft submitted by South Australia Two Months' Meeting, should be issued from this General Meeting, to be printed in pamphlet form for the purpose of presentation to enquirers. It is referred to the following Committee for final revision and submission to a later sitting, *viz.*—Wm. Benson, Chas. E. Howie, Saml. Clemen, and Edwin Ashby.

(This was submitted later and passed. It is already in print.)

WAR AND THE SOCIAL ORDER.

Under Minute 73 of London Y. M., the message from the Conference appointed to deal with this question was brought before the General Meeting. The Yearly Meeting "decided to send the statement to Quarterly Meetings, asking them to report upon it, and especially the seven propositions contained therein, with a view to their coming before us again next year."

William Benson would like to know what the prospect of work among the aborigines of Australia is, so as to have the whole question before us.

Edwin Ashby said that, as regards the objective before us at last G. M. (the sending of our own missionary to the aborigines of the MacPherson Ranges), nothing could, as yet, be done, as the man on whom our eyes had been fixed for the work was still engaged in connection with the war. There is, however, a possibility that the Council of Churches of S. A. would shortly be undertaking work among these people in which we could take our share. Here about 2000 aborigines range over wide areas. The East-West Railway has brought white people within reach of this district. The Churches have united in asking that 76,000 square miles might be set apart as a reserve for these aborigines, and that without a permit no whites should be permitted within the boundaries of this reserve. As these ranges overlap into the Northern Territory and Western Australia, the Federal Government will have to be approached.

Frederick Coleman called the attention of the Meeting to certain proposed action of the S. A. Government, which might not only interest Friends, but have a possible bearing upon their future connection with the aborigines. The Lutheran Church has a mission station at Koonibba, where it has acquired 12,000 acres of land, between 4000 and 5000 acres of which have been cultivated. There are at this station 183 natives, 140 being full-blooded aborigines; the births exceed the deaths; the children receive an ordinary education, the girls being taught sewing and household work; 17,000 have been subscribed by the Lutheran Church for improvements, and only two imported missionaries have been employed here during the past ten years. It is now suggested that this mission station be taken over by the Government, apparently on the sole ground that it is of German connection. A Commission appointed by the Government to enquire into the work of the Koonibba Mission Station reported most favorably, directly and incidentally, upon its work. In view of this, and that no black mark, so far as is known, exists against the station, the taking of it over by the Government would seem to be a particularly harsh measure.

In this matter the Meeting adopted the following minute:—
17a. Referring to the matter brought before us by Fredk. Coleman, we feel that the action of the S. A. Government,

in its decision to take over forcibly the E. Lutheran Mission at Koonibba, and its property, is a manifest injustice, not only to the Lutheran Mission itself, but to the aborigines who are its special care, more particularly from the spiritual side of the Mission's operations, and we appeal to the Government to reconsider their decision generally, but mainly in the direction of retaining to the Lutheran Mission the spiritual side of its work.

(A reply received from the Premier of South Australia informs us that care will be taken that no injustice shall be done in this case.)

THE CLOSING MINUTE.

Minute 51.—We bring this, our 16th General Meeting, to a close with the earnest prayer that in the goodness of our Heavenly Father, Whose loving-kindness has been graciously manifested among us, the thoughts exchanged and the work done may not be in vain. May the earnestness which has prevailed among us here be carried by us into our distant homes, and may the fellowship realized in these gatherings also be an incentive to us to bring others into the fellowship also, for truly "our fellowship is with the Father and with His Son Jesus Christ." We pray that His Spirit may be increasingly manifested in our lives, in the lives of all our members, and in the work of our Society throughout the coming year.

It may be well to append an extract from the Queensland report referred to above. It reads as follows:—

"We have no report to give of increased attendance or life in our several Meetings. Friends are apparently content with the time-honored phrase, 'Our Meetings have been regularly held.' We think the time has come to enquire into the reasons for the stagnant condition of our Society, and to devise means whereby more thoughtful people may be attracted to our Meetings. We feel that we are using up our energies in a decaying body, and it does not seem right to encourage young people to throw in their lot with a lifeless and dwindling Church. If we have a message for the people amongst whom we live, we ought to be able to gather more around us than we have done in the past. Either our ideals for the establishment of the Kingdom are hopelessly out of date, or our methods for expressing these ideals are utterly unsuited to Australian conditions.

"We shall do well to consider—

- "1. Just exactly what are our ideals?
- "2. What are our methods (if any) for expressing these ideals?
- "3. Where do these methods fail, or where have they never succeeded?
- "4. If they have succeeded, why is there no growth in our membership?"

AUCKLAND NOTES.

The most prominent interest in connection with Auckland Meeting at the present time centres in the fact that fully a dozen of our young men members are now either in prison or awaiting sentence, or expecting arrest as conscientious objectors.

The usual attendance of our Meetings for Worship varies between 25 and 50, so it is evident we have a large proportion of our members in strong sympathy with Peace principles, and prepared to suffer for conscience' sake on that account. We know also that a considerable number of men in membership with other religious bodies are holding similar convictions and undergoing similar punishment.

We are quite unable to measure the real social and political value of the present struggle of conscience against military domination, because freedom of speech on military questions does not now exist, and we shall have to wait until the close of the war restores society to something like normal conditions.

Fellowship of Reconciliation Meetings and other work of Auckland's Meeting continue as usual. Contributions amounting to £400 have now been forwarded to F. W. V. R., and Ambulance Unit Funds. Although no New Zealand representatives have yet been appointed to Friends' General Peace Conference, to be held in England after the close of the war, it is hoped we may participate in that gathering.

LETTER FROM A N. Z. C. O.

DETENTION HUT 21, Trentham Military Camp,
Ninth Month 14, 1917.

We have had quite a procession of Auckland men through our hut. There are about 45 C. O.'s in the Wellington Barracks, all doing 28 days, the last to go down being F. Blanchard, and all of them were very cheerful, and quite pleased to be started on the punishment for having a conscience; the suspense being decidedly the hardest part, to my mind.

Our number in here is now nine, a decided fall in quantity, as all the old stagers are now away to jail for eleven months, there being twenty-five now there and four more, including myself, are awaiting sentence. The Mt. Cook civil jail, which is the hard labor prison, where they make bricks, and is within a stone's throw of the Barracks, is now full, and some of our C. O.'s have to be kept in the Terrace Jail, where the ordinary short sentence prisoners are, and I believe this is about full, too. The civil prisoners (C. O.'s) report good treatment; they are allowed two hours' reading after tea each night, so that it is not so bad. Friends have been very good about sending books. I have a great pile on my shelf, which is being read by both C. O.'s and our guards, the latter being reduced to three men and a corporal, as against six before. We have some fine talks occasionally with the guards, some of whom are violently antagonistic to our beliefs, or rather what they think them to be, but after their twenty-four hours' on guard we part with a very different understanding.

We continue our usual routine, except that we have to go to the cook-house and bring our own rations, as the C. O.'s who used to look after us and did mess orderly work out in the camp, were ordered to join up with the medical corps, and on refusing got 28 days. In all, there have been nine such men (C. O.'s) who have been dealt with in this manner, and some ten others doing fatigue expect to be transferred at any time. I myself was court-martialed, and was given a patient and fairly exhaustive hearing, there being four officers on the bench and a prosecuting counsel, and I might have had a camp lawyer if I liked.

Of course, there is no chance of being acquitted from a C. M., but I was glad that I could get a fair testimony in for their own benefit and for the cause.

PERCY WRIGHT.

IMMORTAL THINGS.

Lay hold, my soul, upon Immortal things!
Fame is a mirage—glory but a lure;—
Riches, the Wise King tells us borrow wings
And lo! the Seats of Power are all unsure!

Let conquerors sound their trumpets earth around
And sway its fortunes for a fleeting day;—
Silence is vaster than the strongest sound
And every king is conquered by decay!

Earth's glory is like moonlight: does not warm;
But cheats the eye with its delusive gleam;—
Is dotted out by the approaching storm,
And seems not more substantial than a dream.

Sculptors may carve, and architects may plan
The august outlines of pretentious piles;
But Time o'erthrows the works of puny man
And tranquil Nature on the ruins smiles!

But in the star-paved palace of that One
Whose name a thrill to all creation brings,
Is permanence outlasting stars or sun:—
Lay hold, my soul, upon Immortal things!

—ARTHUR GODDENOUGH, in *The Springfield Republican*.

"HE who abandons the personal search for Truth, under whatever pretext, abandons the Truth."

Selected by John C. Maule.

A TOUCHING TESTIMONY.

An occasional contributor sends the following lively letter, written to a Methodist Annual Conference, by George W. Izer, a prominent minister of that denomination, now lying at the point of death. Our correspondent states that he was told by a member of the Conference that when the letter was read there was not a dry eye in the large gathering, and that the invalid's sick-room, although he was suffering intensely with cancer of the liver, seemed like a little heaven.

"To my beloved bishop and brethren of my conference, Greeting: Grace, mercy and peace from God our Father and Jesus Christ our Lord:

"Last August, fifth day, dated the beginning of a series of fierce physical ordeals, supreme tests of faith, patience and hope. Bodily suffering verging the limit of mortal endurance has been a well-nigh constant experience; few painless moments in wakeful hours.

"This crucial experience has furnished evidences of the highest order and cumulated proofs of incomputable value. I thank God for them. They are riches to the soul; they are treasures more priceless than silver or gold or precious stones—rubies and emeralds and diamonds. Pearls are not to be compared with them.

"Sustained and strengthened by grace divine, superior to suffering, I have been enabled to joy and rejoice, to trust and triumph in God.

"How long I may linger in earthly life, a prisoner of pain, no one can forecast; neither my physicians nor my surgeon will give a guess.

"My earthly house shaken, tottering; the tabernacle falling into ruins, it seems to me must soon dissolve. Certainly it has come to be a poor tenement in which to live. I hope to move out at an early date, exchanging for it my 'building of God, a house not made by hands,' a mansion promised and prepared, 'eternal in the heavens.' A fine exchange.

"I do not expect to move far. The paradise into which God's loved ones go I wish is nigh. 'Absent from the body, present with the Lord.' From this stranger land, in which a while we sojourn to the home land in which we shall have permanent abode, forever with our Lord, cannot be greatly distant. There, in God's presence, at God's right hand, amid innumerable company of angels; in association with the spirits of just men made perfect; numbered in the general assembly and church of the first born, written in heaven, we shall dwell in safety and in satisfaction throughout eternity.

"Out of this passing, perishing, present life I am hastening to this permanent abode. Into this presence and at the right hand of God I am pressing with eager desire. Life, in this presence, enriched by fullness of joy; life at this right hand beatified with pleasure for evermore, will be life eternal.

"What the vestibule in its narrowness and barrenness is to the temple, with its amplitudes of space and beauty of furnishings; what the first faint streak of the morning, when the dim dawn just edges the incoming day, is to the noon sun in zenith splendor; what the far-away twinkler caught in the intensely magnifying telescope is to great Jupiter dazzling the unaided eye; what the remotest and least significant satellite, in all the sweep of sky, is to the glowing sun in its system of planets, such is the passing, perishing, earthly life that now is—down amid the murk of time and sense, to the permanent promised life beyond—the life that lives forever, unbroken, unmarred, unmoved, untouched by any ill.

"To this blessed, beatific life, in God's pavilion, and in God's presence, we who love him are being borne, according to His good and gracious purpose.

"There, in the fairest of fair mornings, we shall meet and mingle, separation and sorrow, sickness and suffering, sighs and shadows no part of that life, ineffable and unchangeable.

"Not as a profession of a Christian experience, but as a confession of a personal Christ; not as an expression of any lofty attainment of sainthood, but as a humble acknowledgment of undeserved blessing, I bear testimony to the glory

of God, that in every hour of my protracted period of pain,—three and thirty consecutive weeks—in His pity and in His love, He has redeemed me; 'the angel of His presence' has gone before me, saved me, given me rest, made me to rejoice,

"In the furnace and in the floods, I have been preserved and upheld. God has been with me, underneath me have been His everlasting arms. I have rested."

HOW FRIENDS DIFFER FROM OTHER RELIGIOUS DENOMINATIONS.

MATTIE C. PURVIS.

The following is part of an article read at the "Young Peoples' Meeting," held at Olney School-house, during the late North Carolina Yearly Meeting of Conservative Friends, 1917.

Let us first consider the source of the *title*, that of *Friends*. In an illustration given by our Saviour to His disciples, showing the union between Christ and His Church, He emphatically says: "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." The last clause may be termed the key to a meditative worship: "For all things that I have heard of my Father I have made known unto you." There was such a revelation when Christ said to His disciples: "But whom say ye that I am? Simon Peter answered and said, thou art the Christ, the son of the living God. Jesus answered and said unto him: Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven; and I say unto thee, that thou art Peter; and upon this rock will I build my church and the gates of hell shall not prevail against it." Thus it is this revealing power, this light Divine, that makes known to the humble-hearted man, woman or child, the fact that they are sinners; and the same power anoints the minister of the Gospel to preach in the power and demonstration of the Spirit; and the immediate revelation of the same to the authorized instrument is, or should be, the only recognized ministry of Friends.

On the other hand, if one should be hired and put in the field for labor we should expect service of him regardless of circumstances. Drawing a salary, he would have to furnish his employers with what they were paying for. Thus the hired preacher has to preach whether he is rightly authorized or not,—but this is not the Quaker way.

Coupled with this revealed power, as the only source of true Gospel ministry, we find also our theory of baptism and the communion. We do not believe that the putting away of the filth of the flesh was the baptism recommended by our Saviour, for He Himself baptized not—but His disciples; and these had long been under power of ritualistic influence of the Jews; in fact, all of them who did administer water baptism were either Jews or Jewish proselytes.

If we claim the apostle Paul as our apostle, that is, the apostle to the gentile world, then why not conform to the doctrines so forcibly recommended by him? He thanked God that he had baptized so few; that was not his mission; he was not sent to baptize, but to preach the Gospel. All through his epistles he tried to turn the minds of the people away from the outward; painting beautiful pictures of the inward power of life; and in writing to the Colossians he includes the whole thing in a nut-shell, when he says, "Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men; which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." He closes this caution by saying: "If ye then be risen with Christ, seek

those things which are above, where Christ sitteth on the right hand of God." Being thus individually exercised, we experience by that same revealing power and knowledge afore spoken of, a continual baptism into Christ,—immersed into the ocean fulness of God's love, communing with Him in spirit. "Behold I stand at the door and knock, if any man hear My voice and will open the door, I will come in unto him and sup with him and he with Me," which is an inward and spiritual partaking of the body and blood which was shed for us. That alone can feed and nourish the soul.

With regard to the so-called minor testimonies, Friends are supposed to differ from the worldly in deportment and attire; in the use of the plain simple language,—that is, in addressing one person with a singular pronoun, which is not only grammatical but the recognized language of the Bible. "Let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil." The use of the term "you" to an individual I think was first introduced by those in authority, who felt themselves to be of more than ordinary importance, and wished to be recognized as of more importance than a single person; hence the pronoun "you" instead of "thee" or "thou". The names of the days of the week and months of the year, as commonly used, were honorary to the gods of idolatrous worshippers. Whereas we read in the Scriptures: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." "And in all things that I have said unto you, be circumspect; and make no mention of the name of other gods, neither let it be heard out of thy mouth."

Friends have always maintained a testimony against war and oaths. We recommend the setting up of the peaceable kingdom in the individual heart, which makes every man at peace with his neighbor and with the world; a condition which would soon bring about the establishment of an international peace; then nation would not lift up sword against nation, neither would they learn war any more. One of our Saviour's last testimonies, a few hours prior to His crucifixion, was in favor of peace. When Peter cut off the ear of the servant of the high priest, Jesus rebuked him and said: "Put up thy sword into its place, for they that take the sword shall perish with the sword." And with regard to "oaths," one sentence in the Scripture, just four small words, will cover any amount of argument in favor of them: namely—"Swear not at all," which is to say, swear not under any conditions; language as forceful as "Thou shalt not kill." These two sentences on the aforesaid subjects should furnish the negative with sufficient to meet any opponents.

Friends do not agree with those who call the Bible the "Word of God." If so we would have to read the first chapter of John thus: In the beginning was the Bible, and the Bible was with God; and the Bible was God, and the same was in the beginning with God,—instead of: "In the beginning was the Word, and the Word was with God, and the Word was God," etc.; and again—"The Word was made flesh and dwelt among us." We believe the Word is that speaking Voice,* which manifests itself to the heart and conscience of every individual, wooing and warning of the evils and dangers in life, and showing that the Scriptures were given by Divine inspiration to men of old as they were moved by the Holy Spirit, "and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Friends are supposed to differ in many ways from the worldly and from other religious denominations, but if they only adhered to the command of the apostle Paul, when he said, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God;" whether Friends, or whatever else we might be, we would stand on the sure foundation.

*[We believe also that He suffered and died for our sins.]

LETTERS FROM FRANCE.

(Continued from page 354.)

ELEVENTH MONTH 25, 1917.

I have to report a busy but uneventful week. Stanley Davies and I were breakfast orderlies for the first three week days. He is an Englishman who lives in our dugout. He very kindly took the alarm clock and got up at 5.30, waking me at six, when he made the fire, then between us we cooked porridge, made toast out of the war bread which sweetens it tremendously, made tea and coffee, made a fire in the dining-room and set the table, rang the rising bell—a most tremendous affair which stands nearly a foot-and-one-half high and was lugged back from the old English trenches by one of the boys a long time ago—say a month. After breakfast we fetched the milk from the Mairie and water for cooking, fortunately we have enough rain water to wash in and don't have to fetch that. Second and Third-days MacDowell and I worked all day in our orchard cutting up apple trees, that the Germans had chopped down, for firewood. That was pretty tiring work, especially for MacDowell, who has only recently got out of the hospital. Then on Fourth-day I started a hole in the garden for our garbage. I got it about 60x4 feet deep with help from Bay Murray for an hour or two in the afternoon. Fifth-day it was too wet to dig or do out-door work, and as our cook didn't show up I cooked lunch and dinner. Lunch was a huge success—soup of all the scraps and bones in the house, a big lentil pie—first pie crust I ever made—and a bread and fig pudding baked in the oven. But dinner—I followed directions, but the hot pot, which was the pièce de résistance, was raw at 6.30, our dinner hour now being 5.30, and I had to fill the hungry hordes up with cold corned-beef ("bully beef" in tins) and one baked potato apiece, but I gave them a good ginger pudding made of oatmeal flour and arrow-root sauce, flavored with lemon. Sixth-day I finished repairing that shot-to-pieces slate roof that I have written about and started glazing another house. Seventh-day I finished the two windows in the living-room, which are all we have to glaze at present, and loafed most of the afternoon. Geoffrey Franklin from the Paris office suddenly appeared and I had a nice chat with him, and three or four Englishmen from Ham came over to visit. They foregathered in my room before dinner and I had a fine time listening to them. They were in high spirits and chaffed and laughed so as to cheer us all up tremendously. Franklin had a test American sentence to puzzle them with—"Dolled up in his slicker and gums he went out into the truck-patch"—which was Greek to all but me. To-day I was "Sunday orderly," but as we have breakfast at 8.30 it was comparatively easy, although I had no one to help. I got up at 6.30, had a sponge off, for we have had very mild weather for almost a month, but to-day has been brisk and, we have had sunshine and calm, rain and wind and snow, moonlight and rain again. Then I made the fire and coaxed it up, put the toast in the oven, boiled the porridge and made tea and coffee and had breakfast promptly. After breakfast I went for the milk and water and started dinner—our cook had roasted the meat yesterday—so I had only cabbage and potatoes to cook and dessert, which was custard (unsweetened). It went very well, although there was not enough of it. The custard was made of custard powder and milk, for we are lucky enough to get five litres of milk a day by combining the two largest farms in the village. For afternoon tea, as we are out of jam, I had been stewing up prunes all day and I had only to boil eggs, make tea and coffee and set the table with sardines, etc. Then after tea I set off through the moonlight for our evening supply of milk. Then we sat down to half an hour meeting and after that I have sat down to writing again.

I was sent out to look for some slotted iron, which the Germans used for all sorts of purposes to hold things together. It is about two inches wide with slots about 1 1/2 inches long and 1/2 inch wide down the middle and came in long strips, which they cut off to the length desired. Well, first I looted an old house they had used for a forge and gathered my knap-

sack full of the cut-off ends, then I went out to their old ammunition dump to see if I could find any pieces there used to hold the underground workings together and armed with a crowbar to wrench off what I found. When I got there I found I had forgotten my candle, and as the different chambers are all about 25 to 30 feet underground, I turned to come back again after a candle, but cast one despairing glimpse around above ground to see what there might be in the way of loot. The first thing that struck my eye was their narrow gauge railway which had been torn up and stacked by German labor (prisoners, of course) sometime back, and in a neatly arranged pile was a quantity of fishplates, just the thing to substitute for what our head architect wants. He is going to use them to hold demountable huts together. So to-morrow, when the truck comes over, we shall back it up there and load up as many as he needs. We have a general permission from the military authorities to help ourselves to such odds and ends as we can use. Then I got a very undesirable job slating a hole in a roof and spent the morning cutting boards to fit it and the afternoon in putting them and some slate on, not very well, I fear, as I didn't have the proper equipment in ladders and broke a lot of other slate before I got half through. When I found what I was doing it was four o'clock and I quit in order to go hunt a ladder for the roof to-morrow.

We had a sudden change in the weather last night and found ice on our water barrels, which are stationed around the house where the gutters leak to catch rain water, and the sponge off in an unheated bath-room with ice water was very exhilarating, and even led me to shave later on, before breakfast, however. Naturally the sun is very late getting up now and early to bed and we find it impossible to work on cloudy days after 4.30, so our dinner is at 5.30 instead of six. Breakfast is still at seven and we must be up before the sun to be on time. We had a most magnificent morning, clear and cool, with bright sunshine, but this afternoon it clouded over and is still very threatening, although that does not mean necessarily a storm. The normal condition of the weather here is threatening, and though it generally manages to rain a little every day, it is hardly enough to interfere with our work. We get through a decent amount, I think, in spite of our inexperience, and perhaps we may be able to finish up the most urgent jobs before the winter really sets in; our most serious difficulty, of course, is lack of materials. We have to depend, for instance, on the second-hand slates from some tumbled down building, for patching and gathering them doubles or more than doubles the time spent on a job. Almost every job of any kind requires a lot of time in hunting for the necessary material among destroyed buildings and a lot of trouble getting it out and putting it in shape for use. All the new lumber which the Germans left behind them was built into dugouts, bomb-proofs or beds and extra long nails used—twice as many as necessary—and all clinched. We haven't yet undertaken to remove lumber from bomb-proofs or dugouts, it is too much of a job, and the lumber is so thick and heavy that we can't use it anyhow. We want $\frac{3}{4}$ and 1-inch stuff, and most of this is heavy planking, two and three inches thick.

I wish I could write more interesting letters, but being in the Army Zone I can't mention anything of military interest, not soldiers or battles or political news or even news of refugees, for fear of being suspected of conveying intelligence of military importance.

(To be continued.)

J. H. H.

THE MUSIC OF OUR LIVES.—“Not without design does God write the music of our lives. Be it ours to learn the time and not be discouraged by the ‘rests.’ These are not to be slurred over, not to be omitted, not to destroy the melody, or to change the keynote. If we look up, God will beat the time for us. With the eye on Him we shall strike the next note full and clear. If we sadly say to ourselves, ‘There is no music in a rest,’ let us not forget there is the making of music in it. The making of music is often a slow, painful process in this life. How patiently God teaches us! How long He waits for us to learn the lesson!”—JOHN RUSKIN.

FROM LETTERS OF MARY DUGUID.

ELEVENTH MONTH 17, 1917.

We have electricity and also a little fire-place in the living-room. We do have a fire sometimes but of course it is expensive and one cannot be pampered. We have a splendid stove in the middle of the great dining-room, which makes it and the balcony very comfortable and indeed keeps the whole house tempered and very dry. I do give daily thanks for it. Our kitchen is very nice, too. I wish you could see it for it is most picturesque. One more closet for food will make it quite complete.

Our boys are very nice and have the same ideas of democracy which we all had in our self-government days at West-town. One almost holds one's breath when a large institution seems to be going smoothly, for there are so many ways to disturb it.

Just now we have about twenty men, as we are still waiting for machinery and wood. The men are getting the machines that are here set up and are starting on furniture, six little cribs for the hospital at Samoens. We are looking up the springs and mattresses. We think they can be made at Besançon best. I do not know how we would get along without all of these friends in the village that hand us from one to another and always are so kind. You would smile if you heard us talking the worst French possible, but understanding and getting on some way. Of course we are getting to talk better and understand, too. I did not say that we have just gotten permission to buy two tons of anthracite coal a month. I think that it will just about do for the kitchen and a little for the hospital. Madame has used it before and she will tend to it. I wish you could know her. She has the same quality of sense as Bertie and is such a nice person. Things seldom disturb her and she is a tower of strength and an excellent cook. I want to learn how she cooks carrots, they are simply delicious. She is a good worker. She has one son who has just come home to recuperate after being gassed. He is quite well again.

We have just been on our first vacation since we came. Our friend of the Sermaize embroidery department, came down for her vacation, and so we went with her up to ——. We started, she and I, just before lunch up the lovely valley in the sparkling, clear sunshine. We walked about seven kilometres and then sat down by the river with our backs against a great log to eat lunch. It was lovely. The sunset behind the opposite mountain before we finished at one o'clock. Then we quietly went on up. William catching us up just before we reached M., the end of another seven kilometres. We rested and then walked on up the wonderful rock-bound gorge with the silver river below. We did not have quite time to go to the source, which is a great rush of water out of the cliff. We had a very comfortable night at a simple hotel. This morning we climbed the mountain, about 2500 feet high, and had a splendid view out over the Jura Mountains. It was just hazy enough to keep us from seeing Mt. Blanc, which is possible some days. We then took a carriage and drove home, having walked all we could well manage in the two days. It was lovely country and beautiful weather. We want to go again in the Spring, when the hundreds of cherry trees are in bloom. They make a special kind of wine which, by the way, we nearly had thrust upon us last evening by the young Frenchman who spent the evening with us around the one stove in the dining-room. It was a very pleasant change, and I expect rest, too, for we always have something to see to here.

This week we see to buying more chickens, as we have an excellent place to keep them, lots of scraps, and can get the scrapings from a feed mill near. Eggs are ninety cents a dozen, so we only have them about once a week. We are able to get most things and so it is a great temptation to buy them. I suppose this is one of the most fertile valleys and far enough away not to send things to Paris or Lyons. Milk is our greatest difficulty; we only get eight litres for all our men.

We all enjoy our work, and if we were free to go should be quite happy in many ways. I should so like you to step in and see us. Our small apartment is one guest-room with two single beds, one single tiny hall bed-room, our sitting-room, bed-room and the hospital. So you see we could give you either the guest-room or if one is sick the hospital.

ELEVENTH MONTH 29, 1917.

Here we are and in many ways much nearer the war than you and in many ways I believe we are in a more normal state than you are. Here and in all of France, we all take the things that come our way. If they are pleasant we give thanks and fully enjoy them, if very sad, that, too, people bear with the grace given them, and it is extraordinary how people endure and still have a good degree of happiness. You are so dreadfully serious that I fear you worry too much. It is very easy for you to think of all the misery in one lump, and it seems too awful. Here one sees the misery spread out on so many shoulders it does not seem quite so terrible, though some days when the news comes of another man gone or bombs drop, you do feel it.

Food is plenty here. France is a land of beautiful gardens, and so we really have all the things to eat we need.

Here we are going along in quite a good degree of peace. It is the end of the month and so we have been busy on accounts. I am very pleased that our food expenses have been much lower this month, and at the same time we have had plenty and excellent food. We are blessed with seldom having poor food come on the table.

On looking out I see there is quite a flurry of snow. It keeps damp and quite cold and the worst is that the village is in a valley and so the sun does not get us very long each day. That, however, will soon begin to change, and I suppose by the time we get back to England it will be much better. I am delighted to go to England for that month; it will make the winter seem very much shorter.

England has decided to let all her medical men who can finish in three years go home. So — is getting off as quickly as possible to get back into his studies.

So far the sugar has been sufficient for us. This month there is no sugar to be sold in the town, so Baxter is sending us some five hundred grammes a week per person. All the French families have little stores and so have we, so that is what we will do.

AMERICAN FRIENDS' SERVICE COMMITTEE.

OUR INTERNATIONAL ARMY.

LEWIS GANNETT.

It is a little international army all their own which the Friends have in Europe, and it is fighting on a dozen fronts. It has just sent a corps to Italy. Leah Cadbury was the American representative in the Quaker group that has gone to Italy to help care for the hundreds of thousands of refugees who fled before the Austro-German army as it swept across Venetia.

Few American Friends realize the extent of the Friends' work in Europe. It centres in France; but there is a group of forty (six of them American) doing relief work in the Province of Samara, away off in southern Russia. And there are a dozen English Friends working with the Serbian refugees, some of them at Monastir, some on the island of Corfu, which is nominally Greek, some in Corsica, where there is a large colony of Serbian refugees, and some in Tunis in Africa. Others are at work in camps for Serbian boys in England. There are thirty-five Friends in the Belgian refugee camps in Holland; there is the army of over three hundred in France—and now Italy!

To one type of mind there is a certain satisfaction in being a martyr; to almost any type of mind it is gratifying to be appreciated. The requests for help, and the flattering terms in which they have been couched, which have recently come to Friends in France, have indicated something more than

continental courtesy. They have meant that Frenchmen and Belgians and Englishmen and Americans appreciate the service of the Friends.

Sugar is scarce in France to-day, and so is wheat; but scarcer than either is labor. The American Red Cross in its work for the civilian population of France has again turned to the Friends for assistance. One group has just fitted up an old chateau near Paris as a tuberculosis hospital; another group has helped rearrange a former barracks as a children's home; and others are needed in other capacities.

The imperative need for labor—for trustworthy men of intelligence, who aren't afraid to turn in at any kind of hard or dirty work is the reason why the Red Cross has just cabled to America for three hundred more young Friends or friendly workers. They cannot all be absorbed at once into the Friends' organization already existing, but they can be put at the kind of work the Friends are doing, and they can co-operate with the units already in the field.

The grey Friends' uniform and the Friends' star are very familiar sights about Red Cross headquarters in Paris. One Friend has practically managed the establishment of a Red Cross factory for the manufacture of an improved kind of artificial legs—and he devised several of the improvements himself. That is Robert Metcalfe. Another, Walter Wildman, is loaned to a bureau which is planning a farm school where war cripples can be taught to operate farm machinery, or to tend rabbits and chickens. Two others, former newspaper reporters, have been temporarily absorbed into the Red Cross Editorial and Historical Service.

It is too soon to tell of Christmas as this is written, though it will be long after Christmas when it is read. But plans are under way. The candy for five thousand children in the Marne, sent by American friends, is eagerly awaited; Christmas trees have been spotted near all the equips; and toys and good things to eat are stored in hidden places in anticipation of the big day.

Newest of the Friends' équipes, and the only all-American one, is Dr. Babbitt's surgical hospital at Sermaize. The "Hospital du Chateau" received its first patient the middle of last month. Patients had been waiting at the other Friends' hospitals in the Marne region for the opening of the chateau. There are thirty beds in the hospital now; it has room for fifty. The operating-room, isolated from the wards, is on the second floor; the whole building is well lighted, with running hot and cold water—conveniences which picturesque old French chateaus do not always have. There is a small laboratory, with sterilizing and bacteriological equipment. The hospital will treat civilian cases from all over the Marne and Meuse regions, co-operating with the English Friends' hospitals at Bettancourt, Sermaize and Chalons.

There are rumors and hints of other new équipes—for the need is immense, and there are constant appeals for help. But they can't be told of yet!

WINTER LIFE IN A FRENCH VILLAGE.

CARLETON MAC DOWELL.

We are coming to feel very much at home in Grunzy. We know the names that go with faces, we know the children, and where they live, and who their relatives are and their histories behind them. One man picks up one family's history, and another man another's, so we gradually become very intimate with the whole village. At Christmas there is to be a party the like of which Grunzy has never seen. Santa Claus arrived some time ago in the form of a very fat check from a friend of the equipé at home, and now all transmuted, it stands in the form of several great bundles of sweaters and mittens and toys and all sorts of good things, waiting for the day when the school-house is dressed itself up for their distribution.

Just this week has the school moved into its proper quarters—the children have been using the rooms that formerly formed the *mairie*. Russell and I moved the stove over.

That was a party in itself. The stove was easy enough to move—and fitting the pipe, though not a speedy process, was not particularly difficult. By dusk we thought all was ready, but as a special precaution we made a little fire.

Smoke! Every joint belched and shot out great black clouds! The teacher, who had been back and forth as we worked—shrugged her shoulders. "*C'est la guerre!*" she said, and went home. There seemed just a chance that a sooty chimney was the trouble, so we turned chimney-sweeps—we removed quantities of soot, then replaced the pipe, this time mainly by feeling, so dark was it; and, as night finally settled down, we had the joy of making a second fire and smelling no smoke at all. That was another of the little things that make our work happy.

It was glorious those cold days last week, when the mud vanished, and for three days you could run without danger of taking a header in the slippery ooze—even at noon the ground did not thaw out.

The mornings were fairylands of pastel sunrises and white frost—frost so deep we had to sweep it off the roof where we worked. Zintz and Jenkins, who were just finishing their roof, made snowballs with it. On the north side of the roof, where Russell and I were working, the frost lasted two whole days. Imagine sitting up there shingling! But the air was so clear and our blood tingled so we just kept singing lustily all day long, in spite of dripping noses and icy feet.

Madame brought us coffee in the afternoon and continued her quite uncensored lessons in French by repeating almost everything we said—naturally in better French! You could see whether you had used the right endings or not. I was doing a bit of first-aid work yesterday on a girl who had put her hand through a window—and Madame would turn around and repeat everything I said to the others, and if Mademoiselle or anyone else made a remark, Madame would repeat it for my benefit. It was a valuable French lesson.

LETTERS FROM CAMP MEADE.

[The following letter, which we give almost in full, was received by William B. Harvey at the Friends' Peace Rooms, just as our last issue was ready for press. We made place for the account of the audience with General —, given in full on page 356 of last number, but were not able to print the letter which accompanied it.—Eds.]

CAMP MEADE, MD.

WILLIAM B. HARVEY:—

Dear Friend—Pursuant to thy request of Twelfth Month 24th, I talked with Lieutenant — relative to the proposed course in reading and study. He said that there would be no objection at all from the officers. The second lieutenant is a Williams College man, who has been quite sociable and open-minded. We have, at his request, loaned him a few booklets and articles which would help him to understand our position.

The enclosed is copy of an account of an audience with General —, which we had yesterday. The other copy is in the hands of the A. F. S. C. His attitude toward the Socialists and I. W. W. and "without-the-pale" C. O.'s may bode them no good.

The General's declaration was that they will be no longer regarded as C. O.'s. At any rate, developments will probably be slow owing to the quarantine for measles which we are now under. It seems to work only to the exclusion of visitors, as yet. Hoffman, Baily, Thorp, Hagaman, Mason and I were among those who expressed a willingness to help at the Y. W. C. A. Hostess House. But we volunteered for the work—our names are not among those taken. The Hostess House, we feel, is meant for the comfort and convenience of camp visitors. It is not quite so hand-in-glove with the army training scheme as the Y. M. C. A. appears to be. If we find that the soldiers are eating at Hostess House instead of at their mess halls; if we find it is too prominent and important a part of camp life, we may cease doing the work. . . . If such work were included in a definition of "non-combatant

service" and we were ordered to continue under army orders we certainly would not. We feel that we are volunteering to assist a civilian organization whose building here is for the good of civilian visitors. Perhaps our view will change when, if at all, we get at work for them. We do not want our position as C. O.'s to be compromised—if it seems to be we still, I feel, have the privilege of withdrawing our offer to assist.

We hear of such absurd rumors floating about the city concerning us that we are almost minded to suggest a "Lies Nailer" column in THE FRIEND, similar to that in the *Bulletin!* For example, we are all on bread and water, or Henry Stabler is in "the guard-house at Washington," or there are serious quarrels and dissensions between us Friends. No basis exists for these accounts. We deplore the latter especially, and would that they would do what thee can to discount it. We do not all see exactly alike, of course, but there have been no acrimonious discussions, no hurling of epithets, no branding of each other as orthodox or heterodox, and absolutely no bad feeling aroused between Friends; nor, so far as I have observed, has there been such between church groups. Everyone is here upholding principles too similar to allow of serious quibbling over minor questions.

With assurance of our deep appreciation of the interest and sympathy of Friends and our desire to respect the ancient testimony of the Society,

Sincerely,

HAROLD M. LANE.

TWELFTH MONTH 30, 1917.

KASUMIGAURA.

(LAKE OF THE SPRING MISTS.)

HERBERT V. NICHOLSON.

THE SCENE.—It was near the end of a dull autumn day. The clouds were breaking in the west for a glorious red sunset with its promise of a bright to-morrow. The train had left Ishioka and was soon running beside Kasumigaura on its way to Tsuchiura. I sat, oblivious to the tobacco smoke and chatter, looking upon the scene. The season, the time of day and the overhanging clouds had painted the picture in browns and grays, leaving any dashes of color to an occasional bright kimona, the coming sunset or next year's Spring. Most of the rice, already harvested, was strung along bamboo poles, and here and there was a woman pulling off the heads by drawing the sheaves through a kind of comb. Here was a group of men, women and children cutting the rice. Over there near the lake was a small village with its thatched houses. The shores stretched away on both sides in long, dark lines. The sodden waters of the lake, dotted by scores of tiny, dirty sails, homeward bound, were lost in the hazy distance. It was the soft kind of landscape that Corot would like to have painted—beautiful, yet sad.

THE NEED.—Lost in thought I was carried across and around the lake. I saw the towns and villages dotting the shores. I saw them swarming with people—simple fisher folk or tillers of the soil, but too fond of tobacco and drink. The dirty-faced children ran after me in crowds crying, "Foreigner." They burst into empty laughter when I spoke to them, but real joy was not known in their lives of drudgery. Very few knew anything about the "Good News" that was brought so many years ago. I found one Christian worker in one of the lake towns and a few villages that were occasionally visited by preachers from Ishioka or Tsuchiura. I found the Friends had just started work in the county between the Pacific Ocean and the Lake. But what could one worker, with his little wife, do for these thousands of people? His home and regular work were way up further north. I saw the souls of the people, foggy like the waters of their lake, living in sin, not knowing that there was a better way—the Way of Salvation.

THE VISION.—And as I looked, behold a beautiful white launch put out into the lake, stirring the dull waters into a sparkling foam. It was called the *Nikkori Maru* or the "Glad Ship," and as it touched the shore here and there it changed

the darkness into light, the sadness into gladness. It took "good tidings of great joy" to the souls that were weary and sorrowful. What did it care for the lake mists with its true compass! And as for the cloudy souls, this brave little ship had the message that would bring them sunshine. Gradually the *Nikkori Maru* became well known around the lake and its coming was welcomed by many who had found real heart-joy. The knowledge spread from the shores to the hundreds of inland towns. No matter how the fogs darkened the days and the daily toil disheartened the people, there was always joy in the lives of the Christians of Kasumigaura.

"My servants shall rejoice."

THE NIGHT.—"Excuse me." I woke with a start. An old lady with a large bundle wished to share my seat. The car was becoming crowded as we neared Tokio. We were far from the "Lake of the Spring Mists" and the sun had disappeared even to the last lingering glow. The lights were not lit in our car. The people had quieted down except for a few whispers or an occasional cough. The train rattled, the whistle of the engine tooted at crossings. It was night.

"THIS DAY IS A DAY OF GOOD TIDINGS." (I Kings vii: 9)—The poor, warring world goes sinning on. Men have not heard the "good tidings," or hearing have not understood. Why do we hold our peace? Let us each one make "this day"—*to-day*—one of deeper consecration to His service that we may do our part in dispelling the spiritual darkness and mists in the world and brighten our own corner no matter how small it be.

"I bring you good tidings of great joy, which shall be to all people—Glory to God in the highest, and on earth peace, goodwill toward men."

This is my message to you at this time, and may the season's blessings be with each one to whom this may come.

"A THEOLOGY FOR THE SOCIAL GOSPEL."

HENRY J. CADBURY.

Those who have read Professor Rauschenbusch's two earlier books on the Social Gospel, and especially those who heard his lectures at the Haverford Summer School in 1914, will know what to expect of his latest volume, "A Theology for the Social Gospel."^{*} There is the same clear analysis from the social viewpoint of modern life, the same telling use of pregnant phrase, the same striking illustration from Biblical and secular history, and the same prophetic denunciation and challenge. Words are not wasted, but ideas are packed close together. As its title implies, the book is a new theology, or rather the old theological terms fitted to new conceptions of religion. For many persons, especially Friends, theological terms have little active interest and this indifference may lessen our appreciation of this effort to apply them to a social Gospel. But at least the boldness and the novelty of the undertaking—for it has never even been tried before—will hold the reader's interest. We are curious to see what connection there is between the social message of Christianity and such familiar ideas as the Fall of Man, the Atonement, the Sacraments, and Eschatology; and the chapters on these subjects do not disappoint us.

The keynote of the book is "solidarity." It shows that religion is not and never can be a merely personal matter. "No man liveth to himself and no man dieth to himself." "No man sinneth to himself and no man is saved alone. Sin is super-personal, collective, social. The Kingdom of God is not merely a society of saved persons but a saved society. The church has the possibility of fulfilling the splendid idea of actual service, fellowship and growth. Even God must be socially understood. Men have always used of Him the terms of social relationship like king and father, and they will continue to do so in our own democratic age.

The two chief social problems that are used for the interpretation of Christianity are the industrial problems and war. On both Rauschenbusch is a good Friend. He recognizes in the love of money and the love of power over men which property connotes "the exponent of gigantic evil on the upper ranges of sin. This is the most difficult field of practical redemption and the most necessitous chance of evangelism."

The book is written under the constant thought of the Great War. "The Great War has dwarfed and submerged all other issues, including our social problems. But in fact the war is the most acute and tremendous social problem of all. All whose Christianity has not been ditched by the catastrophe are demanding a Christianizing of international relations. The demand for disarmament and permanent peace, for the rights of the small nations against the imperialistic and colonizing powers, for freedom of the seas and of trade routes, for orderly settlement of grievances—these are demands for social righteousness and fraternity on the largest scale. Before the war the social Gospel dealt with social classes; to-day it is being translated into international terms. The ultimate cause of the war was the same lust for easy and unearned gain which has created the internal social evils under which every nation has suffered. The social problem and the war problem are fundamentally one problem, and the social Gospel faces both. After the war the social Gospel will 'come back' with pent-up energy and clearer knowledge."

But militarism is not a new thing. It is one of the sins that caused the crucifixion of Jesus. And Jesus Himself knew how to meet it, and in meeting it He revealed the very nature of God.

God's attitude is combined of opposition and love. God has always borne the brunt of human sin while loving us.

He has borne our sins with a resistance which never yields and yet is always patient. Within human limits Jesus acted as God acts. The non-resistance of Jesus, so far from being a strange or erratic part of His teaching, is an essential part of His conception of life and of His God-consciousness. When we explain it away or belittle it, we prove that our spirit and His do not coalesce."

LET US THINK RIGHTLY.

G. R. ROGERS.

[As an argument *ad hominem*, we submit the following from an Iowa subscriber, who writes: "I trust it may touch some heart to see war as I see it now, and not as I viewed it before adopting Friends' (Christians') ways."—Eds.]

The glory of war, if it has a glory, is frequently described as bleeding and dying for one's country. This picture really is not true.

A martyr does die for a cause, and the fact of his death, without any forceful resistance on his part, has a reflex action which, sooner or later, brings conviction to his destroyers. But it is not so in war. It is killing that results in victory; not in being killed. Thus in our present trouble, it is the Allies' foes that are dying for the Allies' cause, not the Allies themselves. Think of our Civil War. It was not the number of Union men who were killed and wounded that won that cause, but the number killed and wounded by the Union men that won it.

Thus in war one can really only live for the cause, for to die or be wounded means just that much victory for the enemy. One really does not lay his life on his country's altar, as we so frequently hear, but offers to lay as many of his opponents' lives as he can upon the altar of sacrifice for his country's cause.

May we think rightly on these things, and realize what war really is. Let us use every possible effort to prevent the recurrence of wars, great or small. Let us teach the Master's love, which could not raise a hand to injure, but only to heal the wound of his captor.

"Be obedient and bear your daily cross; you need it, and it is bestowed by the pure mercy of God."

*"A Theology for the Social Gospel," by Walter Rauschenbusch, New York. The Macmillan Co., 1917, pp. 279—\$1.50.

THE PRAYER.

[NOTE—Our friend Samuel E. Hilles, of Cincinnati, O., has suggested that we reprint the following touching poem. It is from *The Outlook*. S. E. H. has their kind permission and that of the authoress, Anucha J. Barr, to reproduce it.—Eos.]

You say there's only evil in this war—
That bullets drive out Christ? If you had been
In Furnes with me that night . . . what would you say,
I wonder?

It was rain past all words,
Horror where joyous comfort used to be,
And not clean quiet death, for all day long
The great shells tore the little that remained
Like vultures on a body that still breathes.
They stopped as it grew dark. I looked about
The ghastly wickedness that once had been
The village street, and saw no other life
Except a Belgian soldier, shadowy
Among the shadows, and a little group
Of children creeping from a cellar school
And hurrying home. One older than the rest—
So little older!—mothered them along
Till all at once a stray belated shell
Whined suddenly out of the gloom, and burst
Near by. The babies wailed and clung together,
Helpless with fear. In vain the little mother
Encouraged them—"But no! you mustn't cry,
That isn't brave, that isn't French!" At last
She led her frightened brood across the way
To where there stood a roadside Calvary
Bearing its sad, indomitable Christ—
Strange how the shells will spare just that! I saw
So many. . . . There they knelt, poor innocents,
Hands folded and eyes closed. I stole across
And stood behind them. "We must say our prayer—
Our Father which art in heaven," she began,
And all the little sobbing voices piped,
"Hallowed be Thy Name." From down the road
The Belgian soldier had come near. I felt
Him standing there beside me in the dusk.
"Thy kingdom come—"

"Thy will be done on earth
As it is in heaven." The irony of it
Cut me like steel. I barely kept an oath
Behind my teeth. If one could name this earth
In the same breath with heaven—what is hell?
Only a little child could pray like this.
"Give us this day our daily bread—" A pause.
"There was no answer. She repeated it
Urgently. Still the hush. She opened wide
Reproachful eyes at them. Their eyes were open
Also, and staring at the shadowy shapes
Of ruin all around them. Now that prayer
Had grown too hard even for little children.
"I know—I know—but we *must* say the prayer,"
She faltered. "Give us this day our daily bread,
And—and forgive—" she stopped.

"Our trespasses
As we forgive them who have trespassed against us."
The children turned amazed, to see who spoke
The words they could not. I too turned to him.
The soldier there beside me—and I looked
Into King Albert's face . . . I have no words
To tell you what I saw . . . only I thought
That while a man's breast held a heart like that,
Christ was not—even here—so far away.

"God gives for the asking, but the blessing must be desired
and sought; and every promise has its precept."

"God can teach thee more by one flash of His light, than
thou canst learn in a lifetime without it."

NEWS ITEMS.

JAMAICA FRIENDS' ARMY OF PRODUCTION AND ECONOMY.

"We Serve Our Empire."

SEASIDE, Hector's River, P. O., Eleventh Month 19, 1917.

American Friends will no doubt be glad to know that Friends in Jamaica are engaged in work similar to that of the American Service Committee. Our work has been done by the method of Farm Units in America.

When the Conscription Bill was before the Legislature of Jamaica Friends sent in their protest and asked to be exempted in case universal service should become a law. This consideration has been promised to Friends to a certain extent. We in turn felt a concern to undertake specific work of a constructive nature and for this purpose our army was organized.

The army has followed two lines of service: (1) the cultivation of crops to be sent to Local Government Authorities to be used for relief work; (2) canning of fruits to be used for similar purpose.

Although the recent hurricane has had an unfavorable effect upon the work of the army we are still in possession of many acres well cultivated with sweet potatoes, which will soon be ready to be harvested. All labor on the farm has been done freely or with money contributed voluntarily.

The canning committee had just started to do extensive canning when the storm came and compelled them to cease temporarily from their work. The committee has, however, put up in cans three hundred pounds of guava jelly, fruits and sugar having been contributed freely. The jelly has been sent to our proper Government Authorities, with directions that it be sent directly to the headquarters of the English Friends' Relief Committee in France. The authorities have promised to carry out this direction for us and we trust in this way some of the Friends of our American Unit may yet have the privilege of enjoying the lovely flavored jelly which is the product of our native guava.

The committee looks forward to a harvest of several tons of sweet potatoes in the new year.

Thus, though removed from the centres of great Quaker activity, we are humbly endeavoring to maintain the high principles upheld by our faith for nearly three hundred years.

OFFICE OF EXEMPTION COMMITTEE.

Representative Meeting, 301 Arch Street, Philadelphia.

ATTENTION, FRIENDS OF DRAFT AGE!

Copied from Selective Service Regulations (form 999) concerning registrants opposed to military duty on religious grounds:

RULE XIV (pages 40 and 41)—Any registrant who is found by a Local Board to be a member of any well-recognized religious sect or organization organized and existing May 18, 1917, and whose then 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 organizations, shall be furnished by such Local Board with a certificate (Form 1008) to that effect and to the further effect that, by the terms of section 3 of the Selective Service Law, he can only be required to serve in a capacity declared by the President to be non-combatant. He shall be classified, however, as is any other registrant; but he shall be designated upon all classifications, forms, records, certificates and other writings of Local and District Boards in which his name appears by the insertion of a cipher (0) after his name.

SECTION 102 (Extract, page 53)—Immediately upon classifying a registrant, the Local Board shall record the most deferred classification by placing a cross mark (x) in columns 8, 9, 10, 11 or 12, as the case may be, of the Classification List opposite the name of the registrant. If the registrant is found to be available for non-combatant service only, as provided in Rule XIV, the symbol zero (0) shall be entered instead of the cross mark (x).

SECTION 106 (Extract, page 55)—Immediately upon classification or reclassification of any registrant, the District Board shall enter in the proper column or columns of the Docket, by cross mark (x) or cipher (0), as the case may be, the classification as determined by the District Board.

It is important for Friends claiming exemption on religious grounds to secure Form 1008 (replacing No. 174), signed by a member of his Local Board. Copy has been sent to thee from this office.

For rules concerning exemption on account of agriculture consult S. S. R. Rules XVIII, XXI and XXI (pages 44 and 45).

In filing appeal from classification made by Local Board, registrant, or some one for him, should enter it in proper place on page 16 of said registrant's questionnaire.

If I can be of service to any of our young men in above matters, please call or address me at 304 Arch Street, Philadelphia. My regular days in the city are Second, Fourth and Sixth-days.

Sincerely,

WILLIAM B. HARVEY, *Secretary.*

FIRST MONTH 7, 1918.

WOOLMAN SCHOOL NEWS.—Woolman School opened the winter term First Month 7th with sixteen students enrolled and one other expected. Two are day students. Every room in the house is filled, including the guest room.

In place of Dr. Forbush, who was unable to give the course on "The Adolescent Age in the First-day School," we have secured the services of W. Edward Raffety, editor of the publications of the Baptist Publication Society.

Pressure work incident to war conditions prevented J. Russell Smith from giving the course on "Rural Problems." The course is to be given by Bruno Lasker, of *The Survey*, New York, and by other men and women who are authorities in special lines of rural work.

It is especially gratifying that five of last term's students returned this term.

A special conference of Friends is planned for the week-end of Second Month 22-24, 1918.

CHURCH AND CONSCIENCE.—Nineteen Diocesan bishops, eight suffragans, seven deans, some two hundred clergy, and a number of influential laymen have signed a memorial to the Government protesting against the present treatment of conscientious objectors, many of whom, it is stated, "from sincere conviction feel bound to refuse military service." The signatories include the bishops at Lincoln, Bath and Wells, Bristol, Chelmsford, Chichester, Ely, Exeter, Gloucester, Lichfield, Liverpool, Llandaff, Peterborough, Ripon, Southwark, Truro, Southwell, Wakefield, Salisbury and Winchester. Among the clergy are the Vicar of St. Sepulchre's, the Holborn, the Master of the Temple, C. C. B. Bardsley, Canon Horsley, Bernard Heywood, Vicar of Leeds, W. C. Hookley, Rector of Liverpool, S. G. Pouson, Vicar of Devonport, Canon Rawnsley, Wm. Temple, H. W. Webb Peepole, Probstendy of St. Paul's.

REGULATION 27c.—A resolution protesting against the latest powers which it is proposed to confer upon the censor was adopted by the Edinburgh Presbytery of the United Free Church yesterday afternoon. The resolution called for the rescinding of Regulation 27c as being an infringement of liberty of speech and a hindrance to the attainment of that enduring settlement of the war which was desired by all.

Dr. McGregor declared that the episode of the "Nation" was a condemnation of the censor. It was not safe to leave these things to the War Cabinet, which just represented one type of opinion. There would be a famine of our minds if we were forced to live on the unnutritious pabulum of the *Times*, the *Daily Mail* and the *Morning Post*.

The Moderator-designate of the General Assembly, Dr. Drummond, seconded the motion, which was unanimously adopted.

The Home Secretary has agreed to receive tomorrow a deputation of Liberal and Labor members on the subject of the new Regulation referred to in pamphlets.—*The two items above were forwarded by Wm. C. Allen; they were taken from the London Daily News of Twelfth Month 4th and 5th, 1917.*

Co. 16, Bat. 4, 153rd Depot Brigade, Camp Dix, N. J.,
First Month 9, 1918.

DEAR "FRIEND":—

Camp Dix C. O.'s have been changed around quite extensively since the Christmas holidays. For the most part the changes have been agreeable, though the ruling now in force that takes away our pass privilege comes hardly in that class. We are so thankful for our considerate treatment, however, that we do not mourn our loss. Most of us were favored with Christmas or New Year's passes, granting four-and-a-half days' leave. Nicholson alone was denied his pass, the grounds being lack of uniform. Several of us ununiformed men did get passes, however.

Eight of our number have been transferred to the base hospital for duty. They felt that kind of work not contrary to their convictions.

Two Socialists, one three months and the other one month in the Guard House, were released. I was transferred from the Headquarters Detachment, where I spent four peaceful weeks, into the 16th Co. and now my two Socialist Friends and I are the sole occupants of one of the squad-rooms.

Across the way, Nicholson, Morse and De Hart, the latter fresh from a month in the Guard House, occupy a squad-room in the 15th Co.

We six "absolutists" have recently been assigned to the Camp Library for duty. Visiting Friends will likely find the library located next to the Y. M. C. A. Auditorium, the most probable place to locate us. This library is run under civilian auspices—The American Library Association—so, by avoiding the Military Manuals, we find nothing in the work that conflicts. Preparing the books for the shelves is at present our principal duty, occupying the day after the necessary janitorial duties have been performed. Regular employment is certainly an improvement over our past endured idleness.

C. O.'s in Camp Dix extend New Year's greetings to our comrades in other camps and to our many interested Friends.

Sincerely,

WENDELL F. OLIVER.

CHARLES EVANS, writing in explanation of the cable announcing the death of Dr. Arthur Compton, gives the following details:

We now give you the following additional information. Ten men, including Arthur Compton, have been at work for nearly three weeks at the Hachette property at Sceaux-Robinson, situated a short distance outside Paris. As explained in our reports, this property has been acquired by Am. Cross for tubercular patients, and our men have been busily engaged in painting, papering, washing windows, etc., preparing the house for the service intended.

The whole group, under the care of Haldane Robinson, has been a happy party, has done excellent work, and has been highly spoken of by Red Cross men who will later manage the hospital. Last Fifth-day the men with the help of a large Red Cross truck were moving furniture to the Château, and at about 3 o'clock, after filling up the truck, started off with five men sitting on the tailboard, which was in a horizontal position. The truck was not moving rapidly, only a "few kilometres" (stated to be under 10) per hour, when the chain supporting the gate broke, and the men sitting on it were thrown to the stone-paved street. Arthur Compton was killed instantly. It is believed that his death was caused by fracture of the skull.

He died in service and will be laid in French soil, together with many brave comrades—English, French and American. The funeral is planned for Third-day next, at 3 p. m. All members of the Unit in Paris will, we believe, attend, and the offices at 53 Rue de Rivoli will be closed.

We have been greatly saddened by the loss of our cheerful, willing fellow-worker. Arthur Compton had made many friends among the group with which he crossed the ocean and among us whom he found out here.

If there is any satisfaction, it is in this, that the accident was, I believe, quite unavoidable and in no way the outcome of "skylarking" or carelessness on the part of anyone in the party. He was doing his duty and was called at his post.

Very sincerely,

CHARLES EVANS.

AMERICAN FRIENDS' SERVICE COMMITTEE.

Every succeeding week brings widened opportunities and increased obligations to American Friends.

NEW WORK IN ITALY.—The invasion of Italy has created the same problems that Friends have been meeting in other countries. Our field force in France heard the call of the thousands of Italian refugees, driven back into the interior, and a small body of workers (both English and American) have already gone to put at the disposal of this new field their experience in war relief work. Leah Cadbury is one of the American workers. When the devastated regions are evacuated it may be that we can add to this work of relief a work of reconstruction similar to that carried on in France.

FAMINE IN RUSSIA.—The following cable has just been received from one of our American workers in Russia:

"Serious famine started, one hundred thousand people in our districts require sum equal thirty thousand pounds sterling purchase bread Siberia, and transport here, have eabled London duplicate, expect peasants will

repay part on distribution bread, can American Red Cross co-operate, can we draw on American credit in Siberia, Cable urgent reply.—ANNA HAINES."

English Friends have cabled us that they have sent \$25,000 and are making a special appeal for this need. They ask us to do the same. We may not be able to send \$25,000, but we hope to send something.

Our chief obligation, as it has developed, is in France, and we cannot curtail our work there for the sake of other fields. We must, however, put in the hands of the workers we have sent to Russia sufficient sums to enable them to do the work we have undertaken. If the people are starving, it is obvious that we must either meet this need or give up the work.

From persons who have just returned from Russia, we learn that the Friends' work is much more widely known than the small number of our workers would indicate. It is one of the few things tending to promote a spirit of understanding and co-operation on the part of the Russia towards the other Entente nations. The people of England and the United States have a wonderful opportunity to correct the suspicion and prejudice that has prevailed in Russia. For Friends to aid in this task is a great privilege.

We have taken up the matter with the Red Cross and hope to take it up with the State Department. We strongly hope that this need will also bring a large additional sum from Friends into our own treasury. We cannot consistently ask others to assist us in the Province where our work is located unless we do all that we can ourselves.

Since last Seventh Month our monthly expenditures have exceeded our monthly receipts, and no new obligations such as this Russian appeal can be met without largely increased support.

CORRESPONDENCE.

TO THE EDITORS OF THE FRIEND:—

I am much in sympathy with the editorials in the current issue of THE FRIEND concerning a "freer expression," particularly on the part of our younger Friends. It is an admitted fact that under normal conditions in our regular meetings for worship and discipline there is a lack of initiative, or perhaps a painful hesitancy, on the part of most of our younger members to enter into vocal expression or the giving of testimony that is causing a direct loss to our Society. To conclude that these people as a whole cannot give expression to their ideas is not true, for when Yearly Meetings are held or some special occasion seems to offer an opportunity, the voice of the younger members is often heard in an encouraging and edifying manner, effectually dispelling all doubts of the real ability but emphasizing as it were this lack of expression at other times.

It seems to me the real solution of the difficulty lies, not in worrying about the gift, but in making a larger opportunity for the free expression of the gift.

I think we are too prone to seek from without our membership, or without our immediate meetings themselves, for persons of well-known ability to speak to us, instead of trying to build up within us that desire for service and expression that is lying dormant or unfruitful. I am of the feeling that this desire can be directly traceable to two undesirable things: First, selfishness, the desire on our part to hear others without actually giving any service or help ourselves; and second, a curiosity on our part and a natural desire to extend homage to those who are or have been successful in a chosen line of endeavor.

No one can meet with the attenders of our several city meetings particularly, without realizing that the potential power for service along greatly diversified lines is represented, but the unfortunate fact remains that under our present methods no effort is given towards an opportunity of getting all the membership to participate in the life of the meeting in its larger service.

In the service of the Master we may all be "little ones" in our individual thoughts and expressions, but these "little ones" were "the children," who were still learning the elements of knowledge, and who would be and by grow into "disciples." For, as the Mishnah has it: "Where there are no little ones, there are no disciples; and where no disciples, no sages; where no sages, there are no elders; where no elders, there are no prophets; and where no prophets, there does God not cause His Shekinah to rest." (From *Ederstein*, Vol. I, page 652.)

Respectfully thy Friend,

W. G. HEACOCK.

TRANSLATION OF CHINESE LETTER.

JOSEPH ELKINTON, Society of Friends, Philadelphia, U. S. A.:—

Dear Friend—In our Monthly Meeting at this time we have read thy letter sent to us from America, and have from it realized help and encouragement, and have also understood thy thoughtfulness for us, and that thou dost continue to remember us.

We in the Eastern and you in the Western Hemispheres are united by One Spirit, and we by this Spirit are enabled, although separated by thousands of miles, as it were, to meet one another. For this privilege we cannot but give thanks to God's love in Jesus Christ our Lord. His command to us was "love one another." As thou does so dearly love us we cannot but write a letter in reply to thee.

We remember last year, when thou wast present with us at our Monthly Meeting in the upper room of our Meeting-house, we heard thy prayer for us; with great power it came to us and made us think of the meeting of Jesus' disciples in the upper room in Jerusalem, where they were of one mind and one purpose, and how from that hour came the blessing of Pentecost, where three thousand repented and turned to the Lord.

This year many new experiences have come to us, as if the Lord would fulfil for us those things for which thou didst pray when here. For example, this year several Bible Classes have been started, and many have come to study the Scriptures and turn to the Lord.

But alas! this world war of past years is so contrary to the principles and peace teaching of our Lord. We constantly pray that He may quickly cease this slaughter of men and bloodshed to cease, that His prayer which He taught us may be fulfilled,—"Thy Kingdom come." What is His kingdom? Is it not a Kingdom of Peace, for He is the Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. (Isa. ix. 6.)

We have a heart of hope, and will not the Lord one day accomplish this for us?

As for us in China, we also have had our battles and strife. We in Chengtu have specially experienced horrors. Between the eighteenth of Fourth Month this year and the seventh of Seventh Month we passed through two sieges, both in Chengtu. In the city alone, where the fighting took place, 19,000 and more families were burnt out of house and home. The injury to property amounted to over ten million dollars Mex. All our members, with the exception of a few, escaped injury. Chungking Monthly Meeting and members of our own Meeting and the scholars in our Schools contributed several hundred dollars to relieve the distress. The Chungking Friends' Institute collected over \$10,000 for relief of distress due to the military disturbance. This is what we have seen with our own eyes, and now pass on for thy information, and we hope thou wilt report it to thy friends in Philadelphia.

We believe that although we cannot meet each of you face to face, that by the one Spirit we can realize the joy of mutual fellowship. We desire that the presence of our Lord Jesus be with you.

With respectful salutations to thee and thy friends.

From Chengtu Monthly Meeting of the Society of Friends in the Republic of China.

Signed R. J. DAVIDSON, *Presiding Clerk*.
M. S. CHANG, *Clerk*.

NOTICES.

THE Thomas Wistar Brown Graduate School of Haverford College announces a course of Lectures on Conditions after the War.

Friends' Select School, 140 N. Sixteenth Street, Philadelphia, has offered its Lecture Room for the purpose.

The following are arranged:—

First Month 18, 1918—Dr. John Dewey (Professor of Philosophy in Columbia University)—"Education After the War."

First Month 25, 1918—Dr. John Haynes Holmes (of the Church of the Messiah, New York)—"The Message of the Church After the War."

Other Lectures may follow. Admission is free and all are invited. Lectures begin at 8 o'clock.

MEETINGS from First Month 20th to 26th:—

Miney Monthly Meeting, at Miney, Fourth-day, First Month 23rd, at 10.30 A. M.

Frankford, Fourth-day, First Month 23rd, at 7.45 P. M.

Germanatown, Fourth-day, First Month 23rd, at 8 P. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, First Month 24th, at 10.30 A. M.

Haverford, Fifth-day, First Month 24th, at 7.30 P. M.

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Additional Announcements for Winter Term, 1918:

"The 'Teen Age in the First-day School.'" A course given by W. Edward Raffety, Editor of the publications of the Baptist Publication Society.

"Problems of the Rural Church and Community," by Bruno Lasker, of the staff of "The Survey," New York City, and by others, Friends and non-Friends, who have the authoritative knowledge of rural problems.

A special week-end Conference of Friends is planned for the Woolman School, Second Month 22nd and 24th.

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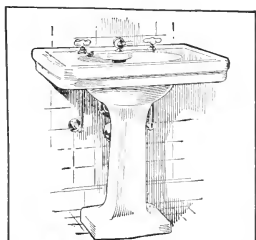
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"Thy Kingdom come."

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Lies every cure for weary hearts perplexed.

"Thy Will be done."

"Thy Kingdom come."

No finer climax of desire

Ere touched a soul alight with Heaven's fire.

"Thy Will be done."

"Thy Kingdom come."

If satisfied in this our supplication,

In certainty will end all expectation.—

"Thy Will be done."

L. C. W.

THE MASTER KEY.

At every hand there are heralds of a "new world order." One of them writing in THE FRIEND has said, "on one point we can all agree. The world from its remotest to its nearest boundaries is a very different abiding-place from the world we all knew three years ago" (A. L. Tierney, "Thoughts on the Social Order.") Not only politically but economically, industrially, socially the very foundations are to be shaken, nor are the religious and the educational worlds to escape. Human society, we are assured, has already toppled over and is to be rebuilt anew. The old materials are to be discarded—"and behold all things shall be new." If only we might believe it were to be some catastrophic spiritual rebirth corresponding to this Scripture picture, there would be some comfort in the prospect. To most minds perhaps the outlook is one of great apprehension. With painful toil they have brought their lives into what they have regarded as reasonably ordered ways, the adjustments they have made seem to have exhausted their capacity for adjustment, they are past middle age, perhaps, and honestly greatly disquieted by the outlook. To such there seems to be a service in proclaiming that there is a master key (a pass key) even to these impending difficulties—to go indeed a step further and to assure them that they actually may have the master key, and will probably find themselves able to move in and out of the new order even with a sense of belonging to it.

When our Lord entered upon His ministry in Galilee the world order was about as far removed from His Gospel as one could easily imagine. The most perfect military system the world had known up to that time, was dominant wherever He turned. Human slavery was accepted without protest as a necessary corollary to the military system. (Is it not always so in some form?) Luxury with its attendant vices was a devastating cancer upon the upper strata of society. Poverty in forms we could not believe, excited no sense of human or governmental responsibilities. The picture drawn by Gibbon, and by other even more reliable historians, makes one's senses reel and one's heart sick. Those who had visions of Jesus as the Messiah felt that His hand of power must at once be put upon all this human chaos, and a new order be "spoken into existence." Recall for just a moment what actually did happen.

The centurion sought a favor of healing for his servant and our Lord was then face to face with Roman militarism. It was the centurion, however, who said, "I am not worthy that thou shouldst come under my roof." Do we do an injustice to the context by paraphrasing his explanation of this statement as follows: "The military authority I am under and bound to, belongs to another world than thine. I recognize that Thou art the source of an order in which men can not fight." Let our interpretation of this greatest instance of faith be what it may, Jesus was able to enter the soldier's life and to perform a notable miracle at his behest. The second familiar instance shows Jesus in a world farther removed from His kingdom, if possible, than the military world. He has entered into conversation with the woman at the well and the sense of propriety even of His disciples is outraged as they find him talking with a woman who is a sinner. He had at least the sympathy of knowledge of her evil. One would think that her enthusiastic call to others to "come see a man which told me all things that ever I did," indicated that He had also touched some deep springs of repentance even in her life. Similarly, the Zacchaeus instance carries our Lord into an environment with which his guiding principles were felt to be in protest. So much was this the case that "they all murmured." That He made the visit with good effect is disclosed in the Weymouth translation, "Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount."

These well-known instances would seem to make it clear beyond question that the master key that fits all possible world orders is the key of the Master of Life Himself. He has given us Himself for just such a key. If we actually have Him, world orders may change, social and economic systems be carried away, but we may be preserved alive through all. Doubtless we shall not be spared suffering, new adjustments will mean that, but we shall not be set hopelessly adrift. More likely than not we shall discover that the new order more

nearly approaches His order and His Kingdom than the old and we ought not to feel other than at home then.

It is, we know, the merest commonplace to remark that the great merit of a master key is to have it always at hand. Few of us actually accept Christ's Spirit in that sense. Much of our religion after all is a "dealing in futures." Even when He was with His disciples in Galilee he had been so trained to other expectations that they must needs ask Him for signs of His coming. If all professing Christians everywhere could at once realize how much He is already here, how by His Spirit he is offering us a Master key to fit locks of sin and suffering, of injustice and false ambitions, we should be all at once in the new world order, nor should we be dismayed by it.

Reconstruction of human Society is doubtless in process. It may come upon us as a great catastrophe, but the wise virgins had oil "in their vessels with their lamps." The maximum of human sacrifice and devotion will be required of multitudes of men and women if all the difficult problems of the new order are to be met. We have small faith in any or in all these efforts, save as they are directed and steadied by a Christian experience, real enough to make "changed men and changed women." A revival of real personal religion is the only cure-all for false systems and for false and failing lives.

J. H. B.

ARNOLD CHASE SCATTERGOOD.

Not often has the circle of Philadelphia Friends had its sympathies more widely drawn upon than in the death of the twenty-fifth of Twelfth Month, of Arnold Chase Scattergood. He was only nineteen years old, but the promise of his developing life seemed more manifest than in most of his years. This was not merely because he possessed an unusual combination of heredity and opportunity, nor merely because he had progressed quite steadily in the various stages of life preparation, not even because his talent and acquirement found an admirable manliness of expression. Behind these undoubted points of advantage there was evident a background of resolution that each of them singly and all of them together should make up a life of unstinted service in line with a fixed tradition, perhaps, but in the larger outline upon the inspiration of "Him who was amongst us, as one that serveth." As a very small schoolboy this trait was manifested with a maturity of feeling that was quite startling. He seemed to realize instinctively that many a gift is spoiled by the way of giving.

It has been no great time since he came to the door of an older Friend who had been very ill, with an invitation for him to take an automobile ride in the sunshine. The discovery that this was a spontaneous offering and his quiet insistence that it was he that had received the greater favor disclosed not a little of the working basis of his life. To any who knew these roots of his character it was no surprise to hear that he had decided to spend his summer vacation as a volunteer worker in one of Dr. Grenfell's hospitals amongst the fishermen of the far eastern coast. Some brief excerpts from his letters while in that service were printed in THE FRIEND. He was chagrined to learn of this publicity when he returned.

In common with most of his years he preferred to mask anything that seemed like self-sacrifice.

All of us who think of the eternal life, whether present or future, in terms of unselfish service find it brings those who have passed on most near to remember their earthly conquests in this line. The remark of J. Rendel Harris, quoted at Arnold's funeral, thus was comforting force. "The separation of death is an illusion after all."

"Wisdom is grey hairs unto youth and an unspotted life is old age."

J. H. B.

ONWARD AND UPWARD.

Then onward through sunshine, and storm, and night,
No tarrying here, my soul;
Thou must, if thou read thy chart aright,
Press steadily on to thy goal.

Let pleasures delight thee, but not detain.
Let courage in storms rise higher,
And thy Pilot will bring thee through joy and pain
To the haven of thy desire.

—MALTBIE BABCOCK.

LETTERS FROM FRANCE.

TWELFTH MONTH 2, 1917.

There is an outbreak of mumps among the children in the village, but so far none of our party have come down with it. We had a fine time on Thanksgiving. We took a holiday and went into Roye and had our dinner at a restaurant there and I called at the post office and got our mail.

I went into Roye later and saw almost all nationalities walking around the streets. I was on a requisitioning tour to get building material, which is paid for by the French Government, but which we find it very hard to find, but I came back with a load of lumber, glass and tar paper, and felt very successful. Then Ernest Brown, who was running the car, and I went off a couple of miles to a sand pit and loaded the truck with sand and brought that back for future brick building.

Seventh-day I spent in finishing the garbage-pit I began in the garden, two weeks ago, and I want to say that throwing earth out of a six-foot hole is some exercise. We are constantly held up for lack of materials now. For instance, we have run out of slate and we can't find that we can get nails anywhere.

We are having a cold, windy First-day, with more sunshine than usual, but I forgot to tell about our Thanksgiving dinner. We marched into Roye separately or in small groups, and as I got there early I went to the post office and fetched our mail so that when the boys arrived I could give them their letters. Then we sat down in the main dining-room of the restaurant, which the twenty-two or twenty-three of us filled, and which Madame locked up for us from one to five. We had a full French dinner, including "poulet et salade," and after it was all over Madame's daughter, Yvonne, decorated all of us with American flags and sang several French chansons to us. Then we rose and sang "America"—the "Star-Spangled Banner" being too hard—and shaking hands all around came home to our regular First-day afternoon tea, after which we adjourned to our workshop for fire and music, and where we had chocolate and pumpkin pies at nine o'clock, and so, as Pepsys says, "to bed." The best part about the day was the arrival of the mail with letters, and after that the evening—the dinner was very quiet and dignified, partly because we didn't want to raise a row in a public place or give vent to merriment which might offend a people engaged in such a struggle as the French are. But we made noise enough when we reached the seclusion of our own Maison Franois, and had a very uproarious and joyous evening.

I am sending some post cards of towns around here so you can see what there is to be done and how little a band of sixteen as we have been can accomplish in the vast total. We are being called on for all kinds of service—last night the lady who lives across the way brought her daughter in here to be bandaged, as she had broken through a window glass in shutting up for the night and cut her hands. She was very much worried, although the cuts were very slight, and turned up again this A. M. to have them gone over. Fortunately I didn't have to do it, for though Zavitz, who likes to attend to such jobs, was away, MacDowell rose to the occasion and spent a long time in fixing it up and was careful and thorough enough, I should say, to relieve any mother's mind.

TWELFTH MONTH 9, 1917.

I have been very busy the last three days cooking, as our cook has left and it came my turn. Yesterday, T. Edmund

Harvey, the President of our mission in France, came to pay us a visit, and to-day a lot of men who are engaged in various kinds of work in the surrounding villages came to have a meeting with him. In the morning he and about eight other Englishmen started off to visit the first line trenches—that is only my second visit—but we went to an entirely different part, almost west of here, and as we were due back at three o'clock we didn't get across No Man's Land to the old British trenches. There were the same interminable trenches, more intricate than I had seen before, with deeper bomb-proof shelters and barbed wire entanglements almost undamaged, but we found British hand grenades and bandoliers in the German trenches, showing some fighting had gone on there—the woods between the lines were almost entirely destroyed—and the landscape was almost level, except the parapets of the trenches and redoubts. We approached them over a road paved with granite, not a natural stone found in this locality, which must have been brought in by the Germans, and a little narrow gauge railway running alongside to convey munitions up, and it was very interesting to see how closely the British gunners had located the road which was bordered by shell holes and some in it. I suppose most of those in it had been repaired as they were made.

The picture of the King of Italy was taken pointing right at me, and I can see one of our caps in the background, which may be Clark Smith or myself.

To all formal enquiries as to what I intend to do when my enlistment is up I have replied I am going home, but that is of course, not final. The *sous prefet* of the section named above wants our mission to take over as soon as it can be done, all that section of country—not the town itself—and to keep out all other missions or relief agencies—and the Ex-Commissioner is seriously considering whether we can undertake such a responsibility—already the British Friends are feeling the burden, so that their money or workers can hardly be increased and the American Friends for this mission do not meet the increased expenses of the keep and materials that our increased numbers bring. We need more workers, skilled masons and carpenters particularly, and they should be thorough-going conscientious objectors. Others are not happy in the work and generally prove centres of disturbance and loafing. American Friends should first of all get more money for our mission and then see about more workers. The section named above sounds very interesting to me, as we should have a big job—years to do it in. Young men might very properly give it a year after leaving college and the practical side of it and association with British Friends would do them a lot of good and open their eyes, as it has mine, to the tremendous work of a manual laborer.

By the way, I brought back from the trenches a Bosch's chair, all of six miles I guess, that we found in a bomb-proof. T. Edmund Harvey insisted on sharing the burden with me, which makes me feel such an affection for the chair that I fear I shall have to try to bring it home with me.

We have just broken off to go to our evening meeting, after which we have been sitting around listening to T. E. H. tell of his experiences with Lloyd George and other moguls, so having a very pleasant First-day evening. He has encouraged me to spend the fund for relief which has been subscribed for me, without paying too much attention to rules and regulations, and the first thing I shall do is to buy tools for fine work for an old carpenter here, all of whose outfit was stolen by the Bosches, and who is getting on so that he can hardly do building or heavy work, but who will be able to earn a decent living if he has the tools to do the finer and easier jobs, so many of which are necessary here now, after the people get established and come back.

Lavitz—one of our workers—was describing his experiences yesterday and before, when he went back to do some glazing in a house where he had helped repair the roof and other damage some time ago. The family moved in yesterday, their furniture came and they were carrying it in, the father was whistling as he tacked up the shelves, the little girl was

singing and dancing all around the place, and the mother was cracking jokes and making good-natured remarks to every one—a lovely picture for him to carry in his mind as the result of some of his own work.

J. H. H.

(To be continued.)

A HERO OF REVOLUTIONARY TIMES.

(Continued from page 371.)

"When we were in New York, our friends told us of a judge whose name was Fell, that had been a prisoner there thirteen months. When he was first taken he was put in the Provost, and he, being a tender man, in close confinement, was not likely to continue long. We were informed that ten of our friends joined together to do their utmost, by treating with the officers, for his liberty in the town, who at length obtained it, by being bound in the sum of one thousand pounds for his good behaviour in the city. This judge behaved himself so well as to gain the good will of the officers, who gave him liberty to go home to his family, upon parole of honour. Our friends considering the difficulties we might meet with when out of the English lines, thought it best for me, (as the judge was yet in town), to go to him. A friend went with me, whose name is Henry Haydock. After that friend, who had long been acquainted with me, had recommended me to him, and made known to the judge my circumstances, he said he was a prisoner, and could do but little for me, but what he could he would. He informed me he had a son who was a major, that lived about Hackinsack. If I could find him, and tell him that I had seen his father, he believed he would show me kindness; and if he saw him before I did, he would speak to him concerning me. I asked him if he dare write a line to him. The judge thought it not safe. He gave me his name on a small piece of paper, and told me his son would know his hand, (which I have in my pocket).

"We went on our journey from Powles Hook, and travelled near twenty miles, when we were stopped by the guards, our bags taken off and searched. We inquired for major Fell. They told us he lived many miles from that place; and informed us of a major who lived four or five miles back, where we went without a guard. After that major examined us and searched our pocket-books, and had seen judge Fell's handwriting, which he knew, he gave us a pass to the highest officer in Elizabethtown, which I have with me. We went forward through Hackinsack, and came to Passaic river, then crossed the ferry to a little village, where we were stopped by the guard, our bags again taken off and searched thoroughly, but nothing found that was offensive. Soon after there came along the road a major in a wagon, who stopped and came to us, and in a very furious manner, asked us where we had been. I told him we had been to New York. He asked me if I did not know that there was a strict law against it. I told him I thought that law was not made for such men as we were. Then, he, in a great rage, ordered the guard to bring us down to Newark; and we were had there before a judge, a justice, and two majors. After examination, we were sent to the guard-house, where we were closely confined that night. The next morning we were sent for to the major's house, where was a justice who read to us the law, which we had not before heard; by which we understood our lives were forfeited. We were then had to the judge's house, where our guard received orders to take us to the governor's. The judge and his officers blamed us much, that we did not go to the governor's at Poughkeepsie, (in the state of New York,) in order to get a pass to go to York or Long Island. We did not know it was death by the law, until we had rode between thirty and forty miles below Poughkeepsie, and then we did not know that it was possible for a stranger to obtain a permit from the governor to go within the English lines. And concerning deceiving the colonel at the White Plains, in not telling him we were going to New York, if he asked me the question, I believe I should have told him the truth.

"When I heard it was death by the law to go to Long Island

and New York, I was struck with a serious sadness, and did not know what to do. To go forward, it was death by the laws of the land,—and to go homeward, it was death by the law of the Spirit of life. But after considering the matter calmly in myself, I concluded to go forward, with a strong resolution to keep myself entirely clear of those crimes for which the law was made, and in so doing I should be innocent before God, and more excusable before my countrymen at my return. And I can assure the governor and his council, that I have not said or done any thing knowingly or intendingly, that would injure particulars, or of my countrymen in general; and let the governor and his council judge whether I am guilty of death, or further confinement. If guilty, I must endeavour to suffer patiently, according to your laws; but if the governor and council should judge me innocent, I desire a pass to go home, and liberty in it to go back to Plainfield, Rahway, Shrewsbury, Squan, Squankum, Barnegat, Egg Harbours, and Cape May, from whence I intend to go home, if the Lord permit."

It would seem as though this was all that he said; but his humility has operated to the suppression of what he further expressed to the council; viz.: that, if his visit should be judged a capital offence, which must be punished with death, he only might suffer, and his companion be permitted to go home, as his only motive was merely to accompany him in the journey. The governor and council, after hearing this simple, undisguised relation, being conscious that nothing but a sense of religious duty could have induced him to undertake such a journey, in a time of extreme difficulty and peril, freely, and with that magnanimity which ever accompanies genuine benevolence, granted the following pass, viz.:

PRINCETON, 26th May, 1778.

"COUNCIL OF SAFETY, STATE OF NEW JERSEY.

"Abel Thomas and James Thomas, inhabitants of Pennsylvania, being sent under guard to the President and Council of Safety by two magistrates of Newark, for having been into the enemy's lines in the city of New York and Long Island without passports, and suspected of designs injurious to the liberties of America: the Board, upon hearing their defence, were satisfied of their innocence, and have reason to believe, that their journey to the several places which they have visited, was undertaken on a religious account, and agreeable to their declared intention to the meeting held at Maiden creek the 25th day of March, 1778, of performing a religious visit to the meetings of Friends in part of the Jerseys and part of New York Governments. The Board therefore discharges the said Abel and James Thomas from their present confinement; and they being further desirous to visit the meetings of their friends at Plainfield, Rahway, Shrewsbury, Squan, Squankum, Barnegat, Great and Little Egg Harbour, and at the Capes, and this government being unwilling to obstruct any society in the exercise of their religion, the said Abel and James Thomas are permitted to pass to the nine places last mentioned, and then to the state of Pennsylvania.

"WILL. LIVINGSTON, President."

(To be continued.)

YOUNGER FRIENDS.

ABRAHAM'S OAK.

(Continued from page 366.)

John Deane brought a doctor from Horsham; but the country practitioner of those days knew little of the human frame, and could do nothing to restore the lost power in the lower limbs. By-and-by, he managed to sit up in a great chair which was wheeled to the broad lattice window in full view of Abraham's oak.

Bravely he bore the deprivation; the sweet strength of his character showing in his determination that no murmuring word should pass his lips to add to Nancy's heavy burdens or damp the happy spirit of his boy.

His hands had always been remarkably clever ones, and he soon began to employ them, plaiting straw for hats and baskets,

knitting stockings, and even making straw skeps, not only for Nancy's, but for their neighbor's bees. His library only numbered three volumes besides his large Bible, but Friends near were glad to lend him any that they possessed, and in that first winter he patiently taught Abraham, until the little fellow could read aloud as fluently as his father.

John Prier's little son was his chief companion, for Nancy was obliged to oversee the farm, manage her dairy, and supplement the rather dull intellects of Seth and Gainer, a brother and sister whom John's mother had taken from the parish thirty years before and trained into great industry and faithfulness.

So eighteen months went by, and one fine autumn day, when Abie was reading to his father, a man's step came up the oaken stairs, and John Deane's pleasant voice greeted them both.

"Friends at Monthly Meeting told me thou wishes to see me, John."

"Aye, I do, and it is kind of thee to come so soon."

"Oh, I had a leisure afternoon, so I brought my little Mary on the pillow for a birthday treat—she is eight years old to-day. She is out under thy oak, Abie. Wilt thou go and play with her while father and I have our talk?"

"Say thy last texts to Friend Deane before thou goest, my son."

Abie stood up, put his hands behind him, and spoke clearly and distinctly:

"Owe no man anything save to love one another." "Provide things honest in the sight of all men"—and then bounded away, eager for the rare pleasure of a play-fellow.

"Those words are a legacy that I want to leave my boy," said the invalid, wistfully. "I feel I shall not be with him long, John Deane."

"Hast thou any fresh ailment, then?"

"No, but my strength steadily goes. I feel I have come to the place of this Pilgrim in this wonderful book of John Bunyan's, which Susannah Martin lent me," and he put a white, wasted finger on the passage in the open "Pilgrim's Progress"—"There came a summons that he must prepare for a change of life, for his Master was not willing that he should be so far from Him any longer."

"If my Master needs me elsewhere I am glad to go; but I naturally think of my wife and child—I want to leave them clear of debt, so I sent for thee to ask if thy offer to buy the six home oak trees stands—then I could pay off all family claims and leave Nancy with a clear freehold to pass on to Abie."

"What! Abie's oak too? What of thy plans for his education?"

John Prier smiled sadly. "That has gone the way of many earthly hopes," he said. "His mother could ill spare him to go to Brightelmstone—and will even less when she is left alone. She will teach him to follow his inward Guide, and that is better than book learning. Now, canst thou cut those oaks in the Spring?"

"Certainly I can. There is always a demand for such good timber. Only last week there was one of the King's shipbuilders in Horsham inquiring for it, but he gets none from me for ships of war, and I am sure thou wilt feel the same. But I have a friend at Shoreham who builds large hoyes for the coasting trade, and the bigger sorts of fishing craft. Many a good tree I have sold to him. And my men fill in their spare time with making dressers and chests, which sell well in Horsham. I shall be glad to pay thee a good price for those trees."

"That is weight off my mind. Nancy will, I feel sure, be able to get an honest living until Abie is old enough to take to the farm. She is a good manager, and thrifty and industrious, as thou knows."

"Indeed she is—I saw her as I rode in, busy over the cider mill."

"Ah, we turn many an honest penny with that. Squire Brown sent a whole wagon load of apples to be crushed to-day, and Seth's hands, and Nancy's wits between them manage it captially. That mill was the last thing I made before my

accident, little thinking that I should never see the juice flow from it; but I am glad I finished it that Spring, for it brings in a little ready money, besides making our own cider."

Meanwhile, under the oak, the children were supremely happy. The acorns were dropping all around them, often with a thud on head or back, which brought shouts of happy laughter. A wooden Sussex trug basket was soon full to the brim.

"Now I must take it to the pit in the stackyard," said Abie.

"Let me help thee carry it," pleaded the little maiden.

"No, thank thee, Mary. I like something heavy to carry," and the sturdy little man stumped off with his load.

"Seth has dug such a big pit for the acorns this year, and I mean to fill it right up," he explained.

"What can you want so many acorns for?" asked the visitor.

"Oh, for the pigs next winter, and the sheep too. They get sweet after they have sprouted under the wet straw we put over them. When there is a long spell of snow and frost I don't know what we should do without them—and my oak grows such big acorns, twice as large as those in the back pasture. I must go there now. Will thee come too?"

"Oh, yes. Do thee pick them up every day?"

"I must get them out of the way of the cows. Last year Neighbor Bonwick's white heifer ate so many whole that she died—can't let that happen to *our* cows," said the little farmer, as he began to re-fill his trug under the fine tall oaks at the back of the barn.

When they came back to the house, Nancy greeted the little visitor kindly. "Take her up to thy father, Abie; he would like to see her."

Shyly, the child stood before the invalid, but he soon put her at her ease.

"Look what I am making, Mary. We were sorry for the poor old black cow pulled off her crumpled horn in a gate, but it is just come right to make buttons for the winter coat for Abie that his mother is spinning out of the black sheep's fleece." Home-made buttons! Yet so delicately cut and polished by the clever white fingers that they were not at all to be despised, and would be cherished as no shop-bought buttons could ever be. The little girl was interested, and was soon chatting gaily, the sick man's eyes resting on her rosy face and flaxen hair with pleasure.

Nancy came up with a tray, and the visitors ate with enjoyment her brown bread and honeycomb, and drank cider freshly pressed from the apples which had mellowed in the farm orchard.

Then the strong bay horse was brought to the mounting block, and Mary perched on the pillion, holding fast to a strap round her father's waist, and they jogged away along narrow lanes in the sunset.

(To be continued.)

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 365.)

BOGOTA, Colombia, Tenth Month 12, 1917.

This Bogota waiting is far more trying to me than anything that has preceded; I suppose it is necessary, but I am most anxious to proceed with work to justify, or better to realize, this undertaking. I hope soon I shall have warrant to proceed. I have done a splendid lot of good botanical collecting, and have enjoyed the friends fate has raised up in this far city, but I'm here for other, supposedly "timely" work, and want to be about it.

Last Seventh-day a small party of us, the American teachers of the Colegio Americano, also the head of the Presbyterian mission here, and myself, went for an all-day horseback ride into the mountains. The Birtchets had trouble about getting the horses, several promises failing, so it was after 9 A. M. before we left. I had joined in part because I was told it would be over the Cordillera, and I hoped to make a new cross-section to the eastern slope. This, however, was not to

be, for the hacienda of the Nesas, to which we were bound, while over the first hills, was this side the hills which divide the waters. However, we had good horses, a pleasant ride, good lunch, several orchids and lilies collected, and returned at a brisk rate about the hour of 8 P. M.

First-day to dinner at the Tracys in Chapinero, Bogota's one fine suburb. The Tracys are English, and theirs is a lovely un-Colombian home. After a few hours there, conversing, and for a little while looking at some recent botanical captures from the great snow-peak of Tolima, we went for a call to some neighbors. The neighbors were the Comacho family, genuine Colombians, the father the owner of the best book-store here. Theirs is the prettiest place I have seen about Bogota, and the finest Colombian children observed. They played tennis, three of the Comacho girls in the game, and it was a good one. I was interested in the scoring, the Colombians using English words throughout—precisely ours at home. The girls, all in their early or middle teens, K. would not have known for Spanish.

Third-day we, the Birtchets and I (my part being very minor, little more than supplying the funds) prepared three quart jars full of *Coruba*, a passion-flower fruit much used here for flavoring, especially in ice cream. Dr. Rusby wishes it for trial as a flavor. First was the buying of the fruit in the market. Then cutting the skins—they are an oblong fruit, about 2 to 3 inches long, with a thick skin—and letting the seeds, each embedded in a mass of pulp, fall into a pan. Rusby's instructions were to halve the fruits, but one taste of the skin convinced me of the wisdom of leaving it out—only the pulp about the seeds is used. This pulp (with seeds) we boiled slightly, and sealed tightly in Mason jars. Delicious was the result, a certain raw taste of the original being happily lost. I think about appendicitis when eating *Coruba*, *Granadilla* and several other fruits here. For in these you break the skin and swallow the whole central mass of pulp, seeds and all. *Granadilla* is green, white-mottled, and looks like a gourd. It also is a passion-flower fruit. It has a more delicate taste than *Coruba*, fainter, tasting like the fragrance of violets. As a flavor for practical purposes it is doubtless too faint; *Coruba* I hope Rusby can introduce into the States, for it's surely worth while. It is truly surprising the number of native plants used for food here; doubtless all domesticated long ago by the Chibcha Indians.

To-day is a holiday here, Columbus Day, and Dr. Lund, his small dog Jeff (named for Gff, pronounced jeff, of Mt. Kisco) and I went for a long tramp.

More and more I'm surprised at the number of papers and journals in many lines published here. Not much in pure science, but two (or maybe three) medical journals, and quite an array of popular papers, *El Comico*, *El Grafico*, etc., etc. Whatever is said of Colombia, Bogota has the spirit of a capital city.

BOGOTA, Colombia, Eleventh Month 2, 1917.

At last the quina-bark from Villavicencio has arrived. Due the twenty-second of last month, it reached here yesterday. But I'm not inclined to blame Soto, for I can fully understand what a task it must have been to try to dry this bark at this season. It's been somewhat wet here, and I doubt not on the eastern slope of the Cordillera it's been pretty steadily rain.

From what I read, on the eastern slopes and lower on the plains, the rain lasts for about nine months and converts much of the country into lakes. It was wet when I was at Villavicencio, and then the main rains were due to come later. Here in Bogota we had a heavy downpour yesterday—our first of much moment—and it hailed till the ground was white. It was an unusual contrast, that of green grass under a layer of white. It was just after this that the 100 pounds of quina arrived, in bags on a mule, and somewhat wetted. José is under instructions to get it completely dry again, and as soon as possible I'll send it.

This past week has been memorable for an excursion to

Sibate, at the southern extremity of the Bogota Sabana, a trip which yielded botanical results far beyond expectations, and also in other ways was marked by much unexpectedness.

I left Bogota—or rather we left Bogota, for I went again with my friends of the Colegio Americano (although not all my adventures were shared with them) Seventh-day morning, at 8 A. M. The train brought us to Sibate, a little group of three or four houses, the present terminus of the Ferrocarril del Sur Railroad of the South. From there we started on a brisk walk, the Birtchets for guides, by the road toward Fusagasuga over the low mountains (or really hills) to El Penon. At El Penon commences the steep descent from the cool upland to the temperate slope and valleys, and afar you can see the hot lands of the Magdalena and beyond that the snow of the Central Cordillera. It is said to be a wonderful view, and although our sight there could not penetrate over 50 feet in front of us, I fully believe it.

We left the flat open sabana and started over the hills. At first these were, as I expected, like those about Bogota, open or covered with small shrubs. But later we came to forest. Here because of the almost constant clouds formed at the junction of the warm with the cold climates, there is abundant moisture, and the forests creep up the hills to levels higher than the open lands within the mountain chain. These are the luxuriant mountain forests, such as we crossed opposite Neiva, and yield a seemingly infinite number and variety of plants. There were tree-ferns, one beautiful grove I'll remember especially, *Gesneriads*, large pink *Tibaudius Callies* of our blueberries, but far larger and in every way more striking, orchids of many sorts, etc., etc.

We had a pleasant picnic-lunch and started to walk back the six miles to the 4.45 train at Sibate. We left the cloud which capped the brink of the Cordillera Plateau, and with it the forest, then began really a race for that train. Of course we felt confident of catching it, but it did seem most disconcerting how the distances stretched out on the return trip. From the first hill from which we could see the station, we had left only a half hour, and the station looked further off than expected. From the last hill twelve minutes, and the distance through the valley at the hill's base seemed easily to have doubled itself since the morning. Then a watch, in which we had unfortunately full confidence, proved to be five minutes slow, and by that five minutes we missed the train.

(To be continued.)

MEETING IN THE INTERESTS OF NEGRO EDUCATION.

The public meeting arranged by the Cheyney Board and Staff at Witherspoon Hall on the evening of the ninth proved to be an occasion of unusual value. The audience was large, representative and highly appreciative. One of the speakers made a graceful acknowledgment of the presence of a fair proportion of colored people. A Friend writing of the occasion since, also refers to this feature and comments very favorably upon their intelligence and refinement.

The subject of the meeting was intentionally not confined to the interests of the local institution. The aim of the management at Cheyney has been to maintain an understanding that they are but a small unit in a great cause. The thought was well borne out by all three of the speakers. Leslie Hill made an impressive, dignified address. It was evident throughout that the honor of class orator when he graduated at Harvard had not come to him unearned. Although the address was made without manuscript, it has been written out and we are pleased to print it herewith.

Three days before the meeting and indeed up to the very hour announced it seemed that an accident that the principal speaker had had, would keep him at home. Upon his arrival it was quite evident that he had made an unusual effort to be present. His address was the more impressive by this visible evidence of devotion to the cause.

In anticipation of the expected disappointment it had been

possible to secure Dr. Thomas Jesse Jones as an alternate. He is the author of the great U. S. Government report on Negro Education, and undoubtedly the principal authority on the subject in the country. With great amiability he was willing to take a secondary place on the program upon the arrival of Oswald Garrison Villard.

Dr. Jones plead for more teachers. The lack of qualifications of many who now conduct schools seemed almost unbelievable as he pictured them. He gave Cheyney unqualified endorsement, and told how Dr. Frissell, of Hampton, on one of his last visits to Philadelphia had spent a day at the Training School. He had been so impressed with the opportunity and need of Cheyney that the next day he called on one of the wealthy women of Philadelphia, represented the need and suggested that she should give the school a thousand a year. This she has done now for the second time.

Oswald Garrison Villard, who made the principal address, spoke with an emphasis and seriousness that were most impressive. He represented that the education of the twelve million negroes had in many places up to date been the merest farce. In one district less than thirty cents a month per child for five months represents the expenditure. In a limited Virginia circuit forty colored teachers were given the simplest examination in spelling with the dictation of forty words. Not one of the number spelled them all, and the teacher with the largest school missed every word. Eventually this is a problem for Public School systems under State control, but pioneer work at every hand still calls for the largest possible measure of personal devotion and private beneficence.

The great exodus of the past two years was referred to and its appealing nature disclosed. It has brought the colored people in great numbers to our very doors. They are asking for bread. Shall we give them a stone? It is quite impossible to reproduce the moving effect of this appeal. The great Liberator was with us again in the person of his grandson, and the challenge of his ringing words must have broken through no little prejudice and indifference even of Friends in this great cause. If we are to have a real democracy, if we are to realize actual brotherhood in our nation, many of us will have to gird ourselves anew for the battle.

J. H. B.

THE NEED OF A TRAINED NEGRO LEADERSHIP.

LESLIE FINCKSEY HILL.

If ever the mind of God had pleasure in a warring nation, it must have been at that moment when America entered the world conflict, neither for territorial gains, nor for political prestige, nor for commercial supremacy, but solely and avowedly to sustain the immemorial rights of man and to extend the boundaries of freedom.

Lovers of peace by instinct and habit, we knew that we were not prepared to face at once a resourceful and prolific nation whose best energies had been deliberately engrossed for decades by the study of war. We realized that victory for our exalted cause could be assured by us only in so far as every American citizen could be made efficient in some department of the national service. This is still our national conviction. On every hand we are momentarily called to individual and collective efficiency. Every agency of our beneficent government is strained to the same result. The world, our President says, must be safe for democracy.

I conceive, then, that we are responding to the cry of the tortured world and to the call of the highest patriotism when we gather here to take counsel about the fitness of twelve million colored American citizens for service in the cause of right and justice—about their preparedness to answer the summons of their country, or to help in some part of that vast program of restoration and healing during the pregnant years ahead.

Fifty years ago the education of the Negro appealed to the imagination. To-day the hurry of big events and the feverish issues of the hour shut him out of your view. He is swallowed

up in the world ordeal. This may be inevitable. Nevertheless, it is as true in 1918 as it was in 1860 that this great dark human mass must continue to be either one-tenth of the efficiency and strength of the nation, or one-tenth of its weakness and failure. We must be either a powerful help or a fatal hindrance to the great cause for which we are marching to war.

It required only twelve humble men to spread throughout the world a new civilization. It took fewer than twelve powerful beneficiaries of that civilization in Europe to hurl it back through blood and crime to savagery again. Who then will dare to measure the capacity for good or evil of twelve million souls?

Now this world has tried and proved the values of Negro folk. In spite of the mean denials of the selfish and the fully blind, every man and woman here to-night knows the quality of your dark neighbor's heart—the humor of his goodwill, his inability to hate, his patience, his faith in God, his productive labor, his astonishing progress against a civilization organized and armed against him. You know his loyalty—so precious now in the time of crisis—cannot be diminished by all the contempt of Jim-crowism—nor by your widespread unrebuked pogroms of lynching. Upon him you know you can depend, whoever else betrays you. If there were a dozen Kaisers and a dozen Germanys, the black man's faith in this country, in God, and in the brotherhood of man would stand unshaken.

And this is he who in the plenitude of stubborn trust still appeals to an unheeding, misunderstanding white world for a man's chance—not for alms or indulgence but for the opportunity to be of service, not for special favor, but for the justice of fair play, not for that will-o-the-wisp called equality, but for the Christian privilege of co-operation in good works with all those, of whatever race or creed, who truly believe in one God and in the brotherhood of all the nations that He has made of one blood to dwell upon the face of the earth.

But we realize that this opportunity for service which we seek, this justice, this co-operation must come to us slowly only as the outgrowth of Christian character. That character in turn must be the fruit of education, and education, we know, must depend fundamentally upon teachers. We are here to-night, therefore, to make emphatic in this public way our conviction that this nation, if it truly desires an efficient citizen body, must address itself with vigor and determination to the need of providing teachers for twelve million of my people—teachers who have themselves been taught, teachers who shall be leaders in the development among us of efficiency in that co-operative service by which alone peace may come again and the future be made secure.

Twelve million of my brothers appeal to your democracy for men and women who shall be trained to build up in us bodies clean and strong, minds disciplined to clear thinking, hands skilled to all the forms of honest labor, and hearts attuned to Christian morality. Three million of our children cry every year for 6,000 of these teachers. That cry is unanswered. All our schools combined, both public and private, are furnishing less than half that number, and the Government is informing us now that more than fifty per cent. of the teachers now directing our elementary colored schools are entirely unfit for their responsibilities, simply because they have never been trained. The blind is leading the blind, National security and efficiency surely can not lie that way.

When men in these days speak to me honestly about the incompetency and the failures of my people—and heaven knows that we have mountains of these—I do not deny them. Rather I point to the cantonments that rise about us like magic day and night on the highlands and in the valleys for the training of the men of war—training without which it is inconceivable that America could ever hope to win a single battle. All this I see to be necessary and well. Then I ask where in all the land there is one thoroughly equipped, staffed and organized training camp for Negro teachers. I ask then

if it can be said with any justice that we have ever been given a fair chance to learn the meaning of competency, or to serve our generation as the bitter times require. Millions of our children led by untrained teachers must in the very nature of things come not only to individual incompetency, but to social and civic calamity before which no honest man can stand surprised. To expect a people thus conditioned to face efficiently the insistent demands of this unprecedented age is just as reasonable as to expect this nation to send out thousands of untrained captains and generals with hundreds of thousands of undisciplined troops to face the practiced Germans, and then blame captain and private alike for the inevitable foreseen disaster.

I will not dwell upon that picture. Rather would we have your minds rest for a little while upon our school sitting yonder in the midst of these Pennsylvania hills like a little city that can not be hid. There, we think, is the beginning of such a training camp as the times demand. To that camp we would rally not merely the one hundred volunteers for whom reasonable provision has thus far been made, but at least two hundred of the 6,000 chosen men and women yearly required. We would, if we could, have all who hear me to-night share with us the patriotic privilege and responsibility of building up that cantonment.

For more than three-quarters of a century, Cheyney has sent out among my people trained men and women of color who have been faithful to themselves and to the ideals of American democracy. They have become distinguished public servants. They have not desired to be cheap imitations of white people. They have given dignity and significance to the title of Negro teacher. They have exemplified to thousands of Negro youth the best types of social service. They have revealed to other thousands their own God-given gifts and powers. Wherever they have found their work, they have done that work well. And often in the midst of scorn and contempt and deep provocation they have stood for self-control and good-will to the neighbor. That is what I mean by a trained leadership. That is the only sure way to make the world safe for democracy. That is the high accomplishment to which the nation and the world now call us. That is the task in which we urge you to join us.

Give to my people an adequate body of trained teachers like these, and it will give back to the nation a peace and security which it has not known for three hundred years. If we can not have these leaders, these teachers multiplied a hundred-fold, I can see for generations to come a nation still in sore distress like the house divided against itself, and held down from the fulfillment of its high mission to the world by all the weight of that ignorance, untruth, and moral blindness which, I warn you now by the authority of history, will breed thick and fast among the untrained millions of my neglected brothers.

In such a tragic case it may not avail in the great day when the spirit of Christ's democracy shall hover in judgment above our land for America to say, "Lord, Lord, have we not in Thy name proclaimed freedom for all the world? Have we not in Thy name trained thousands of captains and millions of men for the armies of peace? Have we not in Thy name fed the hungry, and succored the destitute across the seas, and in Thy name done many other wonderful works?" For the spirit of Christ's true democracy may answer: "Inasmuch as ye did it not to twelve millions of Negroes within your own borders, ye did it not to me!"

Is true Freedom but to break
Fetters for our own dear sake
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

AMERICAN FRIENDS' SERVICE COMMITTEE.

FRIENDS' RELIEF WORK AT TROYES, FRANCE.

(Many letters have been published telling of reconstruction of houses in the devastated areas. Here is an equally interesting account of reconstructing life among the refugees who have not yet been able to return to their homes).

My work has become more extended in scope since last I wrote thee. As my eyes troubled me a bit, I gave up most of the indoor work and now spend most of my time out-of-doors, with the result that I am in excellent condition, no matter how long the hours. I have charge of all the deliveries of goods to émigrés and the shipping of relief materials to other équipes. There is plenty of solid muscular work here and I enjoy it immensely. It is enlivened by my co-worker, the carter. He is a very shrewd and interesting Belgian émigré and has a picturesque two-wheeled cart and a stodgy old horse. Two days each week we may be seen moving about the streets of Troyes with a load of iron beds, cupboards, tables, stoves, mattresses and the inevitable *duvet*, without which no French bed is complete. Gallot has a weakness for the wine that is red, and one of the women workers thinks that I should camp on his trail all of the time and thus keep him on the straight and narrow path, but I confess that I do not always obey the injunction, and Gallot and I are good friends.

Even more interesting are the monthly visits to the émigrés, for their "*erséments*" on goods which have been sold to them. The very fact that one is a member of the Mission is a basis of friendship, and the welcome is always most cordial. They assume that you will help them if they are in need of assistance, and they tell you their troubles and their joys with a most refreshing frankness, and also with a delightful independence and self-respect. Seldom does one meet a cringing, begging person, but often does one find most touching gratitude for the work that the English Friends have already done for them. Especially is this true of the nurse who labors for seven days a week from seven a. m. to nine or nine-thirty p. m. (and at times *all* the night) for them. This woman, who is the daughter of a Scottish lord, goes without sugar and without supper, that there may be more food for the émigrés. She has the strongest constitution of any person I have ever known—man or woman—and gives every bit of her strength to the émigrés and thinks nothing of it. But the émigrés think of it. When I call, inevitably the conversation will touch the "*maladés*" of the families and then the speaker's face will light up and she will refer to the services of our "Granny" Dunbar. "*Elle est très, très gentille!*" An old Frenchman who is dying of cancer told me yesterday that he was a Free Thinker, but he had come to believe in angels, because Granny had ministered to him.

Sometimes she is called out late at night and then I go with her, not that she is afraid, but that the rest of the Mission is afraid for her. As I help her fix the patient a little more comfortably, or mix the medicine, I have the feeling of living in another world—a world where people think only of others and how they may make them happy, and all the sordidness and selfishness of men fade into oblivion.

I must tell thee of the great interest in my own welfare displayed by an émigré whom I visited yesterday. She asked me the usual questions as to America, the army, etc., and then inquired as to my parentage, etc. Then she sought my opinion of French women—whether they were not the most beautiful I had ever seen, etc. To support her contention she produced pictures of various relatives, informing me of their marital condition. She looked at me with a knowing smile and allowed that I would have difficulty in returning to America unmarried when there were so many *belles jeunes filles* in France. Finally, she showed me a picture of her youngest daughter who was sitting opposite us. I do not know whether Madame expected me to inquire as to the dowry of her daughter, but if she did I disappointed her.

Our Mission has become a kind of school for social workers, and a new duty of mine is to show visitors our methods of

visiting and of distributing relief. Dr. Devine, Homer Folks and other dignitaries of the American and British Red Cross have come to study our work and they have decided to make our method the pattern for all the American Red Cross Civilian Relief in France. To this end they are sending their workers here to study our methods. Each worker stays a week. In addition, we must train all the Mission workers. All this is very flattering to the Mission, but it makes tremendous inroads on our work. Of course, we have things systematized and each person instructs in his speciality, but even so it is a strain on our time. But indirectly this is helping émigrés in other departments of France, so we do not waste the time. A mundane consideration is that we are trying to feed eight workers on the rations allowed for six, and an average of two students a week in addition makes heavy inroads on our scanty stores. By the present outlook we shall celebrate Thanksgiving by fasting and praying (for supplies) instead of the conventional feast. After all, fasting was the original method of observing that day, was it not?

(Signed) A. CARROLL BINDER.

REPORTS FROM CHARLES EVANS.

[We are permitted to make some extracts from letters of Charles Evans to the Service Committee. Naturally many matters of detail can not be published and there is an effort to avoid reference to matters strictly of a personal nature.—Eds.]

PARIS, Twelfth Month 17, 1917.

Events have moved so rapidly that we shall pass by those matters which appear to be either closed or closing and occupy our time with the discussion of what seems at the moment important. On the third of Twelfth Month, T. E. Harvey, Wilfred Shewell, H. F. Trew and the writer left Bar-le-Duc shortly after sunrise with the *Préfet* of the Marne, who insisted upon my occupying his comfortable limousine with T. E. Harvey, but as it was impossible for me to fully grasp the conversation, I was able at the next stop to induce him to allow Wilfred Shewell to take my place. At a point some kilometres farther on we picked up the *Sous Préfet* of Verdun, Jean Grillon, whose general views of the rehabilitation of the villages to the west of Verdun are outlined in a report previously sent. We spent a most interesting day with these gentlemen. They have the affairs of their districts strongly at heart and have conceived some very able plans for meeting the difficulties of the future, always expressing their wish that the Friends' Unit should be the group to carry pressing plans into effect. These matters were discussed with the Mayor of Auzeville, who is also a man of striking energy and practical common-sense. We were taken into the centre of Verdun and stood for a minute or two in the ruined cathedral. There was an immense amount of interest in the impressions for anyone non-military or military, but the time allowed us was so brief that we felt it best to go on about the work for which we had started. We visited a large centre of farm buildings now used for military purposes, which, in the judgment of the authorities, might be the future centre for Friends' work, there being space at that point to house a large number of refugees and to provide adequate quarters for workers and staff. These buildings, of course, could only be utilized, if at all, after military affairs would permit. In this beautiful district we were taken to the top of a hill from which we were able to see over into villages part of which were in French and part in German hands. It was a quiet day on the front, but passing aeroplanes were receiving attention from anti-air craft guns. We returned in the darkness, getting back to Sermaize towards seven o'clock. The letter of the *sous préfet* submitted to us in connection with his proposed agreement was read at the executive meeting on the Fifth-day following, and the Secretary was told to send a reply thanking him for the opportunity and expressing our keen desire to undertake the work within the measure of our powers if the suggestion meets with the approval of the London Committee. A substantial sub-committee was appointed

to make further investigations and recommendations in co-operation with the civil authorities. This, of course, is a huge program and one that would absorb a very large amount of the energy of our organization.

An invitation was extended to me to take dinner with Major Grayson M. P. Murphy on the evening of the eleventh, with the heads of other bureaus of the Civil Affairs' Department. The conversation was most interesting, the conversation about the dinner table lasting until near midnight. It appears to be the opinion of those best qualified to advise that a decreased amount of freight will be permitted to be moved for the present at least and that a greater shortage than that which exists at present will occur in the petrol supply. Incidentally, it may be of interest to you to know that the whole Red Cross allotment of this material has been reduced by fifty per cent. We are, of course, extremely careful in the use of our cars and are planning to avoid all unnecessary trips. Under these circumstances it may be advisable for us to use our skill and training in such manner as to stop the spread of disease and to perform such work as can be done without the use of heavy materials.

We very much appreciate the full reports of shipments of goods, and are pleased to state that in so far as known none of the shipments actually leaving American ports have been lost. Some shortages are noted, but certainly the larger bulk of all the material is at hand. We trust this will be gratifying to those who have labored so earnestly in this difficult task. It is likely that the candy may not arrive in time for Christmas, but will be appreciated when received. Many complaints reach this office of packages shipped to the boys which never reach them. It is nearly impossible to trace anything in Paris. We have certainly had the best results in the parcels brought over as excess baggage by individuals. We have no trouble in getting these through the customs and we suggest that this method be seriously considered for all such matters. It gives us a great deal more trouble, but we get the packages.

CORRESPONDENCE.—It will not be necessary to write separate letters for separate subjects, and one reason for not doing so is the shortage of paper at the present time, which we should all combine together to reduce as much as possible, however, if any matter calls for a separate letter there is no reason why this should not be written.

ASSIGNMENT OF WORKERS IN FRANCE.—We are preparing a new list of these assignments which will be forwarded promptly. In this connection, for military reasons, many of our permits have not been granted, and it appears useless to make further efforts to get them through until authorities view the matter on a different basis. We have consequently sent all of our men in Paris, with the exception of McClure, who is recuperating, and Walter E. Wildman, who is co-operating with Grace E. Harper in the organization of a farm for *mutilés*, to the Hachette property where they are fitting up a hospital for tuberculous patients. Owing to the pressure of office work, I asked Frank Hornborck and John L. Jones to assist me. They are giving me great service and will become familiar with the affairs of the office in preparation for the larger groups which we may have to meet and care for.

ARTICLES AND PICTURES FOR PUBLICATION.—It is not easy for us to get permits to take pictures in the army zone. We have been endeavoring to do so for one individual here, but, owing to circumstances which I cannot explain by letter, we are only beginning to get this. Descriptive matter is quite a problem. Lewis Gannett has written two additional articles, but, owing to the fact that he has been loaned to the Red Cross, he can devote only a portion of his time to this purpose. Illness has also prevented his work. We all know that you desire such articles, but the pressure of work makes it difficult to comply.

PURCHASES TO BE MADE IN AMERICA.—We are advised by A. Ruth Fry that it will be difficult to obtain heavy woollen underclothing from some sources previously open in London. Sleeping bags are increasingly expensive. It may be advisable, but we cannot state definitely without comparing articles and

prices, that you should furnish all these matters in America. The men who have come over do not have shoes sufficiently heavy for the work. Such shoes are in fact rarely worn in America. Those needed here have soles from five-eighths to three-quarters of an inch thick, frequently reinforced by hobnails, and cost here in the neighborhood of forty to fifty francs. If the heavy shoes described cannot be purchased, men should bring farmer's shoes, used by farm hands, which contain a felt lining in a heavy rubber bottom. We believe such goods are made by the Mishawaka Rubber Company, but we do not know the location of their factory. The men also came over with merely summer underwear, expecting us to furnish winter clothing here. This is not in accordance with your printed instructions. Working gloves are another matter very hard to obtain here.

CLOTHING FOR RELIEF WORK.—I am obliged to pass this inquiry on to Sophia Fry. We are receiving some goods from the Red Cross, but could use much more. Second-hand clothing is often nearly worthless. There is a great scarcity of boots and shoes for women and children. Wooden shoes answer very well, but even these are now scarce. Will take this up later.

RED CROSS SUPPORT.—Since I wrote you about the possibility of the Red Cross cutting our budget into halves an intimation has reached us that this might not be the case. We are as yet without knowledge in the Civil Affairs' Department. This we do know, however, that we have been most heartily supported and we think that our work will not be crippled for lack of funds. If we are able to supply willing and trained labor, we have an important strategic position. We note the expression of your Committee of the desire for sacrificial service of contribution. This is a matter which we cannot attempt to direct from France, but we venture to point out that it might be a mistake to limit our work by merely using the funds contributed in our own circle, as we need quick results here, and if the Red Cross will give us money in my judgment we ought to accept all we can get of it. The size of the problems in France are not realized by those who have not visited the field.

CHARLES EVANS.

NEWS ITEMS.

REPORT OF THE EXEMPTION COMMITTEE TO THE REPRESENTATIVE MEETING.

With the progress of time, new developments arise in the military situation.

The questionnaires have been sent out from the Local Boards to men of draft age, including those who had been previously exempted.

Many of our young men have faced a situation which has not had to be met for many years by members of the Society of Friends.

From available sources of information, it appears that at present there are thirty-nine members of Philadelphia Yearly Meeting, men of draft age, who are in the military service of this or other Governments; twenty-two are engaged in Reconstruction or other non-combatant service in France, or elsewhere in Europe, while only ten are listed as Conscientious Objectors, and of this number eight are in three military cantonments in this country. Many of our members who have claimed exemption on religious grounds, and received certificate 1008, assigned them to nothing more than non-combatant service, have also filed claims on account of dependency, agriculture, etc. Boards granting classifications seem inclined rather to grant exemptions for one of the latter reasons than on conscientious grounds; so that the underlying principles of this rather large group of young men are not clearly shown. It should be remembered, too, that the classifications for many of our young men have not as yet been announced, and we shall be disappointed if the number of Conscientious Objectors is not considerably increased in the near future.

We have sympathy for those who feel that they cannot perform military duty, yet who are averse to going to a military camp pending the official definitions of non-combatant service. We do not want to censure, yet we are solicitous that a much larger percentage of our young men should feel impelled by Divine command to uphold our well-recognized

principles against militarism; unpopular at the present time, though in the final analysis, a position which is right, and one on which we can afford to stand firm.

Our office has endeavored to the best of its ability, in season and out of season, to do what it could in assisting with answers to the questionnaire; in advising our young men as to the right course to pursue under what are sometimes trying circumstances, and in work with Local Boards in order to change classifications when, through some misunderstanding, they have not been correctly issued.

The situation of our men in camp has not been overlooked, though quarantine restrictions have somewhat hindered visitations; fewer ministers of our membership have gone to the camps than usual during the recent extremely cold weather.

The educational program for the benefit of the Conscientious Objectors in the camps, mentioned in our last report, has been approved by the authorities, and the work of organization is in progress.

From recent developments, we have been informed that the War Department wishes to secure from organizations in sympathy with men who are conscientiously opposed to militarism, their suggestions in regard to what should be embraced in the term "Non-combatant Service." A letter was addressed to the Secretary of War as follows:

FIRST MONTH 8, 1918.

TO THE SECRETARY OF WAR, NEWTON D. BAKER, Washington, D. C.
ESTEEMED FRIEND:—

This Yearly Meeting desires an opportunity to consider the memorandum which we understand the War Department is preparing, relative to conscientious objectors.

As we understand the Department is willing to submit its views in the matter to those especially interested, and is desirous to learn what propositions they have to offer in the premises, we ask as a religious body which for over two hundred and fifty years has consistently opposed militarism on religious grounds, that we should be fully advised of the procedure before finally closed.

If necessary, our small specially appointed committee on drafted men would consider the matter confidentially.

We make this request by mail rather than trouble the Secretary with a personal interview which would require more of his valuable time.

With kindly appreciation for the sympathy shown by thee towards the conscientious objectors,

[Signed] Wm. B. HARVEY, Clerk.

In response to the above, a courteous reply was received from the Chief Clerk of the War Department, as follows:

JANUARY 10, 1918.

DEAR MR. HARVEY:—

The Secretary has received your letter of the 8th, and is looking forward to the benefit of the advice and counsel of representative members of the Society of Friends with reference to the permanent policy to be adopted as to men called into the service who have conscientious objections to war.

[Signed] Faithfully yours, F. P. KEPPEL.

As a result of this correspondence the subjoined letter was sent to the Secretary of War having met the approval of the Representative Meeting.

TO THE SECRETARY OF WAR, NEWTON D. BAKER, Washington, D. C.
ESTEEMED FRIEND:—

We acknowledge with gratitude the opportunity granted us to suggest forms of non-combatant service for drafted men whose conscientious convictions forbid their participation in war.

For those whose consciences permit them to accept alternative services, we suggest the following:

- A—Agriculture.
- B—Reclamation work. Forestry or other departments.
- C—Post office; carriers, or office work according to physical or mental aptitude.
- D—Education.
- E—Hospital Service (non-military).
- F—Reconstruction work in France or other devastated areas under the Civil Arm of the American Red Cross.

All the above to be placed under the Civil Department of the Federal Government, and we would suggest the assignment to such service should be entrusted to a Commission to be appointed by the President, composed of men of broad and understanding sympathies.

If desired, we are ready to suggest one or more men of ability for this important work who will serve without remuneration.

Please accept this expression of our cordial appreciation of thy efforts to secure for the Conscientious Objectors, service which they can render.

We are sincerely thy friends,

By direction of the Representative Meeting of Friends,
WILLIAM B. HARVEY, Clerk.

It was felt that, in recognition of the importance of the President's address to Congress on the 8th inst. that some word from our Religious Society should be sent to him, and that promptness of action was essential: the exemption committee assumed the responsibility of forwarding by wire as a night letter the following communication:

FIRST MONTH 11, 1918.

TO WOODROW WILSON, President of the United States:

The Society of Friends of Philadelphia expresses its sense of obligation to President Woodrow Wilson for his address to Congress on the 8th inst. Without expressing judgment of the specific re-adjustments growing out of the present war, we feel that the general program of democracy laid down in the address will, if adopted by the nations, lead to a settled and ordered world peace.

"Open covenants of peace, free navigation of the seas, the removal of economic barriers and the establishment of equality of international trade conditions, adequate guarantee for the reduction of national armaments, free open-minded and absolutely impartial adjustment of all colonial claims" based on the rights of the peoples concerned, even though they be weak and defenseless—these are golden links in a chain of peace that most ultimately unite all nations in a bond of true brotherhood and humanity.

We hope that through thy continued efforts the day may speedily arise when nations as well as individuals may live in the virtue of that spirit that does away with the occasion of all war.

On behalf of the Representative Meeting of Friends,

ISAAC SHARPLESS, ALEXANDER C. WOOD,
EDWARD G. RHOADS, M. D., Wm. B. HARVEY, Clerk.

An appreciative reply was duly received as follows:

WHITE HOUSE, Washington, January 12, 1918.

DEAR SIR:—

The President asks me to convey to you and to everyone concerned an expression of his warm thanks for your kind telegram of the eleventh of January, and an assurance that he deeply appreciates your generous words of approbation. Sincerely yours, RUDOLPH FOISTER.

Executive Clerk.

The Representative Meeting adopted this action as its own.

NOTICES.

THE Thomas Wistar Brown Graduate School of Haverford College announces a course of Lectures on Conditions after the War.

Friends' Lecture School, 140 N. Sixteenth Street, Philadelphia, has offered its Lecture Room for the purpose.

The following are arranged:—

First Month 25, 1918—Dr. John Haynes Holmes (of the Church of the Messiah, New York)—"The Message of the Church After the War."

Other Lectures may follow. Admission is free and all are invited. Lectures begin at 8 o'clock.

MEETINGS from First Month 27th to Second Month 2nd:—

Gwynedd Monthly Meeting, at Norristown, First-day, First Month 27th, at 10.30 A. M.

Chester, at Media, Second-day, First Month 28th, at 7.30 P. M.

Concord, at Concordville, Third-day, First Month 29th, at 9.30 A. M.

Woodbury, Third-day, First Month 29th, at 8 P. M.

Abington, at Abington, Fourth-day, First Month 30th, at 10.15 A. M.

Birmingham, at West Chester, Fourth-day, First Month 30th, at 10 A. M.

Salem, Fourth-day, First Month 30th, at 10 A. M.

Goshen, at Malvern, Fifth-day, First Month 31st, at 10 A. M.

Lansdowne, Fifth-day, First Month 31st, at 7.15 P. M.

DIED.—Eleventh Month 30, 1917, at his home, near Ackworth, Iowa, WILLIAM A. MOFFITT, in the eighty-first year of his age; a member of Bear Creek Monthly Meeting of Friends, Iowa.

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Additional Announcements for Winter Term, 1918:

"The 'Teen Age in the First-day School.'" A course given by W. Edward Rafferty, Editor of the publications of the Baptist Publication Society.

"Problems of the Rural Church and Community," by Bruno Lasker, of the staff of "The Survey," New York City, and by others, Friends and non-Friends, who have the authoritative knowledge of rural problems.

A special week-end Conference of Friends is planned for the Woolman School, Second Month 22nd and 24th.

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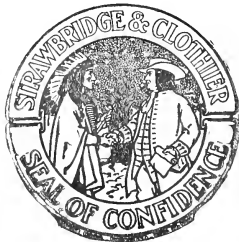
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"Christ has set limits to the authority even of democracies over conscience, and democracies ignore those limits at the cost of liberty and of Christian faith. I conceive I serve both my country and democracy when I display an active sympathy with conscientious objectors, and so deny the pernicious doctrine of the absolute moral supremacy of the State."

—Herbert G. Wood, Warden of Woodbrooke.

WEAK THINGS vs. STRONG.

There are those who find themselves in some mental difficulty because the Scriptures of the Old Testament evidently represent God as a participant in battles and the ally of "the chosen people" in military undertakings. We have been told by an accurate historical authority that a member of the Society of Friends many years ago lost her right of membership because she stoutly maintained that this was a misunderstanding of Scripture, that the chosen people believed that they were guided in war, but that a careful analysis of the record would show that they did not have indubitable evidence of it. Undoubtedly narrow nationalistic conceptions of religion and of God colored much ancient narrative, but one does not have to go the lengths of condemning the records as unreliable or the actors in it as deceived to perceive that a spiritual element was the dominant one, and that even in the confusion of those disordered times God had chosen "things that the world regards as destitute of influence, in order to put its powerful things to shame." (Weymouth 1 Cor. i. 27) Thus something much more than physical force was revealed when the walls of Jericho fell down, when the Assyrian was laid low, when the Egyptians were lost in the midst of the sea. The record in these cases and in many others is undoubtedly one of God's working. He works in the same way still, and what is best of all He waits patiently upon us till our faith can grow to see Him thus work. Do we help or hinder this growth?

The question of weak things against the strong thus opens almost bewildering vistas (bewildering certainly to the natural sense) into the realm of imminent realities. One does not

have to seek for them in Hebrew history. The battles of our daily lives are fought out on this plain. We win if we win at all, not because we are strong, but because He gives us of His strength. The strength of our lives is rejected—our wealth, our intellectual ability, our position, all succumb before the tenderness of loving understanding sympathy which is born "from above."

The times call upon us to make one very practical application of this great spiritual law. We are bowed, all of us, under the weight of the world's unutterable woe. What part in resolving this can our weak aspirations have? Do our prayers avail at all? Shall we make the effort day by day and times without number in the night season to find access to the Throne of Grace for our feeble petitions? Can we believe God has chosen even our weak offerings to confound the mighty? We have no hesitation in urging the conviction that this great miracle waits in measure upon our lack of faith. So we welcome the following articles. They have come to hand as a somewhat remarkable confirmation of the exercise of the moment.

J. H. B.

"THE NEED OF THE GOSPEL."

[In line with the most earnest Christian thought of the present time are the following paragraphs from the pen of Frederick Lynch. If for the term, "a new Gospel," we read "a new preaching of the good old gospel," we shall be reiterating the claim of the early Friends in regard to their ministry, and shall probably not be misconstruing the words of our author. Likewise the "enlarged and widened Gospel" doubtless means an enlarged understanding of the gospel and a wider application of its principles.—EDS.]

We think that if there is any one thing the great war is teaching us, it is the utter insufficiency of these things* to hold men's passions in leash, or to establish that brotherhood for which the weary world waits. They not only lack power to establish that kingdom of righteousness, justice and beauty which Jesus longed for, but they have failed even to make the world a decent or safe place in which to live. There is only one thing big enough to work these miracles and transform the world, and that is the Gospel of Jesus Christ. It is time to give that Gospel a real chance. These other things having failed, let us now give this Gospel a trial. But it must be a larger Gospel than we have hitherto preached. The world will be a new world after this war is over, and we must give it a new Gospel. Men will need the Gospel they have always heard—the Fatherhood of God, Christ's revelation of that Fatherhood, the grace of God for every soul, the forgiveness

*[The first part of the chapter from which this selection is made reviews briefly the progress of science, education, culture and economic reform within the past fifty years,—showing each to have been put forward by its particular "prophets" as the remedy for all ills, and each in turn to have been a failure so far as moral transformation is concerned.]

of sin through Christ, and Christ the way of approach of the soul to God. But with all this there must be more.

There must be emphasis now on the teachings of Jesus. Christ must not only be believed in, but we must believe *Him*. Not only must we trust in Him for individual redemption, but we must live toward men as He lived. Not only must we accept Him as our individual Saviour, but we must believe that the Sermon on the Mount was given to be a law unto the Christian. Not only must we accept His Gospel on the soul's relationship to God, but also on man's relationship to man.

The so-called "hard sayings" of Jesus must be much more emphasized in the preaching of the future. Either Jesus meant what He said when He taught "Love your enemies," "Forgive the enemy," "By this shall all men know ye are my disciples, that ye have love one toward another," and meant them for the only law of life, or He did not. But they are the core of His Gospel, and if we are to call ourselves Christians we must preach them and practise them.

Finally, the Gospel must be so widened as to include nations as well as individuals. We have preached "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not hate," "Thou shalt not settle thy disputes by brute force," "Thou shalt love thy neighbor," "He is greatest among you who serves others," for the law of the Christian. We have never preached it as the law of the *nation*. Hereafter it should be preached from every pulpit with the same emphasis that the Gospel for individual relationships receives.

The world needs the Gospel if it is to be saved—this new, enlarged Gospel. Happy that young man who, having caught this prophetic vision, is called upon to be its preacher.—*From The Challenge: The Church and the New World Order.*

"READY."

[One of our regular correspondents has made the following contribution, which seems to us most timely. She asks that her name shall be withheld.—Eds.]

Our generals say: "One million, five hundred thousand young men for France in 1918." Ready! In every way "fit." Passing all necessary tests. Quietly willing to give all, even to the end, to wipe out a fearful wrong and terrible warfare. Is there no more that can be done? No other effective power to invoke in the assurance that help will be given? In the last century during the Civil War, President Lincoln, in the third year of this struggle, when a dark cloud overhung the country and victory seemed almost doubtful, turned, in his perplexity over the threatened dismemberment of the land, a parting of a mighty nation and the bondage of four million souls, to the best source of aid that he knew. He issued the following proclamation:—

By the President of the United States of America.

A PROCLAMATION.

Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations, has by a resolution requested the President to designate and set apart a day for National prayer and humiliation, and

Whereas, it is the duty of men as well as nations to own their dependence upon the over-ruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord.

And inasmuch as we know that by His Divine law, nations, like individuals, are subjected to punishments and chastisements, in this world, may we not justly fear that the awful calamity of Civil War which now desolates the land, is but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation, as a whole people?

We have been the recipients of the choicest bounties of Heaven, we have been preserved these many years in peace and prosperity, we have grown in numbers, wealth, and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved in peace, and multiplied, and enriched, and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It behooves us, then, to humble ourselves before the offended Power, to confess our National sins, and to pray for clemency and forgiveness. All this being done in sincerity and truth, let us then humbly rest in the hope authorized by the Divine teachings, that the united cry of the nation will be heard on High, and answered with blessings, no less than pardon, for our National sins, and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Washington, March 30, 1863.

ABRAHAM LINCOLN.

He emphatically believed "in the forgiveness of sins." Yet he knew forgiveness is no light matter, but one necessitating the whole strength of the mighty people on whom he called. May we quote from a well-known Scotch speaker, his suggestions as to Christ's view on this point? When a paralytic was brought to Jesus for healing, the first thing He said was, "Be of good cheer, thy sins are forgiven thee." His enemies, watching, said, "Precisely, He cannot cure and just says, 'Cheer up.' That is a cheap thing to say." Jesus, knowing what was passing in their minds, said, "Do you think it is easy to forgive a man his sins? Easy to forgive Sin? It was as if He could not get their point of view.—"If you suppose," he added, "that it is easier to say, 'Thy sins are forgiven,' than, for example, to help that man in his disease—He turned to the man and said, 'Will you take up that bed, please, and just go out of the room.' The man lifted the little mattress, and walked out in health and strength." Physical healing seemed nothing compared to the cleansing of the soul. Will we, as a nation, prostrate ourselves before God, imploring forgiveness and the removal of the curse lying upon us? Believing, as Lincoln did? Much is said about the sacrifice of life, ensuring men forgiveness of sins and future Peace, and who can say it may not? Others feel differently. All are pondering, as these words from a soldier returning to the trenches, show:—"You may take it from me, we men have been doing more thinking about God up there, in the last six months, than we did before in all our lives." A brief poem from *The Spectator* expresses the rest. The words are put into the lips of a soldier—the verse is entitled "Christ in Flanders." He speaks first of home life, perhaps.

"We had forgotten You, or very nearly.

You did not seem to touch us very nearly—

Of course we thought about You now and then,
Especially in any time of trouble—

We knew that You were good in time of trouble,
But we are very ordinary Men.

This hideous warfare seems to make things clearer,
We never thought about You much in England—

But now that we are far away from England
We have no doubts—we know that You are here."

Then, and I think he felt that that he could offer was still inadequate, he adds this prayer:

"And so we ask for courage, strength, and pardon—

Especially I think we ask for pardon—

And that You'll stand beside us to the last."

*Perry J. Stackhouse, in "The Sword of Christ and the World War."

EDUCATION AFTER THE WAR.

WILLIAM V. DENNIS.

That education will receive a new impetus, as one of the results of the present world war, was the conclusion of Professor John Dewey, of Columbia University, which he voiced in a lecture at Friends' Select School on the 18th inst. He finds ample basis for his hope in the history of modern Europe. Germany, after the Napoleonic wars, set about very extensive reforms in education, laying the foundations of the comprehensive system which to-day extends to all of her people. In 1870, the French, though defeated, and asserting that the German schoolmaster had been the cause of their defeat, undertook the re-adjustment of their educational scheme, which widened the scope and greatly increased the effectiveness of education in France. England, the only one of the important nations in which similar effects of great wars are not immediately apparent, has, nevertheless, been positively influenced though in less degree. The slow progress of educational reform in England has been due to the fear that the various religious interests would be adversely affected. It is very significant, however, that in the face of almost overwhelming financial burdens occasioned by the war, the educational budget for 1918 is by many millions greater than any previous budget.

All of these educational movements in the various countries had nationalistic aims; the purpose of each was to make the nation strong, in order successfully to combat other nations. The very narrow national aim of Germany, in all phases of education, is a striking case in point. The explanation of this trend in education is found in the fact that we have been living in an intensely nationalistic period, which began with the passing of feudalism and continued to the present. As a fundamental part of merely national policy there developed the negative ideas of actual or potential hostility to neighbor nations. In America, we have been more free than others from this negative aspect, partly because of our isolation, partly because, untroubled by the problems confronting the European nations, we have been afforded opportunity for the growth of a broader conception.

The new movement in education following the present war, Dr. Dewey confidently hopes, will aim to develop the international mind. The first justification for this hope lies in the closer co-operation between groups of nations which has already been accomplished; for the first time in its history, the world has become socially and politically round. Diverse interests and remote peoples are to-day leagued together. Much of this co-operation will remain. Again, the highest intellectuality of all nations is combined to aid in the prosecution of this war. Leaders in all branches of science are bending their energies toward the purposes of destruction. But after the war, these great minds will, of necessity, be directed toward more positive uses; otherwise man will remain a slave to the gigantic machinery he has created. The science of machines has gone far ahead of our organization and science of humane ideas. The new education will seek to make the most of human nature, as for two centuries we have made the most of physical nature.

We must socialize our education. The old scheme of recitation in the class-room was on a very unsocial basis; it was individualistic. The pupils neither gave to nor received from one another anything of value. The teaching of history and geography, for example, must be modified in spirit and in method, to show the interdependence of peoples, and the closeness of the ties that actually exist to bind them together. We Americans are already, to a great extent, an international people, an inter-racial people. The various elements of our population, coming from countries where they were either actual or potential enemies, have learned what it is to live at peace with one another. Our new teaching must add all of the facts and ideas that have to do with the reorganization of the world for peace. It must show how, through time, larger and larger units have replaced the smaller, and that now we can build up a still greater union of peoples.

JOHN BRIGHT AT FRIENDS' SCHOOLS.

Reminiscences of John Bright's days at Penketh School in 1821-22, when he was ten years old, appear in print for the first time in the *Penketh School Magazine*, autumn term, in course of the fifth article by J. Spence Hodgson on the rise of Penketh Preparative Meeting. The recollections of three of his schools—Penketh, Ackworth and York—were written by John Bright in 1879 for the benefit of his children. He lodged with a neighboring farmer, John Davies, "a very kind man, rather stout in figure, and a good specimen of a farmer. His wife, too, was kind, and we had a very comfortable home. Behind the house was a good garden, an orchard, and a vineyard, where grapes were abundant. Beyond the garden were corn-fields."

"We had Scripture reading in the family," wrote John Bright, "and I remember how I found a place for some of the New Testament narratives, on or about the premises of our kind friend and host. Among them I particularly remember the vineyard mentioned in Luke, which I pictured as just like our vineyard, also I fancied I could see the discontented brother of the Prodigal Son, in the fifteenth chapter, returning home from the field down the short lane which led from the house to the neighboring cornfield. These imaginations of my boyhood have remained with me ever since." John Bright spoke of his enjoyment of fishing in a brook near by: "Not with rod, line, and nets; but we diverted the stream just above a pool frequented by the small trout, and then we ladled the water from the pool and took the fishes, 'the little quivering things,' we found in it." An illustration of John Davies' farmhouse, and a portrait of the schoolmaster, Joseph Edmondson ("not well qualified for his office") appear as frontispiece.—From *The Friend* (London).

ENGLISH TEACHERS WHO ARE CONSCIENTIOUS OBJECTORS TO WAR.*

Lord Charnwood (Liberal) moved that the extension in any way of the indulgence now shown to conscientious objectors would be unjustifiable unless accompanied by their deportation from this country for so long as they refused to obey its laws and that no person who had applied for exemption (conditional or total) from military service on the ground of conscientious objection ought to be permitted to teach in any school or college supported or assisted by public funds. He invited the House to say plainly that the indulgence now given to men who would not fight for their country went as far as policy or justice would allow. He objected to concessions being made to objectors because of their superior education. It was a measure of justice and protection due to the children that we should prevent these men from teaching in schools.

The Marquis of Crewe (Liberal) did not think the term "indulgence" could appropriately be applied to our treatment of conscientious objectors. They were not receiving anything that could be called indulgence either from the state or their own acquaintances, and they were likely to remain thoroughly unpopular for the remainder of their lives. With regard to the "rather unusual remedy of deportation," that was a practice unknown to British law. The resolution in so far as it related to teachers was far too widely drawn, and he did not think any local authority in the country would accept it. It would be impossible to dismiss some conscientious objectors, Quakers and others, who had done good work, some of it military work. There were many people whose views unfitted them to teach the rights and duties of citizenship, but who could teach multiplication tables without corrupting the minds of the children. He hoped that local authorities would take the view that while there were a number of people who ought not to be included in the teaching profession, there were others

*Report of a session of the House of Lords from the *Manchester Guardian*.

whom it would be impossible without unfairness to dismiss from the service.

Lord Ribblesdale (Liberal) found it was difficult to enter into the mind of the conscientious objector, but he thought the government would have very great difficulty in carrying out the recent decision to disfranchise conscientious objectors. Viewing the matter in its larger aspect, he declared that he would be very sorry if by a side wind of this sort anything was done to spoil the record of this country, which gave every latitude to free opinion. We allowed people to hold peculiar opinions which might be very unpopular, but for the sake of the very small fraction of people in question it would be a great mistake to spoil the record we now hold.

Lord Parmoor (Unionist) said the only form of deportation he knew of was that applied to people engaged in the "white slave traffic." A man who applied for exemption on the ground of conscience was only doing what the law said he had a right to do.

Lord Courtney of Penwith (Liberal) repudiated totally any suggestion that in this matter he was influenced by motives of personal relationship with those who had suffered. It was true he was connected with one of the sufferers who himself accepted and submitted, and in fact the difficulty in liberating him felt by those in control of this business was that he would not be liberated except on conditions which applied to the liberation of others. It was to be regretted this question had been reopened, but he wished to make plain what he thought the mover of the resolution had not understood. In one of his great speeches in the country John Bright quoted the couplet of the Puritan poet—

There is on earth a yet auguster thing,
Veiled though it be, than Parliament or King.

That thing was the conscience of man. In the days of George Wither they spoke of "Parliament and King" as some people now spoke of the state as supreme in every action and thought of the citizen.

"I thank God," said Lord Courtney, "there are citizens who refuse that kind of servitude." It had been said in the House of Commons, "We are Christians before and above being citizens." We also were human beings before and beyond being citizens, and even those who did not appeal to the doctrine of Christ might still appeal to sanctions that removed them from the scope of the condemnation of the noble lord. It was now universally recognized that the state had no right whatever to control the religious opinion of the individual, or the expression of that opinion. That was an illustration of the weakness of the noble lord's remedy, and also an illustration bearing upon what was now universally acknowledged to be a sphere of action over which the state, with all its authority, had no control.

He himself was not one who recognized the possibility of doing away with all war, and was not of the creed of the conscientious objector. He could tolerate many things. But he did at least apprehend the position of those martyrs—for they were no less—who first in one domain of thought and then in another, went on extending the liberty of the human soul, and leading up to a higher development and a higher civilization than we petty wanderers on the plain ever thought of. It was not pusillanimity of soul, not desire to avoid trouble, not love of ease that stirred the best of these men. The motive which stirred them was a belief that war, like slavery, was an evil to be abolished, and must be abolished, if we were to redeem humanity from a frightful curse; and they would have nothing to do with the organization that upheld and enforced war. They were as courageous as the men in the trenches—he was speaking of the sincere men.

The government admitted by the exceptions made in the Act that there were sincere men holding these opinions. It had been recognized for generations in different countries. It was necessary, he submitted, in order to deal with the problem intelligently and successfully, to try to understand the frame of mind and the belief of the men whom the noble lord had

characterized in language which he would live to think was very ill-chosen.

Lord Gainford (Liberal) said that any attempt by the state at interference with the liberty of thought, political or religious, of teachers and to prevent individuals from qualifying for the post of elementary schoolmaster would bring up against the government the organized teachers of the country. Resolutions such as this were more likely to attract sympathy than opposition to conscientious objectors.

Lord Sandhurst (Lord Chamberlain), speaking on behalf of the government, said that there was no power to deport British subjects, and he was not sure whether they would find any other country willing to receive these people. Besides, there was the difficulty of shipping, so that the proposal as to deportation was not practicable. As to the second part of the resolution, there was no body of men who had shown themselves more ready to assist the country than the vast body of teachers. Teachers who objected to actual fighting had filled posts in the front-line ambulances or had volunteered for mine-sweeping and he hoped the resolution would be withdrawn.

Lord Lambourne (Unionist) declared that, excluding Quakers, out of every hundred so-called objectors fifty were cowards, thirty were cranks and twenty were honest men.

The Earl of Derby (Secretary for War) assured the House that the promise given recently by the Leader of the House (Earl Curzon) to discuss with the Home Secretary and himself the conditions under which certain conscientious objectors were suffering in health, with the object of seeing if some relaxation of prison rules could be made, would be carried out, and the result would be announced to the House.

The resolution was withdrawn. The House rose at 6.20.
—Reprinted from "School and Society" of First Month 12th, at the suggestion of ISAAC SHARPLESS.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

New times demand new measures and new men;
The world advances and in time outgrows
The laws that in our father's day were best;
And, doubtless, after us some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth.

—J. R. LOWELL.

THE PROHIBITION AMENDMENT.—It is surprising how many people are now asking what has really happened at Washington regarding the prohibition of the liquor traffic. Of course, the citizens of Maine and Kansas, and twenty-six or more other States that long ago ceased to sneer or get angry at mention of the word prohibition, will need no instruction on this point. They took the word into the family and learned to love it. But in States like Pennsylvania and New Jersey, where a great many people have refused to recognize its meaning and value, prohibition may still need an explanation and endorsement.

Let us be prepared to introduce it with grace and propriety. Ever since the rise of the Prohibition Party in the eighties, the number of people in America who believe that the suppression of the liquor traffic would be a blessing to the nation has increased steadily. For a time they seemed disposed to unite in one political party, but later effected an organization that has been very successful by being omni-partisan. As State after State has outlawed the liquor traffic in its own borders and the Federal Government has yielded slowly to the pressure of a growing sentiment sustained by justice, the demand has become more and more pronounced for a uniform law for the whole country.

Accordingly, appeals have been made to Congress to enact prohibition by statute or else to submit to the States a proposition to amend the Federal Constitution in such a manner as to satisfy this demand. The latter policy has been followed,

and both Houses of Congress have now concurred in submitting to the States for acceptance or rejection an amendment to the Constitution of the United States.

The Resolution, as it is called, proposes the following:—

Article —. Section 1. The manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territories subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

And further:—

Section 3. The Congress shall have the power to enforce this article by appropriate legislation.

Before this proposition could go to the States individually for action it must, in accordance with the law governing such matters, receive the support of two-thirds of the members of both branches of Congress. In this case the Senate was the first to act upon the Resolution. It was passed early in Eighth Month last by a vote of 65 to 20, which was eight more than actually required.

The House did not vote on the Resolution until the seventeenth of last month, when 282 were recorded as favoring the measure and 128 against. This was eight more than the necessary two-thirds. This being not the enactment of a law, but merely the submission of a proposal, the signature of the President of the United States is not required. The amendment is now before the States, a majority in the Legislature, being the condition essential to its endorsement. Seven years are allowed for the final decision. If, at the expiration of that time or prior thereto three-fourths of the States or more (the number of States at present is forty-eight) shall have approved the amendment it will become a part of the Constitution of the United States and will be binding upon all the States alike. The Legislatures of Mississippi, Virginia and Kentucky already have adopted the measure, and other States will do likewise as their Legislatures come in session. Some States may reject the bill at first, and later elect a Legislature that is favorable and reverse the previous decision. This may work either way, but the tendency is steadily forward and not backward. We have good reason to expect that the President to be elected in 1924 will represent the united sentiment of America in completing the work of suppressing the liquor traffic in our country. If Pennsylvania and New Jersey were ready we might have a saloonless nation in 1920. Reader, there is work to do. Find thy part, and rest not until it has been done.

THE VOTE IN CONGRESS was interesting in many particulars. It was evenly balanced between Democrats and Republicans. Twenty-one States voted solidly for it, both the Senators and all the Representatives in each.

Twenty-four States recorded no vote against it. Thirty-six States gave it a majority. The vote was neither partisan nor sectional. It was neither bought nor coerced. It was, in so far at least as the expression of the affirmative is concerned, the voice of honest conviction with the welfare of the whole nation at heart.

THE QUESTION OF COMPENSATION.—The great outcry of the liquor men is now that prohibition is "confiscation without compensation," and that, because the Government accepts revenue from liquor, the owners should be compensated if the business is destroyed. But license is partial prohibition, in that it prohibits the great bulk of the people from selling liquor, and thus logically concedes the right of entire prohibition. The sale of diseased meat is prohibited without compensation; intoxicating liquors are poisoned drinks, by the testimony of science and experience. They have little value as food or medicine, and are to be classed as habit-forming drugs. No private property right is superior to the right of the community to protect itself. The United States Supreme Court has declared, "There is no inherent right in the citizen to sell intoxicating liquors by retail; it is not a

privilege of a citizen of the State or of a citizen of the United States."

The progress of science and invention, as well as moral progress, has destroyed some lines of business and outlawed others, without compensation.

The advent of railroads destroyed coach lines, without compensation. Some years ago the United States prohibited the importation of rags from Egypt for fear of cholera infection. Lotteries were formerly authorized by law, but were outlawed State by State. They netted their managers millions of dollars, but were finally outlawed, without compensation. Their last refuge was in Louisiana, where the State got \$40,000 a year for license.

Slaves representing many millions of dollars were set free as a war measure, without compensation.

For the protection of the people the worse than waste of grain and other food in the making of liquors should be prohibited.—DUNCAN C. MILNER.

YOUNGER FRIENDS.

ABRAHAM'S OAK.

(Continued from page 389.)

"Hast thou had a happy time, my little one?"

"Oh, yes, father. Thank thee so much for bringing me. I like Abie Prier to play with—only it was not play—it was real work, picking up the acorns for the winter. And isn't it grand to have a big oak of his own? The acorns are twice as large as those in the meadow. Abie has a young oak tree as tall as himself from an acorn from it which he planted in the garden when he was a little boy."

"When he was little! What is he now, then?" said the father, laughing.

"He is ten and a half," said eight-year-old Mary, impressively.

"I am glad to hear that he has a sapling, for, Mary, these are the last acorns that fine oak will grow. Friend Prier is obliged to sell it, and it will be cut down in the Spring."

"Oh, poor Abie! He will be so sorry. Why must they sell it, father?"

"There is some money owing to his sisters and brother that the honest man must pay. I think he is right, but they will miss the oak."

"I shall miss it when we go there. Abie has a swing on it, and has made a little farmyard round the roots—oh, it does seem too bad that the oak must be killed"—and the little voice became quite doleful.

"Well, we will keep it to make furniture of. How would thee like a nice box for thy clothes, with 'M. D.' in brass nails?" said the father, cheerily.

"Oh, I should like that! Mother said I shall have a box, with a lock and key, when I am twelve, for my very own."

"Well, that is about the time the oak timber will be seasoned for use. It is a long while for a little maiden to wait, but we won't forget that thy box is to be made from the planks of Abraham's oak."

They jogged on in silence for a mile or more, and then the little voice from behind the broad back began diffidently.

"Father, dear, it is *Abie's* oak, not mine. Ought not he to have the box instead of me? When he is a man he would like to see it, and to remember what a fine oak he used to have."

"Well, well, perhaps we shall manage to spare planks for two boxes when the time comes," said John Deane, indulgently, as he turned his horse's head towards the Carfax, as the central square of Horsham is still called, and where yet may be seen the stocks and bull ring—relics of the bad old times of cruelty to man and beast, against which John Deane and other Friends protested in vain.

It was a blow to Abraham when he was told that his oak must be felled, but he was a sage little man, and quite understood his father's explanations that his uncle and aunts must have their patrimony.

His Uncle Edward, visiting them from Dorking at the right

season, took pains to move the sapling very carefully from the garden, where already it unduly shaded Nancy's herb bed. It was planted in the paddock near the mother tree, and strongly fenced to protect it from cattle, and the interest of watching the growth of the young oak was some consolation for the loss of the old.

It was but natural that when John Deane's men came to fell the trees that Nancy should keep her boy safely by his father's bedside. The invalid noted the six crashes, as the great trees fell, and when the price was paid, which settled all family claims, and quite a nice sum remained for Nancy, he felt he had no more care left in this world. When the Fifth Month came he peacefully passed away, and the weary frame was laid in the green graveyard at Ilfeld Meeting-house. Thither, after her busy week's work, Nancy loved to go on First-days, riding on a pillion behind her little son, whose legs were short for grey Dobbin's broad back.

Seated in the grey stone-built Meeting-house, and surrounded by other simple, devout souls, she found true consolation in her loneliness, and much neighborly kindness from the group of Friends who had appreciated John Prier's sterling character.

After meeting she would always slip into the graveyard, while Abie brought out the horse and waited for her by the stone mounting block.

One day she was followed by Susannah Martin, the motherly minister, to whom all Ilfeld Meeting turned for help in times of need. She laid her hand on the bowed shoulders of the young widow. "Thy dear one is not here, Nancy," she said, tenderly, "not here, but risen, as was said of his Divine Master. Thou must think of him as satisfied, having awaked with His likeness."

"I do, I do, Friend Martin," sobbed Nancy; "but I do miss him so. He was so wise-like, and up to the last would give me counsel about every little thing. Then there is Abie—he is such a bright lad, and I such a poor scholar. I am afraid he will forget what his father taught him."

"Dost thou encourage him to keep up his reading?"

"Oh, yes. He reads a chapter in the Bible to me and the servants every night after supper, and more on First-days. But often 'tis all about battles and slaughter, and last night about 'wheels full of eyes,' that neither I, nor Seth and Gainer could make head or tail of."

Susannah Martin smiled—she had little grandsons of her own. "I must put some marks in Friend Abraham's Bible," she said. "Meanwhile, tell him to read to thee in Matthew, Mark, Luke, and John. They tell what we poor mortals are ever needing to hear."

During this chat Abie was sitting on the horse block enjoying the weekly treat which never failed to come out of Susannah Martin's basket—an apple turnover, a couple of big pears grown against the walls of Hunts Green, or ficed cakes—and who made such ficed cakes as Friend Martin?—pounded and rolled into quite ethereal lightness and flakiness! Old Benedictus Martin was always ready to wait when his wife had some concern to comfort the sorrowful, and he amused himself with the staid, old-fashioned remarks of the child as to the state of the crops and farming prospects.

When Nancy returned, he began, "Thy son tells me thou wants to get rid of those two brindled steers. I am sending some to Reigate fair on Third-day. Shall I send thine with them?"

"Oh, thank thee; but they are that wild, having been in the lonely forest pasture, that I hardly know how Seth would get them along the high road—like March hares, he says they are."

"Then send that red heifer, Judy, that I saw Abie riding on, for company—she is quiet enough. Abie, thee could help drive the beasts, have thy dinner with us, and ride her home with Seth, though I can't say I envy thee thy nag!" So the matter was settled, and the two pairs of Friends left the Meeting-house in opposite directions.

Years passed by, and one bright autumn day, Abraham, now a tall, strong lad of fifteen, walked into the Carfax at

Horsham leading grey Dobbin with well-piled panniers of farm produce. He stopped at the side door of the substantial brick house which stood in front of John Deane's timber yard.

The mistress came out with a kind welcome. "We were particularly wanting to see thee, Abie. Can thee come back to dinner, when Mary will be home from school?"

"Thank thee—yes. I have brought the russet apples and mushroom catchup thee ordered, and here is a little crock of honey, which my mother sent for Mary."

"Did her hives yield well this year?"

"Yes, very well. I have two big crocks of honey in the panniers, which the apothecary ordered, and two sheepskins below, to steady them, which I must take to the tanner's, and I am to get some salt, and a few other things. Then I will come back and put Dobbin up here."

(To be concluded.)

"EMILIE."

FOR "THE FRIEND."

OLAF BAKER.

It was the 9.25 to town. As the train thundered west I looked out at the flying patchwork of the Essex fields—corn, pasture, potatoes, potatoes, pasture, corn. Here and there some ancient church tower or group of gables would lift itself among the trees. We were running through the country of the East Saxons, a country whose sons had made it memorable under the fiery preaching of John Ball. Even now, the boys who had come out from among its elm trees and rolling pasture lands were over there in France, making it memorable again.

As the train gathered speed, and the patchwork became more indefinite I turned again to my reading. It was the reprint of an address delivered to the inmates of a Prisoners of War Camp by a member of the Society of Friends.

"Yes, there are more things in Heaven and Earth than are dreamt of by European State Philosophy, and these unseen powers which have not hitherto been put to the test, may yet mould the thought and life of the nations. There is a vast conflict to be waged in Europe, the need for which is intensified by the War, against disease, and poverty, against ignorance, against hostile social conditions, against all that cramps the life of men and hinders their rising to the full stature of their manhood and womanhood. Gentlemen, this is a conflict we must all wage together. Together we must find the way to build a new and better order of life in this shattered continent."

I glanced at my fellow-passengers. Three out of the five were reading newspapers. The head-lines of the man's next to me read: "Livelihood in Flanders." Whatever the "livelihood" was, his painfully pathetic countenance reflected none of it. Of the two who were not reading, one was a weedy-looking youth who employed his time staring vacantly out of the window. The other in a corner seat further from mine, was a soldier. Taking them altogether they did not inspire one with a feeling that they would provide effectual assistance in the building of that "new and better order of life in this shattered continent."

I returned to my reading.

"In this service and to this end, I venture to think that the Quaker Faith can supply the necessary ideal and inspiration. And so there may arise from the present ruins a City of God in which beauty, devotion, holiness, enthusiasm, love, shall have an abiding inheritance!"

"I beg your pardon, sir, are you reading German?"

The voice was the soldier's in the corner seat. If a bomb had dropped through the roof, the occupants of the carriage could have hardly been more astonished. Moreover, as the print of my pamphlet was set in English type, and not big at that, he must have had the eyes of a lynx.

My fellow-passengers looked up from their papers, regarding me suspiciously. I gathered myself together, expecting a storm; then told the soldier quietly that I was reading German.

"I wish you'd translate wot's on this card, then," he said. "I got it off a dead German on the Somme."

"I don't read German very well," I said, while he searched through his pocketbook for the card. "I'm trying to read a translation."

He handed me a post-card written in so small and crabbed a handwriting that it was impossible for one not extensively acquainted with the language to decipher it. All I could make out was the post-mark and the writer's signature. "Emilie." I told him so.

"There's some writing in print on the back," he said.

I turned the card over, and found a tinted picture of a girl writing a letter, while to the left, as in a vision, was a "Boche," fully accoutred, his rifle in his hand. Across the card ran the words:—

"I think of my distant loved One, if she is good and true to me."

Raising my voice above the roar of the train, I read the little verse out slowly and distinctly. There was a slight pause as I handed the card back. I made no comment; nor did my fellow-passengers. It was the soldier who said, whilst he gazed at the picture which had suddenly acquired an added significance:

"We're all human, after all."

He put the sentimental little card, with its illegible handwriting, back in his pocketbook and proceeded to talk generally about the war.

I returned to my pamphlet and my wrestling with the polysyllabic German substantives. But the thought of that distant Emilie with the dead lover was not polysyllabic. It would not leave me alone.

When the train stopped at Liverpool Street, and the carriage had emptied itself, I followed the soldier and expressed my regret that I had not been able to decipher the card.

"But I was so glad you said that about us all being human," I said.

"They've got to do wot they're told, same as we've," he said. "They can't 'elp it."

Then we said good-bye.

"And so there may arise a City of God in which beauty, devotion, holiness, heroism, enthusiasm, love, shall have an abiding inheritance!"

And since there are more things in Heaven and Earth than are dreamt of by European State Philosophy, is it not possible that Emilie, waiting in some far-away German town for an answer that never comes, may, all unconsciously to herself, have brought a little stone?

LETTERS FROM FRANCE.

(Continued from page 387.)

TWELFTH MONTH 11, 1917.

I received the package of caramels and enjoy them very much, especially as our sugar ration is 500 grammes (about one pound) per month, and jam and syrup together only two pounds a week. Until lately we ate up all our jam and syrup for two months in one, and we were a whole month with only an allowance of two teaspoonful a day of sugar and no other sweets except dried figs and raisins. We have but just received our next month's supply of jam and syrup and it has done all of us a lot of good.

Yesterday I went out to glaze some windows for our cook's house. She was not cooking for us then, but has turned up to-day and we hope will work steadily for us for the winter. All the glass was gone and she had taken down the frames. All French windows are casement, opening inward. She had patched up a window with German wire glass and a small single sash, probably German. Well, of course, the first thing I did was to put in the glass, then I tore down her patchwork and hung the sash, but alas! they wouldn't shut—they had been in the weather too long and had warped so they

interfered with each other. It was too much like cabinet work for me and I had to call for help, and we were two hours planning and fitting to get them shut. Most of the time we were surrounded by children, counting in English, German and French, and discussing the Xmas party Fred Murray is engineering on some funds given him by a New York lady.

To-day I went back and put up the cook's patchwork window in another room which is not so important to them. After that I have spent the rest of the day—five hours in all—glazing the sash in a soldier's house, which is at present entirely deserted, but whenever he gets leave he comes home to patch it up as he wants his wife to live in it as soon as possible. It is not badly damaged, but needs a good deal of plastering and glazing. Glazing is rather ticklish work, as the glass furnished by the Government is very thin and brittle and is not cut to exact measure but generally is just enough too large to make it necessary to trim the wood as you can hardly cut a thin strip off the glass. Then you dull your chisel on concealed nails. Also the old frames are warped and out of line, which we don't take into account when we measure them. This soldier's house is a poor man's house, the wall being one layer of brick plastered on the inside with mud and straw with a thin coat of lime plaster over that. He is trying to get two rooms in order and let the rest go for the present and I was able to get in six panes of glass before I had to quit at four-thirty on account of darkness. There is only one to do still, however, and I shall probably get it done to-morrow morning.

It was very amusing in walking home from this job to see the strength of French traditions—the Rouze family, about whose home-coming I wrote before, have put up the most horrible looking shanties on the road side of their property, shutting out the view of their house, which was very pretty, so as to make a court-yard for their animals and manure where their front yard ought to be. We have been having a series of visits from the owner of the property we inhabit. When I went around with him he traced for me various outbuildings, now totally gone, and ejaculated, "*cbameaux, cochons*" a few times, but took his losses and our occupancy philosophically. The next day he was back with some ideas. In the first place, adjoining his orchard is another orchard, both, of course, totally destroyed. The second it appears is the property of a woman now deceased, he says, without relations, and he wants us to cut our firewood from her trees and leave his alone. Then if we will manure his asparagus bed we can have the asparagus.

It has been a bitter day to-day, about forty-five or fifty degrees and damp, with a high wind and very hard to keep warm. Last week we had three days of freezing weather, down to twenty at least, but crisp and clear and delightful in every way. I have had a bath (sponge) every morning in spite of the weather and ice on our water-barrel. I now get up by candlelight, as we are entirely out of kerosene and can't find any around here at all.

Furniture is badly needed by everyone, as well as blankets and clothing, but there is, I think, very little actual destitution in the village. Everyone receives an allowance from the Government—it is only one franc (twenty cents) a day, or thereabouts, but it keeps them from starvation.

I am really very happy with lots of work and not a whole lot of responsibility and we have very good and bountiful food. We buy meat about three times a week, which means that we generally have meat about once a day, which, with vegetables and puddings, makes pretty bountiful food.

TWELFTH MONTH 16, 1917.

I find our washerwoman is absolutely destitute; she owns a stove and is living in one room with two little girls. She has the furniture of a woman prisoner who is in Germany. The room is about ten by fifteen. The stove and the clothes they stand in are all they have, except a small pension as a soldier's widow. They seem well nourished and the mother is a hardworking, honest woman. I have undertaken to provide her with an outfit after talking her case over with the Maire, and last night after she had washed the dishes I had her in my room and with the help of a dictionary we

drew up a list of what she ought to have. Thee should have seen the delight of her little girl at the thought of having a separate bed. The three of them are sleeping in one bed now. I have given the list back to her for further suggestions, but it will cost at war prices at least 500 fr. She was very hopeful about the future and hopes to get a decent house to live in. At present, as she owns no house or land, we can't do anything for her in the way of more commodious shelter. I had a very interesting talk with the Maire last night, and his wife showed me pictures of their two sons lost in the war. I tried to tell them the differences between America and France in some particulars—such as steam heat, two or three-story houses and cold winters, and the wife was very curious about American cooking. She would like an American cook book in French. I wonder if the American government publishes such a thing. I think I have heard of one in connection with corn meal. We are making progress with our repairs, although our numbers are being constantly depleted by drafts to other équipes, and the authorities will not issue new carnets for the Americans in Paris at present.

(To be continued.)

J. H. H.

A HERO OF REVOLUTIONARY TIMES

(Continued from page 388.)

Some time after his return home, his mind was drawn in the love of the gospel to several places in Pennsylvania, and two of the adjoining states, which being spread before the Monthly Meeting at Exeter, they granted a certificate, dated Eleventh Month, 1770, leaving him at liberty to perform a religious visit to the meetings of Friends in parts of Pennsylvania, Maryland, and Virginia. And also in 1781, with the unity of the Monthly Meeting, and having Amos Lee for his companion, he visited meetings in Virginia and Carolina, passing through very great difficulties, as the country was most infested by a lawless, murderous banditti, who, for the sake of plunder, frequently shot down innocent people as they were riding along the roads. When at Camden, in South Carolina, they were taken up as prisoners by the American army. Being kept with the soldiery several days they at length obtained a discharge, as appears by the following extract of a narrative which he sent to his friends, viz.:

"To Friends of Exeter Monthly meeting, Berks County, Pennsylvania,

"DEAR FRIENDS,—I believe it my duty to give you a short account of the reason of my long stay from my family and friends, and why I did not return with my companion, and the reason why my companion left me; as also to give you to understand, that I am afflicted, but not forsaken. When we came to a meeting at Pedee, in the south part of North Carolina, a large American army passed by us into South Carolina, and encamped in the road to a little meeting, not far from Camden. I thought I saw clearly, that it was best for us to follow them, and we gave ourselves up, as prisoners, to the captain of the provost guard. The officers gathered about us. Our horses were taken from us, but our saddles and saddle-bags we had with us in our confinement. Our papers were soon demanded, and read over, and we were closely examined: some of our papers were sent to the head general. They gave us to expect we should have a pass to go home, if we would promise to go; but I could not make such a promise, being bound in spirit to do my endeavours to visit Friends in South Carolina, if not in Georgia. In the time of our confinement, we had the company of several officers, one at a time. They behaved civilly, but were full of talk and foolish imaginations concerning us. Let me never forget my Master's kindness in a time of need: I had talk enough for them all, which they could not gainsay or condemn. At length they concluded, yea, one of them told me, that I was a crafty fellow, chosen by our yearly meeting in Pennsylvania to survey the southern states, to the disadvantage of our country, and for the advancement of the British troops, or

words to that effect. We were often pressed to promise to go home, which I as often punctually refused; giving them such reasons for it which they could not answer.

"We gave ourselves up to the captain on sixth-day in the afternoon, and on first-day morning following, about an hour or two before day, there was a great stir in the camp, the officers riding to and fro, ordering the soldiers to make haste and parade ready to march. When our captain had got his men in order, with many prisoners, he honoured us so much as to rank us next to him, and so he marched on with his naked sword in his hand, and we following him. We marched near twenty miles, and then encamped. When we first set out, I was thoughtful how we should get along, for several reasons, if they marched far. We had eaten sparingly the day before, and then had but a little more than one biscuit and a little piece of meat between us both, and had our bags and great coats to carry; and what made it seem more trying, the sand was deep and slavish, and my boots stiff and heavy. The thoughts of these things, for a time, seemed grievous. I began to inquire for my [Divine] Master, and when I found him, I conversed with him as though he was present, and told him as though he knew it not, that I had left my dear wife and all that I had that was near and dear to me for the love I had for Him, and did entreat, that he would not leave me now in a time of trial; and he was pleased to hear me, and with an encouraging language, conveyed to my understanding these words, 'Fear not, my servant, I will be with thee.' The praise of all be given to Him, for he is worthy: he did fulfil his promise to my admiration.

"We marched fast. I ate but little more than half a biscuit that day, and yet could not perceive myself hungry or weary. I found freedom to be cheerful in conversation with the captain and with his men. The officers passing and repassing, generally took notice of us. Some of them asked how we were. I answered as I felt, with as much cheerfulness as I could. We were now encamped in the wilderness under guard, but had liberty to walk out, one at a time. I went out that afternoon, from tent to tent, amongst the officers, making known to them our circumstance, where we desired to go, and what our business was. One of them promised to let us go in the morning. I returned to my companion, laid down by him, but could not sleep, although I had not slept much for several nights. Remarkable it appeared to me, that I should be well and hearty and lively without much food or sleep. My dear friends, search for the reason. I believe it to be the Lord's doings, and it is marvellous in my view."

(To be continued.)

NEWS ITEMS.

PHILADELPHIA QUARTERLY MEETING COMES IN REGULAR COURSE ON Third-day, Second Month 5th. The meeting for worship at 10.30 is followed by a luncheon period, after which the business session convenes at 1.30.

The Meeting of Ministers and Elders is at 2.30 on Second-day, the 4th.

The Friend (London) of Twelfth Month 21st has the following welcome announcement:

Stephen Hobhouse has been released from Exeter C. P., where he was serving his third sentence of two years' hard labor. He is at present staying with his wife at Mortchoe, Devon.

FRIENDS' SELECT SCHOOL NOTE.—The skating pond, made by the flooding of the playground, which has been such a source of pleasure for some years past, was in use last week. It is expected that it will continue to afford opportunity for enjoyment and exercise as long as the cold weather lasts.

The Cheyney Board was greatly heartened at its meeting on the 15th by a gift of \$10,000, subject to a \$300 annuity during the life of the donor. The Board decided to arrange for a Summer School this year. This was an act of faith in the present financial situation, but it is hoped Friends and others will support the movement without diminishing their regular subscriptions.

A LITTLE of the activity of Ackworth School is indicated by the following excerpt from notes in *The Friend* (London):

The girls' debating society enjoyed some good evenings; impromptu speaking brought out some latent talent; one night the society condemned competition among nations. The boys' debating society decided against vivisection, against novel reading, and against a classical education; by a narrow majority they justified reprisals.

As a weekly paper *The Friend* (London) completed its first quarter of a century a year ago; but as a Quaker organ it is this week (Twelfth Month 28th) three-quarters of a century old. Its first issue, edited by Charles Tylor, was dated First Month, 1843; its last monthly issue, edited by Joseph S. Sewell, was dated Twelfth Month, 1891; and its first weekly issue (Henry Stanley Newman, editor) came out at the beginning of 1892. In the seventy-five years it has been successively in the hands of nine editors.

OUR English Friends have appointed Maeburn Tatham to succeed Leslie Maxwell as officer commanding the Ambulance Unit at Dunkirk. The following statistics will be of interest:

There are now (Twelfth Month 15th) approximately 335 men in the Dunkirk district, 93 on the ambulance convoys and 186 on the ambulance trains, making a total of 614 men in France. There are 232 in the ambulance section in England and 396 in the general service section. The total number of men now in the Unit is 1,242, and from its establishment there have been upwards of 1,650 men in its ranks.

We copy the following note from *The Friend* (London):

Two books of special interest to Friends were published at the end of last week. L. Violet Hodgkin's "Book of Quaker Saints" (T. N. Foulis), a bulky volume of 548 pages, with a few of Cayley-Robinson's soft and charming sketches illustrating the stories, is one. In the present days of paper difficulties, from the point of view of bulk and production only, not to speak of the quality of the matter, this is a remarkable six-shillings' worth. "E. Richard Cross," compiled by Marion Wilkinson (J. M. Dent & Sons), contains a biographical sketch of much interest, appreciations by three of his friends—a University professor, a well-known writer and social economist, and a Friend schoolmaster, and some of his literary papers and addresses, and religious and political addresses. This is a book which must not be missed by Friends (5s. net)

The following conclusion of a letter in *The Friend* (London) will be useful to some of our readers:

The question of Birthright Membership is too large to enter upon here. I have never been convinced that its abolition would not, on the whole, do more harm than good, although I think that the harm of any change would be lessened if the children of both members and associates were entered as "Associates." I should like to ask anyone who is considering the matter of Birthright Membership to read carefully an article on "Membership in the Society of Friends" by John Stephenson Rowntree, which appeared in the *Friends' Quarterly Examiner* of Fourth Month, 1872, an article which might very usefully be reprinted now.

Yours sincerely,

W. S. ROWNTREE.

ENDCLIFFE, Granville Road, Scarborough, Twelfth Month 15, 1917.

A CONCRETE illustration of the truth that women Friends of both Philadelphia Yearly Meetings are deeply interested in the problems related to sewing for foreign relief was given at the Young Friends' Association Second-day morning, First Month 14th.

Sixty women Friends representing widely scattered localities, met together to discuss the perplexing details which must arise when we make thousands of garments for people whose surroundings and customs differ completely from our own.

The conference was called at the request of Anne Garrett Walton and Mary H. Whitson, who direct all the sewing work for their respective Yearly Meetings.

Nearly every woman present at the conference represented some different section of both of the Philadelphia Yearly Meetings which is engaged in sewing for foreign relief. They carried back to their various communities greatly increased interest and enthusiasm for the whole work.

A. G. W.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING FIRST MONTH 12, 1918.

Reported Last Week.....	8279,182.13
From 22 Meetings.....	11,232.69
From 40 Individuals.....	1,761.21
	8292,176.03

ARMENIAN AND SYRIAN RELIEF.

Reported Last Week.....	\$ 924.96
From 24 Meetings.....	714.74
From 2 Individuals.....	33.15
	\$1,672.85
CHAS. F. JENKINS,	
<i>Treasurer.</i>	

ELLA NEWLIN sends the following:

The enclosed letter is from a C. O., at Camp Dodge. He does not wear the uniform. They have never tried to compel him to conform to the regulations. A party of Friends were there a few weeks ago. The weather was changing to colder and we did not think best to try to find the others that evening. They said there were some Mennonites who did not wear the uniform but were taking care of the horses.

Two boys, members of "Friends' Church," went with the company recently from this locality to the Coast Guard Camp on an island in Puget Sound. They have received quite rigid treatment. They took positions as C. O.'s and the officers had not known about them. Some of the relatives who lived at Seattle went to see them just as they were about to be sentenced to ten years' imprisonment. They succeeded in averting it at that time. CAMP DODGE, January 7, 1918.

Mrs. ELLA NEWLIN:—

I thank you for your interest and will gladly answer your questions. There are no more boys here than there were.

I am still situated at Y. M. C. A.; therefore they or we are not segregated.

I am treated well and am given many liberties. Hoping this will answer your query,

I am very truly,

CLARENCE FISCHS.

At a meeting of the Fellowship of Reconciliation, held on Eleventh Month 1st, at Twelfth Street Meeting-house, some earnest words were spoken in behalf of the Armenian and Syrian war victims.

In consequence a Committee was appointed for the purpose of asking donations for the cause of Armenian and Syrian relief.

A large number of letters were sent out by this Committee to members and friends of the Fellowship and to Friends' meetings.

There has been a generous response to this appeal, gifts having come from many parts of our country, from places even as far away as California and Canada. Some individuals and some meetings have expressed the intention of contributing certain sums monthly to the cause.

The donations received up to the present time amount to \$8,779.03, of which the sum of \$521 was specially contributed for Daniel Oliver's Relief Work. This has been sent to him, through the Presbyterian Board of Foreign Missions, while the rest has gone to the American Committee for Armenian and Syrian Relief in New York.

The Committee wishes to express sincere appreciation and thanks to each and every contributor.

ELEANOR CADBURY,
ELIZABETH W. COLLINS,
RACHEL C. EVANS,

ANNA COPE EVANS,
LUCY BIDDLE LEWIS,
EMILY OLIVER.

GIFFORD PINCHOT ON "THE FARMER AFTER THE WAR."—Gifford Pinchot, former Chief Forester of the United States, lectured at Friends' Select School in the Haverford Graduate School course on "Conditions After the War," on Sixth-day evening, the 11th inst.

He showed how farmers as a class had failed to be appreciated in times past, and insisted that no skilled labor had been so under-paid as farm labor. He believed that one of the by-products of the present war will be a wholesome respect for the farmer and an increased understanding

and appreciation of the conditions under which he works and of the value of his work to the community.

Gifford Pinchot thinks that farmers will organize and co-operate not only with one another, but with labor organizations. A beginning in this direction has just been made by a mutual agreement between the Pennsylvania Federation of Labor and the State Grange. Heretofore, farming has been the most poorly organized business in the country. With the introduction of tractors instead of animal power, more thorough-going business methods, which will include scientific planning and management, such as have been applied successfully to other "big business," and more direct relations between producers and consumers, the farmer will come into his own.

THE CHEYNEY TRAINING SCHOOL is still able to maintain its per capita at less than twenty-five cents a day. This in view of high prices is little less than phenomenal. We have believed our readers would be interested in the following accounts for Twelfth Month. The figures justify the statement of Dr. Thomas Jesse Jones that not one cent is wasted at Cheyney.—[EBS.]

CHEYNEY TRAINING SCHOOL, Cheyney, Penna.,
First Month 10, 1918.

BOARDING DEPARTMENT STATEMENT FOR MONTH ENDING TWELFTH MONTH 31, 1917.

Total number fed, 2773; average number per day, 89; cost of raw food supplies, \$563.37; average cost per day, \$18.17; cost per capita, \$ 2.04.

Overhead charges for month, \$116.31; overhead charges for day, \$3.75; per capita per day, \$ 0.42; per capita per day (total), \$ 2.46.

ANALYSIS OF OVERHEAD EXPENSES.

Salaries and Wages	\$ 80.00
Cleaning Supplies	2.69
Carfare	2.25
Telephone	20
Light	70
Coal	17.15
Ice	4.32
	\$116.31

ANALYSIS OF RAW FOOD.

Groceries	\$234.71
Meat	215.52
Farm Products (Dairy)	71.23
Dock and Christmas Expenses	21.94
Fish	18.05
Freight	1.92
	\$563.37

MEAT.

Bradley Meat Market Co.	\$ 86.88
Farm—Pork, 476 lbs.	114.24
Farm—Poultry, 48 lbs., at \$ 3.00.	14.40
	\$215.52

FARM PRODUCTS.

18½ Quarts Cream	\$ 9.25
600 Quarts Whole Milk	42.00
528 Quarts skimmed milk	18.48
30 quarts buttermilk	1.50
	\$ 71.23

DOCK AND CHRISTMAS EXPENSES.

Twelfth Month 6th.	\$ 6.90
Twelfth Month 15th	10.22
Twelfth Month 21st	4.82
	\$ 21.94

Groceries: Butter, 61 lbs., \$23.05; butterine, 30 lbs., \$6.53; baking powder, 5 lbs., \$1.00; dried lima beans, 6 lbs., 96 cents; cheese, 16 lbs., \$3.30; canned corn, 10 lbs., \$1.60; beans, navy, half bushel, \$1.50; coffee, 22 lbs., \$3.71; cocoa, 3 lbs., 66 cents; corn flakes, 22 boxes, \$2.09; corn starch, 4 boxes, 30 cents; crackers, 3 lbs., 33 cents; cod fish, 5 lb., 78 cents; cucumbr, 6 boxes, 24 cents; Eggs (water glass), 26, 65 cents; eggs (fresh), 10 dozen and 11, \$6.55; white flour, 434 lbs., \$56.80; Graham

flour, 84 lbs., \$4.28; rye flour, 114 lbs., \$4.37; ketchup, ¾ gal., 94 cents; gelatine, 1½ lbs., \$1.60; ginger snaps, 5 lbs., \$1.00; hominy grits, 18 lbs., \$1.08; hominy, 25 lbs., \$1.50; hard (compound), 54 lbs., \$12.42; corn meal, 251 lbs., \$12.55; molasses, 6½ gals., \$3.50; pepper and spices, 50 cents; macaroni, 19½ lbs., \$2.15; oatmeal, 90 lbs., \$4.37; Wesson oil, ¾ gal., \$1.58; dried peaches, 17½ dozen, \$2.19; canned peas, 4, 53 cents; peanut butter, 3½ dozen, 74 cents; split peas, 3 lbs., 34 cents; puffed wheat, 2 boxes, 23 cents; petticoats, 6 boxes, 32 cents; prunes, 43¾ lbs., \$5.03; white potatoes, 13 bushels, \$19.50; rice, 33¾ lbs., \$3.21; raisins, 4 packages, 50 cents; string beans, 4 cans, 54 cents; brown sugar, 66 lbs., \$5.28; sardines, 1 can, 7 cents; pumpkin, 6 cans, 72 cents; salt, ¼ bushel, 75 cents; baking soda, 2 lbs., 12 cents; granulated sugar, 112 lbs., \$9.52; tuna fish, 39 cans, \$6.50; tea, 3½ lbs., \$1.23; tapioca, 4½ lbs., 57 cents; vinegar, 1 quart, 5 cents; vanilla, ¾ pint, 85 cents; yeast, 60 cents; home canned fruit and vegetables, \$1.00. Total, \$234.71.

The following is an editorial note in the New York *Evening Post*:

The report just published in England by the Religious Society of Friends concerning assistance given alien enemies proves that not all the bonds of humanity have been severed by the war. For three years the Society has been devoting its best energies to caring for the wives and children of interned Germans and Austrians, and to looking after the interned Germans and Austrians themselves. Over 5,000 cases have been cared for among the families of these unfortunate men. Country homes at the seaside have been opened for the children threatened by under-nourishment with tuberculosis, clothes have been supplied the women, extra food has been given, a rest home was established where food and entertainment and good cheer were provided these temporary pariahs, many of whom were actually English-born and German only by marriage of parentage. At the camps, where some fifty thousand civilians were interned, a regular complex organization had to be inaugurated for the delivery of parcels sent from Germany through Switzerland, and for the occupation of the interned, who were encouraged to engage in the manufacture of a large stock of hand-made articles. These then found a market, first in this country and later in Sweden. Assured that the English civilians at Ruhleben, near Berlin, were receiving, on their part, similar merciful treatment, the Society of Friends has in this manner, for three years, kept alight the fires of humanity in the face of all obstacles, and hopes to continue to do so until the war's end.

NOTICE.

MEETINGS from Second Month 3rd to 9th:—
Philadelphia Quarterly Meeting, at Fourth and Arch Streets, Third-day Second Month 5th, at 10.30 A. M.
Abington Quarterly Meeting, at Germantown, Fifth-day, Second Month 7th, at 3.30 P. M.
Kennett Monthly Meeting, at Kennett Square, Third-day, Second Month 5th, at 10 A. M.
Cherterfield, at Trenton, Third-day, Second Month 5th, at 10 A. M.
Chester, N. J., at Moorstown, Third-day, Second Month 5th, at 7.30 P. M.
Bradford, at Coatesville, Fourth-day, Second Month 6th, at 10 A. M.
New Garden, at Westgrove, Fourth-day, Second Month 6th, at 10 A. M.
Upper Springfield, at Mansfield, Fourth-day, Second Month 6th, at 10 A. M.
Haddonfield, Fourth-day, Second Month 6th, at 7.30 P. M.
Wilmington, Fifth-day, Second Month 7th, at 7.30 P. M.
Uwelan, at Downingtown, Fifth-day, Second Month 7th, at 10.30 A. M.
London Grove, Fifth-day, Second Month 7th, at 10 A. M.
Falls, at Falsington, Fifth-day, Second Month 7th, at 10 A. M.
Evesham, at Mt. Laurel, Fifth-day, Second Month 7th, at 10 A. M.
Upper Evesham, at Medford, Seventh-day, Second Month 9th, at 10 A. M.

DIED.—First Month 10, 1918, at the home of her son, Stephen B. Naylor, near Barnesville, O., RABEEL NAYLOR, SR., widow of Lewis Naylor, aged within three days of ninety-seven years; a member of Still-water Monthly Meeting.

at her residence, 51 E. Seventh Street, Salem, Ohio, First Month 18, 1918, SARAH P. COOPER, in her eighty-fourth year; a member of Salem Monthly Meeting of Friends, Ohio.

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Additional Announcements for Winter Term, 1918:

"The Teen Age in the First-day School," A course given by W. Edward Rafferty, Editor of the publications of the Baptist Publication Society.

"Problems of the Rural Church and Community," by Bruno Lasker, of the staff of "The Survey," New York City, and by others, Friends and non-Friends, who have the authoritative knowledge of rural problems.

A special week-end Conference of Friends is planned for the Woolman School, Second Month 22nd and 24th.

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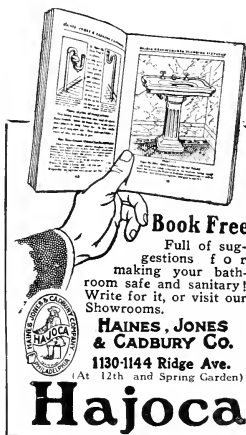
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"THE QUEST FOR TRUTH."

By Silvanus P. Thompson, F. R. S. Cloth, 55 Cents. Postpaid. This book, by the late Silvanus P. Thompson, was first published as the Swarthmore Lecture of 1915. It quickly ran out of print, and in response to many requests a New Edition has been prepared.

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THE NINTH HOUR.

"Truly this man was the Son of God."

After the shameful trial in the hall,
The mocking and the scourging, and the pain
Of Peter's words, to Herod, and again
To Pilate's judgment-seat, the royal pall;
The cross itself, the vinegar and gall;
The thieves close by, discipleship proved vain,
The scoffing crowd, His mother's tears like rain,
There came one moment, bitterest of all,
Yet in that cry, when flesh and spirit failed,
Last effort of the awful way He trod,
Which shook the earth, nor left the temple veiled.
In that exceeding great and bitter cry
Was conquest. The centurion standing by
Said, Truly this man was the Son of God.

—From "A Brief Pilgrimage in the Holy Land," CAROLINE HAZARD,
by Kind Consent of the Author.

SPIRITUAL RECONSTRUCTION.

Besides the self-denying work of rebuilding the waste places in the stricken war zone there remains the more difficult task of the spiritual reconstruction of modern society in the world after the war.

The apostles felt themselves chosen for such a work in their day. Paul gives a lurid picture of the non-Christian life in Romans 1. We may think his indictment of society was too severe. But in comparison with the writings of his contemporaries who satirized the vices of their day, Paul's language was really modest and restrained. And if we can hardly bear to read some of his sentences it only shows what a difference Christianity—or rather, Christ—has made in the world. Paul's world needed to be spiritually reconstructed. He knew the remedy for the world's malady, and felt himself a debtor to Jew and Gentile alike until he had imparted his secret to them for their healing and reconstruction on Divine lines.

From time to time have occurred mighty movements of the Divine Spirit which have resulted in a more or less profound spiritual reconstruction of their particular age. In medieval

times the work of Francis of Assisi had such an effect in Italy. So had the work of Martin Luther in Germany, and of George Fox, and, a century later, of John Wesley, in the life of England. Indeed it has been asserted confidently that but for the rise of Quakerism in the seventeenth century, and the evangelical revival of the eighteenth, England would have shared the fate of France, when the bloody terror of revolution broke out in that fair land.

What a religious awakening can do for society and national life is illustrated in the history of the principality of Wales. The middle of the eighteenth century found the Welsh people morally, intellectually and economically at their lowest. A sweeping revival of spiritual life from end to end furnished the needed inspiration which raised the people out of their slough of despond, which quickened every pulse of national life, elevating, purifying, energizing every department of human interest.

These visitations are evidences of the spiritual presence of Christ in the world. They are waves of Divine influence proceeding from Him who claims every man for His Kingdom and the whole of every man.

Only a fresh wave of power "from the presence of the Lord" can arrest the fatal backward drift of the period through which the world is now passing. The war has not caused the drift. The war is the symptom of the malady which was there before it began, and the sheathing of the sword, however desirable, will not in itself remove it.

The work of spiritual reconstruction can only be undertaken by a people who really know Christ, who are sure of Him and of their message. Such can alone speak with authority and not as the scribes. The keen edge of "the Sword of the Spirit, which is the Word of God" is not blunted by them because of a lurking doubt of its trustworthiness.

The Christian Church must approach this pressing problem of world-wide spiritual reconstruction with courage, but in a spirit of deep penitence. Nature, we know, reveals her secrets to the meek alone. Humility of mind has ever been the key that has opened the door leading to some fresh discovery in the kingdom of science. So also is the Kingdom of God. When we have brought our best thought to bear on the complex question of the way out of the present agony and have honestly wrestled with the difficulties that confront us, we shall have to come back and sit down at the feet of Him from whose lips the apostles got their message, and from whose example they learned their methods, for the spiritual reconstruction of the world they lived in. And we shall find our Lord and Saviour Jesus Christ is still abreast of the times, the root of human righteousness, the new basis for human society and the new conscience for human conduct.

MAX I. REICH.

"No victory that we gain is worth anything to the victories we have yet to gain."

A NEW YEAR MESSAGE TO THE SOCIETY OF FRIENDS.

HENRY T. HODGKIN.

We are set in the midst of a world of men and women whose chief and deepest need is a living fellowship with their Heavenly Father. That fellowship once established, the way is open for fellowship between man and man, and between nation and nation. Out of such an experience we may be brought into the one kind of human society which will endure, because it is founded according to the mind of Christ, and in harmony with His supreme purpose. Reconstruction, international settlement, inter-racial reconciliation—all these are vain terms, holding up mere dreams of future well-being, unless men's hearts are possessed by the love of God, self-seeking and all private-mindedness being driven forth by the passion of an all-absorbing love to God and to our fellow-men. No negation of evil will save us to-day. Only the cleansing streams of Divine love and power can carry us forward to realize a new and better world. Love must be in us no passing emotion, but a dynamic and creative force. This it may become, not by the will of man, but as we are born of the Spirit.

Between the world so sorely in need of this new creation and the Source of all creative power, stand the men and women in whom this power shall be incarnated. The living God clothed in human flesh and using human speech made known His will and His way to men in Galilee nineteen hundred years ago. In Jesus Christ, our Lord and Saviour, He brought into a hopeless world a new and living hope. The Kingdom of God became a realizable possibility. It was indeed at hand.

To-day the same loving Father seeks men and women to carry on the work. Christ Jesus moves amongst us by His ever-present Spirit, seeking to come into the hearts of all men, and to bring them into fellowship with their Father. He calls us, as individuals and as a Society, to follow Him, to be His partners in the world-embracing enterprise.

Home and Foreign Missions are mere terms. There is but one enterprise in the world worthy of the whole manhood and womanhood of the children of God. To make Christ known, to lift Him up before men, to lead men's hearts into that living fellowship with their Father which is possible through Christ, to establish His rule on earth—this is the one task in which, whether at home or abroad, whether workers for peace or missions or social reform, we are all called to co-operate. Now is the time to bend every energy in the great endeavor.

How, then, shall we enter into this service? There is but one way. We are called by all the voices of bitterness and despair and sorrow that fill the air in these sad days, we are called by all the cries of aspiration and longing for a better world that may still be heard even amidst the din of battle, we are called by the voiceless yearnings of those who sit in darkness to enter upon that one way. We are called into the faithful and whole-hearted following of Jesus Christ. He leads the great adventure. He asks not for wisdom or riches or influence, but simply for the whole, full heart of utter trust and absolute loyalty. Abandoning ourselves to Him, led by His Spirit, constrained by His love, we shall find our place in the building of the City of God, of which He is the architect, and in which He is both the foundation and the cornerstone.

For each one who thus follows there is work of absorbing interest, of untold significance, because the one otherwise aimless and futile life is fitted into a glorious design, and takes on a meaning and value not proportioned to its own small capabilities, but determined by the grandeur of the whole Divine plan. The Society of Friends is being called, nay even impelled, not by some outward stimulus, but by a deep inward impulse, into the world-service. Its message is not with words of men's wisdom: it is simply to set forth Christ and Him crucified.

Let every one of us see to it that we are linked in this common effort. Only in Christ can we be so linked. The Apostle Paul counted all things less than he might be found in Christ. The Master, stripped even of His clothes, turning His back on all worldly power and pleasure, trod for us alone the path of uttermost sacrifice. If we are to know the saving power

of His cross, we must be sharers of it. "If any man would follow Me, let him take up his cross daily."

No easy way opens up to us, and yet it is the way of joy. No light task is before us, yet the burden will be borne in fellowship with the best of friends. To win the world for Christ seems wildly impossible, yet with God all things are possible. We need, as a Society, to stand together, for apart, and criticizing one another, we must surely fail. We need to stand together in fearless loyalty to our great Head, filled with the missionary spirit, possessed by the passion of Divine love, proclaiming by life and lip the Everlasting Gospel of redeeming grace.—*The Friend* (London).

FRIENDS AND THE INDIANS.*

In preparing a historical sketch of any movement a writer has the choice between two methods of treatment—the more philosophical one which will view the undertaking in the large and show the development of underlying principles; and that which devotes most attention to detail and the labors and accomplishments of particular individuals.

Our friend Rayner W. Kelsey, in his welcome study, in which he traces the interest of Friends in the Indians, has in some measure combined both of these methods. Beginning in 1655 he describes some of the missionary visits of Friends close to the Atlantic seaboard in early colonial times, and follows the vicissitudes of the laborers and of their labor down to the present time, closing with a brief sketch of the mission conducted by the California Yearly Meeting in northern Alaska, where along Kotzebue Sound there are over 75 Esquimaux members with Friends, in four Monthly Meetings, some of them located about the Arctic Circle.

A goodly amount of space is naturally devoted to the dealings with the Indians by the Colonies where Friends were more or less fully in control. This chapter entitled "The Quaker Peace" satisfactorily sets forth both the methods and the results of the endeavors of Penn and others to treat fairly with the aborigines. These experiences, leading up as they did to the "Peace Policy" of President Grant, are skillfully developed. It will probably be a novel thought to most younger Friends that for a decade or more, about 1870 to 1880, the Indians in the State of Kansas and the western sections of Oklahoma were under the official care of Friends as a denomination. The nearly forty pages devoted to this subject are perhaps the most interesting in the book.

Another chapter is devoted to Tunessassa, and still others to the work of Friends elsewhere; in the East, in various parts of the middle West, and in Oklahoma. A place is also given to the labors of some particular institutions and individuals. As these were included it would appear as though references should have been made to The Emlen Institution for the Benefit of Children of African and Indian Descent, and to the work of our Friend, John B. Garrett, who was a member of the commission appointed about 1806, by President Johnson to remove the Osage Tribe of Indians from Kansas. This commission selected for these Indians their present reservation in northern Oklahoma, which later discoveries have proved to be among the richest oil fields in the world.

An admirable index completes the book. This, together with frequent notes giving references to original sources and authorities, and detailed bibliographies, adds much to the usefulness of the work. There are several interesting illustrations.

GEORGE VAUX, JR.

PUBLICATIONS OF INTEREST TO FRIENDS.

The interests of the world situation and the changing relationships of life incident to it, have absorbed so much of the space in our paper, that there has been an accumulation of literature on our tables. Some brief notices may serve to

*Friends and the Indians, 1655-1917, by Rayner W. Kelsey, pp. ix-291. 1917. Philadelphia: The Associated Executive Committee on Indian Affairs.

direct the attention to efforts that mostly will be recognized as collateral to the larger movements. Indeed, little seems written now that does not in some way refer to a disintegrating or to an integrating world order.

"THE MEXICAN PROBLEM," by C. W. BARRON, WITH AN INTRODUCTION BY TALCOTT WILLIAMS.

This is an attractive little volume of 136 pages, published by Houghton, Mifflin Co., at St. Talcott Williams describes it as "A clear and wise economic picture of Mexico, beyond any other that I have read." The final chapter has the title, "Watchman! What of the night?" It says, "What troubles Doheny ['lord of oil in the Southwest'] is how these good people of Mexico, speaking one hundred and fifty tongues, can be merged into a nation, with soul life, prosperity, and family and national happiness." Some of the efforts of two years ago to contribute to this end, have been at least temporarily suspended. It is most desirable, however, that our sensitiveness to the need should be maintained and this little book is a valuable contribution to that end.

"THE ARM OF GOD," a compilation by E. and R. Dankerley, published abroad by Oliphant's, and on sale at Friends' Book Store, Philadelphia, and at the Book and Tract Committee's room on Twentieth Street, New York, price 75 cents.

To those who profess to believe the Christian stand for Peace ("Christ's Conquering Peace") is entirely unpractical the records of this handy pocket volume present food for reflection. It shows the workableness of these principles. The war logic (?) that those who insist upon the authority of spiritual weapons in the warfare of life, would thereby invite Germans to slay defenceless children and outrage mothers and wives, cannot, however, be put down by such records as this. When the simplest principle of the syllogism is violated as by these taunting arguments, dealt out to peace workers, nothing but the records of facts stand. This little volume is a veritable armory of such facts. The book might properly be styled, "Spiritual vs. Carnal Weapons." The Germans seem not to have been more disconcerted by anything than by some of these spiritual weapons in Russia. Simeon Strunsky has shown this in his inimitable way in the *New York Evening Post*.

"THE TRACK OF THE STORM,"—Tales of the Marne, the Meuse and the Aube, by Margaret Brackenbury Crook, Published by Headley Bros., and on sale by Friends' Book and Tract Committee, Twentieth Street, New York City.

The fifteen stories of this volume of 111 pages, both in matter and style, are most appealing. With everything else in the war-zone changed, human nature—especially French human nature—persists. The author is able to give most vivid pictures, at the same time that she shows the very great need and the very great skill of the relief workers in ministering to the need. Friends will want to read the book and pass it on to others.

"I APPEAL UNTO CAESAR."—This little shilling volume has been widely reviewed. It is from the pen of Margaret Hobhouse (the mother of Stephen Hobhouse), and is a severe arraignment of the British Government in its dealing with C. O.'s. What gives it particular force is the fact that the author is not herself sympathetic with the C. O. position. There are signs since the book appeared that the appeal has been heeded in part. This at least is true, the British nation and the world have been forced to see how easily a military dispensation can light the torch of persecution and fill the jails with genuine martyrs. This is ever a dear price for a nation to pay for liberty of conscience. Will our own country fall over this precipice?

"THE STORY OF A BRAVE WOMAN AND OTHER STORIES FROM NORWAY," by Elsie Bastin. This is received from the author and can be had from the Friends' Bookshop, London. It is a small paper bound book of 123 pages, in the clear-cut printing that makes the press of John Bellows so justly famous. The vivid pictures of life on the coast of Norway within the Arctic Circle and the devoted service of J. J. Armistead and

the workers with him on the mission boat *Red Cross* are so presented as to carry readers quite beyond the point of interest. They will certainly want to co-operate in so good a work.

"THE UNITED STATES Versus PRINGLE." the Record of a Quaker Conscience, Peace Committee of Philadelphia Yearly Meeting. This is a reprint of an article in the *Atlantic Monthly*. Some of our readers may remember that it appeared in *THE FRIEND* by consent of the *Atlantic*. Its appearance in this form signals the entry of the Peace Committee upon the important service of publishing a line of such literature, so that our own members will be well armed with concrete illustrations of how a faithful testimony in the past has given Friends a reputation for something very different from slackers. One might say that it has seemed in the past and in the present quite impossible to hold a peace testimony honestly and not win the respect of those who are consistent militarists.

"THE NEW WORLD."—With aptly chosen title we have from *The Fellowship Press*, 118 E. Twenty-eighth Street, New York City, at \$1 a year, a new monthly. It is not issued "as an official organ of the Fellowship of Reconciliation, but as a medium for the free discussion of questions relative to the interpretation of Christianity to our age and its application for the reconstruction of Society." After a careful reading of all the articles in No. 1, we have no hesitation in recording the judgment that this aim has been very strikingly accomplished. The old truths—the most hackneyed of them—are marshalled for the uses of the new order. "The ultimate remedy for the troubles of mankind" is put down in Bertrand Russell's phrase as "A change of heart." "With Christianity, it is always sunrise somewhere in the world. And this little paper appears in order simply and unaffectedly to reason with the Christians of America that they seek by prayer, by open-eyed thought and by a new measure of self-dedication, to hasten the new healing sunrise of Christianity upon a shattered and war-weary world." Our hearts throb in sympathy with these aims and we hail the effort as one of multiplying signs that the new day is dawning.

ARMENIAN RELIEF.

[Because Friends are so much interested in this subject we venture to make the following quotation from a special correspondent of the *Boston Evening Transcript*.—Eds.]

Erivan, the Caucasus—This city has two present claims to distinction, for it is at once the nearest large town to Mt. Ararat, and it is also the centre of the relief work for the Armenian refugees in the Caucasus, who number about a quarter of a million. An ancient city, Erivan is now predominantly Armenian, and it was here that the recent all-Armenian congress to consider the future of the race was held. America's representatives in the work of relief have their headquarters here, and from this centre radiates an organized ministry for a stricken people that is one of the notable achievements of this world war. It will have religious and political consequences beyond anything imagined by the people of the west, who sought only to save the lives of myriads of sufferers.

UNDER THE SHADOW OF MT. ARARAT.—There are no starving Armenians in Erivan. Yet this is the centre of the community that fled from Turkey under the spur of the persecutions of the Turk. The reason is that the American Committee for Armenian and Syrian Relief, of which Cleveland H. Dodge, Metropolitan Building, New York, is treasurer, has established here a system of organized relief, including industrial work on an extensive scale, that has meant literally life, as well as rehabilitation, to this section of the refugees, who number altogether about a quarter of a million in the Caucasus.

Perhaps that industrial work will make the best start for the story. Instead of direct relief, in the form of food or money, the committee, with an eye to the future of the people, has distributed labor, except in the case of children and helpless women. Since clothing, as well as food, has to be provided the refugees, the committee has begun at the beginning, and

distributed cotton and wool among the women to be cleaned, carded and spun—except that the cotton is first carded, after the ancient bowstring fashion, by men. The wool is given out as it comes from the sheeps' backs. This is returned by the women in the form of yarn, for the spinning of which they are paid. Thousands of pairs of socks have also been knitted by the women.

Because the Armenians are skilled artisans, they have been set to making knockdown hand looms, and upon the machines thus built, trained weavers are set to making cloth out of yarn spun by the women. This cloth is used for under-clothing, in the case of the cotton goods, and for outer garments when made of wool. A fine quality of homespun is produced, which could be sold in the Russian markets at a profit. Instead, all the clothing thus produced is used for the refugees. Last winter fifteen thousand persons were clothed, and this year an additional ten thousand orphans will be clad in the most comfortable garments ever they have known. Of course, all the tailoring is done by Armenian refugees.

This is the sight that old Ararat now looks down upon: A little company of American Board missionaries, at present lent to the relief committee, creating anew amid unusual conditions, an entire industrial organization that will provide, without pauperizing, for the needs of a homeless and utterly destitute people.

YOUNGER FRIENDS.

ABRAHAM'S OAK.

(Concluded from page 402.)

The hard-working farm lad felt it quite a holiday as he led his quiet horse through the streets, for it was market day, and Horsham had awakened from its normal sleepy quiet.

The dinner at the Deanes was also a treat, for Ann Deane's great pudding was of beef, which seldom came on a farmhouse table, and Mary chattered gaily with her old play-fellow, telling him she had something very particular to show him presently. She made a mysterious journey into the best parlor, and then came back to lead him there, followed by her amused parents. On the table stood a beautiful new clothes box, of polished oak, with a handsome lock of engraved brass, and "M. D." in brass-headed nails.

"What a nice box, Mary. Did thy father have it made for thee?"

"Yes—and, Abie, it was made out of thy own oak!"

The color came into Abraham's brown cheeks. "Is it really? How nice for thee to have something made of the dear old tree!"

"Ah, but that is not all I have to show thee," and a covering was whisked off a second box of the same size and shape, with the inscription, "A. P., 1732," deeply cut into the solid oak below the lock.

"There, Abie! That is for thy very own! Father had his best carpenter make them for us."

The boy stood speechless with surprise and pleasure. A gift was almost unknown to him, and the nice box made from his beloved oak was a treasure indeed. His thanks might be stammering, but John Deane could see how heartfelt they were. "It was Mary's thought," he said. "Five years ago, when I promised the little maid a box, she said *thee* ought to have it, so it ended in old Jacob making two. They are only just finished. I was intending to send it next time the timber wagon goes thy way."

"I think it would go on the top of the panniers," said Abie, eagerly. "I've got a tidy bit of cord with me, and Dobbin walks very steadily. I do want mother to see it. She will thank thee herself for thy kindness next Monthly Meeting, and Mary, too, for thinking of it."

So the box was safely tied above the panniers, and borne off in triumph to the lonely farm to hold the boy's few treasures.

But some years later the boxes came together again, when

"M. D." became "M. P.," and Abraham took home his play-fellow to fill the place of his mother, who had died the year before.

The marriages of Friends were still only half acknowledged as legal, so it was needful that the greatest possible publicity should be used, and the ancient certificate says that Abraham Prier and Mary Deane, "having publicly declared their intention of taking each other in marriage before several meetings of the people called Quakers, in Horsham, and in Ryegate, Capole, and Dorking, according to the good order used among them, whose proceedings therein, after a deliberate consideration thereof (with regard to the righteous law of God, and example of His people recorded in the Scriptures of truth, were allowed by the said Meetings, they appearing clear of all others, and having also the consent of parents and relations concerned," were married in Reigate Meeting-house on "the seventh day of the 10th month called December, 1747."

The declaration of bridegroom and bride differs somewhat from the present form. "In the fear of God, and the presence of this assembly, whom I desire to be my witnesses," again hinting at the necessity of publicity for the sake of the five children afterwards born to them, whose names, John, William, Ann, Sarah, and Hannah, are written on the margin of the certificate.

Abraham, honest yeoman though he was, apparently never learned to write, for his name is signed with a cross, while "Mary Deane" is neatly written below.

Two oaken boxes, firm and good as ever, the old marriage certificate, and a single silver tablespoon of quaint shape, with "A. M. P." in plain Roman letters deeply cut on the handle—these are not much to conjure up a vision of the homely lives of the writer's great-great-grandparents, but it has been a pleasant task, and it is with the hope that this sketch of early Quaker life in Sussex may interest other readers that I venture to send it to the *F. Q. E.*

SADDLESCOMBE, HASSECKS, SUSSEX.

MAUDE ROBINSON.

A HERO OF REVOLUTIONARY TIMES.

(Continued from page 404.)

"The next morning I went to seek the officer who had promised to give us our liberty, and after some time found him, and put him in mind of his promise. He seemed to quibble, and put it off. I thought he intended to weary me out, that so I would promise to go home. I went to the head officer, and made my complaint, and he, in a friendly way, told me that we should be soon released. Soon after, that officer who had promised us a permit, called me to his tent, and wrote a pass for us; and when he had read it to me, my spirit was raised with zeal for my Master's honour, and so I told him, that I was not to fear or be frightened by men when in my Master's cause. Must we indeed go right home without a guard? Nay, send a guard with us for the safety of thy country. Yes, we have concluded to go homeward about one hundred and fifty miles, to a settlement of Friends about New Garden, and when we have visited them, if I find my mind easy to return home to my wife and children, I shall be glad. But if I find my Master hath any more service for me in this part of the country, I desire to be enabled to return to South Carolina, if not to Georgia, visiting my friends; and if I should return through this army, when thou seest me ride on, then remember what I tell thee now.

"*Officer*.—If you return here again, you may expect severity."
Answer.—I do not fear what your army can do to me, for I know that you can have no power over this body, except you receive it from above or some good end. He then looked me full in the face, and perhaps saw the tears begin to run down my cheeks. He gave me his hand, and wished me a good journey, got on his horse, and rode off.

"Our horses were given to us; we parted with our captain (of the horset) as with a friend, and with a raised voice bid his men farewell, and wished them a better way of living, which they returned, with gladness for our release. We had about sixty miles to a Friend's house at Pedee, from whence

we came. I thought our being amongst them was no disgrace to our Society. O how good it is for us to live near the Truth! Walking in the light, we should be at no loss to know what to do, or where to go, or how to behave ourselves before men for the glory of God, and for the safety and peace of our souls. I have been much preserved in such a state since I left you; I am unworthy of such great kindness. The thoughts of the many days, weeks and months, which, in time past, I have spent in the unnecessary cares of this world, do at times grieve me; that, and the sense I have of the state of the churches, is the greatest affliction which I meet with. I find hard work amongst Friends in these southern provinces, but have been helped by my kind Master, to proclaim his great name, although in a clumsy and uncustomary way: I generally feel relief to my burdened, troubled soul.

"I am in a few days intending to set out for South Carolina again, not knowing what may befall me there. My greatest concern is that I might be [obedient] to my Master. I cannot see the end of my journey, nor the road home so clearly as usual. It may be you may see my face no more; and if it be so, I entreat you, in that love which I feel for you, that you show kindness to my dear wife, and watch over my children for good. The reason of my beloved companion leaving me—I first proposed it to his consideration for your sakes, lest you might be uneasy; and after considering and looking at it, found freedom so to do. It is no small cross for me to part with him: we have travelled together in love as brethren in tribulation. My love to you all, my friends and neighbours.

"ABEL THOMAS.

"NEW GARDEN, North Carolina, Fifth Month 6, 1781."

(To be continued.)

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 390.)

Then there was much consulting about what to do, and to decide this we adjourned from the road and group of interested natives to the parlor of Sibate's hotel. The Birchets felt that they must return to Bogota that night, and that at first was the prevailing feeling of all six of us. So one of the party ordered six horses, and returned with the information that for these we must pay \$2.00 apiece, and \$1.50 each to send them back by train.

I had been wondering more and more what reason I had for haste to Bogota, and why it was not sensible (as well as much cheaper) to stay over night in Sibate, and spend another day in those fine forests. Then one of the ladies who had not ridden a horse for some years and not at all a la Colombia, developed considerable apprehension as to the result of a ride of twenty miles, after a tiring walk, rather a severe initiation I confess. Another lady, needless to say, was all enthusiasm for the horseback ride, and we finally effected a compromise, three, one man and two ladies to go on, and three, the same proportion as to sex, to stay.

That was decided between five and six o'clock; it was after eight o'clock before the three horses were ready, and had there been six who knows when preparations had ended. Then we saw the three happily off, on good horses, and at least one of them sure of a glorious time. We learned later that they reached Bogota about midnight, the only accident being a fortunately not severe "header" over his horse's head by the one man of the party.

The next morning, First-day, I saw the two ladies on the 7 A. M. train for Bogota. One of them felt, I think, as I should have, that to go to Bogota in the morning was wasting a fine opportunity in the country, but as she said it would never do for a missionary to go off for a trip on the Sabbath, and also in Colombia, where women travel so little unless she could have persuaded her companion to stay, it would have been against etiquette to have gone off with a gentleman.

Doubtless the little traveling by single ladies explains the unexpected developments the evening before when at the hotel I had asked for rooms for two "senoras" and for myself.

They coolly assumed that one of the "senoras" was of course my wife, and arranged accommodations so. Without actually explaining, it would have been difficult to have gotten a different result, for had I specified one "senora" and one "senorita" it had looked much more certainly so.

I was glad no one stayed—unless it had been the Birchets, who are the best walkers—for I wanted to go some distance to a high precipitous but wooded mountain we had seen the day before. This I reached. On the way were open fields, where the pansy has established itself as if native, and near the base of the cliff were quantities upon quantities of ripe red strawberries. These are small and compared to ours dry, but when dead-ripe are delicious. (Colombia has solved the problem of an ever-bearing strawberry, by simply having a season uniform the year round.)

In the woods at the base of the cliffs was one plant, the most brilliant, or perhaps gorgeous is the word, I have yet seen here. This is a large-flowered scarlet crimson begonia. Here where they are native I have become converted to these plants as ornaments, as I have never been in conservatories. Whites, reds and a yellow, a great variety, I have seen.

There was cloud much of the day about this forest, but fortunately I avoided actual fog. I did, however, get wet by rain.

One other plant I must mention, one we had all admired the day before, and of which I now obtained a photograph, a bushy *Calceolaria*, slipper-flower, with fine clusters of golden flowers. Being a *Scrophulariaceae* I was especially pleased.

That afternoon I made sure to return to the station early, but on the way one disconcerting thought occurred to me. I had forgotten to inquire about First-day trains. I had no reason to suppose them different from week-days; should they be different likely later (so I reasoned), to give Bogota people longer in the country, and especially at Tequendama, reached over this route. Still to be safe I reached the station forty minutes early, but the First-day train was yet earlier, having left forty-five minutes early, at 4.50 p. m., five minutes before my arrival. What throws the blame hopelessly upon me is that all the time, and quite forgotten, I had in my pocket-book a schedule of that road. At first I was exceedingly tried, but later botanical events made me exceedingly glad I missed it.

Of course I was committed to another night at Sibate, and nothing to change to all dry clothing in Bogota. The hotel at Sibate is the best I've yet seen in the country here, but I'd not call it good at home. A poorly aired room, a bed with clean linen, but which the examination of the previous night had proved to be inhabited by fleas, are not inviting to early retiring. The fare was ordinary. This night I had no one to talk to, and without books or the desire to early repose, the evening proved tedious. I went for a walk on the muddy road, listened to the chorus of frogs, and wished I'd caught the train.

This must be said for Sibate Inn: relatively it was clean and good, and the prices could be brought low. When the evening before we asked about rates for the night they said \$1.75 apiece, over night and two meals; we debated possibilities of return further, quite forgetting this item, when the landlady appeared to say \$6.00 apiece. Next morning the girl, who seemed to have this business in charge, presented me a paper, \$2.20, for the three of us. Of course I protested, whereupon she turned the sheet over and there was written \$1.95, which I paid. There are not three sides to a sheet of paper or I think she would have come down to \$1.80, the \$6.00 rate suggested. For my solitary night she presented me a paper \$1.00; I protested; she turned it over and there was written \$1.75. Preparedness!

(To be continued.)

EVERY DEED

That comes to thee in God's allotted time
Is just the greatest deed that thine could be,
Since God's high will appointeth it to thee.

—ANNA TEMPLE.

LETTERS FROM FRANCE.

(Continued from page 404.)

TWELFTH MONTH 18, 1917.

I have been covering glassless windows with oiled linen, so people can more or less hermetically seal their rooms and sleep in comfort and bad air. It is surprising how many different forms a window frame can take and how many different tricks you have to try to get the linen fairly and decently tight and weather-proof, but it seems fairly strong and stands up under strains that I should think would break it all to bits.

The same applies to many roofs that I have climbed over—why they have stood up so long nobody knows, and the question of repairing them is almost impossible of solution. They can be patched up in a fashion, and I suppose that is what the people are used to; if the rain does not fall in the bed-room they seem fairly satisfied, but it does go against the grain to spend days patching something you know ought to be torn down and built over again.

The more I see of the Maire the more I am inclined to trust him and rely on his advice; he doesn't seem to play any favorites, and he rejoices with the people that we help, although he does want us to do some work for him. His house is in good condition, but his barn wants repairing; we, of course, have to devote ourselves to houses until we get the roofs tight and every one in the Commune at least in a dry and fairly tight house.

TWELFTH MONTH 25, 1917.

Last week was about as cold as any weather we have in Philadelphia. It snowed at least a foot on the 16th, and began to freeze hard, and it didn't melt a bit until last night, but the thaw has set in now and the snow is going rapidly. We were asked to make a snow plough by the Maire, and after two days' hard work, a very good plough was made and put into operation; the Maire sent three horses harnessed tandem, and two men to drive them, and followed the plough all around the village on foot.

I joined them on the last stretch and mentioned our Christmas party to the Maire and said we wanted a Christmas tree. These are very scarce—the only one we could find is in the garden next door and is, I think, a yew tree and is very beautiful; he and I went back to look at it, and he did not dare to give me permission to cut it, but took us all around to M. Jacquelin, who is taking care of the property for the owner—a civilian prisoner in Germany; there we ran into a regular afternoon tea party of old women who were sitting around the stove, discussing what women talk about, and the Maire broached our business to M. Jacquelin. She promised to take it up with her husband, who was away from home, but we never heard from him, and so used some cedar tree branches which we fastened up together to make some sort of a tree.

I went around to every house in the village and asked *tout le monde* to come to the party. It was very amusing to see the change from suspicion or surprise to cordiality in the people when they heard what I had come for. The party was a huge success. It was called at two o'clock and the school children were all there ahead of time, but the school-mistress would not let them into the assembly-room, but locked them up in one of the other rooms.

Fay Murray had bought a whole lot of things with the money we had, and every one of the children had a number of presents, dolls, boats, knives, balls, scissors, sweaters, mittens and stockings. Before they were distributed the children sang songs for us and recited pieces, and one girl of fifteen read a very pretty speech of thanks and the Maire did also. Then we had Parnell do some conjuring tricks, which astonished the natives—the Maire's jaw is still dislocated, I believe. Then the presents were distributed, but were not opened for fear of loss and the party was over.

I believe that this party is the best moral boost that we have been able to give the inhabitants. It woke one family up that we have not been able to interest in anything. They dressed up and enjoyed themselves so perhaps they will begin to show some ambition and interest in our efforts to help them.

On the 23rd we were invited to help celebrate the first Christmas in Roze. I went in with some of the others and met Charles Evans by chance on his way to visit us.

TWELFTH MONTH 30, 1917.

I have gotten over the little attack I had and I was able to carve the turkeys with great enjoyment and enjoy the Christmas dinner to the full. We had a very big and complete dinner—soup, turkey, with chestnut stuffing, mashed potatoes, boiled onions, string beans, fruit salad, pumpkin pie and plum pudding. Next day I was up and working and hung a most refractory door on a barn and put a lock on it. The weather has at last let up and this morning is just above freezing and cloudy.

Yesterday, MacDowell and I walked through the snow and sunshine to Nesle in search of kerosene, some four or five miles, and didn't find any. We called on Dr. Baldwin at his baby hospital and came home again, tired with slipping on the hard snow, and I, at least, soaked with perspiration. When I got home I found a package from the Germantown Hospital, for which I have written a note of acknowledgment to the nurses and doctors.

It is very pleasant to be remembered and encouraged in this way. We have had a very quiet time during the cold weather and holidays, but I hope we can soon get down to business and do some work. We have been confined to inside jobs ever since the snow came. If we can fix up the roofs and windows the people can generally get along very comfortably. I bought some coal for us the other day at nine francs the 100 kilos (200 pounds).

PARIS, First Month 2, 1918.

I left Gruny on the 31st to come here and have a tooth filled—the war bread pulled it out. I had it done this morning at the Red Cross Hospital at Neuilly. I had to come by way of Ham; this meant a twelve or thirteen-mile walk through snow or slush, unless I should be fortunate enough to get a lift, so I left at nine o'clock and was soon in a fine state of perspiration; for the first five miles to Nesle I was not passed by a single thing.

I knew Dr. Baldwin was intending to send some people to Paris that day, so I stopped at his hospital to see if I was in time to get a lift. Just as I entered, another Red Cross man was going in and we opened Dr. B.'s office door to his great indignation, for he hustled us out of the hospital full tilt with the information that they were isolated. We were inside about forty-five seconds, American efficiency; when he got us on the porch he told us that one of his nurses had diphtheria and that there was no moving to Paris that day. The Red Cross man then spoke up and said they had a five-ton truck there to tow another truck back to Ham and they had plenty of room for me. So I wandered down to where the two trucks were standing and found no one. I looked around and located a restaurant, where Cross and Pye-Smith had spent the tail-end of Sixth-day night when they were late on account of snow on the line. It seemed well to eat when I had a chance, so I went in and found three Red Cross men putting on their coats, so I asked them if they were the crew of the car and they said yes; then I asked for a ride and they were very cordial and asked whether I was ready. I said I wanted a cup of coffee and was told there was lots of time—so I sat down to some coffee, that was chocolate when it arrived, and an omelette and jam. I complimented the mistress on her kindness in taking in *mes camarades* the other night and put on my coats and went out and found them ready to start, so I climbed in with the driver of the first and we were off around narrow streets and corners that I thought the five-ton truck could not negotiate. We were soon out in the country and rolling through the French roads at a great rate. Suddenly, on the white snow alongside the road, I saw a scarlet streamer; I asked what it was and the driver pulled up with an exclamation and jumped off to collect it. It seems it was a message dropped from a German aeronaut to one of their spies—the message was gone, but the paper parachute and the dry cell and incandescent lamp were all there. It was the first time we had

run up against one of these things. Of course, the driver collared it, but I am not going in for souvenirs, so I did not mind. Then we went on again and they landed me in Ham so that I reached the equipé while they were at lunch. I drank some coffee and then Ernest Brown took me down to the sentry, where we made friends with him and some soldiers who were also wanting a lift and when a car came along bound for Noyon we were put in it and we bumped off again; it seemed a wonder to me that I held together. But they delivered me at the *gare* at Noyon in time for me to have a fine hour in the cathedral, which is a very old and beautiful building, and I was very glad that I had an opportunity to see it.

Then I met an American ambulance driver just out of a hospital for gas, going to Paris on permission. We had a delightful dinner and came down second class with a crowd of jolly *permissionnaires*, one of whom suggested that France needed soldiers more than men to repair houses, but I did not explain to him my position or that my convictions were growing stronger every day and I don't want to have anything to do with that business [of war] in any way I can prevent.

We arrived here on time and I got to the hotel at 10.30 and went to bed. A most restful New Year's Day followed, in the house all day, with most congenial company, while the snow was falling and turning to mud outside.

This A. M. I trotted out to the hospital and had my teeth filled.

Our work is very much interrupted by the bad weather, but we shall soon have winter breaking up I expect. Everybody in Paris is very cheerful and hopeful about the work, and the repair and social work in Verdun is looming up, and if it brings the whole mission together it certainly sounds attractive to me, but the winters here do not appeal to me a bit. If that work could be started next summer and I could go down there for three or six months, I should like to do so, for workers and hands are the most useful gift we can give France at present.

J. H. H.

(To be continued.)

NEWS ITEMS.

AMERICAN FRIENDS' SERVICE COMMITTEE.

150 ADDITIONAL MEN WANTED IMMEDIATELY FOR SERVICE IN FRANCE.

A few weeks ago there came to us from the American Red Cross in France a call for 300 men at the rate of 25 a week. Toward this call we have selected over 100 men. We expect to select a few others from applications already on file. We need, however, a large number of new applications to provide at least 150 men fitted for the work we are doing.

This call means that our dreams of the past few months have come true. It means that the American Red Cross has decided to give Friends the largest place in the beginnings of reconstruction. When one considers all the possibilities which this call opens up, it seems clear there has been no greater single opportunity in the whole history of the Society of Friends.

Do you ask what 300 men can accomplish in the face of such a gigantic need? Read the answer in this record of English Friends:

"With an average number of 90 workers, English Friends during their first thirty months in France, helped 309 villages, 11,431 families, 35,200 persons; distributed 33,759 articles of clothing and household supplies and farming implements and seeds to the value of 126,750 francs."

The opportunity gets its chief significance, however, from the fact that these 300, together with the 316 English and American Friends now in France, may lay the foundation for the greater reconstruction to follow. They are to acquire knowledge of a task for which there is no existing precedent or standard. They are to work out the plans that will become the patterns for the future work of a vastly larger scope. It is one thing to merely send over 300 or 500 men to grapple with an undertaking that requires thousands of men; it is a different thing when these few hundred men have the largest place in the beginnings of the work which the thousands must finish.

YOUNG FRIENDS OF DRAFT AGE!—Is not this your call to service? Should not some also who are below or above draft age find in this work a call of duty that outweighs other obligations. In this appeal for men we repeat the suggestion which we earnestly advanced in our first call

last Sixth Month—namely, that all applicants consider carefully the demands of other possible fields of service. For many, the most important, although, perhaps, most difficult, tasks may be the usual ones here at home. The one great thing that has made the Friends' work in France such a success is the compelling sense of duty under which the workers have done their work.

In assisting Friends to decide what is the path of duty we give the following brief outline of the nature of the work that is calling for the service of American Friends. You know all about your other obligations; it is our function to tell you something of this great work that some Friends somewhere should feel called to do.

ARE YOU A CARPENTER?—Have you had some experience with carpenter's tools? In France there are a million people and more whose homes exist only in memory. You can help restore the physical basis around which some of these homes can be built again. Some of these 300 men will be engaged in the manufacture of the sections for the portable houses to be erected on the ruined sites of the former homes. Men with planing-mill experience are most valuable for this work, but other experience in working with wood may be sufficient.

Others will be engaged in erecting these houses in the destroyed villages in the war zone.

The service is wider, however, than this physical reconstruction. Have you read the letters from our men in France, telling of the smiles that gradually came back to saddened faces of old men and women, of the spirit of play that returned to children, as a result of the contagious good spirits of our workers? The Christmas entertainment described in Parvin Russell's letter, printed in *THE FRIEND*, was itself worth sending over this group of twenty who have been reconstructing Gruny.

A considerable number of men will be used in erecting temporary civilian hospitals of the demountable type.

A group of five of our first Unit were sent out by the Red Cross to erect a group of hospital buildings. They completed in five days a job that was expected to take two weeks, and their work was highly commended in one of the Red Cross Bulletins in France.

Another group of our men completely remodeled an old chateau into a modern hospital. Almost all hospitals have been taken over by the army and a civil population in unusual need of hospital care is dependent for health, and in many cases for life itself, upon such work as this.

ARE YOU A MECHANIC?—Have you experience of any kind in working with machinery? The call we have from France asks for a large number of such men. Some will be used in our factories for making sections of portable houses. Others will be used for repair work at our agricultural centers and in the villages we are reconstructing.

A vast amount of machinery of all kinds is standing idle in France for lack of any available men to make necessary repairs.

ARE YOU A FARMER?—There are thousands of acres of good land in France that are being claimed by an increasing growth of weeds because of lack of labor. Friends now maintain three agricultural centres from which farm machinery is loaned or rented, and other centres are to be manned by the farmers who answer this call for 300 men.

Every acre restored to cultivation in France is worth several acres here, owing to the resulting saving of the expense of shipping food from this country.

More is at stake than the increase of the food supply—important as this is. In order to restore the life of the French villages more is necessary than the building of houses; the people must be given an occupation. The farmers of France do not live on their land, but gather together in small villages. It is thus necessary to start again the agricultural life of a community in order that the refugees may return to their destroyed homes.

DO YOU SPEAK FRENCH?—Hundreds of thousands of refugees are crowded together under sadly congested conditions in the cities and towns just back of the war-zone. Persons who can speak their language and thus learn their wants are needed to assist in relieving conditions that are one of the most serious menaces to the future of France.

ARE YOU ONE OF THE MANY WHO HAS NO SPECIAL TRAINING IN THE WORK ABOVE DESCRIBED?—Some of the most valuable members of our first Unit are business or professional men who had no technical training in any of the artisan or social work we are doing. The conditions are so different from anything previously known that all of the men, however, technically trained, must learn much of the work on the field. Men without past training, but able to adapt themselves to new conditions and work, may be very valuable.

EXEMPTION FOR MEN IN THIS WORK.—The War Department has not yet issued a general ruling exempting Friends of draft age for this work. We have been able to secure exemption from the various Exemption Boards for all the members of the first Unit who were in the first draft. We hope to have the same success with a large number of men in the second draft, although we also hope that by that time a general ruling from Washington will make such an effort unnecessary.

We have decided to continue sending men subject to the risk of having to bring them back if drafted later. This risk is all ours, since we pay all expenses and the men, if they have to return, are in no worse position than if they had not gone. They may be in a much better position, since we may be able to secure exemption for those already in France. There is practically no chance of securing exemption from Exemption Boards for men who have not entered the work before the time of the second draft. Many men now in military camps could be in France if they had volunteered for our work earlier. Information we have had from a number of sources recently indicates that the risk mentioned above is not great, but we wish all possible applicants thoroughly to understand the situation.

For application blanks write to this Committee at 20 S. Twelfth Street, Philadelphia, Pa. We shall also be glad to furnish any additional information. All persons should feel free to take up with us any personal problems that raise difficulties in connection with entering this service; we may be able to assist in the solution of them.

THREE WOMEN WANTED FOR EARLIEST POSSIBLE SAILING.—We have an urgent call from France for one nurse and two women for social work. (A previous experience for this social work is not so important, and all Friends who speak French are urged to apply.)

VINCENT D. NICHOLSON.

[The suspension of business on Second-days makes it quite impossible to include items of news the week they are received. We print the following in spite of the fact that conditions may be totally changed when read.—Eds.]

There is an evident intention on the part of the commander, General Nicholson, and the higher officers at Camp Meade, to treat our young men detained there, in accordance with the instructions of the Secretary of War, which provides that punishment shall not be meted out for failure to obey military orders.

As long as the "C. O." groups are in direct charge of subordinate officers, just so long is ill treatment to be expected.

Information reached Philadelphia by wire late on the twenty-second ult., that there was trouble at Camp Meade. Plans were promptly made for an early start next morning to the camp. Paul J. Furnas and Wm. B. Harvey were met in Baltimore by interested Friends, who accompanied them to the Cantonment. Putting it briefly, a Friend, for refusing certain service which, for conscientious reasons he felt he could not perform, was told to defend himself with his fists. This he did not do, but was then ordered to be knocked down. The deed was repeated. Though much aggrieved, the Friend did not want the officer who was responsible for this gross treatment to be punished, and requested that the incident should not be reported. The offense was repeated after a few days with more serious consequences, and a comrade abused for showing sympathy for the injured man. As a result the whole group of conscientious objectors in the camp, nearly 150 in number, refused to perform any kitchen duty; not only that, they had not for days taken their meals at the Army Mess Barracks—depending on what they might buy at the Canteen, or from such individual supplies as they might happen to possess.

A kindly disposed captain from Headquarters, which department was visited on entering camp, went with the visitors, and gave assurance that he would take steps to straighten matters out.

Announcement of the official definition for non-combatant service would relieve a tension which exists not only at Camp Meade, but in many other places, as well as with not a few of us whose sympathies go out for the testimony bearers who must bear the brunt of attacks.

WM. B. HARVEY.

First Month 26, 1918.

JOSEPH H. HAINES, whose letters have been appearing in our paper, writes to inquire whether Friends have copies of "Baedeker's Paris," which they could contribute to the Friends' Unit. Such may be sent to 20 S. Twelfth Street.

[The following is printed at the request of officials of the Young Women's Christian Association.—Eds.]

The absurd story, widely circulated in the daily press, that three thousand girls had been hired by the Young Women's Christian Association to dance with soldiers at Camp Lewis, Washington State, under *ministerial chaperons*, is denied in every particular by the National Board and by the local association officials in Seattle. The news agency which sent out the story subsequently sent out a denial.

NEWS OF BARNESVILLE FRIENDS.—As usual, the New Year season was made a time of reunion by Ohio Friends (Conservative) when they gathered at the Boarding School at Barnesville and enjoyed a time of conferences and meetings together. Their Boarding School has this year an enrollment of some seventy pupils. Carroll Brown, of Westtown, while in attendance at the Barnesville group meeting, gave a splendid address to the Student Government Associations.

Wilmer J. Young, of Iowa, now a teacher at Westtown, gave a very strong and appealing message First-day evening, Twelfth Month 30, on "Individuality and Leadership."

At the educational meeting Carroll Brown gave a good address on "Teachers and What They Should Be." All the primary school teachers of the Yearly Meeting were present as well as nearly two hundred other Friends.

The Yearly Meeting through its Meeting for Sufferings is taking active steps toward looking after their young members in relation to the draft situation. A special committee has been appointed to counsel with and assist the young men, those appointed being Charles Livezey, of Barnesville, and Elisha B. Steer, of Salem. They have visited Camp Sherman several times and have been of real service to the young men in many ways. Special Committees have been appointed in the Particular Meetings which really constitute the Yearly Meeting Service Committee corresponding to such committees in other Yearly Meetings.

Francis R. Taylor, of Philadelphia, addressed several groups and meetings of Friends in Ohio recently on Reconstruction Work in France. His addresses were very much appreciated and made us feel much better acquainted with the American Friends' Service Committee and its task. Women's War Relief Clubs have already been organized and are working in practically every meeting in the Yearly Meeting.—From the *American Friend*.

WESTTOWN NOTES.—The boys and girls are enjoying the winter sports. The ice coating on the ground has made coasting and even skating possible almost everywhere. The ball field has been almost completely covered with smooth ice and has furnished good skating at the noon-hour. Some boys have been having fine sport with an ice sail, both on the lake and on the campus. Several times the surface of the ice on the lake has been roughened or covered with snow. The latter difficulty has been overcome by the snow plows. The former is corrected by an ice plane that really works. Former Westontonians will remember the years of fruitless effort to plane the ice. The plane we now have works on the same principle as an ordinary wood plane and is very successful.

For about a week we have been seriously handicapped by a low-water supply. Water is furnished from driven wells, located in the valley of Chester Creek, whence it is pumped to the School by a pump in the Old Mill. When the supply from this source proves inadequate, water is forced from the driven well north of the engine-house by an air lift pump. About a week ago the supply from the valley suddenly ceased. The pump was thoroughly overhauled, but the difficulty was not overcome. Examination of the pipe from the wells to the pump disclosed a broken flange in the pipe. This was corrected, the pump was started, but the water did not rise in the tanks. All the time the air-lift pump was working night and day, but it was unable to raise the water in the tanks, beyond a supply for the barest necessities. On Fourth-day of last week a large leak was located north of the building, in an underground pipe. On account of the heavy frost the water failed for a long time to come to the surface. Nearly our whole supply was thus drained away. This pipe was mended in the late afternoon of that day and since that time no difficulty has been experienced. The work has been a strain on Dean and Joseph Stanton and their men. With the ground frozen and with the severe cold they have worked at a great disadvantage.

The last Visiting Committee were at the School a week or two ago. We particularly enjoyed this visit. The Committee included two former

superintendents, a former matron, and one former member of the faculty. The students as well as the teachers enjoy the contact with these older Friends, even though it may seem to some of them that their influence here is negligible.

On First Month 13th, Paul J. Furnas, Field Secretary of the American Friends' Service Committee, spoke to the School in a joint collection. He secured the closest attention from all with his recital of some of the evidences of faithfulness to Christian standards that many young Friends are giving in the camps. His statement of the probable needs of the future and its call to dedicated service was particularly convincing.

Our meetings since vacation have been much helped by the services of visiting Friends. While we do not wish in any sense to depend solely upon this service, it often brings a freshness of vision which is helpful. We were impressed particularly by the words of Mansaka Nakamura, spoken in Japanese, and translated by Gilbert Bowles.

The first half year at Westtown ended on First Month 26th. At the time of writing it is impossible to give an accurate statement of the scholarship record. But there is a strong belief that it has been better than for some years.

AMERICAN FRIENDS' SERVICE COMMITTEE.

MAISON DE LA VIGNE VERTE, GRUNY, SOMME, FRANCE.

Twelfth Month 30, 1917.

To begin with, the little school here had to be discontinued when the Germans took possession in 1914, and since they almost demolished it when leaving last Spring, one of our first steps was to rebuild the large holes in the brick walls, put on a good slate roof and replace the broken windows and doors. As a result, school was started again this fall in one small room, the teacher using a table for herself having neither books nor blackboard, very few pencils or other equipment—not even a separate chair for herself, and the children, ranging from about five to twelve years, all together and seated on plain benches with no back supports (except as they might lean against the wall) and with nothing to write on except several old flat-top tables. To add to the difficulties of equipment and environment, they may imagine what a proposition it was to handle the older children who had experienced nothing more than a desultory sort of home discipline for three years. Practically none of the older children could read, and progress was of course exceedingly slow. But with time, a much larger room was put in shape, accommodating a number of nice new desks of graded sizes, the walls had been whitewashed to improve the light, and about two weeks before Christmas the school moved into the new room. It was almost pathetic that in the necessary haste of preparing for them, we could only put up a long board with a number of nails in it as a coat-rack, but of course it is the essential usefulness that counts and not appearances, now. There is a consignment of new books arrived, and other equipment, putting the school on a working basis once more, and all as a precedent for our Christmas party!

Four of the fellows in our group here had received a considerable sum of money from some friends in New York, to provide a real Christmas for the children of the village. Plans had been arranged well in advance, and one of the boys had gone to Paris to obtain the necessary gifts, useful and entertaining. The room had been well decorated with pine sprigs and cedar and a good-sized tree had been very attractively trimmed with colored paper and little stars, etc. The day before Christmas we all gathered, and the village turned out in unanimous response to the house-to-house invitation that had been extended. Not only interest brought them but a large degree of pride, for it had been arranged with the teacher to have a number of recitations and songs by the boys and girls, and who can deny that each fond parent was hoping that her boy or girl would do especial justice to the occasion (and of course to the family)? There was no question as to punctuality, for the eagerness of excited youngsters was but slightly concealed by the dignity of their parents' added years, and sharp on the hour there were about thirty-five children and fifty men and women ready for the opening music of our three-piece improvised orchestra. How those childish faces overflowed with anticipation! The bright clean dresses and neatly-combed hair were indeed evidences of an unusual occasion, but most convincing was the aroma of laundry soap which had been applied with peasant thoroughness, and I don't believe that even the youngest had been spared!

There were about eight recitations by the children, and although we couldn't catch all the meaning of their words, there was the universal confidence of one, the timidity of another, the forgetfulness of a third,

all submerged by the triumph of the tiniest, who spoke the praises of her "*petit doigt*," holding her chubby little finger isolated with difficulty from the others, out before her as an illustration. Perhaps I have emphasized too much the interest of the French children, for there was never a more fascinated audience than the young Friends who bordered the room, including Charles Evans and several others from a neighboring *quai* at Ham. Much as we enjoyed the performances of the children, however, it was none other than the Mayor who afforded us the most genuine amusement of the day. One of our men, Farnell, was performing a number of tricks, among which was the feature of apparently swallowing a dozen needles and a yard of thread, separately, and then drawing the thread out with the needles, all dangling from it, neatly threaded. There was not a face but was blank with amazement and wonder, but the Mayor, with all dignity forsaken, leaned forward with mouth wide open and with tongue describing the most comical movements as the needles, one after another, issued from Farnell's lips. That picture will only die with memory itself.

When the moment came for the distribution of the gifts, thirty-five boys and girls were transported into a state of anxious ecstasy, for, although the bundles had been carefully prepared and each one labeled with a name, who could tell but that one name might have been lost or one bundle misplaced? So the little hearts thumped and the fears grew, as one after another, the names were called, and the packages beneath the tree became fewer and fewer, but how the waiting faces lit up at the sound of their respective names, and how the little forms forsook their places with the alacrity of corn in the popper when all the fears of a possible disappointment dissolved in an armful of wonders!

Then with the sincerity of a real appreciation, a young girl read an expression of gratefulness written by an elderly man, the father of the teacher; a much younger girl read another similar expression, as coming from the school, and finally, with shaking hand and earnest voice, the Mayor stood up in the midst of his people to give his word of gratitude in the name of the Commune. Those few moments more than justified every sacrifice that Friends have made to insure the effectiveness of this work, and in the course of time many of you may have the opportunity of reading these appreciations. The stimulus of the day will live long for those of us who experienced it, but I doubt if the memory of Christmas returned again after three years will fade any sooner in the lives of the girls who went to sleep that night, hugging their new dolls, or the boys who could hardly wait till morning to wear their new sweaters.

That is the story of Christmas in Gruny. I hope it is not too lengthy, but at the same time I would give a great deal if you could picture in some way what it has meant to the village and to us.

PARVIN M. RUSSELL.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING FIRST MONTH 26, 1918:

Received from 13 Individuals	\$1,734.75
Received from 25 Meetings	4,163.42
Armenian and Syrian Relief	79.42

\$5,977.59

CHARLES F. JENKINS,

Treasurer.

CORRESPONDENCE.

The following letter was addressed to the Editor of THE FRIEND. It is probable the writer had knowledge of our publication from English Friends who visit the military prison. The letter passed the censor and was forwarded by the British Government without postage. [Eds.]

CAMP III, COMPOUND 5, HIT VI, KNOCKLOE CAMP,
ISLE OF MAN, ENGLAND, Twelfth Month 29, 1917.

DEAR FRIEND:—Having been interned here as a P. O. W. for nearly three-and-a-half years I take the liberty of asking you to do me a favor. Could you give me the address of a true Christian Friend, who may be so kind to help me in the following matter: I kept a large mission-house for the poor and homeless (Black Cross Mission; Schwarzes Kreuz) in Breslau, Germany, for some years, and also a smaller one in London, where poor men and women, regardless of confession and nationality, received help, food, clothing and every possible help entirely free of charge. The expenses were covered by the sale of a mission paper edited by myself. The German edition reached 200,000 copies a month; the

English one about 100,000 a month. Loving the Lord and all my poor fellow creatures from the bottom of my heart and strongly opposed against war and militarism, etc., on Scriptural foundations, I have not been connected with any church or society. Through my writings and preachings on these principles, my way back to Germany is blocked by court martial proceedings. Some dear Christians holding the same opinions have been shot and many others heavily punished by long internments. I see no way to settle again neither in England nor in Germany after the war. I intend to emigrate to America or anywhere else, as soon as I get released. My opinion is, if the Lord will, to find some work in the States agreeable for a Christian of thirty-nine, married, no children. But having lost through this terrible war everything, I need the help of a Christian friend over there, who is willing to secure a passage for me and my dear wife from London to the States, for which, of course, I shall D. V. repay in due time, and who would be so kind to take charge of us when landing if there are any difficulties by immigration. Hoping to hear from you at your earliest, I remain, yours in His ever blessed Spirit and Love,

MISSIONARY WILLIAM DETTLEICH.

P. O. W., 15725.

THE WARHOUSE, 22 NEW STREET SQUARE,
LONDON, E. C. 4, Twelfth Month 21, 1917.

WM. T. ELKINTON, 121 S. THIRD STREET, PHILADELPHIA.

DEAR FRIEND:—I am very glad to report that the five cases and two barrels ex. S. S. *Mackinaw*, have arrived safely. We have not yet unpacked them and will not be able to do so until the New Year. How we wish that that New Year might bring to us peace. I was ever so glad to see some of the things that President Wilson said in his speech, and we are very thankful for Lord Lansdowne's timely letter. I feel sometimes rather at sea with regard to the different policies that seem put forward by the statesmen of the differing countries. I believe that President Wilson and Lord Lansdowne and H. Asquith, mean much the same in principle; they may have different ideas as to the carrying out of those principles, and they are a great advance on some of the things we are told we are fighting for. But to-day I am feeling rather depressed because I understand now that we are supposed to be seeking for a military victory. Surely that is not true, surely those young men who enlisted at the beginning of the war had no such idea in their minds; they enlisted for the right, for the suppression of tyranny, for the protection of small nations. If we could get those results by negotiation, which will have to be resorted to in the end, why not begin to palaver now. We seem to be missing even the moral state of savages. Who can think of sending more men to the awfulness of the trenches and the slaughter and maiming for a military victory! It seems to me beyond words to contemplate. Folk-talk of never trusting the Germans again. It may be difficult, but have they ever tried trusting anyone who has done them a great injury. It is not easy, I know, but by the grace of God it can be done. And it is the only way. I am so convinced of this, and we know so desperately the horrors of war. Why we who are not in it have relations who are maimed and killed till one's heart is wrung. We have those we love who are in prison, and we know that they suffer, though we know that they are standing for the right in a way that seems the only one in such times. And what will be the gain of a military victory; to us women it means less, it means food shortage, it means the suffering of the children and of our men, and we know that there are other methods available. It seems to me too awful to play with human lives to gain such a thing as that. I suppose it is because we think that we must be in a position to dictate to those we call enemies what shall be done in the future—Dictate! Does God dictate in His moral world? We know that He does not, that He will only win by love, and His patience is beyond words, and His trust is such that He leaves us to choose good or evil, though He tries to get us to choose the good. Have you read Bahindra Nath Tagore's essay on soul consciousness? It is very excellent, and I delight to find unity with the spirit of the East, which is a part of the universal spirit of God. We may differ in many things, but in some we understand each other and are in unity. He says that in the realm of nature God's laws are unmovable; they work by cause and effect and they cannot be altered. But when we come to the world of the spirit we find a different rule; God stands on one side and waits till love wins. He will never force Himself on any soul, He must be the invited guest. If this is true to life, and I believe it is eternally true, we must see that we are on the wrong methods if we aim for military victory, and I dread the consequences of any such aim.

I believe that it is for nations as well as individuals to pray God to search us and know us. It is not an easy prayer to make truthfully, for His light will, and does show up some terrible things within, but to be honest with ourselves is necessary and we find it very difficult. That is what makes me so sad, because one feels that we say all sorts of things and they are really self-deception. We try to make it look right in the eyes of others, and underneath we are really aiming at something else. To me to aim at a "military victory" is so far away from anything that was said as to war aims at the beginning, I cannot understand it, it is to aim at power to dictate and we were supposed to be fighting against the will to dominate and dictate. Well, the world is a queer place, and it is not easy to live in it, but how we long that all such ideas should be got rid of, and that we see that only by conference and discussion can any settlement be arrived at. It nearly makes me weep when I see men going to the front. It is about the most terrible sight we have. Perhaps a raid and the wounded is as bad, but I have generally been sheltered during one of these and otherwise have run home between the barrage fire. It is all too desperate for words, and somehow I have just had to talk to you because I feel that we must never lower our aims, whether it is in the work of relief or any other part of our life, and it grieves one if the nation is going to lower its aims to gain something we do not want.

Pardon my long ramble, but I feel rather dreadful about such a thing, it horrifies and frightens me.

ETHEL M. ASHBY.

NOTICES.

MEETINGS for Worship regularly held at Mansfield, N. J., both on First and Fifth-days, at ten o'clock, will now be held until further notice at the home of John B. Comfort, in Columbus. Monthly Meetings will be held as heretofore at the Meeting-house.

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

- Barton—Religions of the World.
- Canfield—Understood Betsy.
- Graham—William Penn.
- Grubb—What is Quakerism?
- Jastrow—Civilization of Babylonia and Assyria.
- Keith—Chronicles of Pennsylvania.
- Kennedy—Pan-Angles.
- Law—Power of Mental Demand.
- Littleboy—Day of Our Visitation.
- Sikhovskiy—In Far Northeast Siberia.

LINDA A. MOORE,
Librarian.

MEETINGS from Second Month 10th to 16th:—

- Concord Quarterly Meeting, at Media, Third-day, Second Month 12th, at 10.30 A. M.
- Calm Quarterly Meeting, at Coatesville, Sixth-day, Second Month 15th, at 10 A. M.
- Philadelphia Monthly Meeting, Western District, Twelfth below Market, Fourth-day, Second Month 13th, at 5 P. M. Business session at 7 P. M.
- Burlington, Fifth-day, Second Month 14th, at 10.30 A. M.

DIED.—At Wilkes-Barre, Pa., First Month 4, 1918, LOUISA W. HEACOCK, daughter of the late Samuel and Susan Heacock, of Benton, Pa., in the fifty-seventh year of her age; a member of Greenwood Particular and Muncy Monthly Meeting of Friends, Pa.

—, First Month 5, 1918, at his home in Moorestown, N. J., AMOS E. KAUGIN, in the eightieth year of his age; a member and Elder of Chester, N. J., Monthly Meeting of Friends.

—, at Lansdowne, Pa., First Month 18, 1917, HENRY MENDENHALL, in the ninety-fourth year of his age; a member of Chester Monthly Meeting.

—, at the residence of her son-in-law, Henry H. Goddard, Vineland, N. J., First Month 20, 1918, MARY L. ROBBINS, of Winthrop Centre, Maine, in the eighty-sixth year of her age.

—, at her home, near Millville, Pa., First Month 24, 1918, C. LOUISE BRACKMAN, daughter of the late Henry and Dorothy Brackman.

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Additional Announcements for Winter Term, 1918:

"The 'Teen Age in the First-day School.'" A course given by W. Edward Raffety, Editor of the publications of the Baptist Publication Society.

"Problems of the Rural Church and Community," by Bruno Lasker, of the staff of 'The Survey,' New York City, and by others, Friends and non-Friends, who have the authoritative knowledge of rural problems.

A special week-end Conference of Friends is planned for the Woolman School, Second Month 22nd and 24th.

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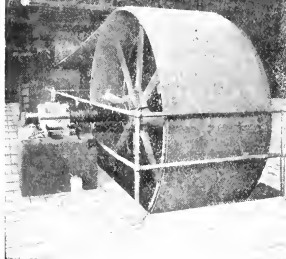
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"An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experiences and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."—*John R. Mott.*

NEWNESS.

Newness may very properly be put down as a specific mark of the spiritual life. The Scripture warrant for this is in the familiar text, "old things are passed away; behold they are become new." Weymouth's translation reads, "the old state of things has passed away; a new state of things has come into existence." (2 Corinthians v: 17.) Perhaps the crux of the text is in the fact that it is the "old things" that "are become new." The poet Whittier has a beautiful verse, often quoted, in which this process of transformation is very feelingly expressed:

"The world sits at the feet of Christ,
Unknowing, blind and unconsol'd,
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

—*The Over-Heart.*

The spiritual process as wrought by the Gospel exalts the heroism of the commonplace. The lives of most of us are made up of very ordinary material. Our ways are humdrum, our tasks obscure. We plod on in dull routine and dream of far away experiences much more worthy of our high destiny. And all the while we miss the miracle of the Gospel experience. It actually takes the very "dust of life" and transforms it into gold.

An American historian made himself famous by a study of the frontier in American life. He showed how a noble spirit of adventure, sometimes alas, a sordid spirit as well, had drawn our people into new territory, had girded them for new struggles with forbidding conditions until our whole area from the Atlantic to the Pacific had become settled. He turned to the annals of Congress to find that a hundred years of legislation had dealt mainly with frontier problems. All the

evidence he could summon from any source made it plain that the frontier had shaped our history and in good degree moulded our American type of character. Now the motive power in all this national activity was in large part the innate desire in the human species for *newness*. Mere physical comfort, the strongest sentiments of family life, endless counsels about "rolling stones," could not hold young America to the home environment. With the whole expanse of our territory explored, however, what has happened to this spirit of adventure? It is easy to recognize that in one form and another it still persists, but it is also true that the law of the spiritual world in regard to making old things new has a counterpart in the material domain. So it comes to pass that great energy is now expended everywhere in doing old things in new ways.

Our interest for the present is with the law in the religious world and especially with its effect upon the organizations of religious life. We have cited the frontier doctrine of Professor Adams merely as an illustration. All old and well-established denominations are forced to face what is now generally described as leakage. It is difficult to hold a rising generation to an inherited membership in a church organization. This is not merely a problem of a birthright membership as we sometimes suppose. The dozen or more denominations whose official publications come to our office all have the same plaint. How can we hold the young? How can we convince them that the fold of their fathers offers as large an opportunity for service as some other environment new and strange to them?

This is truly no simple problem. It is a complex, we may readily believe, of many problems. No one perhaps would question that the spirit of adventure—the desire for newness is a dominant influence in these problems. At any event, we make bold to claim that the average type of Christian in all the denominations has fallen far below this possibility of having the "dust of life" transmuted into gold.

Christianity is a challenge for most noble and most daring adventure. It carries young men and women into difficulties and dangers untold. We are thrilled with their heroism and ready to give our utmost to further their high adventure. The religious life, however, can not be permanently maintained on this platform. The bulk of us are after all confined by stern necessity to much more restricted fields of service. Must we believe then that the "noble and daring adventure" is not for us? It seems clear that there is unlimited territory ready to our hand—that we have failed to appreciate the infinite resources of this "new state of things" that will come into existence in proportion as we actually become "new creatures." All religious societies wait longingly for a method of applying this principle to their membership. A new type of Christian seems to be needed—a type that will satisfy the highest aspiration of the young, present the noblest possible venture of faith and of life, and yet hold society to the prose of every day duty with vitality and enthusiasm.

It seems little other than a vague generality to say that this

is to be accomplished by a new type of Christian. All are agreed upon the Archetype. His teachings are known. His ideal of service proclaimed. His sacrificial life exalted. Why is the average product so tame and lifeless? The text might make it clear. Old things become new, "if any man is in Christ." That proclaims an experience, not the recognition of a principle, or a cult, or a man merely. Barnabas won the Jerusalem disciples to Paul by relating to them "how he had seen the Lord." That is what being in Him involves. He becomes a first-hand, everyday reality. Each day is a new adventure of faith. Every person we meet is a new ambassador from Him. Those children who maintained a Friends' meeting in the streets of Bristol when their parents had been carried off to jail and the meeting-house locked against them "had seen the Lord." No higher adventure than serving Him there in Bristol could entice them. There is no hope and no desire of reproducing those conditions. Quite as clearly there is no hope of arresting leakage in our Society or in any of the multiplied organizations, apart from such experience. Some seeming new adventure may appear to attract tremendous interest and energy. The only thing that can hold it, is the life "new every morning."

Instead of new fields of adventure, or in addition to them, let us learn how to present the *experience* of Newness. Thus shall we find a constantly growing *frontier* to entice adventurous youth. We have long presented the New Heaven. Do we not need to know better how to present the New Earth?

J. H. B.

PUBLIC WORSHIP.

The recent death of a prominent Unitarian minister of one of our neighboring cities recalls his visit, a few years ago, to one of our country meetings. Being in the village, he attended the small mid-week meeting, concerning which he gave the following account to a member of the meeting, some three years afterward. Soon after taking his seat, he said, a company of about a dozen came in and quietly took their seats. As the silence settled over the meeting, he at first felt the waiting attitude of a spectator. This was followed by a nervous anxiety for something to be done, for something to begin, until in his nervousness, he could hardly contain himself in the continued silence. Looking into the faces of the company and listening to the voices of the birds which floated in from the near-by trees, he felt this nervousness leaving, and gradually the spirit of worship so enveloped him in the solemn silence that never in his life had he felt such "at-oneness" with his Heavenly Father as he was then favored with. This experience was related by him in his own pulpit, and repeatedly thereafter he would ask his people to observe times of silent waiting in their public worship.

Is not the holding of such meetings worth while? If others coming amongst us, feel the overshadowing presence of the Most High and leave such a testimony, why should we grow discouraged because of the fewness of our numbers, or the failure of the many to appreciate the worship that characterizes a true Friends' meeting. May the same concern possess us as it did those who have preceded us that "all our meetings be held in the power of God."

CARL PATTERSON.

CHESTERHILL, OHIO, First Month 26, 1918.

JESSE H. DEWEES.

Knowing that many Friends are interested, I thought a brief account of the sad accident which caused the death of our valued Friend, Jesse H. Dewees, would be of interest to the readers of THE FRIEND.

On Third-day afternoon, First Month 22nd, he and his father, Thomas Dewees, were engaged in cutting down a dead tree that was hollow at the butt. As the tree started to fall each ran in different directions. Jesse in getting away ran into a snow-drift and before he could get out of it the tree swung around and fell across him at the hips. A snag of a limb just grazed his side and caught his coat, pinning him down. Being unable to move the tree, his father dug the snow out from under him so he could draw the sufferer from underneath it.

Making him as comfortable as he could, he ran to the house, about a quarter of a mile distant, to summon help. Fortunately a man in a sleigh was passing and he was pressed into service. Upon returning to the injured man they were joined by Jesse's brother-in-law, John A. Binns, and were able to lift him into the sleigh and take him to the house. As they reached the house, the doctor who had been summoned arrived, and upon a hasty examination found there were serious injuries.

He was taken at once to the hospital, where it was found the right leg was broken just above the knee, the hip crushed and serious internal injuries.

He was made as comfortable as possible and preparations made to operate should he be able to stand it. On account of the loss of blood due to internal hemorrhages he did not have strength and by the next morning it was evident nothing could be done to save him.

His wife, father and mother were taken to his bedside and remained there until the end came, about three P. M., Fourth-day, the 23rd, nearly twenty-four hours after the accident.

He was conscious all the time and the family were comforted with the assurance he gave them that he felt nothing in his way and he believed the All Wise Father who noted the sparrow's fall would care for his little family if he was not permitted to live to help raise them.

A gloom has been cast over the community and expressions of sympathy are heard from all quarters.

The funeral was large, being attended by many relatives, friends and neighbors. The accident and the attendant circumstances have made it an especially sad and impressive occurrence.

He is survived by the widow, seven small children, his father, mother, a brother and sister.

The feeling prevailed at the funeral that it was more important that we who are left should know a preparation for the future rather than mourn for the departed. It was felt he had not put off this preparation to a more convenient season, but had endeavored to so live that he might be ready when the summons came.

E. F. S.

FRIENDS' PEACE TESTIMONY IN JAPAN.

THOMAS E. JONES.

Until the holidays of this year the country Friends' meetings in Japan had not been brought into direct touch with the present-day peace testimony of English and American young Friends. Until the last year more attention has been given to other phases of Friends' teaching than to our peace principles. This has been done because it was necessary to enlarge and organize the meetings before beginning intensive work along doctrinal lines. With the organization of the Yearly Meeting last year it was thought the time had come to give some intensive training to local groups.

It is easy to imagine the difficulties which might arise from teaching a people that war is wrong when that people had been trained for a thousand years to believe that the greatest glory attainable is to die in battle for one's country. Because much depended upon this initial step for many of the meetings, great care was taken in planning the campaign. Gurney and Elizabeth Binford made all the arrangements, scheduling meetings in six of the stations in Ibaraki Ken.

The proposed attendance of Loyal and Mary Balderston

from the Imperial University at Sapporo, of Esther B. Rhoads and of Thomas E. and Esther B. Jones, who had recently arrived from America, was especially mentioned. Other members of the party were Toki Iwasawa, the interpreter, who had spent four years in America attending Westtown and Columbia, Edith F. Sharpless and the Binfords.

In most of the meetings a dinner and social preceded the addresses. American young Friends would have been amazed to see their Japanese cousins clad in voluminous Oriental robes, sitting on their feet and "chop sticking" a concoction of rice, onions, chicken, eggs and brown sauce out of large round bowls. Here I had my first real go at Japanese food.

The meetings were opened with Scripture reading and devotion, after which the speakers were introduced by the interpreter. The messages usually consisted of a statement of what young Friends in England and America are undergoing for their belief and what they are actually doing in France to show their loyalty to their country and God. It was then stated that Friends are as ready and willing to lay down their lives for their country and the great ideals outlined by the Allies as the objects of this war as any other persons. Yet Friends hold that there is a better way for gaining these principles than to go to war. Friends do not hate war more than other people, but they give their lives to the position that war is not only hideous but impractical. It can never gain the objects for which it pays so dearly. The way of love, co-operation, and service is not only more lovely, it is more practical as shown by accumulated instances in history. The Friends' position has been recognized by the United States Government and the American Red Cross. Yet the whole theory is on trial for its life. The Society of Friends and similar believers are the guardians of this truth. The principle must be maintained if every Friend is bankrupt or imprisoned in its defense. Friends are fearlessly carrying out the teaching of Jesus even when it is unpopular to do so. Japanese Friends have a great opportunity to register their approval of this way of national resistance in a country where its teaching is unknown. They could send one or more representatives to work with the Friends in France, they could start a campaign for funds and could organize sewing and knitting societies. They could aid in the longer course of peace training by starting study classes and increasing these as rapidly as possible to public meetings.

After the addresses were concluded a time of discussion followed, during which some most interesting questions were asked by the Japanese. Some of them were: "How could there be a war in Europe if those nations believe in Jesus Christ as they claim?" "Why do each pray to God to help them find some better way to inflict greater destruction and death?" "Why have so nearly all of the leaders in the peace movement become believers in war since a war has come?" "Were these people sincere or are they sincere now?" "As nations become rich they depend more upon their own strength than that of God. The Bible is certainly true where it says that you cannot serve both God and Mammon at the same time." "When I first thought about foreigners coming to Japan I did not want them. I did not like them. I thought they would take the Japanese money and kill the people. But after I met some and learned more about them I find that they like Japan and do not want war. People of Japan and America ought to know each other. Then they would not build big battle-ships and train armies. It is bad to have big armies and navies, because they make other nations afraid and disliked." A number of other questions and statements of a similar nature were made in the course of the meetings.

It is difficult to say what practical results will come from these meetings, but a start in the Quaker peace training has undoubtedly been made. Plans are being made to follow up the meetings and to start Peace Study Classes in as many places as possible. It is difficult to say whether the Japanese Friends will contribute at all liberally to the Reconstruction work in France. The war has affected the masses in Japan in no visible way except to raise prices both of foodstuffs and

labor. A few people are becoming immensely rich. They hold the destiny of the country in their hands and can see but little that could be gained by sending soldiers to France. The whole conflict is much farther away from rich Japan than rich America before war was declared against Germany. The spirit of sacrifice has not yet struck the Japanese people generally, and therefore it will be hard to awaken Japanese Friends to their opportunities for service and testimony at this time.

FROM A FRENCH HOSPITAL.

[We have had the reading of the following letter, addressed by the writer to a group of her friends in New York. It pictures work in a different field from that given in other letters recently published and we are glad to share it with our readers.—Eds.]

LA MISSION DE LA SOCIÉTÉ DES AMIS,
SAMOENS, HAUTE-SAVOIE, France, Twelfth Month 25, 1917.

DEAR FRIENDS:—

I can but admire the religious devotion which is strong enough to keep people in church until 1 A. M. in mid-winter. No heat whatsoever and a service of several hours, while at home many of us feel it too much to attend a service in thoroughly heated buildings.

We had a Christmas dinner, too. Turkey and salad, plum pudding, cake and sauce and coffee. It was, of course, a great treat, but it did seem funny to have a dinner of such a queer combination. No vegetables, but the salad of lettuce. The Christmas tree is ready and the room is to be thrown open at 5 P. M. The children are wildly excited and have been up singing and carrying on from the small hours this morning.

Poor little youngsters, my heart aches for them terribly because they have so little to brighten and cheer them. The other day one of the members of the Staff was ill, and I went out walking with the kiddies in her place. What do you think they sang as they walked! Prayers for the dead. Just imagine, out for a walk and singing prayers for the dead? Did you ever hear anything more pathetic! I cannot get it out of my mind. We must do something to bring back into their lives something besides sorrow. The directress will not allow the piano to be used, the children have no play-room and but a few boxes of blocks with which to play. Many of them have been allowed to run wild for months, for there was no one to look after them and nothing for them to do in the ruins of their homes. They are nervous to the last degree and then for recreation they sing prayers for the dead! I suppose that it is because the church is the only place where they have heard music for so long and they love music. They know some French singing games too, when we have a place for them to play that is warm enough. I am sure you will understand why to-day is scarcely Christmas, the contrast is so terrible. Yet our patients have much that other refugees (*repatriés*) lack. We have good food, warm clothes, good beds and are well cared for by the nurses. English Friends have done much for them, but they have had a very limited supply of money and have had to make it go as far as possible.

The house was built for a hotel and not a hospital and there are many drawbacks. The need for recreation is really the most urgent now, I think, and I have taken it up with the Committee. Many of our worst cases have been bed-ridden for months and are so blue and depressed. I wonder that they get on so well as they do. It is a real pleasure to see their faces lighten when I go to their rooms, and when I can get them to laughing I feel that I have done something worth while. I have so little time, though, for anything besides my classes and my medical gymnastic work that my visits have to be confined largely to my patients.

Here are some histories. No. 1—Was a German prisoner for two years. She was repatriated and went to some friends in Paris. She was engaged to be married, and of course knew nothing of her fiancé during this time. Finally, through her friends, after reaching Paris she got in touch with him and he

went to Paris for a few days. They had known each other from childhood. The arrangements for the wedding were made for his next furlough and both were so happy. Then he was killed. Poor girl, she is a wreck. She is suffering from sciatica and her limbs are so badly affected that she cannot walk. It is hard even to turn in bed. From a strong, robust young woman she is almost a shadow now. No. 2—A married woman, with a dear little girl here. She lost two fine daughters by asphyxiation through the gas bombs. Her husband was at the front and became insane through the horrors. She herself has some tubercular throat trouble so that she cannot speak aloud. No. 3—Another young woman also engaged to be married. She has lost both father and fiancé and all her property.

Over and over as I try to cheer them, I wonder if I had suffered as they, whether I would not feel much as they. Indeed, I do not know whether I could be as brave as they. Life at best is so sombre and tied to bed in a hospital it must be dreadful. My two French books have been a boon. If any of you have old French books that you do not want just send them along for our library. I told you that I would beg and I am going to keep right on doing so. Find out from the Red Cross people how their books come or send them addressed to our headquarters in Paris, Care U. S. Expeditionary Force, in order to get the benefit of domestic rates. The Government has very kindly extended to us the privilege of using the military mail without stamp, but one has to be very careful of what one writes and so far I have only sent letters for France in that way. . . . The American mails must have been held up. I have received a postal from —, another from —, and three letters from my sister and one or two forwarded letters. Just think of being nearly two months in a foreign country and losing all the news from home.

I do not remember the date of my last letter and will have to turn to my diary now for a continuation of this.

SEVENTH.

I have ascertained that 90 litres of milk are consumed per day and that the price continues to soar because the milk is bought up to be made into cheese for the army. We had a wonderfully beautiful sleigh ride to-day to a neighboring village, where our excellent little physician was called to see a patient. The mountains, covered as they were, part way by snow and the dark evergreens coming out in bold relief were wonderfully beautiful. It grew dark and very cold before we returned and for the first time I noticed the wonderful brilliancy of the stars. The children were giving a little play for which we were late. The ingenuity displayed by their teacher in dressing them out of next to nothing was perhaps the most remarkable part of the performance. We really have some very pretty little tots when they are dressed up.

When they let out the fire to replace the frozen radiators we had two days of the most trying cold that I have ever experienced. The man in charge of the plumbing here is rather lazy, and the only place for us to have a fire was on the open hearth in the salon. He would not clean the chimney and the fire smoked so badly that we had to keep the windows open to let the smoke out. I think I told you that my room was so cold that I would have to stop in the midst of combing my hair and put my fingers on a hot water bottle to enable me to hold the comb. Towels would begin to freeze right after using. My work is very exposing. Most of the time I have to take it out of doors. This, coupled with having no place to get warm afterwards, proved too much and the doctor ordered me to bed for a day-and-a-half with a bad cold. So I had a talk with her and told her that I did not think that I could stand it unless some arrangement could be made to give me a warm place for rest. So as we could not find a room outside the house the Directress finally arranged for a little room with a tiny wood stove. I assure you that it is a luxury, not only for me, but for the members of the staff who wish a quiet place to work. . . . Now our smoky fire-place has been cleaned and we sit around it in the evenings and talk. It is most interesting to hear the nurses

tell of their experiences. One from an English hospital said that where she worked the patients were supplied with gas masks and the beds were made up on stretchers so that they could be carried out hastily. An Irish nurse told us ghost stories. She had really and truly heard banshee cry and described it in fearful terms. I asked her what it ate, but she said that as it was a ghost, of course it did not need anything to eat. I leave it to you to decide how a ghost could cry loud enough to disturb a village without having anything to live on. With the English stories, as well as with the Irish, I notice that the ghosts are always heard, not seen. I suppose that they are the last remnants of superstition.

We are not very far from Geneva, as one of the nurses took a little girl to be X-rayed and brought her back the same day. The Swiss are so thoroughly neutral that she could not stop, as they would not allow anything to be brought across the border.

FIFTEENTH.

I have a little kindergarten class of ten but no material with which to work. Also I have practically nothing for the ward kiddies, who have to stay in bed for the whole morning, but are allowed to take a walk in the afternoon. The Christmas tree, which was set up in our salon, afforded intense excitement to the house this afternoon. All the children and helpless were remembered and some from outside as well. It was a sight to watch the faces of the children as they came in and when Santa Claus appeared there was a wild whoop, although one or two of the small ones were quite frightened. Some Paris firm sent down some American flags and some paper caps which added to the merriment. There were also chocolate and oranges rolled up in bright-colored papers. After the presents had been given, the children sang in French the English national anthem.

My little people are very inattentive in class, and if one does something wrong and is corrected for it, the others seem to delight in doing one of two things: either they will follow the lead of the naughty one with great glee or else they will call out that they are all right. I was quite in despair at first, it seemed hopeless to bring order out of chaos, but now the children are beginning to obey the sound of the whistle and to take their places quietly, when I work with them.

The older girls are very jubilant over gymnastic costumes. Again the Franco-American Unit had sent down some brown cotton flannel. Last week I got their suits cut out for them and I am hoping that they will have them finished and that I shall be able to get a picture taken this week. We have had no sun to speak of for about ten days, and I have to return the borrowed camera, so that I am anxious to get the picture at once.

TWELFTH MONTH 17, 1917.

Borden's condensed milk is on sale in the village. We wanted some to make chocolate over my fire, but decided that sixty cents a can was too much to pay for it. This afternoon two of the fathers in uniform visited my class of little children and in a short time were playing about as excitedly as the children themselves.

A. GERTRUDE JACOB.

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 I 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.

YOUNGER FRIENDS.

GOLDEN KEYS.

A bunch of golden keys is mine,
To make each day with gladness shine.

"Good morning," that's the golden key
That unlocks every day for me.

When evening comes, "Good night," I say,
And close the door of each glad day.

When at the table, "If you please,"
I take from off my bunch of keys.

When friends give anything to me,
I use the little "Thank you" key.

"Excuse Me," "Beg your pardon," too,
When by mistake some harm I do.

Or if unkindly word I've given,
With "Forgive me," I shall be forgiven.

On a golden ring these keys I'll bind,
This is its motto, "Be ye kind"

I'll often use each golden key,
And soon a happy child I'll be.

FIVE LITTLE FOXES.

Among my tender vines I spy
A little fox named—By and Bye.

Then set upon him quick, I say,
The swift young hunter—Right Away.

Around each tender vine I plant,
I find the little fox—I Can't.

Then, fast as ever hunter ran,
Chase him with bold and brave—I Can.

No Use in trying—lags and whines
This fox among my tender vines.

Then drive him low, and drive him high
With this good hunter named—I'll Try.

Among the vines in my small lot
Creeps in the young fox—I Forget.

Then hunt him out and to his pen
With—I Will Not Forget Again.

A little fox is hidden there
Among my vines, named—I Don't Care.

Then let I'm Sorry—hunter true—
Chase him afar from vines and you.

—Union Gospel News.

GENERAL CROWDER ON C. O.'S.

M. Albert Linton has furnished us a photographic copy of a recent report of General Crowder's. The table gives the numbers exempted for all reasons in the first draft—3,887 of the total of claims (1,161,206 in all) were on the ground of religious creed. Of these the General says:

D. RELIGIOUS CREED; "CONSCIENTIOUS OBJECTORS."

1. As to the partial discharge authorized by the law for persons professing a "religious creed opposed to war in any form" (so-called "religious objectors"), the total number of such discharges was 3,887.

(a) A first inquiry might be: What *proportion* of such creed members availed themselves of this claim?

This question can not yet be answered, until time permits a complete examination of the files of the local boards.

(b) As to the partial nature of the discharge (leaving them liable to serve only "in some capacity declared by the President to be non-combatant"), it may be stated that the President has not as yet seen fit to call for such non-combatant services in any such instances. Nor has he by any Executive order defined, at the time of preparing this report, the scope of non-combatant services for such persons.

(c) This ground of discharge, however, has been far from receiving public support. A very large majority of the district boards recommend that religious objectors should not be discharged. Evidently the feeling is widespread that the religious-creed objection is in many cases not genuine. Furthermore, many boards express the belief that honest religious objection ought not to be allowed to deprive the Nation of an able-bodied defender. Many of the boards, however, which favor holding religious objectors to military service express the opinion that those whose objection seems genuine should be assigned to non-combatant service.

2. The "conscientious objector," so called, has no recognition in the selective-service law, and is thus distinct from the religious-creed member.

(a) It was supposed by some that the number of "conscientious objectors" who would refuse to appear if drafted, or to serve if ordered to camp, would be large—as many as 20,000. In fact, the reports from camp commanders indicate that only 561 have disclosed themselves by refusal.

The Secretary of War had under consideration, at the time of preparing this report, a plan of treatment in the camps which will preserve from impairment the necessary standards of military discipline, without doing undue violence to the sensibilities of such of these misguided men as may be sincere in their principles.

(b) There is extremely little popular sympathy for this class. Almost unanimously the boards assert that they are slackers in disguise, and ought to be sent to the front.

(c) Some boards treat religious and conscientious objectors as one class, and say that, when found to be honest, they might well be assigned to non-combatant service. But it should not be forgotten that the two classes are entirely distinct—legally, morally, and practically. They are *legally* distinct, because the act of Congress expressly recognizes and gives a legal status to the one, but wholly ignores the other. They are *morally* distinct, because the one is obeying what he regards as a Divine mandate, binding the conscience of believers, and sanctioned by the settled tradition of their church; while the other is merely choosing to accept the loose and untried speculations of modern theorists who avow no respect for religious scriptures and profess no authority over the conscience. They are *practically* distinct, because the one includes an ascertainable group of individuals, registered in their sect, definitely fixed on May 18 (the date of the passage of the selective-service act), and not capable of enlargement at will; while the other may include anyone whomsoever who has chosen, after May 18 last, to make profession, however insincerely, of an opinion opposed to war; and thus this group, if recognized in practice, would inevitably become an easy and impregnable refuge for an unlimited number of "slackers."

THINGS for which no one has ever been sorry:

Doing good to all.
Speaking evil of none.
Hearing before judging.
Thinking before speaking.
Holding an angry tongue.
Being kind to the distressed.
Asking pardon for wrongs.
Being patient toward every body.
Stopping one's ears to a tale-bearer.
Disbelieving most of the evil reports.

C. O.'S AT CAMP SHERMAN.

CHARLES LIVEZEY.

Thinking some information relative to C. O.'s at Camp Sherman might be of interest to Friends generally, I am forwarding some excerpts from two letters recently received from one of our members now in the Camp.

There are forty-three of the "segregated" C. O.'s, though the word "segregated" does not really apply at all. Because of lack of room anywhere else in the hospital, we have our bunks lined up, end to end, along one side of the corridor, which connects the barracks in which the hospital force is quartered. Consequently, we are in a most conspicuous place, for the corridor is almost constantly used through the day and quite a little in the night. Of the forty-three there are represented thirty-seven Mennonites of various branches, one Brethren, one International Bible Student, one Pentecostal Mission and three Friends. There are very few of the men who say anything to us.

The C. O.'s who work (perhaps sixty) have to take more than we, for the men realize that there is no non-combatant service in the army and that those who work are inconsistent. They respect us more in our stand. None of the C. O.'s are required to drill here at the hospital. One or two who do not belong to a society whose creed forbids taking part in war are not asked to drill. A notice on the bulletin board a few weeks ago read like this: "All whose religion forbids them to bear arms sign this paper." These two saw that from the way this was worded they had a right to sign it, so put down their names with the rest. Consequently, they get off, for a notice shortly after read,—"all who refuse to carry arms need not attend this drill."

We do not know what is ahead, but whatever comes I believe most of our number will stand against taking up anything whatever under the military machine. Two boys who have recently joined our group have gone through quite a lot. The officers over them for a long time would not transfer them to the hospital, and as they refused to "uniform," drill or even stand "formation" for roll call they were severely treated. One was in a guard-house two weeks and another was dragged around and otherwise abused, but they stood firm. It does one good to see some who cling to the Master's teachings.

In a more recent letter an account is given of an interview between four officers, two from the Camp and two purporting to be from Washington. They were very courteous, talking to them in groups, but most of the questions were directed personally to our correspondent: first stating they wanted to know just how he felt about this matter. "I did not tell them I was opposed to war and my reasons, for I took it they already knew about that; but replied: Well, there are two things I have thought of that I would be willing to do, there may be others, but these I have thought about and could freely do—I would go to France under the American Friends' Service Committee and take up reconstruction work under their direction; or if allowed to return home would engage in an occupation which was to the National interest (farming), and turn over my earnings (over and above what it took for living expenses) to this Committee, for use in the reconstruction work."

They asked me if it would hurt my conscience to do hospital work. "I replied, yes, it would; telling them I felt every branch of the military organization, even the hospital service, contributed to the efficiency of the whole." They then wanted to know if hospital service was not similar to the reconstruction work; and whether when men with broken limbs were sent over here from the battlefields it was not a duty to nurse them back to health. I told them that part of it was all right, but that it was the idea of the military hospital to fit men so they could again return to fighting.

One remarked he thought that was a rather "far-fetched" argument. I proceeded to explain that if all our patients were to be returned to their homes as civilians we could not offer this objection, neither could we if we were free to use our influence to show these patients the wrongfulness of war and wherein we felt their taking part in it was wrong, but

that under the military such advice and counsel would be a grave offence. No reply was made to this.

They asked if we talked these things over among us or not and I replied we did occasionally. They also queried whether we tried to influence other men here, my reply was that when some of them came and talked with us we did not hesitate to express our views, but that we did not go about trying to persuade others to our point of view. They asked if I was sure we had not taken this position with the idea that we might be sent back home. My reply was that this was not our idea at all, that personally I had not expected we would be allowed to return home. One asked if we were not citizens of this United States and whether as such we did receive various advantages and benefits, protection, etc., which it offered. I agreed that we did. He then wanted to know if it was not our duty in return to help protect our government, our institutions, our mothers, sisters, and wives, suggesting dire things that might happen should the Germans come over here. I answered we were not taking our stand in any spirit of antagonism toward our government. We did not approve in the least of some of the things other countries, Germany in particular, were doing, but that we did not approve of the means our country is taking to bring about the desired ends. We believed that real peace (one of them having said, "there are four of us officers here, and I believe I am safe in saying there is not one of us but is as anxious for peace as are any of you") which we were all so anxious for could only be brought about by brotherly love and good-will to all men. Their only answer to this was: "Well, you understand that can only come about gradually." One asked what we would do if the government decided to hold us right here, and when I answered that we could only suffer such punishments as the government saw fit to inflict upon us, he replied, "The government will not do anything of that kind." Upon the question being put the second time near the close of the interview I replied that, personally, the only thing I could do would be to suffer such penalties as the government decided to impose upon us. Being asked if I thought that was the way the majority of our number felt about it I gave them an affirmative reply.

It might be of interest to state that while these young men have at various times been deprived of their cots for emergency use of the sick in the hospital and thereby compelled to sleep on the floor, causing a few cases of violent colds, that they have recently been again furnished with other cots and assured they could keep these as long as they needed them.

Two of their number have recently been discharged, one for physical disability, the other was apparently too nearly a nervous wreck, following his treatment prior to his segregation, to be retained in service.

One of their number, a Mennonite who was sick in the hospital a few days about two weeks ago, was taken into another part of the Camp, placed in private quarters pending an investigation or court-martial for his supposed leadership amongst the segregated C. O.'s. An inquiry was instigated in a few days by his people from home, resulting in his liberation; so he has now freedom of the Camp, city and surrounding country without "guard," except that he is barred the privilege of going back to the Base Hospital and associating with his former group. He keenly feels this separation from his fellows and kindred spirits, though willing to accept the accompanying loneliness of his position, trusting his influence may perhaps not be for naught. The separation of this individual, instead of weakening, has probably strengthened the group, evidencing that he was not a leader and that they were not relying upon him as such and demonstrating beyond doubt that the individual convictions of these C. O.'s are grounded on something more substantial than the leadership even of an honored fellow. Shall not we who still have our liberty, give these heroic young standard-bearers our heartfelt sympathy and support, and closely scrutinize our own positions that we, too, may be consistent standard-bearers for our Society before the world at large, contributing our "mite" toward that world reconstruction which some day must come.

FROM CAMP SHERMAN.

[Arthur C. Standing, of Earham, Ia., has forwarded this letter.—Eds.]

BASE HOSPITAL, CAMP SHERMAN, O.
Thanksgiving Evening, 1917.

DEAR CLASSMATES:—

I shall try to hurry this little letter along, that it may pick up in flesh as fast as possible. Of course, with any live-stock, they can only be forced just so much. Nevertheless, I hope to note an improvement when I next see this.

I suppose you will want to know something of Camp Sherman, and I shall try to tell you a little. A year ago, if some one had told me of the things as they have been occurring, I should have thought they didn't know what they were talking about. Yet when one gets into camp once he no longer takes it as a dream, but realizes a reality.

I came to camp on First-day, Tenth Month 7th, and was transferred to the Base Hospital on the 10th. I had not intended to do any military duties, but when it came to caring for the sick or refusing everything and going to the guard-house, I gave in. I thought that these sick, like myself, were not here from a matter of choice, not because they had chosen the military, but because it had been forced upon them. It surely was some one's duty to care for them, and if I did it solely as a matter of service to the men, refusing pay and uniform from an organization of whose methods I could not approve, I thought I could conscientiously do it, pending the Government's decision, and it would show a willingness to be of service to suffering mankind. So for two weeks or more I had charge of one of the hospital wards at night, with sometimes as high as two dozen patients.

Yet I was not satisfied, for I soon saw that quite a lot of the hospital force was made up of fellows like me, whose church creeds forbade bearing arms or taking part in war. I saw that we could not but be releasing men to do the things that we could not do ourselves. I realized also, more and more, that all parts of the army organization contributed to the efficiency of the whole. I saw that I could not go on and with an explanation told the officers so. Without any guard-house experience I was ordered to move my belongings from the barracks where I slept, to one of the hospital wards, in which about twenty-two Mennonites (one was a Brethren), who had refused to work, were kept. So that is where I still am.

I was the first Friend here who took this stand, but Freddie Kennard, of Barnesville, and Joseph Borton, of Quaker City, soon joined us. There are now thirty-seven of us. There are twelve of the Old Order Amish Mennonites with their long hair and beards, and peculiar dress, which make them look years older than they are. There are also twelve Amish Mennonites, seven Mennonites, one Defenseless Mennonite, one Brethren, three Friends and one who belongs to the Pentecostal Mission, a church which is not opposed to war. The faith of this young man surely is remarkable.

Until Seventh-day last we had no heat in our quarters and sometimes most had to go to bed to keep warm, but now we have steam heat and more warmth than is best for health. At least most of us have colds now, and we were not bothered much before. The treatment we have had has been remarkable good. When we take into consideration how "sore" many of the soldiers are at us, and how some of the petty officers would do most anything, if they only could, it is a wonder that we have had it so easy. Of course, trials have come up, but on the whole we could hardly have asked it to be better. We get plenty to eat and the meals are far better than I expected army meals to be, though, of course, not like home meals. We are not under guard and are allowed to take hikes over the hills when and how we please, as far as we choose, singly or in groups, just so we are back promptly at the times we are supposed to be, which are scarcely ever for anything but roll-call morning and evening. We go to meals with the other soldiers when and how we please. Our only duties are to clean up our quarters, but it is not often that anyone bothers to see whether this has been done or not.

The fellows hold devotional exercises every morning and Bible study every evening, which are interesting and show sincerity and strength of purpose, although they are not like our way. They are surely a nice company.

There are probably sixty C. O.'s at work here in the hospital. Some are poor examples of conscientious objectors. Others I should like to see feel more as we do about the matter. One progressive Friend in particular I sympathize with. He thinks we are taking just the right stand and would do the same in a minute, but for the fact that he feels he must be making something to support his father, mother, and sister who are in exceptionally poor circumstances.

I doubt not that the testing time is ahead of us, but why should we fear if we really trust in God? Maybe some will fall when the real test comes, but many I feel sure would suffer death rather than compromise. Although I do not believe it shall come to that, yet how much grander it would be to sacrifice our lives in the service of the King who knows no defeat, than to follow the lead of worldly leaders who are but for a time and who know not the grander things of life, who are blind to the beauty of *Love*.

One thing I do believe may come from this war, is a purification of God's Church. Of the thirty-seven fellows in our company I can truthfully say that this experience is drawing them nearer together and nearer to God than most anything in their lives. When everything goes just as we might wish there is a tendency to forget our dependency on our Master. Perhaps things are going too smooth for us at the present, but I believe most are prepared for something different in the future.

Really we have here so many things to be thankful for and so little that we could complain of! Our friends can visit us at any time, which we surely do appreciate. My wife and grandfather were down to see me a couple of weeks ago. They came on Seventh-day morning and left late Fourth-day evening, so I had a real good visit. They stayed at a farm-house less than half mile from here, and I would spend most of the day with them and then go up to the house in the evenings, from about six till nine o'clock. Perhaps I could have come in later than that without being stopped by guards, but I wished to take no chances.

Well, this draft business did sort of break in on the new happiness that had come into my life, but by no means could it steal it away. My wife is bearing up bravely, for which I am thankful, and is as anxious that I stick to the right as I am to endeavor to follow our Leader.

I haven't told much, but I don't want to take up too much room, and will bring this to a close.

With best wishes to all, I am your classmate,

LA RUE BARKER.

NEWS ITEMS.

PHILADELPHIA QUARTERLY MEETING.—A temperature of -10 degrees in the near suburbs of Philadelphia on the 5th did not detain Friends from Quarterly Meeting as one might have expected. There were more late comers than usual on account of interrupted trolley service and delayed trains, but the meeting at last was near normal size. The session for worship before lunch was favored with the company of visiting Friends. Two members of Burlington Quarterly Meeting had service—one in prayer, the other in a valuable message for the need of the hour from the life of Jacob. Mansaku Nakamura spoke in Japanese, Gilbert Bowles interpreting for him with an admirable distinctness. Very evidently the fundamentals of ministry as we conceive it are understood by Japanese Friends.

Seven items of business claimed the attention of a joint session at 1:30. These were mostly of a routine character, but the first item dealt with possible fuel conservation in a different arrangement of the city meetings. It was decided to omit the West Philadelphia meeting for the present and to hold the First-day evening meeting at Arch Street instead of at Twelfth. Any other possible consolidation was referred to the officers of the two city Monthly Meetings with power to act.

The Queries and reports for Yearly Meeting were considered in sep-

arate session. It was evident in both meetings that lively reactions to these time-honored means of dealing with Society problems still prevail amongst us.

The First Month number of *Friends' Fellowship Papers* is full of interest from cover to cover. We should think it a misfortune not to read the whole number. We shall hope to reprint two or three of the articles, but as the present pressure of matter may prevent this we may refer to them briefly. Alfred Lowry, Jr., has a suggestive contribution, "Concerning the Ministry." It departs from conventional phrase, but unfolds the resources of spiritual capital in this serious calling.

Corder Catchpole writes from Detention Cells, Dover Court, on "The Spirit of the C. O. Movement" in a note truly heroic. What could be nobler than this—"It matters very much indeed, not only *what* we do but *how* we do it; not only is the nature of the cause important, but also the *spirit* in which we advocate it. Unless we are kept in the true spirit we may lose, however good our purpose; at all events we can not achieve complete success." George and Janet Whitney have a sprightly article (very much in the style of one of Ernest E. L. Payne) which will interest Philadelphia Friends. Its view is what we should call catholic. As usual, E. F. H. writes with an elevation of spiritual perception that sets the note for this most acceptable periodical.

ALUMNI and Friends of Friends' Select School are cordially invited to hear a lecture at the School by Professor Herbert L. Willett, Ph.D., of the University of Chicago, on the afternoon of Sixth-day, Second Month 15, 1918, at 12.40 o'clock. His subject will be "The Greatness of the Bible."

Professor Willett is regarded as one of the foremost popular lecturers on the Bible in America, and stands very high, both as a scholar and as an eloquent speaker.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING SECOND MONTH 2, 1918.

Received from 33 Meetings.....	\$6,000.14
Received from 12 Individuals.....	390.50
Received for Armenian and Syrian Relief.....	233.89

\$6,714.53

CHARLES F. JENKINS,
Treasurer.

AMERICAN FRIENDS' SERVICE COMMITTEE.

REPORT OF FINANCE COMMITTEE.—Figures are usually dry and juiceless products. Yet we think that contributors to Friends' War Relief Work will be interested in a few figures telling how their money has been and will be spent. This bulletin is a statement of receipts and expenditures during the first six months of work and an estimated budget for the first year.

Prior to First Month 1, 1918, \$152,062.33 was expended. For the six months from First to Sixth Month, 1918 (end of our fiscal year), \$188,000 has been definitely appropriated for work already undertaken. Overhead expenses (maintenance of offices, postage, printing, etc.) will probably require an additional \$10,000 for this same period. There will thus be needed for the work to which we are already definitely obligated \$350,000 for this fiscal year. The scope of our work (and hence of our obligations) has steadily increased and an even larger rate of increase during the next few months is in prospect. Urgent appeals have come from our workers in Russia asking for \$25,000 to relieve a famine that has stricken 100,000 people in the district where we are working. A new work in Italy is probable. The scope of our work in France is to be very greatly increased. It is impossible to foresee the extent of this increased obligation for new work, but our present best estimate is \$150,000 prior to Sixth Month 30, 1918. Adding this to the \$250,000 for which we are already obligated, there will be needed \$500,000 for this fiscal year.

Toward this sum there was received prior to First Month 1, 1918, \$259,306.30. This means that more than \$230,000 must be raised during the six months succeeding First Month 1, 1918. Unforeseen opportunities that we should attempt to meet may arise, so that much more than this may be necessary. We are in touch with unlimited and unprecedented need and the measure of our giving should be the measure of our utmost ability to give.

The following statement of receipts and expenditures, although of interest for the period covered, is not valuable as a guide for the future. During most of this period our work was in the early stages of development, and had not reached the place of certain regularly recurring, permanent needs. For example, the expenses of the training camp at Haverford were less than half the expense of the work of these same men in France. We had not received until First Month any accurate statement of the expense of our work in France since it had been gradually merged with the existing work of English Friends, and it took time to ascertain the expense attributable to the American personnel. It developed that our remittances had not been sufficient and that English Friends had advanced funds on account of the expense occasioned by our workers. We not only must make reimbursement for these advances when the amount is ascertained, but we have had to greatly increase our remittances over past figures as given in the following statement:

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, FROM SIXTH MONTH 5, 1917, TO TWELFTH MONTH 31, 1917.

Individuals, mostly Friends of all branches.....	\$ 62,264.19
Philadelphia Yearly Meeting, Fourth and Arch Streets....	71,665.67
Meetings connected with Yearly Meeting at Fifteenth and Race Streets, Philadelphia, Pa.....	73,695.07
Five Years' Meeting.....	38,556.53
Other Meetings of Friends.....	6,983.75
Fellowship of Reconciliation.....	2,775.50
Miscellaneous Organizations.....	2,484.86
Interest on Deposits.....	780.73
	<hr/>
	\$259,306.30

EXPENDITURES.

American Friends' Reconstruction Unit

Expended in U. S. A.

Training Camp at Haverford.....	\$ 5,836.14
Equipment.....	7,228.10
Traveling Expenses to Philadelphia.....	1,530.07
Traveling Expenses, Philadelphia to France.....	17,961.09
Hospital Supplies.....	709.80
Sundries.....	2,345.23

\$35,610.43

Expended in France (Friends' Anglo-American Expedition).....

50,164.55
\$ 85,774.98

Russian Work

Expended in U. S. A.

Equipment.....	\$ 1,120.75
Traveling Expenses to Russia.....	3,466.84

\$ 4,587.59

Expended in Russia.....

3,000.00
\$ 7,587.59

English Friends for Allocation by Allocation Committee of London Yearly Meeting.....	35,000.00
Blankets and Condensed Milk, etc., for Foreign Relief.....	6,764.13

Home Service

Shipping and hauling.....	\$ 179.12
Patterns.....	841.50
Wages.....	67.50
Sundries.....	18.29
Special charities.....	15.00
	<hr/>
	\$ 1,121.41

General Expenses

Secretaries.....	\$ 1,779.50
Stenographers.....	917.73
Telephone, telegraph and cables.....	480.84
Postage and printing.....	2,093.04
Sundries, petty cash account and furniture.....	1,120.49
Traveling.....	722.62
	<hr/>
	\$ 7,111.22

Reserve Fund to Cover Letters of Credit..... 11,500.00

\$154,862.33

APPROPRIATIONS MADE AT A MEETING OF THE COMMITTEE, held First Month 15, 1918, to cover period ending Sixth Month 30, 1918.

1. Work in France	\$ 900,000.00
2. Work in Russia	3,000.00
3. English Friends for Allocation by Allocation Committee of London Yearly Meeting	30,000.00
4. Reimbursement for advances by English Friends for expenses of American personnel	15,000.00
5. Reserve to cover closing up of work, return of workers, contingencies, etc.	50,000.00
	\$188,000.00
Probable expenses not appropriated for:	
Overhead Expenses	\$ 10,000.00
Probable Increase of Work	150,000.00

As before stated, expenditures during the succeeding months will be very much greater, both for the work now definitely established and for new work. A portion of the cash balance built up in the early months before the work started can be used. The present rate of receipts, however, must very greatly increase. Between Seventh and First Months we expended more than we received, and our future monthly expenditures must probably be nearly double our present rate of monthly receipts. In such work as this—governed by no standards or precedents—it is absolutely essential to maintain a large cash balance. Contingencies requiring large unforeseen expenditures may develop within a few days' time. No large plans for the future can be developed except as our work and our workers are protected against such contingencies. In addition to these uncertain contingencies is the certain obligations of closing up the work and bringing home several hundred workers, for which a large amount must be reserved.

The figures in our estimated budget should not necessarily be considered as a standard for future contributions. They are merely the amounts to which this Committee has felt justified in committing Friends. All that Friends are able to give, above this budget of \$500,000, should be given if Friends are to play their proper part. It seems to be a time when each person's share of world burden should be considered in terms of sacrifice. This Committee will endeavor efficiently to represent Friends in using all that is given in fields of the greatest needs. We are able at any time, if funds are provided, indefinitely to extend the healing, reconstructing influence of our service—if not through our own workers, through English Friends. We should now deem it a high privilege to share in the service hallowed by their three-and-a-half years of exhaustive effort. We can scarcely conceive what it means for 20,000 people to give \$500,000 per year for three years; yet that is what English Friends have raised for their several distinctive war-relief enterprises.

Unquestionably many Friends are now regularly giving all they can and some no doubt are making considerable sacrifices of comforts to do what they are doing; but we believe that there are many of us, and some who have given largely, who have as yet made no sacrifices on this account. The thought has been expressed that there are some occasions when what is often regarded as sacred—our so-called Principal (often only the surpluses of former years invested)—may be spent, as well as Income. Possibly this is one of the occasions when Friends should not examine too closely whether or not they are encroaching on their Principal, when many others are conscientiously giving their lives and all they have in unselfish service.

It is not so much a duty as it is a privilege for us to join, according to our several abilities, in this work of reconstructing both the physical and spiritual foundations of a war-shattered world.

AMERICAN FRIENDS' SERVICE COMMITTEE,

Rufus M. Jones, *Chairman*, Alfred G. Scattergood, *Vice-Chairman*, Charles F. Jenkins, *Treasurer*, Vincent D. Nicholson, *Secretary*.

FINANCE COMMITTEE—Alfred G. Scattergood, *Chairman*, Rufus M. Jones, Charles F. Jenkins, Vincent D. Nicholson, John R. Cary, L. Hollingsworth Wood, J. Harold Watson.

SPECIAL CONFERENCE AT WOOLMAN SCHOOL, Second Month 22-24, 1918.—Arrangements have been made for a Conference for young Friends, but not excluding any Friends who are interested, upon the two following topics: "Foreign Missionary Work as a Means of Giving Practical Expression to our Peace Ideals," and "The Means of Deepening and Enriching the Spiritual Life of Friends."

Among the speakers already secured are Gilbert T. Bowles, of Tokio, Japan; Rufus M. Jones, Stanley R. Yarnall and Elbert Russell. Much of the program will consist of informal discussion.

Accommodation for about forty Friends can be provided at Woolman School and in the neighborhood.

A detailed program will be ready shortly. Applications for accommodations or for additional information should be addressed to Woolman School, Swarthmore, Pa.

WILL YOU BE ONE OF 150 NEW VOLUNTEERS FOR THE RECONSTRUCTION UNIT?—Are you interested in having a share in the great opportunity that was described in *THE FRIEND* of Second Month 7th? If you have not read the account, procure a copy of that issue of *THE FRIEND* and read of the urgent call for 300 men that has come to Friends from the Red Cross in France. We shall be able to fill half of the places from applications now on file, but we need new applications of properly qualified men to supply the other half.

The long delay in the obtaining of permits and passports and the rapidly increasing difficulty of securing ocean passage make it urgently necessary to elect men at the most rapid rate possible. If you feel this to be your path of service please make application immediately. For application blanks, write to 20 S. Twelfth Street, Philadelphia, Pa.

A knowledge of French is not necessary. Ability in carpentry, wood-working, or mechanics is most needed, but many of our best men had no technical experience before entering the work.

If you decide to apply do not delay. Many Friends now in military camps could be on our Unit in France if they had volunteered earlier. We cannot give absolute assurance of exemption for all members of the Unit called in the second draft, but we think there is little risk of having to bring home men who are actually engaged in the work. At any rate, the risk is ours.

All readers of this statement should take pains to bring the matter to the attention of men who might be possible applicants. A special effort should be made to interest men experienced in any of the building trades or in handling machinery. Our most urgent need is for men able to operate a planing mill. We would appreciate the names and addresses of technical training men and any information as to possible difficulties in the way of their entering the work.

SEND YOUR NEWSPAPERS TO FRANCE.—We are in receipt of a request from our Paris office that the home communities of members of the Unit send local newspapers to our men in France. Communities that have no members on the Unit might send copies of the nearest metropolitan paper. It is not necessary for any one community to send papers every day. One or two a week from a large number of communities will supply every member of the Unit regularly. They should be addressed F. W. V. R. C., A. P. O., S. 5, B. E. F., France. Care should be taken to provide sufficient postage. Our Paris office has had considerable trouble and expense in connection with "postage due" on mail from America. From our central office in France they will be distributed to the men at the various depots.

BULLETINS NOS. 9 AND 10.—These Bulletins, dealing with Sewing and Knitting, are now ready for distribution and will be sent free of charge upon request. Bulletin No. 9 gives general information and instructions as to the work of women's clubs and contains a list of patterns with prices. Bulletin No. 10 contains knitting directions for different garments.

RECENT SAILINGS.—During the past few weeks the following members of the American Friends' Reconstruction Unit sailed for France:

James Thorp, Media, Pa.; Charles F. Penock, Lansdowne, Pa.; Charles S. Satterthwaite, Lansdowne, Pa.; Raymond T. Moore, Lansdowne, Pa.; Robert P. Brown, Moorestown, N. J.; E. Leslie Nicholson, Westville, N. J.; Wistar E. Goodhue, Germantown, Pa.; Omer A. Coppock, Wichita, Kas.; Donald B. Snyder, Richmond, Ind.; Paul W. Gordon, Richmond, Ind.; Mary Kelsey, Chestnut Hill, Pa.

Of the above eleven workers, seven are members of the Yearly Meeting which meets at Fourth and Arch Streets, Philadelphia.

CORRESPONDENCE.

AFTER two months of the closest fellowship with our dear English Friends, A. Kemp Brown and Wm. Blair Neatby, through their visitation to meetings of Friends in eight States, a tribute to their services and truly Christian labors amongst us seems fitting, since they have returned to their homes in London and Birmingham.

In by-gone days such visits from either side of the Atlantic were frequent and very helpful—the power of pure love constraining men and

women to bear the perils of the deep and, in those days, of the wilderness, to share the heavenly privileges of a living faith. And it has seemed to the writer, under a tendering sense of the spiritual effect which these two Friends have left behind them, that their spirits had a strength and savor which will not be forgotten by those with whom they met, who also appreciate their devotion, considering the present dangers of travel. There was a simplicity and purity as well as sweetness and spirituality in their ministry that built up and satisfied the soul.

ORLANDO, Fla., Second Month 1, 1918.

J. E.

The following letter needs no explanation. A notice of this very reliable work has been published in THE FRIEND.

SECOND MONTH 2, 1918.

ASA WING, Provident Life and Trust Co.,
Fourth and Chestnut Streets, Phila., Pa.
MY DEAR ASA WING:—

Dr. McCallum, who has been a missionary in Russia for most of his life, and for the past few months has been in charge of financial exchange for the American Committee for Armenian and Syrian Relief, from this office expects to return to the Near East, about Third Month 1st, to assist in our relief work in Erivan, Russian Caucasus and Urumia, Persia. He has just come to me and asked if it would not be possible to secure the services of two Philadelphia Friends, men between the ages of twenty-one and forty-five, to accompany him.

The Committee are planning to reorganize the work in these two centers and to undertake it upon a somewhat larger scale. I am sending thee an article written some time ago by William T. Ellis, which will give thee a picture of our work in Erivan, as it is now, also our Workers' Manual, and our latest news sheet, which will give thee a somewhat comprehensive idea of the work that the Committee is doing.

These two workers would already find an energetic group of men busy in these two centers and the type of work that they are needed for is office work, and would require a knowledge of bookkeeping and stenography. I would appreciate it very much if they would speak to any of thy friends who might be interested in the work. I am writing about it also to George and Bernard Walton and Professor Rufus Jones.

Sincerely thine,

NORA WALN.

FIFTEEN members of the Committee on Education were present at its regular meeting, held First Month 18, 1918.

A verbal report for the Advisory Committee told of arrangements for the employment of a vocal training teacher, and the Committee recommended that \$200 for her salary be appropriated from the Special Fund of \$10,000. It also recommended the appropriation from the same fund of \$50 toward the salary of the drawing teacher in the Atlantic City school. Arrangements for the apprentice teacher at Friends' Select School to substitute for teachers in the smaller schools have not yet become operative; but it is expected that they will become so soon.

Nathan L. Jones, Treasurer, presented a report which was accepted by the meeting, and he was authorized to make the payments suggested in it.

There was no report from the Visiting Committee, but Mary Hutton Biddle stated that it had visited eight of the schools and had found some improvement in their condition.

Upon request the Superintendent presented a problem confronting the West Grove School Committee, viz.: whether the school at West Grove shall be moved into a larger building, with two teachers, so as to accommodate Friends' children from Kennett Square and London Grove, or whether the West Grove Committee and Friends at London Grove shall unite with those of the other branch in improving and patronizing their school at London Grove. After general discussion of the various phases of this question, the Advisory Committee was appointed to represent the Committee on Education in the consideration of the subject with the West Grove Committee, subject to the call of the latter Committee. The Advisory Committee was given liberty to call upon other members of the General Committee to take part in such consideration.

The Treasurer, as Chairman of the Finance Committee, was directed to present to the Third Month meeting a budget for the school year of 1918-'19, and to fix a time for the annual presentation of the budget, also to definitely fix the dates of the fiscal year.

Julia H. Moon reported that she had sent a letter about the Avon to THE FRIEND, in which it had been published; and Elizabeth H. Bacon reported that she had written as directed to the Pocono Manor Association. C. Walter Borton said that he had conveyed the thanks and

appreciation of the Committee on Education to the anonymous donors of the \$5000.

Thomas K. Brown appointed Margaret M. Cary, Bertha J. Clement and Walter Brinton to write the annual report and present it to the Third Month meeting.

ELIZABETH H. BACON,
Secretary.

LETTER sent by Rufus Jones to members of the American Friends' Reconstruction Unit, in accordance with a minute of the last meeting of the Service Committee.

HAVVERFORD, PA., First Month 22, 1918.

TO THE MEMBERS OF THE AMERICAN FRIENDS' UNIT.

MY DEAR FRIENDS:—I want you to know that time and distance have increased rather than lessened my affection for you and my interest in your work. I read with enthusiasm the accounts of your experiences, and I hear with much joy of your devotion and your efficiency. I forbear to comment on your difficulties of life and work because I know you would not want me to say from a distance the usual things about hardships and sacrifices. You and I knew in advance that this could be no holiday excursion, and we faced from the start the stern features involved in this clear call of duty. I can only say that I am not unmindful of the heroism and patience which shine out everywhere in this task of ours.

Those of you who were at Havverford last summer, where our common fellowship was of the happiest sort, will remember how often I used to remind you that our reconstruction work must be a spiritual service, as well as a manly effort to rebuild and repair what has been devastated and laid waste. You cannot do your full service to France unless you can help restore and refresh the spirit of those who have unexpectably suffered, and exhibit in your lives and in your words and in your work an underlying faith in eternal realities. More and more we shall now find the centre of religion not in dogma and doctrine, not in book and institutions, but in love and fellowship and service and sacrifice which spring out of union with that deeper Life of our Father-God, which is the only source of healing for the wounds the war has made. Everything which increases the experience of this underlying life makes one better able to render his full service, and everything that deepens and cultivates the inner life puts added power and wisdom into the outreaching activities of hand and foot and lip.

I do not want to make meetings a burden to you or to enjoy any dreary performance of piety, but I hope you will be able to have in your groups times of real religious refreshment together and that you will help each other to grow in spiritual perception and to draw upon the infinite resources of the unseen. May He who said, "Wherever any man raises the stone or cleaves the wood there am I," be present with you in your toil and may your hearts burn as you give your service to those who need it. I send to you my heartfelt affection and my thanksgiving for your lives and work.

Sincerely your friend,

RUFUS M. JONES.

NOTICE.

MEETINGS from Second Month 17th to 23rd:—

Western Quarterly Meeting, at Westgrove, Sixth-day, Second Month 22nd, at 10 A. M.

Muncy Monthly Meeting, at Elklands, Fourth-day, Second Month 20th, at 10.30 A. M.

Frankford, Fourth-day, Second Month 20th, at 7.45 P. M.

Germanstown, Fourth-day, Second Month 20th, at 8 P. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Second Month 21st, at 10.30 A. M.

Havverford, Fifth-day, Second Month 21st, at 7.30 P. M.

DIED.—First Month 15, 1918, at her residence, near Berkeley, Maryland, MARTHA COWGILL SMITH, daughter of Gideon G. and Elizabeth C. Smith; a member of Deer Creek Monthly Meeting of Friends, Darlington, Md.

—, at Clarinda, Iowa, First Month 26, 1918, MARY MOFFETT, widow of William A. Moffitt, in the seventy-seventh year of her age; a life-long member of the Society of Friends.

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Additional Announcements for Winter Term, 1918:

"The Teen Age in the First-day School." A course given by W. Edward Raffety, Editor of the publications of the Baptist Publication Society.

"Problems of the Rural Church and Community," by Bruno Lasker, of the staff of "The Survey," New York City, and by others, Friends and non-Friends, who have the authoritative knowledge of rural problems.

A special week-end Conference of Friends is planned for the Woolman School, Second Month 22nd and 24th.

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FRIENDS' QUARTERLY EXAMINER

The only quarterly Review published by Friends of London Yearly Meeting

A new volume of this old-established Quarterly has just commenced, and contains valuable articles by Dr. Barton, "The Quaker Testimony Against War Re-examined"; Edward Grubb, "A Rejoinder Thereto"; J. F. Peace, "Panama Canal"; J. S. Thornton, "On Isaac Sharp"; &c. The text of a Review in its annual contents. Recently the "F. Q. E." has published the following articles—

- "Christian Politics and War", the late Frederick Seeborn, LL.D., D. Litt.
 - "Some Memories of Uden", Beatrice Hazraden, B.A.
 - "Wordsworth; the Heroic Poet of his Age", William Grayson.
 - "John Bright and War", Margaret E. Hirst.
 - "The Sun Fan Rising: A Narrative and some Reflections", Frederick W. Fin.
 - "Professor Silvanus Thompson and his Message", by the Editor.
 - "The Garden of Peran", George Lloyd Hodgkin, B.A.
 - "The Problem of Armament and a League of Nations", C. Lowes Dickinson, B.A.
 - "Thoughts on Punishment", Leonard Doncaster, D.Sc., F.R.S.
 - "Educational Ideals", Ernest E. Unwin, M.A., B.Sc.
 - "Tom Blyan: an Educational Pioneer", Azael S. Rowntree, M.P.
- The future Programme provides articles of equal importance. Annual subscription, \$1.66, in advance, to Grace W. Blair, Medina, Pa.

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VOL. 91.

FIFTH-DAY, SECOND MONTH 21, 1918.

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"PHYSICIANS OF PUBLIC OPINION."

One of the impulses against which we have to struggle in these days is that of helplessness.

We know that "God who loveth all His works, hath left His hope with all," but we can not always feel it. Sometimes it is as if we were hurried along, as by a resistless tide, swept past, and away from, the old familiar landmarks—into a world we know not; at least by our former standards.

A late magazine article describes some one looking at two little girls; one six years old, the other four, and exclaiming—"Just think! Those children will never remember what the world was like before the war!"

We, who can remember, find that some of our friends and neighbors look upon us in a different way. They had seemed to travel with us in thought. Now our paths diverge. Some of the work we were doing is taken out of our hands; "We do not talk about *those* things now."

And so we may be tempted to sit down and wonder where our work is—just now. In such a frame of mind the writer goes back again and again to an afternoon last Autumn, when, during the waiting for a companion, in the reading-room of a Philadelphia department store, she picked up and idly glanced over a *weekly* containing a brief article by our Secretary of War.

Its purpose was to warn the American people against going into the great war in any but a serious and earnest spirit. It repeated that the struggle might be long; that there would be losses and disappointments—that those who are left at home would not escape burdens and anxieties. Unaccustomed strains would wear our nerves—our usual way of life would be interrupted—in short, he concluded, there will be great need for those who can act as "physicians of public opinion."

Secretary Baker has said other good things, but nothing more comprehensive than this phrase.

We have all experienced that waiting "to hear what the doctor says," when a dear life hangs in the balance. How we watch his face, and weigh his words, when he is one whose opinion we can trust. He sees further than we can into the

meaning of symptoms, his eye is trained to note the slight changes. How much his patience, his calm cheerfulness, can do to quiet the restless, to cheer the despondent.

So may not we, if we have attained to a degree of settlement on the Foundation that "standeth sure," and are thereby enabled to keep a hold upon the things which "can not be shaken," but "remain,"—have our work to do as "Physicians of Public Opinion."

Elizabeth Fox Howard says in the current number of *Fellowship Papers*: "It is not so much what we say as what we are!—a mission perhaps, but not always easy to remember in these difficult days. Our lives in every part, our intercourse with all sorts and kinds of people, must witness to the power of love which we believe is the greatest force in the world, whether in private or public, or international affairs."

We, who believe in this power, may be doing our greatest service in the affairs of every day life, if we are watching a chance to lay a quieting touch on the feverish pulse of public opinion as, for instance, it concerns those whom we are beginning to call "dangerous aliens."

"People don't like Germany any more," said a small girl in one of our Children's "Homes." They "think Germans are bad." Even in the sheltered life of the "Home," her little heart had been troubled by the attitude of those about her, for she was evidently of German blood.

There is plentiful evidence of a desire to stir up the spirit of strife; there is much dwelling upon "every day's report of wrong and outrage with which the earth is filled," so that whatever is cheering and steady, must be sought out, and emphasized, if we would keep ourselves from depression and be able to help others.

Wise men are planning for the future—the "new world." What may be the message of the "new religion"—the spirit of the "new social order,"—the details of the terms of "permanent peace"—it is not given to all of us to foresee. But here and now; to-day—to-morrow—we, any one of us—may be, in our own measure, "physicians of public opinion."

F. T. R.

THE GROUND OF OUR TESTIMONY.

It must come as a surprise to not a few Friends to have it stated that the Quaker testimony against war is based upon the Mosaic precept, "Thou shalt not kill." To most of us, surely, the testimony is actually based upon *Christ*—upon His life, His teaching, His death, His resurrection and His abiding in us, as all the hope of spiritual glory that we have. He handled the precept in question as He handled the whole Mosaic law, by expanding the idea of family or tribe into "the whole family in heaven and earth." Against the limited, passive "Thou shalt not kill," He set the conquering note, "Love your enemies, and pray for them that persecute you." This is no pale passivism. To those who accept it in His spirit, it becomes the most militant force

in the world, even when they may be shut up in the apparent hopelessness of a military prison.

Christ's idea of a "conquering Peace," to use W. Blair Neatby's favorite term, has made great inroads upon the settled customs of organized society. Two instances are cited below. In these conquests one finds the unanswerable argument for the "better way of life" in international affairs, for which we cannot cease to plead or to suffer even in the face of war. Once ions, and solitary confinement, and unspeakable cruelties seemed necessary in treating the demented. Now we all know that aesthetic, educational, moral and spiritual forces can prevail with such unfortunates when mere physical force fails utterly. The same is true of "hardened" criminals; apparently it has always been true of wild savages. The Pennsylvania demonstration alone might well shame the modern failure to have these greatest forces marshaled so as to have made war impossible. But these forces have not been so organized, and with the present ruthless assaults upon civilization shall we sit down supinely and cry "peace, peace"? By no means. The world's extremity must be our opportunity. We have at least two peaceful ways to express ourselves. First, by suffering, and by the relief of suffering. So small as our valiant young people in France may feel their work to be, so paltry as the needed half million dollars for the yearly support of this work actually is, there can be no question—the evidence is already at hand that in the after-war appraisal of resources for a new order this work will be a star of hope in international reconstruction. It gives the kind of sacrifice these volunteers have made a world content.

The second form of expression may be even more important than this. We may speak of the "failure of Christianity" in this world extremity. In doing so there is very great danger that we exclude ourselves—our own little Society from that failure—so subtle are the assaults of spiritual pride! In the matter of propagating "the better way of life", (this is the second form of expression to which we refer) we must confess to have failed very signally. That this failure, however, has not been complete is indicated in the exemption clause of the draft act. If our logic had been all wrong—if we had been just a set of blind enthusiasts, it was neither conceivable that we should have survived two hundred years, nor yet that we should have been recognized by Congress for something which we are not. "Christ's conquering peace" is no monopoly of ours. It is one point of advantage in our equipment for service that we have stood for it, even though we may have failed quite signally to teach it as a method applicable to international affairs. Above the din and smoke of battle is the promise for the world of this conquering peace. It must come in fullness after the war, it must come certainly by a method other than that of warfare. The call of the hour to us (it is heard in undertone even from military circles), is to mobilize these spiritual forces of life now so that we shall be able to contribute an appreciable mite to the new world order. Are we alive to this responsibility? Are we asking ourselves in candor why we have failed to do it more fully in the past?

J. H. B.

To know the Lord we must seek Him in all the transactions of life, and learn daily of Him.—A. SHIFTON.

A NEW JERSEY YOUNG FRIENDS' CONFERENCE.

Like an oasis of peace in the midst of our troubled times was the gathering of young Friends of Haddonfield and Salem Quarterly Meeting at the Moorestown Academy on the afternoon and evening of Seventh-day, Second Month 2nd.

There was an attendance of perhaps one hundred, including a group who came from Westtown by special permission, and a few parents and teachers and members of the Religious Service Committee.

The afternoon conference was on the topic of "The Three-fold Life of Prayer, Bible Study and Service." Papers by Mary H. Rhoads and Henry W. Roberts dealt with prayer in the individual life and prayer in the meeting for worship. The discussion following was especially lively and helpful, attention being called to the value of prayer and worship in the midst of our everyday life, the use of odd times, and the need of being in the attitude of prayer about everything we do,—praying without ceasing." We must recognize, also, the value of united worship wherein we help each other to pray better than we could alone, and the call for intercessory prayer and life. Testimony was borne to the sense of help received in time of need from the prayers of friends far away, and to the fact that prayers are answered. We should break through any set forms and pray directly to God. Prayer is a real and efficacious thing if we have the right attitude to God,—a sense of absolute and final dependence on Him. We were reminded of Peter when he found himself sinking as he walked on the water to Jesus, and realized that God was essential to his life, nothing else remaining on which he could rely. When we reach this position prayer is very real.

May Jones gave reasons why we should study the Bible, emphasizing especially its many promises, and telling how the acceptance of just one of these had brought wonderful peace and joy into her life. A paper by Helen P. Cooper gave many practical suggestions about studying the Bible, the master-key being prayer. We should take a book of the Bible and live in and with it day by day till we know it perfectly and realize it was written for us. So we should learn to know the men and women of the Bible, and its teaching, and to know it as a whole.

Eleanor Stokes reminded us that Jesus knew no conflict in His life between culture and service. But His Church hitherto, while recognizing social Christianity, has placed its chief emphasis on self-culture, and men's eyes have been on the other world and their own soul's salvation even in their service of others. The constraining love of Christ has been the motive power of the Church, but it has not been applied to social conditions. Hence is our present world-tragedy. We should pray, "Our Father, thy Kingdom come and thy will be done on earth, here and now and forevermore."

In His own person Christ represents invincible good-will. We may know God by working with Him to fill the world with wise, forceful men of invincible good-will. Our love should be so Christlike that our brother's interests will be of vital interest to us and will be met by our fellowship and sympathy. We should serve our neighbors because Christ laid down His life for us; because so doing we are working with Him for His Kingdom on earth, and are helping to make the Gospel of Jesus Christ a living reality in a world that sorely needs Him.

James Willits impressed upon us that in order to serve most effectively we must give ourselves unreservedly to Christ, without Whom we can do nothing. As we keep in constant communion with Him and under His guidance we can truly serve our neighbor.

Mary Barton spoke of the need of overcoming our reticence about spiritual experiences whether due to our sense of their sacredness or our humility, or our fear of criticism. If the needs in our meetings are not being met the responsibility perhaps rests on us individually. Spiritual life in ourselves, our meetings and the Society would grow if we could overcome our tendency to withhold our better selves from others.

William H. Richie summed up the discussion by showing

the relation of prayer, Bible study and service to the normal Christian life, of which Christ is the centre and Christ-consciousness the power.

After an hour and a half for supper and sociability there was a meeting addressed by Gilbert and Minnie P. Bowles, who very helpfully showed how the Bible can be used for the building up of religious experience. Some of Christ's questions were cited, leading us to earnest thought and deeper understanding of His ideals of sincerity, sympathy and service as central needs of human life. The wonderful effect of the gospels on Japanese reading them for the first time suggested our trying to read our Bible as if it were a new book and thereby gaining fresh insight and inspiration.

Thus dwelling together for a time on the realities of life we were strengthened in faith and peace and hope and love.

E. C., Jr.

A REVIEW OF RAYNER W. KELSEY'S NEW BOOK — "FRIENDS AND THE INDIANS."

[We have already printed a brief review of Rayner W. Kelsey's book from the President of the Board of U. S. Indian Commissioners. The following is prepared at our request by an interested member of the Tunesassa Committee.—Eds.]

"This little volume is presented with the misgivings that always come when one arises from a literary task that has involved merciless condensation." These are the opening words of the author's preface, and the reader who follows this account of Quaker and Indian intercourse, covering, as it does a period of 262 years, and extending over so vast a continent, will have sympathy with the author and will be not a little pleased at his success.

In the great work of spreading the blessings of Christian civilization, no one nation or set of men have labored alone, and in this book the effort is made to give credit where credit is due. Thus, the heroism of Jesuits and Franciscans, the zeal of Congregationalist and Moravian are acknowledged along with the labors of Fox and Woolman and the philanthropies of "Liberal" and "Orthodox." Also, since generosity and fidelity are traits which Indians share, their contribution is not unnoticed.

Some idea of the scope of this book may be had from the following extracts and notes. In the perusal of the work, one has the satisfaction of knowing that materials have been gleaned chiefly from "sources" by a trained student who has had the advantages of Quaker association in both West and East.

At the beginning of the volume the history of the American Indians is sketched in outline. We are told that, by careful estimate, a decrease of 65 per cent. has occurred, since the white man came, in the number of Indians inhabiting the territory to-day comprehended by the United States, Canada, Greenland and Alaska. In the United States, in place of their vast domain, the broken tribes are distributed on 161 reservations.

"The story of such change in the fortunes of a once free and haughty race is sad at best, while at the worst it is not wholly darkened with loss nor unlightened by deeds of honorable state-craft and Christian charity."

"It was inevitable that the vast area of America should cease to be occupied by a scattered people in the roving, hunter stage of life. It was indeed of the greatest importance that the Indians should be led into the higher stages of life, wherein the earth, intensively cultivated by settled communities, could support thousands in the place of hundreds. So arose the necessity for the extinction of Indian land claims and the compression of the tribes within narrower limits.

["Friends and the Indians," 1655-1917. By Rayner Wickersham Kelsey, Ph. D., pp. 1-xii, 1-291. Published by The Associated Executive Committee of Friends on Indian Affairs, Philadelphia, 1917. For sale at 304 Arch Street, Philadelphia, Pa. \$1.50.]

The tragedy of the transaction lies in the stupidity and selfishness with which the work was often done by the representatives of Christian nations."

In regard to the work of transformation we read, "It is a task of the slow centuries to undo the work of ages and remake the savage children of the forest. Some will always scoff as the hard task drags and clogs along its way. Others will toil and faint not."

As a statement of up-to-date Government policy, Cato Sells, Commissioner of Indian Affairs, is quoted, "Broadly speaking, a policy of greater liberalism will henceforth prevail in Indian administration to the end that every Indian, as soon as he has been determined to be as competent to transact his business as the average white man, shall be given full control of his property and have all his lands and monies turned over to him, after which he will no longer be a ward of the Government. . . . This is a new and far-reaching declaration of policy. It means that the competent Indian will no longer be treated as half ward and half citizen. It means reduced appropriations by the Government and more self-respect and independence for the Indian. It means the ultimate absorption of the Indian race into the body politic of the Nation. It means, in short, the beginning of the end of the Indian problem."

The second chapter of the book is entitled *Preaching*, and covers the period (roughly) 1658 to 1800. It describes the journeys and travails of Friends who from a sense of duty visited the Indians "to declare God's Everlasting Truth, and His Everlasting Way of Life and Salvation to them."

In the third chapter, with the heading *Practice*, is reviewed the conduct of the Quakers in their "week-day" intercourse with the Indians in civil concerns.

An interesting if sad revelation in this section is the extent of Indian slavery in early colonial days. Against this dark background, the generally enlightened practice of the Quakers stands out clearly.

Then follows a chapter entitled *The Quaker Peace*. Here we see more intimately the workings of the Quaker Peace policy in the settlements where, for a longer or shorter period, the influence of Friends was felt, politically. Just at this point the reader will find one of the most noteworthy portions of the book. The light of common sense and justice are thrown upon certain insinuations of the historians, Parkman and Fiske. They are answered in their own words. William Penn is ably defended as he was by Dixon in 1851.

Following the year 1800 the attention of the reader is largely restricted to what Friends have accomplished in their corporate capacity, in the establishment of mission stations. As in the preceding century, there have not been wanting bearers of Gospel messages to the Indians, but in addition there were inaugurated more permanent stations, the first of which was undertaken by Philadelphia Friends, and resulted in the establishment at Tunesassa. Other Yearly Meetings responded to the calls of particular times and needs. New England labored among the Penobscot and Passamaquoddy tribes from 1820 to 1870. New York rendered valuable assistance to the Six Nations until most of these moved westward, in 1830. "Liberal" Friends (N. Y.) who received the funds of the Indian Committee, continued to labor amongst those Indians who did not migrate. Especially noteworthy was the effort, united in by Friends of Genesee, Philadelphia and Baltimore Yearly Meetings to combat the selfish claims of the Ogdén Land Company. No Friend should be ignorant of this history.

Following the withdrawal of the tribes westward, the care of Friends followed them in many fields and with varying success, when suddenly a turn of affairs threw open a wide door for their efforts. Costly Indian wars of '52-'54, '64, '66 and '67 convinced even "military men that the war policy was not successful in dealing with the Indians. . . . "It was estimated at the time that in the Cheyenne War . . . the cost was more than a million dollars for every Indian killed." General Grant, during his Presidential term,

invited the co-operation of Friends in a policy of improvement and education and it was decided that Orthodox Friends should give their care to the tribes in Kansas and the Indian Territory, while "Liberal Friends" should be responsible for tribes resident in the State of Nebraska. During the decade in which the Government encouraged this policy notable results were obtained.

Accounts of work still maintained in Oklahoma and in other fields including far-off Alaska, concludes the volume, whose index and bibliographical hand-boards will be the joy of future explorers in this wide field.

In a book containing so much valuable record and constructive suggestion, one sentence seems to me regrettable. It may be so read as to imply that the teaching of industrial arts in the later mission period was a happy substitution for Christian doctrine as taught in the seventeenth century by George Fox.

That such idea is refuted by present-day happenings is all too patent. As no amount of industrial arts has saved Germany from relapsing into savagery, so in no other way could the Indians be rescued from barbarism than by God's grace. This latter view is suggested. I think, in every other part of this interesting book.

W. B. E.

A MESSAGE OF LOVE.

MARY HEUSTIS PATTERSON.

I come before my readers, as the Apostle Paul told the Corinthians, "not with enticing words of man's wisdom," but with a message from Christ's Sermon on the Mount, wherein he entreated the multitude to "Seek first the Kingdom of God and His righteousness," and assured them that all things needful will be added. And although the Pharisees were noted for their strict observance of rites, ceremonies and traditions, they demanded of Jesus *when* the Kingdom of God should come. He answered and said: "The Kingdom of God cometh not with observation, neither shall they say, Lo here! or lo there! for, behold, the Kingdom of God is within you." The apostle afterward declared to the Corinthians, this kingdom "is not in word, but in power." I believe the Kingdom of God is the power revealed by unceasing prayer, by which we hold communion with God, our heavenly Father, in the secret of our own souls. This communion stimulates beautiful thoughts, aspirations and longings for good, that through faith are sanctified by the power of Truth and ascend voiceless, or in words, to the throne of the Most High. The prayers of thanksgiving for God's blessings of love, of truth, of beauty, of goodness, and of power, are the prayers that come from the righteous, the faithful, who have come to partake of the feast of good things that make the Kingdom of God a joy forever. The truths of this Kingdom are as a feast of good things to all who love and serve in humility of spirit, with charity for all and enmity toward none. If we are careful to practice these graces, we are either serving by good works, or by a ministry of love. This service may be in teaching God's truths, in healing the physical body, in serving those in need, in doing justice and showing mercy to all, in consoling the broken-hearted, or in comforting the bereaved ones. Whatever our mission may be, if it is only in quiet waiting, each daily life has an influence over others, and "each becomes a minister of God according to the gift of Divine grace in Christ." Although we may sometimes doubt God's love, or may question His mercy, and may feel He is sending our afflictions or misfortunes to punish us for our misdeeds, we may yet strive to be submissive to what we consider the ordering of an all-wise providence. We may say we have great faith in prayer, and yet know not, in our own strength, how to pray aright, for we may be so anxious to obtain our hearts' desire that we may ask amiss. Our failure to receive may then prove "a blessing in disguise." It may make us see that it is our selfishness, unbelief, or disobedience that is causing our afflictions, and may show us that we are

only paying a just penalty because we have slighted the bountiful provision God has made for our needs, our comfort, our enjoyment, and for the salvation of our immortal souls. It is only when we disregard His eternal laws of Truth that we are forced to "reap bitter for sweet and darkness for light." "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him," and without this faith it is impossible to please ourselves, much less to please God. If we seek we shall find Him through prayer, in His own kingdom within us. God is just, and shows "mercy to thousands who love Him and keep His commandments." To such the Kingdom of God is radiant with light in the glory of God's redeeming love in Christ.

PASADENA, California.

A BRIEF SKETCH OF THE LIFE OF HENRY T. OUTLAND, Sr.

[From *The Roanoke-Chowan Times* of First Month 24, 1918, written by M. J. Peele, and abbreviated for THE FRIEND.—Eds.]

The subject of this sketch was born Second Month 21, 1846, near Rich Square, N. C., and departed this life Twelfth Month 28, 1917.

He was the second of the six children of Wm. C. and Martha Copeland Outland and was a descendant of the Outlands, Copelands and Peeles, who settled in this section and assisted in establishing Friends' meetings here in 1760.

With the exception of about two years which, in young manhood, he spent in the home of an uncle in Indiana, he has ever made this section his home.

Although of a mirthful and witty temperament, Henry quite young in years showed signs of deep serious thoughtfulness; often manifesting in rather a marked degree an inclination to give heed unto the promptings of the voice of his conscience, which voice, later in life, he became thoroughly convinced was none other than the voice of the Risen Christ in his inmost soul—"Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and sup with him and he with me." (Rev. iii: 20). As he was thus made willing to open the door of his heart to this precious Visitor, who dwelleth with the contrite and humble in spirit, he experienced a change of heart—the New Birth—and was readily converted into a "mouthpiece" for his dear Lord and Master, whom he now loved above everything else.

The wording of the text of his first sermon—"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—serves as an index to his conception of the Church as shown throughout his useful career.

Notwithstanding the marked degree of piety strikingly manifested during his childhood days he, as not infrequently is the case with those who are chosen by the Lord for pillars in the Church, was allowed to plunge into the dark sea of doubt and disbelief, as regards the future state of mankind, but, happily from this deplorable state he was soon led into the Glorious Light of the Sun of Righteousness.

At the age of twenty-six years he was recorded a Minister of the Gospel among Friends. He was not only a birthright member, but an ardent and practical one as well, made so through the saving knowledge of Christ, his Redeemer—this alone makes any true Friend. Throughout life he remained a loyal and highly esteemed Minister in this branch of the Church.

Even when a mere boy he was of a studious disposition, especially as regards the study of the Holy Scriptures, often scanning their precious pages during rest periods—while his plow horse rested in the shade or his father's pigs were being minded. By thus carefully and prayerfully reading and meditating over this sacred Book—although he never attended any theological seminary—he soon became well versed in the Bible.

He traveled quite extensively in behalf of the Church, having three times visited the Dominion of Canada and crossed the

Chesapeake Bay nearly 100 times, visiting meetings and families as is the custom among Ministers of this Society.

Wherever apprehended duty took him he was warmly received and highly esteemed we are assured, by voices which have followed him back home through letters to his meeting, as well as through the medium of private information.

Whenever duty called him away and ample means were lacking he was always provided for, sometimes in rather a remarkable manner. Only one of the many instances to illustrate this we give herein. Once while on his way to the train he was asked by his son if he had his pocketbook, which, upon examination, he found missing. Naturally, the son insisted they return home but, after a few moments' meditation, and doubtless prayer, he (the father) declared, "I must go on." Soon they met a man, who hailing them, said; "Mr. Outland, I awoke early this morning feeling you were in need of money, and remembering I owed you a sum I told my wife I was going to take it to you, so here it is." Consequently the trip was made.

He was happily married to Abigail P. Gennette, Wayne Co., N. C., Tenth Month 13, 1870. To this union were born seven children, one of whom died in early childhood.

One who visited him two days prior to his death said of him in part,—“It was a very great satisfaction to be with him. While in his presence it seemed we were with one who had ‘overcome’ and was just waiting to be translated from this vale of tears to that Place promised to the ransomed and redeemed. At one time he said, ‘Last night after retiring I felt so very low down I hardly knew what to do and these words —“Cast all thy cares upon Him”—came to me, this I was enabled to do and immediately I felt great strength.”

On the last night of his life, after having lain down, which he had not been able to do for many hours before, his daughter says of him,—“He looked so peaceful and closed his eyes and said,—‘I commit myself and my dear family to the keeping of the Lord.’ He soon fell asleep and rested well for a few hours.”

His funeral, held at Cedar Grove, Twelfth Month 30, 1917, despite the zero weather, was fairly well attended. Many lively testimonies were handed forth by those who felt called to speak, from the Scripture texts: “He being dead yet speaketh,” “Holy is he who hath part in the first resurrection for over him the second death can have no power,” and “The foundation of God standeth sure, having this seal, the Lord knoweth them that are His.”

The burial took place in Friends' Cemetery, Woodland, N. C.

“To thee it (death) is not
So much as the lifting of a latch;
Only a step into open air,
Out of a tent already luminous
With light that shines through
Its transparent walls.”

NOTES FROM THE SOUTH.

JOSEPH ELKINTON.

Listen to the exhortation of the Dawn:

Look to this Day!

For it is life, the very life of life.

In its brief course lie all the verities

And realities of your existence;

The glory of action,

The bliss of growth,

The splendor of beauty.

For yesterday is but a dream,

And to-morrow is only a vision;

But *to-day*, well lived, makes

Every yesterday a dream of happiness,

And every to-morrow a vision of hope.

Look well, therefore, to this Day!

Such is the salutation of the Dawn.

—From the *Sanskrit*.

The last few days of sunshine and a much higher temperature than has mostly been experienced for several months past, give inspiration and rest to the mind and spirit as well as to the body. “The glory of action, the bliss of growth, and the splendor of beauty” never seemed more real. One must get a true perspective from a distance and so the quiet of this retreat in the southland has afforded some opportunity to view the passing world with renewed confidence in that Eternal Order which abides in the midst of all the conflict and the sorrow with the universal suffering.

The terrible winter and the terrible war are both but a temporary phase of the great evolution from the lower to the higher realities. The hour and power of darkness will not prevent the resurrection of light and love and human fellowship, however much they may destroy human beings. Each day renews the promise, “as thy need so shall thy strength be.” A recent writer has said, “Your brain is a babbling child; your soul is like a prophet walking in the garden. The prophet turns, enters your house with inspired face, bringing a message for you—for you alone.”

“The continued whimpered nothings of the child distract the prophet's intention and he departs without leaving the revelation. You must still the voice of the brain to hear the deeper, the unerring voice. . . . We hear the song sparrow a thousand times. At last, in some moment of our purer receptivity, we realize that this is one of Nature's angels saying, ‘The plan is good. The plan is good.’ The sparrow was singing it all the time.” Yes, as I have listened to the mocking bird and the cardinal to-day it has seemed to me that the Divine purpose was just as good and more promising of fulfillment than ever before in human history—the glorious sunset and superb afterglow sealing the conviction “there shall be light at eventide.”

In our short-sightedness we say, alas! alas! when in very truth the Father, who gave us being, is striving, through every day's experience of His extended mercies, to show us His marvelous loving-kindness. For while truly

“God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.”

Yet we continually see how He “tempers the wind to the shorn lamb.”—if we keep the right eye open.

The world is in the throes of its greatest chastening and blessed are they who understand that we are on the threshold of a new social era. When such men as Charles Schwab say, seriously, that “the aristocracy of the future is not going to be the aristocracy of wealth; it is going to be the aristocracy of men who have done something for their country and for the world at large. Such men will be the true aristocrats. When that time comes, wealth will not be the standard nor will lineage of birth, but the standard will be the man of honorable and straightforward demeanor.” We must realize that a new day is dawning upon our social horizon.

The readjustment will be difficult for some who have been caught in the meshes of materialism and for those who have not chosen spiritual realities rather than material. For the spiritual alone makes life worth living.

Had the spirit and teaching of John Woolman prevailed in the world, these drastic changes would not now be necessary. With the lamentable failure of the churches in this world crisis and the crushing burdens of militarism afflicting the whole human race, men and women will turn to the inward Source of help. In his New Year's message to the Society of Friends, Dr. Henry T. Hodgkin suggested the true remedy: “No negation of evil will save us to-day. Only the cleansing streams of Divine love and power can carry us forward to realize a new and better world.”

“Love must be in us no passing emotion, but a dynamic and creative force. This it may become, not by the will of man, but as we are born of the Spirit.”

Our journey to Florida on the eighth inst., was much more comfortable than some have experienced this winter, on ac-

count of belated trains. It is one of the privileges of travel to meet with very intelligent and agreeable fellow-travelers. As these come from different sections of our country we had profitable converse and a symposium of thought and sentiment.

The South has been greatly enriched by many visitors and residents from the North, East and West, who have carried their habits and traditions with them. Some of these newcomers have built very attractive winter homes and transferred their interests from orange groves to real estate. This was particularly manifest during the freeze of last year and that of a month ago.

Our own bungalow was made entirely ready for us by a kindly neighbor, and has been made very comfortable by a heater in the cellar through a range of 60°F. since our coming on the tenth inst. We took the St. John's River boat from Jacksonville to Sanford and greatly enjoyed this trip of two hundred miles—seeing one large alligator in the water and many blue and white heron. Many changes have come to this land of flowers since the writer first saw it thirty-five years ago, but the St. John's River remains the same. We have had an attendance of thirty to fifty at our meetings for worship, held in "The Osceola."

ORLANDO, Fla., First Month 30, 1918.

YOUNGER FRIENDS.

TAMI'S MISSIONARY WORK.—[The following is furnished by Esther Balderston Jones.—Eds.]

In Mito, Japan, there is a little girl about ten years old named Tami. Her father is principal of a normal school and she lives in a pretty house with her little brothers and sisters. They all wear pretty flowered dresses, and wooden shoes and play all sorts of games American children do not know, and some they do, like hide and seek and jump rope.

Tami's house is very near the Friends' Meeting-house and when about one hundred children go in on First-day morning to First-day school, she goes too.

One day the teacher taught a temperance lesson. This time it was not, "It is wrong to drink beer and wine," but "It is wrong to smoke tobacco." Tami listened carefully because her own dear father smoked tobacco. At the end the teacher said, "Now I am sure you all understand how tobacco is a poison. It makes the inside of the lungs all yellow and dirty and it is hard for them to take the good air and make the blood clean and pure. It also makes the heart work badly, and people often die because their hearts have been hurt by tobacco and cannot work any more."

Tami's own heart almost stopped beating as she heard this. Suppose her father should die! But the teacher went on, "I expect some of your fathers smoke tobacco. Are you going to sit by and see them taking more and more poison into their bodies, and say nothing?"

Tami could not forget what the teacher said, and one day when her father came home, and was sitting smoking, she came up to his knee and said, "Father, is tobacco very delicious?" "O, no," he answered, smiling, "it's not good at all." "Then why do you smoke it, father?" "Oh, because I am used to it." "But, father," said little Tami, looking up with her eyes full of tears, "father, my teacher told me it was poison and was bad for your body. Won't you please stop—I don't want you to die, dear father—" and she buried her face in his lap.

He threw down his pipe and never smoked again—because he, like most people, really knew it was bad for him, but just did it because he was used to it; until his little daughter's question roused his conscience. So Tami was a missionary to her own dear father.

Whoso hath felt the spirit of the Highest

Cannot confound nor doubt him nor deny;

You with one voice, O world, though thou deniest,

Stand thou on that side, for on this am I.

FRIENDS COURT-MARTIALED.

Alwyne A. Walmesley (Lancaster P. M.), at his court-martial at Park Hall Camp, Oswestry, on the 28th inst., said:

"Could I but let you realize the closeness of God's presence and of the practical care that I have experienced during these months; as well as of the consciousness of the power and reality of prayer, which has long been a component part of my life, but whose sense has been intensified beyond all perception in the quiet communion of my prison cell, you would grasp, in some small measure perhaps, the absolute positiveness of the testimony I stand to own before you to-day. . . . As the forces of the world are working to a deadlock, as people are beginning to feel the lack of something, and to gain no satisfaction along the path they are pursuing, it becomes more and more urgent upon us to hold out clearly our testimony as to the reality, the all-sufficiency, the omnipotence of His way of life. . . . In this spirit [of the message of Christ] Penn successfully colonized Pennsylvania; Livingstone found in it a fitting counterpoise, a sufficiently sustaining and penetrating power for contending with the darkness of Africa. Through this power, too, Quakers have lived in strength and quietness of mind, in the midst of perils—whether from the raids of hostile Indians or from the turmoil and uncertainty of civil wars and persecution, when others who relied on force of arms alone, either found that source of strength fail them in their hour of trial, or else, not daring to trust that power so far, were compelled to retreat to safer places. . . .

"In the spiritual development of the individual lies the only hope for the salvation of society, the only check to prevent civilization from plunging headlong into that anarchy to which it is only too clearly advancing. The nation that retains sight of the just relationship of values—which can still distinguish the virtue of real things—is the one which will come out of this awful struggle with her vital—her moral—strength least impaired, whatever her material gains or losses may be. We must beware lest we do not draw back in time from our apparent inclination to follow along the disastrous path of political thought which Germany has chosen, and which has led to all her perverse aspirations, and to the brutal expression of their working out."

A. A. W. was sentenced, for the second time, to two years' H. L.—*The Friend* (London).

A MEETING FOR WORSHIP IN A DETENTION CAMP.

[After the letter from a prisoner of war, which we printed a few weeks ago, the following from *The Friend* (London) seems to be further convincing evidence that the heaven of good in the camps is working wonderfully.—Eds.]

The Emergency Committee for the Help of Aliens has received from a prisoner of war the sum of £1 10s., the result of a collection for widows and orphans, made at the little meeting held every evening in his hut, together with a model of the hut in the form of a collecting box. He wrote to the Secretary of the Committee:—

"DEAR FRIEND.—By the everlasting grace of God I was enabled to hand to our friend a little model of a but such as we live in, containing the small result of the few here that are trying to follow that 'pure religion and undefiled before our God and Father,' to be sent on to you. We would be thankful to you, if it would help to lead to the formation of our concern: 'an international fund for widows and orphans,' as well—and I personally have a most burning concern in this—feel that all nations, belligerents and neutrals alike, are responsible and answerable for their welfare. We are still gathering nightly in silence, awaiting the breaking of our daily bread of life, and have thus by the everlasting mercy of the Father, been led to embrace the true faith followed by 'Friends,' and pray Him daily for the grace of Jesus to enter the hearts of all men; that the Holy Spirit may renew their minds, and they may see 'the Light within' them, and listen to the voice Divine that taught them to love one another. Our prayers are uniting with all in the mind of Christ our Lord, for the turning of men unto Jesus, the Lord and Saviour, who alone can lead them to that peace, which the world and all her armies can never give, the peace of God, who is Jehovah-Shalom, our peace."

We are devoting the money thus sent to us for the widows and children of men who have died during their internment.

M. C. F.

LETTER FROM RUSSIA.

АМБУКАР МУТЦЕК, Оpendьпрекарer Yer 27, Hyzydyeken поpоор,
Cооpеken ryd., Tenth Month 14, 1917.

DEAR MOTHER:—

Both this matter of being American representative! I never get time to write to any of my family and friends. First-day is the only day that I have time to write letters and then I'm in a mad tear to get off notes to the girls in the other centres asking them, for pity's sake, to send reports, and send wool, and send potatoes, and looms, and what not—then I must write twelve pages to H. C., laying all the matters of a two days' session of the Committee here before him, asking advice, reproof and suggestions.

I like the job of relief worker, but when it comes to Committee member and housekeeper thrown in, I'm ready to give up. I did hope that changing my centre (not physically speaking, but a different place of residence I mean) would relieve me of that housekeeping job, but no! if we stay here for the winter which occurs if the refugees don't all go to Siberia as the Subeemooka ones did, I'm to be housekeeper at Andreevka. It is not so large as the other place, but there will be a doctor, two nurses and myself, English speaking, an Austrian prisoner who runs the dispensary, another who is hospital orderly, two German speaking refugee girls as maids, a Russian girl who does cleaning and washing, and worst luck! a Russian refugee who is major domo in the matter of buying, pumping water, etc. Also it is rumored that we are to buy cows, two or three, and run a dairy as milk is so scarce.

It was most picturesque the other day. We were laying in our winter stock of hay, which had come two days' journey up from Cossack land (near Asia) in carts drawn by a camel each. We had six camels geared to as many carts lying down all over our little compound; and of course my trunk has not yet come and camera was not at hand.

I have only recently come to this new place, and I think it will be interesting. There are rather more women in the work-room, and we do more diversified things, such as making padded coats, which are stuffed like quilts and are warm enough to stand the climate here, as well as the usual work of sorting wool and preparing it for spinning, weaving, knitting and embroidery; also preparing hemp for spinning and weaving, etc. The place has the reputation of doing poor work, as it has not had a regular relief worker for some time. The work-room is situated right within our compound—for which I'm devoutly thankful. It is a small building, one-story high, of well-finished log cabin style; painted a dull orange, as are all our buildings and floors. Within are five little work-rooms, about the size of our sitting-room on the farm (11x18), an office and three or four storage closets. I go about jingling with keys, as we live back in the old days when everything must be locked up. I have not found out whether it is Russian or English.

By 8 A. M. I'm on duty getting the working members of the forty women who work here, and checking also the amount of wool given out for home spinning. Everything is weighed when it goes out as wooly fuzz and comes back as balls or stockings. And all must be weighed and measured in Russian weights and measures. Spring balances made in England according to Russian poonds (36 pounds) and foonts (3½ pound). This is most as bad as their alphabet. Then I must trot around to see what the weaving is like, and how many women will finish that day, so that a new warp (or is it woof?), I know the Russian terms but not the English) must be made ready. You should see the fancy plaids we do, also stripes, but the best things are quite narrow, not more than an arshine (¾ of a yard) wide, as the looms won't take any more. All Russian material comes this way.

At this point I was called off to have an attempt at a discussion with the old nuidjik who is to make valerikis for us. These are a kind of felt boot very thick and warm. His wife came along to see what wool we had purchased for the things, and I really understood some of their conversation. Also the

major domo came in, and we had much business weighing the bag, then weighing the wool and the bag, and charging up the man with so much wool from our store-house which he is to deliver as three pairs of valeriki next market day.

On my way back to our living house Gulda, the maid, wanted me to show her how to make an American salad as I had promised. So in lieu of lettuce I cut up hearts of cabbage and mixed it with cold duck (we get presents of ducks from grateful patients) and cut up the last of our tomatoes and some hard boiled eggs—and here laugh! made some mustard dressing! How do you do it? Would you like to know what I did? Put some white liquid on the stove, it comes from a native cow, and goes by the name of milk, but it acts, looks and tastes queer, and never has any cream and sours while you look at it. Then I put in some Ruskyy butter, which is boiled after being shaken into a semblance of butter (it tastes like cheese and acts so, too). Then I mixed some so-called mustard with cold milk (it lumped) and stirred it into the loathesome mass. Now knowing my ingredients please give me a real receipt—only our mustard tastes like curry. Also please a cook book which emphasizes carrots, cabbages and mutton would be most acceptable. The only thing the English know to do with a vegetable is to boil it, and here we have a very nice German-speaking Russian girl for cook, who wants to come to America after the war, so she will learn anything.

Poor Gulda—I'm going to smuggle her. If any one wants a good maid and will send me the money I'll bring her home. She works from 5 A. M. till 10 P. M. and learns English after that. She comes back at five to get supper when we send her away for the afternoon and evening.

Now I must go to supper and our weekly mail cart is likely to come before that is over. As soon as supper is over it is time for service. Do write to me lots. I'm sure you aren't as busy as I.

ANNA J. HAINES.

ADHERENCE TO PRINCIPLE.

The Friend (London) of First Month 18th has an appreciation of Joseph Firth Clark, who died First Month 9, 1918. The following recital of examples of adherence to principle will interest our readers:—

J. Firth Clark was for thirty years a member of the Doncaster Corporation. On two different occasions he occupied the post of Mayor. When holding this office in 1908, he received an invitation to meet King Edward VII on the Doncaster race course. The local paper says, "To the general amazement and consternation," he declined. The letter he wrote on the occasion ran as follows:—

"It would indeed have been a great honor, which I should have looked back upon all my life with the greatest gratification, as I have a profound respect and regard for our most gracious King, whom I desire to honor in every way, as one of his most loyal subjects. Though I have lived in Doncaster all my life, I have never once attended the races, and did not therefore feel that I could consistently break through the rule even for so great an honor."

Again, to quote the local paper, "The incident caused a great sensation at the time, and many people were little short of horrified that Doncaster's mayor should have declined to meet His Majesty." Those, however, who knew J. F. Clark were not surprised, for the keynote of his life was firm adherence to principle. If a thing was wrong, it was wrong and there was an end of the matter. In this same spirit, when war broke out, he severed a life-long connection with the Liberal Association (of which for many years he was President), after, it had joined hands with its political opponents and become as he phrased it, "a recruiting agency." It was a great satisfaction to him that his two sons and daughter shared his strong pacifist views.

He that is true to God will be true to man also.—ELLWOOD.

NEWS ITEMS.

The minutes of the Educational Committee which appeared in our last issue were printed without the sanction of that Committee. The editors are glad to receive authorized reports from the various committees of our meetings, they believe it adds to the general interest of the causes we all wish to foster, but we acknowledge the error as ours in having printed freely from the minutes of this Committee.—Eds.

AMERICAN FRIENDS' SERVICE COMMITTEE.

[From rather extensive reports of Charles Evans in our hands we select the following items. It is our desire to give all necessary details without duplication.—Eds.]

ORGANIZATION.—Our total number of workers in Paris and in the field amounts to 138, they are distributed as follows:

- 8 at 53 Rue de Rivoli, Office Mission Anglo-Américaine.
- 4 at 4 Place de la Concorde, Bureau Friends' Unit A. R. C.
- 1 in Paris, assisting Dr. Morax in eye work.
- 13 at Dole, building maisons démontables.
- 23 at Ormans, building maisons démontables.
- 1 at "La Glandier," near Pompadour, preparing a report on conditions in a proposed home for 1,000 Belgian children.
- 1 is loaned to Military Affairs to assist in developing artificial limbs.
- 2 are loaned to Historical Department, Civil Affairs.
- 1 is loaned to Grace E. Harper for agriculture.
- 3 are loaned to Dr. Lucas at Toul, Caserne du Luxembourg.
- 9 are in Plessis-Robinson E. L. Trudeau Hospital, Dr. White Department.
- 2 are loaned to Italian Com. of American Red Cross (also two English Friends).
- 10 at Hospital du Château, Sermatze-les-Bains.
- 18 at Sermatze, Agriculture and House repair.
- 16 at Gruny. House repair and agriculture, 8 each.
- 10 at Ham, erecting maisons démontables.
- 4 at Esmerly-Hallon, maisons démontables.
- 1 at Golancourt, Agriculture.
- 1 at Samoens, Pretubercular and Convalescent Home.
- 1 at Bar-le-Buc, Relief work.
- 1 at Charmont, Relief work.
- 2 at Vitry-le-François, Relief and embroidery.
- 3 at Troyes, Relief work.
- 1 at Bettancourt-la-Logne, Children's Hospital.
- 1 in Paris, not assigned as yet to any department.
- 1 in Hospital, Paris.
- 1 at Foreste, maisons démontables, work just beginning.

138.

This total combined with the British Friends of 176 makes 314 the number of workers in the Société des Amis.

Twenty-five more men have been cabled for to be placed in different departments of the Mission Anglo-Américaine, two additional women nurses are expected, also three women additional Social and Relief workers and one man whose papers were delayed in America may arrive at any time.

CURRENT WORK.—Repairs and reconstruction proceed in Gruny. Agricultural work is suspended in the open on account of weather conditions, although threshing at Sermatze in country barns will go forward continuously. Several men are at work erecting tractors and plows just received from America, both arrived in good condition. Increased preparations for breeding rabbits are under way, also importation of goats from Pyrenean mountains.

Some forty acres have been plowed and sown to wheat near Golancourt. Our work near Ham has been retarded by inability to get permits for workers; but on the 27th thirteen carnets d'étrangers came through in a bunch so that this difficulty is eliminated. Several cases of tools and agricultural implements have been just received from America, together with one 3-ton White truck for lumber hauling at Ormans and one 1-ton White truck for general service at Ham. These much needed additions will be invaluable.

MISCELLANEOUS.—In the main conditions appear sound, here and there a worker loses the vision and fails to put out as much energy as we think proper, but in the main this is not the case. Some of the men do surprisingly well, and undertake menial tasks, such as cooking and wash-

ing dishes for large groups of their co-workers (where this is temporarily necessary) with good cheer.

NEW WORK.—In addition to the operations at the Hachette property previously touched upon, our chief extension in the line of new development is at Dr. Babbitt's hospital at Sermatze. We have loaned him trained workers from different équipes who have been doing the electric wiring, attending to the lighting arrangements, plumbing affairs, etc., besides the general renovation. Dr. Babbitt advises that he has a large number of surgical cases pending, and it would appear that before we are ready to treat them a very considerable volume is waiting our attention. We think, therefore, there is no question that this move is a wise one. The arrival of Dr. Babbitt on the scene at Sermatze has enabled our Dr. Earp to move his office nearer Verdun, his headquarters now being Auzeville. He also finds plenty of work waiting. The tuberculous work of the Friends in Paris has now been moved to the new office, Rue Boissy d'Anglais. This arrangement is in every way far superior to the old one where the patients called at the Hotel Britannique. Our workers are delighted at the improvement.

An American of means residing in Paris is preparing to endow a group of farm buildings or a suitable Château for the assistance of tubercular refugees. She has offered us the direction and control of the work. The matter is being investigated and we shall ask your advice before going seriously into the proposition. We have also loaned to the Am. Cross 4 workers for Italy. These are leaving by train to-night to report at Rome. Two of them speak Italian fluently and are experienced in the field, and two other Americans have had varied and valuable experience, and the fifth member of the party has had considerable life in Italy and is going down to make herself useful in any capacity.

MISCELLANEOUS.—We wish to express our gratitude for the confidence shown in the Friends' work by the granting of our appropriation and by your further general endorsement of our request for additional transportation facilities. In order to cut down the consumption of essence (gasoline), we are purchasing from our own funds 50 bicycles in Great Britain, which we shall expect our workers to use wherever possible. These are to be distributed throughout the different équipes.

It is understood that our dear Friend Esther Fowler, of Winona, Ohio, has a minute of New Garden Monthly Meeting, liberating her to attend the approaching Yearly Meeting and some other meetings within our limits.

TUNESSASA NOTES.—Harvey E. Garwood, whose death occurred on the 10th inst., at Tunessassa, was born on Eighth Month 16, 1881, his parents being Daniel G. and Annie Garwood, of Moorestown, N. J.

For several years he had been employed as butter-maker in the dairy at Tunessassa. He made many friends, both among the whites and Indians. This fact was evinced by the attendance at the funeral meeting, held at the School on the 11th, when almost every family in the valley was represented.

As no one was witness at the time of the accident resulting in his death, the account of it can only be supplied from the attendant circumstances. A few weeks ago he had spoken of a fainting spell, during which he was compelled to lean against the wall for support. It is supposed that a similar attack overcame him while he was feeding some carrots and turnips to the horses, since he was found lying crosswise of a stall, having apparently fallen under the horse, which being frightened, must have trampled him. When found he was unconscious and died about a half-hour after being removed to the house.

His last act was therefore one of kindness, a trait which seems to have marked his actions through life. The sympathy of Friends will go out to his family in their sudden bereavement. W. B. E.

At Tunessassa perhaps more than at most other schools anxiety is felt in regard to contagious diseases as School convenes. We have so far been preserved from contracting the dreaded small-pox so prevalent in this State during the past fall and winter, but two cases of Three-day Measles have appeared among the girls with the prospect of more to follow. Each has been only slightly ill.

The children are much interested in their work, especially those in the Domestic Science classes recently started.

The new cottage is practically completed and ready for occupancy.

Some grading and outside painting will need be done when warmer weather comes. It is uncertain when Henry B. Leeds and family will move into it, since the unusually cold weather has frozen the water pipe line leading to it. The pipes leading to the rear cow stable, the tenant-house, and the horse-barn have also been frozen.

Charles S. Moffitt is expected to move into the tenant-house soon and act as one of the outside helpers.

Some exceptionally pleasant evenings have been spent by the family in the living-room around the open fire-place, recently built by a Friend interested in the comfort of the family.

W. B. R.

FIRST MONTH 31, 1918.

CHARLES E. TEBBETTS has a significant study of the statistics of the Society of Friends during the past five years. Some of his statements will come as a surprise.

"They show a loss for the five year period of 397 for the Five Years' Meeting; or 261 for all America." . . . "Philadelphia that for so many years showed little gain, during the last period gained 194; and London outdistained all American Yearly Meetings with a gain of 1452. The meetings that are showing heaviest losses are those of the Mississippi valley."

The following paragraph shows the analytical character of the study: "A more careful study of the local meetings of Indiana Yearly Meeting reveals another factor. Of the sixteen Quarterly Meetings, only four show any gain for the period. Of its local meetings nineteen may be classed as city; thirty-nine as village, and eighty-six rural. About one-half the city meetings show considerable gains, and also one-fifth of the village; scarcely one-tenth of the rural meetings show any progress; most of them hardly holding their own. A slight survey of the other Yearly Meetings indicates about the same situation in them. Further light comes from Kansas statistics. Eight Quarterly Meetings, having forty-eight meetings, and 4141 members in 1917, lost during the five years 972 or 19 per cent. Seven of these Quarterly Meetings were in the eastern half of the State, and the oldest in the Yearly Meeting. Four Quarterly Meetings with fourteen congregations and 2062 members, gained 52, or barely held their own. Six Quarterly Meetings, with thirty-seven congregations, and 5350 members, gained 947 members, or 15 per cent. All six are the new meetings in the western half of the State."

The regular session of Abington Quarterly Meeting was held on the afternoon of the 7th, at Germantown. A sense of the inclusiveness of the Master's service spread over the meeting when Mansaku Nakamura and Gilbert Bowles gave a message from Japan. Although the number of Christians does not exceed the Buddhist priests, they have risked their lives for their faith and the service of Christ and through this manifested courage and the enthusiasm of the children, comes a great hope for the future.

"They shall come from the north, south, east and west into the fold and they shall become one flock, one shepherd."

The report of the Visitation Committee was read, followed by a discussion upon the smaller meetings and all were encouraged to bring their strength and support to them.

After the reading of the report upon Intoxicants, a young Friend expressed the desire that the personal contact which comes through the Inquiry, might be directed into other and more important channels, if such means of contact can be found. The meeting united with the concern.

M. J.

The Correspondence and Publicity Bureau of Japan is one of the hopeful constructive agencies that since 1917 has been working for enlightened internationalism.

The general Secretary has offices in the Y. M. C. A. building in Tokio. His duties include personal interviews with influential political and newspaper men of Japan, the preparation of press material, co-operation with efforts of the League to Enforce Peace, arrangement of lectures and addresses, the co-operation of churches, assistance to Japanese Students, etc., etc. The annual budget of \$2400 received from the two peace Societies seems a surprisingly small sum for the basis of so much work.

The Scripture Gift Mission continues its valuable work. Letter No. 11 from them gives compelling evidence of their claim upon our support. From France and Russia, from military policemen and from hospital

workers come striking testimony of the comfort and help of the pocket testaments.

304 ARCH STREET, Philadelphia, Penna.

TO THE EXEMPTION COMMITTEE:—

Second Month 11, 1918.

Reports of Visits to Camps Dix and Meade.

An apparently well-founded report in effect that one of our members at Camp Dix had so far departed from the situation of a Conscientious Objector as to accept a military assignment was the chief reason for the writer visiting that place on the 6th inst. I am glad to be able to state that the report was incorrect. There are at Camp Dix, so far as we are able to ascertain, only six absolute C. O.'s. Sidney O. Nicholson and Wendell F. Oliver are members of Philadelphia Yearly Meeting. Frank Morse is a member of Friends' Church, New York. Edward DeHart, Rudolph Brana, Lloyd Donnell are included in the group. These men are engaged in volunteer work in the Camp Library. They looked well; and there was evident among them a feeling of close fellowship. They were very anxious to be released from the life of inactivity; although I think they felt the force of the statement expressed to them that their time spent in camp is for a definite purpose; and that it will have a definite influence in events yet to be developed.

A trip to Camp Meade was made on the 9th inst. in company with F. Algernon Evans. We first visited the Y. W. C. A. Hostess House and found there Lane, Baily, Hagaman and Loeb. Recent unpleasantness in camp was brought to a climax some two weeks ago by cruelty inflicted upon Stabler, who had his ear-drum punctured through the orders of a brutal officer. This resulted in a sympathy strike on the part of all the C. O.'s. We intervened on their behalf some two weeks ago; and a better understanding has resulted, though there is still some tension and a feeling akin to discouragement at the outlook.

Baily has for weeks been working at the Hostess House. Lane, Hagaman and Loeb were returning at the time of our visit—the first time since the recent strike—to see if they could make satisfactory arrangements for volunteer service. Hoffman was working in the Y. M. C. A., and we did not see him. Stabler is still in the Base Hospital; and though he has recovered his hearing, we are led to believe he may be kept there until released from camp. Branson, Thorpe and Mason have accepted no definite service of late, except to cut and haul fuel for their barracks (no coal is furnished them) and certain kitchen duties. Branson and Mason were quartered with the Socialists. Grantham has accepted service in the Utility Branch of the Quartermaster's Department. We met him in full military uniform. He expressed satisfaction at the course he had taken.

Of the above, Lane, Branson, Thorpe, Mason and Grantham are members of Philadelphia Yearly Meeting. Baily and Hoffman are near members and Hagaman and Stabler are members of the other Branch of Friends.

The large groups of Mennonites and Dunkards were being visited by leaders of their sects; and we could but be impressed by the large number of men of fine physique, inactive much of the time, but who wanted to be working if they had an opportunity to do what their consciences would allow.

The enforced freezing process visited on our men by an unfriendly captian fortunately was not of long duration.

There continues to be a strict guard placed around the C. O.'s quarters. Until last Seventh-day this was composed of Negro soldiers; and we were told that the whole C. O. group was soon to be transferred to the south-west section of the camp in the part allotted to colored troops.

There seems to be partiality in granting passes home. Captian (now Major) Andrews, who has been responsible for the treatment of the C. O.'s with whom I had made agreeable relations, had gone to Baltimore, which we regretted, as I wished to thank him for his spirit of co-operation and bring to his attention some minor difficulties which should be corrected.

It seems rather presumptuous for a layman to advise Exemption Boards; but that has been part of my duty of late in order to secure Form 1008 for our young men—this being done by personal visits to the Boards and by correspondence to points in the Middle West and as far distant as the State of Washington.

The study course started some weeks ago was interrupted by the unrest and compulsory cold air treatment. It is now being taken up again, and we feel it will be of much service to our young men.

Respectfully submitted,

W. M. B. HARVEY, Secretary.

CONFERENCE AT WOOLMAN SCHOOL, SECOND MONTH 22-24, 1918.

Sixth-day, Second Month 22, 3 P. M.—"The Art of Worship." Address by Elbert Russell. "Spiritual Exercises: Are there any of value for Friends?" Discussion opened by Hannah Clothier Hull.

Sixth-day, 8 P. M.—"Foreign Missionary Work as 'alternative service' for young Friends." Discussion by Stanley R. Yarnall, George G. and Janet L. Whitney, Margaret M. Cary, Samuel Bunting and others.

Seventh-day, Second Month 23, 10 A. M.—"Unsuspected Sources of Spiritual Power." Address by Rufus M. Jones. Discussion.

Seventh-day, 3 P. M.—"The Meeting for Worship: (1) as a means of spiritual strength for ourselves; (2) as a means of helping others." Discussion by Anna B. Griscom, Marion Longshore, J. Passmore Elkinton, Nancy Morris, William T. Cope and others.

Seventh-day, 8 P. M.—"The Relation of Foreign Missionary Work to World Peace." Address by Gilbert T. Bowles. Discussion.

First-day, Second Month 24, Forenoon—First-day Schools in the vicinity.

First-day, 3 P. M.—"The Present Challenge of Foreign Missions to Friends." Address by Gilbert T. Bowles. Discussion.

Accommodations for about forty guests can be provided at the School and in the Swarthmore neighborhood at the following rates: lodging 50 cents, breakfast 30 cents, luncheon 30 cents, dinner 40 cents, dinner First-day 50 cents.

Applications for accommodations should be addressed to Woolman School, Swarthmore, Pa.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING SECOND MONTH 16, 1918.

Received from 37 Meetings.....	\$8,396.21
Received from 14 Individuals.....	188.25
Received for Armenian and Syrian Relief.....	83.50
Received for Butlers.....	21.50
	\$8,689.46

CHARLES F. JENKINS, Treasurer.

CORRESPONDENCE.

[The following may seem to have more political flavor than articles that usually appear in our paper, but we print it as information just as it came from Washington.—Eds.]

THE COMPULSORY TRAINING BILL.—The American Union Against Militarism. Washington, February —.—Is there any danger of the passage by Congress of the Chamberlain bill for compulsory military training? I have been asked this question repeatedly of late. I don't pretend to know just how much danger there is, but if I lay the situation before your readers, they can judge for themselves. Certainly it is no time for us to flit ourselves to sleep with too much optimism.

There are several factors on our side. First, all of the Congressmen and one-third of the Senators have to be re-elected next November. This makes them extra cautious. They are worried—all of them—and their disposition is not to pass any radical legislation if they can help it. As one Congressman said the other day: "The people are sore. You have made conscripts of their sons and some one else has made non-descripts of their Congressmen, and they don't like it." Whether that judgment is correct or not, doesn't matter. The point is that Congress is inclined to go slow. Secondly, neither the President nor the Secretary of War has shown any desire to push the Chamberlain bill for compulsory military training. In fact, Secretary Baker in his annual report, distinctly opposed the suggestion on the grounds that the conclusion of the war might make universal military training unnecessary. Thirdly, Congressman S. Hubert Dent, Chairman of the House Committee on Military Affairs, has polled his committee and has a majority lined up against reporting out the Chamberlain bill during the Sixty-sixth Congress.

All that looks hopeful. One might almost be justified in asserting flatly that the bill is dead so far as this Congress is concerned.

But what about the next? There's the difficulty. And it is mighty serious.

In the first place, most of the political prophets are agreed that both houses are going to pass into the control of the Republicans at the November election. They are almost evenly balanced in strength—the parties, I mean—to-day; a few votes would put the Democrats out and the Republicans in. If the Republicans capture the lower House, then the pacifist Dent will be ousted as chairman of the military affairs committee.

He will be succeeded by Kahn of California, an ardent advocate of the Chamberlain bill. In the Senate Chamberlain would be ousted as chairman of the military affairs committee, but his place would be taken by Warren, of Wyoming, the father-in-law of General Pershing and an ardent exponent of the Chamberlain bill. Furthermore, the chairman of the Senate committee on foreign relations would go to Lodge, of Massachusetts, "big stick" advocate, the chief exponent of the doctrine of economic imperialism in the Senate. The jingoes will be in the saddle, with a vengeance!

To-day the country is being plastered from one end to the other with posters and other propaganda for compulsory military training. Every hotel has Hudson Maxim's book in it, alongside the Gideons' Bible! Medical associations are being systematically lined up for the Chamberlain bill. Rotary clubs and chambers of commerce are spreading the "good work" everywhere. Wright Patterson, the editor of the *Western Newspaper Union*, which furnishes "plate matter" and "patent insides," to country weeklies, says in a letter to Congressman Foss, that the country editors are becoming converted to the doctrine of compulsory military training, and he cites as proof the fact that when he polled 8,000 country editors last year and offered them a series of articles in favor of compulsory training, 6,000 of them accepted and ran the articles! When the American Union Against Militarism offered to pay for a similar service to country editors—for a series of articles on the other side of the question—the *Western Newspaper Union* sent a man to Washington to tell us verbally that they would not handle any material from us. "Your organization is considered pro-German," said the agent. "The editors would kick if we offered them anything from you." Your readers can draw your own conclusions regarding this excuse!

The American Union Against Militarism which has been in a state of suspended activity for the past six months, held a meeting of its executive committee in New York City the other night and voted unanimously to resume activities on a country-wide scale and do it at once. Mr. Oswald Garrison Villard, editor of the *New York Evening Post*, was elected chairman and Charles T. Hallinan, vice chairman. A secretary, to succeed Miss Crystal Eastman, will be chosen immediately and the headquarters at 70 Fifth Avenue, New York City, re-opened. It was unanimously voted the sense of the committee that the organization would drop all the various aspects of militarism and jingoism and concentrate entirely upon the issue of compulsory military training. We want to be able to pledge so many Congressmen against it that we can defeat it in the Sixty-sixth Congress, no matter which party is nominally in control.

CHARLES T. HALLINAN.

NOTICE.

WESTTOWN BOARDING SCHOOL.—The stage will meet at Westtown Station trains leaving Broad Street (Peana. R. R.), Phila., at 6.30, 8.21 A. M. and 2.41 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, 1010.

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MEETINGS from Second Month 24th to Third Month 2nd:—

Burlington and Bucks Quarterly Meeting, at Burlington, Third-day,

Second Month 26th, at 10.30 A. M.

Gwynedd Monthly Meeting, at Norristown, First-day, Second Month 24th, at 10.30 A. M.

Chester, Pa., at Media, Second-day, Second Month 25th, at 7.30 P. M. Concord, at Concordville, Third-day, Second Month 26th, at 9.30 A. M. Woodbury, Third-day, Second Month 26th, at 8 P. M.

Abington, at Horsham, Fourth-day, Second Month 27th, at 10.15 A. M. Birmingham, at West Chester, Fourth-day, Second Month 27th, at 10 A. M.

Salem, Fourth-day, Second Month 27th, at 10 A. M.

Goshen, at Malvern, Fifth-day, Second Month 28th, at 10 A. M.

Lansdowne, Fifth-day, Second Month 28th, at 7.45 P. M.

DEB.—At Moorestown, N. J., Second Month 6, 1918, REBECCA S. MATLACK, aged eighty-nine years; a member of Chester Monthly Meeting, New Jersey.

—, at Moorestown, N. J., sixth of Second Month, 1918, AMOS R. BARTLETT, aged seventy-nine years; a member of Chester Monthly Meeting, New Jersey.

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Additional Announcements for Winter Term, 1918:

"The 'Teen Age in the First-day School.'" This is a new volume by W. Edward Rafferty, Editor of the publications of the Baptist Publication Society.

"Problems of the Rural Church and Community," by Bruno Lasker, of the staff of "The Survey," New York City, and by others, Friends and non-Friends, who have the authoritative knowledge of rural problems.

A special week-end Conference of Friends is planned for the Woolman School, Second Month 22nd and 24th.

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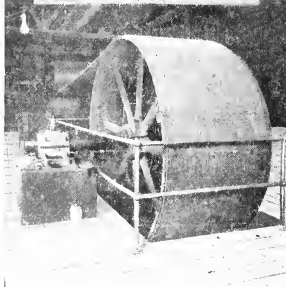
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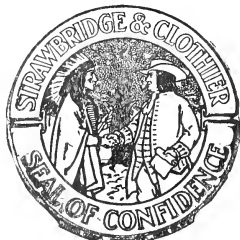
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DYING MESSAGE OF EARL GREY, AS REPORTED BY HAROLD BEBBIE.

"Like most Englishmen he was spiritually shy, and only now and then allowed me to see what was moving him, and moving him very deeply. These moments were unforgettable. I seemed for a second to see his soul straining to know if I had apprehended the uttermost truth of his spirit which he shrank from uttering. He said to me once: 'You know the idea of those words—he being dead, yet speaketh? A voice from the grave often gets a hearing. That's what I'm after. I want to try and make my voice sound from the grave. I want to say to people that there is a real way out of all this mess materialism has got them into. I've been trying to tell them for thirty years. It's Christ's way. Mazzini saw it. We've got to give up quarreling. We've got to come together. We've got to realize that we're all members of the same family. There's nothing that can help humanity, I'm perfectly sure there isn't, perfectly sure, except love. Love is the way out, and the way up. That's my farewell to the world.'"

SUNDRY REFLECTIONS.

THE PRACTICAL ASPECT OF THE KINGDOM.

It is gratifying to observe among earnest people a widening and deepening conception of the Kingdom of Heaven as a realizable condition in "the kingdoms (or nations) of this world." In other words, the conviction is growing that whilst "the everlasting kingdom" to be fully revealed hereafter contains the final and perfect fruition of the immortal hope, the reality of that kingdom belongs also to the life that now is,—a present power designed to prevail throughout the world, and to "extend its operation" into every field of human energy and into all human relationships. "The Kingdom is an idea as broad as mankind, as inclusive as life itself," says a modern exponent of Christian truth. In consonance with this view, salvation consists in a participation in that kingdom, and is the possession or inheritance of all its citizens. Both the practical reality and the progressive experience of

it are indicated in that historic statement, "And the Lord added unto the church daily those that were being saved." Salvation is also represented to us as a state of spiritual soundness or health, as well as of ultimate safety. The expression, "Thy saving health," found in the Authorized Version of the sixty-seventh Psalm, becomes "Thy salvation" in the Revised Version; and the Psalmist's prayer that it might be known "among all nations" coincides, in some degree at least, with that most significant petition, "Thy kingdom come." The spiritual progress in which the thraldom of sin is broken and its burden lifted for the individual soul must bring a condition of vitality and growth and the right functioning of gifts and faculties. With all these the true citizens of the Kingdom will serve its righteous cause and will labor, each according to his calling, to establish its principles in every part of individual and corporate life. Converted into concrete terms of present-day speech, the great fact has been stated thus: "The saving of the lost, the teaching of the young, the pastoral care of the poor and frail, the quickening of starved intellects, . . . political reform, the reorganization of the industrial system, international peace,—it was all covered by the one aim of the Reign of God on earth."

It is remarkable how frequently in the New Testament the Kingdom is spoken of in the present tense; not as being then perfected on earth, and not as coming "from hence," but on the other hand not as something wholly reserved for the world to come. Paul addresses the Ephesian brethren as "fellow-citizens with the saints"; to the Philippians he writes, "For our conversation (or citizenship) is in heaven"; and to the Colossians, "giving thanks unto the Father, . . . who translated us into the kingdom of the Son of his love." Isaac Penington puts the matter thus: "'The kingdom of heaven is at hand,' saith the forerunner; 'It is come,' saith the Messiah; and in it there is righteousness and peace and joy."

THE GOSPEL OF THE KINGDOM.

This was the preaching of Jesus, "the gospel of the kingdom of God." To those who were waiting and seeking, it came as glad tidings indeed; and it is but a difference of terms when Paul defines the gospel as the power of God unto salvation, as he had found it to be for himself. Again he speaks of having gone about "preaching the kingdom," and signifies that his ministry was "to testify the gospel of the grace of God." Here then we are shown somewhat of the nature of the Gospel—that it is a source of truth, and not simply a declaration of truth. The gospel dispensation is one of life and spirit and grace, some vision of which must have preceded Isaiah's apostrophe: "Ho, every one that thirsteth, come ye to the waters!"

It is sometimes remarked that the gospel spreads "by contact," and most certainly the ministry of human instruments has been a large agency in the extension of the Kingdom; but the gospel does not always wait upon such agency. Evidently it was "preached" to Abraham in some other way, and to

countless people the world over; for the intent of the ministry is at most to turn the minds of men to the gospel itself, and so to be helpers in their salvation and in the furtherance of the Kingdom of Heaven in and amongst the kingdoms of this world.

M. W.

FROM A LETTER OF DEBORAH RHOADS TO A NEPHEW AND NIECE, 1891.

"There is on earth no blessing like affection"; it may well be called the greatest thing in the world. I want to cultivate it toward all classes, and not confine it to those who are fondly endeared to me by natural ties. My doctrine is that we should first see to our own flesh and blood, attend to their outward needs, if we ought to; then let the spiritual interests of the whole family circle be dear to us; that we should seek occasions of prayer on behalf of these; and the Spirit would I doubt not help our infirmities with pleadings which could not be uttered. I have often thought of the time when the church was gathered together in Mary's house, and prayer was made on behalf of Peter, then in prison; and how those prayers were answered. If we were thus engaged under the influence of Christ, might we not see wonders done?

Well, when our duty is done for our families surely we ought to turn our thoughts to our fellow-men, and wherever our duty lies press on to do it. "The love of Christ constraineth us." My dearest, let me assure you that it becomes a delight to do the Lord's work as we are faithful in it. I admit the effort required, but He never over-drives His flock, but makes them to "lie down at noon" and rest when it is necessary.

I think we often get into a great haste and flurry to be doing for the good cause, perhaps more in the way of reform. But if we take care to be prepared as servants of our Lord, and are watching, we shall find all to move on with smoothness and order.

MINUTE OF EXERCISES OF BALTIMORE YEARLY MEETING.

[Our Friend, Allen C. Thomas has kindly furnished us with a copy of the minutes of the Two hundred and forty-sixth annual session of Baltimore Yearly Meeting. The following is the minute of exercise adopted by that meeting.—Eds.]

The reports this year are interesting and practical. It is not possible to report the atmosphere or spirit of a meeting, but the spirit of hope runs through all the reports.

The work done by the meetings and that by individuals has been in various fields—some within the Society and some without it. In one or two particular meetings practically all the work has been outside the denomination. In small meetings this seems almost inevitable in many kinds of service, but we believe that there is a danger in satisfying ourselves in general service and so neglecting our special work. We should recognize that our own denomination has a definite and important place in the Church universal, and this place can only be filled by building up our own Church. While all denominations have their place, there are persons around us whose fellowship is really with us, and who would fit in with us better than elsewhere. In the past we have, perhaps, rather prided ourselves in not asking other persons to join us. We need to realize that God has called us to a definite testimony, and that we shall be doing the Church of the future an injury if we fail in the duty and privilege of carrying this testimony to others, especially at the present time, when the world needs so greatly the power of the living Christ.

If we would be effective in outside work we must be effective in our own Church work. This should be carried on in simplicity, in faith and in that power which comes from the Lord Jesus Christ.

There are great possibilities in small meetings and it is just as true as ever that where two or three are gathered together in His name that He will be with them. May we all bear our particular meeting on our hearts in prayer that God will

help each one of us to do our individual part and not wait for some one else to come.

When new members are added we should be as fathers and mothers to them in love, in sympathy and in leading them into a fuller knowledge of the truth. If our Church work is thus carried on our meetings will not only be built up, but our hearts will go out to other persons and meetings in fuller measure, and there will be a desire to take a more active part in the work of evangelization and of upbuilding the Church.

We deplore the great evil of the race-tracks in the State of Maryland, with the gambling and their other attendant insidious evils. We earnestly urge upon all our members in the State of Maryland to use active efforts to do their part in striving to exterminate this evil in the State of Maryland. The approaching session of the Maryland Legislature makes the need of earnest effort at this time imperative.

OUR TASK.—At no time in the life of those of us living has there ever been a more imperative call to stand fast and uphold our principles of love and good-will.

Men may plan for peace and we would not decry an effort in that direction, but there can never be permanent peace except through justice laid deep in the will of God—as shown in the Golden Rule.

Now is the time to show that we are sincere when we profess to bear testimony against war. It is not disloyalty to our country. We would not harm our native land by debauching our own conscience and stultifying our convictions. The farther note of warning is already sounded and we learn that an effort will be made to foist universal military training upon the nation. This is to be a slogan for some coming campaign. Friends should be awake to this menace and not let it catch them as in a trap. We have been too easily lulled asleep in days past by the seeming pacific attitude of the world. Having been widely awakened to the actual condition we should be prepared for this fresh onset and be ready to meet the specious arguments of those who would thrust upon us the methods and manners of Prussia.—MARY M. HOBBS, in *N. C. Friends' Messenger*.

MANIFESTO FROM PROTESTANT MINISTERS OF SEVEN CHRISTIAN DENOMINATIONS IN AUSTRALIA.

"CONSCRIPTION AND CHRISTIANITY."

TO THE ELECTORS OF AUSTRALIA.

Fellow Citizens—

With almost complete unanimity the several branches of the Protestant Church have given their strong support to the principle of Conscription.

As these bodies are religious and not political they must base their attitude upon the Christian religion.

We, therefore, the undersigned ministers of religion, desire to express our complete dissent from the view commonly taken by our fellow-ministers. We, too, claim to base our attitude upon those fundamental principles of Christianity which are the common possession of all churches. We declare and we can conceive no more amazing or incongruous spectacle than that of ministers of the Prince of Peace advocating, often with intemperate zeal, the subordination of the rights of individual conscience to alleged military necessity.

In taking such a course Christian ministers seem to be abandoning the Christian tradition, and to be proclaiming to the world the failure of the laws of Christ.

We are far from accusing our brethren of hypocrisy or conscious desertion of Christian principle. We believe that they are acting from what they conceive to be the highest motives. We hold, nevertheless, that they are grievously misrepresenting their Master, and irreparably damaging the moral prestige of the Christian Church.

The present indefensible position of many Churches and ministers is, we believe, the result of a gradual process of which they themselves are hardly conscious, by which a new religion is being built on the ruins of that Christianity that the war is trampling under foot.

The new religion which is invading the Christian Churches is the religion of the State.

In this new religion patriotism is the virtue which takes the place of Christian Brotherhood; the State replaces God, and the National Flag replaces the Cross. Its supreme law is not the law of God, but the military safety of the country.

We earnestly commend to the attention of our fellow-Christians the words recently spoken in the British Parliament by Lord Hugh Cecil:

"There are a great many people who care about religion, but care much more profoundly about their country. These people have embarked upon the path down which Germany has gone. To say that the safety of the Republic is the supreme law is profoundly untrue. Not the safety of the Republic but the Divine law is the supreme law. For the honor and credit of this House, for the sake of the country of which we are citizens, because I would rather die than abandon the faith I hold so dear, I earnestly hope we shall adhere now and forever to the old doctrine, that as much as we love our country, we love something better, and when appeal is made our answer will be clear, firm and without hesitation."

These words state forcibly, yet charitably, a truth of vital importance to us all. We believe that when our fellow ministers preach Conscriptio in the name of religion, they are speaking not in the name of the Christian religion, but of that other religion which we have described as the religion of the State, and that if we take care not to confuse these two things but seek an answer to the question in the light simply of Christian principles, we shall recognize the incompatibility of Christianity and Conscriptio.

In all charity and good-will we urge upon our fellow Christians the earnest consideration of our view.

[Signed]—FREDERICK SINCLAIRE, *Free Religious Fellowship, Melbourne*; CHARLES STRONG, *Australian Church, Melbourne*; H. HOPE HUME, *Congregational, Melbourne*; F. CLEMENS, *Baptist Church, Murrumbidgee, Victoria*; ARTHUR J. PROWSE, *Presbyterian, Tasmania*; W. H. BEALE, *Methodist, N. S. W.*; N. KINDEN WEBB, *Methodist, N. S. W.*; WILLIAM COOPER, *Society of Friends*; A. RIVETT, *Congregational, N. S. W.*

HOLLAND'S PROTEST.

All the Protestant Churches of Holland have united in an earnest protest to Governments and nations against the continuance of the war, expressing the hope that while utterances of separate Churches have failed to gain the ear of the peoples, an accordant expression of "the voice of the Christian conscience may find willing and listening ears." They hope, too, that the Churches of other neutral countries and among the belligerents will join in the protest. They say:—

"We must begin by confessing with deep humility that we ourselves are guilty, and must admit that the sins of the nations are ours also. For although there have not been wanting among us serious attempts to preach justice and charity, we confess that we have not been sufficiently faithful in the clear and unqualified denunciation of the wrong. Too often we ourselves have been too deeply interested in seeking the advancement of material or at least not of spiritual interests, and this not only in the mutual relations of the Churches among themselves but also within our own individual Churches, when means and weapons have been used which were not seemly in the sight of Almighty God. . . . Confessing all this with deep humility, we pray Almighty God for His grace, and to forgive us our sins. But we would fear to be still more unfaithful to our trust if we failed and neglected to protest jointly against the frightful events of this our time.

"We therefore feel that it is our duty to insist, in the name of the Lord God, that the brutal force which now threatens to devastate Europe be put a stop to at once. We would not lay too great a stress upon the enormous loss, caused by the impoverishment of the various nations, but rather upon the loss of millions of valuable human lives. Still more serious is the total destruction of the foundations for the structure upon

which formerly was based the sense of morality of the various nations. . . . But a still greater danger threatens us in the loss of the spiritual assets everywhere. The law of the High and Almighty, which not only requires the acknowledgment of the respect of the various nations in their mutual relations among themselves, is trodden under foot. The holy name of Christ, who forbids that hate and enmity instead of kindness and love be the rule among nations, is brought to shame. Facts are no longer correctly stated in the public press; not truth but twisted facts and sham, control the thoughts and conclusions of the people. Each nation seeks to glorify itself and to vilify the other. Both sides call upon God's holy name to pour His wrath upon the other, as if each were without sin, and the slogan, 'No peace without victory' is thoughtlessly adopted; a thought completely at variance with the spirit of the Gospel of Jesus Christ. Thus the voice of conscience is crushed. A continuation of the war threatens to injure in a constantly increased ratio the Christian spirit—the spiritual assets which it is the bounden duty of the Churches to protect.

"The Churches can no longer remain silent on these points. . . . they consider it the duty of the nations to strive by all means towards a peace by mutual concessions. . . . These are the considerations which have induced the Churches to implore the Governments and the nations to pause, and to come at last to a realization of the high mission imposed by God upon all Christian nations."

A MESSAGE FROM GERMANY.

The declaration which follows, in translation, was made public by five prominent clergymen of Berlin during the Luther quadrocentenary and printed in Swiss journals:

"In this commemorative month of the reformation, we, the undersigned, pastors of Berlin churches, acting in conjunction with many Protestant men and women, feel ourselves called upon to make the following declaration, which is also intended to be an answer to manifold demonstrations of a similar character which have reached us from neutral countries:

"We German Protestants, conscious of the Christian heritage and Christian aims which we hold in common with them, extend to all fellow believers, to those in enemy countries also, our heartfelt and brotherly greeting.

"We recognize the deepest causes of the present war to lie in the anti-Christian powers which control the lives of the people of the earth, their mutual suspicion, their worship of force and their covetousness, and we behold in a peace by mutual agreement and reconciliation a peace that is worth striving for.

"We find the obstacles to an honest and closer approach of the nations to be mainly the unholy sway of lies and phrases by which the truth is distorted and silenced and false opinions gain currency, and we call on all, in all lands, who desire peace to resolutely combat this evil.

"We feel it a duty, in view of the present frightful war, in the name of our common Christianity, to strive henceforth with determination that war as a means of settling differences between peoples shall disappear from the earth.

"DR. K. ANER, W. MITHACK-STAIN,
O. PLESS, DR. F. RITTMELER,
R. WIELANDT."

It matters little where I was born,
Whether my parents were rich or poor,
Whether they shrank from the cold world's scorn
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much.

THERE is nothing more unreasonable than to estimate our worth by the opinions of others; to-day they laud us to the skies, to-morrow they will cover us with ignominy.

NOTES ON FIVE YEARS' MEETING, 1917 AND AMERICAN QUAKERISM.

GEORGE AND JANET WHITNEY.

We went to the Five Years' Meeting with a perverse feeling that we wished it was dear old London Yearly Meeting that we were going to. And as we looked out of the windows of the train at the glorious Autumn country, we made disparaging comparison of the tasselled fields of Indian corn with the English fields of wheat and oats and barley. But these things must be forgiven to the insular British mind (however legally American!) to which everything English has taken on a wonderful glamor across the wide Atlantic, and which has listened to nothing but praise of England for weeks and weeks!

Finding that Baltimore lay between New York and Richmond, Indiana, we spent the previous week-end there and so came on to Richmond by the Second-day night train with the Baltimore delegation of Friends. It was just like a jolly family party, and they took us right into the family in the incomparable American way.

We found Richmond, Indiana, a city of trees. Every road appeared an avenue of golden maples. The large Meeting-house, capable of holding two thousand people, was surrounded, like most of the houses, with a stretch of unfenced grass and the same golden trees.

We had pleasant lodgings close to the Meeting-house, under the chaperonage of that "friend of all the world," Carolina Wood.

The elevated seat given to the London delegation, on the platform, immediately behind the Clerk's desk, though alarming to the individual, was grateful as a tribute of honor to London Yearly Meeting. And there was no better place in the room for gathering impressions of the mass and detail of the Five Years' Meeting. The interest and magnetism of this great body seized upon us very early, and we had a curious double sense of being among friends, and yet being inexorably strangers, a little outside the currents that moved here, observers of this great gathering, with all its powers for present and future, good and ill.

Here, as wherever we have hitherto been in this friendly country, we were taken right into the fellowship and made to feel happy and at home in a warm, kind atmosphere. And yet little darts of strangeness constantly struck us with surprise at the big gap there is hitherto between the English and the American orthodox Friend. On the morning of the second day, there was a difference of opinion in the meeting. "Those in favor say 'Ay'" said the Clerk. "'Ay'" boomed from the delegates. "Those against say 'No,'" said the Clerk. "No" boomed from the delegates. "The 'ayes' have it," said the Clerk, with what we thought astonishing conviction! "It is so ordered!"

After the deliberate and free discussions of London Yearly Meeting, the delicate "sense of the meeting" felt and recorded by the Clerk there, this voting by acclamation made us feel foreigners indeed!

But we concluded that the great thing to remember about the Five Years' Meeting is that it is not, in a sense, parallel to our London Yearly Meeting, although it has much of the representative and correlative character of that gathering, and bids fair to have also its executive power. It is, above all, a conference, at which only accredited delegates have the right to vote, or the "freedom of the floor." It is rigidly organized for the rapid disposal of a large quantity of business. And a thought crept into our minds that perhaps the pastoral system which so much prevails in the Western States had laid a cramping hand on the freedom of Quakerism, and clipped the wings of faith in democracy so that large congregations no longer dared to trust the apparently unsafe elasticity of the Quaker method. Perhaps they have gained in celerity, but the loss seems great.

The Five Years' Meeting, however, is by no means static in its development, but a great and powerful living organism,

and, as Sarah Baker said in her last address to the F. C. F. U., "life means growth." Recommendations were minuted that next time addresses should be strictly limited in length, and full discussion allowed on every subject.

Our ideas about the pastoral system, coming to it quite fresh in both its Eastern and Western forms, are that there is, after all, a good deal in a name. If the present "pastor" were called an Extension Secretary or a Home Mission Secretary, he would be inclined to do all that now makes him valuable to Quakerism in America, and be saved from much that makes him dangerous. If the Society of Friends loses its free worship, has it very much that is distinctive to offer to the world? It seems to us the pastor's misfortune rather than his fault that by the connotation which his name has derived from other churches, he expects, and is expected by his "congregation" or "flock" to take the responsibility of the ministry in Meetings for Worship, as well as to fulfil the duties of organizer and inspirer and leader of scattered social and religious efforts over a wide area—in which latter capacity he is so necessary and helpful.

A young Friend pastor, arriving late at a group meeting of Young Friends, who were having a very fine little Fellowship meeting together, excused himself for being late in remarking that he did not altogether regret it as it was well for what he might call "the laity" to be left to themselves occasionally, and try to get on without a leader!

In England, under the Free Ministry, we are brought up to believe that the Society of Friends has no laity. The very term "pastor" at once creates the idea of a corresponding "laity," both in the mind of the pastor and of the rank and file.

All the pastors we have met have been delightful people, are doing much fine work, but wouldn't they do even finer if they were paid organizers and not paid preachers—if their ministry in Meeting came freely and spontaneously, and their spirits were obedient, and if they could encourage and foster the ministry of others?

This is the way it looks to us, coming fresh from English Quakerism, and having attended over here both real Friends' Meetings, and also services conducted in "Friends' Churches," which differed in no outward respect from Congregational or Wesleyan Services which we have attended in England.

To return to the Five Years' Meeting. Before the end of the gathering we felt that the differences between, say, this gathering and the London Yearly Meeting, were superficial compared with the deep unity of aim and spirit underneath. In the sessions on Foreign Missions and on the problems and needs of Home Mission work we felt very familiar ground, but above all in the whole-hearted re-affirmation of the Society's testimony concerning war it became manifest that English and American Friends were standing shoulder to shoulder, and were one in heart.

They may not altogether be one in action. The problem is presented here in perhaps a more subtle, certainly a more complex form. Although conscription is in force, the selective nature of the draft leaves much scope for volunteer work in useful forms of national service, of which the most obvious are ambulance and reconstruction work abroad and work on the land at home. Most Friends of military age can see no reason why they should not do these things, and a thousand reasons why they should. The problem of substitution has not arisen and may never arise in this country of vast resources of man-power. The position of the would-be Absolutist is further complicated by the existence of a real Pro-German faction, who say and do many of the things an honest absolutist would say and do, from vastly different motives. The result may be the almost universal adoption of what in England we have learned to call "alternative service" on the part even of men who, if they were in England, or if things here presented themselves in the same light as they do in England, would unhesitatingly join the ranks of the Absolutists. I should like to write on this again, later on.

No notes of the Five Years' meeting, however scrappy,

would be complete without mention of Elbert Russell's address on "Present Day Tasks," and Rufus Jones on "The Spiritual Interpretation of Life." The master-note of the former seemed to me to be struck in the words: "We must maintain our right to serve God as He directs us at all costs. . . . We must contribute to educational and ordinary philanthropic needs, and must not cease to work to prepare the world for peace. . . . We must continually prepare public thought for world-organization and for disarmament. . . . for the time when citizenship in the nation no longer conflicts with citizenship in the Kingdom of Heaven."

And with Rufus Jones's definition of religion the soul of the gathering was reached, and its spirit and purpose crystallized into an ideal infinitely great.

"Religion is the spiritual mobilization of the whole life of the whole man for the redemption of the whole world."—*From Friends' Fellowship Papers.*

YOUNGER FRIENDS.

A TALE OF CATS. (A True Story.)—Hunting is the most fascinating of sports, at least the quartette found it so. Nimrod, the oldest, hunted everything from beetles to his own sisters. One of his favorite pranks was to lie in ambush and whoop out at them when they fancied themselves most secure from attack. Outwardly, of course, the girls resented these uproarious raids, but inwardly they rejoiced at the cold thrills of anticipated terror which enlivened the most trivial errands to cellar or woodshed. The two sisters, Teenie, so called because she had reached that precious thirteenth birthday, which brings with it the respect of one's contemporaries, and Bunnie, the quiet one, hunted the eggs. Every evening they went the rounds of chicken-houses, carriage-house, sheep-house and barn; never wearying of the task, because no two evenings brought them the same number of eggs in the same places. Ripper, the city cousin, nicknamed for her impetuous activity on her frequent visits to the farm, joined both hunting parties. Nimrod admitted her, not too grudgingly, to some of his minor adventures and Teenie and Bunnie welcomed her as a firm ally who aided and abetted them whenever they wished to punish Nimrod for some particularly daring escapade.

There was one place where the four hunters came together on equal terms. That was in the big barn. They would play hide and seek among the feed bins and in the hay mows for hours at a stretch. In the autumn each child stealthily concealed a little hoard of apples somewhere in the building, and at odd moments for weeks afterward they would slip away singly or in groups of two to hunt for the other hoards, the rule being that whoever found a hoard might appropriate the apples.

One terror haunted these solitary expeditions. No one mentioned it, until one day when Ripper's investigating hand reached into a dark corner and came in contact with fur which gave place to vicious claws. She flew into the house trembling with fear and some anger.

"There's an awful thing in the barn," she cried. "It lives in a hole and it has claws and I won't go in there by myself again!"

"It must have been a barn cat," chorused Teenie and Bunnie. "They're dreadfully fierce. They don't ever come to the house for meals like Bizzy does, and they hunt rats and they won't let you catch them or play with them," explained Bunnie.

"Afraid of a cat! Oh, my! Oh, my goodness!" jeered Nimrod from the doorway.

"I guess we're not the only ones afraid of those cats," remarked Teenie, pointedly.

"Huh! I'm not afraid. I hunt 'em. I'm going out to hunt some now, I guess. But you're scared to come along, so you can't hunt 'em!" And he turned away.

"Nimrod Stevens we are not scared! We're comin', too," shrieked the trio, tumbling after him.

Very stealthily they climbed the rickety stairs to the barn floor. At the top they almost stopped breathing to listen.

Above them on the roof the pigeons stepped back and forth and cooed. A swallow darted from the shadows and circled above the mows. The children crept forward a little. Then from a corner under an old piece of machinery came a faint "Meow!" followed by another and another.

"It's kittens," breathed Bunnie, joyfully. "Get them out, Nimrod."

The boy willingly obeyed. Kittens do not present the same terrors that battle-scarred old cats hold forth. He wriggled into a maze of wheels and the girls heard tiny growls and hissings as he put out his hand to take the kittens, then he emerged with two of the little creatures, one grey and one black as a coal with fiery green eyes.

"Say! They can fight!" panted Nimrod.

"Let's take them into the house and tame them," suggested Teenie. "Then they won't grow up fierce like these other old things."

She lifted a spitting, squirming kitten from Nimrod's arms as she spoke. "Come on!" she commanded. The kittens protested loudly against this form of transportation. Their cries grew more shrill and insistent as the children began to hurry. Suddenly there was a great scurrying across the floor. Bunnie and Ripper screamed. Teenie turned in time to see a great wild-eyed barn cat racing after Nimrod.

"Drop your kitten!" she shrieked, dropping her own. Nimrod obeyed without turning around. His hasty exit suggested a previous acquaintance with barn cats.

Outside the door, the children stopped, panting a little.

"Suppose that old cat had bitten you," gasped Bunnie, her eyes wide with fright.

"Aw, that's nothin'," answered Nimrod, carefully concealing some suspicious-looking holes in the back of his stocking. "I'm goin' fishin'! You girls can come along and catch grass-hoppers for me, if you like." Then as they started down the lane, he officially closed the incident in the barn; and sealed, as it were, a proclamation of emancipation for the barn cats, for all time. "If I were you I wouldn't hunt those barn cats much. They get awful fierce sometimes," said Nimrod, the mighty hunter.—ALICE TRIMBLE.

LETTER FROM FRANCE.

FIRST MONTH 20, 1918.

I have had four letters and the *Ledger* this week, so my mail has been very abundant and entertaining. The weather has been much milder and all signs of frost have gone. I am sitting in my room now without a fire with the window wide open. This has enabled us to get to work again in a more serious way and we have started on a roof and on some interior brick-laying, etc., which the severe cold prevented. We spent three day's getting in a supply of wood from the chopped-down trees and now the orchard is beginning to be cleared up although we have left the small branches piled up, but I imagine the French will soon make fagots of them when they get a chance. If our staying here is agreeable to the authorities we shall soon, I expect, be getting some new men up and tackling the work more earnestly. I finally finished up the cupboard I was working on, very much to Mme. Varley's satisfaction, and on her repeated invitation I went over to drink some coffee with her and had a very pleasant conversation. The gay way in which everyone refers to any difficulty or privation they ask you to share with them "*C'est la fait rien, c'est la guerre!*" is very misleading. They don't consider the war gaily or joyously, it is a very serious and terrible state of affairs and cannot end too quickly and every one will say so, although no one has any formula or means of putting an end to it. Mme. Varley loaded my pockets up with apples that came from Normandy, and very good they were, too, in spite of the fact (I think) that she said they were sent to her last Summer, and then when I was leaving she tried to force a five-franc note on me and I had a terrible time persuading her that I couldn't take it. I had to put it on the back of her hands and let it fall to the floor. My French is inadequate for such a situation, but we parted very good friends just the same.

I have at last sent the order for Mme. Debailly's furniture—two beds, a table, four chairs, a buffet and the kitchen and dining-room utensils to the Bon Marché and we shall hope to get them up here sometime soon. She and her children are very happy over the prospect although she says very little; I shall get her to write when she gets the things, although I suspect that she doesn't know how, but either the school mistress or Mme. Debailly's daughter, Henriette, will do it. I wish I could spend the rest of the money as wisely but it is very hard to tell anything about the condition of the people here—many of them have money, but all are reduced to the same level and the houses of the rich are no better than those of the poor, and the furnishing is almost the same. No one makes any complaints except in a general way, and as our relief workers never come here, I feel it almost impossible to know what to do. I shall, however, keep my eyes open and when I see a chance I shall spend the money promptly.

Time seems to be slipping away very fast and it will soon be Spring and time to consider whether I shall come home for the summer or not. I can't make up my mind very much ahead, it depends too much on conditions of various kinds.

I had hopes that the Germans might prove their good faith to the world by the way they received the Russian terms, but they seem to have been as "pig-headed" as ever and as impervious to outside ideas. Some kind of a new light is needed in their brains, and I for one cannot see any way of putting it in. I wish I could or that anyone else could perform the operation. J. H. H.

LETTER FROM PARVIN RUSSELL.

GREENY, SOMME, Twelfth Month 21, 1917.

Isn't it strange how circumstances change the relative importance of various things! For instance, I had to spend a rather laborious little period mending one of my treasured knitted socks, which in some way was scratched a bit last evening, before I could allow myself to start writing. Ordinarily the fate of a sock is a rather small matter, but not here; and I am glad to find my wonderful little sewing bag (that they made over from my leather collar-bag) meeting the emergency in proper fashion, with a card of khaki-colored darning cotton. That bag has certainly done real service already, and it will have a long life yet, to be the small edition of thy good sewing-room.

Thy little bundle of gloves and of chocolate was a most surprising contribution of luxury and usefulness, and I fairly pounced on those cotton working-gloves, as well as imagined the use the others will get, too. We can get a cheap brand of chocolate near here, but it can't touch the original, and I admire the generous size, too, as they will appreciate. To-day, the *camion* brought me also a nice little package of nuts and candy from a very pleasant school-teacher in Brooklyn, who knitted my extra sweater and gloves. Needless to add, she is about fifty and very *severe*, but she has more or less adopted me inasmuch as I am one of the two boys here from the Brooklyn meeting. She very kindly wrote me a good long letter with all the news of every one I knew over that way, including a copy of a little weekly paper, *Current Events*, and a magazine. She really has been exceptionally nice, and I shall now have to add another to the list of letters that *ought* to be written soon. They now number eleven, but what can I do about it? Especially when, as was the case these last three days, Mac and I have to rise up by the unwelcome call of an alarm clock at five-forty, when the night is still dark and the water and everything is frozen, and chase down to the other house to get breakfast for the whole tribe. I have also had a day and a-half of wood-sawing out in the "back lot," with a tall fellow, who used to be a gymnasium teacher, and there should see the sawdust fly! Yesterday we took two cuts off of a cherry stump left by the Germans, which was about fifteen inches in diameter, and a number of other stumps have also bowed to our efforts, but I would be bow so far over to cut them that I thought I could scarcely come straight again!

Perhaps they may have noticed in my last letter to —

speaking of a snow-storm just beginning? Well, it kept up all one night and here we got up to find about eight or ten inches of snow on the level, with the roads badly drifted as high as four or five feet right here in the village! That meant considerable difficulty for everyone to get around, so the mayor wrote a request in very formal language, asking our head man or "*chef*" to build the village a snow-plow. Four of us were set at it immediately, scouting around for material, since we had nothing heavy enough. As usual, we resorted for timber to the enormous German dugouts nearby; also found some excellent angle-iron to serve as runners to protect the wood; two of the boys searched about the ruins of an old Boche machine shop and found several great iron straps to fasten at the front of the plow with a ring to pull the whole thing by, and so we accumulated enough to make a pretty decent implement. The interesting thing about it was that it was made entirely of old German material, except nails, screws and one solid block up at the front. This, by the way, I had to saw by hand from a great old beam in a ruined barn—the beam being solid oak, and over ten inches square! Does thee wonder that we have appetites? It seems that the mayor expected only a rather ramshackle affair, knocked together for the emergency, but when we finally showed it to him, he was pleased all over his face and kept remarking how fine and solid it was. Of course we had to be on hand when it was tried out, so he brought up his three horses, hitched them up single-file, and with four of us sitting on it for ballast, the trial trip took place, right down the main street, with his honor, the Mayor, walking along in the nice broad clean "wake" behind us. It was something of a joy ride for us, and we drove, or rather rode, and guided the plow through the several streets that make up this illustrious village, until civilized people might once more venture forth. It was the second day after the storm before communication was open between here and the big pike, a quarter of a mile outside the village, and our good plow was quite instrumental in doing all but the deeper drifts. Moreover, the plow will last long after we are gone, and may help to remind these good people of the group of strangers who spent the winter amongst them.

Exceptional as this cold spell and snow have been, there is nothing I've seen in France for wonderful delicacy and beauty like the whole landscape the second day after the storm; for a heavy fall the previous evening had crystallized on every tiniest twig, and great trees were decked in a foliage that surpassed all the brilliant, glistening ice storms that we have admired at home. The heavy frost was laid right over the snow, and since there had been almost no wind, the effect was a fantastic sparkling white drapery over everything, that reminded one of the way Nature might decorate for Christmas. Ordinary chicken wire was so heavily laid that in some places the long white crystal groups almost met at the centre. Even the most fragile spider webs in the corners of fences and under the eaves, and about the little framework covering the well, were nearly as large around as a *lead pencil* with this pure white tinsel of the fairies. The delight of it is that it didn't disappear with the first sunshine, but remained and was more beautifully touched by an additional frost the next night. All Gruný is like a dreamland outdoors, and if this bitter cold didn't mean such suffering for many a family, I should certainly like to see the snow and all these dainty festoonings remain for Christmas. It is a sight, however, that I hope to remember as long as I live, and it has been a treat to be out among the trees working with saw and axes, but seeing with our eyes and drinking in the glory of it. Thee might suppose that standing out in the snow all day would be hard to bear, but the other chap and I both wear puttees of burlap wrapped from ankles to knees and in addition for this work we had each foot done up in a big burlap cement bag, tied with heavy cord. It is awkward and makes the natives smile, but it has kept our feet dry and warm and we are both thanking the day we first saw Italian laborers tied up that way in winter to keep warm, for without that idea we should have been miserable and probably sick.

LETTER FROM WALDO HAYES.

HOME ADDRESS, WEST CHESTER, PA.

The setting of the scene is at Ham this last week. The *quippe* has rented half of a large hotel of three stories. Most of the English Friends room on the second floor, and we in the third. The third floor, or attic, is divided in two by a thin tar paper partition. French soldiers sleep on the other side. Our half is again divided by a thin partition, four sleeping on one side and three, including me, sleeping on the side next to the French soldiers. Indeed, a partition, quarter-inch thick separates me in my cot from a snoring French *poilu*. Two little windows, about a foot square, through the roof above, let in the moonlight which floods the sides of two huge brick chimneys passing through the attic on either side.

I wake up as there is much commotion on the trench side. My head is under the covers, or indeed, in the sleeping-bag. Without putting my head out, I bring my left arm over and look at my wrist watch. It is six. I cautiously nose my way from the covers to the open and find it as dark outside as in. Much relieved at the thought that there is no earthily use in getting up yet, I hurry back under shelter, first knocking off the icicle formed in the last few minutes on my mustache. The commotion increases next door and loud cries of "*Allégé!*" and other loud conversation ensues. The French can never talk quietly. They always sound as though in a heated argument. Soon each one of the soldiers goes bumpity-bump down stairs, making a loud noise as their mailed heels clatter down the wooden flights. Peace reigns again. It is six-thirty. I plan out the day's work and my thoughts often go homeward at this hour. Quietly I drop off into a state of semi-consciousness when a great racket begins down stairs. In the hallway on the ground floor there is hung a brass seventy-five millimeter shell and a little bell. The morning orderly is beating it viciously. First call for breakfast. Hour six-fifty. My nose again pushes its way heavenward. I stick one eye over the blanket. It is as dark as it was before. I lose all thought of getting up. Some one yells up the stairs, "Hey, some of you up there, come down and help break the ice in the wash-house." Terribly discouraging words, these! No answer to the calls. Another vicious beating of the shell ensues. The English boys are up and going down—no word heard from America. I decide to get up and am half dressed before I am fully awake. Jenkins' muffled voice under the bed covers is heard, "What time is it, Hayes?" "Seven-ten," I yell. "Is it cold?" he whispers. "Yes, the coldest yet." (Really it was warmer.) "I believe it is colder," comes from the depths. As I go down to wash I see Speer making a fire in one corner in a little stove. America is waking up. The wash-house floor is solid ice. The water splashed by bathers last night is the cause. With a hatchet I knock in an inch of ice, frozen over night in the water barrel. Really a week's growth of whiskers is great protection against such cruel water. I am the first American at the breakfast table; England is well represented. Hot oatmeal and cocoa are simply great. Next there is lunch to put up and American mail comes at eight. I go out to help Ernest Brown crank the water truck. The oil in the crank case is so frozen that one can stand on the crank and not budge it. We get the Garner going and hitch the White to it. So the White gets warmed up. All the builders pile in. Jenkins, Griest and I, who work at Foreste, put in our bicycles. Out we start up the St. Quentin Road, across the Somme, which is not larger than half the Brandywine. The trees are covered with wonderful ice crystals. The heavy water-laden atmosphere here freezes every night like heavy frost on everything. The flat, snow-laden fields stretch on either side. (I must not describe further.) On the right we see two long rows of rooks feeding on the snow like two regiments. In each row there are perhaps a thousand. We soon pass a large white stone which says Somme on one side and Aisne on the other. We are now in the Aisne district. Soon we turn and arrive at Villers St. Christophe, where all dismount. Some have erected and are

erecting houses here. We three jump on our wheels and soon arrive at Foreste, after passing regiments of men cleaning roads. We have temporarily put our things in some old barracks here. We have rigged up a field stove here temporarily during the cold weather. We take our lunch to the Marie where the Mayor's wife warms it for us. We then pick up tools and set to work on our house. The sections have become quite warped by exposure since they left Dole. Besides the ice and snow have also to be removed from them. Noon arrives: hot cocoa, hot potatoes, American canned tongue, jam, bread and butter and cheese await us! And what an appetite! We tackle work again till sunset and then put tools away after carefully oiling them. Jumping on bicycles we ride back with a glorious rising moon and a glorious sinking sun. The tall towers with the little barred windows look just like the pictures in King Arthur books. (And the soldiers are often heard singing inside by the yule log.) These pinnacles stand out clearly in the moonlight and are wonderful to see. They remind me of Whittier.

"As yonder tower out-stretches to the earth,

The dark triangle of the shade alone when the clear day is shining on its top,

So, darkness in the pathway of man's life is but the shadow of God's providence.

By the great sun of Wisdom east therein,
And what is dark below is light in Heaven."

And soon we gather around the table once again for appetite is such a solid habit. After this our *chef* reads from the Scriptures every evening, for surely here is the guiding force.

Thus another day is over. The work here in France in general is growing daily and becoming more encouraging. The Red Cross consider us one of their best departments. There is always plenty do and we hope that all at home are behind us—we know they are.

I slept last night in a little German dug-out, and am now writing in it.

ELI JONES AS MAJOR-GENERAL.

NOTE.—While reading a book entitled "Southern Heroes", I found this piece, which is amusing as well as very interesting, owing to the fact that it has a bearing on the present time. I will copy it and leave it to your judgment whether it should be published.

A. J. HEALD.

WHAT CHEER, IOWA.

Owing to his popularity and activity in temperance work, Eli Jones was elected by a large majority to the State Legislature of Maine, in 1854.

The election was very unexpected to him, as he had not sought the place; but having been chosen, largely on account of his temperance principles, he said he would see what he could do "to help put new teeth into the old law," and much credit is due to him for the existence of the "Maine Liquor Law." When the time came to be sworn in as a member of the House, Eli Jones alone kept his seat while the others swore to do their duty. Then he arose and "affirmed" to the Governor that he would faithfully perform the duties of his office.

Although he worked on important committees and was diligent in other duties of his office, he had never addressed the House. Some of the members who knew his ability arranged a plan to call forth a speech from him. In the course of the session it became necessary to appoint a Major-general to the second division of the Maine militia. In 1838, Maine had undertaken by force of arms to assert her right to a region near her northern boundary, claimed by both her and Canada. There was much mustering of troops at the Capital, and fully ten thousand soldiers marched through the deep snow and cold to drive the enemy from Aroostook County.

Though they were brave and ready for battle, happily no blood was shed, and peace was wisely made. But the "Aroos-

took War" became famous as a subject of banter, and many jokes were made at the expense of the officers.

The old nursery rhyme was quoted:

"The King of France, with twice ten thousand men,
Marched up the hill, and then—marched down again."

Primarily for these two reasons, to urge Eli Jones to his feet, and to joke the former officers by appointing a Quaker, an avowed peace advocate, he was unanimously chosen to fill the vacancy of Major-general.

The nomination was so entirely unexpected by Eli Jones that he was at first perplexed by the situation. He saw that much was at stake, and that wisdom and caution were needed. Having his horse at Augusta, he drove that night to his home at Dirigo, fifteen miles away, chiefly, perhaps, to discuss the situation with his beloved Sibel and the Friends most suitable for counsel. After talking far into the night with his brother-in-law, James Van Blarcom, he walked the floor alone until the new day was dawning.

Upon reaching Augusta again, he found the occasion far more important than he had anticipated. The news had spread that the Quaker was to speak in regard to his appointment, and the hall of Representatives was crowded. Not only were most of the members of the Senate present, but many other citizens. The subject of the appointment was introduced, and Eli Jones spoke in substance as follows:

"Whatever my ambition may have been in times past, my aspirations have never embraced such an office as this as an object of desire. I can assure the House that my election as Major-general was an honor wholly unexpected. It is true that when the Governor announced to the House the existence of the vacancy, a member privately remarked to me, I shall vote for you; but I replied, declining the honor, and proposed to return the compliment.

"To my mind there is something ominous in this occurrence. I regard it as one of the developments of the times. Who of us, when assembled ten years ago, in quiet and retired places, to affix our signatures to pledges of abstinence from intoxicating drinks, would have believed that in 1855 we should be elected to the seats we now occupy, amid the overwhelming rejoicings of the people, and pledged to the support of the Maine Law? Who that at that time had visited the plantations of the South and had seen the slave toiling under the lash of the task-master, would have believed that in 1855 the people of the larger portion of this great land would have roused the stern determination to subdue the encroachments of the slave power, and have pledged themselves never to cease their labors until the wrongs of slavery should be ameliorated—nay, more, until slavery itself should be abolished?

"Still more wonderful! Who would have believed that the State of Maine, which a few years since gloried in an Aroostook expedition, and was noisy with military training and the noise of arms, would in 1855, exhibit the spectacle of a peaceable member of the Society of Friends being elected to the post of Major-general of a division of the militia, and that, too, by the representatives in their legislative capacity?

"But I have endeavored to regulate my own conduct by the principle that legislation should not go very far in advance of public sentiment, I, therefore, submit this suggestion in all candor.

"It is generally understood that I entertain peculiar views in respect to the policy of war. If, however, I am an exponent of the views of the Legislature on that subject, I will cheerfully undertake to serve the State in the capacity indicated. With much pleasure I shall stand before the militia of the Second Division and give such orders as I think best. The first would be, 'Ground arms.' The second would be, 'Right about face; beat your swords into plow-shares and your spears into pruning-hooks, and learn war no more.' I should then dismiss every man to his farm and to his merchandise, with an admonition to read daily at his fireside the New Testament, and ponder upon its tidings of 'Peace on earth, good-will toward men.'

"If, on the other hand, it should be determined that my election is a little in advance of the times, I am willing as a good citizen to bow to the majesty of the law, and, as a member of the Legislature to consult its dignity and decline the exalted position tendered me by the House, and I will now decline it. With pleasure I now surrender to the House this trust and honor and retire to private life."

This speech was delivered among interruptions of loud applause, and made a great sensation throughout the State; and not in Maine only, but it was commented on by many of the newspapers and appeared in the columns of English journals.

Pictures of the fighting Quaker were made, the order to his troops printed below. It even came out in an African journal, so that what seemed an unimportant pleasantry on the part of the Legislature of Maine, gave Eli Jones an opportunity to preach peace to a very extended audience, and to make his voice heard far beyond the little State capital.

From this time, Eli Jones was regarded with much respect by all the members, and he received encouragement and support in whatever he desired to accomplish.

At the close of the Legislative session he called upon the Governor to thank him for his kindness and his help in different ways.

He remarked to the Governor that he had been in rather a peculiar place during the winter, and had felt somewhat like a "speckled bird." The Governor said to him, "Mr. Jones, what you call being a 'speckled bird' has given you more influence than anything else could possibly have done."

Whatever he may have accomplished in other lines during his term of office, Eli Jones gave a clear testimony concerning the Christian teaching respecting peace, temperance and oaths, and returned to his home in China, Maine, thoroughly respected by all with whom he had been associated.

NEWS ITEMS.

The letters of Francis Pennell and other portions of a "Friend of Revolutionary Times" are in type, but under the present pressure of matter must be postponed temporarily.

The many friends of J. S. H. in this country will rejoice at this item in *The Friend* (London):—

A cablegram has been received from India reporting that John S. Hoyland has recovered from his attack of typhoid fever, and that his eldest son is now in excellent health.

CORRECTION.—The little poem of Caroline Hazard's, "The Ninth Hour," on the front page of No. 32, was attributed to the volume, "A Brief Pilgrimage in the Holy Land." It is to be found in the "Scallop Shell of Quiet." These two volumes and "The Yosemite and Other Verses" should appeal to Friends. They are most attractive and convenient gift books. We are expecting to print some review of them soon.

MARY S. McDowell, sister of the Carleton McDowell of Friends' Unit in France, has lost her position as a teacher in one of the Schools of New York City. The Superintendent of Schools is quoted as saying she is "an excellent teacher" and "a very estimable woman whose views happen to be in serious conflict with those prevailing (the italics are ours) to-day." She has made no secret of her conscientious objection to war.

The Foreign Missionary Association of Friends, of Philadelphia, needs a young woman teacher for the Girls' School, Tokio, Japan, also a man and wife to work among the young men and students from the Japanese Universities. Any who feel a call to either of these positions will please communicate with

ELLEN W. LONGSTRETH,
Chairman Candidates' Committee.

PENN STREET, BRYN MAWR, PA., Second Month 21, 1918.

The Friends' Guild of Teachers (English) was this year honored by the presidency of Leonard Downester, the distinguished biologist of King's College, Cambridge. The following brief excerpt from his address points to dangers on both sides of the Atlantic:—

Three great dangers face us in the near future, against which our boys

may greatly help; Materialism; undue insistence on Efficiency as a means to Power instead of Service; Militarism. In combating this last, let us see to it that the alternative training in our schools be hard work, real daring. We must have ideals; and we must keep them continually before us.

THE *American Friend* records the following as happening under date of First Month 3rd:

The Quarterly Meeting, composed of our mission meetings at Matamoros, Victoria and Matzahuala, met there in regular session, and there was not an American present. Unforeseen hindrance prevented the two missionaries planning to attend from arriving, and all business was carried through by the natives. One splendid action taken by the meeting was a recommendation to the Monthly Meetings that they urge their members who have enlisted in the army to ask for their discharge, return to their homes, and live in peace. Surely, our Mexican Friends are proving worthy of their heritage.

CONCORD QUARTERLY MEETING was held at Media Second Month 12, 1918. As previously arranged, an interval for lunch intervened between the session for worship and that for discipline.

The need of obedience, the fact that God's strength can be made perfect in our weakness, and the hopeful view that, in spite of the terrible events now transpiring, God's spirit is still at work in the hearts of men—these were some of the subjects feelingly spoken to by a number of Friends in the first meeting.

In the business session, the Quarterly Meeting of Ministers and Elders reported their answer to the new fifth Query. It was cause for thankfulness that they were able to answer it in the affirmative. A large committee to assist subordinate meetings and to care for calling conferences was appointed. Encouraging reports on the use of intoxicants and the education of our children were received from the several Monthly Meetings.

In separate session the Queries were considered, and answered, and in the men's meeting, the care of trust funds was discussed and the subject referred to the Yearly Meeting.

JOHN D. CARTER,
Clerk.

The following is taken from the *American Friend*:

J. Henry Scattergood, one of the members of the American Friends' Service Committee, who was made a member of the American Red Cross Commission sent to France to study the conditions there among the people in civil life and to plan for relief and reconstruction work, is now making a trip across the country speaking in a number of the largest Friends' communities. He left Philadelphia on the twelfth of Second Month. His schedule calls for two lectures in Ohio, four in Indiana Yearly Meeting, four in Western Yearly Meeting, three in Iowa, one in Nebraska, and four in Kansas, concluding the itinerary on the evening of Third Month 4th. J. Henry Scattergood's gift of his time to carry the message of the reconstruction work to Friends is one of the most valuable contributions that could be made to this great enterprise at the present time.

NO. 1, VOL. 1, of *The No-Tobacco Journal* is at hand. It is the official journal of the No-Tobacco League of which Charles B. Towns, of N. Y., is President. The paper is issued from Butler, Indiana, and may be had for a subscription price of 25 cents a year. Some European countries have had no-tobacco leagues for years. In the main they have been based on grounds of human efficiency. The object of this little journal is explained in the opening paragraph of the first editorial:—

The No-Tobacco League had its origin in a great need. Americans spend five times as much for tobacco as they give for all religious purposes; three times as much as is spent for education, and eighty-five times as much as we give to foreign missions. When we are told that 93 per cent. of all criminals use tobacco and that the percentage of boys in reform schools who use tobacco is sometimes as high as 98 per cent., we get a glimpse of what this enormous expenditure of money is doing.

I NOTICE in this week's issue a plea for books for the French children. Very nice well selected small stories under the name of "Livres Roses de la Jeunesse" can be had twenty-four for one dollar at "Brentano's New York." This is all the name needed. Twenty-four of these are now on the way to the men working in France from our Friends. One of them, Louis Gannatt having spoken of the "wonderful opportunity given them of

getting spiritually close to the people." Brentano also publishes a little serial called "Les Journals," and another, I know personally, is "Le Rayon du Soleil." Office in Paris. A monthly, illustrated, and with nice little stories. Price, one dollar a year. If any of the workers in Paris would like to get in touch with "The M-Call Mission" they might find good help in these little stories. Older Friends here may remember a visit years ago from Theodore Monod; I think he was a French Friend, but I am not sure. One of the same family is now here taking interest in French Protestants. They give out many French Testaments, being entirely Protestant. I do not know how our Friends would feel about that. It is done all over France without protest from the priests. But times have changed.

L. C. WOOD.

THE "C. O." SITUATION.—We are all feeling in greater or less degree the effects of the war, but do we sufficiently recognize the position of the men detained in the military camp as "C. O.'s"?

Conditions at Camp Meade, from facts gained in visiting, as well as from recent letters, indicate an increased tendency on the part of the military authorities to humiliate as well as segregate the one hundred and forty odd C. O.'s under their charge.

This group has lately been removed to D39 in the southwest part of the cantonment, which is occupied by colored soldiers. Negro guards make their rounds of the barracks, armed with rifles to which are affixed naked bayonets.

Provisions are furnished, but no cooks.—We can but hope that digestion will not be badly upset as a result of efforts of these untrained in the culinary art.

Cross country hikes are no longer allowed, and those who have not engaged in Y. W. C. A. of Y. M. C. A. work are closely segregated.

Dr. Edward G. Rhoads and James M. Moon visited the camp on seventeenth inst.; they had a satisfactory religious meeting with our young men.

The correspondence course of study is in progress; the work in French naturally claims most interest, as so many of the men hope to be able to engage in Reconstructive work in France.

The "C. O.'s" in Camp Dix have reason to be thankful for the considerate treatment shown them. So far as known there are but six such in the camp; all are engaged in the library.

George M. Warner and Wm. B. Harvey visited this camp on seventeenth inst.; they would have been glad to greet the whole number, though gratified to learn that four of the men were enjoying a week-end furlough. A comfortable meeting for worship was held in a small room in the rear of the library building with the two men in which particular interest centered.

The Exemption Committee of the Representative Meeting has recently sent a message to Secretary of War Newton D. Baker, urging that the religious C. O.'s be paroled for productive agriculture; offering co-operation in the service.

A delegation consisting of a member of our religious Society, a General Conference, and an Old School Mennonite, and a Dunkard is about to visit Washington in an endeavor to hasten the President's definition of non-combatant service.

It is likely that all Conscientious Objectors, religious and non-religious, will be treated alike; this complicates the situation; existing legislation provides for the religious "C. O.", but an Act of Congress may be necessary to care for both classes taken as a whole.

We would encourage more of our Friends to visit the camps; the men need the cheer of their comrades from without, and they need the ministry of the Gospel as way opens for it.

SECOND MONTH 19, 1918.

W. B. H.

AMERICAN FRIENDS' SERVICE COMMITTEE.

SPECIAL NOTICE—FRIENDS' SERVICE BUTTONS AND PINS.—Until the present we have not felt it advisable to give attention to a widespread demand for an emblem that can be kept as a durable reminder of Friends' War Relief Work. Owing to our present more adequate office staff we can now meet this demand without detriment to the work of the Committee.

We are ready to sell at a price of fifty cents, a gold-filled, enamel Friends' Service emblem. It can be had in two styles—either a lapel button or a pin with a safety catch.

Our earlier reluctance in issuing this emblem has finally been overcome of the thought that it is not an advertisement of ourselves, but a symbol in the principles of loving, international service which our young men

are now seeking to express in the world. Many of us who have never worn an emblem before have found that it opens up valuable and often unforeseen opportunities to explain Friends' work.

The price of fifty cents covers the cost of production and distribution with a small profit that will go directly into the relief work. In justice to the work we have felt that we should not devote to this matter even the small attention necessary, without a return to the purposes for which our organization exists.

We shall be glad to fill individual orders for persons who call at our office, because we are glad to welcome Friends at the Friends' Service headquarters, and because such distribution can be made at a minimum expenditure of time and money.

We cannot, however, fill individual orders *by mail* except in cases where a person is not in close touch with a local meeting. We request that orders to be sent by mail be given to some person who will attend to the matter for the whole meeting. Such person should make collections in advance where possible and send orders with check or money order to our offices, 20 South Twelfth Street, Philadelphia. Orders should state whether lapel buttons or pins are desired.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE
COMMITTEE FOR WEEK ENDING SECOND MONTH 23, 1918:

Received from 20 Meetings.....	\$15,380.46
Received from 14 Individuals.....	802.75
Received for Armenian and Syrian Relief.....	150.65

\$16,333.86

CHARLES F. JENKINS, *Treasurer.*

WESTERN QUARTERLY MEETING.—Many of us remember the cold and oftentimes rough trip to this Second Month session of the Quarterly Meeting when it was held at London Grove.

For the large majority of the members, and particularly for visitors, West Grove, on a line of railroad, is much more convenient.

The hour of ten in the morning of the twenty-second found the landscape once more enveloped in a mantle of white. Despite the storm in progress, the attendance was good for a winter meeting.

A reverential silence soon spread over the gathering and the felt presence of the Master of Assemblies was evident.

Visiting Friends were present from Canada and Ohio, as well as from points nearer home; the encouragement of their presence together with the spoken word from five of them, added much to the life of the meeting.

Naturally, the trying times through which we are passing, was reflected in the exercises of the occasion. There is much sadness and darkness, though we were reminded of the time of much greater darkness, when our blessed Saviour gave up His life that through Him sinful man might be redeemed.

Increased faithfulness was urged for a more diligent, earnest reading of the Scriptures, for the strengthening of our faith, and there was special emphasis placed upon the importance of prayer and communion with our Heavenly Father in season and out of season.

Jesus Christ, the *Way* and *Only Way* to the Father was preached—the importance was emphasized of a religion fit to live by as well as fit to die by. One Friend voiced the sentiment, in effect, that our hearts should be so attuned to the Divine Harmony, that we should be a little happier each day as our lives advanced, a little better prepared to join the Redeemed in Heaven.

A fervent appeal was offered to the Throne of Grace on behalf of our young people in foreign lands engaged in deeds of mercy, that they might be strengthened for the work and if in Divine ordering, returned in safety to their native land.

In the second meeting the usual business preparatory to the Yearly Meeting was gone through with; a letter of interest and sympathy authorized three months ago, and meant for the three young people, members of the Quarterly Meeting, engaged in service abroad, was read.

The report on intoxicants was perhaps the most encouraging one that has been presented since the personal inquiry was inaugurated quite a good many years ago.

A lunch in the upper room, following the meeting, gave opportunity for social cheer, after which the group of worshippers departed. Surely, any one could have rightly said that it was good to have been at the Quarterly Meeting.

SECOND MONTH 23, 1918.

W. B. H.

NOTICES.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station trains leaving Broad Street Station, Philadelphia (Penna. R. R.), at 6.21, 8.21 A. M., and 2.45, 3.35, 4.55 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.

THE CLOTHING DEPARTMENT of the American Friends' Service Committee is now prepared to supply patterns of foreign garments to any individuals or Monthly Meetings that wish to do relief sewing. Our patterns have been made according to directions received from English Friends by the Home Pattern Co., of New York. They represent the most accurate form of instructions for making foreign garments which we have been able to obtain. They may be had from Anne G. Walton, 304 Arch Street, Philadelphia, Pa.

MEETINGS from Third Month 3rd to 9th:—

Kennett Monthly Meeting, at Kennett Square, Third-day, Third Month 5th, at 10 A. M.

Chesterfield, at Trenton, Third-day, Third Month 5th, at 10 A. M.
Chester, N. J., at Moorestown, Third-day, Third Month 5th, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Third Month 6th, at 10 A. M.

New Garden, at Westgrove, Fourth-day, Third Month 6th, at 10 A. M.
Upper Springfield, at Mansfield, Fourth-day, Third Month 6th, at 10 A. M.

Haddonfield, Fourth-day, Third Month 6th, at 7.30 P. M.

Wilmington, Fifth-day, Third Month 7th, at 7.30 P. M.

Uwchlan, at Downingtown, Fifth-day, Third Month 7th, at 10.30 A. M.

London Grove, Fifth-day, Third Month 7th, at 10 A. M.

Falls, at Fallsington, Fifth-day, Third Month 7th, at 10 A. M.

Evesham, at Mt. Laurel, Fifth-day, Third Month 7th, at 10 A. M.

Upper Ewsham, at Medford, Seventh-day, Third Month 9th, at 10 A. M.

MARRIED.—At Friends' Meeting-house, No. 20 S. Twelfth Street, Philadelphia, on Second Month 12, 1918, CLARENCE SELLERS PLATT and MILDRED ELIZABETH WEBSTER, all of Pennsylvania.

DIED.—at the residence of her son-in-law, Sydney E. Smith, West Branch, Iowa, Twelfth Month 16, 1917, REBECCA COOK, in the seventy-fourth year of her age; a member and Elder of West Branch Monthly Meeting of Friends.

—, First Month 22, 1918, at his home near Colerain, Ohio, OLIVER S. NEGUS, in his seventy-first year; a life-long member of Short Creek Monthly Meeting of Friends, Ohio.

—, suddenly, from fatal accident by falling tree, First Month 23, 1918, JESSE H. DEWEES, aged forty-five years; a member of Salem Monthly and Particular Meeting of Friends, Ohio.

—, Second Month 3, 1918, at her home in Kennett Square, Pa., SUSANNA E. (HALLOWELL) CHAMBERS, wife of James C. Chambers, aged sixty-eight years; a member and Overseer of New Garden Monthly Meeting of Friends, Pa.

—, suddenly at Tunassassa, N. Y., Second Month 10, 1918, HARVEY E. GARWOOD, son of Daniel G. and Anna M. Garwood, aged thirty-six years; a member of Chester Monthly Meeting of Friends N. J.

—, at Salem, Ohio, Second Month 12, 1918, JAMES E. MAYLE, son of the late James and Margaret A. Maule, of Colerain, Ohio.

—, at Moorestown, N. J., on Second Month 13, 1918, MARY R. MYLICK, aged seventy-six years; a member and Elder of Chester Monthly Meeting, New Jersey.

—, at her home in Germantown, on Second Month 14, 1918, ANNE WISTAR HAINES, wife of Henry E. Haines and daughter of the late Thomas and Priscilla F. Wistar; a member of Germantown Monthly Meeting of Friends.

—, in Tuckerton, New Jersey, Second Month 14, 1918, AMOS ALFRED RIDGWAY, son of the late Amos and Phoebe Ridgway, in his eighty-fifth year; a member of Burlington Monthly Meeting of Friends.

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Additional Announcements for Winter Term, 1918:

"The Teen Age in the First-day School." A course given by W. Edward Raffety, Editor of the publications of the Baptist Publication Society.

"Problems of the Rural Church and Community," by Bruno Lasker, of the staff of "The Survey," New York City, and by others, Friends and non-Friends, who have the authoritative knowledge of rural problems.

A special week-end Conference of Friends is planned for the Woolman School, Second Month 22nd and 24th.

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THE WESTONIAN FOR SECOND MONTH

contains among other interesting matter:

A List of the Westtown Committee, arranged by Quarterly Meetings, with dates of first appointment of each member. Also, a Symposium on the size of the Westtown Committee. *Subscribe now, \$1.00 a year.*

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"Fondly do we hope, fervently do we pray that this mighty scourge of war may speedily pass away."

—ABRAHAM LINCOLN.

THE VISIONS OF THE YOUNG.

It is a striking fact that great movements creating new epochs, be they in Church or State, have almost without exception been inspired by the visions of the young. Christianity, the great miracle of history, was in its inception a young people's movement. Like a volcanic eruption it arose in the East and overspread the Roman world in an incredibly short space of time. Our Lord chose for his apostles a band of young men. The young are artless, open-minded, buoyant, optimistic. Youth is the season of enthusiasm; and if sacrifice is called for in the accomplishment of great and noble ends, it is swallowed up in the thrill of high venture, and in the mysterious joy of the up-swelling tides of life. Age has often known disenchantments, and is therefore tempted to be cynical. A disappointed man lacks driving force. For the arising of a fresh testimony to God's everlasting Truth, commend me to the young, with the look of wonder in their eyes and the glow of hope in their hearts.

The pioneers of Quakerism were largely young people; but they had been touched by the selfsame flame from heaven that sat upon each bowed head in the Pentecostal upper room. Amidst the Babel-voices of wrangling schools of religious opinion that "still unfed, unwearied wrangled o'er the Bread of Life," they listened to the *inward* Teacher and soon surpassed in wisdom the learned scribes and rabbis of their day. Their message, and the life that went with it, spread like a contagion—the only way it can properly spread to-day. A heaven-born exhilaration puts to shame the joys of earth, and acts like a magnet on others. The young easily catch this spiritual contagion, while response to it anywhere proves the presence of undiminished youthful virility whatever the term of years. The hope of the modern Society of Friends is in its young life. If it comes under a fresh visitation, leading on to a serious dedication of heart and life to Christ and His

cause, it will secure a continued succession of consecrated burden-bearers on whose willing shoulders the ark of the Lord will be carried forward.

By whom wilt thou save Israel? "Thus saith the Lord, even by the young men of the princes of the provinces!"

Not but that youth with its eagerness to go forward has not its own dangers. It seems evident from the ripe counsel given by "Paul the aged" to young Timothy that he shared the common tendency of youth to be impatient with "authority." To the glowing young the more cautious old are apt to be "back-numbers," if not altogether "in the way." But if youth has its temptations in this particular, it is a fault that mends every day. Therefore "Let no man despise" the youth.

Happy are the older who like Caleb, when a whole generation lagged behind the Divine purposes and fell in the wilderness, retain vision and vigor to the end. Caleb never lost the vision of the mount his eyes had seen in his youth. And that vision kept him young. After forty monotonous years, daily eating out his heart, he could say: "Yet am I as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in." And he was not afraid to tackle the giants that held the mountain. He chose a young man's task in his old age.

What a noble sight! A white-haired veteran keeping in sympathetic touch with the warrior-youth of Israel and marching with them to victory!

MAX I. REICH.

AN INTENDED STEP OF EXPANSION.

Growing families have two ways of expanding. The sons, and in these modern times often the daughters as well, go out from the home environment, seek new fields of life service and carve out new careers for themselves. In older civilizations, perhaps with increasing frequency now in our own country, children lend their energies to the perpetuation and expansion of a family business. Thus it becomes a matter of commendable pride (in Philadelphia at any rate) that a manufacturing or mercantile enterprise has been maintained under one name for a hundred years or more. This hereditary feeling is capable of much good in furnishing cohesion in human society, and in guaranteeing a certain degree of perpetuity to the necessary institutions of life. Very particularly is this characteristic believed to be valuable in the religious world. Too often the tendency in this domain is for the young to seek new fields of adventure and so to leave a parent organization to languish for its greatly needed young life.

We are most happy to look forward to an expansion of THE FRIEND, in the near future, that contemplates the admission of *Young Friends* to an active share in the responsibilities of our paper. For more than a year past the Young Friends' Committee has had under consideration the advisability of

starting a new monthly to represent their interests. We have solicited their association with us as a means best calculated to serve their purpose. Such association is surely in the line of economy of outlay in time and money. We believe it may prove also most efficient in expanding their interest and in bringing the whole Society—older and younger—into a happy unity of purpose and effort.

The exact means proposed is to issue a double number of our paper, probably ten times in the year. Five or six pages of these numbers will be assigned to Young Friends. Their own caption and the names of their editorial staff will appear on these pages.

With the enlarged interest thus gained it is hoped the subscription list will be materially increased. Is it unreasonable to expect five hundred new names?

Naturally such an expansion has some very definite implications as to views and points of view. Censorship or restraint or repression are far from the mark in contemplating the proposed undertaking. There must be a clear understanding as to a unity of purpose and as to the value of certain methods in conserving the good in hand, and thus making this unity a growing unity. The present expanding life of our little journal, with its growing subscription list, emphasizes the value of certain aims which it may be well to review in the light of what is now proposed.

From the beginning in 1827 THE FRIEND has maintained a type of religious propaganda quite definitely characterized by catholicity. In technical religious parlance it has been broad. From time to time editors have received protests for going so far afield in religious periodicals for quotation and for illustrative matter. Our late beloved Friend, John H. Dillingham, used to reply to this criticism by a direct reference to Robert Barclay. At his hands the distinctive principles of Quakerism found confirmation from religionists of every faith. THE FRIEND has aimed to stand for this type of Quakerism rather than for any narrow denominationalism. Such a type has the great advantage of recognizing Friends in all folds of the divided Society, as well as outside of such folds. We take it our Young Friends sympathize with this breadth of view.

Along with this general breadth of view THE FRIEND has been definitely conservative in its sympathies. It has never been formally adopted as the organ of any meeting. It does regard the conservative meetings—larger and smaller—as its special field. There are marked differences among these, but together they make a rallying nucleus for real Friends of all kinds. It is a matter of no little significance that these conservative meetings, at least the two larger of them, London and Philadelphia, have been the growing meetings in the past five years. Our aim then is to grow within this circle and from this circle outward as such growth is possible without compromise. We take it that our Young Friends would feel hospitable to this program and unwilling to sacrifice it for anything less than a definite principle.

Finally, our paper claims to stand for a militant Christianity without the hampering influences of traditionalism or any unreasonable fear of change. The real Friend is not, as often represented, put into a position of isolation in the world by faithfulness to his principles. If he has rightly conceived Quakerism it is a position of freedom. It fits one for service

with men and for man. We need a revival of this understanding. THE FRIEND and Young Friends can surely work together for this end.

If the two rather distinct parts of our projected double numbers can be united in this program of the larger unity, it should not be at all difficult for them to react upon each other for good in questions upon which there might be a distinct difference of point of view. It is not contemplated that these differences should be suppressed. Sometimes a candid expression of them is the very best way to clear the atmosphere for actual co-operation. Whatever else the movement may involve, it is on the part of both interests concerned a most distinct effort at co-operation.

J. H. B.

EDITORIAL NOTE.

In addition to the double number announced above it is expected that next week's issue will be double also. This is in order that some matter intended as preparatory to Yearly Meeting may have the attention of our readers.

DURHAM QUARTERLY MEETING.

The English Quarterly Meetings precede our own. They are not infrequently week-end occasions. Something of the Life in them may be gathered from the following as reported in *The Friend* [London].

The Quarterly Meeting, held at Sunderland on the 16th and 17th of First Month, was well attended, despite the very unfavorable weather.

THE SPRINGS OF LIFE.

At the opening sitting two subjects, "Divine help and guidance" and "The need for more careful religious training of our young people," were considered, the first introduced by L. Violet Hodgkin, who said Isaiah's message to Judah was an invitation to come up to the "mountain of the Lord" that He might "teach them His ways;" and the call was followed by warnings against many specific sins which find their counterpart in our own day. Our problems begin at the innermost centre of our being. The searchlight, slowly moving amongst the houses of a seaside town, is much more interesting when it illuminates every detail of our neighbors' houses than it is when its beams are concentrated on our own. If, however, instead of resenting its intrusion and trying to look outward we open wide our blinds and allow the light to come into our rooms, how it lights up everything therein. Similarly, we need to open our hearts to the searchlight of God's Spirit, and to surrender ourselves to His will. Such surrender may seem to be a "hard stile;" but it leads to a life of joy. If our meetings are falling short of the ideal, is it not wrong of us to get into the critical place and blame other people? No meeting is dead in which one member has had the "live coal" from the altar laid upon his lips; and a meeting where there is no such member, however big it may be, is cold and lifeless. We need surrender of heart and life, as well as unity of purpose, if we, as a Society, are to know and do the Lord's will. The Quarterly Meeting would never go ahead until it began to reach out to those outside its borders and to open its closed meeting-houses.

METHOD IN RELIGIOUS TRAINING.

Some discussion followed this address, and then Herbert Dennis, of Great Ayton, read a paper entitled, "A plea for more method in the religious training of our children." There was a great tendency to separate secular and religious education. People seemed to imagine that the Christian life could assert itself; but we did not treat history or other subjects in that way. Though we might not be able to teach Christianity directly, as a school subject, he thought it was possible to teach Christian principles, as the mind of the child opened to receive them. Children might be taught the possibilities of

prayer; this would need prayerful and inspired teachers. He pleaded for the children belonging to our congregations to be sent to Friends' Schools. Out of two hundred and sixty children of school age in the Quarterly Meeting, only forty were at Friends' Schools. The tone and atmosphere of the home and school were largely responsible for the after life of the child. The paper concluded with some practical suggestions and was followed by a spirited discussion.

THE QUAKER FAITH.

The exigencies of the present time have doubtless pressed home to most of us the question, What is the ultimate principle for which we as Friends must either stand or, abandoning it, ignominiously fall! In short, what is the vital issue which throbs through our arteries and makes of us a separate branch of the Church? I confess for my own part that I have gone through what the old Friends used to call "deep searchings of heart." I have gone over, too, the causes of our numerous separations and I have not found one worthy of the strife and bitterness which have been engendered, not one able to outweigh the feebleness and enervation which has resulted. I remember a remark of Emerson, made to a friend of my father, in regard to some of the acrimonious discussions over certain mooted points in the Society of Friends. "You must be very rich to spend your time discussing those things," and I conclude that we must have been very rich to have been able to endure all of these separations and bitter doctrinal discussions and still survive. What we might have been and done for the world had we been able to lay aside the predominating personal element in these, and pressed for the goal of our high calling, none may tell. We have been rich because we have had that in all these things which has held us to an ideal of spiritual life and this is that vital thing which if allowed to fall into abeyance would not mean further separation, but annihilation.

If our faith is good for anything such times as the present will not only prove it, but will cause its roots to strike deeper and its branches to hold firmer because of the unseen, life-giving forces which are aroused afresh to meet the needs of the hour. The summary of the religious teaching of the Old Testament is dealt justly, love, mercy, walk humbly with thy God. That which was distilled through all those sacrificial years of Judah's life in exile and in sorrow culminated in the teaching of Christ—Thou shalt love thy neighbor as thyself. By precept and example, by parable and by persuasion he impressed this truth upon His followers. It is futile to quote isolated texts as that about coming to send not peace, but a sword, to prove what His whole life and His death repudiated.

Through Him pulsed the love of God, not love for God as a separate entity as we speak of love of father or mother or friend, but the very spirit and power which *is* God was actuating His life and making Him one with the Father. This is the point that is the Quaker faith. Thus George Fox could say, "I live in the virtue of that life and power that takes away the occasion of all wars." It takes away not only the occasion of all wars, but of all injustice between man and man, all oppression, all deceit. It is an outgoing principle, promoting the well-being of others, harboring no ill, advancing the good, doing unto others as we would have them do to us. It is the love of God, the life of God, coursing through our souls, making us His children and co-workers, His spirit in the soul of every human being making this state possible for each. This is our inheritance. Are we not rich? Have we taken it? Have we put it out to usury? Are we willing to call ourselves heirs to such an estate? Are we ready to defend it by living it out? Let us rejoice that our vision is being cleared and our hands are being strengthened, and although a sense of our own short-comings is in our souls, the rubbish is being cleared away from our paths and we not only see failure as failure, but we also have a fresh revelation of our high calling. As we know of this Spirit of God in our own souls we recognize it as the gift of God to all mankind, hidden and hindered oftentimes, but there, ready to burst into bloom as

the sunshine of God's love strikes through the surrounding darkness, making of every man the potential son of God—making us all brethren. Hence the only thing we can fight is the darkness and error which excludes the light and causes mankind to walk in darkness.

MARY MENDENHALL HOBBS.

GUILFORD COLLEGE, FIRST MONTH 5, 1918.

YOUNGER FRIENDS.

GRUNY, SOMME, FRANCE,

FIRST MONTH 20, 1918.

DEAR LITTLE AMERICAN FRIENDS.—Wouldn't it seem strange to you to hear a clatter in the street behind you, and then to find, instead of several horses, a group of little French children coming down the middle of the street on their way to school? For there are no sidewalks in the smaller French villages, and the clatter is the sound of the wooden-soled shoes that all the children wear. It is really impossible for them to walk quietly, because these shoes are so heavy. But it isn't the shoes, nor the queer colored stockings, nor the little black pinafores that the boys wear while playing, that make the children interesting—it is their faces, and their names, and the way they live. For three years there has been no school for them to attend, and when many of their homes were partly destroyed about a year ago, some of them had to move away for a time, others lived with neighbors, and nearly all who were able to do so, had to work around their houses and in the gardens. One afternoon, a little girl came along the road pushing a large wheelbarrow; it was a very cold day but she had no gloves to keep her hands warm, only a sort of muffler around her neck, and nothing at all for a hat! She seemed quite cheerful in spite of the cold, and went on helping her grandmother who was nearly too old to push a wheelbarrow.

When so many of the homes were destroyed the boys and girls lost the few books they had had, and since they are all very poor now, they cannot have picture-books and games and dolls and toys to play with. You may be sure that they were surprised at Christmas time, when one of the American men helping over here gave them all some beautiful presents; every girl received a doll and a cap, and every boy was given a sweater and some stockings, besides some other useful things like gloves and little cakes of soap. It was the first time that they had had a happy Christmas for three years!

I wish you could all have seen to-day the little room where I live, because three of these little French girls came to pay a visit, bringing with them one of the men who is helping to build up their houses again. And they brought along a book that this man had borrowed for them—a book that you have probably enjoyed many times, called "The Adventures of Alice in Wonderland." How could French children read such a book as that? Well, it was translated into their own language so that they could read it, and they read it very nicely except one little girl who didn't change the tone of her voice at all, when she came to a question-mark or period, and it was hard to tell where one sentence ended and the next one began. The two older girls, Lucienne and Solange, enjoyed the story very much, but little Berte was too young to read, and what do you think pleased her more than anything else? Three paper dolls! Not the kind that have several different dresses for each doll, but just plain ones cut from a picture in a magazine, and they weren't even colored. Nevertheless, Berte's face was full of sunshine, and when she said, "*Merci*," which means, "Thank you," I knew she meant it. Very likely her Christmas doll was the only plaything she had, and if she played with that all the time, it would get soiled, and maybe lose its hair; now she can play with the paper dolls and keep the "best" doll for special occasions.

When all the children went to school last Tenth Month, they had to commence with everybody in *one* room that was really too dark and small for a school-room, but it was the best they had. And think how difficult it was for the teacher, who had no blackboard, no books for the children, only a few pencils,

and not enough paper, there weren't any real desks at all, and the little writing that the children did, had to be done on flat tables. But they all struggled along and soon there came some new desks and benches, with new books for the various grades, a small section of blackboard, and the whole school moved into a larger, brighter room, that now has three bright new flags on the wall. Of course, it is not anything like some of the schools in America yet, because this is a small village. Instead of a nice cloak-room, these boys and girls have only a row of nails in a board, on which to hang up their caps and mufflers. Can you guess why the French word for muffler means "hide the nose?" It would also seem strange to you to go to school all of Seventh-day and stay home Fifth-day, but that is the custom here, and when the days are warmer, we will probably see all the boys bringing their Christmas sailboats on Fifth-day to try them in the queer little ponds that one finds in all these villages; but they will have to be careful, because it is very easy to fall in, and perhaps the boys wouldn't float as well as their sailboats.

After all, the French and American children are very much alike in spirit, and next time you play "hide-and-seek," or "tag," just remember there are hundreds of children away over here who may be doing the same thing.

Sincerely your friend,

P. M. R.

TEMPERANCE.

A department edited by BENJAMIN F. WITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

A BRIEF REVIEW of the "temperance movement" as recorded monthly on this page of THE FRIEND during the past fifteen years may be helpful to us as we think of our approaching Yearly Meeting.

When the Temperance Association was granted the privilege of editing this page, the concession was regarded by many as a kind of innovation, and some were fearful that it might cause unprofitable discussion or open the way for the expression of "radical" views. The exercise of great caution is shown in the language used in the first issue, under date of Fifth Month 16, 1903. "It is not our intention," so runs the print, "to advocate herein any solution of the Temperance Question, or the broader question of *temperance*, other than the daily living of those virtues that compel the putting away of *all* intemperance in the individual." This, surely, is the right foundation to build on. Reform measures advocated on the ground of commercial expediency only, may collapse when the turn in the market comes, but such as spring from a genuine demand for right living are more sure to stand. We welcome, however, the unhampered way in which *now* we write and talk about "prohibition"—a word as provocative of contention fifteen years ago as single tax and socialism are to-day. We do not hesitate any more to say frankly that we *do* advocate a solution of the question. We recommend for the body politic the enactment of constitutional prohibition. Borrowing the words of the Federal Council of the Churches of Christ in America:—

"We reaffirm our conviction that total abstinence for the individual and *prohibition for the State and Nation* is the path of wisdom and safety."

There may still be need, however, for the fear expressed in our first issue in 1903; "that many members of the Society of Friends are unequal to their opportunities because of ignorance as to the insidiousness and enormity of the evils of intemperance, and as to facts relative to efforts to promote temperance."

As stated in a letter issued in 1904 by the Temperance Association, "the public is ill-informed on this great issue. As followers of Him whose power will subdue all things unto Himself, can we admit that any evil is a 'necessary evil?' Dare we say, 'I have no responsibility in the matter?'"

Philadelphia Yearly Meeting as a body has striven for *total abstinence* during the past thirty years. The method

employed has been the "annual inquiry"—not a very agreeable method, but, on the whole, it has worked successfully. If we contrast the attitude of *many* Friends towards this inquiry in the eighties with the complaisance so prevalent regarding it now, we can explain the change only by the fact that practically every member is "clear" or nearly so. A brief, courteous, business-like letter from the Yearly Meeting to those who are "not clear," might help to make the record more satisfactory next year. A Committee appointed in 1914 made a careful study of the nature and effect of the annual inquiry, gathering their information from the answers to a series of twenty-one questions sent to all the Monthly Meetings in the Yearly Meeting. On hearing the report of this Committee in 1915, the Yearly Meeting issued a letter of advice to subordinate meetings on the subject and recommended the continuance of the inquiry, making it include young men sixteen years of age and upward. But,

New occasions teach new duties,
Time makes ancient good uncouth.

And so, this year, recommendations have been made in some of our subordinate meetings looking towards what may be the "new duties" of a changing social order. Should not the Society as a body declare its approval of the proposed Prohibition Amendment? Should not every member who has the right to vote feel it his duty to support such candidates only as are favorable to prohibition?

The development of thought on the so-called "temperance question" has been far more pronounced, however, outside the Society of Friends, during the past fifteen years, than it has been in Philadelphia Yearly Meeting. In 1903, Maine and Kansas and North Dakota were the only States committed fully to prohibition. Oklahoma came next in 1907, then Georgia in 1908, and on New Year's day, 1909, prohibition went into effect in three more States, Alabama, Mississippi and Tennessee. Since then, eighteen more States have adopted the prohibition policy in addition to Alaska, Porto Rico and District of Columbia. When we consider that in every instance the passage of a prohibition law has been, not the beginning, but the outcome of an educated and aroused public sentiment, we begin to apprehend the vast body of conviction that is pushing this issue. In 1903 the economic aspect of the question seemed not to appeal very strongly to business men. Then followed in 1905 and 1906 a somewhat spectacular exposure of corrupt practices in business. Attention was turned to commercial agencies that made capital of human weaknesses. A certain non-partisan, non-sectarian, omni-citizen organization took the field, appealing to moral and economic instincts alike. Men of affairs began to see that the liquor business lowers the average of human efficiency and increases the load of taxation. The benefits of prohibition began to show in dollars to the credit of prohibition States, counties and towns. Business men then took a hand in helping the movement, and when "business" gets interested, things are sure to happen.

Constitutional prohibition for the United States is nearer, perhaps, than the citizens of "wet" states realize. There is good reason to believe that the Amendment will be carried by thirty-six States before the end of 1919. The legislatures of eleven States convene in 1918, Georgia, Kentucky, Louisiana, Maryland, Massachusetts, New Jersey, New York, North Dakota, Rhode Island and South Carolina. The remaining thirty-seven will convene in 1919. Of the eleven, six already have voted on the Amendment and have ratified it by good majorities. The six are Mississippi, Virginia, Kentucky, South Carolina, North Dakota, Maryland. Montana endorsed the Amendment at a recent *special* session of the legislature. Two of these are not prohibition States. New Jersey has not voted on the Amendment, but has passed a local option law. This is a long step forward, giving the voters a weapon that the liquor interests have feared and fought to prevent for twelve years. It encourages the belief that later on this State, also, will ratify the Amendment. In New York State women will have a voice in selecting the

legislature and it is altogether reasonable to assume that the first great eastern commonwealth to extend the franchise to women will not be the last to endorse the prohibition amendment.

Of the many agencies contributing to the progress of this great movement few, if any, in Philadelphia have been more helpful along educational lines than Friends' Temperance Association. The two experienced teachers, employed regularly to aid the school officials and teachers in carrying out the provisions of the law regarding temperance instruction, have found of recent years an open door for splendid service. Their work is regarded no longer as a useful kind of detective service. It is welcomed as a real aid in practical education. They are asked to speak at teachers' meetings and on similar occasions, and are allowed to give brief talks and illustrated lectures to many thousands of children. Essay contests among pupils are encouraged, and in this way the study of the problem is carried into many homes wherein a better knowledge of the subject is greatly needed. The total number of competitive essays written last year was 5591. Possibly no other line of social reform work yields a larger or more permanent return on the investment than the effort to discourage the use and stop the sale of intoxicating drinks.

From the *Washington Star*, Second Month 6, 1918.
Furnished by George Vaux, Jr.

LOCAL RESULTS OF PROHIBITION.—Local prohibition has now been in force for three months, and the effect has already been noticeable in a diminution of the cases brought before the Police Court, according to figures compiled at police headquarters. These statistics show a decrease in arrests, not only for intoxication, but for offenses which often grow out of the use of intoxicants. Comparing the first three months under prohibition with the corresponding period of a year previous, the results are striking. There were in that time 1,664 fewer arrests for drunkenness under the Sheppard law than before it went into effect, 2,406 having been made during the "wet" November, December and January, and only 742 during the "dry" period.

But the most significant effect of the new condition appears in the comparison regarding arrests for offenses other than intoxication. Cases of disorderly conduct fell from 820 to 337 in this period, a reduction of 552; cases of assault fell from 423 to 205, or 218 less; housebreaking cases were reduced by 85, from 156 to 71; cruelty to animals caused 148 arrests before the "dry" law went into effect and only 77 afterward, a reduction of 71; cases of carrying weapons fell from 47 to 39, or 8 less. The total reduction of arrests under these five headings is impressive—from 1,603 in the three months a year ago to 719 under prohibition, or 884 less. Combining all cases, intoxication and offenses often attributable to it, the result is a convincing showing of betterment—4,009 arrests under the "wet" conditions and 1,461 under the "dry" law, or a reduction of 2,548.

Considering that each arrest means work for the police, work for the court and usually work for the custodians of those sentenced to imprisonment, and that each arrest also means loss of employment, loss of wages and suffering for families, the net gain to the District economically is tremendous. Life and property are undoubtedly safer under the present conditions than before. If traffic in intoxicants from Baltimore were cut off this showing, on all counts, would, without question, be much better. As it is, Washington is distinctly the gainer through the enforcement of the Sheppard law.

LETTERS FROM RUSSIA.

RECEIVED Second Month 20, 1918.

WRITTEN Tenth Month 21, 1917.

АМРУКАР МУЦЦИХ, Оpendyepkpaer Yer 27, Bызyдыкен roпoor,
Coupeken рыд, Tenth Month 21, 1917.

DEAR MOTHER:—

Thy letter received about two weeks ago was the last that

I've heard from America—please don't forget that letters are our one and only touch with anything outside of this immediate village. You know we're about sixty miles from the nearest railroad and never see newspapers. We get absolutely no information as to the war; except for the high prices of some commodities and the absolute absence of others, we wouldn't know a war was on. Cotton material of any sort simply can't be had.

This letter is being written in the interstices between frantic instructions regarding housekeeping, supplies, servants, etc., hurled at me by the departing nurse, who has also been housekeeper here. She leaves tomorrow, about a week before she had expected, and my mind is a welter of carrots to buy, pigs to kill, eggs to put down in ashes (who ever heard of keeping them that way?).

There are all sorts of curious ways of doing things here. The cellars of a house are out in entirely detached sheds, at about the distance of our barns. They are clumsy wooden structures, with great square holes in the middle which we fill with hundreds of pounds of potatoes, carrots, pumpkins, cabbages, etc. Straw is put on top and they are supposed to keep all winter and really until next summer, when things come again. It is really surprising how many things are still in the market every Sixth-day. We have red peppers, onions, baby watermelons, tomatoes. I'm just learning to go alone on these expeditions and, as a matter of fact, haven't bought things very often except as they have come to our kitchen door. However, it's great fun to go down to the ugly open square in the centre of the village and see all the people who drive in from the country with their carts full of raw meat, or huge cabbages or onions, strung about one hundred on a length of hemp rope. Each man specializes in one vegetable usually, and seems to sell nothing else. The wives usually come along with rolls of homespun linen (really crash) under their arms, cottage cheese, or huge glass jars of milk. Why the latter don't break after joggling so many miles over the rough roads in the open springless carts, I don't know. But the glass must be very good, as we pour boiling water directly from the samovar into them without their ever cracking. The priest moves around buying and having things presented to him, a patriarchal figure with long curling hair and a dress that buttons down the front. There are one or two foreigners, not native, with buttons to sell and laces very cheap and an old man with highly colored religious pictures and sometimes some homemade pottery; also there are always sheepskins, tanned and untanned, ready to make into the enormous coats worn here during the winter for driving. First you put on all the underwear you possess, then all your heaviest dresses, then a sweater and one's own ordinary winter coat. Then a "shuba," or light grey sheepskin coat lined with grey or white sheep's wool. The waist is tight-fitting, like an old-fashioned basque, and the skirt is this same sheepskin gathered onto it. I create a pleasing spectacle in this sort of garb, especially as the other women here are short and the "shuba" skirt comes a little above my knees! Then on top of that there comes an enormous "toolup," or sheepskin overall, like a motor coat, with a standup collar above your head, and sleeves long enough to act as a muff. Up to the present we have not had sufficient cold to need the last, and only one day of snow which did not collect to an appreciable amount.

The days are beginning to get cloudy and cold, however, and I suppose snow is in the near future. This will mean lighting the enormous stove every morning with "kiz-i-kee," or the dried bricks of manure and mud used about here for fuel. In the hospital houses the stoves are built into the walls something like corner closets and whitewashed over so that one cannot tell where stove begins and wall ends. They reach up to the ceiling and the only openings are out in the central hall around which the rooms are usually built. In the peasants' houses and in the houses occupied by our people in the smaller villages, the stoves are only about four feet high and about twelve feet square. As the masonry work, of which they are made, is very thick, the people use them as beds,

while all up and down the front are little pigeon-holes in which everything is stored, from the family dinner to the family baby. The stove is the only certain furniture in a peasant's house. Usually there are also tables and benches running along the sides of the walls and beyond this nothing else, except skins and felt boots. "The windows are little crooked affairs of very poor glass and always double-framed and tightly closed, so that even now when the doors are often left open the atmosphere is thick. So far, however, I've done very little visiting. English people do not care to do so, and my ignorance of Russian makes me shy about going alone. My time is so well occupied just doing the things I must, that there is none left for studying. It is a great pity, too, as I feel that all of us would have more influence and would certainly understand what many strange Russian ideas and customs mean if we could only talk directly to the people. In France I see that Mary Duguid writes of a certain portion of the day being set aside for studying French, and I wish we had it thus. If I ever collect my time so that I see my way clear, I think I'll try some lessons with the teacher here who, I believe, is quite a nice and intelligent person and desirous of learning English.

According to the length of time taken by your letters I suppose I should wish you a Merry Xmas now.

My birthday comes within a week, but with the funny mixed up Russian calendar, I imagine I'll never notice it.

Some one is sending me THE FRIEND; please thank them if you know who it is. Tell Mary I'll have plenty of falling horse stories that will make her hair curl before I get home. The poor brutes are so starved they fall in their tracks.

ANNA J. HAINES.

WITH THE FARMERS IN FRANCE.

This morning the water froze in our wash basin, between washing and drying hands. All my week is spent at Evres far from this luxury (Sermaize). Each week, when out on the land, I think that you ought to know about this or you ought to see that in the mind's eye, but always letters get written here, so I am afraid that I neglect those good people at Evres.

As last week was the last of the threshing in Evres we had to close things up more or less, although we go back once more to the Christmas party that the Mission is going to have for the children of the place. Already they are all excited, because it is rumored that "Père Noel" will be there that night distributing presents and the like.

Recently we dropped in to spend the evening with the Caillots. Little Charlotte was there, grinning as usual, from ear to ear, Pierre in his weather-tanned school smock. The two elder ladies, Jean and Marcelle, were asleep in the great bed in the living-room, having put in a hard day pitching hay. Madeline grew very sleepy on her mother's knee, and finally, after an undressing, was carried away to bed—but, be it not forgotten, we each got a kiss, thrown by the flat of the hand, in a most fetching, winning way. Camille, Madame, Chettie (Carey) and I talked about the weather, the war, our threshing, how many men were mobilized in Evres (50) and how many had been "perdu" or lost (11), who they were, who was prisoner in Germany, and a hundred and one other subjects that helped to while away a most pleasant evening. Madame Trunpet was in with her sewing, for some reason—I know not why. The best talk was about Père Noel descending the stove-pipe in the school-room. Little Pierre's eyes most popped from their sockets when he learned of Saint Nicholas's approach. We concluded he was in the States now, but would make a crossing if not destroyed by the Bosch Avions, and that he would most certainly come in at a window for he would be much too fat for the stove-pipe. But Monsieur Camille felt confident that he would make an entrance all right, managing somehow, especially as he knew secretly that the writer was to be Père Noel himself.

After living in one village for some thirteen weeks one naturally becomes attached to it and to its people. I think that I shall never forget Evres, with its church on the hill, its blacksmith, its cobbler, its hundred or so families. And

I think that Evres will remember the Mission for a little while. In token of good-will one family, the Biechons, presented McDermid and myself with a great dog last week—a tremendous beast, standing at ease table high. Part blood-hound and part mastiff, she was a most gentle creature and very fond of me. So we received her partly as a gift for the Mission and partly as a protection. But Diane proved too big for the Source, so the poor dog was given or sold, I know not which, to a soldier—quickly come and quickly gone. Just what we can say to our good friends, the Biechons, I don't know, for they meant very well in their gift. All this last week we were threshing in the barn of one Jules Phelis. He is a most thrifty cultivator, owning some dozen horses, as many cows, and many hectares of wheat. His buildings were not among those that were burned by the Germans, so he has both house and barn intact, and they represent the best of the kind.

There are several things of interest connected with these French homesteads. The ovens consist of an orthodox vaulted recess—about two feet high and five feet deep. A fire is built therein, as yesterday. The smoke comes forward and out the chamber door, rising into the chimney place. After the oven is made sufficiently hot the embers are all dragged forward and out and the bread thrust in on a long paddle. A small ridge of embers is left just inside the oven door to "kill" the draft of cool air. When the bread is cooked it comes out as you well know, in great loaves, which we all hold against the chest, in orthodox French fashion. There is another fashion I have completely acquired—wearing sabots. They are so very warm compared with shoes I have abandoned the latter. I recommend them to you as they are so convenient and serviceable.

HOWARD W. ELKINTON.

(To be concluded.)

LETTER FROM E. HOWARD MARSHALL.

SOMEWHERE IN FRANCE, First Month 7, 1918.

"Meade Elliot and I are living in a ruined village near the front lines of last year. For almost three years it was in the hands of the Germans. There are about seventy people living here now, but no boys over thirteen and no men under fifty. Most of the houses were destroyed, so the people are living in the two-room wooden barracks put up by the army. It is a farmers' village, so they are altogether dependent upon the land for a living.

Our work has been plowing the fields for the sowing of wheat. There are only three plows here, besides our own, one of them pulled by oxen. We took turns "chaque jour retour" being plowboy one day and cook the next. We filled up shell holes, trenches and gun placements, removed barbed wire, dug up telephone poles, and replaced lost corner stones. We had the team in the field every day, hot or cold, rain or shine (mostly rain) from the day we arrived, Eleventh Month 1st, until the snow came, Twelfth Month 16th, and succeeded in turning over eighteen farms. A farm here usually is less than two acres, but the fact that the people here can make a living from so small a piece of land enables us to help more families than we could if each one required forty acres plowed as they do in the West.

"A few days before Christmas, Murray and Calvert came up from G— with a dainty Parisien doll for the little three-year old daughter of Madame Vail, the woman who cooks dinner for us. I wish you might have seen the look on the little girl's face as she reached out both arms and said, 'O-o-o-oa!' in plain English. We can hear her laughing and singing to that doll all day long now. The tree that Elliot loaded for the children here at Christmas was decorated by Murray at G— for their fête de the day before.

"A description of our cabin will give you some idea of how we live. It could well be mistaken for a hunter's shack in the mountains, for we have decorated it with souvenirs of the war,

that we found in the dug-outs and trenches near the village. It is about ten by sixteen feet, with three solid brick walls and two windows and a door in the fourth wall opening into the court. It is much warmer than the French houses, for we have a tight plank floor instead of the usual tile, and we keep our little German trench stove red hot while cooking breakfast and supper. Our table we took from the old chateau which the Germans used for a Red Cross Hospital, giving it a good bath with soap and boiling water before trusting our food supplies on it. The rest of our furniture consists of two folding cots, two chairs, a bench, and some shelves along the wall. We are going back to the primitive as fast as possible.

"Our village is built on a curve of the paved road, from R— to P—. The road is lined on both sides with tall trees, and in places screened by panels of brush put up by the Boches. There are two kinds of trees here, apple trees and other trees. The former may be found along the roadsides, especially branch roads, or in orchards, or scattered just any place in the fields. The other trees are along the main roads, in the villages, or in large groves or 'Bois'. We got plenty of dry wood, though the apple trees have not been cut down so thoroughly around our village as in other places. The land is very level and it rains nearly every day, but the soil seems to be able to absorb any amount of water, and is very fertile. The soil is so heavy that we had a good deal of trouble plowing until we got rolling cullers.

"A few weeks ago Elliott and I visited the site of two villages about five miles away, which had the misfortune to be in No-man's land. Only two or three walls are standing now, nobody lives there, and there is not one building worth repairing. The farms around the villages are literally covered with barbed wire, furrowed with trenches, dotted with wooden crosses and naked tree stumps, and torn in bits by shell craters large and small, as thick as waves in a choppy sea. As far as one can see in any direction from the highest pile of bricks we could find, the trees which mark the surrounding villages are shattered and torn by shell fire, and jagged red brick walls show where houses formerly stood. It will be many, many years before the scars of war are removed from places like that."

(Home Address, Union, Ia.)

E. HOWARD MARSHALL.

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 113.)

I took a short stroll, after missing the train First-day afternoon, to decide whether to return by the morning train—expecting surely my quina-bark had arrived—or to wait till the afternoon. Again it seemed a waste of opportunity to return in the A. M., so I returned expecting to send a telegram. But everything was tight closed about the station, and the next morning, fully planning to return that afternoon, I sent none.

I had a splendid early start Second-day, for in spite of all my efforts to explain my desires for the day, they at the hotel had me up and breakfast over in time to have caught the 6.30 A. M. train.

It seemed as if my luck for *Scrophulariaceae* required my missing that second day's (First-day's) train. I had before found but one new species; I was to get four more, one on the short stroll just recounted. That was only the larger blue toad-flax, butter-and-eggs, *Linaria taxana*. I suspect here introduced, but interesting as being my first specimen seen from Colombia of a plant occurring from Carolina and California to Argentina.

The Birtchets had left for me to bring by train the knapsack in which was a considerable residue of Seventh-day's lunch. This gave me ample for First-day. But for Second-day I was reduced to starvation rations, one banana, unexpectedly discovered, black and very soft, a few stale rolls, and about three squares of a soft sweet guava dulce of which I'm not fond. This again I had the luck to piece out with strawberries.

Over the hills I tramped in a different direction, due west, to a second mountain range about four miles off. In *Scrophulariaceae* three new finds, another *Castilleja*, my tenth, another *Bartsia*, my ninth, and high on the mountain my second *Sibthorpia*, a genus of which I had seen no specimens from Colombia, nor had any record before coming here. This grew at the upper end of a clearing in the forest, and past that point I could find no trail to go. To enter a mountain-forest without a trail is nearly impossible. The upper portion only of the mountain was forest-covered, and when I had reached this height of course I was in the cloud. Across the clearing I heard sounds, and making that way through the drifting mist, I found a lumberman. Of him I asked if there was a trail. To my surprise he promptly took me a rough way up, cutting the way with his machete. It was a rough path to have followed barefoot.

The forest appeared the wettest I had yet seen and must be almost constantly in cloud. Mosses were the main growth; ferns were many, and on the trees *Bromeliads* by the hundred. I should have liked a picture, but the mist made this difficult. At the summit we came out to an open ledge, deeply moss-covered, and from there he assured me of the great extent of the view. Again I had but to believe, the mountain ahead seemed suddenly to fall into a sea of fog.

Feeling in my pockets I found my only small change to be five cents. This I felt was not sufficient reward, but one dollar would have been far too much. So I did what pleased him I think more than anything else I could have done. I took his picture, or rather his family's picture, himself, wife and two little girls, and promised to send him a copy. I was glad to get the group. I took his name, but now am much concerned to find that the sheet of paper on which I thought I had it is blank. I want to get it to him, but how is a problem. I left a standing invitation to bring me orchids, ten cents for larger, five cents for smaller kinds, and I am hoping he'll appear here. He took my address as if he intended to.

The orchids in the forest are beautiful, some as fine as I have ever seen, and even when dull, always interesting. I brought back quite a collection from Sibate, which I wish to send to New York. And I but touched the edge of the forest.

I took care (as on the previous day) to reach the hotel in abundant time. There they had a great time telling me about a train wreck and that there would be no train from Sibate that night. But this I scarcely believed, suspecting (to use the slang expression for which I know no other single word) that they were "kidding" me. There had naturally been considerable interest and speculation as to when I was going to catch a train from Sibate.

I had by this time so many plants that my press with its usual straps would not hold them. I had to get string and make a hasty tie. Then there was Birtchet's knapsack, filled with the camera and some other things. I put on my back, slung my camera over my back, too, and grabbing the plant press, with both hands, hurried across to the station. Perfectly correct, a wreck, and no train from Sibate; the train would start on schedule time from La Union, the next station about two miles down, but put my things on a hand-car, which I did, and two Colombians took me rapidly down to the wreck, a mile or more away. The wreck did not appear very serious, track all right, just one car damaged; it in position, but lacking one truck with its accompanying wheels. There were several passenger coaches just beyond and these I took, of course, for the train, but was motioned on; then told to put my things on a hand-truck. This I did, with perfect faith that this was going to take me on the half-mile or more further to where I could see the train standing at La Union station. Soon I discovered this truck did not go, and felt in despair about my load, the press being poorly tied. The man in charge kindly put it and Birtchet's knapsack in a freight car, locked them in securely and promised their delivery in Bogota. Then on the run, with just my camera, I started for the station.

(To be continued.)

A HERO OF REVOLUTIONARY TIMES.

(Continued from page 413.)

After being some time in the vicinity of New Garden, North Carolina, Amos Lee, finding his mind released from further prosecution of the journey, it was his judgment, that it would be best for him to return homeward; but being closely united in the bonds of gospel fellowship, and in that inward endearment which, through the love of Christ, connects the real members of his church, it was no easy matter for them to part. Yet seeing it necessary, with the tenderest desires for their mutual preservation, resigning each other into the hand of Him, who in great condescension, had hitherto preserved them in much tribulation, they separated. Abel, after this, not feeling easy to omit making a further essay towards the fulfilment of his prospects of religious duty, proceeded to South Carolina, where the trials of faith, and the remarkable deliverances vouchsafed to him, in this perilous travel, are in some degree set forth in the following relation.

"In a thankful sense of preservation by a strong arm through many dangers and deep conflicts, both within and without, which I met with in my journey through South Carolina and Georgia, do I write these lines, in order to encourage the weak, the poor afflicted people of God, to trust in his powerful arm, which doth work salvation and deliverance, by bringing strange and unexpected things to pass. He is greatly to be feared, and loved, and adored, by his afflicted children. They who know him, and do their endeavor not only to know but to obey, have no reason to distrust his care and great power to preserve, not only from being taken by the secret and subtle invasions of satan, but also out of the hands of bloody and unreasonable men. These things I have experienced in the great deeps, and do certainly know that the Lord's arm is not shortened that it cannot save, nor is his ear heavy that it cannot hear. When I consider my own weakness and inability as a man, and as a servant engaged in so great a work, and also the grievous besetments and terrifying storms in which the subtle serpent arose against me, my mind is humbled; well knowing who preserved me in the depth of distress, when my soul was taken with fear, and my body almost given to the wild beasts of the wilderness; then the language of my soul was, make haste, my beloved, for I am almost overwhelmed. I will make known to my brethren his wonderful works, and relate to them my travails and the exercise of my mind, and give the praise to the great God of power through his dear Son Jesus Christ who is worthy forever.

"When we came near South Carolina, we were told that the country was all in an uproar. Scouting parties from both sides were riding to and fro, killing one another, and also peaceable men whom they found traveling, except they knew them to be on their side: and that they had determined to take no prisoners, which we found to be in a great measure true. When I heard this sorrowful news, it took deep hold of my mind; for I had entertained a thought that I should die in that country, and as times were, I thought I should not die a natural death, but that I should be barbarously cut down by the light-horse. I searched deeply to know whether my concern was right, and my Master was pleased to manifest to me, that it was his will I should go forward. We travelled on, visiting meetings, and generally alone, inquiring the road. Friends were fearful. They were advised by the most moderate persons in power, to stay on their farms, except going to their particular meetings. We met with none of these cruel men, although we could hear of them almost every day, until we got within ten miles of the British garrison at Ninety-six. We then approached a large scouting party upon a hill. We could see them afar off, and when we came up to them, we found they were much afraid. We showed the major our certificates, and asked him if we might go forward. He said he would not hinder us, if we would venture our lives; for the rebels, (as they called them,) had got between them and their garrison, and were killing all before them. I told him that I did not trust altogether to man for preservation. We

rode on, but had not gone far, until he and a negro came riding after us. He ordered his negro to ride on some distance before, and if he saw any man, to ride back and tell him. The major rode in between me and my companion. I felt uneasy in my mind while he rode there, and we endeavored to shun his company, but could not. His negro wheeled round his horse, and hallooed to his master, 'rebels! rebels!' The major stopped, and turned about to run; then calling to his man, asked, 'How many?' He answered, 'two.' He wheeled back again, and out with his pistols, and rode furiously towards them; but found they were his own men.

"We travelled on, lay in the woods not far from the garrison, and next morning passing through the town, were detained some time by the picket guard. Being conducted to the head officer, he appeared kind to us, and invited us to breakfast with them. I acknowledged their kindness, but told them I desired not to be detained then, for I expected to be called to an account for passing through that place. They, with sorrow, signified they would not detain us to our hurt; and we were told a few hours afterwards, that General Greene surrounded the garrison. We visited the meetings on towards Georgia, and were told, it was as much as our lives were worth to go over Savannah river; that the Indians and white people were joined together in their bloody designs. We had been so remarkably preserved hitherto, that we did not much fear them: rode the river in great danger, the water being so rapid, and the bottom so rocky, that I never rode in such a dismal place before. It was well we had a pilot who led us amongst the rocks; for I thought if our horses had stumbled, they must have been washed away by the rapidity of the stream; but we got over safe, and travelled on towards the settlement of Friends. While riding a small path in the wilderness, two men overtook us, and in a furious manner, with great rage, ordered us to stand, and with terrifying language were raising their guns to shoot us. I desired them to stop a little while, that we might clear ourselves of those high charges. They gave us a little time, but soon broke out in terrible rage, with blasphemous language, and one of them was cocking his gun. I desired them to have a little patience; I had something to say; and so we remained for about ten minutes. Then they turned round to consult between themselves privately. I heard one of them ask, if they should kill us; the other answered, 'I hate to kill them;' and after some more private discourse, turned to us, and ordered us off our horses; they got on ours, led their own, and so rode off.

(To be continued.)

A PROPOSITION FOR AN ANNUAL FRIENDS' MISSIONARY CONFERENCE.

The Conference of the Foreign Mission Boards of all the Protestant Churches of North America, established a quarter of a century ago, and since regularly held, has become one of the most important annual events of the Christian world. No similar congress exists in Europe. The magnitude of the interests represented, the vast importance of the objects to be promoted, the hearty co-operation of the representatives of so many separate denominations, the delightful manifestation of unity and brotherly regard, the atmosphere of devotion and prayerful consecration, and over it all the consciousness of the presence and guidance of the Holy Spirit unite to make these annual gatherings notable occasions of blessing and profit, thankfully appreciated by those who attend them and efficacious in promoting the work of missions throughout the world.

The Conference held at Garden City, near New York, First Month 15th to 17th, was no exception to the rule and was a highly favored gathering. Among those who attended it were twelve or more representatives of nearly all the Foreign Mission organizations among Friends. These met in two sittings for consultation with a desire to further the work of our branch of Christ's Church.

Gilbert Bowles expressed an earnest concern that the missionary activities of Friends might be better known by our

membership, that our mission fields might be better understood, that more concerted action might be taken to promote their interests and that more members of our several Boards might participate in the spiritual uplift, the broader vision and the efficient zeal which is experienced by those who attend the National Conference, made international by the inclusion of Canada.

After careful consideration it was concluded to invite the Friends of Canada and the United States who are interested in foreign missions to attend a volunteer conference to be held in the city of New York following the General Mission Conference next year for the purpose of better understanding each other and our work, and for taking such action as way may open for.

It was further concluded that much good might be accomplished by the appointment of a committee to carry on, through the year, a correspondence in the missionary interest with special reference to the Missionary Volunteer Movement, Missionary Education and the like. And to visit various localities at home where it may be found desirable. Gilbert Bowles, Charlotte Vickers, Charles M. Woodman, Ross Hadley and Willis Beede were appointed as such Committee with instruction to prepare a program for the proposed conference as they may find it advisable. The favorable consideration of Friends is invited to these undertakings.

JAMES WOOD,
Chairman.

Mr. Kisco, N. Y., First Month 20, 1918

NEWS ITEMS.

THE daily per capita cost of food at Cheyney for First Month was slightly in excess of twenty-two cents. This figure includes cost of fuel and all paid labor. Some labor, of course, is furnished by the student body as one item of their payment for board and tuition. Considering the high cost of all food and fuel this achievement is little less than phenomenal and should merit a response in liberal contributions to the work.

WE are especially grateful for home letters from our young men abroad. Were the letters written especially for THE FRIEND, they would probably be much more conventional. That they are intended by the writer for the home circle and a few close friends is explanation enough for the frequent references, in lighter vein, to the recreation side of life. We know full well that the boys are abroad for work of no trifling character, and we need often in these home letters to supply what could be written; the statistical parts of H. W. E.'s letter [in next number] will be of especial interest to our former readers.—Eds.

THE following is from our friend Daniel Oliver:

RAS EL METS, Eleventh Month 17, 1917.

I have not heard from you in a long time (I received) was written on Third Month 3rd. How I long and pray for peace! You will be glad to know that I am in very fine health, I can say perfect health. Everyone is kind to me and life flows on in the old channel for me.

My student friend left me at the opening of college; he was a real son to me and helped me in many ways and, of course, I miss him very much, but life is full of changes, it seems one long continuous change, and so we have to adapt ourselves to the changes as they come. My work keeps me busy all day, and in the long evenings I manage to read by a little olive oil lamp, and when my eyes get tired I go outside and walk up and down the courtyard for two or three hours and do my thinking that way. I never get to the end of my problems—life is all serious, indeed one long continuous effort to rise to the occasion and wisely carry the cares and responsibilities that each day brings. God is an ever-present help, His guidance and help are unfailing.

The cold weather has come suddenly with torrents of rain; both are very reasonable and all the farmers are rejoicing because they can sow their wheat and barley.

DANIEL OLIVER.

FRIENDS' SERVICE NOTES.—The variety of business that passes through our office may be of interest to Friends. The writer in one day signed eight requisitions upon our purchasing agent for the following: 1000 blankets; 2 cogs of nails; 50 packing cases; 12 rolls water-proof packing paper; 10,000 Friends' Service Buttons; one 3-ton motor truck; an assortment of drugs; 6 storage batteries for surgical apparatus.

The Mennonites through one of their treasurers have just sent us a check for \$4000, for our war relief work. Only one of their men is on our Unit; their young men have been suffering more than ours in military camps, and this ready response to the needs of the world may be of wholesome inspiration to many Friends.

Friends' Maternity Hospital at Chalons-sur-Marne has received the following high tribute from Dr. J. Morris Slemmons of the American Red Cross:

"On September 4th and 5th I had the opportunity to visit the Maternity Hospital at Chalons-sur-Marne, conducted by the Society of Friends, and also to observe their work at Sernaize and Bettancourt. A distinctive feature of all this work is the ease with which it is carried on; the spirit of co-operation is dominant, and as a result all their efforts go smoothly. It is also noteworthy that the Friends have gained the confidence of the French, and therefore are in a peculiar position to render needed assistance.

"Thus far, the Maternity Hospital has treated approximately 500 confinements, and patients are now being admitted at the rate of 200 a year. The medical results which have been obtained are of a very high order. There has been but one maternal death in the course of three years. The infant mortality has been less than five per cent.—a figure as good as that obtained in any institution with which I am familiar. In point of fact, the infant mortality in American institutions of the highest order, as, for example, the Sloane Maternity, is seven per cent. It is also pertinent to remark that the infant mortality in the large clinics of Paris is, roundly, fourteen per cent."

Between Seventh Month, 1917, and Second Month, 1918, we spent \$10,771.23 more than we received. We have been able to make large plans for the future only because of the balance built up last Sixth and Seventh Months before the work had developed. There is a very serious need for an immediate large increase of monthly receipts to cover the increasing rate of monthly expenditures.

THE RED CROSS CABLES FOR MORE FRIENDS—WILL YOU BE ONE?—As I was preparing our copy for this issue of THE FRIEND the following cable came to my desk and I pass it on to readers of THE FRIEND:

"One of the most serious limitations of Civil Affairs Work here is lack of labor for repairing, altering and equipping institutions; putting grounds in order; and doing provisional building and repairs on houses and barns in devastated area. Additional Friends will help. Signed Homer Folks."

Homer Folks is Director of the Department of Civil Affairs of which the Friends' Unit is a Bureau. The above cable is the latest word we have from him. His first acquaintance with the American Friends' Unit was at a meeting in Paris attended by representatives of the Red Cross and of English Friends just after the arrival of our first large group of men.

If you are hesitating about volunteering and wondering about the real value of the opportunity awaiting you in France read these words with which Homer Folks greeted our first Unit:

"The Red Cross looks on the Society of Friends as in a sense its expert leaders. There is no group of people from whom we have already learned so much or from whom we expect to learn so much as the Friends.

"This is the most tremendously fascinating, stimulating, developing opportunity human beings were ever called on to meet, and it can be met only in a simple-minded human way."

Read also the greeting of T. Edmund Harvey, member of the British Parliament, and head of the English Friends' Expedition in France,—a greeting which should be repeated to every additional volunteer to our work:

"We have been looking forward to this influx of new life and to the Red Cross making it possible for you to work along with us, with their guidance and help.

"The Red Cross's splendid motto, *Inter Arma Caritas*, stands for the constructive element, building up, conserving, re-creating, in the midst of war. It is a great thing to try to live up to that motto every day. By the very nature of the trust imposed upon us, we cannot speak as we might in times of peace of some aspects of our faith, but we can in our work demonstrate some aspects of Humanity and Brotherhood, lessen a little the terrible bitterness of war, and bring something of the spirit of comradeship and love into lives harassed and battered by the wrong that has been done. We have tried to make the ideals of service real in our work. We are all comrades and brothers working together. very

democratically organized, ready—even men used to positions of responsibility—to accept in the spirit of comradeship, humble duties elsewhere called mental and lowly, but which have, rightly seen, a Divine meaning.

"You will carry with you the honor of the Quaker name and of the American Red Cross, and you will go as representatives of America into districts where no American has ever been before. You will go as representatives of a vision of a way of life. I am sure that you will every one be worthy of the call that comes to you from the need of France and the need of humanity." VINCENT D. NICHOLSON.

EDWARD KELSEY and wife, Alice Whittier Jones and Rosa Lee were recently in Philadelphia. It is understood that they are on the way to Syria as members of a Red Cross Unit for relief work in those parts.

TO THE MEMBERS OF HADDFIELD AND SALEM QUARTERLY MEETING:

Dear Friends:—At our meeting in Medford last Ninth Month an earnest concern arose that the sessions of our Quarterly Meeting should be so held that the matters of most vital importance might receive the attention they demand, and that the greatest possible number of our members might be regularly present.

A committee was, therefore, appointed, who very carefully considered this subject, and reported to the meeting in the Twelfth Month a number of suggestions for simplifying the conduct of purely routine business, and also proposed that we try for one year having our meetings convene promptly at 2 P. M., with the usual meeting for worship, followed by the business meeting in joint session, and supper at its conclusion. This report was adopted by the Quarterly Meeting.

The Quarterly Meetings in 1918 will, therefore, be held as follows: Third Month 14th, 2 P. M., at Haddonfield, Sixth Month 13th, 2 P. M., at Moorestown, Ninth Month 12th, 2 P. M., at Medford, Twelfth Month 12th, 2 P. M., at Moorestown.

Any Friends who cannot arrange for their own transportation, and any who can offer conveyance for others, may communicate with the one nearest to them among the following Friends, who are appointed to attend to transportation for the Quarterly Meeting: Alexander C. Wood, Joshua S. Wills, Walter J. Buzby, Maurice B. Comfort, Clayton Wistar, Ezra Evans, A. Ernest Nicholson.

It will be evident that the change of hour is made for the benefit of those of our members who have not been able to attend the Quarterly Meetings, whose help and interest are much desired. The attention of such, especially of young business men, is particularly called to this new plan.

This is a time, when as followers of Christ, we need to draw together for each other's help, and waiting upon God, to be ready, as groups and as individuals, for any call that may come to us to serve or to suffer for His Kingdom among men. Let us, therefore, every one of us, make a special effort to attend our Quarterly Meetings, realizing that as we go in a spirit of loyalty, humility, and love, even the least member may definitely contribute towards the building up of the body of Christ.

By direction of the Quarterly Meeting,

JOHN HUTCHINSON,
WILLIAM E. RIBBADS,
EMMA CADBURY, JR.

CONFERENCE AT WOOLMAN SCHOOL, SWARTHMORE, PA.—The Week-end Conference of Second Month 22-24, was well attended. One hundred and fifty-six people registered. By dint of cheerful "doubting up," on the part of the present Woolman family of sixteen, seven guests were lodged at the School, while more took meals in the dining-room, and seventeen were entertained in Swarthmore homes.

Aside from local attendance, both branches of Friends were about equally represented.

The general subjects for the six sessions were: "The Relation of Foreign Missionary Work to World Peace, and Its Challenge to Friends;" and "The Meeting for Worship: (1) as a means of spiritual strength to ourselves; (2) as a means of helping others," which were seriously and variously developed.

The highwater mark of the Conference was reached in the addresses of Gilbert Bowdes, of Tokio, Japan, who showed himself well fitted by his knowledge of the history and significance of missions, and by his consecrated service in the field, to present the former topic; and of Rufus M. Jones, whose address, "Unsuspected Sources of Spiritual Power," on

Seventh-day morning, sounded depths of spiritual life that gave up treasure of thought throughout the sessions following.

A noteworthy feature of the Conference was the leading part in the discussions which was taken by a group of young people, who do not usually take the leading part in such gatherings, and who showed unsuspected ability and interest in the discussions. The programs were purposely arranged to avoid overcrowding and to allow plenty of time between sessions for getting acquainted.

There were Friends present from points of the earth as distant as Japan, New Zealand and England, and common purposes led to conscious fellowship and a widening and deepening of outlook and purpose in the social, intellectual and spiritual communing of the Friends who attended.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, FOR WEEK ENDING THIRD MONTH 2, 1918.

Received from 23 meetings.....	\$6,532.56
Received from 11 individuals.....	497.00
Received for Armenian and Syrian Relief.....	36.00
	\$7,065.56

CHARLES F. JENKINS,

NOTICES.

A MEETING of the Council of Westtown Mothers will be held at Friends' Institute, Philadelphia, on Third-day, Third Month 12, at 2:30 o'clock. Dr. Rachel Williams will address the meeting.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station trains leaving Broad Street Station, Philadelphia (Penna. R. R.), at 6:21, 8:21 A. M., and 2:45, 3:35, 4:55 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.

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PRELIMINARY NOTICE TO YOUNG FRIENDS.—Important meeting the Seventh-day afternoon and evening before Yearly Meeting, Third Month 23, 1918. Watch for notice of program and place. All who wish accommodations for Seventh-day night and all living in or near Philadelphia who will take guests for the night, write to Edith Stratton, 20 S. Twelfth Street.

CONCORD QUARTERLY MEETING CONFERENCE ON "THE MINISTRY."—At Media Meeting-house, Third Month 17, 1918, at 2:30 P. M. PROGRAM.

Devotional Silence—Introductory Remarks.

- 1.—Living Silence in Worship, by Wilbur W. Kamp.
- 2.—The Resulting Ministry, by William C. James.
- 3.—A Symposium of Group Discussions, by Edith Stratton.
- 4.—An Address—The Ministry, by Rufus M. Jones.
- 5.—Devotional Period, 20-30 Minutes.

Adjournment.

We earnestly desire the attendance of all interested Friends.

THE FRIENDS' EDUCATIONAL ASSOCIATION will hold a meeting at Friends' Select School, at 2:30 P. M., Third Month 9th. After a brief business session there will be a presentation of a series of motion pictures, entitled, "How Life Begins," showing how new plants and animals come into existence. They begin with one cell plants and animals, picture various forms of lower and higher plant life and then the sea-urchin, butterfly, frog, chick and rat.

These pictures were shown at a recent meeting of the National Education Association and created a very favorable impression. They were also very well received lately at Lansdowne. Dr. Rachel Williams will make introductory remarks. Parents and teachers are cordially invited.

CAROLINE L. NICHOLSON,
Secretary.

DEED.—At the home of his parents, Leonard and Ruthanna C. Winder, at Dunbar, Ohio, Second Month 1, 1918, JOHN J. WINDER, aged twenty-four years; a member of New Garden Monthly Meeting, Ohio.

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"The Teaching of Jesus, History of the Hebrew People, and History of Friends," by Elbert Russell.

"An Introduction to Social Work," Frank D. Watson, of Haverford College.

"History of Religion," Jesse H. Holmes, of Swarthmore College.

"History of Foreign Missions," Elihu Grant, of Haverford College.

"Principles of Religious Education," Charles H. Fisher, of Pennsylvania State Normal School, Westchester.

Spring Term, Fourth Month 1 to Sixth Month 8, 1918.

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THE FOREIGN MISSIONARY ASSOCIATION OF Friends, of Philadelphia, needs a young woman teacher for the Girls' School, Tokyo, Japan, also a man, and wife to work among the young men and students from the Japanese Universities. Any who feel a call to either of these positions will please communicate with

ELLEN W. LONGSTRETH,

Chairman Candidates' Committee.

Penn St., Bryn Mair, Pa., Second Month 21, 1918.

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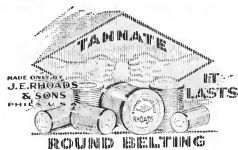
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JANSDOWNE FRIENDS' SCHOOL WILL NEED for the academic year 1918-1919 a teacher for the sixth and seventh grades. Experience in these grades is required. Application may be made to the Principal, ELEANOR S. ECHOYD, Lansdowne, Pa.

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For this last position a teacher of some experience is needed. The duties will include assisting in the third year work; supervising writing; helping on the playground; and if possible conducting simple classes in sloyd and other hand work, and coaching irregular pupils.

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"My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man. I have no need for fear. God will make amends for all."

—William Penn, in the Tower of London, 1668.

HEAVEN.

If God hath made this world so fair,
Where sin and death abound,
How wonderful beyond compare
Will Paradise be found.

—J. MONTGOMERY.

Sometimes when the tired city worker at eventide leaves busy shop or mill there flares across the western sky the glowing splendors of the setting sun. The dull and noisy street is for the moment bathed in beauty. As his eye penetrates the translucent atmosphere, his thoughts are lifted above the things of earth and he involuntarily thinks of what is beyond. Do those mystic colors suggest the glories of heaven with its triumph and joy? Does God thus beckon to the eternal things?

Where is heaven? Is it behind the great stars, millions of miles distant, which never seem so near as when they smile upon the traveler in the tropic night? Is it closer to this planet than we are aware, invisible, resplendent, eternal? These things we can not tell. We know that we may have a foretaste of heaven on earth if we desire it. Obedience to God and heart-true faith in the integrity of His dealings with us will bring it within our grasp. Out of present Christian experience we may argue that the wondrous vision John saw assures us of a perfect felicity hereafter. We are persuaded there remains a deathless and splendid refuge for the righteous in the ages to come. Heaven may be nearer to some of us than we realize to-day.

When does heaven commence? Is it not in this present life when there is an outreach of soul after God? Is it not when once cold hearts have been suffused with a new appreciation of Divine pardon and love? Is it not when we have resolved to make Christ our comrade even unto death?

Can we even dream of the grandeur of the beautiful city?

We are told that it lies four-square. The foundations of its walls are garnished with precious stones. The twelve gates are of twelve pearls, and are never shut. There is the brilliant sea as of glass, mingled with fire. There are the streets of gold. The river of the Water of Life, clear as crystal, ever proceeds from beneath the Throne. This amazing city needs neither moon nor sun to lighten it. Midday or sunset splendor can not compete with the celestial abode. The glory of God lightens it and the Lamb is the light thereof.

There is no earthly nationalism in the country of the blessed, neither is any statement of belief required. I think it was William Penn who said, "There is but one creed in heaven: to love the Lord and to do His will."

There is no more curse in heaven. The redeemed of the Lord are there. The service at God's altar is magnificent beyond human concept, the anthems of the heavenly choir ascend in endless praises to the immortal King. The sweetest and most alluring promise associated with heaven is that granted to the tired children of their Father—it is this:

God shall wipe away every tear from their eyes,
And death shall be no more;
Neither shall there be mourning, nor crying,
Nor pain any more;
The first things are passed away.

Who does not want to strive after heaven? Is it not worth all the allegiance we can pledge to God? Shall we not be willing to bear Christ's cross that we may wear His crown? Shall we not joyously step out upon any rugged path He designates because it leads to the beautiful gates and the great white throne? Shall we not be glad because the valley of the shadow of death becomes less sombre as we think of the now unseen glory yet to be?

SAN JOSE, California.

W. C. A.

YEARLY MEETING IN PROSPECT.

"NEW VENTURES OF FAITH."

The main caption of this article had barely taken its place in line for this number of THE FRIEND, when it was supplemented by the sub-caption, "New Ventures of Faith."

This is the title of a little book from the Association Press, 124 E. Twenty-eighth Street, New York, kindly sent to us by a Friend. Some one has said, "The fact that good men are troubled in the present extremity contains the hope of the world." This little book, and another like it recently at hand, are amongst the signs that "good men" in their trouble are turning to the only resources that contain a ray of hope for the wide-spread darkness of the world malady. This is further defined on the title page of the book in the expression, "Suggestions for greater achievements through prayer." The book itself may be called a guide to meditation as well as a call to prayer. The two threads of what is sometimes called "the prayer life" are interwoven in its pages. The "vital communion with God" is given the paramount place. It is assumed that this is best sustained by a definite program of

F. P. D. O. 2

days and subjects for meditation and for prayer. Many Friends might find themselves hampered by the very elaboration of the plan. Let our difference of judgment in this matter be what it may, we can unite upon the necessity of devoting enough time "in actual communion with God to become really conscious of our absolute dependence upon Him." Thus shall we "change the mere energy of the flesh for the power of God." This part of the program seems to come as a challenge for the service of a prospective Yearly Meeting. Shall we be able through its sessions to "change the mere energy of the flesh" into "the power of God"?

There are two very common points of view to take of a Yearly Meeting. One hears the question passed from lip to lip as the date approaches: "Will the Yearly Meeting do any unusual things this year?" Those who think in such terms are regarding the executive functions of the Meeting as paramount. They are in line with the present world movement for centralization of power through which by some alchemy it is expected to make democracy universal! In religious affairs this centralization of power in a hierarchy and even in a man is centuries old. Our inherited organization, by which Monthly or Preparative Meetings have a very wide scope of function should be a sufficient safeguard against any hierarchal tendency although some have professed a fear to the contrary. The pertinent question is whether the large body can develop greater efficiency than the smaller units, or than voluntary organizations in carrying out religious, educational or philanthropic work. Both the large and the small units work through committees. Our Yearly Meeting has latterly added two new standing committees to its organization. Do we then find the greatest efficiency in Yearly or Monthly Meeting committees? Most of us would hesitate to pronounce judgment in this matter. Other elements than that of efficiency would have to be weighed. Advantage and disadvantage seem pretty well distributed in our system between the functioning of large bodies and small. In general, however, is it not true that the large body in action makes it difficult to fix responsibility, to command initiative or to make the interest general? The individual member gets lost in the mass and shifts the responsibility to a somewhat intangible burden-bearer. Perhaps each feels discharged upon paying a fair share of the bills. We greatly hope the approaching Yearly Meeting will rise to its privileges of service under Divine leading, but we are glad to be reminded also that its highest function may be to lead us to the place of worship, "where the mere energy of the flesh" may be changed "for the power of God."

This function of service through united worship has been greatly emphasized in many notable gatherings other than those of our Society in modern times. The best known instance is that of the world missionary conference in Edinburgh a few years since, where the waiting upon God was a dominant feature. J. J. Mills told the last Five Years' Meeting that he had just come from a great religious conference in St. Louis, where the congregation had been bowed together in silence upon one occasion as long as twenty minutes, under the weight of the need of a revelation of God's power. In Robert Barclay's time this "power in the silent assemblies" was our distinct characteristic as a people. If ever in our history we needed to cultivate that inwardness of spirit thus expressed in power, the time is now. We should surely lament to see

any right effort for service thwarted, but we can hardly believe that in the face of a heart-broken world we shall forget "the secret place of the Most High." We may do greater things by waiting upon God than by any form of activity.

J. H. B.

THE EDUCATIONAL STATISTICS.

Hardly anything that costs the subordinate meetings time and energy in the routine business of Yearly Meeting receives less attention from that body than the statistical reports on education. The assumption may be that the standing Committee on Education, and the Westtown Committee are to appropriate these statistics and to direct their policies to meet any special demands revealed by them. As a matter of fact does this actually occur? There seems reason to fear that the whole inquiry has come to be very largely a matter of form instead of a matter of life. Because we feel that there are vital considerations involved we are making a plea for a revival of interest in these "dry statistics."

Two points certainly are patent on the face of the reports. These may be two sides of one situation. First, Friends' schools in general are not multiplying and are not increasing very sensibly in public favor. Second, a very little research into the school history of Pennsylvania and New Jersey will disclose the fact that the original conception of Friends' schools represented a positive propaganda for "the truth as professed by Friends." Some of the records in Wickersham's History of Education seem almost amusing in face of the more modern reluctance to proselytize. More than one excited sectary of colonial times made frantic appeals to the mother country for support of their schools lest the Quakers should indoctrinate their children.

Historically this idea of Church schools for the propagation of religious tenets was monastic, and destined to failure in the face of a growing democracy. One wonders that the parochial school has survived so long. Friends failed with other denominations to make their schools training grounds for new members. Their failure, however, was not exactly the same kind of failure as others, and after more than one hundred years we have some schools left with a potency for public good that can not be gainsaid. It is a question possibly not unworthy of the consideration of the Yearly Meeting whether this fact does not conceal another,—whether there is not a way to create in these popular schools an atmosphere distinctly favorable to the growth of Quakerism. Undoubtedly in a degree such an atmosphere is created, but the telling point of method by which this could all be turned to good account for the Society has not yet been fully disclosed. Fear of a narrow denominationalism is general, but if we can conceive our Quakerism broadly enough we may be able to avoid this pitfall. If Quakerism is not to spread by a process of education, is it not a lost cause? Narrow denominationalism is not educative—the fundamentals of Christianity (primitive Christianity revived, if we choose to phrase it so) is the most educative force in the world.

The second consideration is specific and not general. Whether as suggested the two are different sides of the same situation may be judged differently from varying points of view. Relatively in the statistical reports the whole number of Friends' children *not* in our schools is very large. The public schools may not absorb the most of these, but this public school list

we take it is a growing one. In some cases public school attendance is due to necessity—there is no Friends' school accessible. However, more frequently of late, one hears a defence of the relative merits of the public school system as compared with the Friends' system. Usually this defence is on two counts. First, the public school equipment, having large sums of State and local money behind it, surpasses anything we can provide. Second, the close articulation of the system with highly developed or developing departments of State Instruction gives the public schools a civic consciousness, and so a natural means of training in civic capacity beyond anything we have developed. The first of these points may seem quite insurmountable. When compared, however, with the right kind of teacher and the right moral atmosphere it is actually no very great advantage. The second item—that of civic quality and training, is one for which we may well strive. It was anticipated in William Penn's declaration that education is to train children for service in the State.

Without pursuing the subject into further detail there would seem to be ample reason for lining up the statistical reports, if we are to hear them at all, with the larger,—yes, with the very largest educational interests that claim the attention of the Yearly Meeting. With a very strong sense that there is little danger of exaggerating the importance of the whole subject, this is our plea.

J. H. B.

ALONE WITH GOD.

"And when He had sent the multitude away, he went up into a mountain, apart to pray; and when the evening was come, he was there alone." (Matt. xiv: 23.)

Alone the Master stood at eve,
Wearied and worn with all the toil
The closing day had brought. Thoughtful
Of His disciples, He dismissed them,
While He sent the multitudes away,
Whom He had taught so patiently
Through the long weary hours of day;
And mindful still of human needs
And limitations, blessed the food,
And gave it to the throng; unto
The hungry thousands who had come
And followed Him from day to day,
Hanging upon His words;—who, healed
Of their diseases, clung to Him
In thankfulness, unto the night!

It had been a strenuous day;
All the long list of human ills
Had been o'er-watched, and as He sent
The multitudes away, He felt
The infinite love and pity
Of His great heart pulsing through
The sentient arteries of life,
And leaving Him at close of day
Weary and worn, and needing rest;
And as the shadows lengthened out,
He sought the gloom and loneliness
Of the majestic mountains, there
To be alone with God!—to feel
And know God's sweet companionship,
To feel the rich and rare delight
Of close communion with the Father!

How oft He sought this intercourse
In the perplexing times of life,
When weariness prevailed, or when
The occult powers of darkness

Ruled the hour, and swept away
The barriers of sympathy
Which human love had built, or when
His friends would come and make Him king;—
In all momentous times, He sought
To be alone with God! To know Him
As His Counsellor and Friend! The
Sweet remembrance of the happy hours
Spent thus allured to their return!
How sweet to thus renew their trust,
Father and Son! To feel again
The vital touch of oneness, in
The interminable purposes
Of Grace, and of redemption!
How the hours thus spent, renewed
His failing courage! How again
The "Angels ministered" to Him,
And from the gloom and darkness
Of Gethsemane arose
Glory undreamed of, saving
In the Omniscient mind of God,
Wherein the Gospel plans of life,
And of salvation had their birth,—
The glory of the Ages, and
The consummation of all love!
The crown of God's great Fatherhood,
And of our brotherhood in Christ!

If in this fellowship with God
Lies such a source of strength Divine,
And if to be alone with Him
Means so much added power for us,
Let us strive daily to be found,
As was our Christ, "Alone with God,"—
And, among the woods, or fields,
Or in the daily rounds of care
And toil, in city thoroughfares,
In field or factory, may we
Still find avenues to Him,
Still daily be "Alone with God."

—JESSE EDGERTON.

DAMASCUS, Ohio, First Month, 1918.

TALK TO GIRLS AT WESTTOWN, SECOND MONTH 24, 1918.

ANNA MOORE CADBURY.

Who for the joy that was set before him endured the cross, (Heb. xii: 2)
Whoever will come after me let him deny himself and take up his cross daily and follow me. (Luke ix: 23)

I want to speak this evening about joys and crosses. Perhaps the subject of joy is more attractive than the other and we shall be glad to put the emphasis on it. A good deal has been said about crosses in our hymns and religious poems and sermons. Often the references have been to the supreme sacrifice of our Saviour, the wonder and love of which we cannot over-emphasize. But much of the allusion has also been to our own cross-bearing, and it is of that I wish to speak particularly just now. I used to wonder why so much was said about crosses, why there were so many to be carried on the Christian way, why we should have been asked by Jesus to carry one daily. It seemed such a dreary outlook to my youthful mind when I came face to face with it. And because I remember that early impression I have decided to talk about it to you.

We are quite used to the idea of crosses in other spheres of life—in our occupations and pleasures, but we call them by other names and often give them little thought. We are all perfectly familiar with the man who goes into football training. He takes up the burden of strenuous physical exercise every day and follows the strict orders of his coach. He denies himself any food or indulgence which does not

make for the best physical condition. He keeps early hours even when strong attractions tempt him to break over the rule. In fact, for the joy of making himself fit to share in a great game and win for his team and his school, he endures daily self-denial or crosses.

You know men who think success or wealth or honor of men the highest joy and the great end of life and who make daily sacrifice to reach it. You have seen business men who go early and stay late and carry their business with them at night and on holidays, who haven't time for home life or friendship, who often sacrifice physical health and sometimes even character itself in the eager, anxious pursuit of so paltry a joy as business success. But they do not talk much of crosses.

You could think of many illustrations of men and women with noble and unselfish ideals who for the joy of a great discovery or invention or an unselfish purpose for their fellow-men have spent their lives. There have been scientists, explorers, philanthropists, preachers, missionaries, who for the joy that was set before them endured inconvenience, hardship, exposure, poverty, misunderstanding, persistent effort at great odds, seeming failure, even death—and have given little thought to the crosses because the joy was so strong in their hearts.

Columbus, for instance, fired by his great idea of finding a western route to India, spent years in study, wandered from Portugal to Genoa, to Venice, to Spain, begging for money to finance his great venture, was disappointed again and again through the seven long years he waited for Spain to help him, finally set sail in poorly equipped ships, met calmly and courageously the discontent and mutiny of his men, and bade them "sail on and on and on and on."

Do you suppose Dr. Grenfell spends much time thinking of crosses as he bears the bitter hardship of Labrador winters or works with little money and poor equipment and shuts himself off from association with men of his own kind? I'm thinking he is too much absorbed in his work for that.

Greatest of all examples is Jesus. "Whosoever will come after me let him deny himself"—it is no untried way He asks us to follow. In the days of His temptation in the wilderness, we believe there came to Him more fully than before a vision of the wealth and power which might be His if He would yield to the temptation of the selfish life and the glories of this world. In contrast with this came the vision of humanity's great need and of the Father's purpose to save the world through Him. He knew the choice He made then meant daily self-denial. He must meet loneliness, homeless wandering, misunderstanding of those he loved and trusted, daily discouragement, increasing bitterness and hatred from the nation he loved and had come to save. At last, with face steadfast toward Jerusalem, he went up to betrayal and denial by His own disciples, to spittings and revilings, ignominy and shame and the uttermost suffering of the cross—all this he met for the joy of fulfilling the Father's purpose, of showing us the Father and, being lifted up on the cross, of drawing all men unto Him by the force of His redeeming love. What were three years of even such self-sacrifice as His compared with such a joy.

In all great living then it is the joy of service that is uppermost, the crosses are lost to sight in the great end. Only when we are weak or wavering in purpose or lose sight of our vision do we turn our thoughts on our crosses and bewail the burden of them. Brave spirits translate crosses as duties, responsibilities, opportunities. Each duty and opportunity gladly and strongly met brings its own satisfaction and puts us one step further toward the realization of the final joy. You know the joy that comes from mastering a difficult problem in geometry or in successfully completing a long and difficult experiment in biology. You have gone out of your way to do a kindness to a new girl. You have gripped yourself hard and overcome the sudden anger or the temptation to cut some one with a sharp speech, you have worked over a difficult problem in self-government and helped to bring in

a better condition, you have stood loyally by the school when you knew it was right even when you wanted to go contrary to the rules. And the reward came in your own heart's joy and strength. George Eliot says somewhere: "The greatest reward for doing right is the power to go forward to right action which is more difficult."

Gareth, in "The Idylls of the King," serves as a menial kitchen knave in order to win to service of the king. He dignifies the lowliest task by the spirit in which he does it, whistles "merry as any bird." When finally given the quest he asks, he ignores Sir Kay's rude contempt and Lynette's scorn and with the high adventure of youth joyously meets the first false knight, the Morning Star, then the stronger Noonday Sun, then the more dangerous Evening Star and last the grim and horrible figure of Night and overcomes them one by one, each time finding himself stronger to meet the next venture. So at last he gains his heart's desire to prove himself a knight worthy of King Arthur and his Round Table.

The bent of our whole life will depend on *what* joy we set before us and what our character shall be will depend on the choice we make now. We were recently discussing in our Bible Class the subject of the will and this thought was emphasized—that the decisions of each day or hour which go to make up our final result of character, are largely controlled by the guiding purpose we have for our lives. If we choose pleasure or self-indulgence or self-seeking as our aim, the little deeds and choices of to-day will be governed by that aim. If we seek unselfish service or strength or character or spiritual life, the seeming insignificant acts of our daily life will unconsciously pay into the high end we seek, till even our faces and figures will be stamped with the image of it. Our Father gives us difficult tasks because He knows that through them we grow strong. He asks high service of us because He knows the joy of overcoming. Out of His wisdom and love He would thus call out our best. The better athlete you are, the more you welcome the feat that puts your strength to the test.

I am very ambitious for you, girls, that you shall choose only the highest joys, that you shall not be satisfied with any but the finest purpose, that, like Gareth, you shall be willing to take any venture in the service of the King. I am ambitious for you not only for your own sakes, but for the good you can do. Each of us, whether we choose or not, is a little circle of influence, and if each of this group was striving to be her best for the sake of the whole, what an impulse upward it would give the school, and what a start for the future it would make.

We are living in very strange and wonderful times. "The old order changeth yielding place to new." The future is uncertain and full of grave possibilities for good and evil. None of us can tell what the next ten years may bring. The very foundations of our social world may be shaken, and it is certain that we can never go back to conditions as they were before this ghastly war.

You will be among the young women who will face whatever new conditions come and help to mould them into shape. One thing is sure—the need for Christian character and Christian leadership will be great beyond expression. God works His will through human lives and as Christian women you can fill a very high place, in some respects higher than men's. Some one has said that all civilization would have been lost through that period of European history known as the Dark Ages, if the women of the time had not conserved it. They lived quietly and inconspicuously guarded in their castles while their men went out to fight, but they kept the moral and spiritual forces alive. Women naturally love the home and hold and keep the influence that protects it and build it up, and, in the home, centre many of the highest moral and spiritual forces of our civilization, so you see why I said you could fill a high place. Women, too, are often quicker than men to see when laws or customs or social interests are good for social health and social uplift. It is a great opportunity to be a woman in these days, and I want you to

feel the responsibility of leadership and the joy of trying to help the world out of its present blind struggle and desperate need. There will be so much reconstruction needed after this terrible war, whatever the outcome may be.

Certain ideals have come to us as part of our heritage which will be needed in this new social order, and you as women can be especially helpful in living them out. One of these is the ideal of simplicity. By this I do not mean a stiff or rigid form, but a fine instinct which sees the things that are worth while and holds to those because they are useful or beautiful or true. It is the kind of simplicity which makes culture. It hates luxury and show and excess and recoils from them as vulgar. It loves freedom of thought, beauty and spirituality. Stoughton Holborn told you something about it when he talked to you of living well-balanced lives with right proportion for beauty and thought and morality. Luxury is one of the corrupting influences in our modern life and one needs to be constantly on guard against it; for it is very easy for us, even with our inherited ideals, to slip into its temptations in these days of false standards. We need to measure by the standard of simplicity and culture and truth, our houses, our food, our dress, our furniture, our travel and vacations, our reading, and our social pleasures, and slough off the superfluous and ugly and untrue. It will be a worthy ideal for you to take into this new social order you must help to shape.

We surely need and shall continue to need, the sincerity and integrity of mind which go with this fine simplicity. Our lives will grow more simple when we come to seek first and love best those things which are pure and true. Especially in her social life can a woman be very helpful in setting standards of sincerity and honesty and truth. You can think of women who seem to purify the atmosphere when they come into a social group.

To women is given the gift of hospitality and of the helping hand. I do not mean by hospitality, merely the entertaining of guests in one's own home, fine as that may be, but the reaching out of warm sympathy and personal service wherever she may find the need and there will be need for all her home instinct of love and protection and tender ministrations in the world's great sorrow and suffering. May our sense of hospitality reach out with wide arms to the world's distress and may we do what is in our power to help and uplift.

We have been taught that all men are equal before God and many Friends have been ready to meet and help all classes and nationalities. We believe in democracy and brotherhood and as women we may do much to mould its ideals by our social influence, by our treatment of our servants, by our Christian attitudes toward those less fortunate, and by our faith in world peace. A great deal is said these days about democracy—it is the cause for which our soldiers claim to be fighting, but one wonders sometimes how much we truly understand what it means. It is the great ideal which will put an end to fighting when men really believe in it. It is the ideal of Jesus when He seeks to draw the world into a fellowship of the sons of God.

The world to-day, in its desperate need, is losing faith in worn-out creeds and church organizations, but is hungry for a simple living religion. You can help to carry the message of love and light to it, as you learn to live it in your own hearts.

We have been talking about the future, but the beginning of that future is here and now. School is not preparing for life, it is living; for as George Jones said recently, "Life is life, whether at fifteen or fifty." This is one of the most important times for you, because now your lives take their future bent. Decisions are made and habits formed which make or mar your character. If now you see the vision and follow the gleam, if now you set your young faces steadfastly to follow the Master and fulfil His purpose in your lives, the future will follow naturally and gladly. Then, from day to day, as you do your school work honestly and loyally, as you learn to conquer self, as you give unselfishly to your friends and your social group, as you carry your share of the responsibilities of the school, and as you open your hearts to goodness and

beauty and love, you will be shaping your lives toward the ideal you have set and will become a co-worker with God. I believe He has a place for each life in His great plan for the bringing of His Kingdom, if only we are willing to fulfil it. Live life to the full, it is such a pity to cheat yourself out of the fullness of your life.

Keep steadfastly before you the desire to do the best work you can here at Westtown or at college or in the broader world. Be satisfied to fill no small place—it may be quiet and inconspicuous, but have on it the mark of large and noble living. You may go into the beautiful service of a home, you may go over to help build up a shattered Europe, you may do fine service for your country and God by teaching children, you may be a leader of thought by your pen. Whatever you do, may your work be so that great joy will be lost in it and your love of Christ so loyal and full-hearted that there will be no room for love of self.

I quote a paragraph from Rufus Jones: "Living in admiration, as we do, of Christ, and loving Him, as we must, if we see what He was and what He did for us, we cannot help coming into life contact with Him, and in some sense His ideals become ours and His outlook on the world and His desire for an altered humanity possess us and control us and unite us in one larger whole with Him, till we believe in His belief, and leap in some measure to His height of living. When in this intimate and inner way He becomes our leader, we are no longer our mere selves. We cannot now live for pleasure or for gain or for self. His will becomes in some degree our will and we go His way because love constrains us and a higher vision of an ideal world compels us. . . . Sacrifice of self is a feature of all rich and purposeful life. The moment a person cares intensely for ideals he has started on a way of life that makes great demands and yet it is also a way of great joy."

In the spirit of consecration to this highest of all ideals, fellowship and co-operation with Jesus Christ for the bringing of the Kingdom of God to men, let us read our text again: Whosoever will come after me, let him deny the base and weak and selfish in himself, and take up daily his duties and opportunities, and follow Me, who for the joy that was set before him endured the uttermost sacrifice; for whosoever would save his life to himself shall lose it, but who in the joy of service loatheth his life for Me and My Gospel, shall save it unto life boundless and endless—to life eternal.

LETTER FROM CHINA.

TUNGSHAN, Sze, West China, Twelfth Month 23, 1918.

DEAR HOME FOLKS:—

Here we are on the eve of another Christmas, the third that I have spent away from you. Time is flying fast. A few more years and I hope I may spend one with you again.

Our school girls are preparing to give a sort of dialogue the day after Christmas—children of many lands talking over their Christmas customs. Yesterday Mira and I spent the whole morning getting the representatives of the fourteen countries fitted out with costumes. Such a task! I gave practically all of the skirts I possess besides lots of other pieces of clothing. You see in all the countries except China the women wear skirts, so all but one of the number needed them, and they have none of their own. One of the little tots represents Holland and she does look too cute rigged out in white cap, kerchief and apron, and some big "wooden" shoes which I made out of pasteboard. We also have a good outfit for our Swiss girl. The American wears one of my middy blouses and skirts.

Last third-day I went with Margaret Vardon to see the Government Girls' School and invite them to come and see this affair. It was a most interesting afternoon. They have only six boarders there, but about eighty day scholars—little girls who can still go out on the streets. (Girls beyond a certain age are not allowed to travel without suitable escort.) The two teachers who entertained us seemed very pleasant.

I should like very much to see more of them and exchange ideas with them. We found that they are breaking up school the day before our entertainment comes off, so cannot all come over together, but all live here in the city and we hope many of them will get their mothers to bring them.

Zwelfth Month 28th.—Christmas festivities over, and one nice part about it was that the Chinese did a great deal of the preparing and planning themselves. All day Second-day the girls were busy making presents for the children in the day school. There was a Christmas tree, from which some eighty little folks received presents. The children who had been coming most regularly received dolls made and dressed by our girls. For less regular attenders there were Chinese pens, balls, and handkerchiefs, also made by the girls, and post-card pictures. The latter I supplied from those sent me by the Guild and some others and they were *much* appreciated. So I'll be glad to have more this year. The children liked the ones with children on them, but some of the others were good, too, for their educational value. Besides these presents each child received a small paper box of nuts and candy and two small oranges.

The afternoon the girls gave the dialogue was very disagreeable, so that the women did not turn out very well. It was excellent practice for the girls though, in speaking out. You see they have little chance of doing things before folks, never before men and boys.

To-day I've had a most interesting experience—attending a Chinese wedding. The husband is an inquirer and so they were married in our meeting-house. It was not a Friends' wedding exactly—the girl would not even answer when asked if she was willing to take this man as her husband. It is the custom for Chinese brides not to speak at all on their wedding day and she did not intend to violate the custom of her ancestors. She was brought to the meeting-house in a closed chair in the midst of a blare of trumpets (Chinese music and flag waving). There was a red cloth over her head so that no one could see her face and this was not removed till the meeting was all over. A little of the ceremony was borrowed from the Chinese, when they were pronounced man and wife tea was poured into two cups and each drank, then it was mingled and the cup containing the mixture offered first to her and then to him.

About an hour after the meeting we attended the feast at his home. The bridegroom was busy hustling around and waiting on his guests, but she was nowhere to be seen. After we had eaten we were allowed to go into the back room and see her. There she sat alone on a wooden stool, with no back. She rose and bowed to us as we came in, but did not lift her eyes or speak to us at all. If she had any feelings of happiness inside her she certainly managed to conceal them utterly. I suppose she had never before seen either him or his family with whom she was henceforth to live. She is only a girl of sixteen and a very nice looking one. An old lady, her foster mother, was with her, but she leaves her and goes back to her old home to-morrow. She looked so sad I must say I felt sorry for her. Chinese girls are trained from babyhood to conceal their feelings; you seldom see them bubbling over with happiness or anything of the sort. This girl may have been really pleased.

JANE C. BALDERSTON.

WITH THE FARMERS IN FRANCE.

(Concluded from page 462.)

THE OLD COMMON ROOM, Sernaize, France, First Month 13, 1918.

DEAR FATHER:

Prior to the holidays I completed my thirteenth week on the land. Threshing continuously at the village of Evres we had, at the end of that time, threshed all the grain in the village which could not be done by a horse thrasher. Thus we relieved those suffering actual loss from the war and refugees fleeing from distant homes, of whom, fortunately, there were only a few in this village. Evres has only suffered slightly compared to the surrounding villages, as but one row of

houses was burned. Those, to be sure, were the largest and set fire to by hand after the enemy had spread a quantity of gasoline about. The result was, in a way, happy, as those burned out, instead of being forced to find refuge in some distant village, were able to squeeze into the unfilled rooms, stables and shelters of their more fortunate neighbors. By now most of those burned out have rebuilt little wooden houses on their land. Our patron saint and saintess, Monsieur and Madame Calliet, intend to move into their house early this Spring.

During this time our little thrasher has threshed a total of approximately 350 tons of wheat, oats and a very little barley, on an average of 87 tons per month. Last month we did rather better—113,205 kilos. As a matter of fact, the last week out before Christmas we beat our weekly average by doing some 136 sacks. If it had been a full week we should have passed our weekly tonnage record, but oats weigh less than wheat—about 80 kilos of oats will fill a 100 kilos sack—which set the record flag spinning up the staff, for our highest before had been 44. One day I did 43 by myself, with Brother Bowerman on the sick list.

The thrasher consumes on an average two gallons of gasoline a day, which costs us \$2.00 and for which we charge the people 1 franc a litre or, on an average, of 10 francs (\$2.00) a day. This is our only charge as our labor goes free, for the "love of the work," etc. The gasoline is bought by the Mission for slightly less than 1 franc a litre, but the charge is supposed to cover oil, belt repairs and the small incidentals. Surely this is quite reasonable, considering that the same outfit of thrasher, with personnel, could not be had before the war for less than 50 francs (\$10.00) per day and now, aside from the Mission, is an absent quantity on the land.

The charges "on the land" such as "bottling" (a term used for binding the "bots" or sheaves of straw into bundles) is two francs a day (40 cents), which does not seem giddy to us.

In a week's threshing we can easily thresh over \$1000 of oats and something over \$1250 worth of wheat, which is not [little], considering the [employer] for whom we work pays out only about 75 francs, at least less than \$20, for labor and gasoline.

The total market value of the grain threshed at Evres by us is accurately 16,701.50 francs at the present price of 50 francs the 100 kilos. This grain can either be sold to the market at that price or over, or sold to the miller at Triacourt, as there is a law in France compelling the offer of grain to the miller at something like 48 francs per 100 kilos. If the miller does not accept, or if he is tardy about fetching it, then, after a certain period, it can be thrown on the market.

As compared with the work of an American steam thrasher of the type used in the United States, the work which we have done in three months could be got through with by a large machine in three weeks, calculating 60 tons a day. Of course, the cost would be quite different to operate a large thrasher in these parts. The people complain about our threshers because they go too fast, with a great machine their hands fly up in horror. Madame Ceredos, the Catholic lady who does relief work among the Catholics of the New Meuse, has such a machine, but it lies idle. It not only chops up the straw in good old American style (per 110over) and "abominable partout," its speed is far too great. So it has stood quite unused this whole season, with the spiders fastening its wheels more securely by their webs.

The total tonnage threshed by the Mission this season is about 2,000,000 kilos. But the thistles and the dust and the toil and the sweat are all poetry.

HOWARD W. ELKINTON.

THESE are days of mighty shaking-up, but days when "things which cannot be shaken shall remain." And for such "things" no insurance policies are needed, for they cannot be destroyed. "And now abideth faith, hope and love, these three, but the greatest of these is love."—*The Friends' Messenger*, Guilford, N. C.

LIFE AND LETTERS OF THOMAS HODGKIN.*

It has been sometimes said, and unfortunately with only too much truth, that notwithstanding the excellent general education and high average intelligence of Friends as a whole, the Society has produced comparatively few real scholars. This has been even more the case in this country than in England. The energy required for material advancement in developing a new country may in measure be ascribed as the reason for this condition here. It is none the less true, however, and in looking over the field of scholarship certainly Friends are noticeable, neither for their numbers nor for their unusual attainments. The exceptions to this generalization are therefore the more welcome.

Possibly in our day no one has reached a more exalted position in the world of letters and historical research than Dr. Thomas Hodgkin, whose "Life and Letters" has recently appeared. Its author, Louise Creighton, is not a Friend, yet her treatment of her subject is wholly sympathetic, notwithstanding her bias to ecclesiasticism. She is the widow of Mandell Creighton, a prominent Bishop of the Church of England. He was well known as a historian through his authorship of the "History of the Papacy", etc. The Creightons were intimate personal friends of Dr. Hodgkin for nearly forty years. His broad-mindedness and deep spirituality doubtless were not without making their impress upon these close associates. It is unusual to find one who has not a background of Quakerism able to deal with the delicate situations respecting our Society as does this author. Whilst differing from her on more than one point, her treatment as a whole is highly satisfactory.

Coming of an old Quaker family, Thomas Hodgkin was born in 1831 at Tottenham, a suburb of London, the son of John and Elizabeth Howard Hodgkin. When he was only four years old, his mother died. His childish memories of her were vivid and never faded. Seventy-seven years later he could write of his early sense of bereavement in this sad loss. He never ceased to cherish that memory, although the period immediately following her death was a complete blank to him.

His early education was in Friends' schools, but Oxford or Cambridge was denied him. He was a dissenter and as such ineligible to their classes. How times changed is shown later, when universities vied with each other in conferring honorary degrees upon him, or in securing him as a lecturer on special occasions. Thomas Hodgkin attended University College in London. Ill health and his youth necessitated five years for his college course, he receiving his degree in 1851.

It was his intention to follow his father's footsteps and become a lawyer. He entered the chambers of Joseph Bevan Braithwaite and started his legal education. It is interesting as showing his mental strength to find him at this time delighting in "Fearn on Remainders," perhaps the most abstruse of all legal text books, and one that is understood and grasped by but comparatively few of even well-read lawyers of today, though it is still the leading authority on the involved subject of which it treats. The hopes and ambitions of the young man were destined to receive a cruel blow. After but three months his health completely broke down, and it was necessary for him to become an enforced invalid, and devote all his attention to trying to regain his strength. The shock to a man of his delicate sensibilities can be imagined. His splendid will, however, and high faith were brought to the fore and he could write in retrospect of this experience:

"I am afraid that I had been for a long time practically living without God in the world. Now the Father drew unutterably near to me, told me that He loved me, told me that it is true that whom He loveth He chasteneth, and yet that like as a father pitieth his children so the Lord pitieth them that fear Him. All the real happiness of my middle life and old age, all the help, far too little—that I have ever been

able to render to the faith of my brethren comes from that fierce fire of chastisement. And these long years which I looked forward to with such indescribable dread, wishing that they could be blotted out of the number of the years, have been rich in blessing, full of overflowing happiness."

The succeeding years were full of doubts and distractions. Finally it seemed as though he might enter upon a business career, and banking appeared to offer the best opportunities. After some preliminary experience, in 1850 in partnership with William Edward Barnett, John William Pease and Robert Spense, Thomas Hodgkin opened the bank in Newcastle which made a fortune for those who participated in it. But it did more than this. It brought a new influence—that of high Christian character, into the business life of the smoky town of the North. Our author quotes an unnamed authority, whom she says was "well able to judge" as saying of Thomas Hodgkin and J. W. Pease: "These two raised banking from a matter of rule and formula to a high profession, in which they not only showed originality, courage and resource, but they brought high Christian principle to bear both on broad arrangements and on questions of detail, and they certainly raised the commercial and financial life of Newcastle to a much higher and purer level."

During this period his health had steadily improved, and he felt finally that so complete was his recovery that it would be proper for him to proceed with what had long been his cherished desire. At Falmouth, Eighth Month 7, 1861, Thomas Hodgkin and Lucy Anna Fox were married.

In the meantime much had been transpiring among Friends, Dr. Hodgkin's faith was severely tested. In the swirling currents of thought following the publication of Darwin's "Origin of Species", the revival movement, so-called, and other similar controversies, it is not to be supposed but that he would be involved. With his mind beset by doubts he re-examined the foundations of his faith. He considered leaving Friends entirely, but found that in such a course there was no peace for him. More and more the beliefs and practices of Friends in worship became dear to him. Early in 1861 his voice was first heard in meeting. This was under the direct leading of something within him which seemed to say, "If thou dost not make confession now when the remembrance of God's chastening is fresh upon thee *thou never wilt*." This first public expression was soon followed by others, and the encouragement of Friends in his meeting did much to strengthen him. Always modest he was fearful of offending any, and felt there might be some lack of unity with his ministry. At this period he wrote to John Pease of Darlington:—

"If any of my elder brethren . . . think that I have perhaps mistaken the time at which this confession should be made, and that it would be better to wait a few years longer or to keep silence altogether throughout my life, and if they will in all openness and faithfulness tell me so, I will gladly hold my peace; for though of course I do not believe in the Romanist theory of an infallible church standing between the soul and God, and taking upon it the sins of the former, still I do heartily accept the Church's sole right to judge of all offerings made in its name, and if the Church said 'Keep silence' I should never feel that I had incurred the woe pronounced upon him who looks back after touching the plow of the Gospel."

This sweet reliance upon the judgment of his friends and willingness to abide by their decision lasted with him through life. It was his ability to see and weigh diverse views and then endeavor to arrive at the truth that qualified him as the truly great historian which he became later. It was not till 1866 that Newcastle Meeting recorded him as a Minister. His biographer says of him in this connection:

"His voice and manner added much to the impressiveness of what he said, but above all none could doubt that he spoke from his heart of what he himself felt and knew. He dwelt repeatedly on the thought of the Saviour's loving companionship, and at times spoke feelingly of his longing for more religious fellowship with the members of the meeting. His

*Life and Letters of Thomas Hodgkin, by Louise Creighton. pp. xii-445. London and New York: Longmans, Green & Co.

was no austere religion, remote from the things of daily life. He wished to bring Christ into everything. One who heard him often wrote: "I know no minister who seems to feel so much the exceeding love of our Heavenly Father."

Doubtless his father's influence was no small factor in his finding his spiritual and religious bearings. Though one lived in the north and the other in the south of England, so that they did not see each other except at intervals, their frequent correspondence kept them in close touch.

With widening experience Dr. Hodgkin's Christian life deepened, and this rendered him ever more broad in his sympathy with those who were not of his household of faith. At Barmoor, his residence in the north of England, which he occupied for a number of the last years of his life, he was fifty miles from a Friends' meeting. Here he used to join in fellowship with others in worship, but wherever he went his simplicity and devotion to perceived duty made him at once a most powerful influence. Possibly on account of his isolation he was not used as much as some others on Society appointments, but he frequently had a large share in the preparation of London Yearly Meeting Epistles. His limped style of expression may often be traced in them. In the main religious questionings were a thing of the past as he approached middle life, and he was able to use his full powers to the help of others. Two or three brief extracts from his letters will show how firmly Thomas Hodgkin's faith was embedded in his very nature. Referring to the word "vicarious," he says in 1877:—

"I should prefer if possible to follow the advice given us to keep the use of sound Scripture terms. But as to the thing signified by the term, the idea conveyed by the texts, 'He hath made Him to be sin for us who knew no sin,' 'He died for our sins according to the Scriptures,' and by so many other similar utterances, I feel that I cannot disbelieve this and still call myself a Christian. I know not why it is, but the doctrine of the Atonement (simply stated and not eked out by shallow men's attempts to make a religious mystery quite clear to 'common sense') causes me no trouble or difficulty at all."

Again in 1883 he writes: "I have no temptation to think, and can scarcely understand the temptation to think, [that matter called itself into being, and has moulded itself into its present shape." And again in 1885:—

"The great danger, I think now, of our Church and of some others, is that upon the true and right foundation we shall be building edifices of wood, hay, stubble, which will not stand the fire. It is so easy to preach what is called a Gospel sermon, setting forth one particular phase of Christian truth and piling text upon text in support of it, without troubling oneself about 'the proportion of faith,' or considering what relation one's broad, slap-dash statements bear to the facts of human consciousness, or even to other passages in the Bible itself. Yes it is easy, as it is to 'build hay' in a hay-field, but will the work endure?"

In his home life Dr. Hodgkin was delightful. To his children he was always a companion and playfellow. Whilst his letters at times show a degree of seriousness, often seeming to border in his earlier years almost on melancholy, this side of his nature seems to have been reserved largely for his correspondents. A man of affairs, interested in all that was going on in the world, an inveterate punster and joker, he enjoyed the sunshine which pleasantries can bring into life. All associated with him in a business way delighted to come in contact with him. His servants and employees were his most devoted friends. Their reverence for him as shown by their letters as published, was almost pathetic, and indicates how deep a hold his spirituality had upon them all. He had unusual ability as an accountant, and for half a century himself kept the private ledger of his firm. It was a serious struggle for him to give up this cherished activity—recreation almost.

Northern England is dotted with remains of the Roman occupation, culminating in the wall constructed as a defense against the border incursions of the Scots. Living in this

region Dr. Hodgkin soon had his attention turned to these antiquities, and he entered enthusiastically upon their excavation, examination and study. Not infrequent trips to Southern Europe, Egypt and the Holy Land tended also to stimulate his historic tastes. Possessing a pen which he wielded with great ease and fluency, from his youth he produced much prose and verse, which were published in the journals issued by Friends. His sister Mariabella Fry, and her husband Edward Fry (Lord Justice Fry) urged him to undertake some continuous work, instead of devoting his energies to rather ephemeral articles. By 1868 we find him concentrating his attention on Italian matters and soon his reading and studies were all devoted to what had now become a fixed purpose. Finally "Italy and Her Invaders" was chosen as the title of his monumental work. The first volume was published in 1880, the eighth and last of this series in 1899. Twenty-eight years of labor were devoted to this one undertaking. He read omnivorously and made himself master of his subject. This involved an enormous amount of labor and often the translation of much that is not accessible in English. But Dr. Hodgkin was a linguist. He was familiar not only with classical languages, but with those of modern Europe as well. Even a brief stay in a new country would start him at getting an understandable use of its language. Finally, when he was thoroughly saturated with the particular period and characters of which he was about to treat, with a first-hand knowledge of localities involved and an analysis of all available material, his pen would run gracefully and easily as "he poured out what he had in the form that it presented itself to his imagination. He lived with the people about whom he was writing, and talked about them so graphically that he made them real to others also. . . . He enjoyed his work intensely, it was his hobby and not his business."

During the period that he was producing this great work he was not idle in allied historical directions. He gave many lectures on subjects requiring much research, and published separate histories of Theodosius, Theodor and Charles the Great. A little later he produced "The History of England from the Earliest Times to the Norman Conquest," being Volume 1 of Hunt & Poole's Political History of England. He was also the author of scores of papers on a wide range of subjects, published in magazines, reviews and the Friendly papers.

Whilst never actively engaged in politics, Thomas Hodgkin, like all good citizens, was deeply interested in the welfare of his country. The defection of Gladstone and many of his dearest friends to the Home Rule policy about 1886 caused him the deepest pain. He considered it "the most utterly immoral thing that he had ever seen done in politics." He left the Liberal party and threw in his weight with the Unionists, and was a good deal chagrined at the outcome of the ensuing parliamentary election in Newcastle where he then voted. The Boer War was another and natural subject for great concern. At its outbreak in 1896 he was inclined not to condemn, in fact rather to justify it. It is an interesting speculation how far his views may have been biased in favor of war, by the atmosphere in which his historical researches had kept him so thoroughly immersed. Certain it is that as time went on, his views shifted so that he was more and more inclined to the pacifist position. In 1911 he delivered the Swarthmore Lecture. Here were expressed what were probably his final views on war:

"Can we really imagine men renewed in knowledge, after the image of Him that created them, devoting the best energies of their minds to the perfecting of machines for the destruction of their brethren, devising artillery which shall crush out of life an unseen foe some ten miles distant, a torpedo which shall pierce the hull of a stately vessel and sink a thousand men suddenly beneath the ocean, or an aeroplane from which a bomb may be dropped upon an unsuspecting enemy? Are these the works of the children of light or of the sons of darkness? I do not forget the many hearts full of love for Christ that have beaten beneath the soldier's

... jacket. . . . But though these men did not perceive the essential incongruity between Christ and war, we do, and I believe the present and the coming generations will perceive it yet more clearly. There is nothing in all these arguments against war for him who does not believe in God's revelation of Himself through Christ. . . . It seems to some of us, pondering on the future of the world, that Christianity must destroy war; if not, war will destroy Christianity."

He pictures the vision of the Delectable Mountains:—
 "But between us and them lies a craggy, cruel ravine of impenetrable darkness, from which at intervals arise the cries and groans of men, women and children sacrificed to the Moloch of war. Till that ravine can be spanned, till the misery and the waste, the folly and the bestial ferocity of the war system can be put behind us, the Delectable Mountains cannot be reached. . . . Is it possible that this dream, which all men praise as a dream, can ever become reality? No! It is absolutely impossible if God is not, if there be no righteous Governor of the Universe, but if He is, and if it be as we assuredly believe, His will, He will bring it to pass."

Whilst Thomas Hodgkin had been an extensive traveler, his journeys outside of England had not been of the character usually denominated by Friends as "religious." It remained for him in the closing years of his life to take a great missionary journey. In the autumn of 1908, together with his wife and two of his children, he was liberated by English Friends to visit Australasia. The party left London First Month 22, 1909. It was just a year later when they returned. Tasmania, New Zealand and Australia were all visited, not only meetings, but isolated Friends in remote localities, requiring the expenditure of much exertion and the exercise of much faith on the part of a man then seventy-eight years of age. The conditions in these new sparsely populated countries were a revelation to Dr. Hodgkin, and we find him sorrowing for a historic background, even among the Southern Alps of New Zealand. To him the human touch and the human association meant almost everything. Much that he saw and heard was the subject of commendation, and the following extracts show his views concerning matters which are not without interest to us in America.

Referring to the admission of non-Friends to the School at Hobart he writes:—"I can truthfully say that though I went out believing in the School, I came back believing in it far more. And less than ever am I disposed to regret that some non-members' children get their education there, for I think one thing that we want to cultivate in Australia is that kind of general knowledge of 'the ways of Friends' and respect for their character as a religious body, which is generally diffused in [England]."

In New Zealand particularly he felt the importance of organisation. In a loving farewell letter to Friends there he says: "I see that if a Christian Democracy such as ours is, is to endure at all without a paid ministry, without an elaborate hierarchy, and without large endowments or state-paid salaries, it must have an organisation of some kind, and that organisation cannot be upheld without some sacrifice of time, convenience, and money on the part of the members. The query that I have heard again and again for more than seventy years, and often in my younger days with weariness, 'Are meetings for worship and discipline kept up?' assumes a new meaning in my ears, for I see that without much patient labor on the part of many obscure individuals, in order to return an affirmative answer to that query, the Society of Friends could not have existed for 250 years, and much good work which it has been able to do for humanity would have been lost to the world. With organisation Quakerism has been able to make its voice powerfully heard on behalf of truth and righteousness, without organisation it would long ago have been what chemists call 'a deliquescent salt,' losing all the appearance of a solid body." He deplored the lack of eldership, the idea of which had either died or was dying out. Its survival seemed to him to be one of the great needs of Friends in the Southern hemisphere.

After his return to England Dr. Hodgkin's time was full of many things. The new interests aroused by his journey, the lectures and reports to the Yearly Meeting and elsewhere of what he had seen and done, the critical conditions in his own beloved England, gave him engrossing employment at every turn. He could, as always, find time, however, for things of the spirit, and to keep up his varied correspondence. In all his later years we find the fruition of his thoughtful experience. In early years he had found it difficult to get the full spiritual advantage from silent worship. Contrast with that attitude these words taken from an address delivered at Manchester in 1907:—

"This silent worship, which has often perplexed and sometimes amused those who judge us from outside, we feel to be a most precious possession. Something, I believe, of the same feeling which animates devout recipients of the Eucharist, is often felt by us when we thus gather together, 'with one accord in one place,' for the worship of our Almighty Father. We constantly feel that the Saviour Himself thus fulfils His promise 'where two or three are gathered together there am I in the midst of them.' But the silence is not only precious in itself, it also makes possible that many-sided, many-voiced congregational worship and ministry of which I have spoken. No doubt 'one good custom' here, as elsewhere, may degenerate into something useless or even harmful. There may be a form of silence as dead as the prayer wheels of Thibet. Nor can it, in my opinion, ever be right that the worship of a Christian congregation should be habitually and entirely a silent one. When that is the practice, there must be something wrong in the spiritual state of the members. In my conception of the matter, Silent Worship is a beautiful, still lake. It is studded with lovely islands—the vocal utterances of members of the congregation. In these islands grow the harvests of spiritual food, in them the forests of praise are waving, from them the fountains of prayer rise on high, but all are surrounded by the fair still water, and that water reflects in its surface the pure blue of the Eternal Heavens above."

He was equally clear in his views respecting a paid ministry among Friends, remarking that behind the paid home missionary loomed in the sight of many, the vision of the "pastor," "and behind him again a chain of hierarchies, each more arrogantly claiming lordship over God's heritage, till at length we are invited to prostrate ourselves in the presence of Leo XIII."

With his increasing years he became very sensitive lest impaired memory might cause him to do or say or write something inappropriate, or that might wound one of his fellows. Yet he lost none of his interest in what was going on around him. The rigorous climate of the North was not agreeable, and it was arranged in Second Month, 1913, that Dr. Hodgkin should leave Barmoor and go to a new house near Falmouth. "On one of the last days at Barmoor his neighbor Bishop Neligan, then vicar of Ford, came to see him and wrote of his visit: 'I can never forget the uplifting joy of that hour I had with him. Then, as always, I came away from him with higher thoughts and the feeling of having breathed purer air. His walk with God was so real.'"

On his way to Falmouth, Dr. Hodgkin stopped over a First-day at his brother Jonathan's house at Darlington. At meeting he "spoke on the message of Habakkuk, given in a time of stress when God seemed to hide Himself. He bade the old have courage and in spite of difficulties still to rejoice in the Lord. Then addressing the young, he warned them that they would have to face much greater times of difficulty than their elders had known; things would not grow easier. But though God might hide Himself, he bade them wait for the vision. 'Though it tarry, wait for it, because it will surely come, wait for it.' He ended with a strong note of hope for the future. Those who heard him were deeply moved by the solemnity and beauty of his words."

A day or two later the new house at Falmouth was reached, and he delighted in the presence of some of his children and grandchildren. First-day came. The usual morning portion

of Scripture was read by him at family worship. At ten the carriage came to take him to meeting. His wife was waiting to accompany him when like Enoch he was not, for God took him. Without a groan or struggle the end came and Dr. Hodgkin knew the realization of his cherished wish as expressed in 1868 in his beautiful poem "Emoro Noli."

Father! I live or die in this confiding,
That Thou art King;
That each still star above me owns Thy guiding,
Each wild bird's wing.

O, Son of Man, if Thee and not another
I here have known,
If I may see Thee then, our First-born Brother,
Upon Thy throne;

How stern soe'er, how terrible in brightness
That dawn shall break,
I shall be satisfied with Thy dear likeness
When I awake.

It is not easy in a review such as this to bring out with real vividness the satisfying character of such a man as Thomas Hodgkin, or to give a fair idea of such a book as his "Life and Letters." The author has permitted him to speak much for himself. Fortunately his voluminous correspondence has afforded the opportunity to make copious extracts from his own expressions on many subjects. His letters have been freely drawn upon and much ability shown in their presentation. The book is one that will have a most valuable and lasting place in Quaker biography.

BRYN MAWR, PA., Second Month 1918. GEORGE VAUX, JR.

HIDDEN.

I cannot see the mountains,
For the valley is filled with mist.
The pines and the winds are silent,
And even the waves are whist.
From far-off Eastern fountains,
The Carmel gushes its rills,
And pours its bounty westward,
Between its sheltering hills.
But the sun is above the mountains,
Above the mist and the sea,
And God is above the shadows,
That hide His meanings from me.

—EMELINE HARRINGTON, in the *Christian Register*.

MEMBERSHIP IN THE SOCIETY OF FRIENDS.

JOHN S. ROWNTREE.

[Discussions in connection with the proposition to modify the requirements of admission to Westtown School, have revived questions of membership in the Society of Friends. It is believed the following article will be interesting in this connection. It is considered as the authoritative utterance as regards the historical and Scriptural grounds of membership. It appeared in 1872.—EDS.]

Ecclesiastical, no less than profane history repeats itself. Fifteen hundred years ago the Christians of North Africa were keenly debating a question akin to one that now interests us. The terms of membership in the Society of Friends, and the manner of determining those terms, have recently been discussed in the pages of this Review (*Friends' Quarterly Examiner*). The terms of Christian association was the matter in debate between the Donatists and the Catholic Church in the fourth century. Accidental and personal subjects were imported into the controversy and embittered its progress; but the substantial matter at its root was difference of view between the advocates of a restricted, and a comprehensive membership. This was defended by Augustine, Bishop of Hippo, with characteristic acumen, that, by his antagonist Petilian, and by Donatus, who gave his name to the controversy. Few persons would now endorse all the arguments used on either side. The sympathies of the English Protestant

are alternately enlisted by the more spiritual conceptions of the Christian Church entertained by the Donatists, and by the more catholic views of their opponents. I do not propose to enter on the history of this great controversy; but to remark, that in connection with the subject before us, the existence of such a chapter in Church history is worthy to be remembered. We learn from it that the difficulties now felt in fixing the limits and defining the requirements of Church fellowship are not new. The generations that preceded us were familiar with them. The perplexity they experienced in dealing with these questions may serve to moderate our expectations of finding their easy solution.

For the perspicuous consideration of the subject, I propose —1, to define the existing practice of Friends in this country in relation to their membership; 2, to indicate the nature of the changes, commonly advocated by the opponents of birth-right membership; and 3, to discuss the expediency of such changes, in the light shed upon them by the teachings of Holy Scripture, and the experience, past and present, of the Christian Church.

1. Membership in the Society of Friends is acquired by adult persons through their own application to a Monthly Meeting; and by children through hereditary descent, the offspring of members being registered as members at birth, and the connection continues for life, unless severed by resignation on the part of the individual, or by disownment on the part of the Society. Children not possessing membership with Friends by birth frequently obtain it whilst in infancy, their names being placed on the registers of the Society at the request of parents or guardians.

2. It is the acquisition of membership in infancy, or rather, perhaps, its retention in after life, without the necessity of making a formal profession of faith in Christ, and expressing a desire to remain in Church fellowship with Friends, that is deemed by many an injurious provision. Its abrogation has often been proposed. The way in which this should be done is frequently left undefined. Generally, the care extended by the Society in the education of its young people is approved and any change of regulation that should diminish this care deprecated. It would appear therefore that little or no alteration is advised in the relations between the Society and the children of its members during the years of boyhood and girlhood. Its public schools would be open to them; so might meetings for discipline. But on attaining manhood and womanhood, membership would cease unless personal application for its continuance had been made and acceded to.

3. Such, briefly described, are present regulations and recommended changes. Before entering upon the examination of them it will be convenient to glance at the historical aspect of this question of membership. It has sometimes been stated in general terms, that the Society's present arrangements differ much from those which existed in the first eighty or ninety years of its history, and that birthright membership is a modern institution. The terms members and membership are modern; or, at least, they were not in very common use amongst the first generation of Friends; though the readers of Sewel's history will meet with instances in his pages. "Of the persuasion of," "belonging to," "professing with," were the terms commonly used in the seventeenth century to signify what is now meant by membership with Friends. The more exact lines of a clearly defined membership date from first of Fourth Month, 1737, on which day it was directed by the Yearly Meeting that "all Friends should be esteemed *Members* of the meeting within the compass of which they then inhabited or dwelt." The gradual operation of this rule has been to define membership much more rigidly than had before been done, and in time to divide the congregations of Friends into "members" and "attenders of meetings," or "non-members." The line of demarcation between the two sections is now well understood and felt. In some districts of Great Britain the members are less numerous than the attenders; in others there are few of the latter class. It is clear there is a marked diversity of practice between the

nineteenth and the seventeenth century in the existence of this strict line of membership, separating the congregations of Friends into members and non-members. But when we come to inquire what is the difference in the relation of the Society to the children of its members at the two periods, but little change is apparent. There is, as already stated, a change in the terms used, not so much in the things signified by these terms. Let us contrast the relations of the Society to two young persons in the years 1672 and 1872, and mark the points in which the two epochs agree and those in which they differ.

1672. A young man, twenty-one years of age, the son of Friends, and uniting with his parents in their attendance of public worship, would be said to profess with or belong to Friends.	1872. A person similarly situated as to parentage is a member of the Society of Friends.
If he marry a Friend the ceremony would take place at meeting, agreeably to the usages of the Society.	The same.
The names of his children would be enrolled on the registers of the Society.	The same.
If he committed a flagrant offence, a "paper of denial" might be issued against him.	He might be disowned.
If he fell into poverty Friends would probably relieve him.	The same.
He might attend meetings for discipline, if he had been invited so to do.	He can attend and take part in meetings for discipline [without any special invitation].
If he died he would be buried in the Friends' Cemetery.	The same.

The points of agreement between the two periods exceed those of difference. The only important difference is in the right possessed now, and not two centuries ago, to attend meetings for discipline uninvited. There can be little doubt that in the constitution of the early meetings for discipline, which were to consist of "true and faithful Friends," and of "weighty, seasoned, and substantial Friends that understood the business of the Church," an attempt was made to draw the boundaries of an inner circle, whose members possessed greater responsibility, and consequently greater power, than those who were outside it. I am not aware, however, of any conclusive evidence indicating that, in the view of the early Friends, this inner circle included all, or nearly all, of those who worshipped in their meeting-houses, who might be truly converted to God; or that it drew a line of demarcation in congregations, at all equivalent to that now existing between members and non-members. It seems rather to have been an endeavor to keep the administrative affairs of the Church in the hands of those who had qualifications for such service.

It is a touching and suggestive incident in the early history of the Society, that when persecution had consigned to prison all the adult Friends in Bristol, meetings for worship were kept up by children under sixteen years of age. Nineteen of these were on one occasion carried away to jail. This occurred in 1682. It illustrates the power of those children's faith, and indirectly their relation to the religious body to which their parents belonged. Speaking generally, therefore, we think the statement that birthright membership is a modern institution is not sustained. From the rise of Friends, the children of its members have always been deemed to belong to it, until separated by the action of themselves or the Society. It is not necessary to pursue this historical inquiry further. The main question before us is not the practice of past generations, but what will most meet the wants of the present.

The arguments for making membership in all cases dependent upon personal application, and a public profession of faith in Christ, fall under a few principal heads:—

I. The churches of earth, professing to be companies of Christian people, associated by Divine appointment for the advancement of varied ends, should be made to correspond in their membership, as closely as is possible, with that of the spiritual body of which the Lord Jesus Christ is the living Head. The Religious Society of Friends is, by its very title, bound to see that its members are religious persons, and this, it is held, existing arrangements fail to secure.

II. The retention of lifeless persons, members by the accident of birth, is injurious to the Church, preventing her discharging her right functions, from the opposition these offer to the action of the spiritually-minded members, and also from the reproach which the conduct of the ungodly may cast on the body they are associated with. The Society has sometimes been compared to an army paralyzed in its movements by the presence of soldiers in its ranks not submitting to the general discipline, nor animated by a like spirit to that which inflames their comrades.

III. The mixture of true and nominal members in one Society is thought to interfere with that fellowship of the spiritually-minded which they desire, and the promotion of which seems one object of all Church association.

IV. The effect on the indifferent or only nominal member, of being classed as a member in a Christian Church, may be to lull the conscience, and prevent his realizing his true position as a sinner needing repentance.

V. Application for membership in a Christian Church would be a public avowal of faith in Christ, part of that "confession with the mouth unto salvation," that is called for from the followers of the Lord Jesus, and the benefit of which is largely lost in existing arrangements.

VI. Membership, when acquired by personal application, would, it is believed, be much more highly valued than it now is.

VII. The knowledge that a time would come when the connection between its young people and itself might terminate, would, it is argued, stimulate the Society to greater zeal in instructing its youth in the truths of the Christian religion; such action would be helpful alike to old and young.

We apprehend the most influential motive with many minds for changing the manner of admission into the Society, is drawn from their conception of the ideal character of a Christian Church, as consisting solely of a company of spiritually-minded persons, consciously redeemed from sin through faith in Christ, and quickened into a new life by the work of His Spirit. In connection with this view, it may be observed that the word Church is used in Holy Scripture in two principal senses (1) for the whole company of the redeemed, militant on earth and triumphant in Heaven, (2) for a company of professing Christians in one locality. This distinction is worthy of note. Much confusion results from drawing our ideal of earthly Churches from declarations only true of the universal and invisible Church of Christ.

In the consideration of this subject, the larger question is involved, What are the ends and aims of Church association? It is conceivable that the spiritual life in each individual heart might be entirely independent of external influences. Such manifestly is not the Divine appointment. Association with others, so powerful in furthering the common aims of men, is found to be most influential in relation to spiritual life. This life may be retarded in its progress by continued intercourse with evil; it is advanced by association with the good. Wherever the Apostles found an entrance for the Gospel message, they gathered their first converts into groups and gave them a simple organization, ordaining elders in every city. Feeding the flock, confirming the souls of the disciples, edifying the body, are the expressions that meet us in the record of the planting of the Christian Church. The mental constitution of man demanded help from his fellows, not invariably but generally, as an element in the growth of spiritual life. Mutual help is evidently one of the great objects proposed in Church association. The growth of spiritual life in the heart of man is oftentimes slow. A long interval separates the first appearance of the green blade from the full corn in the ear.

It will hardly be disputed that the nurturing of this Divine life through the years of its slow progress is an object of Church association. It is one that should be steadily kept in view in the consideration before us. Without some conception of the objects for which an institution exists, it is futile to try to determine the terms of its membership. The help of the Church is to extend to people of every age, as well as of every station in life. The message of the Gospel goes forth to all. Laborers are invited into the vineyard early in the morning and at the eleventh hour. Boys and girls playing in the streets no less than old men and old women, every man with his staff in his hand for very age, constitute the population of the spiritual Jerusalem (Zech. viii: 4, 5)—the true Church of Christ. The little children, the young men, the fathers, all filling their respective and appropriate stations, should be found in the churches of earth now as they were formerly. We are now concerned with the children. Is there anything inconsistent with the essential constitution of a religious society that children should enter it by virtue of their descent from Christian parents? It is a truth—one full of consolation to those who have been bereaved of young children—that of such is the Kingdom of Heaven. The offspring of Christian parents enter this world, inheriting indeed a nature prone to sin, but nevertheless sharing in the benefit of the redemption which Christ purchased when He by the grace of God tasted death for every man. When infants are removed by death, relatives are often comforted by this view of God's love towards these little ones. Is it not equally true of those who do not die? The inspired Apostle reminded the believers at Corinth that their children were "holy," even though only one parent were a Christian. We hold, therefore, that the practice of the Roman Catholic and Anglican Churches and of the Society of Friends, in admitting children into their communions in infancy, is amply supported by Scriptural authority, and commends itself to the instinct and judgment of those who have had practical occasion to consider the position of children in the fold of Christ. I do not overlook that the Romanist and Anglican priesthoods attach an almost miraculous efficacy to the rite of water baptism, by which infants are initiated into their respective communions. This need not divert our attention, however, from the fact that these two great sections of the Christian Church unite with Friends in admitting the children of their members into Church membership in infancy. The manner of that admission is a separate question, with which we are not now concerned; nor yet with the expediency of the subsequent rite of Confirmation. The view that the children of Christian parents are born members of the true Church of Christ, and therefore that it is reasonable they should enter into earthly Church association in infancy, is supported by the defence of infant baptism made by some eminent men in the Church of England, who say this rite simply declares the fact, before existing, that the unconscious infant is God's redeemed child, as the coronation of a king or queen declares the previously existing fact that the person crowned is the nation's lawful ruler.

It is a notable feature in our Lord's teaching how He holds up the childlike character for the imitation of his followers. In connection with this teaching there is surely a blessed reflex influence on the elder members of a congregation, in having children sitting amongst them, during the hours of united worship, recognized as forming an integral and most important part of the Church. And not less happy is the effect on the children. If there is an elevating and an ennobling power on children in their consciousness of being citizens of a great empire,—if the knowledge that the highest office of the Church, the Christian ministry, is open to women equally with men, has had a marked effect on the female character amongst Friends, there must, we believe, have been a great power for good, on the youth of the Society, in the knowledge that from childhood they were its members—that they inherited its prestige—and that no limitation of age barred their taking part in its concerns, when qualified by the reception of the Heavenly anointings. Some have been called like Samuel of

old, and James Parnell of later times, to be preachers from their early days; a much larger number have been introduced into useful training in the mere secular duties of church life, as door-keepers, librarians, collectors of subscriptions. The influence of these things on the young women has probably been more marked even than on their brothers; and in England and America alike has qualified them for posts of administrative leadership when associated with Christians of other denominations.

These considerations seem conclusive in favor of the present usage, whereby Friends recognize their children as members of the Society from birth. But the question remains, how long should the connection thus formed exist, what should under it, what should be required to maintain it? When infancy has been succeeded by manhood, should not the bond entered into unconsciously, as regards one of the parties, be renewed and ratified afresh?

The days of infancy and childhood are soon passed. But too certainly, in spite of early training and all the influences of Christian education, will some choose evil and refuse good; and, as years pass, will depart further and further from the fold of Christ. Others will rise to manhood and womanhood, without having made a decided choice between allegiance to Christ or to the world. Shall the connection between such and the Church of their infancy continue?

In attempting to reply to this question, we are not aware that any specific directions in Holy Scripture can be adduced. We are, therefore, thrown back upon the teaching of experience. The apparent results of the various regulations now in force in different branches of the Christian Church, would seem to be the data from which a right conclusion is to be deduced. One qualification must be observed; that no system be approved, even if apparently successful, if it run counter to any of the underlying principles laid down by the Lord Jesus for the government of His Church.

The answer of the Society of Friends through its present arrangements to the question how long the connection between itself and its birthright members should subsist, we take to be somewhat as follows: Agreeably to that great object of Church association—mutual help—it seeks the help of its people from infancy; by giving counsel to parents in the training of their children; by inviting such children to join in congregational worship as soon as their years permit; and by making provision that every child has the opportunity of receiving a Christian education; experience having indicated that the education of the young is the most powerful means which a Church can employ for that edification, that building up, so insisted on by the inspired writers. In a word, then, the Society labors, that the conditions under which its young people grow up may be those most favorable to their progress in the Divine life. But it knows full well that this desired result will not always follow. It is but too well assured that the work of grace will be frustrated in some hearts, and that not all who entered its fold in infancy will be found in the fold of Christ in the years of adult life. Nothing can be more explicit than the official declaration of the Society on this point.

On attaining manhood and womanhood, then, the Society in effect, says to its young people, We do not attempt to say whether you are really Christ's or not. We urge you to be in no doubt on the subject yourselves. As a Society we have given you what help we have been able. If you desire, we shall gladly retain you as members on certain easily understood conditions: continued association in public worship, conformity to the requirements of Christian morality, and a general agreement in practice with Friends in those matters wherein they differ from other Christian professors, such as abstinence from swearing and fighting. Whilst asking for no subscription to a creed, we refer to the official expositions of doctrine and practice, as embodying the sentiments of the Society on the fundamental truths of the Christian faith. Those who seriously demur to this exposition will naturally retire from the community that issues it. Though wisely jealous of human creeds, the Society from its rise has not hesitated to separate by

disowment members who publicly impugned, by speech or overt action, vital truths, like the deity of Christ and His atonement for sin. It is apparent, then, that retention of membership in manhood and womanhood by those who acquired it at birth is not an act free from conditions. Many of these conditions are substantially the same as what would be required in all Protestant bodies possessing a system of Church discipline. The Methodists, the Congregationalists, and the Friends, would unite in separating from their respective communions members guilty of open immorality. The great difference between the denominations just named and the Friends is, that the latter require no declaration of faith from those who enter into Church membership in infancy: The expediency of asking for this profession of faith is the real question at issue.

Most would admit, certainly the writer is prepared to do so, that the asking for a profession of faith from a young man or woman has much to recommend it. The solemnity of the circumstance would often be deeply felt. In other Churches this has not seldom proved to be the case. There is a distinct personal fixing of responsibility in such an act that has proved, and would continue to prove, again and again, the crisis of the spiritual life. Yet in spite of these weighty considerations we believe it was not an accidental oversight in framing the economy of the Society of Friends that it has omitted to ask for this profession from those born within its communion.

We apprehend the omission had its root in the deep sense entertained by our predecessors that religion is essentially a life; that this life is a hidden thing, very imperfectly expressed in spoken or written words, often hardly gauged by human agency of any sort. This life may be hindered in its progress by being subjected to human scrutiny, as the shooting seed is harmed when children turn up the earth to see if it is growing. So whilst there are cases in which the direct putting of the question, "Art thou at peace with God through Jesus Christ, and is thy judgment satisfied to remain in communion with those amongst whom thou wast born?" would be salutary from its very directness, there are many others—timid and sensitive natures—that would shrink from disclosing the secrets of their spiritual life, and who would be greatly harmed by being required to submit to a process of spiritual examination at the hands of their fellow-men. But if there be life, fruits will result in outward conduct that will be cognizable by all men. It seems to us that it was one of those things in which the early Friends were remarkably before their age, that they sought the outward bonds of fellowship in agreement in action, rather than in signified agreement in matters of opinion. We are aware that unity in practice sprang from unity in belief. Yet, recognizing this, the test given by Christ Himself for discovering false prophets was, "by their fruits ye shall know them." It was this principle, we believe, that lay at the foundation of the provisions affecting membership in the Society of Friends. It may often have been misapplied. Agreement in too many things may sometimes have been expected. Yet we submit that this endeavor to base membership on agreement in practice has been one of the strong features of the Friend system. The drift of thought amongst the other Churches now sets strongly in this direction. A further reason why Friends may have the more safely dispensed with asking for a formal profession of faith is, that their whole system is so eminently successful in stamping the sense of personal responsibility upon those who come under its influence.

We turn now towards the more definite objections against making membership dependent on personal application. Each application would have to be referred to a committee, who would seek an interview with the individual making it, and would endeavor to form a judgment from the character of such interview. The best of men are often imperfect judges of the spiritual condition of others, and we should anticipate that the committees appointed to confer with applicants would frequently err in their judgments; that a good deal of what would be rejected by this ecclesiastical sieve, whilst some chaff might pass. Does not the experience of other bodies warrant

this apprehension? Is it even necessary to go beyond the experience of Friends' own committees for visiting those who do apply for membership, to anticipate that numerous difficulties would present, when so much larger a number of applications than at present would have to be dealt with? How frequently does the report of a committee on an application for membership depend on whether there be on that committee any one having spiritual and mental affinities with the person visited. We should anticipate that two classes of persons would frequently fail in their applications for admission into membership—one, the simple and the timid, having little power of expression on religious topics; the other, men of great force and marked individuality of character, who might express themselves unconventionally. There was one tribe in Israel defective in its power of pronouncing a certain test word, and now there are tribes amongst the divisions of human mind that seem to have an insurmountable inaptitude in the pronouncement of theological formulas. Yet what an incalculable loss it would be if that variety of character were diminished which now, within certain limits, characterizes Friends, and is partly due at least to the absence of subscription to creeds verbal or written. Nor would it be only on matters of doctrine and spiritual experience that the difficulties we have indicated would arise. Difference of practice would be almost certain to spring up between different meetings in regard to points of conduct. In congregations where total abstinence principles are strongly in the ascendant it is pretty certain that this would be made a test of fitness for membership, whilst in others the matter would not be mooted. What then would be the effect on those whose application for membership might be declined, and on those who did not make such application, and so severed their tie to the Society? Would it be more or less helpful than existing arrangements? Less helpful, I cannot doubt, in the majority of instances. To the extent that this might be the case would the Society cease to discharge its function of affording help to those within its influence. To the large class who might be halting between two opinions, the severance of the tie joining them to an outward Church would, we anticipate, be the last weight in the scale determining them for the world and not for Christ. Some would no doubt continue to attend meetings occasionally. The position of these borderers is not a favorable one for growth in the Divine life. It has been said such might still, in degree, be under the oversight of Friends. In practice we fear this would amount to very little. The degree of oversight now exercised over the attenders of meetings is but slight. Of the thousand attenders of meetings in Yorkshire only three per cent. join the Society annually; the larger part of this class die as they have lived, borderers only.

The weight of these objections will be variously assessed by different readers. Some will recall circumstances that have come under their own observation, justifying the anticipation of such difficulties. Others will hold that the value of the end to be attained outweighs hypothetical objections. But it is not needful to confine our attention to apparent or anticipated objections applying to the proposal before us. Let us look round and see if the working of existing institutions can assist our judgment. Is the visible standard of holiness of life higher in those Churches where membership is dependent upon personal application and profession of faith in Christ than it is amongst Friends? It is a question for individual consideration rather than dogmatic assertion; but the author has no hesitation in expressing his own judgment that there is nothing in such a comparison indicative of any peculiar advantage in the system of personal application. Low as the tone of spiritual life may be amongst Friends, compared with what could be desired, yet, in proportion to their numbers, we believe no other body can be credited with more fruitbearing in matters of obvious piety and holiness of life. Again, referring to the two classes of persons who constitute the Society at the present time, those who have entered it by birth, and those who have entered by personal application, it would be invidious to draw a comparison between the average type of Christian

character in the two classes. But no objection can be taken to the inquiry whether the one class or the other contribute the largest proportionate number of delinquents to the books of our Monthly Meetings. I have no general information; but in the district where the author resides the proportionate number of resignations of membership and disownments, during the last thirty years, has been considerably larger from those who have joined Friends through conviction than from those who have been united through birth. So far as this single instance goes, it does not point to stability of Christian character as being specially associated with a personal application for membership. The same conclusion has been come to by some who have had opportunity of tracing the history of considerable bodies of men, consisting both of those who have been Friends from birth and those who have been educated as such, and have subsequently joined the Society.

Probably the most pronounced attempt that has been made of later time to draw a strong line of demarcation between believers and others is that made by the Brethren. Has the attempt been attended with such success as to invite its repetition? Has it secured unity of faith and absence from internal dissension? If there be any evidence drawn from palpable and tangible facts, indicative that the making personal application for membership is a highly desirable thing in its effect on the character of Christian communities, it has not come under the writer's notice.

In the inquiry we are engaged in it is desirable to gather whatever evidence may exist that shall assist us in reasoning from the known to the unknown, even if it seem at first sight rather foreign to the subject. In this connection the working of Meetings of Ministers and Elders amongst Friends may be worthy of consideration. These meetings are eminently based upon the principle of a restrictive membership. Probably few arrangements, civil or religious, in this country, are more elaborate in their machinery than that which is required for the appointment of Elders. A similar remark applies in degree to the recording of Ministers. What is the outcome of this elaborate machinery? Valuable and favored as Meetings of Ministers and Elders may often be, personal observation and the opinions of others lead the writer to the conclusion that, comparing Meetings of Ministers and Elders, Monthly, Quarterly and Yearly, with the Monthly, Quarterly and Yearly Meetings open to the whole body, the latter are far more edifying than the former. If such be the case, the inference, so far as it goes, is again unfavorable to the policy of a restrictive membership.

But over and beyond all these considerations drawn from the practical working of ecclesiastical machinery amongst Friends and others, it should never be lost sight of, that were it possible to secure the formation of a Church entirely constituted of living members, it would not long remain so. Amongst the first company who received part in the Christian ministry and apostleship (Acts i: 17) was Judas; from amongst the company whom the Holy Ghost had made overseers of the Church at Ephesus, the Apostle foresaw that corrupt men would arise (Acts xx: 30); the Epistles to the Seven Churches in the Revelation indicate much of mixture in those communities. Leaping over long centuries all illustrating the same truth, how much of the earthly element showed itself in the first generation of Friends—the names of James Naylor, John Perrott, George Keith, recall troubles for which birthright membership cannot be made answerable. The same experience was repeated on a larger scale in the gathering of the first Methodists. Doubtless it was to prepare his Church for this ever-recurring story of spiritual defection, that the Lord Jesus likened the Kingdom of Heaven to a field sown with good seed in which tares sprang up. How significant is the zeal of the servants who would have gathered up the tares! How has past experience illustrated the deep wisdom of the Saviour's words: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." (Matt. xiii: 24-30).

The instance of Christian discipline afforded by 1 Cor. v.,

shows that this teaching was not directed against the excision of open, and notorious offenders from the Church. We apprehend the great danger of rooting up the wheat is in the endeavor to discriminate by human, and therefore finite, instruments before the fruits, whether of piety or sin, have become palpable.

Reviewing the whole subject, we are brought to the conclusion that the present plan of the Society of Friends in conferring Church membership at birth is not opposed to the inspired teaching bearing upon the condition in which infants enter upon life. It has been shown that the system, or absence of system, by which no profession of faith is asked for from those entering manhood or womanhood, is defensible on various grounds. It has been shown that this absence of profession does not imply a membership without conditions. It has been freely conceded that such a change of arrangements as would require a definite profession of faith in Christ and an application for membership, would probably secure some advantages not now possessed—but the presumption amounts almost to a certainty that with these we should lose some very real benefits that the Society now enjoys, and that we should call up many very serious evils. Incidentally it has been shown that the children of Friends have been deemed to belong to the Society from its rise. The experience of Friends in the admission of members on their own application, and of existing institutions within the Society based on a restrictive membership, as well as the example of other Christian communities, appear in various ways to be unfavorable to the proposal of making membership dependent on personal application. Ecclesiastical history, through sixty generations, demonstrates that no perfectly pure Church, visible as such to man, ever existed upon earth. The words of Christ Himself preclude our looking for wheat unmixed with tares. They strongly caution us against any attempting to gather tares that may uproot wheat.

These considerations are to the writer decisive against what is termed the abolition of birthright membership amongst Friends. It is a conclusion different from what he once held. This personal matter may be dismissed with the single remark that the change of view has not been lightly made. The reader will judge whether the reasons for the change are adequate.

One further question remains. If the grounds for altering the practice of Friends in relation to their membership, in the direction of making it more restrictive, are insufficient, is any other change possible or desirable? We think it is, and that the true policy will be found in the opposite direction. The care bestowed during the last forty years in the education of the children of non-members by the establishment of schools and the opening to them of others from which they were formerly excluded, the opening of the Society's marriage ceremonial to the same class of persons, and the appointment of committees charged with their special care and oversight, have proved very useful in some localities in softening down the line of demarcation between members and others. We should rejoice to see this line of action extended, and that more effort were used to develop a healthy congregational fellowship in each meeting akin to that which existed in former times; still, as then, retaining a marked difference in the attitude of the body towards those who had been disowned for overt acts incompatible with the Christian life, until such acts had been condoned by confession and amendments of life.

In the instance of the Ethiopian eunuch (Acts viii: 37), amongst others, we see how the early Church opened its arms to converts in the first stages of Christian experience. We need a simple flexible machinery, having its mainspring and motive power in love to Christ and His people, that shall bring the Church's help to those who are in the outer courts, it may be, both of the earthly and the heavenly temple. A Church so laboring is twice blessed. It is blessed in the help thus given to those who are weak and out of the way, and it is blessed in the increase of Christian fellowship amongst its own spiritually-minded members through their baptism into unity of spirit, when engaged in this branch of their Master's service. In an early page of this article the desire for more of

Christian fellowship was referred to as one of the objects which some hope to obtain in larger measure through a restricted system of membership. Christian communion, like earthly friendship, is a thing so delicate and subtle in its manifestations, that its direct pursuit often fails. It is often but feebly felt in the most select companies of even saintly persons, if assembled without a distinct object; but it is largely enjoyed by fellow-laborers and fellow-sufferers, whose hearts are warmed by love to Christ, and who seek in their service or their suffering the glory of His name.

WHERE WE MAY KNOW GOD.

I wandered o'er the hills to-day,
Far from the city's smoke and din,
Far from the walls that shut me in
I yearned to know. I longed to see,
I hoped that He would speak to me
But only one small bird sang sweet,
And grasses whispered at my feet.

Was there a God above my head?
And might I then his face behold?
But just a sky of blue and gold
Was all I saw—and wondrous sight
Of fearless birds in circling flight,
The blossoms of a cherry tree
Came sweetly drifting down on me.

As I lay stretched upon the earth,
I closed my eyes that I might hear
The sound of footsteps drawing near,
The gentle breeze that kissed my cheek
Seemed trying, oh, so hard to speak.
The trees were whispering overhead,
I wonder what it was they said?

But now that I am back again
I somehow seem to know that I
Saw more than just the earth and sky.
I feel as if my soul had heard,
Although there came no uttered word,
But I no longer doubting go,
Because I know. Because I know,
—MAYD MORRISON HOEY, in the *Youths' Companion*.

A MESSAGE FROM THE SOCIAL ORDER COMMITTEE OF PHILADELPHIA YEARLY MEETING, 1918.

"Divine love which enlarges the heart toward mankind universally is that alone which stops every corrupt stream and opens those channels of business and commerce in which nothing runs that is not pure, and so establishes our goings that when in our labors we meditate on the universal love of God, the serenity of our minds 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."—JOHN WOOLMAN.

"In every bargain that I make, in every article that I use or consume, I traffic in human energies as well as in things. I relate myself to the health and happiness of men and women whom I have never seen, I take part in making their children what they become. To assume full responsibility for these acts of mine, to form a habit of seeing society as it is, and of tracing social causes and effects, and to think my very own moral life in community terms—these are the rudiments of an awakened, mature Christian conscience."—GEORGE ALBERT COE.

The Social Order Committee appointed by Philadelphia Yearly Meeting last Third Month has entered into its deliberations under a deep religious sense of the importance and weight of the matter entrusted to its consideration; namely, "the present day application of efforts to promote the kingdom of God on earth, particularly, as it relates to social, political and industrial conditions." We believe that when

Jesus taught the prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," he was not thinking of some far off event, or some future state of being, but of a kingdom on earth, which could be established by the working out of Divine love in the relations of men, one to another.

The term Social Order, as here used, comprises all business relations, including those between buyer and seller, employer and employee, borrower and lender, owner and renter, and the relations of each of these to the community and to the State. It also includes relations between what are commonly called classes of society.

The Society of Friends has been slow to question the righteousness of the economic system as at present constituted. While a high standard of personal integrity has been upheld by the Discipline, and individuals in positions of industrial responsibility have done much to improve conditions, but little thought has been given by the body as a whole, to those aspects of modern industrial life which are detrimental to society.

Recognizing fully that it is easier to formulate ideals than to carry them into practice, the Committee is not prepared to put forth, at this time, any statement of definite conclusions. Yet, as a first step and as a basis for progressive thought and action, we recommend a consideration of the following principles, asking for the full co-operation of the Yearly Meeting in our efforts to apprehend the duty of Friends in this crisis in human history.

1. A true interpretation of the Christian religion will lead those who profess it not only to try to live out the teachings of Jesus, but to do all within their power to help create a Christian order of society.

2. A social order, based on the teachings of Jesus and controlled by His spirit, will give every individual full opportunity for the development of body, mind and soul. It will not permit lives to be crushed by economic pressure or warped by evil environment.

3. The Christian ideal of service will lead employers and employees alike to look upon the business or industry in which they are engaged as a method of service to the community and to one another, rather than merely as a means of private profit, or of making a living.

4. True simplicity involves more than the elimination of non-essentials in the ordering of the outward life. It means freedom of the spirit from bondage to material things, from all desire for that power and influence which the mere possession of wealth often gives, and from the fostering of class distinctions having their root in material possessions or exclusive privileges.

5. The Christian spirit of trust, sympathy and helpfulness can be applied not only in family and social relations among equals, but in economic and industrial relations as well, where it will finally overcome antagonism among the various elements of the industrial order and prepare the way for the more general working out of the principles of justice and humanity.

The Committee further commends to the consideration of members of the Yearly Meeting, the following initial steps toward a partial realization of these ideals:

1. A sympathetic study of the conditions of labor and the causes of poverty, with a desire on the part of employers of labor, whether in office, industry, or household, to learn whether the life of their employees be only a monotonous struggle for existence or whether their income and circumstances be such as to afford healthful recreation and adequate means for mental and spiritual development.

2. Investigation of schemes for the democratization of industry, for the replacement of competition by co-operation, and of all methods by which an equitable distribution of the products of industry may be achieved.

3. The making of investments in the spirit of service rather than of self-interest, investigating, as far as possible, the industrial conditions lying back of securities and favoring those investments that have a social motive, even if returning a low rate of interest.

4. A re-examination of the Quaker testimony for simplicity in the light of modern conditions. This may involve, for some, the voluntary renunciation of the acquisition of wealth in the interests of brotherhood; for others, the application of surplus to remedial rather than to ameliorative measures for social re-adjustment, and for all, an avoidance of expenditure which may give rise to envy or unworthy emulation.

5. The daily practice toward all of that sympathy and good-will, which is more than mere indiscriminate kindness, involving, as it often will, risks to personal security and ease that can be taken only in the spirit of faith and love.

Copies of this Message can be obtained at Friends' Book Store, 304 Arch Street, Philadelphia.

CHRISTIAN IDEALS, QUAKERISM AND THE SOCIAL UNREST.*

EDWARD A. WRIGHT.

[It seems interesting that Friends of California as well as of Philadelphia, are entering vigorously upon the study of social problems.—Eds.]

We may take the social unrest for granted; it is a matter of common knowledge, a subject of continual comment, a theme of innumerable articles in the press, and is ever in the mind of our thinkers, leaders and statesmen. It is like a cloud at the background of modern civilization, at any moment it may begin to thunder, and who knows, it may even develop into a flood, which once more will sweep this old earth clean!

True, social unrest is perennial—like the poor it is ever with us. At times it breaks out into French revolutions and the like; at other times its rumblings are distant and not so ominous. Yet we feel that it is *especially* our question, one of them anyway, and if we fail to find a solution it is at our peril.

We can no longer accept the easy optimism of the eighteenth century:

"Oh, yet we trust that *somehow* good,
Will be the final goal of all."

We should like to know how!

To the Christian one would think the answer is not so very obscure. By example and precept Christ taught the path of life. The enemy is always tempting us to believe that His principles, though excellent, cannot be carried out just yet; that we must wait until the world is ready; that we might do more harm than good by being premature, and that we should be terribly handicapped if we bound ourselves by rule which the world feels free to break.

Yet what can be more obvious than that it is because the patient is sick the remedy is given, to refuse to take it until he is well would be little short of an act of insanity.

Let us then take courage and lay hold with renewed faith on those unchanging Gospel truths and allow no one to persuade us—even if he has a string of letters to his name—that our Lord meant exactly the contrary to what he said, and that so far from the wisdom of this world being foolishness with God, they are in complete agreement and harmony.

To quote the teaching of the New Testament bearing on the question of social unrest would practically mean to read from Matthew to Revelation. That we are all children of one Father, equally the objects of His love and care; that there are no higher and no lower; that we ought not to seek worldly wealth; that we should rely on God for the future as well as the present; that if we have wealth we should account ourselves but as stewards for Him; that we should treat all as we would wish them to treat us; that evil should never be repaid by evil, but by good alone, in these and countless other passages we have the best of guidance, which we should follow in dealing with social unrest and all other problems of life.

So far I think we are agreed. We cannot regard the teachings of the Master as mere "counsels of perfection," but as

practicable and to be practiced, as the key to all difficult places, the way to solve all perplexities and as leading into the true path of life, which mankind is vainly trying to find by other means. Nor ought we to forget that many of the ancient sages and philosophers taught their followers practically the same things, showing the unchangeableness of all that is really true.

We may now address ourselves to the question how far the Society of Friends is holding to the ideals of Christ Jesus and endeavoring to follow them. For we may be sure that its influence for good or evil in the world will be in exact proportion to its faithfulness or lack of faith.

The message of Quakerism as originally delivered by Fox and his fellow-workers, has sometimes been spoken of, I think rather inadequately, as the doctrine of the Inner Light—"the light which lighteth every man which cometh into the world." Inadequately, because it was no mere doctrine, but the living presence of God in the soul, giving Light indeed, but much more than that word conveys, for the *Life* was the *Light* of men, or as George Fox expresses it himself, "That image of God, that righteousness and holiness that Adam was in before he fell . . . The same power and spirit that the apostles and prophets were in."

And the message was for no sect, race or nation, it was to be preached, Fox says, "To every creature under Heaven," and so also his followers understood it. Penn refers to Fox as "the blessed instrument of God in this day;" and Margaret Fox speaks of her husband thus:—"The instrument in the hands of the Lord, in this present age . . . to preach the everlasting Gospel which had been hid from many ages and generations."

This message was carried over land and sea by those first Friends in a great burst of devotion and power, reaching many lands and turning multitudes to that Living Presence. It was not primarily a social movement, nor one of reform, as we understand the word. It was something much deeper, a great primordial upheaval, to leave its mark on generations that knew not Fox and peoples who had never heard his name. So much so that Thomas Carlyle, two hundred years after, speaks of it as the greatest event of modern history!

But alas, the fervor and enthusiasm of those early days soon subsided, and a second phase of Quakerism came in. There was now a Quaker sect, distinguishable very much from the pioneers who were to preach the Gospel to every creature. Gradually the Society became largely self-centred. They came to look on themselves as a small body of highly-favored souls, custodians of the faith once delivered to the saints, living in spiritual isolation from an irresponsible world.

It became an act of treachery to marry a non-member, a venial sin, to use the common form of speech, and a highly commendable achievement to be well read in the history of the Society. "Let every thing be done decently and in order," had become the motto.

We had our *Queries* both answered and unanswered, our Discipline, Advices and Admonitions, our rules, regulations and principles, and we went faithfully through the category year after year, never varying a word if we could help! How many times I have heard that: "Our meetings for worship are regularly held, those on First-day morning are, in general, well attended; on the afternoon of that day they are but thinly attended, and on week-days a considerable deficiency is apparent. The time appointed is well observed by some Friends, but others are deficient in this respect, but little admonition has been imparted!" or this:—"We believe Friends generally are just in their dealings, punctual in fulfilling their engagements, and clear of defrauding the public revenue." One of the queries, or perhaps it was an advice, I recollect warned us against "the snare of accumulated wealth," but I cannot recall we ever ventured to answer it!

Let I be thought to exaggerate, let me quote from a letter written by an English Friend in 1811, who says, "It would be difficult, if not impossible, to find Friends willing to make the sacrifices necessary in a missionary, because the love of money

*Read at a meeting of Friends of College Park, California.

and the love of good things, and the comforts of the world so prevail amongst us." ("Friends Beyond the Seas," page 30).

Yet it would be very unfair to give the impression that the Quakerism of what we may call the Middle Ages was spiritually quite dead. It had made to a large degree "the way of God of none effect through its traditions," but those of us whose memories go back, say fifty years, can gladly and thankfully testify that there were still those whom Charles Lamb had in mind when he said, "they shone like troops of the shining ones".

There is a principle in Quakerism very hard to kill—it is that of direct personal responsibility to our Maker. Thus, while the largeness and power of the pioneers were lost, there was still sincere piety of a quiet and beautiful type.

We are now living in the third phase of Quakerism, merging into the second as the second did into the first. We can and need not pay no date for its beginning, but it is unmistakably here now. There were always individual Friends whose love and interest were broader than the Society—John Woolman, for instance—but it was only slowly and cautiously that Friends generally emerged from their isolation. First, one branch, then another, of religious, social or philanthropic work crept from toleration to recognition, and then to approval: anti-slavery, prison reform, temperance, education, home and foreign missions, war relief, etc., in an ever-increasing and widening stream.

Now a law of Christian life is in giving and service. "Getting and spending" (on ourselves) "we lay waste our strength." But our Lord says—"Give and it shall be given to you again," and again, "I am amongst you as one that serveth."

The worldling believes in getting—not to say grabbing—and holding and accumulating. He is like a man rowing against the stream, which I know by experience is very hard work. No wonder he looks old at forty! But the soul that has learned the secret of giving is rowing *with* the tide. He is in harmony with the underlying principles of life, for the Lord Himself is the great Giver, and we, in our measure, must become like Him. Of such a soul we may say, "He shall be fat and flourishing. He shall still bring forth fruit in old age."

Therefore, with the true spirit of service awakening,—may I not say in proportion to its awakening, the stirrings of new life were felt in the Society. But we must always remember the injunction, "Let your light so shine amongst men, that they may see your good works and glorify your Father which is in Heaven." For if we let our light so shine before men that they glorify us (our Society) we are not living in the spirit of this teaching.

With all our limitations and imperfections we may, I think, hope that the Friends of to-day, generally do stand for the spirit of service; for honesty between man and man; for conciliation; for the returning of good-will for suspicion and dislike. If this is so they stand on a vantage ground, and ought to be able to do their part in allaying social discontent and throwing oil on the troubled waters. Even as things are, the exercise of these qualities smooths out many a rough place, as those can testify from their personal experience, who have tried it.

But we must remember that while charity, good-will and forgiveness are Divine qualities, so also is justice, and the claims of social unrest are for the most part that justice is not done.

It is, therefore, proper to consider what stand we take in this matter; and if we find these claims substantially true, to show by our example the better way, and this although we perceive that social unrest is by no means an unmixed evil; for if we were all satisfied, contented and prosperous, where would be the incentive to progress?

Space and time forbid that we should go at any length into the vexed and complicated questions—economic, social and political—that bear on present-day unrest. But I scarcely think there will be dissent from the statement that (leaving for the moment the deeper spiritual causes aside) the modern social unrest lies mainly in the enormously unequal distribution of wealth and opportunity, coupled with the conditions under which labor is often carried on, and those conditions also of home life of the laborers.

The urgency of this problem in its present aggravated condition is, we know, of very modern growth. Let us then be neither surprised nor disappointed that satisfactory and complete remedies have not yet been found. Think of those centuries and centuries that elapsed before the trade and property in human beings was abolished in civilization. And if many of our forefathers were pioneers in the abolition of slavery; may we not hope that their mantle may descend on some of their sons of this generation?

The immediate and remote causes of the glaring inequality of wealth are, of course, many: personal ability, frugality, sobriety, education, environment, etc., all play their part, but undoubtedly, our system or want of system, in regard to land and money are the great underlying causes, and I cannot doubt that all thinking persons realize more or less that they are essentially unjust.

To be sure, we are so used to these things that we may not question them, and even if some questions do arise, we may silence them with the thought of our inability to mend matters. Yet if we were asked as an abstract question, whether it could possibly be just that certain men should have the power to live on the labor of others, without giving any equivalent, either of a physical or mental kind, we should all say most emphatically—no. And if we were told not only was this done, but that the power to do it could be handed down from father to son, in theory at least, forever, and furthermore, that this injustice was allowed whether in the first instance acquired honestly or dishonestly, we should certainly cry out against such a monstrous, not to say, silly proceeding.

Now, granting that this is an extreme or unusual illustration, there may have been but few Legrees in the Southern States, but the possibility of a single one was enough to condemn slavery.

Again, if we were told, having never heard of such a case before, that a wonderful discovery had been made, or a wonderful machine invented, which would enormously increase the productiveness of labor in a given field, should we not throw up our hats and say, that now at last all troubles for the workers will be over, at least so far as money goes? And later, when our informant replied that there was no necessary connection at all between the productiveness of labor and wages, but that the workers might even be worse off than before, we should perhaps mistrust his veracity or our ears!

Now, if we only regard what reforms are at present practicable, we may well be discouraged. A little tinkering and patching here and there, perhaps, but no going to the tap-roots—hardly a recognition that there are tap-roots—yet nothing is more important than that we should see clearly. The opinions, maxims and practices of the world are like a hypnotic spell under which we grope and stumble; it takes an effort, and a strong one, to get our eyes even partially open; but it is quite certain unless we do so we shall not be able to help our fellow-man much.

We have seen that this social unrest is a menace to civilization. We subscribe to the doctrine that in the life and teaching of our Lord Jesus Christ is a complete remedy for this menace. We have expressed the hope that the Society of Friends, as it stands to-day, is in a position to lubricate the social machinery a little. But if we should be asked how near we come to the Pattern shown us, we should pause awhile, and if we did answer our answers would differ.

Let us then interrogate afresh the teaching of the Master, As our Quaker poet has it, let us "test our lives by Thine." Let us be frank to acknowledge how far we have fallen short of the statue and be ready to change into a nearer copy of the image. Remembering that the letter even of the Sermon on the Mount avails little, but the Spirit much. What is that spirit as it bears on the present inquiry? Is it not this—that we should live free alike from the desire for worldly riches and the fear of worldly lack? That we should know ourselves His children, Who provides for us in the present and in the future; and if despite our not desiring them, riches do come our way, that we should regard them absolutely and

entirely as a trust, and not in any sense as our own? Think of the freedom and joy this would bring into our lives and the example it would be to others.

Here is the true cure for social unrest, but the world will not believe until they see it demonstrated.

Can Quakerism make that demonstration?

WHAT DOTH THE LORD REQUIRE?

[This article is reprinted from the *Freedman's Friend* at the suggestion of Agnes L. Tierney. The author is the valued Principal of Christiansburg Institute.—Eds.]

At this time when the nations of the world are filled with the spirit of blood-lust and red-handed war crushes the finer sensibilities of men it takes a brave man to raise a voice to suggest a more sensible way of settling national misunderstandings. Such a man is Professor Leon Whipple of the School of Journalism of the University of Virginia. In an address before Sweet Briar College recently, Professor Whipple said:

"I am a pacifist very practically and logically because war just does not work, and it is common-sense to try peace. War does not destroy autocracy, make the world safe for democracy, or even preserve our present democracy. War does not get us anything we want, or remove the German menace. That must be removed by a change in the spirit of the German people and we must seek means to produce that change. It is hard to say what means, but let us try every means with faith and honesty.

"Russia has the courage and vision we did not display. She was not afraid to try new hopes in her own country and towards other countries, and she will be the spiritual leader of the new generation. No real catastrophe can happen to Russia—her spirit is too strong. Her ideal will defeat the threat of militarism. Germany is not more dangerous to the Russian freedom than the danger of infection with softness and conventional ideas.

"No cry of treason, or suppression of the right of free people to free speech can stop the labor for peace. Compare the spirit of Jane Addams, Oswald G. Villard, David Starr Jordan, dedicated for years to the noble service of democracy, with that of sudden patriots among politicians, steel kings and exploiters, who were the gravest peril to democracy and now cry loudest for it. Which spirit will win?

"Can democracy be really safe while this can happen? In America a woman is asked to give up her son to go and fight for democracy in Europe. While he is risking all for this, his mother is thrown into prison for asking the first of all democratic rights—the right to vote. Women are already facing the possibility. Pacifism cannot be neglected or ridiculed—unless you are too lazy to think. It is here, fighting and beautiful.

"Pacifists believe there is good in Germany. They believe that war is wrong morally, biologically, economically, to the woman's heart and to her head, that it achieves no end it seeks, injures its own believers, and that what it gets can be secured in nobler ways. It believes you cannot conquer Germany save by changing her spirit—and you cannot do that by annihilating the people or imprisoning them in a wall of steel and soldiers. We can protect ourselves from Germany by freeing the good that is in Germans.

"That is the international task waiting the world—it will be just as hard and difficult after the war as now. Why not begin that work now for peace? Win, lose or draw, the hope of making the world safe for democracy is just what it has always been—to purify ourselves, then to act toward all others."

It takes a man of high moral courage to say these words in the face of the present temper of public opinion. If the advice of over-zealous newspapers is to be followed the Professor stands in grave danger of losing his chair at the University. And yet is there a man who can read those words and not feel deep down in his heart that the Professor is right? After all what is causing the war? Is it not born of the people? It is as logical to expect to put out a fire by pouring oil on the flames as to try to kill the spirit of war by more war. The thing can't

be done. The writer holds no brief for any Pacifist organization, but common-sense and all the teachings of Christianity seem so utterly opposed to the course which the world now follows.

It would be interesting to have some historian tell just what the world owes to war for its progress. Her finest literature, her noblest art, her greatest inventions, her most important discoveries were all made in time of peace and all the things which have carried the world farthest on its march of civilization have been those things concerned with the pursuits of peace. War has ever been reactionary and one year of it is enough to kill what it has taken a century of painstaking effort to build up.

To say that this country is at war and peace talk is out of order is begging the question. Men can be loyal and patriotic without surrendering their private opinions. If Pacifists believed war was wrong before the country declared war, they still believe it, if they are honest, now that it has declared war. The same freedom of speech which guarantees the expression of opinion by the veriest war lord also guarantees to one less belligerently inclined the right to express the hope that the spirit of Christ will finally rule in the hearts of all men, including even the Germans. It is to be questioned whether a man who publicly advocates war is not doing much more harm to the country than one who advocates peace, and certainly the one has as much right to be heard as the other. We may or may not agree with all that Professor Whipple has said, but one thing is sure: he says it certainly worth careful consideration. In our saner moments would we not do well to propound Micah's query to nations as well as to individuals:

"Will the Lord be pleased with thousands of rams or with ten thousands rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God."

E. A. LONG.

A HERO OF REVOLUTIONARY TIMES.

(Continued from page 464.)

"Our pilot riding a mean beast, his habit also being mean, they said but little to him, and took nothing from him. Being now left in the wilderness, we soon came to a conclusion to return to Friends at Longcane, from whence we came; but how to cross that large and rapid river Savannah, we could not conceive. It looked unlikely that we could ride two at a time on so weak a creature, neither could we wade it. We sought for a canoe, and seeing one on the other side, called, in order to get over. A young man came to the canoe, and inquired who we were—asking if we were rebels. My companion told him we were friends to the rebels. He then said, we were ———— tories, and should not come over. We then went down the river to a place where some had forded in low water. My companion and pilot stripped themselves, and being good swimmers, they got on the weak beast, with their clothes between them, intending, if the creature sank, to swim out, and if they got safe over, one of them would come for me. I could see but little of the horse until they got to the other side, which was, I suppose, about two hundred yards; sometimes the water ran over the saddle, and my companion coming back for me, we also landed safe, then travelled on to William Miles's, from whence we came, and a kind friend he was to us.

"This was a trying time to me; not so much on account of the loss of my property, as for the absence of my Beloved, who had been my preserver and conductor. I was afraid I had offended Him in going so far. I endeavoured to keep still and quiet in my mind, and soon perceived I must return to that bloody place again. When I made it known to my companion, it was grievous to him, and after a time of silence, he told me we had been so remarkably preserved whilst we were within our prescribed limits, he thought we had no business there; if we had, it appeared to him unlikely that we

should have been stopped; and further, that I had not liberty by certificate to visit the meetings in Georgia. This discourse from a valuable friend, so highly esteemed by me, and also by his friends in general, struck me deeply. I told him I desired to look more deeply into it. This was the next morning after we came to the aforesaid friend's house. I inquired for work, and kept closely at it for two weeks, my companion not being able to do much; my desire was, to keep him and myself from being chargeable. At that time I could see no way home, nor the time to go back again. For several days I was in great distress, and there was none to help me; often looking towards my dear wife and children mourning for me, and I not knowing how long I should be detained there, or whether ever I should see them again.

"One night as I lay bemoaning my sad condition, as though I had offended my Master, whom I had loved above all, I cannot express the anguish of my soul at that time; and in the depth of distress, a language sprang lively in my mind, 'Stand still.' A language which I understood at Camden when a prisoner there, was now with life revived and renewed, 'Fear not, my servant, I will be with thee.' O, how was my troubled soul revived! All doubts and fears vanished away, and in this pleasant and favoured state I said, 'It is enough, Lord! I want no further confirmation; I will go or will stay at thy word, only be with me.' Indeed, the place where I was seemed so pleasant for some time after, that I thought I could live there all my days, if it was his will, without being much concerned about home. I soon informed my companion that I intended to travel towards Georgia, and that, as by his discourse a few days before, he thought he had no business there, I should leave him at his liberty; but desired he would stay here for me a certain time, and then return, if I came not. After serious consideration, he told me he could not be easy to let me go alone, and if I went, and died, he would die with me. A day soon appeared for me to travel on, and also to write a letter to General Greene, who was then about thirty miles off, fighting against Ninety-six. He soon read my letter, and granted my request, as follows:

"Mr. Abel Thomas, and Mr. Thomas Winslow, Long-cane Camp, before Ninety-six, June 7th, 1781.

"GENTLEMEN,—Your letter of the 6th is before me. From the good opinion I have of the people of your profession, being bred and educated among them, I am persuaded your visit is purely religious, and in this persuasion have granted you a pass; and I shall be happy if your ministry shall contribute to the establishment of morality and brotherly kindness among the people, than which no country ever wanted it more. I am sensible your principles and professions are opposed to war, but I know you are fond of both political and religious liberty. This is what we are contending for, and by the blessing of God, we hope to establish them upon such a broad basis, as to put it out of the power of our enemies to shake their foundation. In this laudable endeavour, I expect at least to have the good wishes of your people, as well for their own sakes as for ours, who wish to serve them upon all occasions, not inconsistent with the public good.

"I am, gentlemen, your most obedient humble servant,

NATHANIEL GREENE."

HEADQUARTERS, JUNE 7th, 1781.

"Abel Thomas has General Greene's permission to pass and repass through this country, behaving with propriety.

NATHANIEL PENDLETON,

Aide de Camp."

(To be concluded.)

NEWS FROM ARMENIA AND SYRIA BY STORY AND CABLE.

FURNISHED BY EMILY OLIVER.

In the town of Caesarea, in far off Asia Minor, there stands a house which was the scene of a sad tragedy many months ago, and yet from that little house shone forth the light of firm faith in Christ and loyal witness to Him.

Many another house could tell the same story, for it was in the days of the deportations and Armenian Christians were being slaughtered by the thousand. A house to house search was being made by the Turkish soldiers for any who might be in hiding and for the rich plunder which they knew could be found in the homes of these industrious people.

In this particular house we are concerned with, an old man was lying helpless on a mattress spread on the floor, and by his side sat a little girl. As the search drew nearer they could hear the coarse jokes of the soldiers and their loud laughter and they knew their turn must come very soon; but flight was impossible.

The old man whispered words of encouragement to the child, "Remember, my daughter, whatever happens, we must not deny our Lord." At last, after what seemed like an endless age, the door opened and a fierce-looking soldier entered. He made short work with the old man, then, turning to the horrified child, said, "If you will come with me and become a Moslem you shall be safe." "No, no, I cannot become a Moslem, I will not deny my Lord," she answered and turning fled from the room.

But where could she go, poor child? Escape was impossible, but still, through the house, she ran up onto the roof, her little heart beating with terror as she heard the steps of the soldier gaining on her and finally felt his hand grasp her shoulder.

In his right hand was a drawn sword, but still she persisted, "I will not deny my Lord." Down came the sword and pierced through the frail little body, then it was thrown away as useless, and with a muttered, "Praise be to Allah, may all Infidels perish so," the man turned and went down stairs and out of the house to continue his work of destruction.

Not long after an American doctor, from the mission station near by, entered the house to see if any there needed his help. He quickly saw that all was over with the old man, then he too passed through the house, searching for what he might find, but with what a different object! Nothing met his eye till he came out onto the roof and there, under the beautiful blue sky, with the sun shining down in all his glory as though there were no sin or suffering on earth, lay the apparently lifeless body of the little girl. The doctor saw the cruel wounds, one in her hand, another sword-thrust through her lung, but he quickly found that her heart was still beating faintly, so, lifting her up tenderly in his strong arms, he carried her to the Mission Hospital, where she was nursed back to consciousness and finally cured. Her first words, when she opened her eyes and saw friendly faces around her, were, "I didn't deny my Lord, did I?"

On the high road outside another town in Armenia, during the same days of persecution, was gathered a band of women. They were a strange-looking group! Some were young and beautiful, others old and frail; all carried bundles, as though prepared for a long journey, and in the faces of all shone a strange glad light.

Who are those fierce-looking men, standing impatiently by while the women say good-bye to their friends? They are Turkish soldiers whose cruel deeds have struck terror into the hearts of many a strong man. And the ladies? They are American missionaries who have stayed with the women as long as they could, their hearts bleeding with love and pity for the poor wanderers, who were being driven out into the desert because they would not accept life and safety and freedom, as their husbands had done, by denying Christ and acknowledging "there is no God but God and Mohammed is His prophet." The time had come when the two groups must part, the Americans to return with heavy hearts to their Mission station, their Armenian sisters to meet the fate which all knew awaited them at the hands of their cruel guards. As they embraced one another the American ladies broke down utterly and wept bitter tears, realizing afresh how impotent they were to help and how much their friends must suffer for their loyalty to Christ. The brave Armenian women were the ones now to speak words of comfort to those who had been their

loved teachers. "You must not weep for us, we have taken up the Cross of Christ and follow Him." "Yallah, Yallah," broke in the impatient soldiers, with a curse. "Move on, we can't lose time like this any longer," and with firm steps and shining faces these brave martyrs walked down the road, resolutely turning their backs on home and friends, and were soon lost sight of in the distance and never heard of more.

These were two of the many true stories told by American missionaries at the Annual Meeting of the Armenian and Syrian Relief Committee last month and all spoke of the courage and patience of these poor people, the absence of all complaint, and the eagerness with which they are ready to start life again. Given a few tools or a little grain an Armenian will quickly become self-supporting, under favorable conditions. One very encouraging feature of the relief work in Asia Minor is the success which has followed the industrial work among the Armenians; but this cannot be started on a large scale till the country is in a more settled condition. Cablegrams lately received from Turkey in Asia, Persia and Egypt, show that there are three new developments in the state of affairs in the Near East which call for renewed sacrifice on our part and greater energy in raising funds to meet the increased need. The first is the direct result of the political situation in Russia, as the present government has entirely cut off the grant of six roubles a month, which was formerly given to all Armenian refugees in Russian territory. This throws the whole burden of caring for these people on the American Committee. Consul Smith cables from Tiflis, "Committee besieged by appeals from all districts, working with renewed energy to cope with situation. Good hope of success if backed by American people—unless this is done promptly numerous orphanages caring for twenty thousand children and many asylums for old people will have to close—innates homeless and destitute."

From Consul Richards in Western Persia, comes the following: "The food situation is desperate here now and with it has come the inevitable sickness and death. More fresh refugees are coming into Urumia and the villages near by and there is not nearly enough food to feed the people already there. By the time you get this letter the conditions will be frightful and the people will be dying like sheep. *I sincerely hope our cablegram will wake up things back there in the States.*"

The second point is the deportation of the Greeks in Asia Minor. "The Greeks constitute the most numerous Christian element in Turkey. At the beginning of the Armenian troubles they were spared the horrors of deportation, although commanded and heavily crushed by various military measures. Recently, however, the Greeks in large numbers have been deported from their homes along the Black Sea Coast, suffering, many of them dying, from hunger, exposure, hardship and resultant diseases. Many thousands of them have escaped to Trebizond, where they are now ministered to by our relief agents; a quarter of a million Greek refugees from Asia Minor are now in Thrace, Macedonia and Greece proper, where they are practically homeless and in urgent need of food and clothing, others are being cared for by our agents in Asia Minor."

The third development is one which will gladden the hearts of all friends of Armenia and Syria and concerns the relief work already started in that part of Palestine now under British rule. The following night lettergram has been received from Cairo: "Long awaited opportunity relief Palestine has arrived. Sickness, destitution serious, especially in cities. Estimate fifty thousand sufferers directly accessible. Funds in hand very inadequate. Refugee hospital established near Gaza crowded. Three more required. Seed, grain, clothing, medical supplies, can be secured in Egypt for Palestine relief. British military authorities offer all possible transportation facilities and urge immediate action. Bishop MacInnes (English) Committee well organized with representatives already in Palestine. Fox (member of English Friends' Foreign Missionary Association), manager American Red Cross sharing responsibility. Conditions in Syria appalling." "Probably twenty thousand destitute in Jerusalem, medical relief

established, our five doctors working incessantly. Borton, military governor, asks our financial co-operation." An American Red Cross Unit is to sail from New York this week, for relief work in Palestine, under the command of Dr. E. St. John Ward of the American College, Beyrout; as the British army advances new relief stations will be opened in the occupied land, and it may not be long before the way will be open for relief to enter Syria, too.

Five months ago it was estimated that the total number of absolutely destitute Armenians and Syrians in the whole of Turkey in Asia amounted to two million one hundred and forty thousand, now the number has increased to nearly three million.

The treasurer's report shows that the total receipts of the Armenian and Syrian Relief Committee from Tenth Month 1st, 1915, to First Month 21, 1918, were \$7,400,233.09, whereas \$10,000,000 are required monthly to adequately meet the need. With food growing daily more scarce and more costly these figures speak for themselves and we cannot wonder that the Committee is appealing for larger contributions to meet the increased need. "Over-the-Top—to Save Lives" is the title of a new pamphlet published by the Committee, telling how one city raised eight times as much as the amount allotted to it. It is hoped that every city and State will go beyond the sum assigned to it by the Committee in its earnest endeavor to save lives.

Shall not we, too, as individuals and as a Society take this as our motto, and strain every nerve to go beyond anything we have yet done to reach the many sufferers, in different parts of the world, whom a little more self-denial on our part might save. "Over-the-Top—to Save Lives."

NOTES FROM THE SOUTH.

JOSEPH ELKINTON.

The mocking bird, robin and jay are having their festive holiday here with the mercury 60°-80° F. The orange and grape-fruit blossoms fill the air with their sweet fragrance, while the roses bloom and the new leaves have quite removed any trace of the severe frost about the first of the year. The long-needled pine at my side sends up its fascinating "candles" of prospective needles from the end of every branch. These are quite light colored and contrast with the dark green foliage very pleasantly. The camphor trees also have their new growth of bloom and leaves decorating their top-most branches.

Florida has an able Governor and one thousand intelligent, appreciative citizens gathered to hear him speak on Lincoln's birthday in Orlando. Many of these were visitors from the North, East and West, but all were apparently in sympathy with his views on prohibition and equal suffrage. Governor Catts is a genuinely wholesome, progressive man, who gladly signed the bill giving 100,000 acres to the Seminoles of the Everglades a year ago. This act of tardy justice has given these Indians heart to develop their own civilization with a sense of security which they have not had for one hundred years. Indeed, their future and that of their red brothers elsewhere in the United States is brighter than it has ever been. Florida is increasingly popular and one can but notice how the houses go up, more than one a day, in this city. The Fire County Fair, held this month in Orlando, exhibited a marvelous display of fruit and vegetables, especially considering the frosts earlier in the winter. Joseph Middleton remarked that he had never seen finer poultry, even in New York City fairs. The emphasis is placed on raising hogs and castor oil beans during this year. A serious effort is being made to get rid of the ubiquitous tick by "dipping" the cattle in a bath. There are a few very good herds of graded cattle, but the native stock is forlorn enough. The whole effect of the present time in Florida is promising of steady improvement in almost every direction. We have a little colony of twenty-five families in our corner of this thriving

ing borough—who represent the solid citizens of nearly as many States.

Joshua Hurley has very kindly opened the Osceola to Friends on First-day, and the meetings for worship held there are true solemnities. Yesterday Emma Sellew Roberts (the sister of the late editor of THE FRIEND) gave us a striking illustration of the efficacy of prayer. Some twenty years ago, when in London, England, she felt constrained to pray very fervently for the girl widows of India. At that time there did not seem to be any way in which she could help them, although she greatly longed to relieve their sufferings. Within a year seven of these widows came, with the Pandita Ramabai's daughter, to the school with which she was then connected in Southwestern New York and she had the great comfort of teaching and mothering them for several years. They have all returned to India now and are helping Ramabai in her great work of uplift among their own class. Benson Roberts also pointed out the great difference between ecclesiastical and experimental religion, while another speaker quoted from Whittier's "My Psalm":—

No longer forward nor behind
I look in hope or fear;
But, grateful, take the good I find,
The best of now and here.

.....
Enough that blessings, undeserved
Have marked my erring track;
That whoso'er my feet have swerved,
His claspings turned me back.

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;—

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

That care and trial seem at last,
Through Memory's sunset air,
Like mountain-ranges overpast,
In purple distance fair.

.....
And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

ORLANDO, Fla., Second Month 25, 1918.

NEWS ITEMS.

The letters of Anna J. Haines which we are so kindly permitted to print by the family are deservedly popular with our readers. In addition to the inherent interest of subject matter the sprightly and somewhat playful style certainly adds to their charm. It is intimated to us that the expression in a recent letter in regard to smuggling a maid might easily be misunderstood in these sensitive times. To us it was a very objective way of saying that the inherent domestic difficulties of life in that far-away part of Russia were much lightened by the cheerful, devoted service of a native helper. We feel assured and can assure our readers that no other meaning was intended by the expression.—[Eds.]

At Burlington and Bucks Quarterly Meeting, held at Burlington, on the twenty-sixth of Second Month, we were again reminded of the constant need for rededication throughout the Christian's life. One who has not always been a Christian contrasted for us the harsh severity of a god of law with the tender fatherhood of the God of Love.

Even as Christ was sent into the world to minister unto others, so

does He send us to serve our fellow-beings, but our lives should first be moulded by His touch. We must become changed men and women if we would bring others to Him. If our individual Christian influence upon our neighbors is not positive, how can we expect our corporate life as a meeting to be felt as it should be in the community? An individual, hungering and thirsting for righteousness, will be so filled with the Spirit of God that he will have a dynamic Christian influence in his community.

A concern that we should more frequently and systematically extend our service and fellowship to the conscientious objectors in the training camps, particularly Camp Dix, was presented in our business session. The meeting approval of the concern and steps were taken to co-operate with Haddonfield and Salem Quarterly Meeting for this service in conjunction with the exemption committee of the Representative Meeting.

J. C. M.

FIRST REPORT FROM FRIENDS' WORKERS IN ITALY.

CARTIERA, Chitravalle, Prov. di Ancona.

A fortnight ago Captain Lothrop came to this little place for the first time and found about 900 refugees, some of them wanting help very badly and about 600 living under very bad conditions in this old paper-mill. They are in the enormous galleries of the paper-mill, men, women and children all mixed together, without work, the rooms are generally full of smoke, as they cook on small braziers and there are no chimneys,—he sent me here nearly a fortnight ago, to see whether I could help at all and in the hope of my being able to start a work-room for the women and girls. He is making great improvements with the help of the Prefet of Ancona—the large wards are to be divided up into rooms for the families. There are a number of women and girls who have got separated from their families in their flight from the North—they are to have separate quarters. A refugee grocer's shop is being started to-morrow, at present they have to go into the town, three kilometres off, for everything except bread, and as shoes and cloes are scarce, it is difficult for them in bad weather. I found that some of the men could make "zoccoli" (clogs), and as these are badly needed, a workshop is to be started for making them.

A great many of the women are knitters, and we have got a contract for a thousand pairs of socks to begin with. There is a little house, called the Palazzino, where the owner of the paper-mill used to live. I have installed myself in it with an English girl who was sent from Rome to nurse some of the children with measles, but really the nurse came rather late as the outbreak was nearly over. We got ready two rooms in the Palazzino, and have only four children there at present. The rooms were quite empty, but we got just enough furniture to manage with.

We have just taken the empty cinema theatre in the village of Chitravalle in which to start a work-room, and I wanted to start one here, too, in an empty room of the Palazzino, but don't quite see how I could manage them both.

The refugees are very nice peasant people; they are much poorer than the French refugees, partly because there is no work to be got,—many of them have not changed their clothes since they came here, as they have nothing to change into. I have begun to give away some clothes.

(Signed) RACHEL F. ALEXANDER.
(English Friend.)

COMPULSORY MILITARY TRAINING.

The following is from Charles T. Hallinan, Executive Secretary of the American Union Against Militarism.

WASHINGTON, March 8, 1918.

Members of the Society of Friends who have been fighting the introduction of compulsory military training in the public schools will be interested in the artless remarks the other day of Major General George Barnett, Commandant of the U. S. Marine Corps, before the House Committee on Naval Affairs. Usually when the army experts talk in public about military training for boys, they emphasize the physical benefits which the "lads" will get from it and they carefully conceal all other aspects. Not so General Barnett. His remarks, which escaped the newspapers, are recorded in the Committee Proceedings, Section 7, page 249, and read in full as follows:

GENERAL BARNETT—"Speaking of recruiting, I wish to bring to the attention of the Committee that we are doing one thing in the way of recruiting that is a little out of the ordinary.

"Congressman Butler, of Pennsylvania, brought to the attention of headquarters the fact that the authorities at West Chester, Pennsylvania, had made it obligatory for all male attendants at the public

schools to be instructed in military warfare, and at the request of Congressman Butler a sergeant was detailed for this duty. In this way, there was inaugurated, for the first time in American history, compulsory military education at schools. There is no doubt that if this was followed by other communities much good would result therefrom, as it would lay the groundwork for universal military training.

"These headquarters are willing to co-operate in all respects with communities, so far as it is practicable to do so, to provide instructors for this purpose. We expect to get quite a large number of recruits from this school. I know of no better way to forward recruiting than this, because these young men, if they get the military training, when they get old enough you may reasonably count on fifty per cent. of them entering the service. Whether they enter the Marine Corps, the Army or the Navy is immaterial, but they will have the military training and they will be better potential soldiers as well as better citizens in every possible way."

MR. BRITTON—"What is the average age of those pupils in West Chester?"

GENERAL BARNETT—"I understand from sixteen to nineteen years old."

THE CHAIRMAN—"I am not speaking now in criticism, because I approve of that personally, but I want to ask for information, so that it will be in the record. Under what authority of law do you do that?"

GENERAL BARNETT—"Under the recruiting regulations. . . . We are doing it under the general provision for doing everything possible to stimulate recruiting. . . ."

The following is from the *Ledger* of the eighth. It gives widespread publicity to a valuable testimony:

WASHINGTON, March 7th.

Joshua L. Baily, Jr., of Haverford, Pa., a conscientious objector, who was caught in the draft, mustered into service in the National Army at Camp Meade and then discharged because of physical disability, has refused to retain \$155.27 as pay for his military services, it was learned to-day at the Treasury Department. Baily is a member of the Society of Friends.

Following his discharge on the recommendation of army doctors, Baily was forced to accept his pay under the threat of being detained indefinitely in camp. He felt he could not keep the money, because he objected to military service and because he had not earned it. His first thought was to devote it to the Friends' service committee, but he concluded he could not use "even in a good cause money that had been acquired in a questionable way."

Baily sent his pay check to Secretary Baker. It was sent to the Treasurer of the United States and credited to the "general fund."

In a letter which accompanied the check, Baily said:

"My reason for not accepting pay is that I am a conscientious objector and did not military work while I was in camp and so do not feel free to take remuneration for no service rendered, and so did not sign the payroll at all."

The *Friend* (London) of Second Month 1st (delayed in reaching us) announces the safe arrival home, First Month 24th, of our dear Friends, Alfred Kemp Brown and W. Blair Neatly. The number of the following week received at the same time reports their attendance at the Meeting for Sufferings in London.

NOTICES.

"The Westtown Oral English Exhibitory," which now takes the place of the "Weston Contest," will be held Third Month 16th, at seven-o'clock, at the School.

PRELIMINARY NOTICE TO YOUNG FRIENDS.—Important meeting the Seventh-day afternoon and evening before Yearly Meeting, Third Month 23, 1918. Watch for notice of program and place. All who wish accommodations for Seventh-day night and all living in or near Philadelphia who will take guests for the night, write to Edith Stratton, 20 S. Twelfth Street.

MEETINGS for Worship regularly held at Mansfield, N. J., both on First and Fifth-days, at ten o'clock, will now be held until further notice at the home of John B. Comfort, in Columbus. Monthly Meetings will be held as heretofore at the Meeting-house.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station trains leaving Broad Street Station, Philadelphia (Penna. R. R.), at 6.21, 8.21 A. M., and 2.45, 3.35, 4.55 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.

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CONCORD QUARTERLY MEETING CONFERENCE ON "THE MINISTRY."—At Media Meeting-house, Third Month 17, 1918, at 2.30 P. M.

PROGRAM.

Devotional Silence—Introductory Remarks.

1.—Living Silence in Worship, by Wilbur W. Kamp.

2.—The Resulting Ministry, by William C. James.

3.—A Symposium of Group Discussions, by Edith Stratton.

4.—An Address—The Ministry, by Rufus M. Jones.

5.—Devotional Period, 20-30 Minutes.

Adjournment.

We earnestly desire the attendance of all interested Friends.

THE ANNUAL CONFERENCE OF WOMEN'S FELLOWSHIP CIRCLES OF PHILADELPHIA will be held in Twelfth Street Meeting-house, on Third-day, Third Month 19, 1918, at 2.30 P. M.

Short addresses on subjects connected with our Christian life and work will be given by Rebecca N. Taylor, Emily Oliver, Sarah B. Leeds, Mary H. Rhoads, Rebecca Carter, Minnie P. Bowles and others.

All women Friends are invited.

LUCY B. ROBERTS,
Chairman.

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

Banks—Boys' Motley.

Coc—Social Theory of Religious Education.

Deep Calleth Unto Deep.

Fabre—Story-book of Science.

Kellogg—Women of Belgium.

King—Ethics of Jesus.

Longstreth—Admirals.

Peake—Critical Introduction to the New Testament.

Wallace—Greater Italy.

Whyte—World's Wonder Stories.

LINDA A. MOORE,
Librarian.

MEETINGS from Third Month 17th to Third Month 23rd:—

Philadelphia Monthly Meeting, Western District, Twelfth Street below Market Street, Fourth-day, Third Month 20, at 5 P. M. Business session at 7 P. M.

Muncy, at Greenwood, Fourth-day, Third Month 20, at 10.30 A. M.

Frankford, Fourth-day, Third Month 20, at 7.45 P. M.

Germanstown, Fourth-day, Third Month 20, at 8 P. M.

Haverford, Fifth-day, Third Month 21, at 7.30 P. M.

DIED.—Third Month 1st, at Haddonfield, N. J., ANN FOTHERGILL, aged eighty-seven years; a member of Wilmington Monthly Meeting, Delaware.

—, at High Point, N. C., First Month 1, 1918, CALEB BARKER, son of the late Daniel Barker, in his seventy-sixth year; a member of Deep River Monthly Meeting, N. C.

—, First Month 22, 1918, at his residence, near Tacoma, Ohio, JOSEPH W. PLUMMER, son of Robert and Jane Baily Plummer; a member of Stillwater Monthly Meeting of Friends, Barnesville, Ohio.

—, on Second Month 7, 1918, at the home of her son, Hubert C. Beardsley, Montour Falls, N. Y., MARY C. BEARDSLEY, widow of Stephen R. Beardsley, in the seventy-ninth year of her age; a member of Germanstown Monthly Meeting of Friends.

—, at the home of her son-in-law, E. J. Hadley, on the third of Second Month, 1918, LYDIA ROBERTS, in her ninety-second year; a member of Hickory Grove Monthly Meeting, Iowa.

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"The Teaching of Jesus, History of the Hebrew People, and History of Friends," by Elbert Russell.

"An Introduction to Social Work," Frank D. Watson, of Haverford College.

"History of Religion," Jesse H. Holmes, of Swarthmore College.

"History of Foreign Missions," Elihu Grant, of Haverford College.

"Principles of Religious Education," Charles H. Fisher, of Pennsylvania State Normal School, Westchester.

Spring Term, Fourth Month 1 to Sixth Month 8, 1918.

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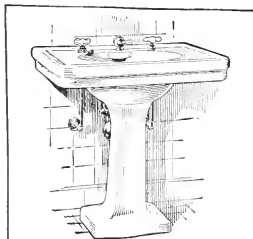
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Penn St., Bryn Mawr, Pa., Second Month 21, 1918.

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A RELIGIOUS AND LITERARY JOURNAL.

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"I saw an ocean of darkness and death, but I saw an infinite ocean of life and light flow over the ocean of darkness and death—And in this I saw the goodness of God."

GEORGE FOX.

AGAIN, THE YEARLY MEETING.

A few decades ago, the approach of the "annual solemnity" brought into the families of Friends resident in Philadelphia a considerable stir of preparation for the entertainment of guests. No small responsibility rested on the matrons of those households to insure the competent management and provisioning of the domestic establishment, and in many cases to carry a share of the labors and concerns of the meeting as well. It was not an easy week for those who thus dispensed hospitality and at the same time put their shoulders to the burdens of the Church; but the memories and influences of the social and religious privileges which those circumstances made possible, remain in the mind as a grateful tonic to many who shared in them and in the fellowship of which they were a token.

"Times are altered" now,—not altogether for the worse; and the changes in residence, in business systems and conditions, and in traveling facilities (not to speak of other changes) have greatly modified certain phases of our lives, and very noticeably that of the social practices above indicated. Yet fellowship and acquaintance and common purpose must continue, as fundamental to effective organization, and these do not depend chiefly upon the advantages of outward opportunities. Interest and forethought may still be engaged, and will hardly be wanting in those who are concerned for the peace and prosperity of Jerusalem. Not in many years has the Yearly Meeting assembled under such actual stress of circumstances as has now fallen upon us, and doubtless many people are looking toward its gatherings with interested expectancy,—some, too, with much solicitude on divers accounts. To these latter perhaps applies the admonition, "Be not anxious for the morrow," although while endeavoring to avoid corroding anxieties they must not refuse the burdens appointed them to bear. Whatever help may be derived from any

preliminary conferences or associations, we are not likely to give too much place to individual concentration upon the indwelling word for "light and leading" in these serious times. "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

In connection with the subject of these thoughts, some remarks in the letters of dear Richard Shackleton* seem to have a "fitting place." Through the somewhat quaint diction, a sweet, refined spirit, a discerning mind and a deep experience still speak to us after all the changes of more than a century; and a few of his observations are so beautiful and suggestive, so appropriate to our present situation, that they are here offered for notice and consideration.

"We have all need," he writes, "to witness a taking deeper root in the ground of Divine love, . . . that when the world speaks trouble, Christ Jesus may speak peace to our tossed minds. . . . As men and women we are fallible, and diversified as to tempers, habits, and dispositions, so that even the children of the heavenly family may differ in sentiments and opinions about earthly things; but as these cannot live without getting their food in due season, their participation together at the Lord's table renews their amity and brotherly kindness."

"In music there are not only different chords and strings, but stops and pauses. Let us seek to be ordered and modulated by the soul of harmony, Divine love; and if we cannot go forward in service, and find our own minds not under present qualification to help others, let us stand still till we renewedly feel and know that good is present with us. Thus minding our stops and movings, the locking and unlocking of the key which opens and none can shut, and shuts and none can open, we shall walk wisely and usefully in our several lots in life."

Although the expressions above quoted may be accepted mainly as general truths, they may also have a special application to the conduct of the affairs of the church. On this subject Richard Shackleton observes, "I want a current of life to bear our discipline along; then we should feel as joints and sinews to one another, then we should be united as fellow-laborers, . . . and these seasons would be seasons of Divine refreshment and renewal of strength." Again, referring to the gifts "in the heavenly storehouse," he points out the necessity of a preparation of the ground of the heart in order that these may be received, and he further remarks upon the service and advantage of each one's exercising his own gift, whatever that may be. "The variety of gifts," says he, "like the variety of chords in David's harp, constitutes the harmony, more sublime and beautiful than a dull monotony."

In a letter to an intimate friend, he expresses the fervent desire that they might individually *watch* and *be sober*, enlarging upon the injunction in this manner:—"watch, and take

*One of this name and confessing to this ancestry has recently attended the meeting at Fourth and Arch Streets.

heed to ourselves lest we should at any time be entrapped, and enter into the temptations of an insidious adversary; . . . be sober, solid and deep in our dwelling, that we may be preserved from being intoxicated with the fumes of our own imagination; but being religiously temperate and clear, may be favored to see our several lots and services; to step quietly into them, and having done or suffered according to the Divine Will, to the best of our understanding, may refer ourselves and the whole of our conduct to Him that sees and judges rightly."

Richard Shackleton set a high value upon true culture, and we would not now by any means neglect or overlook those helps that are derived from natural endowments, duly sanctified and dedicated; but surely no cultivation of these can supersede the necessity of being "solid and deep in our dwelling," as well as temperate in our spirits, if we would become clear in judgment and serviceable in our undertakings.

M. W.

FOR THOSE WHO SPEAK TO BUSINESS IN YEARLY MEETING.

Stephen Grellet, in his Memoirs, speaking of his traveling companion in England, George Stacy, the younger, says: "I have seldom met with one more guarded in his religious movements; nor do I recollect to have heard him speak more than once on any subject in his own meetings for discipline. I told him what I had observed, he replied, 'I think it is proper for me before I speak on any subject to endeavor to have a right sense of it in its various bearings, and then to know that it is my duty to speak upon it; if so, I consider that I ought to do it in as brief, but as clear manner as I can; having done so, I leave it to the meeting to judge and act; if Friends should not see as I do my repeating the same thing, would not be better understood, nor alter their own views.'"

AN OPEN LETTER.

TO OUR MEMBERSHIP.

Approved for publication by the Special Committee of the Meeting for Sufferings, of Ohio Yearly Meeting of Friends, appointed to assist and counsel those Friends who might be drafted, or need help, on that account.

Signed on behalf of said Committee,

JESSE EDGERTON.

While more has been said and written in recent time in regard to the war than on any other subject perhaps, yet we feel in this time of crisis, a desire and concern to do what we can to encourage our membership to such a course of clear thinking, and right living, as will enable us, through holy help, to lay hold of the precious promise of our Divine Master, "Lo, I am with you always, even unto the end of the world." (Matt. xviii: 20).

In the remarks we may make, it is our desire to make it clear to all that we do not consider that our conscientious convictions are binding upon others, or that we are able or willing to sit in judgment upon the conscience of another; willing, rather to accord to others the same liberty of conscience which we ask for ourselves. It is with this feeling in our minds that we wish to encourage all our young Friends, of conscription age, to seek daily for ability to "Have always a conscience void of offence toward God and toward men." (Acts xxiv: 16). We believe that such a living concern will enable us to "Renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." (2 Cor. iv: 2). We believe that as you are thus engaged, in singleness of heart, to keep close to your Divine Guide, that He will be a "Spirit of Judgment" to you, enabling you to walk so inoffensively in His

sight as to merit the attention and regard of those in whose care or company you may be placed; and if you are brought into military environment, may the innocence of your daily lives, in these new and strange conditions win for you a kindly attention and careful consideration of your needs and your feelings. And it has seemed to us, as we have thought over the trying situation in which you are, or may be placed, that your safety and peace of mind will be promoted by a firm and faithful though gentle refusal to perform such service as your consciences do not approve.

We believe that auxiliary service, in camp or hospital, instead of contributing to your comfortable getting along, will, if undertaken, result in difficulty. The officers will understand that if you are induced to perform service which will release some one else to go to the front, it is nearly equivalent to doing the fighting, barring a degree of danger. Then if the new recruit is prevailed upon to do some auxiliary service, being a part of the *military machine*, he will, in all probability, be pressed into military work still further.

It has been interesting to learn, that at Camp Sherman, the C. O.'s who have steadfastly declined either to wear the uniform or perform service under military orders fared better than those who at first were willing to do some of the work which was assigned them, and later found it harder to refuse, when things they could not conscientiously perform were demanded of them. It has been a comfort to notice the greater leniency shown to the conscientious objector *now* than in the time of the Civil War; and it seems to us that the greater consideration now shown is a legacy from the faithfulness of our worthy Friends of that generation, in setting up and adhering to a high standard of obedience to apprehended duty.

In that time of trying the souls of men there were many heroic examples of devotion to principle and loyalty to the higher requirements of duty among our membership, both in the north and south, which have doubtless had their influence in bringing about more humane treatment for a conscientious objector whose obedience to the Divine law was more important than his obedience to military authority.

We believe that to-day, the President and Secretary of War are pretty well informed as to the grounds on which Friends refuse military service. We are hoping that our consistency in avoiding all kinds of alternative service, if faithfully followed, will not only be a credit to our young Friends, but may result in some advantage to those conscientious objectors who belong to religious organizations that are not recognized in the Government plans of exemption. Our sympathies go out to these, and if the faithfulness of our members may be helpful in fortifying them for suffering,—in bearing a testimony for the Prince of Peace, will it not be some compensation? And who shall say that those who are able and willing to stand uncompromisingly as Friends, in this great world-war, are not performing a service for generations yet to come equal to that done by Friends who suffered unflinchingly for conscience' sake during previous wars! To us it seems a delicate and difficult problem to offer to the conscientious objector any kind of service in *lieu* of military service, as it seems to us a compromise with evil! Hospital and Red Cross activities are so interwoven with the fabric of war that it seems impossible to participate in the one without encouraging the other.

May we ever, dear Friends, be concerned to keep our consciences clear, and susceptible to the enlightening influences of Divine Grace, willing to be taught thereby, and if so be, led to adopt the spirit of this beautiful stanza of one of Whittier's poems:

"The leveled gun, the battle brand,
We may not take;
But calmly loyal we may stand,
And suffer with our suffering land,
For conscience' sake!"

"We never know for what God is preparing us in His schools—for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be."

WORK OF THE PHILADELPHIA PEACE COMMITTEE.

The approach of our Yearly Meeting and the preparation of annual reports, seem to bring to us a sense of the accountability of our various committees as to work accomplished, and its value in proportion to the expenditure connected with it.

When our Yearly Meeting's Peace Committee was first appointed, and in the months that followed, there was some expression of disappointment that the Committee was "not doing more work," and this may have been because of the failure to realize that in such a large group of people—all interested in peace work, but unused to working together—some time must be spent in harmonizing and planning the lines of action.

The second year of its appointment has therefore been more fruitful of results, even in the midst of a trying period, with such rapidly changing conditions in our own country. Though bulletins are now being distributed to local representatives we have felt that some further report of recent undertakings might be of interest.

The line between the Peace Committee and the American Friends' Service Committee has puzzled some Friends. And, indeed, it is a rather indefinite boundary; frequently crossed. Perhaps the two bodies are best described as two machines, running side by side, doing the same kind of work, but differently geared.

The Peace work of Philadelphia Yearly Meeting was so fully organized before the Service Committee began its work that it seemed unwise to change plans already well established. So it has come about that some parts of our work are best done through the Social Service Committee, and some through our own organization. There is a small group of members belonging to both, and keeping us bound together in detail of action, as we are in aim, and in enthusiasm for the work.

One result of it all, and one that can not fail to affect the future of our religious Society, is the cementing effect of a common interest in a good cause; of learning to work together and to work effectively. We have been long trained to be faithful to the individual "concern," and for this we can not be too thankful. Yet if we would serve our own "day and generation" we must learn something of organization, and of those two much-used words of our own time "efficiency" and "standardizing."

To this end much valuable work has been done in the department of sewing and knitting for war-victims and for our young men in the Reconstruction Service. There are active groups in many localities, and the past winter has seen a wonderful growth in the amount of work done. The use of patterns specially cut for us, the purchase of material through the Central Office, the carefully prepared bulletins, and thorough inspection before shipping, have greatly aided in procuring for the war-sufferers not only such garments as *we like to make*, but such as they *like to receive*.

It is significant as a proof of the advantage of centralized buying and cutting, that, in the case of the six groups of Friends in Ohio who are working through us for the Reconstruction work, about four dollars are saved by goods being sent to them, made up, and returned to the office, over what the same work would cost if materials were bought at retail.

The buying in quantity is not only cheaper, but the right kind of goods, of uniform quality is procured, and this can be stored until needed.

Ready-cut garments and material are furnished without any stated cost. Some groups repay by deducting the money from local contributions to the Peace Committee. Some collect small dues, and purchase buttons, thread, etc.

We have, besides the groups, individual workers whose help is much appreciated. It is interesting that in some neighborhoods there is a considerable number of people who are not Friends who prefer our work to that done for soldiers and their families by the Red Cross. As one woman said, "There are more people working for the soldiers, and they will be taken care of. I like to work for the war-sufferers."

At one of our meetings, the story was told of an elderly German woman who had been turned away from a Red Cross sewing group, because they were afraid she would "put something in the bundles." Being told by a Friend to come and join their group at the meeting-house, and that she would be trusted there, she replied: "Yes, I'll come, and sew for the Belgians."

One of the most interesting lines of work now opening before us is being done by the sub-committee on Social Service in the way of helping Germans to find employment, who would otherwise have been kept in the penitentiary or in internment.

A large field of service seems to be opening, and the service of several volunteers might be used by the Committee. District Attorney Kane has expressed his satisfaction that Friends are willing to help these people who, he feels, are not dangerous to the community before they are interned, but may easily become so afterward if no positions can be found for them, and public feeling is aroused against them.

We expect much from the food conservation work this year if it can be started earlier than it was a year ago, and the interest of local groups can be aroused and held. Canning and drying will, we hope, be carried on even more extensively and efficiently than last year and Friends who are willing to lead this work in their own neighborhoods, or who are likely to offer the use of land, or contributions of fruit or vegetables, are encouraged to send in their names as soon as convenient, to James M. Moon, Chairman of the Agricultural Committee.

The question of our getting into closer fellowship with the other religious bodies, maintaining a testimony for Peace, has been before us at different times, and a sub-committee has lately been appointed for this purpose. Our young men have been closely associated with theirs in some of the camps, and the desire is that we may become mutually helpful by closer association.

The usual Peace Meeting will be held during Yearly Meeting week, following, as it did last year, the presentation of our Annual Report.

The hope has been expressed that this meeting may strengthen us for whatever may lie before us in the way of service to a war-stricken world, and also in re-affirming our faith in "the better way" of love, which seems so often over-ruled by the way of force. We need to draw closely together and afresh to dedicate our hearts and lives to whatever measure of service may be ours in advancing the kingdom of the "Prince of Peace."
F. T. R.

STANDARDS OF EFFICIENCY.

CHARLES W. PALMER.

Modern life has become so exceedingly complex that it has been necessary to organize business and the other secular activities along lines that will secure the greatest results for a given amount of human endeavor. Science and invention have come to our aid, rendering incalculable service in reducing the amount of physical human effort. There still remains, however, that mental effort by which man must guide and control those activities on which our lives depend. Regarding both the physical and mental activities of man there is no one word that fits as frequent use as efficiency.

The efficiency of a factory demands the greatest output for a given cost, or the minimum cost for unit of output. The efficiency of a railroad demands that trains run with safety and on schedule, that rolling stock and roadbed be kept in repair and that merchandise be handled with despatch. The efficiency of a city government demands a guarantee for the citizens of all those conditions that make for right living in the community. The efficiency of a school demands effectual instruction of the pupils in healthful surroundings and with a minimum cost. The efficiency of the individual demands the maximum results from his physical and mental efforts.

With our thoughts and actions so constantly leading us along the road to efficiency in these matters, it is but natural that we should tend to carry the same ideal over into our spiritual life. This is a tendency which may result in great harm,

a danger against which we should be warned, a danger against which we should consistently struggle.

It is reported that some members of a congregation were met together to discuss some of the problems of the church. One member arose and calling attention to the large number of "unchurched" people in the community and in the country at large, decried the inefficiency of the church. He was a successful business man and argued for the adoption of the methods of business in the church. This man was effectually answered by another man, who said in effect: "It is true that we all deplore the large number of people who have no church interests. But they cannot be brought into the church by the adoption of business methods. That has been tried. On the other hand, the very inefficiency of the church is its greatest glory. All the rules of business efficiency would demand that only those of greatest talents and highest training should be employed in the work of the church. But the church has not so worked. It has had a place and a usefulness for its poorest and its weakest, and has thus sought to bring about their highest spiritual development. The church has failed only with the failure of those members who have failed of a dynamic faith and faithfulness."

I believe that this man saw things aright. Our ideas of efficiency if carried to the limit would demand the substitution of an absolute monarchy for our democracy. But none of us would welcome the change. The happiness and the highest development of men and women as citizens demand that they each and every one be given a place in determining the governmental actions. The history of the monarchies of the world points an obvious lesson. A democracy is inefficient, but therein lies its greatest glory, as millions of immigrants to America would testify.

And so where the spiritual life of men and women is at stake the democracy of the church is its greatest glory, and the highly democratic form of organization in our branch of the church is, I believe, one of the greatest contributions of early Friends to the spiritual advance of the world.

History again has pointed the way for us. Moses, Joseph, Samuel, Gideon, David, Isaiah, Jeremiah, the Disciples. "Hath not God chosen the poor of this world, but rich in faith, to be heirs of the kingdom?" and to do His works in the world?

Our Saviour mingled with the common people and delivered to them His Divine messages of comfort and forgiveness and guidance. By all the laws of efficiency, the whole course of the Reformation should have been accurately planned and carried forward, not by a poor monk, but by the best possible talent the world could choose. But it began by Martin Luther's faithfulness to the immediate duty. The rise of the Society of Friends came about, not by any human plan, but by faithfulness of George Fox and his co-laborers to that same call to duty. "Methodism" spread over the world, not by the formation of a plan, but by the great dynamic of a vision of duty.

No, organization for "business efficiency" is not the way to bring about the "spiritual efficiency" of the church, but that deep experience whereby men are born again into a Christlike faith and faithfulness to the revelation of God's will in the secret of the heart. This will be the force, as it always has been the force, which has led men to the Saviour and to associate themselves in fellowship with His followers in the earth.

Certain activities of the corporate body of the church can and must be organized under committees which will naturally follow the rules of business procedure, but with this work, as with the more spiritual activities of the church, we must always remember that it is God's work, to be done as in His sight, with His immediate guidance, and with an assurance that as it is thus done, He will bless it to our increase of life and to the increase of His Kingdom in the world.

To give one's self so entirely to activities that one has no time for his soul, no leisure for inward growth, no opportunity to let the springs of life fill and fertilize the spirit, is to make a dismal failure of life, no matter how unselfish the activities may be.

DISASTERS.*

This little book is a plea for preparedness in advance of the great calamities of flood, fire and wreck, which, scattered and beyond control as they seem, are in reality startlingly frequent and destructive. What the Red Cross did at the sinking of the *Titanic*, the Cherry coal mine fire, the 1913 Ohio Valley flood, and the Triangle Shirtwaist Factory, is described in detail and a summary chapter gives the general principles underlying relief work for sudden disasters. The treatment of the family as a unit and according to its own special needs is the first great principle, and the rapid abolition of the bread-line and the refugee camp for the permanent constructive measures, with their house to house canvassing and inevitable information card, is the first great problem. The emergency committee springs up, one hardly knows how, in the very midst of the stupefaction of despair, and it is succeeded by some permanent agency. This agency is plainly, as the author says, the American Civilian Red Cross, for it has branches everywhere, it can supply nurses and social workers on a moment's notice, and it had the experience gained in past catastrophes. But this book is invaluable in order to form an intelligent public opinion and to train volunteer citizens all over the country for co-operation in such unexpected and terrific accidents as the Halifax disaster, which may fall upon the smallest village or the most prosperous.

LYDIA C. CADBURY.

RECONSTRUCTION AND RELIEF WORK BEHIND THE LINES.

M. L. BAIKER.

READ AT A JOINT MEETING OF FRIENDS IN SALEM, OHIO.

We have reached a crisis in the world's history. That is universally admitted. It is one of those pivotal points around which all history will revolve. The fundamentals of society are being shaken. Those forms of faith and practice which we have come to regard as fundamental are being tested, as perhaps they have never been tested before. We are individually conscious of this.

As members of a religious society which has for over two hundred and fifty years forbidden participation in war, in any form, we are, especially at a time like the present, likely to be held in reproach for our attitude on all things military. We may, as has often occurred in the past history of the Society, be compelled to suffer punishment and indignities for our refusal to comply with military requisitions, or to aid in the carrying out of the military program.

Under these circumstances it is not sufficient to explain that we believe war, under any circumstances to be utterly un-Christian in character and consequently ineffective as a means of advancing the ultimate interests of mankind. The world is not satisfied with mere academic discussions of belief. It is even impatient of them. We are reaping, as we are told, not what we have sown, but what those who have gone before us have sown. It is a time for action. We care not what you believe, what are you going to do? That is the challenge which the world is flinging in the face of the conscientious objector, in our military camps, and to us who with him feel that there is a better way. If the faith that is in us can not meet this challenge, the world has a right to doubt our sincerity.

It is something to be able to refuse an assignment of duty under military law, because we recognize our allegiance to a Higher Law, but when confronted with the question, "What would you do?" "What would the world do if all thought as you think?" It is not enough that we should reply, "Well, in that case, there would be no war." We must assume a positive attitude of unselfish service instead of a negative attitude of belief.

However thoroughly, however reverently our convictions

*"Disasters and the American Red Cross in Disaster Relief." By J. Byron Deacon. Russell Sage Foundation, N. Y.; 75 cents.

may be grounded, this can be no time for mental, physical or spiritual loafers. It is a time for action and the world has a right to expect it. It is a time which demands the best that is in us, not of belief, but of service. It has been said that the world needs more of Christianity. True, but it must be a religion which finds its expression through constructive effort.

We may say that "Kultur", whether it be American or German, if it be at all worthy of the name, can only be developed through the operation of spiritual rather than of physical forces.

We may say that the co-called superman and the super-nation will never find their realization, except in the peaceful followers of Christ rather than of Nietzsche and Bernhardi. We will be met with the objection that German Kultur is even now being forced down the throat of an unwilling world. "What are you going to do about it?" We reply that Christ not only demonstrated the peaceful character of His Kingdom by making the supreme sacrifice, notwithstanding that He had all power to prevent its accomplishment through a resort to physical forces, but He did more. His whole life was filled with the power of His ministration to the physical, mental and spiritual needs of the people; to the lame and halt and the blind, without discrimination. It was a constructive ministry and Christianity has lived while human institutions and human governments have fallen into ruin.

"What are you going to do about it?"

A very definite answer to this question should be given. We owe it to humanity; we owe it to Quakerism; we owe it to ourselves. We believe that an answer is given to these demands in the relief and reconstruction work which is being taken up under the auspices of the American Friends' Service Committee. We believe that it is an answer which is not only consistent but vital to the interests of Quakerism, because it is a contribution toward the ideal of "Peace on earth."

Why, it may be objected, if you have a practical solution for the ills of mankind, did you wait until the world is torn and bleeding to apply it? However indignantly we may deny the imputation, however vividly we may recall the labors of the past, we can but confess, in sack cloth and ashes, that the liberties which we have enjoyed have been bought for us, not by us. Our own expenditure of energy, of service and of suffering has not been commensurate with the freedom and ease which we have enjoyed. We have pursued the even tenor of our way forgetful of the obligations which liberty imposes. But it is not too late.

To us it seems inconceivable, when humanity is bleeding; when physical and mental torture is being suffered by millions of our fellow-beings, that we should close our eyes, turn our backs or even remain indifferent, for fear our motives may be misconstrued; for fear that it might be said of us that we are playing the game of conscientious objectors, we are merely trying to strike an easy bargain.

At a time when the fires of hate and of brutal passion are raging, the work of relief and reconstruction, which is being undertaken by Friends is surely a step in the direction of reconciliation. It is of importance for at least three reasons.

First, because the world needs it. Second, because Quakerism needs it. Third, because we individually need it.

The world needs it first, because of the actual distress due to the devastation of war. Second, because it is a phase of relief work which is relatively neglected, and third, because of the efficiency with which the work is administered.

Quakerism needs it, first because it is humanitarian, constructive in character and hence in line with the Society's historical testimony against war. Second, because it furnishes a common platform upon which the different branches of Friends may merge their efforts toward the realization of a constructive Christianity.

We need it individually because it will broaden our own horizon and teach us the joy of service and the smallness of selfish interests in the face of humanity's need.

The world needs this service as our contribution toward that restoration to which thoughtful people are, even now,

looking forward with hope. Those who have, in any measure, kept pace with events in Europe can not but realize, in some degree, the awful devastation which has been wrought in the wake of the contending armies. The old and infirm, the women and children, who have been left at home to carry the greatly increased burdens, which the war has heaped upon them, have had their homes, their lands, their business destroyed and millions of them have been cast adrift, without the barest necessities of life. Can we imagine what this would mean to us?

It is the mission of the American Friends' Service Committee, co-operating with a similar organization in England, and with the civil branch of the American Red Cross, to do all in its power to relieve these conditions; to provide clothing, food, shelter, medical attendance and all things calculated to relieve the sufferings of a war-stricken people. To supply houses, and needed furniture for them, farm machinery, seeds and employment, to the end that new cheer may be given to face the tasks of the future.

The work of these organizations of Friends is recognized as highly efficient and has had the endorsement of both the British and French governments. Its efficiency is largely increased owing to the low cost of administration. The hundreds of trained workers are giving their time without compensation, thus permitting every possible dollar to do its work of mercy.

Inadequate as it is to meet the great needs of the situation, it is understood that the work conducted by the Friends is the largest single agency devoted to the relief of the civil population behind the lines. The character of the service should appeal to all, but especially to Friends and to all persons, who regard war as un-Christian in character. It is constructive, healing, not destructive in its effects, building friendships, not tearing them down.

Again Quakerism needs this service for its own sake. It offers a common platform upon which we ought to unite for a common cause; to merge our efforts toward the realization of a constructive Christianity. If, when the war is over, we have not learned, individually and collectively, to rub elbows with our neighbor, to seek for the points of contact, rather than of difference, the war will have been vain, in so far as Quakerism is concerned. Would it be any wonder if the voice of Peace could not be heard, if those who cry "Peace, Peace," can not work together in Christian fellowship for its accomplishment?

Denominational peace, industrial peace, national peace, international brotherhood, can never be promoted by erecting barriers between those who are seeking a common goal.

Again Quakerism needs this service in order that it may gain a new vision of its responsibilities to society.

Our liberties, our privileges, our exemptions, have been bought for us, not by us. We are in danger of accepting them as something which is ours by right of inheritance. We may cherish the memory of those who have borne the marks of physical suffering for conscience' sake, but unless we can, in a measure, share in those sacrifices what does it profit us? That peace for which the world is craving, can neither be realized nor maintained by anything less than a submerging of selfish interests for the sake of the common good.

We need, individually, the stimulus which this form of service will afford, for the same reason that we need it collectively; to broaden our own horizon; to teach us the joy of service and the smallness of our own selfish interests in the face of humanity's need. This is the essence of real democracy. It is a patriotism, if you please, which is too broad to be confined within any geographical lines. It is the opposite from war. It has been declared that when war steps in democracy steps out. The two are incompatible.

Our President has given expression to a noble ideal, that the "World must be made safe for democracy." Can it ever be achieved until democracy is made safe for Christianity?

Surely true democracy involves, not the conquest of peoples but of the individual heart.

There could be no more fitting time than the present, when

the foundation of civilization seems to be rocking under our feet, that Quakerism as a body should re-docker "its place in the sun;" that it should not only absorb the rays of spiritual warmth but that it should again radiate them in a spirit of consecrated service. If Quakerism, as a whole, can but rise to the needs of the hour for service in the interest of a common humanity; if we will but do this in a spirit of self-sacrifice commensurate with that shown by thousands of soldiers in the field, who have chosen a different method of warfare, I believe that we will not only strengthen our traditional testimony against war, but will go far toward demonstrating to the world our faith in a constructive citizenship.

SALEM, Ohio, Third Month 6, 1918.

THE UNFAILING PROMISER.

Christ's promise to His disciples:—"If ye shall ask anything in My name, that will I do." (John xiv: 14.)

We take Thy promise, Lord, whate'er we ask
In Thy blest name, it shall be done, by Thee.
What shall we ask? Our needs are very great
And what is very best we cannot see.

Thou, Lord, hast sight and wisdom and all love,
So Thy dear will be done, we only crave.
This reaches to the limit of our need,
We trust our Saviour who delights to save.

—S. J. T.

FOR "THE FRIEND."

A LITTLE ENCOURAGEMENT TO FAITHFULNESS.

"Blessed are they which do hunger and thirst after righteousness for they shall be filled." Dear Friends, what a favor it would be if the exercises and trials of faith of the present day, permitted by an Allwise Overruling Providence, should cause us more and more to realize that it is better to trust in the Lord than to put confidence in man. May our hearts become contrited and prepared to receive the pure, unchangeable truth for ourselves, from the true Source and Fountain of all good, causing us to hunger and thirst after righteousness that we may be filled.

"I am the way, the truth and the life," said our dear Saviour, "and whosoever cometh unto me I will in no wise cast out." How encouraging is this language to all His sincere followers. They seek to know the truth themselves, humbly abiding, faithful to the manifestations of the Holy Spirit in their hearts.

Oh! that people everywhere would more and more seek after this true wisdom, for they that seek shall find. "The fear of the Lord is the beginning of wisdom," but how long does it seem to take some to realize this for themselves, although professing to be followers of the Prince of Peace. May we especially who are of the same household of faith be encouraged at the little evidences we see of a deepening in the true life. As there is an abiding in the faith once delivered to the saints, whether older or younger, we can see eye to eye in all important matters, love and sympathy filling our hearts. May the number of such as these be increased among our dear younger members, and may there be a greater willingness to spend and be spent for the precious cause of Truth and righteousness in the earth, as inwardly revealed to them.

Although the work of righteousness is peace and the effects of righteousness, quietness and assurance forever, yet at times it may be through much tribulation that the faithful enter the Kingdom. What a favor it is, dear friends, that we have such a compassionate Saviour to be with us in our trials and exercises of faith. He was tempted in all points like as we are, yet without sin, and never said to the wrestling seed of Jacob seek ye my face in vain. Then let us be encouraged in humility and watchfulness to be lovingly concerned for the truth and for each other's everlasting welfare the remainder of our days.

I believe some of us realize that we have nothing to glory in but our infirmities, and yet we can thankfully say that goodness and mercy have followed us all our days. Dear

friends, let us hold the truth in an even balance—as did our worthy forefathers in the earlier days of our Society—and as many faithful ones have done since. Let us be encouraged to hold fast our confidence in Him, the Prince of Peace, who has been sufficient, that we may be favored to experience Jesus Christ the same yesterday, to-day and forever, and through the love and mercy of our Heavenly Father be prepared to abide in the house of the Lord forever.

JOSHUA P. SMITH.

GIBSON, Iowa, Third Month 5, 1918.

ALL friends and brethren everywhere, now is the day of your trial, and now is the time for you to be valiant, and to see that the testimony of the Lord doth not fall. For now is the day of exercise of your gifts, of your patience, and of your faith. Now is the time to be armed with patience, with the light, and with the righteousness, and with the helmet of salvation. And now is the trial of the slothful servant who hides his talent and will judge Christ hard. Now, happy are they that can say, the earth is the Lord's, and the fullness thereof, and He gives the increase; and therefore, who takes it from you? Is it not the Lord still that suffers it? For the Lord can try you as He did Job, whom He made rich, whom He made poor, and whom He made rich again, who still kept his integrity in all conditions. So learn Paul's lesson. In all states to be content; and have his faith, that nothing is able to separate us from the love of God, which we have in Christ Jesus. . . . So keep your tabernacles that there ye may see the glory of the Lord appear at the doors thereof. And be faithful; for ye see what the worthies and valiants of the Lord did attain unto by faith. And in this neither powers, principalities, nor thrones, dominions, nor angels, nor things present, nor things to come, nor heights, nor depths, nor death, mockings, nor spoiling of goods, nor prisons, nor letters, were able to separate them from the love of God which they had in Christ Jesus.

Friends:—In that which convinceth you wait, that you may have that removed you are convinced of. And all my dear friends, dwell in the life and love and power and wisdom of God, in unity one with another and with God. And the peace and wisdom of God fill all your hearts, that nothing may rule in you, but the life which stands in the Lord God.—*Copied from the "Life and Writings of George Fox," for THE FRIEND, by Isaac Evans.*

A NAMELESS PROPHET WHO KEPT FRESH GOD'S NAME.—

The last voice to speak for four hundred years—Malachi—sends a beam of light down through the centuries and keeps awake in the hearts of his people the hope of the coming of the Messiah. Read the stirring message of this prophet. It is an ancient message, but it fits marvelously into the spiritual needs of this day. Notice how it emphasizes the necessity of keeping alive the spirit of communion with God; how it vitalizes faith; how it magnifies the things of the spirit; how it gives courage to the waiting heart; how it denounces sin and glorifies righteousness. Is there not a good suggestion that will make for closer co-operation among Christians in those words: "Then they that feared the Lord spake often one to another"? What is the real value of Christian testimony? Is it not to put one on record with reference to the faith and to encourage others who are of like spiritual desires and purposes?

Is it not profitable to serve the Lord with faithfulness and to come into possession of the rich reward of such fidelity? The old prophet says that it is. The Christian who has spoken his word of testimony and who has lived it as well, furnishes the same evidence. Malachi opened the way for the Great Messenger, the Deliverer of Men; that was a great mission to be given to any man. But we, by our faithful following of the Master, can also become openers of the way for those who are to come after. It is a great privilege to be given to any person to open the way of approach to Jesus Christ to any other. This privilege falls to those who are endeavoring day by day to give faithful service to their Lord and Master.

THE YOUNG FRIENDS' SUPPLEMENT

Vol. 1.

FIFTH-DAY, THIRD MONTH 21, 1918.

No. 1.

THE YOUNG FRIENDS' SUPPLEMENT.
A MONTHLY SUPPLEMENT TO THE FRIEND.
DEVOTED TO THE INTERESTS OF YOUNG FRIENDS.

Editor—EDWARD W. MARSHALL.

Associate Editors.

JANE C. MOON IRVIN C. POLEY
A. DOUGLASS OLIVER EDITH STRATTON
ALICE TRIMBLE.

EDITOR'S ADDRESS—20 SOUTH TWELFTH STREET, PHILADELPHIA.

PUBLISHED UNDER THE AUSPICES OF
THE PHILADELPHIA YOUNG FRIENDS' COMMITTEE.

"Your sons and your daughters shall prophesy and your young men shall see visions".—Act II: 17.

A DEDICATION.

The appearance of this first issue of the Supplement marks what is believed to be an important addition to the activities and responsibilities of Young Friends. During recent years, the Young Friends' Movement has been growing and gathering momentum to such an extent that it has been felt that there should be, in this vicinity, some recognized medium of expression for Young Friends, through which they might voice their thoughts and ideals, and discuss those present-day problems which can best be solved by united effort. This first issue represents the outcome of that feeling.

It will be recognized that the Supplement has possibilities for usefulness. It should become a potent factor in the unification of Young Friends, among whom there exists a wide range of thought and opinion on many of the vital questions with which our Society is confronted. One of its principal functions should be the earnest endeavor to crystallize along constructive lines this volume of scattered thought, to mould the diversified ideas into unified aims. It is hoped to attain this object, to some extent, by means of editorials, contributed articles, and in some cases, by symposiums. With the prospect of world-wide spiritual and material readjustments facing us as the result of the present war, it seems essential that we make every attempt to harmonize our thought on the fundamentals, to co-ordinate our effort, and to attack the problems of the new world order with unity of purpose.

Another function of the Supplement will be to keep its readers informed of the activities in which Young Friends are engaged, including reports of conferences, social service, reconstruction work, Bible study groups, missions, and conscientious objectors. It is expected that added impetus will be given to the Young Friends' Movement through the better understanding and appreciation which arises from a better knowledge of the Movement's aims and activities.

The most important function of the Supplement, however, must be that of inspiration. It should endeavor to stimulate, by strong religious appeal, the spiritual re-awakening which seems to be an encouraging indication of the virility of the Young Friends' Movement. It should attempt to direct aroused religious feeling into channels of practical, energetic service.

The Supplement must be, like THE FRIEND, a religious journal. Underlying and permeating each issue there must be that same deep spiritual quality which has been a characteristic of the Society of Friends. It is to be expected that with a different editorial board, and with a body of contributors composed almost entirely of Young Friends, the Supplement may at times appear slightly different from the remainder of THE FRIEND in mode of expression or point of view. But it is firmly believed that any such differences will be superficial, and that when the non-essentials are removed, the aims and purposes of THE FRIEND and the Supplement will be found to be identical.

A burden of responsibility is placed upon Young Friends by the appearance of this publication, for upon their help and support, the fulfillment of its functions largely depends. The Editors appeal to them to rise to this opportunity and to give to the Supplement of their best thought, energy and ideals.

For an opportunity seems to lie before us. Although the Supplement is devoted primarily to the interests of Young Friends, yet for that very reason it is devoted to the interests of our whole Society, whose principles the Young Friends' Movement endeavors to uphold and apply to modern conditions. In the belief that the continued existence and true growth of the Society of Friends cannot be realized unless there is within it an abundance of fruitful spiritual life coupled with unity of purpose, we would have the Supplement exert whatever influence it may possess toward a fuller realization of these conditions in our midst and toward the end that all who bear the name of Friends, whether old or young, may become to a greater degree "one body in Christ Jesus."

E. W. M.

OUR ANSWER.

IN THE FRIEND of Twelfth Month 27th, the challenge was given to the Young Friends' Movement to register its vitality in the meeting for worship. Must we accept the challenge? To answer this question we shall need to have clearly in mind what we mean by the Young Friends' Movement. Is it of such a character that it must or should function in this deeply spiritual and corporate way?

The Young Friends' Movement has been defined as a "spiritual and denominational awakening that is spreading among the young people of the Society of Friends." It began with George Fox and his enthusiastic companions. To them came a discovery that transfigured life and filled it with a joy that no prison cell or physical persecution could overwhelm. They were Spirit-filled men—those young prophets of personal religion! They lived in a world of Spiritual reality vivid and compelling and intense. They touched life deep down where the springs of life are.

To such men worship was a *sine qua non* and worship more direct and absolute and detached than the existing type. Ritualism was touching God with gloved hand. These young idealists would have none of it. Their passion for reality would brook no medium or conventionality. The method of worship that evolved from this passion for God direct was no mechanical discovery; it was an indigenous necessity. In the utter silence they reached down—each man of them—and touched His life throbbing in their hearts.

It was more than individual worship. In the depths their spirits met and the heart-beat of God flooded into the hearts of all as "from vessel to vessel." God spoke to them and

through them—sometimes through one and sometimes through another. The vital thing was that He spoke, and could use all. This entire freedom from the notion of a recognized clerical class was sometimes abused. It was thought prudent for the Church to acknowledge certain gifted and theologically sound "ministers." It was perhaps in the interests of orthodoxy and common-sense that this distinction was made. Whether it has contributed toward the spiritual democracy of worship is not relevant to the present subject. The point is that the type of worship originally evolved was the direct expression of the type of religion experienced. It was an awakening which registered itself in worship by its inner necessity. A spiritual awakening must.

To-day the Society of Friends is witness to a fundamental awakening of its young people. How far responsible for this awakening the present world situation is, we shall not undertake to discuss here. Suffice it to say that the awakening preceded the war, though it has been deeply intensified by it. It might almost seem that the awakening was God's preparation of the Society of Friends for this terrific testing of loyalty. The present danger-points in our defense are those points in which the surge of the new life has not been felt. In so far as the pressure for our stand comes upon the Friends of conscription age, the whole Society of Friends will need to stand back of the corporate Young Friends' Movement as well as back of individuals in the most dedicated support, if we are to "stand in this evil day." We ask older Friends to believe in us and to help us in the deep ways they can. In this time of utter need we look to one another and we look to God. Spiritual strength is our demand, worship becomes a necessity and no substitute can satisfy. There we touch the deepest in one another and feel depths beyond. This spiritual awakening must register itself in the vitality of worship. If the established meetings do not feel the pulse, it is because there is no open channel there for the new life to get in. Given the awakening, given the channel, the Young Friends' Movement must accept the challenge of vitalizing the Meeting for Worship. Are we doing it?

EDITH STRATTON.

THE YOUNG FRIENDS' MOVEMENT.

A HISTORY.

There is nothing new in a Young Friends' Movement. At the beginning, the Society of Friends was just such a movement. The "First Publishers of Truth" were all young men and women, some of them barely out of their teens. Their power to shake the country and to bind fast a rapidly growing fellowship into an effective church was the power and fellowship of youth.

Even as applied to modern times the Young Friends' Movement is not very new. In England where it began, it seems to owe its origin very largely, either directly or indirectly, to that young prophetic leader, John Wilhelm Rowntree. Its first phase was intellectual,—the desire for a solid basis for religious truth, and this expressed itself in a series of Summer Schools for Friends and in the establishment of a permanent settlement for religious and social study at Woodbrooke, near Birmingham. The second phase was social and active. Locally and throughout the kingdom, young Friends were brought to know one another and together came to a consciousness of special duty and privilege. They began to take their membership seriously, to inquire into the meaning, for the present as well as for the past, of the position of Friends, and to put their ideals into life and service. A general conference of young Friends was held at Swanick and under one of the Yearly Meeting Committees was established a Central Young Friends' Committee. In Ireland a similar development went on simultaneously.

The American movement owes its initiative and early direction to the English Friends. The first American Summer School was held in 1900 in imitation of the English experi-

ments. English Friends attended this and several later summer schools, and Americans soon began to go to Woodbrooke for study. Following another English precedent, study classes were formed in a few of the more liberal communities for the study of Quaker history. All these activities belonged to a generation now no longer young, but middle-aged, and were concentrated chiefly among the Orthodox Friends of Philadelphia and New York.

The more recent developments of the movement have also received much inspiration from England. The Central Committee in London and its spokesman, *Friends' Fellowship Papers*, have maintained a cordial interest in "Friends beyond the seas." Before the war, groups of young Friends annually crossed the Atlantic and thus American developments often followed the English. The indiscriminate fellowship of English Friends with all branches of American Friends helped the movement toward fellowship in this country. The Whittier Fellowship Committee, by its guest-house and by other undertakings gave expression to this feeling. Joint study circles flourished for years in New York and Philadelphia. The English tramps, when undertaken in this country, were inevitably joint affairs, and in many minor and local ways the younger generation has been able to work harmoniously with the descendants of those who once were considered dangerously unsound. Looking back over the extraordinary growth of mutual respect, if not of doctrinal agreement, between the two branches in the last decade, the chief factors appear to have been, not the influence of English Friends alone, nor the temerity of American youth, but a sense of shame at our un-Quakerly divisiveness, a study of the facts of the separation, careful appraisal of the points of difference, and a better personal acquaintance.

The Young Friends' Movement has affected the other branch of Friends as it has affected us. They have shared on equal terms and often with greater readiness the inspiration that came from England. Summer Schools were held by their Advancement Committees. The biennial conference has grown and increasingly appealed to their younger members. Their former Young Friends' Associations which failed to keep young have either been rejuvenated or have given over part of their scope to newer activities. A Young Friends' Movement with a large membership was organized in Philadelphia Yearly Meeting in 1915, somewhat on the English model. These developments have apparently been blessed with a real growth of Quaker interest and of spiritual life.

In the West the special interests of young Friends found expression until recently in the local Christian Endeavor Society. The annual conferences of these societies, beginning at Winona Lake, Indiana, in 1910, not only extended the horizon of young Friends beyond their own community, but exposed them to other and more distinctly Quaker ideals. Visitors from the East and from England not only suggested different Quaker traditions, but imported a more definite denominational self-consciousness. The same result was obtained by young western Friends who went to the East or to England for study. At Hartford Seminary, as well as at Woodbrooke, their Quaker interest was aroused, and for the past quinquennium the Five Years' Meeting has had no board so poorly financed, but so enthusiastically effective, in spreading Quaker ideals as its Young Friends' Board. The fields have been "white unto the harvest" and the laborers have been few, but devoted and contagiously inspiring. Locally the formal Christian Endeavor has been revived or has given place to study circles and other kinds of activity. Many Yearly and Quarterly Meetings are well organized for young peoples' work with offices and secretaries and interested membership. From this vigorous western growth Philadelphia Friends have gained much more than they have given.

In the Conservative Yearly Meetings there has, of course, been no movement so formal or extensive as in the larger bodies of Friends. Organization and division by age have seemed unnecessary and undesirable. But many of the younger members have either shared or sympathized with the new life

and fellowship in other bodies. They are a needed component of any well-balanced national movement.

Perhaps the developments that I have described will seem to the reader rather limited and self-centred. They all belong to the quiet days of peace, when life was easy and happy. They were the earnest endeavors to find a new and deeper life and fellowship in an ancient and respected branch of the Christian church. Their chief obstacles were ease, respectability, and lack of the purpose and courage that danger and suffering give. We knew we had a message that was needed, but we could not feel the urgency of the call as we wished, and so our efforts seemed to be chiefly talk and effervescent enthusiasm and to lack real extensive power. We could not reach beyond our own membership and much of our own membership was nominal—respectful and contented with Quakerism, but not on fire with its revolutionary call. How well I recall one summer evening in 1912, sitting on a bridge at Ilchester with a young English Friend who was taking me on his motorcycle to visit a little meeting. And as we looked across the meadow to the old grey walls of Ilchester gaol, where Besse says no less than 210 Friends were imprisoned at one time, we spoke almost with regret that no modern trials made firm our faith and gave power to the Young Friends of England and America. Those were prophetic words. Two years later the war came, first to England and then to America, and my friend of the motorcycle is to-day serving his third sentence in Exeter Civil Prison, not fifty miles away. Most of the Friends whom the young Friends' movement had gripped in England have proved loyal to the ideals of our Society, either through suffering or through constructive service. Already in France, the young Friends of England and America are turning into expressive international good-will the enthusiasm and fellowship of their former common conferences and visits. Here talk has turned to life and action. The war, one feels, will either make or break the Society of Friends. To-day the Young Friends' Movement is not an easy, sociable, self-edifying undertaking, but a challenging call, full of danger and of action, to fearless expression of the Quaker message. Our peace testimony is not the whole of our message, but it is to-day the testing element. If we can be faithful in that, we have few fears for Quakerism's strength in this generation of young Friends. For perfected by suffering, tested by danger and sacrifice, we shall be better fitted than ever before to meet the more difficult tasks of what shall follow the war—whether it be peace or whether it be the revolutionary stress of a world order being made over.

HENRY J. CADBURY.

TWO BOOKS BY JOHN HAYNES HOLMES.

To me, there are two kinds of faith in Jesus Christ. The one accepts the idea that God's spirit took human form for a time; the other includes this and goes further, believing that Christ's way of living is a workable one, applicable to business, political, and home life. The first is relatively easy and it is hard for me to believe that such belief "on the Lord Jesus Christ" is sufficiently difficult to be worth very much; the second is tremendously and, perhaps, increasingly hard, but it is such faith that will overcome the evil in the world, if we will but have the courage to put it into practice. The faith of John Haynes Holmes is of both kinds, decidedly; but the emphasis is on the second, and it is for this reason, perhaps, that I have found his book, "New Wars for Old," of inestimable help.

Many books that try to state the case for non-resistance, give us a new realization of the beauty of Christ's way; "New Wars for Old" does this, too, but it also renews one's faith in its practicality. It gives two chapters to examples of successful non-resistance, ancient and modern; and, in the words of a calendar before me, "one example is worth a thousand arguments." The author gives the lie to the epigram that "Christianity has not failed, because it has never been tried," he believes, and makes the reader believe, that it has been successful in every case where it has been honestly and courageously tried. He cites the four quotations from the New

Testament that are used most frequently to show Jesus believed that sometimes war was necessary and answers them so effectively that the chapter has been to me ever since a present help in time of troublesome argument.

One mistake that enthusiasts for a cause are apt to make is not to give full credit to what nobility there is on the other side. Statements implying that all pacifists are idealists and that all soldiers are rushing to battle filled with the lust to kill, do harm, needless to say, to the cause of non-resistance. And it is just in this matter that John Haynes Holmes, both in "New Wars for Old" and in his newer book, "Religion for To-day," is so supremely successful. He states the other point of view so fairly and fully that one wonders how he can muster arguments for his side. A cousin of mine, a strong believer in the justification of our war at the present time, read several paragraphs of the former book and would not believe it was written by a pacifist. This atmosphere of tolerance, in addition to its delightful readability, makes it peculiarly valuable for Friends—and friendly—propaganda.

"Religion for To-day" is a more complete statement, with much additional and perhaps even more thought-provoking material, of the ideas given in Philadelphia in a lecture, entitled "Religion after the War." His chapters on Justice, not Charity, and Truth, not Authority, are particularly worth reading. And I cannot resist the temptation to quote a few sentences from a most interesting chapter, The Modern Conception of Prayer:

"Prayer, as commonly practised both in the past and in the present, has concerned itself exclusively with such phenomena as rainfalls, storms, cataclysms, sickness and disease, the issues of battle, the fall of dynasties and kingdoms,—things 'of the earth earthy' A prayer, from the new point of view, is an effort not to change God, but to change ourselves. It is an endeavor not to adapt the mind of God to our selfish and trivial desires, but to adapt our minds to the august will of the Most High. . . . We pray not in order that we may 'reconcile the ways of God to man,' as Alexander Pope put it, but, on the contrary, that we may reconcile man to the unchanging ways of God. Prayer, when truly understood and practised, is concerned not with the physical, but with the spiritual world; it seeks a change not in the outer but in the inner realm."

In conclusion, may I say that any one interested in peace should read "New Wars for Old" and anyone interested in religion should read "Religion for To-day"? If I am right in believing this, many Friends will wish to read both.

IRVIN C. POLEY.

"THE PRESENT-DAY CHALLENGE TO US AS YOUNG FRIENDS."*

There was recently held at Penn College, Oskaloosa, Iowa, a most significant Young Friends' Conference. It grew out of a deep "concern" on the part of a group of young people of the College who had been meeting for some weeks under the general leadership of Clarence E. Pickett to discuss their relation as Friends to the present crisis and to the problems growing out of the war.

Accordingly, letters were sent to a number of representative young people of our various meetings, inviting them to come to Oskaloosa for a two days' conference. A godly number came in response to this call, so that with the young people from the College who attended, there were as many as fifty present in some sessions of the Conference.

It was a most searching time of earnest inquiry and prayerful consideration as they sought to learn their true obligation as Friends to their God, to their government, and to their own conscience in this trying hour. No other conference or meeting of young people within our Yearly Meeting has been held which has been marked with a deeper spirit of consecration and loyalty or by more real spiritual power.

The last afternoon of the Conference, the writer placed these

*Forwarded from Iowa at the suggestion of J. Henry Scattergood.

words on the blackboard—"The Present-day Challenge to Us as Young Friends," with the question, "What would you say that it is?"

There were twenty-two replies written out and handed in. Of these twenty replies, three were from young women and seventeen from young men. A very significant thing to be noted is the fact that fourteen of these replies from the young men were from those within this present Draft or very near it, some of whom had to report within two or three days and go to camp.

Because the answers given are so remarkable when all the facts surrounding them are borne in mind, it has been thought well to share a portion of them with a larger number, even though no one thought at the time of their ever being published. This is done that a larger group of Friends, young and old, may know something as to how deeply some of our young people are thinking concerning the grave problems now confronting us and of their answer to this Challenge. The replies are given in their exact words, although in some cases only a portion of the answers are given. Space also prevents the giving of all the answers received, though every reply given is worthy of being published. The classification or grouping of replies is the work of the writer—the replies are the words of the young people themselves.

I. KNOWLEDGE OF OUR PRINCIPLES.

Omer Johnson, Pleasant Plain Quarterly Meeting.—"The Present-day Challenge to us as Young Friends is a deep study of the early history of the Society, of their reasons for opposition to war, and a challenge for us to try to show by our actions that we firmly believe in these convictions and are willing to do all in our power to carry them out."

Loyal P. Thomas, Bear Creek Quarterly Meeting.—"The challenge to Young Friends to-day is to know why we believe in the Discipline in regard to the world-wide conflict and to settle in our own minds where we are going to stand as Quakers."

Grace E. Michener, Oskaloosa Quarter.—"To me, the Present-day Challenge to us as Young Friends is to know what we believe, why we hold the views we do, and to present to the world a constructive way of living,—a positive message of the power of love and Christian democracy. This, in other words, necessitates a study of the principles of Jesus and a thorough-going application of these principles in every relationship of our daily lives."

II. CONSTRUCTIVE MESSAGE OF QUAKERISM.

Alfred E. Standing, Bear Creek Quarter.—"It is a challenge for a Positive Quakerism. A message that proposes the substitutes for what we don't believe in."

Harvey E. Grose, Bangor Quarter.—"I believe the Present-day Challenge to us is to show to the world that we are trying to construct instead of destroy by war."

III. ACTION ON THE PART OF THE SOCIETY—PROCLAMATION OF MESSAGE.

Earle M. Winslow, Bangor Quarter.—"I believe that in the light of the present world crisis the duty of every Friend, young or old, is to show to the world that we have a message for the propaganda of Peace better, now and ultimately, than that proposed by any military propagandist. The world expects us, and our Government gives us the supreme opportunity to vindicate our position by standing up for it to the limit. The militarist believes in his propaganda enough to push it to the limit, and he expects us to push ours, regardless of consequences."

IV. TO DEMONSTRATE THE SPIRIT OF CHRIST AND CHRISTIAN BROTHERHOOD.

Elton Trueblood, Ackworth Quarter.—"To propagate the spirit of Christ, as we see it, among His people."

Chase L. Conover, Oskaloosa Quarter.—"To demonstrate, to a war-stricken world by the power of the indwelling Christ, the spirit of Christian brotherhood."

Marie Owen, Ackworth Quarter.—"To find a solution for ex-

pressing to the world our belief in the practical application of brotherly love."

V. TO LIVE FEARLESS, CONSISTENT, CHRISTIAN LIVES.

Willard Jones, Pleasant Plain Quarter.—"I consider the Present-day Challenge to Young Friends is to live fearless, aggressive, Christian lives; fearless to express their ideas in the world-crisis; aggressive to do something constructive."

Duane McCracken, Pleasant Plain Quarter.—"That we be genuine Christians; that, having open-mindedly faced all the facts, we follow without compromise the dictates of our conscience."

VI. TO GET OTHERS INTO THE RIGHT RELATION WITH JESUS CHRIST.

Gladys White, Ackworth Quarter.—"We as Quakers hold that if a man has the right relation to Jesus Christ he cannot go out and kill his brother. We, as Young Friends, should promote the ideal of getting each individual in the right relation to Jesus Christ. After this our ideal will come. Our main aim is to help others get a 'bigger vision of God.'"

It might be added that these replies did not "drop out of the blue sky," nor were they hastily framed and given. They are the result of months of careful and earnest seeking by those in college as well as by those outside. These have arrived at their conclusions partly through consultation with older Friends, but chiefly through prayerful consideration of these perplexing problems before God and within the sacred tribunal of the individual soul.

OSKALOOSA, IOWA.

ORA W. CARRELL.

A BEGINNING.

In connection with planning the First-day morning expeditions to various outlying meetings last Spring, need was felt for a calendar or bulletin as a means of drawing attention to matters which interest young Friends.

During the Westtown Conference this calendar idea was presented to the Young Friends' Committee. The thought was approved and enlarging suggestions were made. Two members were asked to investigate the feasibility of a bulletin which might serve as the organ of the Committee. While this supplement is not the immediate work of those persons and its scope will surely far outreach a mere list of announcements, perhaps their concern served to crystallize the desire for a publication peculiarly our own.

CAMP MEADE, Second Month 18, 1918.

HAROLD M. LANE.

ANOTHER YOUNG FRIENDS' PERIODICAL.

[This significant item of news from Ireland seems to indicate that the Young Friends' Movement not only is active in that country, but is accorded official recognition by Dublin Yearly Meeting.—Eds.]

The Irish Young Friends' Committee have started a *News Sheet* of seven or eight pages, intended to take the place of the *Y. F. A. Magazine*, which came to end with the appointment by Dublin Yearly Meeting, in 1916, of a Central Young Friends' Committee to have the care of Young Friends' activities within the Yearly Meeting. This Committee, after some experience of the attempt to cover the ground allotted to their care, have felt the need of some more direct means than those hitherto adopted of coming into contact with all other young Friends in Ireland. It has been decided to issue the *News Sheet* three times a year at 2d.; (of F. J. Kerr, 27, Ulverton Road, Dalkey, Co. Dublin). Elsie M. Wigham is the editor.

SUCCESS.

"Before God's footstool to confess

A poor soul knelt and bowed his head,

I failed, he cried, The Master said,

Thou didst thy best, that is success."

MY QUEST OF JOY.

Once I set up idols and trained the fibers of my heart
To cling to them in faith and hope of life,
And all my days I sought to make them real,
To see them live before my eyes in light;
But though I waited long and strove to find
In them the joy that life must surely give,
I found it not, then one day, looking down
I saw them shattered on the ground below
In hopeless fragments, jigg'd and weather-worn.
Then for a time the world grew dim around
For that I tho't was truth had lost its light,
And that I knew was truth I could not find,
Till through the mist a light broke clear and strong
And in its path I, blinded, passed along
And came at last to see, and seeing, know
That God is Love and in this love alone
Is bound the hope and faith of each that lives,
And that to love is but to serve in truth
And give for Him our inmost heart's desire.

And so in one glad vision shining clear
The joy I sought before in idols false
I found at my heart's door with radiant face.

—EDITH E. WILDMAN.

IMPORTANT YOUNG FRIENDS' GENERAL CONFERENCE
ON THIRD MONTH 23rd.

All the young Friends of Philadelphia Yearly Meeting should make every effort to attend an unusually important conference to be held at Twelfth Street Meeting-house, on Seventh-day, Third Month 23rd. Those young Friends who have not as yet become interested in the Young Friends' movement are especially urged to be present.

The afternoon subject for discussion, "Mobilization of Young Friends for Their Spiritual Task," is a clear, ringing summons for our young Friends to come to the Conference determined that they will remain no longer in a more or less disunited and ineffective condition, but will strive to draw together spiritually and sociably with a solidarity of effort which would augur well for the future of our Yearly Meeting. This discussion will largely deal with the question of how the scattered members of our various committees can be reached and bound into local groups; how these groups may co-operate for larger forms of service; how the whole Movement may be related to the respective local meetings on the one hand and to the whole Yearly Meeting on the other. It must be remembered, in this discussion, that unity and organization

NOTES FROM JAPAN.

CAPTAIN HARDY IN FRIENDS' MEETING.

The benches of the little old meeting-house in Tokio were all filled and folding chairs at the back of the room did not suffice for the crowds, so a number had to stand all through the meeting. It was advertised for 7.30 on First-day evening and many were the people who wanted to see and hear this old man who had come to Japan with Perry sixty-five years ago—one of the two survivors of the visitors of 1853.

Unfortunately the old man had made a mistake in dates and had promised to speak at two places in distant parts of Tokio at the same hour! We got in touch with the other place and they said they would try to stop him off at eight sharp and send him by taxi across to us, arriving about 8.20. This was explained to the waiting people and T. Sawano and S. Hirakawa filled the time as best they could. We admired Hirakawa San, who spoke till about 8.20, and then continued, as the Captain had not yet appeared. A reception committee was waiting at the gate and looked expectantly into every passing automobile—but alas, they were mostly filled with smoking men and women.

To make a long story short the taxi broke down and our visitor had to resort to a street car, which is a pretty slow

are not ends in themselves, but are intended as the means of furthering the principles of Quakerism and through them of advancing the Kingdom of God on earth.

The eight local groups already organized and one or two not yet organized will sit together as delegates in the afternoon.

The evening session will be a general meeting, with two addresses developing further the opportunity and the call of the hour. A cordial invitation to attend this session is extended to older Friends.

In order to insure the largest possible attendance of members from a distance a Committee on Hospitality has been appointed and will be grateful for the names of people in or near Philadelphia who would entertain one or more guests for Seventh-day night of the week-end. Write to Edith Stratton, 20 South Twelfth Street, Philadelphia.

Come to the office between the two sessions, to get the names of your guests or hostesses.

A little preparation meeting for worship will be held in an upstairs committee-room of the Institute at 3.30.

The full program of the Conference follows:

YOUNG FRIENDS' CONFERENCE—Friends' Meeting-house, 20 S. Twelfth Street, Third Month 23, 1918.

Subject—"Mobilization of Young Friends for Their Spiritual Task."

Afternoon Session—4 p. m., D. Robert Yarnall, Presiding.

I. The Spiritual Task—Message from the Peace Committee of the Yearly Meeting—Francis R. Taylor.

II. The Function of a Central Committee—J. Passmore Elkinton, Chairman of Young Friends' Committee.

III. A New Life for the Auxiliary—Rebecca Carter, President of the Y. W. A.

IV. The Function of Local Groups—two minute talks—1. From organized groups: (a) Lansdowne C. E.; (b) Haverford Round Table; (c) Media Fellowship; (d) Moorestown; (e) West Chester Study Circle; (f) Twelfth Street Fellowship; (g) Arch Street Fellowship; (h) Wilmington Young Friends' Group. 2. From unorganized communities: (a) Western Quarterly Meeting; (b) Haddonfield; (c) Germantown. 3. From college meetings: (a) Wellesley; (b) State College.

V. Discussion.

VI. Summary and a Look Ahead—Edith Stratton.

Devotional.

Supper—6 p. m.

Evening Session—7.30 p. m.—(older Friends cordially invited)—J. Passmore Elkinton, Chairman.

I. Quakerism: A Religion of Adventure—Janet Payne Whitney, London, England.

II. The Unprejudiced Call for Personal Consecration—George L. Jones, Westtown School.

thing in Tokio! It was just nine o'clock when he limped, panting down the aisle after his brisk walk up the hill to the meeting-house. The hands of the old clock on the wall had slowly turned around to eleven, before the sailor, with his interpreter, had finished speaking. And those 300 people sat or stood patiently till the end!

It was a simple talk—the story of his life, showing how, by living close to God and consequently avoiding smoking, drinking and other bad habits, he had been enabled to live to the good old age of eighty-three in sound health. He made a strong personal appeal to his "grandchildren" as he calls all the Japanese, to do all in their power to wipe the curse of "sake" (liquor) from their fair land and to pledge allegiance to God, the Father.

Practically every one present promised to join in the fight against drink and quite a few handed in their names as enquirers who would like to know this loving Heavenly Father about Whom their old "grandfather" spoke. A great number of young men went up front to shake his hand and get him to write in the fly leaves of their Bibles.

The writer of these lines had the honor of taking the old sailor back to his home that night and he was greatly impressed with the hardness of the old man. Although the

day had been a hard one with sermons at four different places and much traveling. Captain Hardy ran and jumped on a tram and stood up in the crowded car, refusing to take another person's seat. "These are all my grandchildren," he said. "I love 'em all. The only one that has ever insulted me was drunk and it wasn't his fault. O, this 'sake' is a terrible thing."

"Good night, and God bless you," was his parting word at the door of the missionary's house where he was staying. The return trip to the Mission was made about midnight and few people were stirring. But those who were out were mostly under the influence of strong drink. One man stopped the trolley car by refusing to get off the track. At a transfer point an unconscious man was in the gutter and another yelling in at a saloon keeper. The cars carried people in various stages of intoxication and at the Mita stop three students were having a loud argument as to which was the road home!

While it is unusual to see so many people at one time indulging in this sin, yet one is always aware of the terrible curse drink is to this land. O, for more able witnesses like this veteran sailor, Hardy, to show these people a better way—"the way of the tree of life." HERBERT V. NICHOLSON.

THE YOUNG MAN AND HIS AMUSEMENTS.

Under this caption the *Boston Evening Transcript* prints a notable article from the pen of George T. Dowling. Two sub-heads are given, that seem to be especially useful as defining principles which all can apply personally. These sub-titles and the essence of what is said under them follow:—

SPEND YOUR TIME FUTURE-WARD.—If I can impress this upon you I shall not be taking away from you any of your amusements; I shall be doing better than that; I shall be taking you away from them. They will become so subordinated to the main purpose of life as to sink into their proper place, and you will forge ahead with so large a conception of the meaning of your possible destiny that you will no longer be asking early and late, "What shall I do to be amused?" but, with its widest significance, "What shall I do to be saved?" saved from failure, from poverty, from remorse, from physical or mental or moral shipwreck?

Along the lines of these two questions you will find among your associates crystallizing two different classes. With one class levity and thoughtlessness will be the chief characteristics, and with the other seriousness and a purpose. Ten or twenty years hence the latter, after experiences of usefulness and happiness in making their work tell, will be approaching the head of their several callings. The former will be looking for a job. Both will have had their future; but they are planting that future now.

SPEND YOUR MONEY UPWARD.—The second suggestion which I have to make is that you spend your money upward. The one test of every amusement is this: How is it going to find me to-morrow; better fitted for my work or worse? better fitted to be the man I know in my heart I ought to be, or worse? Your amusements will cost you money; and if you make up your mind to spend your money upward and not downward, that will determine the character of your amusements. Think of how many books may be bought for the price of two or three theatrical entertainments. And when you have bought them they are yours forever. Do you want some inspiration in your business? It is in your power to say to John D. Rockefeller or Andrew Carnegie or Charles M. Schwab or any one of a multitude of others: "Come here, I do not feel sleepy to-night. I want you to sit up with me and tell me your experiences in business. Reveal to me some of the secrets by which you have won." And any hour of the day or night they will immediately obey. Why, it is wonderful when you come to think of it. And remember that if you are not availing yourself of these chances, your future competitors are.

Or do you long for the homely poets of homely life: Robbie Burns or James Whitcomb Riley or Will Carleton or Henry W. Longfellow? What you throw away in a few evenings will supply you with a library, and the greatest men in the world, and at their best, will be at your beckoning.

Spend your money upward. You are not spending it upward when you attend some pig-sty drama, even though the sty be brilliantly painted with crimson and gold. You are not spending it upward when you buy a ticket to dance all night or to mingle with evil companions. You are not spending it upward when you play cards for money.

FOR "THE FRIEND."

LITTLE STORIES OF HUMAN INTEREST.

J. LINDLEY SPICER.

No. 1.—OLD BROM.

When a boy in Saratoga County, N. Y., we lived six miles from the Friends' Meeting-house.

Early on First-days we would breakfast, put up a luncheon, and father, mother and myself go to the place of worship we best loved.

After meeting, "Old Trim," the faithful roan horse, was fed. We ate our lunch and then drove to a community on the banks of the Upper Hudson, where my parents had opened a Bible School.

An old unused Union church much out of repair had been cleaned and fitted up. About sixty people gladly availed themselves of this opportunity for religious instruction and Bible study.

A mile away lived a family of notoriously bad repute, known locally as "Old Brom and his gang"—men and women who kept a resort where wild orgies were sometimes held.

One frail little girl, grand-daughter of Old Brom, came to the Bible School. Kind bodies fitted her out in decent clothes; she would go to the house of her school teacher, be washed and dressed, go to Bible School, then go back, put on her shabby clothing, and so return to her home.

Years passed, revival meetings had been held, many professed conversion, and a work developed which resulted in the erection of a nicely appointed Friends' meeting-house across the river.

One day my mother received a letter from the school teacher, stating: "The good seed you sowed in our neighborhood is springing up and promises to bear fruit. Old Brom wants you to come and tell him how to find Jesus Christ."

We responded at once, mother and I, accompanied by a Methodist woman, who could sing the Gospel message, went and found Old Brom, another old brother of his, four old women, and three younger persons, men and women.

Old Brom had met with an accident, which had resulted in complete blindness. He had cried out to God in his distress. The little girl of former years was there, although now a married woman with a home in a far away city.

We had a marvelous meeting. The entire group of nine persons cried to God in confession of sin, and with promises to henceforth serve their Saviour, Jesus Christ.

Regular meetings were held in this transformed home. The prayers of Old Brom were most original and unique expressions of faith and trust. He and the others, as they passed on, gave evidence of complete transformation, and newness of life.

226 E. FIFTY-EIGHTH STREET, NEW YORK.

HOW TO KEEP IT.—Some lakes and inland seas are without outlets, but none are without inlets. Insensible evaporation would soon dry up the largest of them, if its waters were not receiving a constant addition. The sturdiest tree would soon die if it could derive no nourishment from earth or air. So, no matter how much grace a person has received, if he does not go on in his experience and grow in grace he will become dry and unfruitful, spiritually dead, and insensible to his condition. His outward conduct may be without reproach, but his power is gone. To keep a house in good order repairs must be made as need requires; to keep wealth one must be acquiring wealth; to keep learning, one must be adding to his store of learning, and to keep holiness one must be steadily "perfecting holiness in the fear of the Lord."—
"EARNEST CHRISTIAN."

THE CHILDREN'S CORNER.

[With the advent of the Young Friends' Supplement the good women in charge of the selections for children have chosen a new caption.]

OUR STAR.

[The red and black star now worn by many of our boys and girls as well as by older Friends here in America, the badge of our Friends' Service Committee, was first given to the English Friends for their helpful work in France at the time of the Franco-Prussian war, in 1870. It has been adopted by our workers now in France and has been known and recognized by many an old peasant who came to love it in the last hard war which France was called on to endure. It is an emblem we are all proud to have inherited and hope to pass on un tarnished to those who labor in later years to help a stricken people.]

O, many a star, both near and far
On a flag is floating free!
But I would sing our Friendly star,
The star for you and me,
That little star of black and red,
On the "Way of Love," its beams are shed,
In the paths of Peace its followers tread,
Wherever they may be.

The peasants knew it long ago
On wasted fields of France
Old men;—who then were boys you know,—
Remember at a glance
The little star of black and red;
And how the Friends it onward led,
Broke in their homes the Heavenly bread
Of love and charity.

And now it marks the strong right arm
Of youth or maiden brave
Who goes to save from want and harm,
To till again each wasted farm,
And,—in the midst of war's alarm,
To comfort,—heal, and save.
The shining star of black and red
How bright the gleam it seems to shed
On paths where Duty onward led,
Far, far across the sea.

And may we wear it not in vain
Who follow still its light!
We need its cheer and courage, too,
For us it means "Your work renew!"
Help us to help!" And we may do
Our part to keep it bright.
The Friendly star—all stars above
For still it shows the way of Love
The work we all may do!

—F. T. R.

FLYING WORDS.—There is somewhere in print a little story that deserves to be printed again and again, until all the children know it by heart.

The incident occurred in a church where priests set apart certain times when their members shall come to them as they would go to their own fathers and mothers to talk over the things that much concern them. Indeed, the priest is addressed as "father."

If a member of the church has done things during the week or the month, that have left with a him feeling of doubt as to his wisdom, or the deeper feeling that he has done things really wrong, he is expected to go to his church-father and confess them to him, that the father may tell him some better way, or name a punishment for the wrong thing done.

Once it happened that a young girl confessed to her church-father that she had been talking very unkindly about a girl

of her acquaintance, a school-mate perhaps, repeating things she had heard about her, not knowing whether they were true or not. The "father" knew that she needed a lesson that could not easily be forgotten. So he told her to go to the market-place of the town, and bring a fowl whose feathers had not been taken off.

On her way back she was to pluck the feathers and cast them from her, and report to him again.

When all was done as he had instructed her, she returned to him, and he further directed: "Now, go back to the market, place and on the way, gather up the feathers you have plucked every one, and bring them to me."

The young girl set out to do as she was bidden. But, as she passed along, she found that the wind had gone before her and had scattered the feathers far and wide, even among the leaves of the wayside trees, and through the hedges, and over the little river running through the town. At last, discouraged and in tears, she went back to the "father" with hardly more than a handful of the feathers she had scattered.

Then the "father" said to her: "My daughter, it was just this that you did when you scattered words of blame and suspicion, whether false or true, about your neighbor. If I had asked you to gather the words you could not have done it, for other tongues would have passed them on and on, beyond your reach, to carry hurt and harm to any ears and hearts they should fall upon."

There is nothing more destructive than some spoken words. They may be like sparks of fire falling upon dried grass. They may be the very seeds of war in the home, in the school, the State, the world?

One of our poets has written these lines that seem to belong to the good father's lesson:

"Boys flying kites, haul in their white-winged birds,
Men cannot do this when they're flying words."

AN APPEAL TO STUDENTS IN FRIENDS' COLLEGES.

Instead of the regular quadrennial Student Volunteer Convention, with four or five thousand delegates, five hundred college men and women, including some missionary and faculty representatives, met at East Northfield, Mass., from First Month 3rd to 6th, for a survey of the world situation in the light of Christ's call to carry the Gospel to all people. The Friends who were present were so impressed with the constructive and challenging program of future work which this Conference outlined for itself, that they are eager to give to the students and teachers of Friends' colleges the good news of this unparalleled opportunity to line up with the entire student body of the United States and Canada and even to lead them in purposeful effort to achieve for Christ things which make peculiar appeals to Friends and those in sympathy with them.

Let a brief statement of some of the outstanding messages and spiritual experiences of the Conference introduce this constructive program of work.

In the first evening session, the delegates were brought under a heavy burden by John R. Mott's survey of the world situation created by the war. He said in substance: The world is shaken to its foundations,—commerce has fallen to pieces, the international labor movement has broken, home life is shattered, mere intellectual education has proven dangerous, the Roman Catholic Church has failed and Protestant leaders have neutralized their future influence by their war messages. In addition to burdens equivalent to fourteen per cent. of the property of the Allies and twenty-eight per cent. of the Teutons, the sorrowful, bleeding and exhausted world, already robbed of eight million men who have been slain, must carry on its back eight million cripples, and an army of diseased civilians. Another burden which is coming upon the world is shown by the fact that for one nation alone, enough soldiers to make forty divisions have been put out of commission by venereal diseases. Christendom is rent

asunder and the bitterness is steadily growing. The light shining out of all this darkness is that we now face an inquiring and unselfish world where many eagerly long for the great Christian message of faith, hope, and love. This is the challenge to American college students to enter into the full measure of sacrificial service at home and abroad.

The great affirmations of the Christian faith, given by Drs. William P. Merrill and John Douglass McKenzie, preceded the presentation of the needs of the world. Professor Harry F. Ward, of Boston, presented the challenge of the unevangelized industrial world and pleaded on the authority of Jesus that all life be so organized as to seek first the kingdom of God and things will follow, reversing the method of civilization, which organized life to seek things, and "maybe the kingdom of God will follow." The needs of Latin America, Africa, Syria, and others, near Eastern fields, India, China, Korea and Japan, were all marshaled with challenging appeals which are only intensified by the great war.

During the whole forenoon of the third day, the college and university students faced with prayerful seriousness their own share in the heavy responsibility for the world: (a) the responsibility to live clean, victorious lives, exemplifying the spirit of Christ in all college life, giving time to prayer and Bible study and accepting the plan of Christ for their lives; (b) responsibility to foster evangelism, the need for this being made more urgent because war is breaking down moral standards and the systems which have protected the weak; and (c) to give of their means for world evangelization—not only because of what their gifts will accomplish, but because, unless they are trained as students to give, there is little likelihood of their learning that joy in later life.

In the light of these facts, the clear call to students is:

(1) To uphold the original ideals of our country, to work for world brotherhood, to banish ill will and harsh judgments, remembering that Christ also died for the Germans and endeavoring to fight every manifestation of the spirit of war in our lives and homes.

(2) To help raise up a generation who can transfer their allegiance to a cause infinitely greater than war.

(3) To promote Bible and mission study, preparatory to taking their places in the evangelization of the world.

The climax in this great drama of message bearing, heart searching and praying for light, came with the adoption of a carefully prepared program of work to which the delegates from Canada and the United States as well as the students from foreign lands committed themselves.

PROGRAM OF ENDEAVOR.

(1) To seek to enlist a large number of students in voluntary classes for the study of the principles of Christian democracy based on the life and teachings of Jesus, seeking to get His answers to the great personal, industrial, national, and world problems of our day.

(2) A new and honest endeavor to make a thorough-going application of the spirit and principles of Christ to life on the college campus, and thence reaching out to the community, the nation, and the world.

(3) To raise a fund for foreign mission work, in addition to that to be used in meeting the exigencies of the situation created by the war.

(4) To enroll a sufficient number of new, qualified volunteers to meet the missionary needs of the non-Christian world.

We would remember in closing, one of the most hopeful and searching messages of the Conference, that by Gilbert Beavon on "The Adventure of Prayer," challenging us to a new and larger ministry of prayer for the accomplishment of the task before us;—remembering also, another note of the Conference, that God is in the habit of doing the impossible for those who make the adventure of prayer and faith.

On behalf of the Friends in attendance at Northfield,

GILBERT BOWLES, *Chairman*.

A FOUR-QUARTER SCHOOL YEAR.

Our friend Joel Cadbury has put into our hands some stirring newspaper clippings giving reports of the discussion at the N. E. A. Superintendents' Meeting in Atlantic City of the "all year round school." Perhaps this return to an ancient practice (Friends will recall that it was the rule at Westtown a hundred years ago) was inaugurated in California. In any event it has now been in force for several years in several States. The schools of Newark, New Jersey, have been a notable instance of success with such a program. The statistical evidence there would indicate that the health of pupils and teachers is distinctly better with the division of the whole year into four terms. These divisions are so arranged as to secure two vacations of a fortnight each in the year.

Some paragraphs of the newspaper article are submitted as calculated to make us "think on these things":

"The school children of America, thanks to these traditions, average 970 school hours to the year. This is 185 school hours less than the children of London receive, 350 fewer school hours than in Paris and 380 fewer hours than in Berlin. Adding together all the school hours of the American boy who has attended the public schools up to his eighteenth year and comparing them with the total school hours of a German lad of the same age, we find that the German boy has been in school for a period forty per cent. longer than his American competitor and is, inferentially, forty per cent. better trained. We are conducting continuation schools to-day for thousands of our drafted and enlisted young men. Nothing of that kind is necessary in Germany. They had the necessary education before they entered service.

MUST CHECK WASTAGE.

"We must take immediate steps to check this enormous wastage that is placing us at a tremendous disadvantage in the coming fierce world-wide competition. Germany, to allude again to the wisdom of our enemy, pays its teachers well, gives them signal honor and employs a far greater proportion of male teachers than does America.

"If we abandon the three-quarters school year and go to a four-quarters year, we will be enabled to pay our teachers more and thus to hold them in the profession. That is a grave problem we must face at once. School teachers are going into other work daily because of our low wages. England is raising the pay of its teachers thirty per cent., and a revolution of teachers' services must be made here.

"England, when she went into the war, paid scant heed to the school children and she is paying dearly for that neglect. She put more than 200,000 children under twelve years of age into her munitions factories and more than 500,000 school children between the ages of twelve and sixteen. As a direct result, juvenile crime mounted in all communities until it reached the appalling increase of eighty per cent. in London. Health, morality and order all suffered, but the greatest loss came to the growing minds of the children.

"A halt was called in 1917. Thoughtful Englishmen and women asked: 'For whom are we fighting if not for the very children we are sacrificing?' So the closed schools are being reopened and an educational reform Act is well on its way toward enactment, an Act that will serve as a beacon to our reconstruction here in America, cutting out as it does, non-essentials from the curriculum and providing technical training when the need for such education is apparent."

FRIENDS COURT-MARTIALED

Alfred Tomes, at present in Wormwood Scrubs Prison serving a sentence of 112 days' H. L., was court-martialed at Warwick. A. T. has been an attender for seventeen years and actually a member for ten years of the smaller body of the Fritchley Monthly Meeting of Friends. He was an iron-monger in Sturcheley, having worked up to that position from errand boy. A. T. said:

"On going to the Local Tribunal for the second time the Chairman admitted my conscientious objection proved, and

granted me conditional exemption on getting a plot of land and working on same two days per week. These conditions I accepted and faithfully adhered to, but to my surprise, owing to the decision being wrongly recorded—namely, given two weeks to get work of national importance, the third Tribunal decided that I had not fulfilled the conditions and withdrew my certificate, exempting me from combatant service only which I could not accept. The Appeal Tribunal refused to hear the whole of the facts, but took my case on conscientious grounds again, and again admitting the genuineness of same, offered me time to get work under the Pelham Committee. As I could not accept this, my case was dismissed, and of course, I was then thrown into the hands of the military, called up and arrested in due course. I have since offered to work on the land, and have a letter in my possession from a friend offering to employ me, and would faithfully carry out my trust if given the opportunity.

"The sale of my business meant the complete stoppage of the source of my own and wife and family's livelihood and what for twenty years I had been striving for."

FROM ENGLISH QUARTERLY MEETINGS.

The formation of "A League of Nations" was the special subject considered at the Berks and Oxon Quarterly Meeting. A number of Friends were present overnight at a meeting addressed by Arnold J. Toyne and Professor Gilbert Murray on various aspects of the subject. The gathering frankly faced some of the difficulties, but yet considered that the only hope for the world lies along the establishment of a League of Nations and a process of universal disarmament. William C. Braithwaite laid before the Quarterly Meeting itself some reasons for the setting up of this League, sketching the lines on which it might possibly be established, and the methods that it might adopt. He emphasized the need for the development of international consciousness and the provision of an organ for the expression of such consciousness. The Quarterly Meeting, in its minute, desired that the ultimate force behind such a League may prove to be moral and not material. Other subjects claiming the attention of the Quarterly Meeting were: Teaching meetings, the proposed national education reform, and the revision of the Book of Discipline.

THE VOCAL MINISTRY.

At Yorkshire Quarterly Meeting, the Elders' meeting (open to all Friends), following the routine business sitting, was addressed by A. Neave Brayshaw on the vocal ministry of our meetings for worship. He remarked that disparagement of the spoken word always calls forth a certain conventional Quaker applause. It was easy to say that one had never spoken in meeting, the inference being that one was too humble to do so, or that one had never had a "call" for such service. Was it not more to the point to ask oneself, "Am I glad I have not heard the 'call'?" Have I determined that I never shall hear one? Have I really left the door as open as I think I have? Do I fervently desire that the gift shall never come my way? Is it possible for not one person in a meeting of sixty to be able to give that meeting what it needs? Surely if all were in the right spirit, all trying to rise to the opportunity, and all having something of the deeper Christian life, words and messages would arise on the minds and in the hearts of one and another for the general help of all and the special help of individuals. "Good works should not be put forward as a reason of shirking the vocal ministry; rather our ministry should help our good works." The attitude of some Friends towards the ministry made it more difficult for the young and the tender people to do their duty and break the silence. "I plead for that spirit in a meeting out of which helpful ministry is bound to come. There are some from whom the occasional word may come, whilst it may be for others to give their lives wholly to it." There were the further reminders given, that those who would minister effectively to their meetings must know something of the flock; that ministry was not alone for the comfort and joy of the convinced and

converted, but was also for the purpose of aggressive adventure. How much we lack in some meetings of "speaking to states," formerly much experienced!—*From The Friend* (London).

USE OF SILENCE.

The silence Friends seek, then, is not an empty, dead thing, for "of all dead things a dead silence is the deadest." It must be vital. It requires concentration. It is worship in spirit and in truth. It should be peaceful, yet there should be an alert readiness to obey. This is not the sort of hush that comes before a storm or when waiting for something to happen, but it is "like the stillness of a high-noon of summer, or of a snow-covered country when the heat or lightness gives an intense sense of overflowing and abounding life. Such, only of a deeper and far more intimate kind, is the atmosphere of waiting souls."

Words spoken from such a silence will reach the need of some heart, because God will direct them. Such messages will not be thoughtlessly given, for the speaker will be conscious of the impelling of God's spirit. "I dare not speak except when I dare not keep silent" is a good rule to follow.

Living, vital silence is a test of faithfulness and of life. Meetings where silence is practiced are thermometers of the corporate life. If they are dead and barren, so are the individual members. We cannot go our own way for six days and expect to be miraculously guided on the seventh. In the midst of our busy environment we should live constantly in such an atmosphere that we are conscious of the higher plane of life.

Scientists tell us that some crystals are formed perfectly only in stillness. May it not be that our spiritual senses are quickened and developed as we wait in silent fellowship?—CLARENCE E. PICKETT, in *The Canadian Friend*.

O-SALOOSA, IOWA.

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 463.)

I must have been within about four or five minutes' walk when the train left. The wrecking crew had said I could go in with them which I had understood to be at 5 p. m., but at the station they assured me that while I could do so, the train probably wouldn't leave till midnight. They advised me to return to Sibate for the night. Of course I tried to tell them, in Spanish, what I thought of the affair, and that it was past my comprehension why they had not started the train from the wreck. That would have given us from Sibate some chance. Nor could I get any receipt for my belongings in the freight car, only a verbal promise to take them to Bogota that night.

Of course I should have returned to Sibate for another night. But I looked across the three kilometres, two miles, which separated me from that little hamlet, and a great desire not to spend another night in Sibate filled me. I thought of my dirty damp clothes, and no change; of the evening with nothing to do; of the night and of the pulgas (fleas); likely enough the wreck would not be cleared out by morning; also now I was already under way. Suppose I should walk on. It was a terrible distance, nearly twenty-seven kilometres—eighteen miles, but then there was the most level of railroad lines, a good path beside it (at least at start), and, failing the railroad, a roadway, excepting one (that north from Bogota), the broadest and most traveled in all Colombia. I should get in between 10 and 11 p. m., really not very late, and walking with a purpose seemed preferable to roaming, waiting for bed-time in Sibate.

I walked on. The light faded, at last even from the sky in the west. It was partly cloudy, partly starlight. The walking proved fair, and the kilometre-posts decidedly closer together and more encouraging than mile-posts are at home. A certain type of small bridge gave me some trouble. In these the rail is run along a plank, this plank, not greatly wider on each side than the width of the rail, sloping away from

the rail, and wet with rain, consequently slippery. I nearly lost my balance several times crossing these. At first, as the light faded in the west, the eastern sky was black, but gradually a dull light grew brighter, and rounding a point of mountain appeared Bogota, then only some eight miles off, a studded band of light at the base of its huge black mountains. It was there that I left the railroad and followed the shorter road toward town.

I am speaking calmly of that walk, but I cannot think of it without almost a shudder and a resolve never again, except under absolute necessity, to walk so much as a mile of country road in Colombia by night. Now I understand fully why Colombian peons carry with them such heavy clubs when they tramp these roads. I had only a light switch, for clubs do not grow in the sabana; my camera-tripod, which would have made a good weapon, was in the knapsack locked up in that freight car. I had underrated completely the dogs which are so abundant here. It is very rarely one can make friends with dogs here. Almost invariably they are sullen and sink away. Frequently they had barked at me, but always from a safe distance. I expected to be barked at on this walk, and so it was at almost every house. If the dog was alone that was all, but if several, encouraged by numbers, there would be an onslaught. Three times I know not how I kept them off. My switch soon broke, and in the last encounter, much the worst, I broke one handle of my camera case. This last was near to Bogota, on the broad road, at a place by which I had passed in perfect quietude during the day. I suppose at least five dogs were almost upon me. I suppose they had learned to fear clubs and so made way for the dark, heavy-looking object, my camera case. That I should escape being bitten seemed at the time the impossible; that I did is cause for as complete thankfulness as my short career has known. Oh, the joy of reaching the first street light of Bogota! From there on was safety, for it seems to be only in the dark that these dogs are assailants.

And how good was the lemonade which I drank at a bar (I don't approve of such places) on the Plaza Bolivar, expecting no other supper (it being then about 10.35 P. M.)! And what blessings I felt ready to pour upon the head of that waiter-boy in the hotel here, who meeting me in the passage a little before eleven, ventured to ask if I'd had any supper! There had been a night session of the legislature, and some senators or representatives were dining late. So I sat down to a chicken dinner. And that same boy (blessings!) got me some hot water.

The next morning, day before yesterday morning, I went off at once to the station, and there, true to promise, and no charge whatever, were my specimens and Birtchet's knapsack. Jose was not there as I expected he would be, it being about the time for the arrival of the Sibate train. Instead, while I was out, it seems he called at the hotel, learned of my late arrival the night before, pieced together from my having no horse and the absence of a train at that hour, that I must have walked, and set off, it seems in some perturbation, to consult the Birtchets about where I could be now. If he had any fears about my sanity, I'm sure I've allayed them since—but I do fully agree, from actual knowledge, that to take such a walk in Colombia by night is about as injudicious a thing as a person can do.

All day, day before yesterday, till nearly ten at night, I was busy caring for specimens, a rich and valuable array. The quina had not come, but has, since, as I've said.

The Birtchets ask how I have gotten Jose so devoted to me, and one of the party has told me that he appears the best specimen of the Colombian peon (he doesn't seem that class) that she has seen. He certainly is capable, willing, absolutely dependable, and I think we have been most fortunate to have him.

Of course, when I sent Jose to return the knapsack to the Birtchets, he told them what he knew of my adventures. I fear that walk is something I cannot, if I would, hide under

a bushel. Apropos of Jose as a good servant, I may say that the Birtchet's have apparently far the most intelligent and nicest-looking girl servant I have yet seen in Colombia. I hear she has been in better circumstances, but through some reverses of the family, is with them.

Seventh-day we all (Birtchets et al) go to Zipaquira to see the famous salt-mines, and I definitely plan to stay some days for plants. I scarcely expect the richness of Sibate, but who knows.

Now, as you know, I'm most intensely interested in news from home, but it's been long since I've heard. Seventh-day last I sent a telegram to Barranquilla, and next week expect my arrears of letters. How much, indeed, I should like to be home with you, but even more am I anxious for instructions really to work here.

FRANCIS.

(To be concluded.)

Selected for "THE FRIEND" by Edward Wood.
"THE CHURCH MILITANT."

I

An unbeliever—oft I went
Into the Church to find content,
And waited, that my soul might see
Man's most Divine Humanity.
Ah! Not for me the peace of prayer
Nor all the bliss of worship there.
Though holy with antiquity,
Scant comfort had the creed for me;

Yet creed nor ritual scarce could hide
The spirit of the Crucified,
And, from the Church's inmost shrine,
Christ's very eyes looked into mine.

II

Within the Church again I stood
When half the world was red with blood,
And said—Here shall I find release
From strife! Here reigns the Prince of Peace!
That still small voice I'll hear again,
More potent than the rage of men!
Here calm-eyed Reason shall discourse,
Proclaiming force no cure for force,
And bidding men—as Peter's Lord
Bade him of old—"Put up thy sword!"

But in God's house I found dark Hate
And Fury set in Love's estate,
The songs of peace are put away,
Christ's priests cry out—"Go forth and slay!"
And in the Church, my soul unblest,
I see my Christ in khaki dress.

III

O, sadder than the blood which rains
Its fruitless showers on Europe's plains!
O, sadder than the widow's moan
Or Belgium's suffocated groan!
Man's heavenliest Gospel is denied,
His blackest crime is sanctified,
And, through great Europe's war-drunk lands,
Christ's Church for bloody violence stands.

For, when the State unsheathed the sword,
The servile Church forgot her Lord.
Among the nations had she stood
For Europe's wider brotherhood,
Had she reeked less of earthly things
And served alone the King of Kings
Her word had curbed, in that wild hour,
The people's rage, the kinglet's power.

Though sect and schism-torn she be,
 She's one in her apostasy,
 For in that ancient Church of God,
 Where men acknowledge Peter's rod,
 Or where the lowly blood is blest
 By holy icons manifest,
 In cities where great Luther stood,
 Where men still pray to Luther's God,
 Alike, where English bellfries chime
 Their solemn notes at worship time,
 Or in those homes of simpler prayer
 Where bows the pious covananter,
 Where Bunyan speaks or Wesley sings,
 Or fervent Hallelujah rings,
 The Church, with one voice, speaks to-day—
 "In Jesus' Name, go forth and slay!"
 This is the Antichrist to be!
 This is the second Calvary!
 Lo! In the fanes of His renown
 The broken-hearted Christ looks down.
 —HERBERT BLOYE, in the *Labour Leader*.

A HERO OF REVOLUTIONARY TIMES.

(Concluded from page 487.)

"We set out early in the morning on foot, serious and deep thoughts attending my mind. We seemed like sheep going a second time before the slaughter, without any outward obligation: travelled about twelve miles, crossed Savannah river, and came up with a colonel and his men, who had got there the night before. A captain looking earnestly at us, began to examine what our business was, and hearing the account we gave, (slender indeed in his view,) viz.: 'to visit our brethren at Wrightsborough,' he appeared surprised and mistrustful; asked us for a pass, which we gave him; he ordered us to follow him, and led us to the colonel. Our certificates, General Greene's friendly letter, and permission, being read to him, they asked why we were travelling on foot. We told them we were robbed not far from that place, about two weeks before. They said they had heard of us down at Augusta, and if we would stay, they thought they could find our horses, for they knew who had them. And as I was describing my horse, a soldier said, he thought my horse was in the company; and I soon found the horse, saddle, and bridle; for that wicked man had just ridden up. I informed the colonel, who had him immediately taken and put under guard, and then sent out a scout after the other, who had my companion's mare, saddle, and saddle-bags, and confined him also, which greatly surprised them. They sent for us, and desired we would forgive them. We inquired where our goods were. They readily informing us; we told them that all we wanted was what we had lost, and that they would repent and amend their ways of living; that we could forgive them and do them a kindness if it lay in our power, although they had injured us. They appeared low in their minds, for the colonel declared they should be hanged, as many accusations of their wickedness and barbarity came against them.

"We got the principal part of our goods, lodged with the soldiery that night, and next morning rode to Friends' settlement. I hope, with thankful hearts, and visited the meetings of Friends both at Wrightsborough and at New Purchase. Finding my mind clear, turned my face homewards, and as I rode, a hope renewedly revived, that I should see my little family again. I felt them near to my heart, although by computation eight hundred miles distant from them. We crossed Savannah river, and travelled towards Ninety-six, where the armies were fighting; and when we drew near, became doubtful how we should pass, as the cannon were firing fast, and the road we were in, leading immediately to the British garrison, we knew of no way to escape; but a friendly man overtook us, and told us that he would pilot us round, and a difficult path it proved; sometimes we were close by where they were fighting, or firing upon the garrison; and as we passed through the skirts of General Greene's army, the

cross officer, whose prisoner I had been when at Camden, saw me ride on as I before had told him. He called to me: 'What! old fellow, are you there?' I answered him according to his question. He asked how I came to deceive him. I replied, I had not, and that he knew it. He came to me, took me by the hand in a friendly way, and said, he hoped I had done no harm. I told him, I did not intend harm; and with some more friendly conversation we parted. Just before we got round into the road, General Greene's men fell upon a fort or redoubt but a little way from us, making a terrible noise. There was a great stir among the people, some running one way, and some another; some hiding behind trees; we rode smartly on, and could hear them for about seven miles without intermission. We passed on towards North Carolina, without any other remarkable interruption. As for my service and exercise in the ministry, I have left it to the judgment of my brethren. My Master had a service for me there, and I trusted my life in his hand, travelled on, and so obtained a reward which is more precious than gold.

"ABEL THOMAS."

"SEVENTH MONTH 7TH, 1781."

He was favored to return to his family and friends in peace, and delivering up his certificate, gave an affecting account of his exercises.

He attained the seventy-ninth year of his age after various religious errands in the years subsequent to the experiences already related, as taken from *Friends' Library*.

"I will instruct thee and teach thee in the way which thou shalt go."

"Ye are my witnesses, saith the Lord."

AMERICAN FRIENDS' SERVICE COMMITTEE.

LETTER FROM FRANCE.

LE GLANDIER, Par Pompador (Correze), First Month 29, 1918.

DEAR CHARLES EVANS:—

I wish I had the ability to write thee so as to give an impression strong enough of the splendid chances we have here to work. I have only been here a couple of regular days, but I am delighted with the place and can not be too enthusiastic over it.

It is beautiful, very beautiful, around here, and the old castle is splendidly adapted for this school. The large playground is the best thing about it as far as we are concerned and I would not want a better one if I had the chance to order it made myself. Things are ever so much better and more comfortable and workable than I had expected to find. The six hundred children all seem pretty well and happy, especially good-natured when one considers what they have gone through.

We have already gotten organized. As a commencement Captain Graux has given us the entire control of the playground and the schedule is arranged so that all the children come to us every day. The groups are large yet, but when we have more men we can do better work.

Henry Strater has made a wonderful beginning to this work and is doing splendidly. He has already given the children a great deal and has awakened in all of them the enthusiasm that is going to be the basis for our work with them later on.

There are about twenty-two Belgian men here as teachers, so we have no duties at all except on the playground, which opens at 8.30 and closes at 4.30 or 5.00. Our days are busy, but the work we are going to be able to do will be well worth while.

We have the girls as well as the boys to direct on the playground. Such dear youngsters I have never before seen. Such responsive little souls and such honest sincere hearts. Loving children as I do, I am in a seventh heaven here.

The idea has occurred to Henry and me that perhaps the Friends could send a few of our women here, to work in an intimate way among the girls on the playground and during the time when they are not in class. There are six or seven young French women here, but they are not of the type that work in as they should. They take no personal interest in

the girls and consequently do not get as close to them as they should. Captain Graux said when we were talking about it to him that he would like very much to have some Friends (women) come to help out on the playground and in the *dortoirs* at night.

Henry [Strater] and I are agreed that it is a great chance to come into close contact with a great number of children and to do a great good. Also that it would be pleasant work and any of our women who would come would be very happy. There are nearly fifty people here of all branches. Doctors, nurses, dentists, teachers, etc., and we have a splendid time together. The accommodations are very comfortable and the meals splendid. We wonder if they could put this before the F. W. V. R. C. If necessary, some one else could be sent down here to look the proposition over, but I am sure any one who came would be of the same opinion as we are. Captain Graux said if he could have three or four American or English Friends (women) in three weeks he could replace the French teachers who are here now, but who do not fill the bill.

Personally, I think we men are going to have the chance to do some wonderful work for these children. It is an opportunity that cannot be estimated in its effects. I am extremely delighted with everything I find here, and the same chance is open now for women. I hope it can be accepted. (I wish a few women whom I know in Philadelphia could be here to undertake some of this work). We shall be very much interested to hear what the F. W. V. R. C. thinks of the proposition when they bring it up.

And I do wish thee could come to Le Glandier for a visit. Thee would enthuse, I am sure. It is perfect spring weather here, with sunshine every day so far.

The country round about here is wonderful. We feel as though we were in the Adirondacks or in New England. Nearly forty young men and young women are about the Chartreuse already and it is very pleasant to know them. The Belgians, the French and the Americans make a fine company. We talk French all the time and it is going to be a wonderful chance for us to perfect what little French we have.

We have been so busy that it has been hard even to find time to write this letter. Can thee let us know how this idea strikes the Paris Office, as soon as she finds out, so we can tell Captain Graux. I hope they will see fit to send some women here in a few weeks.

We shall be ready to welcome Vickers and Morton as soon as they come. Strater, who knows Morton, thinks he will be fine here.

Best wishes to thee and the people in Paris.

Sincerely,

Signed: EDWIN C. ZAVITZ.

SCHOOL FOR ONE THOUSAND BELGIAN CHILDREN REPATRIATED THROUGH SWITZERLAND.

This is one of the most recent lines of work in which Friends are co-operating with the American Red Cross.

DESCRIPTION.—A former monastery is being refitted for use as a school for one thousand Belgian children, between the ages of seven and fifteen years, who have been repatriated through Switzerland. Six hundred arrived five weeks ago; the rest arrive this month. Of these, six hundred will be boys. The school is to be continued until after the war. There will be studies, work (combining with it as much as possible trade instruction) and physical education.

THE WORK.—Captain Graux wishes the boys to have physical exercises, sports, scouting, etc., according to English and American ideas. Belgian or French workers have no knowledge of such instruction; he himself initiated boy scouting in Belgium. He can secure Belgian soldiers for teaching and *surveillance*.

In his letter, Captain Graux outlined a plan whereby the Friends would be in charge of the boys at all times except when in classes. Now, however, he is promised six more *professeurs*, so that the Friends would not need to act as *surveillants* during the night. They would organize and direct games and sports; co-operate with the workmen, who direct

the chores and trade instruction; and co-operate with the *professeurs* during the day in the directing, or *surveillance*.

DURATION.—The aim of the work would be to impress upon the boys what is best in the American and English idea of training and sport. Consequently, the men should conduct the training for a period long enough for it to have a permanent effect in moulding the characters of the boys. It would not be worth while to enter into the work for less than five months, at the least, although the Friends might be replaced by new English or American workers.

QUALIFICATIONS.—The men would not need to be athletes, but would have to be able to organize and instruct large numbers of the boys in the sports. It would be well to have at least one worker who knew boy scout work, since the country is well adapted to this. They would need to be men who could maintain discipline among the boys. Knowledge of French would be essential, although a man who could speak French brokenly, could issue the necessary commands, and would rapidly acquire facility by the constant contact with the Belgians. All of the children are Walloons, that is, they all speak French and not Flemish.

The men would necessarily have to have a strong attraction for the work, since the organization will not be perfected for some time, and there would be many discouragements. To do the work well, it would require the most constant effort. No man could undertake it as a holiday from the other work of the Friends, since it would be in many respects harder. It would also require tact.

HENRY STRATER.

HOME FOR BABIES.

AT ST. REMY EN BOUZEMONT.

You come downstairs from the pleasant room that has been set aside for sick or tired workers in the war zone, and a regular hum of conversation greets your ears. It rises from the sunny play-room where the large family of babies, nineteen at present, shortly to be thirty, aged from nine months to two-and-a-half years, is desporting itself. The language is quite unintelligible, even to the initiated, consisting as it does of baby words in a foreign tongue or that terrible mixture we call "Français," but it is cheerful sound. You find them all busily employed chattering to one another or sitting and investigating the insides of dolls of too fragile a nature, which in a mistaken hour you have presented to them. You sit down on the floor and in a moment you are submerged by a wave of them; three or four in your lap, the rest climbing over you. Not being on duty you have no cap on, and one or two of the shyest of them gaze at you doubtfully to be sure that you are really the "Auntie" you pretend to be, then their recollection wakes up and they, too, throw themselves upon the part of your anatomy that is still visible to the naked eye. Your buttons, your fountain pen, your brooch, are objects of their affectionate investigation and you are lucky if your watch escapes too vigorous a sucking.

By ten o'clock they are in their pen—a large wire netting enclosure, like a gigantic chicken run, on the sunny graveled terrace, trotting about unsteadily, searching for mud to play with and generally finding it, or lolling on the straw-filled mattresses at one end. The puppy Jumbo makes frantic leaps at them outside the wire and one or two of the bolder spirits encourage him, but sad to say, a few of the tiny ones are frightened and weep a little, so he is chased away. Far below them lies the moat where the swan, their great excitement, lives. The most advanced of them call her the chicken and great is their delight when she walks about the land.

Beyond the moat stretches the lovely meadow with the border of tall trees where they will play when summer comes. In this wintry season the south terrace is the warmest place for them, and their pen a safe haven from which they cannot stray.

The wooden gate is shut down upon them and there they remain until their dinner time. Open the gate and call and see the quaint sight. Up the steps they tumble, crawling on

hands and knees, and those who cannot arrive at even this point of activity stretch out their little arms to be carried. Like a flock of birds, they sit around in rows and open their mouths for the good, thick vegetable soup and bread; only the few more advanced among them being able to feed themselves. What platefuls they get through with and what comfortable well-filled expressions they put on afterwards!

Two o'clock and an extraordinary silence reigns everywhere. You peep into the night nurseries, with their rows of little cots, each with its flower-bespinkled quilt, and there in the sun with the windows wide open lies every baby curled up, or clasping some beloved toy, sound asleep.

When they wake again a cup of milk and a solid crust to gnaw, and after that more conversation and investigation of the world in general. You meet them in the kitchen, they stagger at you in the hall and clasp you round the knees, and smiles and good temper reign all day, except at certain disconcerting intervals, such as face-washing time, which no self-respecting baby can endure. Then supper, and the great business of the day, bath time. A scene of noise and excitement in the warmed bath-rooms, splashing and delight for some, a horrible ordeal for others, according to their various tastes. The clean and healthy little bodies are tucked into their cots and although their mothers are not there they do not lack a good night hug, their many "Aunties" see to that. Then silence all through the night, for they sleep well.

Poor little war victims, separated from their mothers by the menace of the guns, they are having in spite of it, such a chance of healthy boyhood as they could never have arrived at even in their own homes. Thanks to the American Red Cross they have everything that conduces to health and happiness and were they kings and queens or the wealthiest American citizens, they could have no more.

Here in this peaceful spot one can forget for a moment the war and all its horrors—love and life are all around—growth and development instead of death and destruction.

When the war is ended and their mothers come to claim their children, the care they have had will help in one tiny corner to promote that sense of love and brotherhood between the nations which is the only guarantee of a "just and lasting peace."

EDITH M. PYE.

USE OF TOBACCO.

We are all rejoicing that the National Constitution Amendment has been passed and hoping ere long it may be ratified by all the States, or at least enough of them to exclude liquor entirely from our country.

Do we realize another powerful evil is still with us and increasing all the time? This is the use of tobacco, especially in the form of cigarettes. Reliable authority states the increase in the use of cigarettes during the first two months of 1917, was fifty per cent. greater than for the corresponding months of 1916, and there will be a demand for six billion to supply the army of a million men in 1918, or five hundred million a month.

Have we done anything to discourage the collection of great sums of money to buy tobacco and cigarettes for those young men in the army? Many have been sent through the Red Cross and in Comfort Bags. The Women's Christian Temperance Union does not send tobacco, in any form, in the Comfort Bags prepared by them, but instead sweet chocolate, etc., as the men very much need more sweets than are supplied in their food.

Have we impressed on the minds and hearts of our Young Friends how important it is that the young men refrain entirely from the use of tobacco, if they desire the highest efficiency in their work, whether they labor in this country or across the ocean? The cigarette does spell inefficiency. It affects the heart, lungs, kidneys and all vital organs to their injury. It militates against self-sacrifice, courage, alertness and moral character, all of which we greatly need in work we are called

to in these days. Temperance in all things will influence for good.

MARTHA L. PRATT.

LANSDOWNE, Pa., First Month 24, 1918.

EXTRACTS FROM EMILY BRADBURY'S LETTERS FROM RUSSIA UNDER DATES OF ELEVENTH MONTH 9th AND TWELFTH MONTH 6th.

FURNISHED BY AMERICAN FRIENDS' SERVICE COMMITTEE.

BUZULUK.

I am planted in a village of about 5000 people in the middle of the Steppe—miles from anything and it seems like being at the end of the earth. I only know there are 5000 people here, because the other day I went up to the *volost* (the house of the chief man of the village) and asked and they showed me the book with every "hozyaevn," or head of the family, with his dependents, written in it. You never would dream that there were so many people here, to look at this village—only the richest people have wooden houses—the rest live in mud houses that one can look right over when standing alongside. Every family lives in a kind of "compound" of its own. For instance, our landlord's house is on one side of the gate (a big wooden door) and ours on the other—then built around the barn-yard (we would call it, but the English call it a "compound") are the houses of his brothers and sons. I haven't learned yet just which are the doors to the people's houses and which to the animals—they all look exactly alike—even inside!

We are having quite exciting times now because the refugees can't get anything from the natives. The natives say they haven't enough grain for themselves and they refuse to sell to the refugees, and the refugees refuse to move to another district where the bread is plentiful. [Because of] a riot yesterday four soldiers appeared and all day yesterday and to-day have been searching and when they find any surplus over and above what the man's family needs they take it and sell to the Berjeuz (refugees). There's quite a lot of feeling, naturally, so I guess we'll have more excitement before it's decided whether or not the refugees have to move to another district where the bread is plentiful.

EFLIM FKA.

At last the cart has come to take our letters and things to Buzuluk, though if it does any good to send them, I don't know! I guess when they get through "revoluting" in Moscow they'll send our things along—but now I haven't had any letters for three weeks—though don't tell anybody or I'm afraid they won't even write. Probably, though, something will be on the next cart—for we hear that things are quiet again in Moscow and Petrograd. It's so hard to believe that there is any trouble in Russia—way down here everything is so quiet and nothing different except that some of the soldiers are home saying that peace has been declared for three months. When the three months began or whether it's true I don't know! Life here goes on just the same.

I have been trying to find out from each woman in the work-room just how much money she receives from the Government—for every person over sixty and under fourteen receives four roubles ten kopecks a month—very few of the women receive money for themselves—only a few of those whose husbands have been killed at the front—but they, most of them, get money for their old people and children. Here a person of sixty is really old—and when you think that the bread they eat in one month comes to about five roubles—well, it's hard to understand just how they make ends meet. When we remember that this is the only work the women can get—otherwise they would have no money at all—then this work seems worth while. This gives them only the barest necessities—but then the natives themselves have mighty little besides.

EMILIE BRADBURY.

FOR "THE FRIEND."
"IT MAY BE AT MORN OR IT MAY BE AT MIDNIGHT."

It matters not, the manner of our going;
Sooner or later comes the Master's call.
In Summer's sunshine or in Winter's blowing—
The message comes to all.

Perehance our last farewell we may be taking
In calm communion with a loving heart.
Or in fierce winds and sudden waves high breaking
Our spirits may depart

It matters not, if only we are ready;
Doing His will, accepted by His grace.
Bearing the banner of our great hope steady,
And standing in our place.

It matters not—the way of life's confusion.
If by redeeming love we are possessed,
In deepest hush, or wildest storm's confusion—
Our Father knoweth best

—L. C. W.

NEWS ITEMS.

During the Twelfth Month the cars of Friends' Unit in Italy have covered 23,584 kilometres and carried 1,575 patients (187 lying and 1,388 sitting). The totals to date are 965,002 kilometres; 132,961 patients (34,283 lying and 98,678 sitting).

P. J. BAKER,
Acting Commandant.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING THIRD MONTH 16, 1918.

From 19 Meetings	\$23,101.52
From 18 Individuals	1,132.40
For Armenian and Syrian Relief	49.00
For Buttons	20.50
	\$24,303.42

CHARLES F. JENKINS, *Treasurer.*

The following books are suggested by Robert L. Kelley in the *American Friend* for use in an important movement to impress students with the obligations of the present world situation:

Among the courses which are suggested to the local groups are Bosworth's "Studies about Jesus," Sheldon's "Christianity, Democracy and Internationalism," Glover's "The Jesus of History," Murray's "The World Task of the Church in Our Time," Soper's "The Faiths of Mankind," Rauschenbusch's "The Social Principles of Jesus" and Ward-Edwards' "Christianizing Community Life."

CANADA MILITARY SERVICE ACT.—Albert S. Rogers, acting for Canada Yearly Meeting of Friends, and C. O. Zavitz, for Genesee Yearly Meeting, have filed with the Central Appeal Judge Duff, at Ottawa, documents and declarations showing Friends' position regarding war, for final reference in cases of appeal for exemption of Friends from service under Military Service Act.

Up to the present date, although in a few cases appeal was carried from decision of local tribunal to first Appeal Courts, all members applying for exemption have, so far as reported, been granted exemption from combatant service. Members engaged in agriculture have in most cases like other farmers been granted total exemption on the ground of Agricultural Service. The question as to what will constitute non-combatant service for Friends has not yet been determined.—*From The Canadian Friend.*

AMERICAN FRIENDS' SERVICE.—The following men and women sailed recently for France:—Laura Ethel Comfort, Tecumseh, Michigan; Joel Bean Cox, Wailiki, Maui, Hawaii; Francis H. Diamond, Devon, Penna.; Paul G. Engel, Central City, Neb.; A. Russell Heaton, Poughkeepsie, N. Y.; Horace P. Hill, Minneapolis, Minn.; Samuel Morris, Philadelphia, Pa.; Charles Leslie Pennell, Lausdovne, Pa.; Dixon Cole Phillips, Plainfield, N. J.; Vernon L. Pike, Wichita, Kansas; E. Merrill Root,

Somerville, Mass.; Carleton E. Sager, Philadelphia, Pa.; Harvey S. Thatcher, Utica, Ohio; Cleaver Shoemaker Thomas, Chester, Pa.; Herbert N. Baker, Tonganoxie, Kansas; Frank E. Colcord, Newberg, Oregon; Milton P. Hunter, Pleasantville, N. Y.; F. Raymond Jenkins, Richmond, Ind.; Harvey E. Kitts, Kokomo, Ind.; Clifford T. Knight, Oskaola, Iowa; Maynard J. McKay, Wilmington, Ohio; Willard B. Otis, Venice Center, N. Y.; Dr. Marianna Taylor, St. Davids, Pa.; Lester B. Wright, Newberg, Oregon.

Friends at Cornell University hold services every First-day night. Our numbers are rather small, perhaps averaging about fifteen. Willard Otis recently left for service in France. But the interest is entirely independent of large or small audiences. Each one feels a vital part in the meeting. We are not allowing our militaristic surroundings to divide or distract our interest in Reconstruction work. Before Christmas we held a meeting to get a comprehensive idea of the work being done, and also to mobilize our forces. As evidence of our actual interest we have already sent a neat sum to the Service Committee, and some sewing is being done.

A most profitable meeting was held on the 7th, when Levinus Painter portrayed by means of lantern slides, copies of Henry Scattergood's, to a group of Friends, the actual work being done by the Reconstruction Unit in France. The pathetic views of orphaned children, homeless widows and bereaved old, reminded us afresh that "Europe is indeed a suffering Europe." The acute and tragic conditions as revealed made us shudder to think that the end of such destruction is not yet. The speaker in simple words set forth the opportunity for helping. And such an opportunity it is. It would seem an enviable privilege to relieve the suffering and distress of those innocent sufferers. The simple deeds of the Reconstructionists, because of the good will they express, of the hope they inspire and of the life revived, seem almost to be lifted out of the material world. Truly they are "good Samaritans." Constructive measures are fascinating because of the ultimate good accomplished. Any one can tear down. But a man's best is called forth to create. If the present generation owes a debt of making a better world for the future, it must begin by reconstructing and replacing the pieces of the present one. This we were glad to see is the way our men and women are doing under the red star of service.

JOHN T. CHAFFELL.

TO THE REPRESENTATIVE MEETING.—The present titanic international struggle presents conditions to the American people heretofore unknown.

Friends, who have for two centuries upheld to the world the doctrine of Peace, Good Will and Brotherhood, are once again experiencing a time of testing of principles; this is in large measure being effected through its young men of draft age.

Our sympathies towards these need to be enlarged, for their problems are complex.

The doctrines of our Christian faith remain unchanged.

In previous wars, as is the case to-day, some of our young men express their loyalty to government by accepting military service; a much larger number, however, just as fully imbued with a love of their country, are firmly convinced that all participation in war is fundamentally wrong; they, therefore, feel bound to refuse military service of any kind. We have fifty members whose ages ranged between twenty-one and thirty-one years when the recent Selective Service Regulations went into effect, who have accepted military service of one form or another.

As the result of a careful inquiry (a few men having not yet been heard from) we learn that there are, as nearly as is possible to state, one hundred and fifty-two men of draft age, members of Philadelphia Yearly Meeting, who claimed exemption from military service under Series IX of the Questionnaire; this list included twenty-seven men who are engaged in Reconstruction work in France or Italy under the Friends' Service Committee or allied organizations; our total membership of draft age being two hundred and ninety-nine. In addition to the last class named there are in service seven young men who had not attained their majority at the time the draft laws became effective.

Though not representing the Friends' Service Committee, we can but commend the unselfish labor of love, being performed in foreign lands by our young men, who are receiving no pecuniary return for their work.

The number of our members in the military cantonnments, who are upholding our testimonies in opposition to militarism is but seven. Under existing laws, this number is likely to be materially increased in the

near future; we are confidently hoping, however, that legislation will very soon be enacted which will empower the Secretary of War to grant furloughs for engagement in civil pursuits to men called to camp. This will, we trust, furnish avenues for service which will be acceptable to the most pronounced conscientious objectors, held in what, in some instances, is practically imprisonment.

Our men in the cantonments have their faith strengthened by the position taken by the Menonites, and kindred sects, who far out-numbered our members so situated, and who for the most part have refused even voluntary service of any kind. There is in Camp Meade a sort of fellowship existing among all the conscientious objectors, including the Socialists and some other organizations; this has cemented what has at times been the wavering strength of some—it has also caused complications from the standpoint of camp administration.

Existing legislation provided for the religious objectors, but not for those whose opposition to militarism was based on other than Christian grounds.

Most of our men in camp have accepted voluntary work in the Y. M. C. A., the Y. W. C. A., or Library; with the distinct understanding that such service in no way involved them under the military law, and they do not expect to accept government remuneration for their work.

The study course organized some time ago is, we trust, proving a benefit, in improving the conditions of the men in whom we are particularly interested. Of the classes in French, English and Church History, the first-named is much the largest, others than Friends are beneficiaries in this service. William Bacon Evans makes weekly visits to the camp in the interest of the study of French, which action is appreciated by his students as well as this committee.

Arrangements are being made for weekly visits to Camp Meade and Dix (mostly on First-days) by interested Friends. Our men whose privileges are so circumscribed, need spiritual uplift under the depressing influences to which they are subjected, as well as the hand shake and cheer of those who may show their sympathy by making the trip to camp. We feel that this is an important duty which Friends should not lightly set aside when impressed with a sense thereof.

We endeavor to keep in touch with the whole situation through our offices, at 304 Arch Street, Philadelphia.

On behalf of the Committee,

WM. B. HARVEY.

PHILADELPHIA, Third Month 15, 1918.

[THE following in regard to the meeting at Winnipeg is kindly copied from a private letter by one of our subscribers.—Eds.]

Our Meeting for Worship has been regularly and constantly kept up, and we cannot but thankfully acknowledge we have been favored at times with showers of blessings, cheering our hearts, and strengthening us to run the race set before each one. Not long since we received into membership a young American man, who after over a year's consistent walk, applied for membership and was in due course received as a fellow member. We now have a very intelligent Irishlander who speaks English fairly well. He is entirely opposed, as we are, to war. He has read several of our Friends' books in the Winnipeg public library. He now attends our meeting, but sees a prospect of being conscripted, but he is a C. O., and will not fight. He wants a "Barclay's Apology" and is willing to pay for it, and would like any other Friends' books. (These have been forwarded.) We have the same troubles to contend with as you have—cases of abuse of C. O.'s by the military officials. May we be careful to let our light shine in the peaceable, gentle spirit of Christ. The Lord ruleth the raging of the sea, and He is able to bring forth good out of evil. The sailor well knows the darkest hour of night is not seldom just before the dawn.

AN EXCERPT FROM A FRENCH NEWSPAPER, SHOWING DEEP APPRECIATION OF THE WORK OF THE FRIENDS' UNIT.

How the French receive the help of British and American Friends is shown in the following extract from *Messenger of the Marne*, of Vitry-le-François. An almost identical account appeared in the *Journal of the Marne*, of Chalons.

"The Maternity Hospital of the British Society of Friends, aided by the American Red Cross, has decided to give once a week, at Birty, three medical consultations for children under thirteen years of age, whether of refugee families or not.

"Yesterday afternoon, on the occasion of the opening of the consulta-

tions, Mennesier, Sub-prefect, M. Paillard, President, and the other members of the special delegation, visited the dispensaries in the Place Royer Collard.

"Received with a charming simplicity, these gentlemen were able to observe the perfect organization of this new institution. Many mothers were already with their children awaiting the care of the doctor, Ethel L. Heard, whose devotion is above praise. After admiring the embroidery made by the émigrés, re-sold for the benefit of the work for refugees, the President of the Special Delegation warmly congratulated the members of the Society whose constant activity for our sorely tried people has never ceased since the beginning of the war.

"In the name of the City of Vitry, and in witness of his gratitude, M. Paillard presented to Miss Eleanora Iredale, leader of the Friends' Units at Vitry, a plaque made of Champagne clay, the first example of which was presented some time ago to the glorious victor of the Marne, Marshal Joffre.

"Much touched by this gift, Miss Iredale gracefully thanked M. Paillard. She appreciated, she said, the value of this souvenir from Vitry, and the Society of Friends would feel honored in jealously preserving it. If the Allies love France passionately for her devotion to the ideal and her call of justice, they love her soil, too, and, she concluded, "we have always had a special preference for your beautiful Champagne, whose soil is preserved in this precious plaque which you have given us."

"In the name of the mothers of Vitry, we permit ourselves to add our thanks to those expressed to the Members of the Society of Friends by the sub-Prefect and the members of the Special Delegation."

It is understood that Joshua L. Baily, Jr., whose release from camp was noted in last number, intends to visit C. O.'s in all the cantonments after seeing his wife in California.

THE note of explanation in last week's paper did not properly correct our mistake with Anna J. Haines's copied letter. The word *smuggled* was used by her *only* in connection with a salad. The typist who copied her letter had not followed her paragraphing, and this fact misled us entirely as to her meaning.

CORRESPONDENCE.

31, RUE BERGÈRE, PARIS, le Second Month 14, 1918.

In these days when it is so easy to let oneself believe that the powers of evil have utterly routed the forces of righteousness, we have been glad of the sustained effort of THE FRIEND to preserve "an even keel." There is a great need everywhere that we do not let ourselves grow cynical or despondent, and that we help others out of the slough if they fall in.

I have wondered if any letter war-time motto for THE FRIEND could be found than the wonderful passage of George Fox's:

"I saw an ocean of darkness and death, but I saw an infinite ocean of life and light flow over the ocean of darkness and death. And in this I saw the goodness of God." And I have wondered, too, if there might not be a real service in having it appear week after week, in the heavy type you sometimes use, directly underneath the Editors' announcement. What would thee think of it?

ALFRED LOWMY, JR.

[THIS is Herbert Nicholson's circular letter to his young Friends in America. Although much belated, it still has a fresh message.—Eds.]

30 KOUN CHO, Mita, Shiba, Tokyo, Japan, Eleventh Month 23, 1917.
DEAR FRIENDS:—

—To-day is the national thanksgiving day—the time when the people, having gathered their crops, give thanks to the Emperor. Last month they had a day when they gave thanks to the gods. Both these days are school holidays, but the ordinary laborers—like myself—do not get any time off. Then, next week comes our American Thanksgiving. So you see we have lots of time to give thanks out here!

Last night we had a thanksgiving meeting in the Christian Endeavor to give thanks to the true God for His many blessings. At that time I was trying to think of something to be especially thankful for and I could only think of things for which I was not at all thankful, at first. I had a cold, the proof for two things I had at the printers had failed to come on time, I had just that afternoon pushed a pedal off my bicycle. The price of fuel was so high I usually had cold feet, the work of repairing the buildings was still dragging, I was "out" with the cook, etc., etc. And, then, to go beyond my own little circle, I find all sorts of troubles. Labor

in Japan, as in other countries, is having its fight with capital—trying to get its fair share of the profits of production. Just last week the big T. K. K. ship yards had a strike in which several hundred thousand yen's worth of damage was done to property besides the loss of work. Capital is shutting down on labor and there is going to be a blow-up some day, it is feared. There is practically no organized labor in Japan and the employers are very much afraid of such things as unions being started. Then, to look beyond our little country we see all sorts of revolutions, etc., going on in China, in Russia, and so forth; and worst of all, the great war. You back home have enough troubles to worry you also. Not much to be thankful for—eh? If we were true Japanese we would say, "Shikata ga nai" (It can't be helped) and go on about our business. But here's just the thing I found to be thankful for. There is a way out. It can be helped. And the worse the difficulties, the greater our thankfulness that they can be surmounted.

"For God so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "Beloved, if God so loved us, we ought also to love one another." There is a way out of our own personal difficulties—and there is a way for all who believe. In God's plan there is also salvation for the whole world. We can not save it; but through His power we can bring others to Him and fight the forces of the evil one. In the end we shall have to leave it to Him and may the Son soon come to take possession in His glory and power!

One other thing I have to be thankful for is that Tom and Esther Jones are expected in three days. It will be great to give the keys of the house over to Tom and turn the household cares over to Esther! We have tried to give the house a thorough cleaning from top to bottom. It has not been as good a cleaning as I would like to have given it, but this *was* a case of "Shikata ga nai!" I had other things to attend to, so could not supervise very closely. (I would like to have had hold of those carpets and given them a good, old-fashioned beating!)

There are many other things to be thankful for—for instance, that day after to-morrow is the second anniversary of my arrival in Japan and I have not forgotten it! Work is going on smoothly on the whole and progress is being made in various lines. I have enough to do to keep me from being lonely. And I am most thankful that I have so many good friends back home, who are interested in hearing from me occasionally and who are lacking of me in more ways than one.

May rich blessings be yours in this thanksgiving time.

NOTICES.

YEARLY MEETING NOTICES.—The Yearly Meeting of Ministers and Elders, usually holds sessions at Fourth and Arch Streets on Seventh and Third-days at 10 A. M.; this year on the twenty-third and twenty-sixth, respectively.

The regular Yearly Meeting sessions are as follows: Second-day, 10 A. M.; Third-day, 2 P. M.; Fourth-day, 10 A. M.; Fifth-day, 2 P. M.; Sixth-day, 10 A. M.; These are all at Fourth and Arch Streets.

SECOND-DAY, THIRD MONTH 25th—Afternoon—3.00 o'clock—Foreign Missionary Association of Friends of Philadelphia.—Mansaku Nakamura San, the Evangelist in charge of our Mission Station at Tsuchiura, in Baraki Province, Japan, will speak in the Japanese language on "Religious Conditions in Japan from the Viewpoint of a Japanese." Gilbert Bowles will interpret. Minnie P. Bowles will speak on "Why I Wish to Return to Japan." "The Challenge of the Missionary Situation to the Society of Friends" will be the topic of an address by Gilbert Bowles.

3.30 o'clock—Indian Aid.—Forty-ninth Annual Meeting of the Philadelphia Indian Aid Association. A brief report for the past year. George VAUX, Jr., Chairman of the United States Board of Indian Commissioners, is expected to address the Meeting on some personal observations amongst present Indians of Oklahoma.

Evening—7.30 o'clock—Freedmen.—Annual Meeting of the Friends' Freedmen's Association. Report of the Board of Managers. Annual Report of Christiansburg Industrial Institute, Edgar A. Long, Principal. Address on Negro Education, J. D. Eggleston, President Virginia Polytechnic Institute.

THIRD-DAY, THIRD MONTH 26th—Evening—7.30 o'clock—Temperance.—Annual Meeting of the Temperance Association of Friends of Philadelphia Yearly Meeting. E. F. Hobson, President of Blue Ridge College, Maryland, will speak on the subject, "The New Emancipation." H.

M. Chalfant, Pennsylvania editor of the *American Issue*, will give a ten minutes' talk on "Pennsylvania's Problem."

FOURTH-DAY, THIRD MONTH 27th—Afternoon—3.30 o'clock—North House, Airmail School, Western Soup Society.—Brief reports from North House Association, Airmail School and the Western Soup Society. Address by Dr. Frank D. Watson, Professor of Social Service and Welfare Work, Haverford College. Dr. Watson has had wide experience in work of the character performed by our three Institutions and was consulted as an expert by North House Association before it decided to locate its new work at 864 N. Randolph Street, its present location.

Evening—7.30 o'clock—Bible Schools.—The Fifty-second Annual Meeting of Friends' First-day School Association of Philadelphia and vicinity. Brief Business Meeting. Address by Elinh Grant, of Haverford College.

FIFTH-DAY, THIRD MONTH 28th—Meetings for Worship.—Meetings for Worship will be held in the Meeting Houses at Fourth and Arch Streets and on Twelfth Street below Market, at 10 o'clock A. M.

Arch Street Meeting-house—Evening—7.30 to 9.00 o'clock—Peace.—Meeting under the auspices of the Peace Committee of the Philadelphia Yearly Meeting of Friends. Addresses by Elbert Russell, Director of Studies at Woodman School, and A. J. Muste, Minister of Central Congregational Church, Newtonville, Mass.

SPECIAL NOTICE.

PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS DURING YEARLY MEETING WEEK.

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Fifth-day, Third Month 28, 1918

Special arrangements for showing off the canning and drying work and chances to enroll in canning and drying clubs will be offered. 1.15 P. M., Special Lecture and Demonstration.

MEETINGS for Worship regularly held at Mansfield, N. J., both on First and Fifth-days, at ten o'clock, will now be held until further notice at the home of John B. Confort, in Columbus. Monthly Meetings will be held as heretofore at the Meeting-house.

MEETINGS from Third Month 31st to Fourth Month 6th:—

Kennett, at Kennett Square, Third-day, Fourth Month 2, at 10 A. M. Chesterfield, at Crosswicks, Third-day, Fourth Month 2, at 10 A. M. Bradford, at Coatesville, Fourth-day, Fourth Month 3, at 10 A. M. New Garden, at West Grove, Fourth-day, Fourth Month 3, at 10 A. M. Upper Springfield, at Mansfield, Fourth-day, Fourth Month 3, at 10 A. M.

Haddonfield, Fourth-day, Fourth Month 3, at 7.30 P. M. Wilmington, Fifth-day, Fourth Month 4, at 7.30 P. M. Uxehlan, at Downingtown, Fifth-day, Fourth Month 4, at 10.30 A. M. London Grove, Fifth-day, Fourth Month 4, at 10 A. M. Falls, at Fällington, Fifth-day, Fourth Month 4, at 10 A. M. Evesham, at Mt. Laurel, Fifth-day, Fourth Month 4, at 10 A. M. Upper Evesham, at Medford, Seventh-day, Fourth Month 6, at 10 A. M.

DIED.—At Downton Lodge, Cokermost, England, the residence of her brother, MARGARET LINDIN, eldest daughter of the late Richard and Rachel Irwin, of Manchester; aged sixty-one years.

—, at Poplar Ridge, New York, on Sixth Month 28, 1917, ELIZABETH GARDNER, aged seventy-four years; a member and Elder of the Scipio Monthly Meeting of Friends, N. Y.

—, at her home in Germantown, on seventh of Third Month, 1918, RUTH LEEDS, widow of James S. Jones; aged sixty-six years; a member of Germantown Monthly Meeting.

—, at Media, Pa., on ninth of Third Month, 1918, ELIZABETH L. THOMAS, aged ninety-nine years; widow of Caleb E. Thomas; a member of Concord Monthly Meeting.

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"An Introduction to Social Work," Frank D. Watson, of Haverford College.

"History of Religion," Jesse H. Holmes, of Swarthmore College.

"History of Foreign Missions," Elihu Grant, of Haverford College.

"Principles of Religious Education," Charles H. Fisher, of Pennsylvania State Normal School, Westchester.

Spring Term, Fourth Month 1 to Sixth Month 8, 1918.

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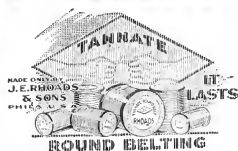
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PHILADELPHIA YEARLY MEETING.

It is customary to consider that the Meeting of Ministers and Elders on the Seventh-day preceding Yearly Meeting week opens the Yearly Meeting. Only those in the station of Ministers or Elders attend this session. The present year about one hundred and fifty Friends were present. This included visiting Ministers from Ohio, Vermont and Canada. In some sections the meetings of Ministers and Elders are open to all interested members. There is, of course, nothing of a secret nature in these meetings, but there is possibly a point in confining them within the prescribed limits. This practice at least is time honored and has a basis in apostolic method. Last year, when a new query was adopted for the use of the meetings of Ministers and Elders, it was represented that there might be a very evident gain in an enlarged scope for these meetings in which a concerned membership might participate. During the past year by a Conference of Ministers and Elders of a Quarterly Meeting at a Monthly Meeting, and by the consideration of the summary answer to the new query in a Quarterly Meeting after the ministers and elders had adopted it, this extension of interest and helpful exercise has been in some measure realized.

As one sat through the session on the 23rd, and felt the stirring of power, questions of the responsibility of sharing such privileges as widely as possible were in some minds. Good meetings are not made to order, but when they are experienced all who have part in them naturally wish to pass on what they receive. Will it not be well for all the subordinate meetings of the Yearly Meeting of Ministers and Elders to keep themselves sensitive to opportunities for sharing good? If long established custom has seemed to make a gulf between these "select" meetings and the membership, it certainly is quite apart from our ideal to have it so.

As usual, the business of the session on Seventh-day concerned itself with the queries, two of which were read and the answers from the Quarters considered. That there is still spiritual potency in this order of business is quite clear. Cer-

tain definite exercises come to the surface in a way to emphasize needs and opportunities of members and meetings. In connection with the first query the help to meetings for worship of the prayerful interest of absentees was somewhat dwelt upon. This subject had been included in the answer from one Quarter. It was known to some that in two or three instances in the limits of that Quarter, the matter is one of distinct experience as well as of general sentiment. A minister and two or more elders who are unable to attend meeting are in the practice of engaging in worship during their regular meeting hour. Undoubtedly this faithfulness reaches their meetings as a helpful influence. The consideration of this subject brought a further appeal that Friends engaged in religious service should be followed in their travels, as ability for it is given, by the intercessory prayers of their fellow members. So the meeting was led to face the privileges and favors of "group functioning" in a very practical way.

Similarly the second query opened in the mind of a Friend the needed relationship between the "soundness of ministers in word and doctrine" and the sympathy of Christ. As His spirit of out-flowing love becomes dominant in a service, His servants will be led into feeling with all classes of their fellowmen. The soldier in khaki, the outcasts of Society, the bereft and suffering, will detect the spirit, that in the perfect pattern, drew all men unto Him. This soundness in the life safeguards and expands soundness in the letter, which of course is not to be despised.

During the two-hour session the meeting was several times united in prayer by the faithfulness of ministers in such vocal expression. It was interesting, as always, to note how such offerings become a natural product of a deeply exercised body, so closely wedded are worship and prayer!

YEARS ago Youths' Meetings were a feature of Philadelphia Quakerism. These were appointed by older Friends for young Friends. This year will be remembered in our Yearly Meeting for the inauguration of a Young Friends' Conference as a feature of the week. It was held Seventh-day afternoon and evening. Doubtless some adequate report of it will be included in next supplement number. It will not be out of order for us to note two features of the meetings.

It is altogether clear that the movement is one contributory to loyalty to the Society. It embraces an understanding study of Quakerism and then a courageous practice of it as "a way of life." In England it is responsible for a type of conscientious objector that is sure to emerge from the present world confusion as a figure of most noble heroism. The second notable feature, closely related to the other, is the profoundly religious temper of the movement. Our young Friends have found that a Quakerism based on anything else than a first-hand experience of the religious life is unsatisfying to them and useless to the world. We have rarely heard this note more clearly sounded.

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The meetings for worship in the city on Yearly Meeting First-day, although not as large as when Friends came to the city in numbers for a week's sojourn, were appreciably larger than usual. Some non-Friends make it a rule to attend Friends' meeting this one time in the year. As often with our more public meetings there seems an enlarged liberty of expression. This is sometimes unsettling, and the solemnity of worship is disturbed by an appearance of over-anxiety to be heard. Although not absent this year this feature was enough over-ruled for our visitors to be able to say, "We had a good meeting." There is probably no more impressive product of Quaker practice than the solemnizing of great companies of worshippers in a silent waiting together upon God that transcends even the baptism of anointed ministry.

PRAYING AND VOTING.

Bishop Berry is reported to have said in regard to the proposed Federal Amendment to secure national prohibition—that voting in this emergency is more important than praying. Very likely what he actually did say was that men should vote as they pray. That in any event would be what we have to say on the subject. "Thy Kingdom come," breathed out of sincere hearts would of necessity now and always mean a vote against king alcohol.

Multitudes of prayers fail to get incarnated in acts. It is all too easy to acquire even a fluency in prayer, without a correspondence of effort to make our prayers fact. How many praying men in the past have failed even to register, so they can vote! Will this shameful condition be repeated in the present crisis?

No great time ago there may have been some reasonable ground for doubting prohibition as a proper means to a desired end. Now few who are not connected with the "nefarious traffic" could be found to hide behind such platitudes as, "you can not make men moral by law." Statesmen of the highest rank, business men of all kinds, seekers after efficiency everywhere are demanding prohibition as at once workable and necessary. Expunge, if it were possible, for ever so brief a time, the influence of vested interests in continuing the trade, and world necessity would now bring world prohibition. Never has there been such an opportunity to advance this great cause. We appeal to Friends everywhere to rally to its support. Local efforts, the primaries always, the State movements and the great Federal interest should find Friends in the very midst of the fray. Local officers, members of the legislatures, Governors, members of Congress and Senators should all be made subjects of this amendment test. If they can not accept it and enter the lists for its realization, they should hear an unmistakable verdict against them at the polls. Thus shall we vote as we pray.

J. H. B.

CHRIST, to the Christian growing older, seems to be what the sun is to the developing day, which it lightens from the morning to the evening.

When the sun is in the zenith in the broad noon-day, men do their various works by His light; but they do not so often look up to Him. It is the sunlight that they glory in, flooding a thousand tasks with clearness, making a million things beautiful. But as the world rolls into evening, it is the sun itself at sunset that men gather to look at and admire and love.

—PHILLIPS BROOKS.

THE JOY OF FORGIVENESS.

Be not overcome of evil, but overcome evil with good. (Romans xii: 21).

Good to forgive,
Best to forget.

—ROBERT BROWNING.

One of the finest instances of forgiveness I ever heard of occurred in England during the intolerant days of the seventeenth century. In the midst of a religious discussion, one of the disputants angrily struck his opponent a cruel blow on the face, mockingly exclaiming, "Take that for Jesus Christ's sake!" The injured man quietly replied, "Friend, I do take it for Jesus Christ's sake." That was all. With his Lord's precept and example, was it not enough?

An aged Christian recently died, who before his death personally saw or wrote all living persons whom he felt that he had wronged during his long career, requesting their forgiveness. He even asked to be absolved because of long-forgotten unfair treatment of a college mate sixty years before. He had been a proud man, but craved full reconciliation with men and God before he died. Did not these acts of humility prepare him for entrance into the eternal service of his forgiving King?

Probably many professors of the Gospel find it more difficult to acquit those who have insulted or abused them, than do others. Their lives are often regulated by the light as they see it. They do not wish to compromise with evil. Their religion promotes a sense of justice, and they almost involuntarily feel that their motives or decisions are correct. They may thus, without meaning wrong, ignore the viewpoint of another and unintentionally assume an unjust attitude. This may be easily succeeded by inability to manifest forbearance, by the keen thrust, the sharp correspondence, the bitter word. Seed is sown that yields bad fruit. Let those who love the Prince of Peace watch and pray lest they be led into this very real temptation.

In the heat of the moment we sometimes magnify our passions and utter words that afterwards we would give very much to recall. Our unruly tongues have gotten the best of us. Our weakness, which at the time we thought to be strength, has been exposed. Our humiliation in the sight of men may be as nothing in comparison with self-condemnation. Self-justification has no place in the repentant heart. How can we get right with those whom we have wounded, or with God?

There is a sovereign remedy. I think that those who know that there is quiet with Jesus, understand the cure. It is not altogether found in efforts to forget the past. It is discovered in getting into touch with Christ—in going to the place of secret prayer. Those who thus seek absolution at its Source will be prepared to forgive others. When we pray for our enemies we forgive them. We comprehend why our Lord laid such emphasis upon forgiveness: "If ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not their trespasses, neither will your Father forgive your trespasses." Let us never forget the magnificent possibilities and terms of remission at the fountain-head of Eternal Love!

It is hard to ask another to forgive us. Often the real aggressor in a controversy will meet our advances ungraciously, but we are clear. That should be enough. When we exercise such tests of discipleship how often cantankerous

spirits are overcome by the spirit of reconciliation and love. They, too, forgive!

One of the delights of Christian experience is a sense of the forgiving mercies of God. How happy is the reconciled heart! What soul-peace reigns! What new determination is created more loyally to serve God! If God thus pardons us for Jesus' sake, shall we not for His sake forgive others? We can carry to those who have humiliated us the same happiness that we have so freely received of God. Across the ferments and contentment of the ages rings the apostolic cry: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

WM. C. ALLEN.

SAN JOSÉ, Calif.

WAR AND THE SOCIAL ORDER COMMITTEE OF LONDON YEARLY MEETING.

MESSAGE TO ALL FRIENDS.

Dear Friends—

In the fellowship of our common need we call on you to share with us in the task of social and industrial reconstruction which confronts us at the conclusion of the present war. Everywhere changes of unprecedented magnitude have taken place under the stress of war conditions; it will be impossible to return to the pre-war status, and there will be an unparalleled opportunity for reconstruction immediately the war is over—an opportunity which would be fraught with danger were the nation unprepared to use it wisely.

The industrial unrest which prevails in many quarters is but one symptom of dissatisfaction with the present system, and of a desire to see its defects remedied or a better system substituted for the old one. But when we seek to devise remedies for existing evils, we realize how impossible it is that there should be any panacea. We find that the relationships of social and industrial life no less than those of international polity, are full of jealousy and misunderstanding; for wherever human relations are determined by force and not by reason the essential conditions of war are present, and whether the result is open war or not, the wrong conditions should be altered. We must believe as Christians not only that what is contrary to the real welfare of the community can be altered but that with sufficient faith the right changes to make will be shown to us.

The problems to be faced are intricate and complex; they do not admit an easy or off-hand solution. We therefore appeal to Friends to give their best thought and attention to the subject of industrial reconstruction, to examine the issues with fairness, to forestall the need for a clash of wills and forces by enlightened common-sense, and by showing that we ourselves are prepared to make sacrifices in the cause of justice and brotherhood. Only by dwelling in "that spirit which takes away the occasion for all wars" can we make a worthy contribution to the rebuilding of a new world from the ruins of the old we see about us.

The doctrine of the Inner Light, which has always been the central point in the teaching of the Society of Friends, has aspects which have not yet been realized in the relationships of men to one another. For the sake of the community as well as of the individual we must condemn any system that denies to the majority of its members the opportunity for anything approaching a full development, which regards men as merely cogs in the industrial machine and deprives them of even the necessities of life in the blind rush of competition.

We demand that every human being shall be given a chance of developing the best that is in him and of sharing in the best that life can offer. Among the best gifts of life we place the joy of service, realizing that the individual life must find its worth in service and in fellowship with others.

Furthermore, the doctrine of the Inward Light should teach us a new scale of human values. Class distinctions, and the

man-made barriers which divide us from one another, will all be lost sight of in the realization of the ties which bind us all as brothers. False standards, too, of wealth, material power and domination, will be swept away by the incoming tide of life and we shall judge all things by new standards. If persons are more important than things, we cannot rest content with any system which allows men to be worn down by poverty, by bad conditions, and the relentless struggle for existence. Unless we hold things lightly, they run away with the real life, embittering our relations with each other and imposing on us the bondage of the material and the conventional. We must seek for a way of life which shall liberate ourselves and others from this bondage, and shall lead us to a freer and a fuller life of service for our fellows.

We recognize that the present industrial conditions deny to a large proportion of the workers an opportunity for the development of a full personality, imprisoning them in a mechanical routine which gives very small, if any, scope for self-direction or for self-expression, and by the exclusive pursuit of materialistic aims tending to develop the baser side of human nature rather than the higher.

If the present system has failed we must find some new one which shall take its place, a system which shall be in accord with our ideals, giving the fullest opportunity of human development—both in childhood and adult life—to every member of the community, and reconstructing industry on a basis of need and service, where all shall unite in the service of the community, and where the forces of loving-kindness and trust shall take the place of those of rivalry and suspicion. We must work out our spiritual beliefs in our material affairs, and material conditions must be altered, though the achievement of the ideal will be impossible without a change of heart and an entirely new scale of human values.

The spiritual force which can achieve this change is mighty, because of the appeal it makes to what is best in man, and this appeal must grow in force as man progresses. There is no limit to its implications. Applied to industrial affairs it can achieve great changes which otherwise would be impossible. If the same self-sacrificing and devoted spirit which has been shown during the war amongst all ranks and classes, were applied to the problem of industrial life, how much might be accomplished!

Let us therefore seek to cherish and to show forth in our lives the spirit which alone can quicken and inspire these changes, whilst by every means in our power we further the enlightenment and education of all classes of society to meet new problems, new responsibilities, new duties, that together we may plan and carry out on noble lines the reconstruction of the present and the future.

Signed on behalf of the Committee,

J. EDWARD HODGKIN,

Clerk.

NORTHGATE CHAMBERS, Darlington.

JORDANS VILLAGE, LIMITED.

For many months a group of Friends interested in Jordans have been quietly negotiating the purchase of a compact little estate of about one hundred acres immediately opposite the Meeting-house and Hostel, and stretching westwards almost as far as the Beaconsfield Golf Links Halt. The estate includes Dean Farm and the beautiful Crutches Wood. The contract for the purchase has now been completed, and, as advertised, the promoters are inviting applications for capital from those interested in the development of the scheme. The aims and objects are stated to be to acquire and develop the estate

"by means of a village community to be founded in accordance with the principles of the Society of Friends and in a manner serviceable to the national well-being; and in furtherance thereof to erect or to permit the erection thereon of residences and other kinds of buildings and to promote the establishment therein of suitable industries on sound and just lines,

so as to give to those engaged therein scope for the growth of character, self-expression and high standards of workmanship. To provide an opportunity for the establishment and maintenance of a centre for training for citizenship, as well as in manual, agricultural and other pursuits."

As soon as the purchase has been completed, the Committee will take possession, and their first duty will be the cultivation of the land. Some evidence of the spirit of good-will which actuates the promoters may be found in the fact that rather than turn out a tenant who has occupied the farm-house for about thirty years, the taking over of the house and the adjoining six acres of homestead has been deferred until the old farmer vacates the premises. It is only a few years ago that Jordans Meeting-house was re-opened for regular meetings for worship. In 1912, the Hostel was opened. The acquisition of the Dean Farm estate marks a further important step in the establishment and development of Friends' influence in this district, and opens out great possibilities for the future. —*The Friend* (London).

BLESS, AND CURSE NOT.

[This is taken from a sermon preached by the rector of St. Sepulchre's Church, in London, on the twentieth of First Month last, and printed in *The Friend* (London). We may not be able to see that it is true to fact, but it is certainly true to principle. It seems really wonderful that such an utterance should gain a hearing in England at this time.—Eds.]

Bless them which persecute you; bless, and curse not. (Romans xii: 14.)

These words are taken from a passage of simple practical advice. The great apostle who wrote them can turn from the deepest mysteries of the faith which he has been discussing and speak quite naturally of ordinary human things. He is as much at home with the daily duties and difficulties of men and women of the world, as he is in the realm of the spirit and in the great mysteries of faith. In the very middle of this practical advice, we come upon words which seem to strike a very different note: "Bless them which persecute you; bless, and curse not." Here he seems to be speaking in a different key. All the rest commended itself to us, just because it seemed to fall well within the power of ordinary human nature, but this goes far beyond. Nay it seems to set a standard which human nature instinctively rejects. It asks of us something which from the majority of mankind is too much to expect. It is not the practical man of the world who is speaking now, but the dreamer, the idealist, the visionary. You must not look to men to bless their persecutors. That is not only contrary to all the instincts of human nature, but as a practical rule of life, it would do more harm than good. It would allow wrong to go unpunished. It would give a free course to cruelty and oppression. It would paralyze justice. It would reverse so many moral standards of right and wrong that it cannot be recommended for adoption in the world as it is.

But are you quite sure that these are only the words of a dreamer? May they not also come from that same knowledge of human nature noticed in the apostle's other advice? Do not they illustrate that practical instinct which you so much admired, only in another form? For certainly he has put his finger upon a tender spot. The persecutor has always been the man who has moved mankind to indignation. Cruelty, oppression, tyranny, these are the crimes for which mankind as a rule can find no excuse. When the strong man uses his power mercilessly at the expense of the weak, he commits a crime against humanity which meets with universal condemnation. St. Paul knew that, just as well, perhaps better, than you or I do. So it is with the same sure instinct that has led him right when dealing with other matters, that he now touches the tenderest spot in the moral constitution of the race. He lays his finger upon it and says there is the place where a change must be made. "Bless, and curse not." The only blessing which is of any avail is that which makes a man better, not only the man who pronounces it but him upon whom it is pronounced. This is the blessing which will change the persecutor into the penitent, the enemy into the friend.

You can never do that by a mere word. But one act of gentleness and love may succeed where everything else is doomed to failure. And so the apostle goes on to explain the kind of blessing that he means, "If thine enemy hunger, feed him, if he thirst, give him drink. Be not overcome of evil, but overcome evil with good." It is a definite practical programme of reform. St. Paul does not say, first beat him and then bless him; break his power and then show mercy; crush him and then comfort him; but just the opposite,—bless first and then you will really humble him. Change your attitude to him, and in the end you will change his to you.

Now the logic that underlies this is hard, severe, but extremely simple. It is based upon one fact and one only, but that fact lies at the very heart of life. It is this, that the deepest wrongs in human life are those which never can be cured by force. There is no punishment which can ever atone for them. There is no justice which can redress the balance. The bitterest penalty which you can inflict will only perpetuate the wrong. The only thing which can heal is pity, the only power that can atone is suffering, the only remedy that can restore is love. That is Christ. That is the revelation of the Father's love as we see it in Jesus. God was incarnate in Him, just because He came into the world to redeem its evils, and to cure its sin, not by force but only by love, by showing hate to no man, by accepting suffering rather than inflicting it, by dying rather than living. He would slay hatred by the Cross rather than by the sword. And if the Cross cannot slay it, nothing else ever will.

I look out upon the world to-day and I see England and I see Russia, both of them threatened by the harshest tyranny, the cruellest oppression which the world has ever known. England strong, determined, unbroken, inheriting the tradition of centuries of freedom, throwing its whole might into the struggle against wrong, for no selfish motive, God grant, but for love of honor and truth. Yet there are those who say that if we are to keep alive the spirit of our resolve, we must learn to hate our enemies, with a fiercer hatred than we have ever shown as yet. We must punish them for every crime that they have committed, we must break their power utterly before we can ever speak to them of peace. And even more than that we must let the burden of our wrath rest upon them for generations that are yet unborn. Ah, yes, but when we had done it, the root of evil would still be there. The world would be a world of strife. It would be too late, when you had exacted your full vengeance, for love to do its healing work. I see Russia, weak, torn, wounded, bleeding. Russia, that through all its long history has never known what freedom means; Russia, which has groaned and suffered for centuries under tyranny and oppression; yet now in its weakness holding out hands to its bitterest enemies, speaking of brotherhood among the nations, daring in its hour of agony to speak of peace. In that strange mysterious soul of Russia, that you and I can never fully understand, there is a passionate idealism, which breaks out through all the conflicts of her inner life. A great heart that beats with love even as it breaks with agony, a fierce longing for a brotherhood with all men that will sweep war and hatred from the world.

Despise Russia for her weakness? God forbid! Laugh at her foolishness, because we think we are wise and strong? Accuse her of betraying us,—we who have come so very near to betraying our Lord in our hour of temptation? Nay, but rather try to learn her secret. Sit at the feet of that suffering, bleeding, crucified people; listen to the cry of her agony and she will tell you this,—that in all the long centuries of dumb, patient suffering she has learned this, that force never can crush out what is best in the soul of man, that her martyrdom has taught her something which you have hardly guessed. She knows now—and it is the supreme moment of her destiny—that she should teach this to all the world, that only suffering can purify the soul, and that the soul, when it is purified, knows that it is only love that can redeem the world from sin. That is why she has thrown away her weapons and will fight no more. that is why she calls for peace, why she will go under

rather than go on. Though it be with her dying breath she will say, "Bless them that persecute you; bless, and curse not." Russia does not count in the war now! May God enlighten us, she counts more than anyone. She alone has the secret which the world needs to-day. We think that in our strength, with our fleets and armies, with the vast resources of our Empire and the fresh energies of America, we shall save the world. But it is Russia, torn, bleeding, crucified, that can save the world; because, through her, it is not Russia, it is the eternal Christ, who speaks.

W. A. CUNNINGHAM CRAIG.

FRIENDS' HISTORICAL SOCIETY.

The Fourteenth Annual Meeting of Friends' Historical Society of Philadelphia was held at 20 S. Twelfth Street, Philadelphia, on the evening of Second Month 19, 1918.

After the usual annual reports were presented, several proposed changes in the Constitution and By-laws were read, which will be considered and acted upon at a future meeting.

A report of the Fourteenth Annual Conference of Historical Societies, held in Philadelphia on Twelfth Month 20, 1917, was given by Amelia M. Gummere, who with Mary Willis Brown attended as representatives of our Society. She told of the discussion in reference to the importance of preservation of early archives and the value of the preparation of monographs on special topics, for the study of history, co-operation in which is recommended to historical societies.

Sarah E. P. Mickle, who attended the Thirteenth Annual Meeting of the Pennsylvania Federation of Historical Societies, which was held in Harrisburg, on First Month 17, 1918, read an interesting report of it, from which the following extracts are taken:—"A great deal was said about the passing of the manuscript, and each one was urged to aid in the preservation of such, as much valuable information has been lost forever through negligence in this matter.

"In many homes old papers are tossed around in bureau drawers, or laid between the leaves of old books, and are only rescued by chance, after they have been under the hammer of the auctioneer."

"In view of the fact that our State population is changing so rapidly, the old traditions, whether Quaker, Irish, Scotch, English or Continental, must be preserved that the newcomers may fully realize that in these traditions the history which is sacred to us and the ideals which we commemorate are the very things which have brought about the condition of liberty and the opportunity which they seek to enjoy.

"To inspire a new generation with honor for our institutions and veneration for our history is to insure their loyal support to our government.

"While the present presses upon us in its uncertainty, no one can take from us the past, it is completely ours, and is so deeply interwoven in our lives that it is a part of our very being.

"Never more than now do we need to study the influences which moulded the character of Quaker ancestors. There is no escape from the proving ground. The inspiration of the past will help win the problems of the present."

Amelia M. Gummere informed the meeting of the progress that has been made in the preparation of the new edition of John Woolman's Journal.

Additional information has been found which will necessitate rewriting some of the material which had been prepared. Deeds of property have been traced which show that the property of John Woolman, at Mount Holly, N. J., was previously a part of the tract of land extending from Haddonfield, which belonged to John Haddon, the father of Elizabeth Haddon Estauagh. Records have also been found which relate to the ancestry of Sarah Woolman.

The general topic of the entertainment of the meeting was "Quakerism in France."

Francis R. Taylor gave some account of the "Forerunners of the French Quakers," referring to the period of the conflicts between the Protestant and Catholic peoples of France in the sixteenth and seventeenth centuries.

Henry III, King of France, son of Catharine de Medici (the instigator of the Massacre of St. Bartholomew), was succeeded by Henry of Navarre, known as Henry IV, who was educated in the reformed doctrines and grew up as a Protestant Huguenot. After succeeding to the throne, in order to maintain what he considered the peace of his kingdom, he abjured his religion and the cause of the Protestants and became a Catholic.

By issuing the memorable Edict of Nantes, in 1598, he gave religious toleration, and thus placed the two religions under the protection of the government.

The Protestants had more political freedom during this peaceful period and took an active part in developing the industrial, financial and economic conditions of their country.

During the reign of Louis XIV the Edict of Nantes was revoked and the Huguenots again suffered dreadful persecution and loss of political rights.

Among some of these spiritually-minded Protestants, there were preachers who were known as the French Prophets—a non-resistant people. A group of these who lived near the Cevennes were called the Camisards, or Protestants of Cevennes, and from these people it is thought the Friends of Congenies are descended.

Some account of "The Early Friends in France" was given by Rufus M. Jones. He also referred to the bands of seekers and religious mystics in France and Germany, and to the outbreaks of prophecy among them in early times.

Then he told of the visit of Sarah Grubb and Mary Dudley, accompanied by George and Sarah Dillwyn, to Holland, Germany and France, in 1788, alluding to their great faith in undertaking such a journey in view of their physical weakness and inability to speak the languages of the peoples whom they visited. John Eliot, an English Friend who spoke French, met the company in France, and interpreted for them, when they visited the Friends at Congenies and Giles, where meetings were held.

Sarah Grubb made a second visit to the continent in 1790, again in company with George and Sarah Dillwyn.

William Savery, David Sands and George Dillwyn visited on the continent of Europe in 1796-1797. After visiting at Minden and Pyrmont, in Germany, they went to Congenies and Giles, in France, to mingle with the Friends there. In Congenies they met with Louis Majolier, who at times acted as interpreter for them. He and his wife, who was Marie Brun, were the parents of Christine Majolier Alsop, who was so well known among the English and French Friends, and who traveled with ministering Friends in Europe to interpret for them.

Eli and Sibyl Jones, Friends from New England, visited this little colony of Friends when they were traveling in Europe.

Rufus M. Jones also told some of his own experiences when he spent some time at Congenies. He then referred briefly to the work that three hundred English and American Friends, under the superintendence of T. Edmund Harvey, are now doing in France, and of the privilege to have such an opportunity to exert Friendly influence in that sadly stricken country.

Hannah P. Morris followed, giving some account of a visit made to Congenies, in company with her father, Samuel Morris. She was much impressed with the primitive simplicity of the people, the village well, where they procured their supply of water, the beauty of the vineyards on the hillsides, and the shepherds with their flocks, which reminded her of the description of Palestine. She made a brief reference to Marie Barnard, and then spoke of Justine Dalencourt, and her work at the present time in behalf of Christianity, reading some selections from a letter received from her recently. Although an aged Friend, she continues her activities in relieving suffering and making known the Gospel of Jesus Christ.

MARY S. ALLEN,
Secretary.

PRAYER is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's want and God's goodness.—HUGH MILLER.

NOTES FROM THE SOUTH.

JOSEPH ELKINTON.

"The nobler a soul is, the more objects of compassion it hath."—BACON.
 "Who counts his brother's welfare
 As sacred as his own,
 And loves, forgives and pities,
 He serveth me alone."

—WHITTIER.

Of all the qualities of the Divine character compassion has the most universal appeal. "He had compassion on the multitude" reveals the real character of Jesus Christ, who was also touched and moved by a feeling sense of our infirmities and sore needs. "He knoweth our frame; He remembereth that we are dust."

After and above all the conflict comes the compassion—even in the death agony—"Father, forgive them, for they know not what they do." It is the lack of this note in human hearts and minds that has brought the world to its present sad state. And yet at no time in human history has there been a more sincere response to help our fellow-man in the midst of his dire misery, no matter what has brought that fate upon him. Justice, righteousness and the whole category of moral and religious virtues have had their interpretation and application in human history with varying success. When we recall the Spartan or Puritan, the Hebrew or Roman, the medieval or modern conception of justice as applied to the criminal we are aghast at the tragedy. "Man's inhumanity to man" is appalling to this very moment, while all the time, in the deepest recesses of the human heart there has been a sense of fellowship, as is frequently witnessed even "at the front," and in all the intercourse of human beings. The difficulty arises when men and women substitute some opinion or differing interest for that *inward* fellow feeling—which always leads away from strife.

The foundation of this good-will is not based on any dictum of antiquity or *external* authority, but on the inner sense of the eternal fitness of all human and Divine relationship. Jesus Christ expressed this in every possible occasion and those who have possessed His spirit also. John Woolman has stated very clearly and definitely how this Christian attitude induces the most tender consideration of others less favored than ourselves.

The English language and literature scarcely contains more truly, and with wiser discrimination, the right attitude of the rich in their obligation to the poor and *vice versa*, than he advocated.

We have just read "The Life of Wm. Penn," by John Wm. Graham, and never appreciated so fully the efforts of that truly great and good man. His heroic sufferings in behalf of spiritual freedom as well as political, of social and religious toleration and of international good-will, with all the disappointments that befell him, reveal a soul that was immortal because it was transformed into the character of his Lord, and a mind illuminated by the spirit of sanctified common-sense.

In like manner "The Life and Letters of Thos. Hodgkin" have brought to us a character of great simplicity, strength and service during eighty years of rare opportunity and progress. A personal acquaintance and tender memory of his friendship have added to the inspiration of this volume. Like Wm. Penn and Lord Acton he realized that "the real test of a people's freedom is the amount of security enjoyed by minorities." And few, who are not blinded by prejudice, can to-day doubt that he was right.

"The only real security for social well-being is the free exercise of men's minds; otherwise we have impliedly contracted ourselves to slavery. This assuredly is the only real democracy that the decision of the mind should have the sanction of the conscience. A state that usurps the function of either has already become a mask for despotism."

In the midst of all the wreckage of ideals and distorting of the truth by all the nations, one would become utterly confused

and wearied by the whole sickening scheme and scene of violence, if it were not for the perennial conviction—penetrating all the sham pretensions of friend and foe alike—that there is not only "a better way" and "a better day" for us, but that we ought to *demonstrate* its practicability, both as individuals and as a nation.

The "Recollections" of John, Viscount Morley, has thrown much light upon the Victorian period of English statesmanship, and while John Morley made no profession of religion one can see and admire his high moral purpose and great service in always having the welfare of the common people at heart. Indeed, one sees that he had "compassion" on the Irish and East Indians—for whom he was Imperial Secretary. We also see the struggle of autocratic with democratic methods without going abroad or taking any military part in the present world throes. We see it within the limits of our own Society—in the severe struggle with those who have deserted the age-long testimony of our Society against all war, which the editors of Friendly organs are maintaining to-day.

John Burns and John Morley resigned their responsible cabinet positions when war was declared in 1914, as John Bright did when Alexandria was bombarded, some thirty years before, because they had the clearest and keenest sympathy with the demands of justice. To confuse those demands with fighting and killing men is a wicked stupidity, that must be eliminated before justice or righteousness or freedom or democracy can be either found or established. Our conscientious objectors are really fighting the good fight of faith for all generations. When men, who have felt the constraints of Divine Love in their souls turn to the God of Battles to settle their disputes they surely forsake those universal spiritual forces which have brought the race thus far on its upward path. Every humane and Divine impulse protests against such a lapse. The Society of Friends has maintained its Christian testimony against *all* war from its rise, in the face of the most difficult tests, as we see in England to-day, with the united stand of Friends in America, in their *official* capacity.

The splendid reconstruction work, on the other hand, carried on in France, Russia and elsewhere, and the relief afforded "alien enemies," has brought to view our real motive of overcoming evil with good, for every living soul has an equal right with ourselves to all the compassion that a Christian heart can bestow.

A visit from William and Eleanor Elkinton over the weekend was much appreciated by the Friendly group here on the 10th inst. They had come directly from California and so could compare many somewhat similar features in the climate, scenery and foliage.

This afternoon the usual mid-week gathering of neighbors, about twenty women folk, assembled at our bungalow on the hill. This group has been meeting all winter and making baskets out of the pine needles and wire grass. Their interest in the work of Friends in rebuilding the desolated homes in France has given an opportunity to share the letters which have been received from our children there.

We are just about leaving this haven of rest and peace with thankful hearts for the opportunity to recover strength and become acquainted with many congenial spirits representing the substantial American home-maker and house-keeper.

ORLANDO, Fla., Third Month 12, 1918.

A VISIT TO FRIENDS IN SOUTH CHINA.

WILLIAM W. CADBURY.

The mid-winter holidays of the College began this year on the twenty-second of the First Month, so after a faculty meeting on that evening a party of three of us started for a few days' visit to the Friends of Hlok Shaan City. Beside myself there were Professor C. W. Howard, a member of Minneapolis Monthly Meeting and professor of biology at our College, and David Lee, who says that he is half a Friend,

although he belongs to the Baptist Church. He is instructor in manual training at the College.

Howard and I left the College at 9.30 p. m., our bedding and clothing packed in a round basket and a canvas bag, making a single man's load. These were placed in the College slipper boat (so called because it is of the shape of a slipper), and in an hour we had reached the city. We stopped at the Ho-k Shaan (Crane Mountain) passage boat and there engaged a room for eighty cents for the two of us, including the ticket. David Lee joined us a little later with his nephew. The latter is a cook at the College and was on his way home to be married.

Our cabin was just large enough for one bed with a little standing room beside it, but Howard and I spread out our blankets on the wooden bed-board and passed a fairly comfortable night. At about 3 a. m., a large steam launch came alongside us and towed the clumsy passage boat down the river. We arose at seven and were ready for breakfast by nine. The breakfast, prepared in Chinese style, consisted of rice, pork chops, minced chicken, vegetables and soup.

We had not gone far before we struck a sand-bar and had to wait some three hours for the tide to rise sufficiently to move on. Our course lay through Shun Tak, noted for its fish and silk industries. Mulberry trees are planted on dykes surrounding large ponds. Fish are raised in the latter and the leaves of the trees are used for feeding the silkworms. At last the water was deep enough for us to proceed and we reached Taai Kee Tau about 2.30 p. m. Here we disembarked and while a coolie carried our 100 pounds of baggage, David Lee, Howard and I walked to a village called Sha Peng (sandy plain), some five miles distant. On the way we observed two instances of the animistic worship so common in South China. In one place there was a large banyan tree, at the roots of which incense sticks were burning and red paper prayers were pasted on the trunk. A little further on we saw a woman with a chicken, rice and wine on a tray, burning incense and offering food at a three-corner road crossing. She was sacrificing to the god of the cross road.

At Sha Peng we called at a mission chapel, where the preacher and his wife both greeted me cordially. One had been a patient of mine and the wife had frequently brought patients to me at the hospital. We also called on the Magistrate for the district of Hok Shaan and conversed with him for over an hour. Like most officials in China he seems to care little for the welfare of the people.

From Sha Peng we continued our walk to Lung Hau (dragon's mouth) village, and thence to David Lee's home, Fung Mei Kong (Phoenix tail hill). This added about four miles more of walking. The village is over two hundred years old and is divided into two parts—the new and the old. The total population is more than 1100. At the present time there are about sixty men from this village in business in Philadelphia and seventy in New York, one hundred and thirty in all, out of a total population of only 1100. Beside this there are about thirty men who have been in America and have now returned. Some of these speak English quite well. Of all these men, both those now in America and those who have returned only three can be called truly Christian. It is a sad fact, but apparently true, that there are no Chinese more opposed to the teachings of Christianity than those who have been abroad. Many of them are very miserly and none have been willing to help David Lee with the school for girls that he has started. For this work he has received money from Philadelphia from Morris Linton and other friends of his. Anna Belle Conard, also a Philadelphia Friend, forwards this money to him. There is no mission in the village and he is the only person actively engaged in Christian work. The children are especially devoted to him and follow him through the streets. His neighbors often accost him by the name "Jesus."

David's wife, with the baby boy, were waiting for us and we entered his home, consisting of a room about 25 by 15 feet, without windows and paved in brick. A small side-room serves as kitchen and another as bed-room. We were escorted

to an adjacent house, built by his own hands, and here were two beds for us. A good Chinese meal was served, and since it was some twelve hours since we had had anything to eat, besides having walked some ten miles, we were both hungry and tired. We spread our quilts on the board mattress and slept soundly till daylight. Next morning after breakfast we explored several temples in the town, one of them dedicated to the god of the north pole. About 2 p. m., a crowd of women and children gathered around us so we held a meeting on the street. I spoke on the parable of the prodigal son, a story so well illustrated by the lives of many of the men who had got into evil ways while in America. David Lee and a Bible woman also spoke at some length. In the evening, after our supper, we walked to a nearby temple, before which we stood and sang a hymn. A crowd of men and boys were soon gathered around us. Howard spoke to them on John iii:16. David Lee interpreting, and I followed, calling attention to the fact that the temple was called "Temple of the highest god." I showed that the supreme God was not an idol as they believed, but a spirit, a loving, heavenly Father, common to all men. David followed me.

Next morning after breakfast I saw a number of sick people for whom I did what I could and we started off for a thirteen-mile walk to Hok Shaan City. It was a cool day and the air was most invigorating. Our winding path led us for the most part through fields of newly planted tobacco. Later we passed through a valley with mountains rising on either side, finally emerging on the plain where the city of Hok Shaan is situated. We went directly to the Quaker firm of Kwong Luen Woh, established by Chinese Friends who had been converted in the Chinese Mission connected with Brooklyn Monthly Meeting, in New York. Two of these, Lin Tin In and Chue To Shau, were there to greet us and a most hearty welcome we had.

The following day being market-day at a neighboring village, we walked thither a distance of six miles, starting after breakfast. The country is famous for its tea and our path lay between field after field of tea plants. The dried tea leaves are carried from the mountains in cloth bags, mostly by women. Each one will carry from eighty to one hundred pounds a distance of from ten to thirty miles. We arrived at the market town of Naam Tung (south cave) about 1 p. m., and after a cup of tea adjourned to a vacant booth in the market and sang a hymn or two. People kindly gathered around us and David Lee spoke to them, I followed, using as my text an inscription that I had seen in the course of our morning's walk on the roadside at the foot of a bamboo tree—a bit of animistic religion. Translated it reads "the gods' strength will sustain." Lin Tin In followed me, speaking at some length in the Hakka dialect, the common language of the people of that region. The meeting over, we started home and got back in time for an evening meal at about 5 p. m.

In the evening, as is the custom with the Friends in the Quaker store, all hands gather round the light and read a chapter from the Bible. I took the opportunity to speak of the Friends who are working in different parts of the Orient in Tokio, in Chengtu, and Nanking, and then emphasized the need of making our efforts tend primarily to the spreading of God's kingdom rather than trying to promulgate denominationalism. Others also spoke and it was an impressive meeting.

The following day was First-day and at 11.15 we arrived at the Friends' meeting-house—Luen Yau Ooi Shoh. We found only a few women present, but when a few hymns had been sung many more came in from the street till there were some seventy persons altogether. Twenty of these are regular members. David Lee spoke on John iii:16. I followed, also speaking in Cantonese, on true worship as one of the main tenets of the Society of Friends. Howard referred to the parable of the vine, and Chue To Shau followed in the Hakka dialect. Lin Tin In, speaking in English, referred most affectionately to the wonderful influence over his life of Lucy Beck and her co-workers at the Brooklyn Meeting. After

sitting for about two-and-one-half hours the meeting closed. The men took great pleasure in introducing us to their wives, who with the characteristic modesty of these Hakka women did not even raise their eyes or smile when we spoke to them.

Returning to the Quaker shop I found that a number of sick had gathered for me to see. There was one with hook-worm and others with malaria, etc. I did what I could to heal them. In the evening we again had the customary period of evening worship, lasting some two hours. I took the opportunity to dwell on the leading of the Spirit in our daily lives and Howard told of how he came to have the call to come to China. "Till We Meet Again" was sung and we parted for the night with a real feeling of brotherhood.

Next morning all hands exchanged cards and we started off for the ten-mile walk to the nearest railway station, a coolie carrying our baggage. Thence by train and boat we made a safe trip homeward. We were fortunate to meet with no mishap, since many of our friends here have been held up and robbed during the past few weeks.

Charles Howard and myself were the first foreigners to meet with this group of earnest Chinese Friends in South China. We feel that the seed of the Kingdom has indeed been planted there and we commend this infant church to the prayers of all Friends in the United States and elsewhere.

CANTON CHRISTIAN COLLEGE, Canton, China.

THE CHILDREN'S CORNER.

THE BIGGEST FISH STORY IN THE BIBLE.—If I were to ask you what is the biggest fish story in the Bible, I am sure that most of you would answer at once "Jonah and the Whale," but there is another one, which is mentioned by four of the writers in the New Testament. Because these four men have all recorded it, it must be true; and what I have to tell you, you can read about in the Gospels of Matthew, Mark, Luke and John.

I love the story because it is about a boy and what happened to him on a day when he went fishing.

I think all of us like to go fishing, but we do not go fishing to-day like the boys did in Palestine 1900 years ago, for they did not have fish-hooks or even bent pins, and I am sure we would not be satisfied with the meagre lunch which we know this particular boy had.

Now, one day in early Spring, this boy, who was probably about twelve years old, obtained permission from his mother to go fishing; she packed him a little lunch, placed it in his little basket, and off he started. He was probably a very poor boy, for in those days all poor people made bread out of barley, which when eaten away from home, was made into small cakes. He did not know what butter was, but instead had two small dried fish to eat with his five barley loaves or cakes; and that was all his lunch.

Our boy lived in one of the small villages not far from the city of Capernaum, and he started out to fish either in the river Jordan or the Lake of Galilee. On his way there he met a great company of people hurrying forward to the hills along the banks of the Lake, and like any natural boy who meets a parade or a lot of people, his curiosity was excited and he followed the crowd. Soon he came to a great Preacher talking to those who could get up close enough to hear Him. Being such a small boy our lad had no difficulty in getting right up among the big folks, and so he was able to hear every word that was said; in listening to what the Great Man was saying he forgot all about fishing or the time of day, because this wonderful Teacher always talked so that even the little children could understand Him, and He was so kind and loving and told such wonderful things that our lad had never heard before that even when lunch time came he forgot all about being hungry.

After a while when it was quite late in the afternoon, he saw the Great Man turn to one of the chief men and ask about feeding the people who were gathered there. Most of them had come a great ways to hear Him and none of

them had had anything to eat all day. The chief man (I think his name was Peter) at once answered the Master that feeding such a large crowd was out of the question, for even if they had money to pay for bread the villages near by would be unable to supply so great a demand.

Our little fisher boy, overhearing this request, went up to Andrew, another of the chief men, who stood near the Teacher, and offered as his contribution the lunch which his mother had given him in the morning; Andrew no doubt laughed at such a small quantity of food for so many people, but as this was actually all that they could find, he told the Master about the lad with his barley loaves and his two small fishes and was commanded to bring the boy to Him.

The Master then told His disciples to seat the multitude of people on the grass on the hillside in companies of fifty and one hundred; then He took the barley loaves and the fishes and blessed them and gave thanks, then handed them to His disciples to distribute among the people; they all ate until they were filled. Afterwards, when the fragments were gathered up that nothing be wasted, we are told that they made twelve great baskets full.

We do not know even the name of this little fisher lad, but I always like to think of his willing sacrifice of his lunch that day for the feeding of others, and how happy he must have been, telling the wonderful story to his mother when he returned home that night. I hope you will think of this story whenever you have a chance to give your contribution in the service of the Master; however small it may appear to you or to others around you, just give in faith and you will bring joy to yourself and perhaps feed many, many people.

W. G. HEACOCK.

Although the little lad here written of is not mentioned particularly in more than one Gospel, his lunch is recorded in all four, so it is reasonable to assume that he himself was present and made a willing offering of the small meal which with the Master's blessing fed so many.

AMERICAN FRIENDS' SERVICE COMMITTEE.

LEWIS S. GANNETT.

WINTER IN THE CORREZE.

Just southeast of the geographical centre of France is the Correze—a country of rolling hillsides and quaintly garbed country folk. There used to be a Chartreuse Monastery called "Le Glandier" at Pompadour in the Correze, but ten years ago church and state were separated, and the cowed monks went away. The monastery lay vacant, parts of it sometimes used as a summer hotel, sometimes as a summer home for city children.

To-day the monastery buzzes with the infinite chatter of six hundred children—Belgian refugees, sent out from Belgium to keep them from starvation or illness. The American Red Cross and the Belgian Government share the expenses; the American Red Cross maintains a medical and dental dispensary there, and the Friends (Quakers) are sending down four young men (two Americans and two Englishmen) to direct the physical training and help in problems of discipline.

They spend their days on the playground keeping the boys so busy that they have no time for mischief.

The Americans are Edwin Zavitz and Henry Strater. Sometimes they cross the hillsides on business. Here is a section of one of Zavitz's letters:

"I had to walk four or five miles across country to attend to some business matters with the Mayor. It was a wonderfully brisk morning. The road wound up hill and down hill through this exquisite hilly Correze country. Some slopes are covered with chestnut woods, some are open pastures, already turning green; the parallel ditches making them look almost terraced.

"All the time that quiet morning one could hear the rippling of water, either in the full steep ditches or in the little brooks that wound their way between the hills.

"In late summer it must have been glorious here. In all the wild patches there are thick mats of dead heather. Imagine it in bloom with its fragrance and its pinkness. There are some flowers even in winter; a yellow blossom in the hedges already brightens the winter monotony—bare hedges—they border all the road and separate the hillside fields, sticks in two rows, the inside space filled with small branches. Grey-green lichens hang on the dead wood, almost as thick as Spanish moss in Southern swamps; and tangled together are green shrubs, that of the yellow blossoms and another with fresh waxy olive-green holly bushes starred with big clusters of scarlet berries. I never before saw such holly nor such mistletoe as grow in the high trees, bundles of it like huge crows' nests among the bare branches.

"Ox teams, led by peasant women, passed me on the road, red, stocky cattle, the yoke tied around their horns; a long stick held between their heads told them very plainly what to do. They were hauling odd two-wheeled carts, filled with apples or cider barrels.

"The trees are better cared for here than in America. Even in the woods, every tree is carefully trimmed and the cut branches are tied in bundles, not a twig is wasted. The large sticks are squarely piled and the small branches or fagots are cut in even lengths. Almost all the trees are chestnuts. This is the country of the 'marrons,' and one still finds good nuts under the trees. In a short cut across a field of 'marronniers' I picked up a good handful which the leaves and dead burrs had partly protected from the frost. As I walked down the road munching them, I was not the only one enjoying the nuts, for I met a drove of 'cochons' (pigs) waddling and snorting along, picking up a mouthful here and there. They were healthy looking pigs, big and fat, with a broad band of white around them, as though their black skins had been pieced. Further along, strolled another mixed company, white sheep, black sheep, a brown sheep, several pigs, both big and little, a goat and a dog. An old woman, knitting as she followed the drove with her little daughter, looked at me with astonishment, obviously wondering where so queer looking a creature could have come from.

"At one crossroad I overtook a little French girl. She had run to the corner to get there before me, but was frightened when I spoke to her, asking the way to the next village. She was going there herself she said, and would show me. She was a neat little girl, her black hair tightly combed. For several minutes she could only reply, 'Oui, Monsieur,' to anything I said, but we chatted more comfortably as we went on and she told me a lot of interesting things about the beautiful hill country of Corzeze and its people."

THE LAW OF THE HIGHER MANHOOD.

The law of human helpfulness asks each man to carry himself so as to bless and not blight men, to make and not mar them. Besides the great ends of attaining character here and immortality hereafter, we are bound to so administer our talents as to make right living easy and smooth for others. Happy is he whose soul automatically oils all the machinery of the home, the market and the street. And this ambition to be universally helpful must not be a transient and occasional one—here and there an hour's friendship, a passing hint of sympathy, a transient gleam of kindness. Heart helpfulness is to enter into the fundamental conceptions of our living. With vigilant care man is to expel every element that vexes or irritates or chafes, just as the husbandman expels nettles and poison ivy from fruitful gardens.

For nothing is so easily wrecked as the soul. As mechanisms go up toward complexity, delicacy increases. The fragile vase is ruined by a single tap. A chance blow destroys the statue. A bit of sand ruins the delicate mechanism. But the soul is even more sensitive to injury. It is marred by a word or a look. Men are responsible for the run they work unthinkingly. To-day the engine drops a spark behind it. To-morrow that engine is a thousand miles away. Yet the spark left behind is now a column of fire mowing down the forests. And

that devastating column belongs not to another, but to that engine that hath journeyed far. Thus the evil man does lives after him. The condemnation of life is that a man hath carried friction and stirred up malign elements and sowed fiery discords, so that the gods track him by the swath of destruction he hath cut through life. The praise of life is that a man hath exhaled bounty and stimulus and joy and gladness wherever he journeys. To-day noble examples and ten thousand precepts unite in urging every one to become a great heart. Every individual must bring together his little group of pilgrim friends, companions, employees, using whatever he has of wisdom and skill for guiding those who follow him on their desert march. For happiness is through helpfulness. Every morning let us build a booth to shelter someone from life's fierce heat. Every noon let us dig some life-spring for thirsty lips. Every night let us be food for the hungry and shelter for the cold and naked. The law of the higher manhood asks man to be a great heart, the shadow of a rock in a weary land.—NEWELL DWIGHT HILLIS, in "The Investment of Influence," in *The American Friend*.

NEWS ITEMS.

FIRST-DAY, the 31st, is Friends' Day at the Colored Home at Forty-fourth and Girard Avenue. The meeting hour is three o'clock, and Friends are cordially invited.

A FRIEND of Oldham, England, has written to one of our subscribers this interesting item of news:

He says, "It will surprise you to hear that we have a Congregational minister and about one hundred of his followers who meet in our lower school-room regularly each week.

"The minister has left his former congregation owing to a difference of view on the war question. He is a strong Peace man and that did not suit a number of his congregation."

The following is clipped from the *American Friend*.

J. Henry Seattergood has completed his speaking tour, which extended as far west as Haviland, Kansas, on which he has brought to Friends of the Middle West an effective "close up" of our reconstruction program in France and the conditions under which it is being carried on. Since his return from France he has addressed some sixty audiences and spoken in fifteen States. His messages on this tour have by no means been restricted to Friends. For instance, in Chicago, he spoke before the Woman's City Club and in Kansas City before the City Club, an organization of men of affairs there. His reception on the part of all has been most cordial and his message has met the response of hearty approval. The one slight exception, strange as it may appear, was at the "capital" of the Five Years' Meeting, where a citizen reported him to the County Council of Defense for making a pro-French speech!

FRIENDS' SERVICE NOTES.

Friends are earnestly requested to send to our office at 20 S. Twelfth Street, Philadelphia, local newspaper clippings relating to Friends' war relief work. Clippings from past papers, as well as future ones, will be very much appreciated.

We also request the families who have been represented on our Unit in France to loan us any pictures which may come from France. We wish these for cuts and lantern slides. We have found it exceedingly difficult to obtain an adequate supply of pictures from abroad and Friends can render great service by complying with this request. We shall not injure the pictures in any way and shall return them promptly.

We have recently received two additional checks for \$2000 each from the Menonite Church. This makes a total of \$8000 which the Menonites have furnished within the past few weeks, although as yet only one of their men is engaged in this work.

Richmond Friends report notable progress in sewing and knitting work. At a recent meeting over one hundred women representing four meetings gathered together for a day's work. The four ministers were invited to be present at a box lunch. In the box of each of the ministers was tucked a subject for an impromptu after-dinner speech. Two of the

subjects were "The Need and The Needles," and "The Unit and Unity." Members of the American Friends' Reconstruction Unit who sailed recently for France.—Harold T. Allman, Wichita, Kansas; Tracy B. Angar, Brooklyn, N. Y.; Paul S. Elliott, Newburg, Oregon; George O. Holmes, Foster, Nebraska; Clinton H. Longshore, Langhorne, Pa.; Ross C. Miles, Salem, Oregon; George V. Mills, Turlock, California.

Note that six States are represented by the above group of seven men.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, WEEK ENDING THIRD MONTH 23, 1918.

From 22 Meetings	\$4,885.68
From 8 Individuals	128.60
For Armenian and Syrian Relief	28.00

\$5,042.28

CHARLES F. JENKINS,
Treasurer.

The Executive order defining non-combatant service is given below. Two of the sections are omitted, but the portion herewith printed will show what Friends are interested to know:

The section headed, "Must report all cases," makes it quite clear what will happen to absolutists. Unless we mis-read the order, the President's intention is that the consciences of such shall *not* be violated.—Eds.

EXECUTIVE ORDER.

1. By virtue of authority contained in Section 4 of the act approved May 18, 1917, entitled, "An Act to Authorize the President to increase temporarily the military establishment of the United States," whereby it is provided: "And nothing in this act contained shall be construed to require or compel any person to serve in any 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 organizations; but no person so exempted shall be exempted from service in any capacity that the President shall declare to be non-combatant." I hereby declare that the following military service is non-combatant service:

(a) Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

(b) Any service in the Quartermaster Corps in the United States may be treated as non-combatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the clothing renovating service, the shoe repair service, and transportation repair service and motor truck companies.

(c) Any engineer service in the United States may be treated as non-combatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation, and repair; road building and repair, construction of rear-line fortifications, auxiliary defenses, etc.; construction of docks, wharves, storehouses, and of such outcrops as may be built by the Corps of Engineers; topographical work, camouflage, map reproduction, supply depot service, repair service, hydraulic service, and forestry service.

MUST REPORT ALL CASES.

3. On the first day of April, and thereafter monthly, each division, camp, or post commander shall report to the Adjutant General of the army, for the information of Chief of Staff, and the Secretary of War, the names of all persons under their respective commands, who profess religious or other conscientious scruples as above described and who have been unwilling to accept by reason of such scruples assignment to non-combatant military service as above defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such non-combatant military service entertained. The Secretary of War will from time to time classify the persons

so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to a non-combatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States.

4. With a view to maintaining discipline, it is pointed out that the discretion of courts-martial, so far as any shall be ordered to deal with the cases of persons who fail or refuse to comply with lawful orders by reason of alleged religious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under Articles of War 64 and 65, for the willful disobedience of a lawful order of command. It will be recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall prescribe confinement in the United States disciplinary barracks or elsewhere as the Secretary of War or the reviewing authority may direct, but not in a penitentiary; but this shall not apply to the cases of men who desert either reporting for duty to the military authorities or subsequently thereto.

5. The Secretary of War will revise the sentences and findings of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentences and judgments found at variance with the provisions hereof.

WOODROW WILSON.

THE WHITE HOUSE, March 20, 1918.

NOTICES.

WESTTOWN NOTES.—The stage will meet at Westtown Station trains leaving Broad Street Station, Philadelphia (Penna. R. R.), at 6.21, 8.21 A. M., and 2.45, 3.35, 4.55 P. M., other trains will be met on request. Stage fare twenty-five cents each way. To reach the School by telephone, address West Chester, Bell Telephone, 1016.

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

Barton—More Power to You.

Burr—In Deep Places.

Burr—Life and Living.

Collins—Air Men.

DeCroot—When I Was a Girl in Holland.

Grayson—Great Possessions.

Griffis—Hebrews of Japan.

Smikhovitch—City Worker's World in America.

Richards—Abigail Adams.

Russell—Political Ideals.

Vetron—Some Turning Points in Church History.

LINDA A. MOORE,
Librarian.

DIED.—At her home, Merchantville, N. J., on the morning of Second Month 27, 1918, ISABELLA PANDIACH RUSSELL, widow of the late George Russell; a member of Haddonfield Monthly Meeting, N. J.

—, at the home of his parents, near Paulina, Iowa, the eighth of Third Month, 1918, HERMAN FRANCIS HENDERSON, youngest son of Joseph and Mary B. Henderson, in his thirteenth year; a member of Paulina Monthly Meeting, Iowa.

—, Suddenly, on the twelfth of Third Month, 1918, at her home, 1250 Chestnut Street, Philadelphia, SUSAN WATSON YARNALL, wife of William S. Yarnall; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, Third Month 14, 1918, at his residence, in West Chester, BERIAMIN S. HOUSE, in his seventy-sixth year; a member of Birmingham Monthly Meeting.

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"History of Foreign Missions," Elihu Grant, of Haverford College.

"Principles of Religious Education," Charles H. Fisher, of Pennsylvania State Normal School, Westchester.

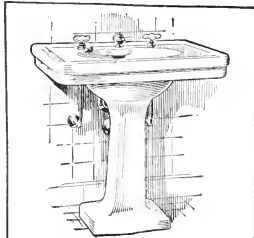
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 { DAVIS H. FORSTYHE,
 { MARY WARD.

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PHILADELPHIA YEARLY MEETING.

(Continued)

The opening session of the Yearly Meeting on Second-day was solemnized in the feeling that "God is our refuge and strength, a very present help in trouble." An appeal was made for Friends to stand by the spiritual verities of the Gospel of Jesus Christ—the gospel of peace. Men in the trenches and in the midst of the conflict may be held there by a sense that no other course is right for them, but they are emphatic in saying that it is not Christ's work. When the war is over those that are spared will be most keen to join in efforts to establish in world affairs "the better way of life" for which we wish to stand now.

Excepting the formal matters of appointing committees, the session was devoted to the reading of the minutes of the Representative Meeting. These covered double the usual number of pages and were principally concerned with matters relating to military service. These items have been published from time to time in *THE FRIEND*. A proposition to appoint an executive secretary to carry into effect the decisions of the Yearly Meeting and the Representative Meeting was approved and \$2500 was appropriated to cover the expense.

The session of Third-day opened with a consideration of the advisability of reaffirming our Peace position. The meeting was a practical unit in this decision (there was just one dissenting voice), and a small committee was appointed for the service.

The session was mainly devoted to the reading of communications received by the Clerk during the year. These were presented by a verbal committee who had examined them. Those from London and Japan were regular epistles and are printed in *THE FRIEND*. In both instances they were fresh and inspiring. Four other communications were in response to messages from us last year. The one from the Five Years' Meeting left the door for affiliation still open, in acknowledging the welcome fellowship of fifty visitors from our Yearly Meeting. Twenty members of Philadelphia Yearly Meeting had joined in a letter of request for the appointment

of a committee to consider the proper co-ordination of religious work now conducted in Japan and other foreign countries with the Yearly Meeting. This committee was appointed upon a joint nomination.

On Fourth-day the Queries were considered. In Philadelphia they still serve to secure a helpful discussion of the "state of society." The minute of exercise is the outcome of this session. It has the force of an epistle to subordinate meetings.

Fifth-day brings together the largest attendance, the present year being no exception to this rule. The Committee to write an epistle to London was asked to write a letter to all our reconstruction workers in Europe, and the Peace Committee to prepare a letter addressed to young men of our membership in the cantonments. The report of the Educational Committee emphasized the need of more teachers. The work of the Committee has been greatly assisted by a liberal gift of \$10,000 for present needs.

The Westtown report was voluminous, but held the attention of the meeting. A determination to have the right type of pupil, even though numbers may be small, and the recital of some definite spiritual activities of the family were the outstanding features of the report. The Peace Committee's report summarized numerous lines of active work conducted during the year, and told of the collection and disbursement of large sums of money, mostly for the uses of the American Friends' Service Committee. As was the case a year ago, a large Peace meeting was held at Arch Street in the evening.

Sixth-day, as is often the case, the spiritual tide of the meeting seemed at the highest point. There was no more certain token of this than the gathered solemnity of the body. The reaffirmation of our Peace position brought the meeting into an undoubted unity. It was felt to be a clear, but tolerant declaration made without fear or compromise. The epistles to London and Japan carried the sympathies of the Yearly Meeting in full measure to the oldest and youngest Yearly Meetings. The letter to young Friends and others in reconstruction work sounded a note of encouragement and steadfastness to them as "living epistles" of our high ideals. In somewhat the same note the letter to young Friends in camp gave them the assurance that the meeting was in feeling for them, whatever their position might be.

Full details of the life and work of the Indian School at Tunesassa were given in an exhaustive report of the Committee in charge. The evident progressive policy was welcomed by the meeting.

The report of the Social Order Committee dealt at length with fundamental principles. The practical application of these, demands courageous adventures of faith and practice. The Society has been rich in examples of such in the past and the future activities of this Committee, which was reappointed for three years, may be expected to be along this line.

A memorial of our late beloved Friends, George J. and

1855-1918
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Caroline C. Scattergood, gave a vivid picture of their lives of faithfulness. Their "pastoral gift," to use a phrase of the memorial, extended quite beyond the limits of their own meeting. In a sense the world was their parish.

The minute of exercise recorded the hopefulness of an out-stretching unity that had been felt in the meeting to an unusual degree. It will be printed in our next number.

The meeting concluded in a very special sense of gratitude. The women's Yearly Meeting dealt with the subjects noted above and in addition issued a letter to absent members. In their meetings, as in those of the men, it was the feeling that there is a growing interest in Yearly Meeting and an increased capacity on the part of the body at large to enter into exercise.

[EDITORS.]

NOT SERVICE, BUT INSPIRED SERVICE

The London epistle, printed herewith, touches more than one vital point of corporate life and activity. Perhaps nothing in it is more noteworthy than the fine discrimination between service and inspired service. It is a time of great concentration of authority and effort. This is directed almost entirely to secure efficiency. Religious as well as material interests are involved. Thus the Christian work for the shattered world seems to centre almost entirely in the Y. M. C. A. The church organizations find themselves overshadowed and their working force is drawn away from them in a manner that has produced some feeling of dismay. In degree the service thus instituted is inspired. It demands, often, extreme self-sacrifice. Its ideals are in large measure Christian, even when they serve creature needs and are arranged for what are regarded as necessary diversions. There is, however, a world of difference between this organized service under a highly perfected system and the direct personal surrender to duty in the form so long known to us in the Society of Friends. These calls to duty may use organization and recognize the need of orderly system. Nothing in the gift of the Society of Friends as an organization from the seventeenth century to our day, is more notable than the provision to preserve intact the individual character of revelation. If a man or woman is called to an inspired service the Monthly, Quarterly and even the Yearly Meeting may share the responsibilities and privileges. It is doubtful whether there is anything more essential to the life of the groups than this call to enter into "inspired service" in this way. So London Yearly Meeting is calling us back to fundamentals. Have we come to consider that no concerns of members other than those in the ministry are to engage the notice and co-operation of the Monthly Meeting? If so, we may know why such meetings seem dead and formal. Is it not true that every social, educational or remedial effort may be truly inspired in the individual members of a meeting?

Over against a system that works as our meetings are intended to work, we may set a highly centralized church organization such as most denominations of our fellow-Christians have developed. In that case we may make some apparent gain in efficiency, but is the "redemptive force of positive personality" best increased by this means? A certain type of leadership may be better trained under the more centralized system, but the service of the many may atrophy by this very result. If Quakerism is to be a real democracy must it not preserve the democratic form of having Monthly Meetings share in the inspired service of its members and foster such service?

J. H. B.

FROM LONDON YEARLY MEETING OF FRIENDS, HELD IN LONDON, FROM THE TWENTY-THIRD OF FIFTH MONTH TO THE THIRTIETH OF THE SAME, 1917, TO PHILADELPHIA YEARLY MEETING:—

Dear Friends:—

It is with no formal friendliness that we address you at this time. Outside the precincts of the meeting-house where we are gathered, the thronging streets of the city display the banners of the United States and of the United Kingdom side by side. It is a sight to thrill and at the same time to solemnize. We hardly dare to think what this may mean for ourselves and for you. Both our nations have grasped the weapons of war. Can we use them? If not, by what other weapons shall we meet the onset of evil? We can no longer evade the issues at stake. We are called upon to come out into the open and relate ourselves, our beliefs, our practices, even our everyday occupations to the world's needs. This common call to a common service has brought us into close sympathy with you. In the session of our Yearly Meeting devoted to the consideration of our relations with Friends in America, we felt that the seas no longer separated us and that we were indeed one body.

It is with joy we accept the expressions of affection and sympathy contained in your epistle, and it is with much gratitude that we have received all the generous support you have given to our different activities on behalf of the victims of war. The prospect in the near future of the personal help of many younger Friends from your side of the Atlantic draws us still more closely together. Faced as they now are with the duties and responsibilities belonging to a country at war, we can well understand their eagerness to give their active powers of body and mind to the relief of suffering and misery. In the many calls and claims of to-day we greatly desire that each of us may be truly led of the Spirit. It is not merely service the world needs, but it is inspired service. It is men and women with the mind of Christ, who will bring to the world's wounds not only alleviation but healing. Christ alone can speak to the world's condition; and the human lives and human lips and human hearts through which He speaks must be freshly inspired from His heart of love. Our peace service and our peace testimony must be founded on peace experience. Those who have known how the Spirit of Christ can make a way where there seems no way, can enable them to "stop the mouths of lions and quench the power of fire," may well follow where He leads to new adventures, even to the escaping of the edge of the sword and the subduing of kingdoms. They will long to carry into a wider world the faith that has led them so far. No explorer demands to know beforehand the course he shall follow, nor quails before the dangers of the untried; his glory is in the unproven path, in his compass and in his guiding star.

The months that lie before us are dark with clouds and uncertainty, but full also of possibility and hope. May we all be ready for the coming of our Lord, and watch for His appearing.

Signed on behalf of the Meeting,
JOHN H. BARLOW, *Clerk.*

TO PHILADELPHIA YEARLY MEETING:—

Our Dear Friends:—

This letter brings you our cordial greetings in Christian fellowship. It is a great blessing to realize that to God's eye the East and West are one, and in His unlimited love you and we all can come together into His fold as one flock.

We most thankfully notify you that we have been led by the grace and guidance of our Heavenly Father and Lord Jesus Christ to organize Japan Yearly Meeting at the annual meeting held in Tokio, Fifth Month 10 to 14, 1917.

May His grace be always with your meeting and ours, and His name be praised and glorified above all things.

On behalf of Japan Yearly Meeting,
TASUKE NOMURA, *Presiding Clerk.*
TORI IWASAWA, *Corresponding Clerk.*

ARE WE STILL GROWING?

ALFRED LOWRY, JR.

The investigations of those psychologists who have been devoting themselves more especially to the study of "sub-normal" and defective mentality in children have made us all more or less familiar with the term *moron*. This word, if I correctly understand it, is applied to those whose mental development proceeded, perhaps quite normally, to a certain point (say three years, five years or fifteen), and then, for one reason or another, stopped short, so that the individual remains throughout his life a child of three, five or fifteen.

Reading once more, not long ago, the account of the boy Jesus in the temple, as it is recorded towards the end of Luke ii, I had to stop to ask myself whether my own experience paralleled that of the Master. At twelve years He was vividly conscious that He must be about His Father's business, but upon returning with His parents to Nazareth He "increased in wisdom and stature."

Are there not, in addition to physical dwarfs and mental *morons*, those forming a far more numerous class, whose spiritual development has stopped short? Just as a twelve-year *moron* never develops beyond that age, so there are those souls which never get beyond the twelve-year experience of the child Jesus. They have early realized, more or less clearly, that they, too, must be about their Father's business. But there they stop and never do they give signs of really putting away childish things and growing up into strong men and women in Christ, the sort in whom God can have faith and to whom He can entrust great things.

Wonderful results are being obtained in various modern training schools towards making the children there contented, useful workers in agricultural and industrial lines, but always, of course, under carefully-trained supervision. Never can such persons become what we call "good citizens" or assume any real responsibility in the life of the community or nation. Just so God can make a certain use of the more tractable spiritual twelve-year olds, but they can never, in that state, become candidates for responsible citizenship in His kingdom. Now, if ever in history, He has need of men and women in whom He can have confidence. We must grow up.

But it may be asked, what about Christ's words, "Except ye become as little children," or "Of such is the Kingdom of Heaven?" Do not they exactly specify that we are to remain in a child-like state?

Yes, by all means. But what is there more characteristic of childhood than the fact of continual growth and unfolding? Nothing, except perhaps that which goes along with the development of young life, a certain tenderness and a plasticity ever sensitive to fresh impressions. As soon as the normal child (I am not speaking now of *morons*) stops growing, he ceases to be a child. Neither hardening of the arteries nor a hardening of the heart are conditions natural to childhood.

Let us seek to get beyond the spiritual age of twelve, where we are vaguely aware that we should be doing something for God, and grow up all our lives long into the knowledge of the fulness of His glory. We shall keep young and valiant in heart, yet strength and wisdom will come to us and we shall be able to play a man's part in God's service. Has anyone better expressed this ideal than William Penn in that splendid tribute to George Fox: "For in all things he acquitted himself like a man, yea, a strong man, a *new* and heavenly-minded man."

To "live in a house by the side of the road and be a friend to man" is one of the highest desires to which we ever attain. The recluse, holding himself apart from contamination that he may be pious in safety, and the saint dispensing rebukes and homilies from some pedestal far above the common mass of mankind have had their day. Now he who would help his fellow-man must do it as the Man of Galilee did long ago—by the roadside, by the seaside and in the market place.

QUARTERLY MEETING ACTIVITIES.

Mostly, in our system, the Quarterly Meeting has become little more than a clearing-house through which business, transacted by subordinate meetings, is transmitted to a larger circle of members, or through the Yearly Meeting to the largest circle of our organization. In 1905, largely under the concern of E. Ernest Taylor and a group of young Friends who had responded to the concern, a large committee was appointed in Yorkshire Quarterly Meeting (England) for such activities of a religious nature as might be called for. This 1905 Committee has made the way for a marked expansion of Quarterly Meeting functions. A late report from this Committee, printed in *The Friend* (London) gives some idea of the possible scope of work for a Divinely led Quarterly Meeting group:—

Under the title "Spreading the Truth," the Yorkshire 1905 Committee issues its twelfth report, a document containing many points suggestive for the whole Society. In connection with the Committee's Educational and Propagandist efforts, which have included lecture courses, tutorial classes, study circles, week-end settlements and addresses, the Committee refers to the suggestion made by the Yearly Meeting of 1917 in its Minute 25, which has lately been considered in the Quarterly Meetings. They say:

"We are glad that the Yearly Meeting has recognized the great importance of providing better opportunities for the after-school education of our members. Our experience in Yorkshire during recent years makes clear the following points:

"(1) That in many of our meetings there is both a need and a demand for constructive teaching.

"(2) There is in many places a good response to special efforts made to reach the public.

"(3) In the larger centres (especially the Branch meetings) there seems to be room for considerable development of the system of teaching classes." The number of those who are called upon to help in this kind of work is far too small. (The pressure of present circumstances doubtless accounts in part for this.)

"The importance of discovering and training fresh leaders for work of this kind is constantly before us. It can hardly be too strongly emphasized that the purpose underlying all this educational effort is the better equipment of our members for the service of the Kingdom of God."

The Committee has circulated 41,775 pamphlets and leaflets during the year, while the Northern Friends' Peace Board (representing five Quarterly Meetings) has distributed about 30,000 additional Malton leaflets. Visitation of the meetings has been maintained as far as possible, and it is remarked that "the value of this work can hardly be over-emphasized at the present time, when meetings are feeling depleted of their young men, and Friends who remain have to bear increasing responsibility for their meetings as well as added business pressure." Numerous group visits have been paid, and the Committee remark:—

"We are continually impressed with the value of visits of this type. They have a place quite distinct from individual visitation. The impact of a group of personalities coming under concern, the opportunity afforded for lectures of an educational character, the distribution of the service in connection with the many engagements, and the opening of the homes of Friends to the visitors—all have a stimulating and inspiring effect upon a meeting. These visits have often proved to be the starting-point for the development of fresh life and activity."

Three characteristics of the present period are noted by the Committee as follows:—

"(1) The number of persons who are seeking for spiritual fellowship is a considerable and steadily increasing one. Some of them are turning with eager expectation towards the Society of Friends and are attending our meetings, both in prison and out of prison. We are thankful to know that many have been greatly helped by attending our meetings, though we believe that some miss the fulness of fellowship they are seeking and at times do not receive through the vocal ministry the inspiration and power that they need. Men and women are seeking for a new way of life based upon a deep first-hand experience of God, which brings the sense of certainty into the confusion of our time, and creates the spirit of hope in the presence of despair. The religious instinct of the people demands

that Christianity shall have the touch of reality about it, and prove itself as a regulative and governing moral force in all the relations of life.

"(2) Everywhere there are to be found great stirrings of life. Strong convictions are being formed as to the future organization of society. Various programmes of social and industrial reconstruction are being framed and freely discussed. . . . It is becoming increasingly clear that what we need supremely to-day is to revolutionize our Christianity so that it may express more truly the spirit and teaching of Jesus.

"(3) There are others who are seriously troubled by intellectual difficulties in relation to the Christian faith. For many, these difficulties have been accentuated by the sorrows and trials brought about by the war, and they need our help and guidance. The Committee is endeavoring to provide pamphlet literature to meet their particular needs, but the printed page can never take the place of personal association with those who in a spirit of sympathy and understanding can give a reason for the faith which they hold."

NOTES FROM JAPAN.

E. F. SHARPLESS.

A COUNTRY KINDERGARTEN.

There are many ways of doing the work of the Kingdom of Heaven, but I sometimes think that the starting of little children on the heavenward path is the most fundamental way of all. Of course this is the work of the home, but if the home through ignorance or carelessness fails to live up to its high calling, there have to be substitutes, and one of these, I have learned lately, is the kindergarten.

There was a little girl in America who was called out of her earthly home when she was three years old, and she left a little saving account—something less than fifty dollars—and her father and mother decided to let her life go on through that money in the lives of Japanese children. Although such a small amount, it has made possible the opening of a kindergarten where twenty-five little ones are being taught that heavenward path.

Her teacher is the wife of one of our Friends' workers, and the kindergarten is held in their own house, both husband and wife working together to make the children feel at home and happy. He was a teacher in the public school before he became a Christian, and since then has always wished to have again some connection with the education of little children. To western ways of thinking, it sounds odd to say, that he decided he would marry a kindergarten, but that is just what he did and has found a very nice wife at the same time. Their home is on the seashore about ten miles from Mito, and some five days after the kindergarten was opened, I had an opportunity to visit it.

It was an icy morning and I went in a rattling old bus, with a horn to announce our coming to would-be travelers, through frozen rice fields and past thatch-roofed farm-houses, and finally down into the little seashore town, with its one dingy, crowded street. The children were already collected and the house and garden were pretty largely given over to them. Some were warming their fingers over the charcoal fire, some were digging in the sand box, and some were bouncing their rubber balls on the boards of the outside passage-way. They all seemed happy and the spirit of home was there already. Later the bell rang and they formed a ring in the rather narrow quarters which the house affords—a 12 by 12 room for twenty-five children does not allow much space for wriggling—and the rosy, smiling faces were met with gentle discipline and encouragement. For a short time the little heads were bent in the worship of a Heavenly Father, who is strange to them now, but who will become more and more real to them from this time on.

It is not only the children who profit. Twenty-five homes have shown openness to receive Christian teaching, and twenty-five little teachers will be carrying the message to their homes day by day.

As I turned home, I felt indeed happy that the little American girl's life could go on in this way, among her brothers and sisters of Japan.

OUT IN THE DEW.

HANNAH P. MORRIS.

There is for the lover of nature, a peculiar charm in following her in her shy moods, being intrusted as her confidant, and knowing that few men reach the secret.

Hence I took especial delight last summer in discovering those rare and ephemeral products of the soil, mushrooms, and for a month seldom missed a day in visiting their retreat. It was an unusual spot. One expects to find them in an old meadow pasture, where the plow has not made its furrow for many a long year, where the sheep, treading daintily and leisurely, scarce leave a foot-print.

In such places I searched in vain. But one choice morning, late in Summer, while crossing a corn-field, I stood in amazement! Could my eyes deceive me? There at the roots of the tall stalks rose a cluster of mushrooms. I gathered them, smelt them, tasted them. And then glancing around, I saw similar groups in every direction. Collecting as many as could be carried, I bore them home in triumph, and a most savory supper was the result. The next day, I shared a goodly basket-full with a neighbor, and perhaps sighed secretly that such quantities were not at the disposal of some poor boy, who might sell them in market for sixty cents a quart.

But this most mercenary idea was soon banished. Was it not compensation enough, to rise early every morning while the air was cool and pure, to join in the matin hymns of the robins and larks—to see the sun through a golden horizon, to brush the glittering dew from the grass, and finally to reach the corn-field?

A view from the fence must not be overlooked, for a broad stream lay in the valley, and a fleet of ducks was sailing gallantly on its surface.

A rabbit scudded across the furrows, scarcely touching the ground in his long leaps, but breaking unwittingly, as I did also, the gossamer-webs which the spiders wove busily all night, to them a cruel act, but a happy release for their prisoners.

On the hillside spread the broad expanse of corn, its thousand leaves rustling as I threaded my way down the green aisles, and wetting my cheek with moisture. No far-away view now, except toward the sky, the tall plumes of the stately plant hemmed me in on all sides, and some verses from a Western writer chimed in my memory:—

"The wide, wide lands that stretched away
Before my eyes in the days of May;

Stately mansion and hut forlorn
All are hidden by walls of corn.

All wide, the world is narrowed down
To walls of corn—soon sear and brown.

What do they hold? these walls of corn
Whose banners toss on the breeze of morn.

The pillars are hung with gleaming gold
Left all unbarred, though thieves are bold.

Clothes and food for the toiling poor
Wealth to heap at the rich man's door."

The maize is so thoroughly American that one could wish its virtue might be enblazoned as a national emblem, how well could it compare with the fleur-de-lis or the tistle! From its earliest growth, green and tender, through its summer luxuriance until it is cut, and stands in tented shocks in the Autumn, it is a pleasure to the beholder.

The Indian legend of "Mondamin," so beautifully rendered by Longfellow, tells us how Hiawatha brought this blessing to his people. It also shows how these children of the forest,

comprehended in their limited way that labor is essential to success, and that in the sweat of his brow man shall eat bread:

"From the Master of Life descending,
I, the friend of man, Mondamin,
Come to warn you and instruct you,
How by struggle and by labor
You shall gain what you have prayed for,
Rise up from your bed of branches,
Rise, O youth, and wrestle with me!"
.....
At his touch he felt new courage
Throbbing in his brain and bosom,
Felt new life and hope and vigor
Run thro' every nerve and fibre.
.....

During the seven days of fasting, they wrestled thrice until,

"Suddenly, upon the greensward,
All alone stood Hiawatha,
Palpating with the struggle, lifeless,
And before him, breathless, lifeless,
Lay the youth with hair dishevelled,
Plumage torn and garments tattered,
Dead he lay there in the sunset.
And victorious Hiawatha
Made the grave as he commanded,
.....
Laid him in the earth and made it
Soft and loose and light above him,
Day by day did Hiawatha
Go to wait and watch beside it,
Kept it clean from weeds and insects
Drove away, with scoffs and shoutings,
Kagalgee, the king of ravens.
Till at length a small green feather
From the earth shot slowly upward,
Then another and another,
And, before the summer ended,
Stood the maize in all its beauty,
With its shining robes about it,
And its long, soft, yellow tresses,
And, in rapture, Hiawatha
Cried aloud, 'It is Mondamin,'
'Yes, the friend of man, Mondamin!'"

My reveries in the corn-field are broken by a sight of the mushrooms, delicate little "boutons," so prized by the epicure, with their rounded egg-shaped whiteness, their salmon interior, the tiny column that supports them, all risen from the dark mould within a few hours, and as soon to return to it again, a shapeless mass, unless I capture them—is not this an incentive? My basket fills rapidly, for some of them are three inches in diameter, but I remember a story told me by a military officer from Wyoming Territory, of his eating mushrooms there a foot in width, so that one, properly broiled, would make him an ample breakfast. I am quite content with these, however, for much of the charm consists in the search for the dainty clusters.

With what pleasure do I recall a recent lecture by Dr. Rothrock, in which he assured lovers of mushrooms that there are unmistakable signs by which they may be distinguished from toadstools, and that the *Agaricus Campestris* is both edible and nutritious. 'Tis safest to confine ourselves to this, although there are a few other fungi which are not poisonous.

All this division of the vegetable world differs from the rest, in that its elements are nitrogenous and therefore resembles animal food. In many mountainous regions are varieties which might be wisely utilized to aid the spare diet of the people, could they only be instructed as to the delicate pink tint of the under side and the shape of the stem; every child should be taught these distinctions.

In France, the seed is sown in caves and the crop then gathered as an article of commerce; we learn from a reliable

authority that from one of these plantations at the height of the season three thousand pounds of mushrooms are sent daily to the Paris markets, but this is very practical compared with our "volunteer harvest."

To return to it! Hark! a rustling, a footstep, my heart stands still! What a lonely place to meet a stranger, perhaps one with evil intent. I glide away through the dripping leaves, but soon confront a neighbor's boy, whose tin-kettle, half-full, reveals that our errand is the same. I am no longer the sole discoverer, we exchange a few words, agree that we will keep our treasure from the rest of the world and monopolize it in partnership.

A few days more, and we find a change, the damp sultry nights are succeeded by a drought, the ground becomes parched and the "boutons" no longer can pierce the soil. In vain one scans the furrows and is lured here and there by a rounded stone or an oyster-shell—the weeds are beginning to take possession, for cultivation of the corn is over, the leaves and roots are too widespread to admit a harrow. The pumpkins spread their graceful tendrils, and the green fruit baskets in the sun until it is golden. Overhead, the crows rejoice in their harsh dialect at the coming harvest—but our mushrooms are gone—the nights grow cool, the early Autumn has begun when "Sweet calm days, in golden haze, melt down the amber sky."

Next year rye is to fill the field; as I write, its green blades are piercing the snow nature's kindly forces are at work recruiting, mellowing, vivifying, but I doubt whether she can again tempt the germs of my mushrooms to strew that sunny hillside.

CONFERENCE ON "THE MINISTRY."

[A Committee under appointment of Concord Quarterly Meeting has been holding a series of conferences at certain centres within the past eighteen months; the one held at Media, Pa., on Third Month 17th was well attended. The topic for this special meeting was "The Ministry." The following brief review has been prepared at our request and we hope in later issues of THE FRIEND to publish the three papers read on the occasion. The papers were written by young members, but they call for no apology on the part of those who prepared them.—Eds.]

CONCORD QUARTERLY MEETING CONFERENCE, HELD THIRD MONTH 17, 1918.

Perhaps we have been justly accused recently of the dearth of ministry in our meetings for worship, but if one may judge by the large group of attenders at the Concord Quarterly Meeting Conference on "The Ministry," it is certainly not from lack of interest or appreciation of the subject.

With J. Passmore Elkinton presiding, the meeting opened with a brief period of devotion.

Wilbur W. Kamp told us very clearly how a living silence had impressed one who had not always been used to silent meetings. He brought home to us the fact that our attitude in meeting often shows we are not experiencing a vital, living silence, for instance, when we turn around to see who is coming in late. On the other hand, he made us feel how helpful and truly devotional silence can be. He, with his short experience, had already discovered that for a meeting to be helpful or not depends upon the individual and his spiritual condition.

William C. James' paper on "The Resulting Ministry" emphasized a greater need for willingness, a fresh consecration to God's will, and the emptying ourselves of selfish thoughts and feelings when we come to our meetings.

A Symposium of Group Discussions, prepared by Edith Stratton, showed us types of ministry which have appealed strongly to individuals. Perhaps the most impressive fact about the symposium was the evident seriousness and thoughtfulness of the answers to the topic, "The Best Preaching I Have Ever Heard." These had been written by members of the Fellowship Groups in Media, Lansdowne and West Chester. Edith Stratton called attention to the value of

united worship where we help each other, and that the greatest preachers must be those who are in vital touch with God and with men.

It is difficult to express adequately our appreciation of Rufus Jones' address. He pointed out first the great universal need of leaders and ministers at the present time. Strong, clear messages are needed to mould the lives around us. We should not lose sight of personality, and the human side, for these help to make our messages truly practical. He referred to L. Violet Hodgkin's book—"Quaker Saints," in which she tells of a child who having seen a saint's head on a cathedral window developed the idea that a saint must be one who lets the sunshine of God through, so our ministers must let God's light shine through them and must always be ready to bring God's message of love to needy men. He reminded us that we can not be ministers without being *charged*, we must have something beyond ourselves. We can have such people today. It is our fault if we do not. We must remember always, there are no limitations to spiritual things. When we expect great things we realize them.

The Conference ended with a half-hour devotional period, which fittingly closed this most valuable meeting.

M. S. JAMES.

CHILDREN'S CORNER.

"I WILL GUIDE THEE WITH MINE EYE."—(*A True Narrative*)—In Bible times we read of the leading of the Holy Spirit; prophets and apostles were guided by it in miraculous ways; our early Friends we know trusted implicitly in this Divine guidance, often finding themselves to their own astonishment led into unexpected places, watched over and made to minister to others.

We are apt to consider these incidents as past history, but that our Heavenly Father does continue even now to lead and guide His dependent children in ways they cannot discern with their outward vision, is unmistakably shown in many of the experiences which go to make up the warp and woof of our daily lives. Such are the incidents here related—Amos Brown (that is not his right name) being the author who has felt that perhaps this recital may strengthen the faith of some who may be doubtful as to the reality of God's still leading "with His eye" all who trust Him implicitly.

In the year 1802, Amos Brown, a member of the Society of Friends, was engaged in business in West Philadelphia, with a young man, a member of another religious organization. This man, Charles Dent, while he had been brought up in a religiously-guarded home, became so fond of pleasures and amusements that his ability for business became impaired so that it seemed best to close the partnership; in doing so a balance was due Amos Brown for the payment of which Charles Dent gave his note for three months, the amount being agreed upon through a legal adviser.

The ways of the young men then parted, and although Amos kept alive an anxious solicitude on behalf of his late companion for whom he had long entertained a deep friendship, the two men did not meet or hear of each other for twenty-four years; the note, of course, remained unpaid.

In 1826, Amos received a letter from Charles Dent saying that he had for some time felt anxious to meet his old friend again to talk over old times; he had with considerable difficulty succeeded in locating Amos; he still remembered the feelings of solicitude shown for his best welfare in days long past and wished to know how to obtain an interview with him. This note was responded to by a cordial invitation to visit Amos in his home, which brought by return mail a registered letter from Charles containing a cheque for the amount of the note given twenty-four years before, with the explanation that the Lord had been telling him for some time that all was not right between them and that he must send Amos this cheque; at the present time he did not know what it was for; the circumstances of the closing up of their business affairs were all a blank to him, but the command had been clearly given to send the cheque. Amos having still kept the note, more

because it bore the last signature of his friend of earlier days, whom he had so often committed into the hands of Him whom he believed to be able and willing to bring the wanderer home, than for any hope of the note being redeemed, now returned it to Charles as being the only thing for which he could accept the cheque. Another letter soon came from Charles bringing the full interest to date of the note returned, asking forgiveness for all past mistakes and desiring a renewal of the friendship of years ago; he added that the Lord had met him by the way some twelve years before, that he had been endeavoring to follow His leading and was experiencing much true peace in obedience to His requirements; he had been made to give up all those worldly pleasures and amusements he had so delighted in, but through the mercy and loving-kindness of his Redeemer, he felt that the reward far exceeded all the sacrifices made.

Since his surrender to the Master, Charles Dent has been blessed in his business and much of his income is spent for the unfortunate. With the help of a religiously devoted wife, their home-life is such that the motto which hangs on their wall, "The Lord is the head of this house," can be felt to be a realized truth.

Charles Dent at one time related to his friend the way in which he had been led to restore money which he had wrongfully gained in his younger years from the sale of a horse.

Several years after he had turned his face heavenward, he continued to be impressed with the fact that he had wronged the man to whom he had sold the horse and that he must return the overcharge. While he remembered the man's name, he had no idea how or where to find him, so as in all other difficulties of latter days, he asked the Master for His guidance and promised obedience if it should be given. One day he felt that the time had come for him to start out on his search for the man; in setting out he felt that he ought to put fifteen dollars in his pocket above the money needed for current expenses; this he did and awaited directions; he felt that he must take the trolley running from Philadelphia to Media; taking a car on that line he rode on without any further intimation as to where he should go until he reached the edge of Media, where that line crosses another going to Chester; here he felt he must get out at once; the car for Chester coming immediately he was told to get on it; this he did and rode on for several miles without further direction until the car made a change in its course when he felt he must get right off; doing so, he was led to go up the road in the opposite direction; soon he came to a house where he felt he should inquire for the man he was seeking; response was made that the family were strangers there, having just moved in, but they thought the man at the next house could direct him; upon inquiry there he received the answer that the man he was seeking had lately moved out of the house first called at, and he was directed to his present home. Here Charles found the man; time, however, had changed both of them past recognition. Charles asked him if he remembered buying a horse years ago from a young fellow at Winston, to which he quickly responded, "I have good reason to remember that deal for I lost fifteen dollars on it." Upon which Charles took out the money he had felt he should put in his pocket that morning and gave it to the man saying, "Well, here it is. I am that young fellow and the Lord has sent me to bring you your own."

The man was much impressed by the circumstance and wanted Charles to give him a written account of the way he had been brought there, that he might have it for his Bible class as a further proof that the Lord does still lead His children.

Charles returned home with the peaceful assurance that always follows implicit obedience to that Voice which speaks as never man spake.

Truly in this twentieth century as well as in earlier times, the Lord doth guide His children.—F. S.

"No man is weak, who knoweth himself to be supported by God."

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 508.)

BOGOTÁ, Colombia, Tenth Month 27, 1917.

At last I have the quina cuprae bark fairly dry and am shipping it. I find the best arrangement I can make is to send it collect from Barranquilla to New York, prepaid from here to Barranquilla.

Seventh-day last, as projected, a small party of us went to Zipaquirá. There after a picnic-lunch, Señor Osorio, superintendent of the salt-mines, met us and showed us through. We had not only the superintendent, but also one of the chiefs from Bogotá, and could not have been better toured through the mine. It took about two hours. There are about three miles of passages already excavated within the depths of a solid hill of rock-salt. These passages are electric-lighted, and a modern system of tracks and cars is employed. The mines are government property.

I was disappointed in my expectation of beautiful white-walled and roofed passages. The salt-rock is dark, nearly black, but here and there, where moist, would be snow-like deposits of salt, occasionally, even, small hanging white stalactites.

The Birtchets and a small flock of boys from the Colegio went back to Bogotá at 3.30 p. m., and I stayed on at Zipaquirá till this past Fourth-day. Zipaquirá is a town of some size, with a large cathedral and quite a good hotel. I had in the hotel a corner room, with the rare luxury for Colombia of two windows (most of the rooms had no windows). In the evening I could read (having taken books with me) in one or the other of two large parlors, so time passed pleasantly and rapidly enough. The rate for four days was \$1.00 per day, cutting in half what I pay here in Bogotá. As soon as funds arrive, if not conflicting with duties, I mean to leave for new fields for botany and cheaper living. It will be for lower warmer lands.

I'm used to the cool here, and find it delightful for tramps. But with these open houses it is difficult to keep warm in the evenings. Here in Bogotá the temperature is practically stationary the year round, never falling to 50° F., and rarely rising to 60° F., a sort of everlasting Spring, only lacking the freshness of Spring, perhaps it's an everlasting Autumn. I think I prefer about ten degrees warmer, probably Esperanza or Pandi. But to return to Zipaquirá.

Of course, each day I tramped out on the mountains, and one day I went to Nemacón, the present terminus of the railroad. But one day, Second-day, proved much the most interesting and is the only one worth giving any account of.

From the open summit of the mountain above Zipaquirá I had, the afternoon before, looked across to the higher slopes and summit of El Chuscal, a mountain of the westernmost of the parallel ridges of the Cordillera Oriental. I wanted to visit this, not only because it looked interesting, but because I had not yet been on this western chain. So Second-day I started from Zipaquirá, over a good trail (road, but not for vehicles), over a lower gap in the chain above Zipaquirá, then for some miles along the valley of the Rio Frio, a small cold rocky mountain creek. At last, after cutting across country through difficult thickets, I reached the base of Chuscal; then up through a difficult thicket, having found no path, aiming for the open grassy slopes. Luckily enough I soon came to a trail, and then all was easy, although steep.

All these mountains are, on their upper slopes, above 3000 and 3100 m., covered only with short grass and small herbs (paramo). After I had climbed the slope, away from the thicket on to the open, I found above a broad valley and stretch of paramo, a mile or more across to the highest point of all. It proved excellent interesting collecting, but the actual summit I did not reach.

What interested me the most was that up at this paramo elevation, above normal tree-line, in little valleys sheltered from the winds by steep slopes, were little islands of forest. And, doubtless because protected one by another, the trees within these were far larger than I had supposed possible,

trunks 1½ to 2 feet in diameter and certainly 50 feet high. Because so high and so steadily in the clouds the branches, kept moist, were excellent places for air-plants, and each must have been clothed for nearly a foot thick with green, mostly moss, but with ferns and small orchids abundant. It was all most fascinating, but I had little time here: fortunately it was clear and pleasant. Before I had returned far I saw the cloud low over these slopes, and know had I stayed I should have had fog. Unfortunately enough, I had not taken my camera.

I found the trail back good and direct, had I but known of it going I'd have gained at least an hour of most valuable time. It branched off from the main highway just beyond a little schoolhouse, opposite which I'd obtained specimens of a splendid scarlet parasite, I think of the mistletoe family. The main highway leads on to Pacho, a place evidently of some size and in the forests consequently lower. Cargo after cargo passed me, on oxen, horses and burros, of boards (about six make an ox-load), of skins inflated with what proved to be honey, of many things more, all coming from Pacho. On the way out I fell in with a young Colombian walking to Pacho, and he told me much of the contents of the cargoes met. For such an amount of traffic a railroad spur would seem abundantly worth while.

I rode to Zipaquirá by the Ferrocarril de Norte (strangely enough notices and even the locomotives have the title in English, "Colombian Northern Railroad"), behind a locomotive made by Baldwin's. I rode first-class, \$8.85 for about 35 miles, in a car with cane seats. I rode on to Nemacón, 9 miles, for \$3.30, first-class. But from Nemacón to Zipaquirá I economized, returning third-class, \$1.10, in a car with wooden sideway seats. Third-class is all right if not crowded (as it wasn't at the end of the road). Returning from Zipaquirá to Bogotá I tried second-class, \$7.00, normal seats, but of wood. Our train carried 5 to 6 third-class coaches, crowded (\$3.30 from Z.-B.), 2 second-class and 1 first-class, abundant room, coaches, so you see proportion and cheapness of travel. If only there were enough railroads I could certainly see Colombia cheaply enough. But horse or cab travel is high. It seemed out of all proportion to have come in from Zipaquirá, 35 miles for \$7.00, and then to pay \$3.50 for 15 blocks to the hotel, but my huge bundle of specimens made it imperative to get a cab.

Specimens still make and when funds arrive I plan to make a shipment. Zipaquirá was good, but not to the degree of the three days of Sibate. These plants are interesting to collect, but lots of work, and I wonder when they'll ever get named. I hope Rusby tackles the job, for outside of *Scrophulariaceae*, I've little desire to spend time on them. I am amazed at the number of orchids. Every trip gets something more. I've a quantity of live orchids to send.

(To be concluded.)

AMERICAN FRIENDS' SERVICE COMMITTEE.

LOUIS S. GANNETT.

SPIRITUAL?

"That was the first and only time that the spiritual side of the work had been mentioned at all," a Friend wrote after reading a recent article from France in one of the Friends' papers.

It is queer, if it is true, for the spiritual side of the Friends' work, is, after all, the reason for its peculiar success and its peculiar value.

When the American Red Cross does work of agricultural reconstruction, one of its fundamental purposes is to grow more wheat to save food ships for the Allies, and make the transportation of more American troops possible. Inevitably, working on a big scale, it cannot be so much interested in a poor farmer whose wheat is mostly chaff and whose land is divided into infinitesimal parcels. But the Friends come to their work from a different angle. They are more interested in the individual, in renewing his confidence, his faith in life and its possibilities, than in the number of bushels threshed;

it makes no difference to them whether he owns one acre or one hundred.

"Perhaps in the things we have been writing," said an answer which went back to the friend in America, "we have not emphasized enough the spiritual side of our work, but there can be very sure that it is very deep and very real. I had a letter the other day from a boy who had just made a prayer in French at the funeral of an old woman, a Protestant, who had lived all her life in a Catholic town, and from the things he didn't say, and some of the things he did say, I had a feeling that he had come very close to the family of that woman. Another boy came in the cross of France. For four months he had been in a little cross-roads village up in the Somme, and he knew every child in the village by name, and from some of the stories he told of their good-bye to him I had a feeling that, although he had slated a lot of roofs and put up a lot of rafters, his friendship with those children had left a more lasting impression in Gruny than all the bricks and slates and boards. A few weeks later we had a letter from another man in Gruny telling how the children were still asking after the man whom they had christened Monsieur Victor—no one knew why. They can feel sure that the children's stories in French will count for more in that story-bookless country than any other stories that your bookseller ever sold you."

The boy who made the prayer in French was working in the construction camp at Ormans, where the men work all day pushing boards through the saw mill and doing work which seems, as far as any work can lack them, to lack spiritual possibilities, yet even there the boys have come into the life of the town and have made themselves a living, vivid part of it. Their Christmas celebration was witness to their friendship with the children of the town, and every such celebration strengthens the links and opens new possibilities.

The boys at Le Glandier who have brought fresh color into the cheeks of the six hundred lonely children refuged there, by teaching them American games, and enlivening their hours on the playground and playing with them, have probably meant more to those children in a spiritual sense than any number of consciously spiritual advisers could have done—and it would never occur to those boys in writing home to speak of their work as "spiritual."

The girl who is living with a dozen old women at Charmont probably doesn't write home about the spiritual side of her work, any more than the women who have cared for little refugees in the children's home at Bettancourt, but anyone who has seen those children, squatted about their low benches for the noon meal, look up and break into smiles when one of the Friends comes in, can guess something of what those women have meant in the children's lives.

There is a boy at Troyes whose job consists in riding about and escorting furniture to refugee families, taking it, in parts, up the narrow stairs, or sending it up by a pulley and in through the window, where the doors are too small. It doesn't sound spiritual, but that one man can tell you the intimate life stories of hundreds of families,—such stories as are told only to a man who is felt to be in a very intimate sense a family friend.

Spiritual? Well, perhaps the letters home don't use that word, but the impelling motive behind all of the Friends' service is a deeply spiritual one.

RULING ON NON-COMBATANT SERVICE.

The recent ruling of the President defining non-combatant service, as the term is used in Section IV of the Selective Service Law, does not practically affect the situation so far as Friends are concerned. The only three general classes of service mentioned are service in the army—namely, the Hospital, Quartermaster and Engineering Corps, which the order states to be military service. Those who might be able conscientiously to accept such service have had the opportunity to enter such forms of service from the beginning. As stated by the recent Five Years' Meeting, "the principles of the Society of Friends require that the non-combatant

service to which they are liable under the Selective Service Law be a service that is not a corporate part of the military organization."

The ruling of the President expressly recognizes this position in stating that persons will be assigned to the forms of military service mentioned only "to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained."

The order goes on to state that persons who are unable to accept such non-combatant military service in the army are to be segregated, not punished, and reported to Washington for further directions as to the disposition of them. The exact language of the order is as follows: "On the first day of April, and thereafter monthly, each Division, Camp, or Post Commander shall report to the Adjutant General of the Army, for the information of the Chief of Staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described and who have been unwilling to accept, by reason of such scruples, assignment to non-combatant military service as above defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such non-combatant military service entertained. The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to non-combatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration beyond exemption from military service which is not extended to any other soldier in the service of the United States."

It thus appears that those who have been segregated for the past several months under a previous order of the War Department, awaiting permission to take up service outside of military control are to be continued in segregated quarters, unpunished, and reported to Washington for early action in their cases. The ruling appears to be the final sifting process, determining those who are really conscientiously opposed to military service. The War Department through its legal advisers has taken the position from the first that the only forms of so-called non-combatant service contemplated by the exemption clause of the Selective Service Law are forms of service in the army. It has taken the view that the provisions of the Selective Service Law are not broad enough to cover those who are conscientiously unable to serve in any part of the army. This class of men, in which, of course, Friends are included, apparently are to be dealt with under authority which the Secretary of War has recently received to permit men to engage in civil occupations. The provision in the order whereby the names of these men are to be reported to Washington the first of each month, it is believed will open the way to their being allowed to enter Reconstruction Work or other forms of work under the American Friends' Service Committee.

Signed,
AMERICAN FRIENDS' SERVICE COMMITTEE.

STRIKING THE LAST BALANCE.—What will your life be when it is finished? When you wind up all your affairs in this world? Blessed will you be if you can look upward and say, "Father, I have finished the work which Thou gavest me to do." If you have lived merely for the gratification of sense and self, what an awful review of the past your last moments will reveal! What an awakening when the last day of your life is being finished! One hour would have been enough to have claimed by faith Christ's finished work, to have entered into partnership with Him in this life, and in heirship with Him in the riches of His eternal life.—*The Christian Herald.*

LETTERS FROM FRANCE.

GRUNY, First Month 27, 1918.

On Sixth-day, as I was walking along the road, I found a daisy in full bloom and the birds which had been pretty scarce during the cold snap are back again. It is very wonderful how one can set out in this village with a search warrant and find anything wanted. I had been patching up a window and after getting the frame together I had broken out one of the screws because the tongue on the top piece was rotten, so I had to brace it and before I made the brace on the forge at the Agricole Equipe I set out to find some. I had only the vague idea that the Bosches used these on their windows, but I thought their old blacksmithing shop would be a good place to hunt in. I found nothing there, but as I left I determined to hunt through the house opposite which is ruined and deserted and there the first thing I found was a sash made with these braces. I lost no time in taking them off and after putting them on my window frame and planing down the sash a little the thing worked like a charm. We are beginning to get to work on roofs now, and I have begun on the one where Henry Scattergood left me last Autumn, but on the other side where all the tiles and laths are gone for about five metres on the end. I ripped off the sheathing and put in three new rafters yesterday and to-morrow I shall be able to go on with the laths and the tiles and will have it roofed in pretty soon.

The Committee can't be too careful about picking men who should all be sincere C. O.'s, for otherwise there is great danger of arguments and divisions in the different équipes. Anyone with the least suspicion of laziness and selfishness should be left out, we all get selfish and lazy enough over here fighting for our sugar ration, etc. Meanwhile, our work goes on and we are more and more popular with the inhabitants, who are a very decent sort of people. If we are turned out of here, of which there is some danger, we shall go very much regretted by every one. I'd like to tell thee why, but fear the censor would mark it up against me if I went into details. I am afraid I haven't news to retail this week, our happenings are mostly small and our triumphs and successes are such little things, as my cupboard for Mme. Varley and the window I fixed for Mme. Normand, of which I am inordinately proud.

My successes in such things make me feel very strongly the value of college education, for I find I can sit down and study out the problems though I have never been up against them before and of course I can carry out the hints and suggestions of people that are more used to them than I am.

GRUNY, Second Month 3, 1918.

We feel very insecure here, our permits have only been renewed for ten days, and we are awaiting a ruling from headquarters on the advisability of lifting the ban against such organizations as ours, behind the British army. I don't see how it is possible to expect them to do it. This week I finished up Cavenel's roof, except putting an edging board on the end of the house, which means a lot of trimming of tiles and have begun work laying a floor for the Jacquelines. This seems to go all right, but slowly. The weather has been frosty, but not cold, with considerable mist and clouds and no rain, and we are now without rain in our water barrels for the first time since Autumn.

I have heard from Wm. Whitall again, he has continued at his threshing all winter, but they are now beginning to see the end of it. I don't know what kind of work he will be put to after that, but I should think his muscles would be ready for anything. Our work here keeps progressing slowly and houses here and there are made ready for families to move in. The agriculturists have started their tractor ploughing and are making a large impression on the fields.

SECOND MONTH 9, 1918.

You are beginning with Garfield's order to find out that war isn't all "beer and skittles" even for those left at home. There are other nations that have known the same thing for

three years now and as for the men in the trenches! ! ! When the Germans were here, the officers would send all the game they shot home to their wives and they bought the chickens from these people whom Hoover was feeding to send back to Germany. I am sitting in my room without a fire, in fact, I have not had one for a week and am very comfortable. Snowdrops are trying to come out and to-day was almost like Springtime at home. But the mud is everywhere.

I have made a mantelpiece out of planks from an underground ammunition dump of the Bosches this week besides finishing the floor at Jacquelines, with which we were very pleased and I believe the inhabitants were, too, they gave us a glass of wine every afternoon, which I prefer to coffee, for I have been rather sleepless lately, but I got a good rest last night in spite of my alarm clock going off at twelve midnight.

I have been breakfast orderly for the last three days and when I was wakened by this infernal machine I thought it was six o'clock, jumped up, put on my slippers and overcoat and made the kitchen fire, started the water for the oatmeal and then went out to our dugout to wake Maxwell Wray. After shaking him hard for several minutes I was recalled to the seriousness of the occasion by Kenneth Cross, who said he hadn't been asleep yet and it couldn't be six, so I went back to look at the clock and to bed, where I slept like a top. The weather has been rather depressing lately.

I find I am much influenced by a cloudy, damp day and then I decide to return to the U. S. A. as soon as my enlistment is up, but days like to-day find me very much more cheerful and willing to put up with a lot and much more inclined to stay on. There doesn't seem to be much hope of peace at present, but the next big offensive by either side may change people's minds all around. We are having a great time with our permits or carnets and the uncertainty as to whether they will be renewed is still very great, they have all been sent in to-day and we shall know, I suppose, in a week what the decision of the British authorities has been. No doubt there has been in the papers that they have taken over this part of the line and we are now subject to their regulations, instead of the French method of taking us for granted. They have rules which would seem to bar us from staying in their military area, let alone their desire to use this house and No. 1, our little cottage at the end of the village. But there are many hopeful signs and of course the French officials want us to be allowed to continue our work and the American Red Cross, which is taking great credit to itself for our work and is supporting us with money—which doesn't mean that we don't need all that Friends can get to us—is trying to keep us where we have been.

SECOND MONTH 10, 1918.

The weather to-day has been milder than ever and though we all fear another cold snap, though not so cold or so prolonged as the last, the back of winter must be pretty well broken. The birds are back and singing away for dear life. They weren't gone very long, but I suppose we must wait for the proverbial swallow before we are sure of summer.

SECOND MONTH 17, 1918.

I have begun repairing another slate roof, which is a very good one, but it is very hard and cramping work. It also is very slow. You must take so much time preparing your ladders for each patch and cutting out the broken slate, together with the nails that hold them from under the good ones, it takes two or three times as long as putting on the new work. That leather coat is a great comfort in work like that, where you are exposed and not getting much exercise. Yesterday it turned cold again and froze and to-day is colder yet. At this time of year though we can look for relief pretty soon, and I expect Spring will be really here in another month.

SECOND MONTH 24, 1918.

Extract from the minutes of the Executive Committee F. W. V. R. C.:—"Chas. Evans read a letter addressed to Ruth Fry by Vincent Nicholson of the Friends' Service Committee, promising a monthly remittance from American Friends of

\$15,000, from First Month 1st to Sixth Month 30th, for the work in France. The Committee earnestly hope that in consideration of this promised aid and that this sum is in excess of the total monthly estimates of expenditure in France.

So for the present we ought to be pretty well taken care of. This doesn't relieve American Friends of the necessity of raising large sums for the resources of English Friends are being exhausted and it may soon be up to us to support the whole mission. We ought to do this gladly, for without the English this work would be largely impossible—our repairs can hardly go on without them. Our architect is English and the only practical builder here is English and without them and their French we could hardly get along. We couldn't do any masonry or plastering or keep proper accounts of what we do nor could we get along so well with the French people and officials. This makes our present uncertain position very trying—for we expect the British will order all British subjects out of the war zone any day.

Whether we can go on even to finish the work actually begun is very doubtful. Edmund Harvey paid us a surprise visit yesterday, and Kenneth Cross, the architect and I went over the situation as thoroughly as we could. We want to stay on here to finish up and shall certainly try to finish the roofing even if the British go as that is the simplest, but it is cramping. I have been all week on Mme. Varlet's roof, except two days, when I was chopping wood and it is very disagreeable work. You are never in a natural position except when you come down to the ground. I have only got one side three-fourths done and the worst hasn't yet been uncovered. The miserable Bosch repaired the broken slates, etc., by nailing down tar paper through good slates and bad and every nail hole has to be treated as well as all broken slates ripped out and replaced, a most tedious, trying job and hard on the fingers.

We are going to have to surrender all our cameras, but fortunately we have permission to send them to Paris, so that we can get them again and probably the two photos I enclose will be the last I can get for some time.

GRUNY, Third Month 3, 1918.

We are having a return of bad weather—the first was windy and squally, but we finished up the tiles on the Maire's barn on one side in spite of it, it was the first day I had worked on it and it was very good fun tossing the tiles from one to another up to the top of the roof and seeing the covered portion grow and become beautiful with the new, shiny tiles. Yesterday the wind was worse and the thermometer below freezing, so that no work was possible. I went in to Royce to meet Tom Cope and Folger Howell, who have just been despatched to join our group, but they did not arrive on the noon train, so I had my lunch at the Café de la Paix, where Mme. Groet and her family seem very fond of us—waited there all the afternoon playing with her little granddaughter, Gillette, getting French lessons from her and teaching her "Peace porridge hot." Soldiers aren't allowed in cafés between two and six o'clock, so I and the family had the place pretty much to ourselves, and I found it very homelike and a great rest to get absolute change of companions. I went down to the station again about six o'clock and waited for the train from Amiens, which might have brought Tom and Howell if they had failed to make the correct changes en route, but they did not show up so I was reduced to another lonely meal at the Café, filled this time with British Tommies and their tobacco smoke. I wasn't lonely for the two intelligence department men, who have charge of this district, were at the next table taking a lesson from a Frenchman and we threw remarks back and forth as we felt like it. They are very likable fellows, indeed, but we can't see much of them as they and we are too busy.

I expect to be in Paris next week for the meeting of the General Committee and shall have a good talk with Chas. Evans and the other members of the Committee, an opportunity I shall enjoy to the utmost.

I had such a walk home last night against a fierce north wind that I was very glad of the heavy sweater, I wore my leather coat which kept the wind off and was as warm as toast. It was a dark, cloudy night and the moon hadn't risen, but the snow on the ground made things so visible that I took the short cut across fields and was glad to find fresh cart tracks which I could easily follow in the snow. I wish I could be as good about writing as you are to me. I am not like Carleton Macdowell who magnifies the picturesque side of everything and sees an adventure in every old woman who brings him a cup of coffee. He expects some time to write a full history of Gruny, which I could no more do than fly, and he coaxes out of people their story of the German occupation. Day before yesterday he was talking to the Fentry family, for whom he and Kitty Russell are putting on a new slate roof and found out that they left here in 1914 about five hours ahead of the Germans' arrival; Mme. Dulot's house, where I did my first slating, was in flames and they had a rather weary journey, there were eight children and are now nine, were hungry at times and finally reached a place of safety in the Oise, where they lived in the *granary* (granary) of a very kind and hospitable family, for whom they worked they asked asylum for five days, and stayed three years! They left Mme. Fentry's parents here and found them safe and sound when they returned last Autumn, but not a stick of furniture. Fentry was a prosperous farmer and they seem to be on their feet again, with cows and chickens, a market cart and horses, and I do not suppose they need help to get really prosperous again. There are many people here like that and are a really decent and self-respecting people. I want to talk to the Maire about a couple of families I have on my mind and do something for them if he approves. I hope that the weather begins to improve soon so we can get to work in earnest.

On the 6th we have to set our clocks forward an hour, which will mean getting up in the dark again, a very disagreeable proceeding, but we shall have supper in the daylight in consequence, a very great saving of light and pleasanter than the dark with the shutters all closed.

We had a real American dinner to-day—mutton, hominy and sweet potatoes. I have just been having a talk with the Maire about the more necessitous families here and he has pointed out four or five whom I shall interview with Maxwell Wray's help as to the things they are most in need of and try to get them.

J. H. H.

NEWS ITEM.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING THIRD MONTH 30, 1918:

From 22 Meetings	\$14,067.47
From 7 Individuals	100.00
For Armenian and Syrian Relief	90.00
For Supplies	79.50

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NOTICES.

NORMAN ANGELL will speak at Haverford College on the evening of Fourth Month 10th, at 8 o'clock:

"Political Factors of Allied Success."

WESTTOWN NOTES.—The stage will meet at Westtown Station trains leaving Broad Street Station, Philadelphia (FOUR. R. R.), at 6.21, 8.21 A. M., and 2.45, 3.25, 4.55 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.

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"History of Religion," Jesse H. Holmes, of Swarthmore College.

"History of Foreign Missions," Elihu Grant, of Haverford College.

"Principles of Religious Education,"

Charles H. Fisher, of Pennsylvania State Normal School, Westchester.

Spring Term, Fourth Month 1 to Sixth Month 8, 1918.

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THE APPEAL TO CÆSAR.

A young Friend detained as a C. O. in a large cantonment in the East remarked in conversation recently, that the opposition to him and his views among his fellows most frequently took the form of an appeal to that declaration of our Lord which Luke records in the twentieth chapter.

The picture, we will recall, is this—Jesus had come into the temple and there had flocked about Him, as so often happened, a crowd of eager listeners, when the chief priests and scribes came upon Him with their cunning questions.

On this occasion there were four questions put to Him so far as recorded, and they included the one my young friend said was so often addressed to him.

Were we reading the twentieth chapter of Luke simply from the standpoint of one who recognized in it the well-arranged rejoinder to a crafty company of men, we would find in the answers a full measure of satisfaction, how much fuller in measure must be the message as it comes to this twentieth century youth, whose lot temporarily is cast in the company of men, who but a few months ago would have seemed of the same class with himself, but who to-day fail to interpret as he does this message that was delivered so long ago to the high priests and their company in the temple at Jerusalem.

Our present interest centers in the second of the four questions put to our Lord. Introduced by a word of fawning flattery, the high priests asked Him—"Is it lawful for us to give tribute unto Cæsar or not?" He gave the very answer they wished to have. Had they been allowed to cast the mould for the words He uttered they would not have had it different. "Render therefore unto Cæsar the things which be Cæsar's." That is as far as that company of men took note of what was said. It was tribute money they were speaking of and they had the message they wished for from this strange Teacher who had appeared among them, and whose life and teachings were already working great wonders upon the people.

How often in Christ's lessons do we find that He seems to satisfy the hopes of his questioners, while His real intent

would be to lift them up to a higher level of thought and purpose, so on this occasion, He had granted their contention that the taxes should be met when the right to levy them had been admitted, but He adds, there are higher obligations than these of tribute money; God demands a surrender in full to His will, and to know this will and to do it is man's supreme duty.

It ill becomes us at any time (least so now) to sit in judgment on the findings of other men's consciences, but it is supremely important for us to know our own.

Good citizenship is demanded of every individual who claims allegiance to a state. No private claim can stand in the way of this service. It must be full, faithful and free, but it has its limits, or when the question was put to our Master, He would not have added to the answer He gave to the high priests, "but render unto God the things that are God's."

The young man who reads clear through this message and sees his highest duty in this service to God may find no place for questioning the actions of others, but he will stand like a rock to the position he has assumed for himself.

Such as are in whole loyal to God will in the end be true promoters of the interests of state, and will achieve the greater service in the advancement of its best interests.

Religious liberty and all forms of broad toleration had their origin in a spirit of this kind, and what growth they have experienced with the passing generations of men has been due to the same kind of steadfast faithfulness.

D. H. F.

A STATEMENT BY PHILADELPHIA YEARLY MEETING OF FRIENDS, THIRD MONTH 29, 1918.

This decisive hour of history summons our Society to make its utmost contribution to humanity's deepest needs. Believing that this requires us to meet the moral and spiritual issues of the times simply and fearlessly, we feel called to make clear our Christian faith as applied to war.

Our Society's opposition to all war as un-Christian has been maintained throughout its history. In 1660 our forefathers declared:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense 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."

These convictions have been re-affirmed by Friends in all generations and during the present war our Yearly Meetings throughout the world have given clear evidence that they are steadfast to the same principles.

The basis of our opposition to war is much more than any single command of the Old or the New Testament. It is our faith that the way of love by which our Master, Jesus Christ, met and conquered evil, remains for His followers to-day the

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true method of combatting wrong. For us, as for Him, this involves refusal to use means which, like war, violate love and defeat its ends; but it does not mean a weak neutrality toward evil. For us, as for Him, it means a life of action devoted to the heroic purpose of overcoming evil with good. The unspeakable sufferings of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. To such endeavors we dedicate ourselves.

In accordance with this faith, we desire to maintain all our relationships to-day.

To our beloved country, we affirm the deep loyalty of grateful hearts. We long to help her realize her noblest capacities as a great Republic dedicated to liberty and democracy. But we believe that we best serve our country and all humanity when we maintain that religion and conscience are superior even to the State.

To President Wilson, we declare our appreciation of his steadfast and courageous efforts to keep the aims of the United States in this great conflict liberal, disinterested and righteous.

To our fellow-countrymen, who are following the leadings of conscience into ways where we cannot be their comrades, we give assurance of respect and sympathy in all that they endure. Finally,

For all men, whether they be called our enemies or not, we pray that the sacrificial love of Christ, stirring us to repentance, may reconcile and unite all mankind in the brotherhood of His spirit.

THRESHING ONE THOUSAND TONS OF WHEAT FOR THE WAR VICTIMS OF FRANCE.

The bare statement that the American Quaker workers have threshed almost one thousand tons of wheat, barley or oats since they arrived at Sermaize, in the Marne, last autumn, may not at first carry its full weight with those accustomed to the large methods of the West. It is necessary to understand the organization of French agricultural life to understand how much hard work it has entailed.

Nothing could be less alike than French and American agricultural conditions. America is the home, *par excellence*, of the large farmer. In France peasant proprietorship is driven to its logical and exasperating conclusion.

One must begin by trying to picture a typical French village before the war; "communes," they are called, though anything less communal it would be difficult to imagine. A village consisted chiefly of twenty or thirty cultivators who have their holdings in the adjacent land a mile or two around. In addition to these cultivators were only a grocer and a general store, and a few skilled workmen, such as a wheelwright, a leather merchant, a blacksmith, etc., the officials of the Mairie, the Curé, a couple of wine merchants, perhaps, and one or two cafés.

But this small unit was as far as possible self-contained and self-supporting; it may even have spoken a slightly different "patois" or dialect from that of its neighbors. It went occasionally to the nearest town to buy agricultural machinery, stocks of groceries or the more important purchases, but as far as possible it got everything within its own boundaries.

And just as it was the ambition of every commune to be independent, so was it the ambition of every individual inhabitant. Law and history combined to make his acres few and subdivided; cultivator often owned thirty or forty strips of land several kilometres apart and amounting in all to some twenty acres, which he cultivated intensely for himself and his family. He had his own barn (he rarely made stacks in the field), his own mowing machine, his own binder, drill, horse rake, rollers, etc., and even his own threshing machine or "triptouse," a horse-driven machine, working on an inclined plane, somewhat in the manner of a tread-mill, and for one or two horses.

The waste of labor can be pictured. As far as possible, nobody did anything for anybody else or expected anybody

to do anything for him. French temperament is vivacious in the extreme and all the houses are huddled together, so that the population filled up any emptiness in their existence by violent political quarrels and village cliques. In many ways they led a contented life. Owners of their own soil, they were not burdened with rent; they were thrifty, and their needs were small. The commune provided them for practically nothing, with fuel and other materials. In fact, if you did not look too deep, the picture seemed almost ideal.

It is not difficult to imagine the ruin war would bring to this egotistical, conservative, unenterprising community. Their barns, their houses, the greater part of their machines, were destroyed. Their independence was shattered, and they had nothing to put in its place. The spirit of co-operation was lacking, and the means of fending for themselves were gone. This is what makes so hard the work of agricultural relief in France. Nevertheless, each individual cultivator has worked tremendously to right himself, and some are even learning the advantages of co-operation. With this foreword we will now try to picture the life of a Friends' Mission threshing during the autumn and winter months.

Some harvesting machines were not burned, and the richer farmers have bought new ones. The Missions have given or lent a good many others; and old men, women and children aided by occasional soldiers on leave or on "repos," have managed to get back into cultivation a considerable portion of the land.

As the autumn approaches it is necessary to decide to what villages it is best to send our "batteuses" (threshing machines). This is not very difficult; those that have suffered most from the war naturally come first, and our work during the harvest has given us in some cases a detailed knowledge of the inhabitants of many communes. The Mayor is asked to draw up a list of the *sinistrés* (*i. e.*, persons whose worldly goods have been burned in the war) who wish to use one of our machines; and after a short interval has elapsed some sort of list arrives, though it usually undergoes many alterations before the end of the season. Then, as soon as may be, our "batteuse" grumbles off with its equipment of two workers, one to look after the engine and one to "engrain" or feed the sheaves into the machine. The "batteuse" is of small force, the engine not having more than seven horse power. Larger ones cannot well be moved through the swampy fields or into small barns, and to be worked efficiently, need more labor than the village can usually supply.

The village where the American workers arrive may be an old friend, where the mission is already known and has inspired a certain measure of confidence; or it may be one where we have not worked before. In this case the most pessimistic views as to ultimate success may well be held. The French share to the full the usual contempt for foreigners, though to do them justice they despise themselves almost as much, and their extreme critical faculty sometimes degenerated into a more unintelligent suspicion of anything strange. The success of weeks may well depend on getting a good start, which, as our "batteuses" are mostly old creaks, is always rather problematical. Should the bottom of the water tank fall out, the magneto fail to spark, or a lot of water be found in the gasoline (which is nobody's fault), our reputation will be gone forever.

But we will assume that everything is to go well. A room in the village has been procured in advance, with any luck a bed for each person; or it may be that our workers will pitch their camp beds with French soldiers, in a barn-loft, or in the stables over the horses.

In any case it will be fairly uncomfortable or frightfully cold, though there is the consolation of knowing that one is living as the French live. Or one may have the luck to drop into a gigantic French bed—huge, deep, soft and warm, the most comfortable thing in the world. Bed comes soon after the nightfall, and one gets up just before dawn. It is probably either pouring rain or freezing cold, the wind driving unimpeded through the broken rafters. Our fellows stumble into

their clothes, decide to put off washing till later, and tramp through the village to take breakfast with the people for whom they are threshing. We have our meals with the family, who also pay the price of the gasoline, grease, etc., which now amounts to about a franc a litre, bringing the average cost up to about sixteen francs a day, excluding food. The machine and our labor are free.

A company of six or seven people have assembled, two or three men, as nearly able-bodied as the village can produce, two German prisoners, perhaps, or French soldiers "en repos," two girls to do the lighter work, and an old Trojan woman over sixty, whose heart never fails and whose spirit never flags. Bowls of coffee and milk (made as only the French can) with two or three hunks of toast are produced.

Breakfast takes but a few minutes, and soon our friends are tramping once more through the frozen slush towards the machine. It is probably about half-past seven. It is difficult to believe that one can ever be warm. The same doubt afflicts the engine, which will not start for some minutes, to the evident contempt of the French members of the party. But nothing gets the blood circulating like continued cranking, and eventually, with a groan and a gasp, the engine gets under way. One of the Americans leaps up to "engrain," the other stays down to look after the engine and tend the rapidly-filling sacks. The forks work in unison; the hoteleurs (those who tie the straw into sheaves), labor and sweat, the bags fill up, the sheaves swish through and the engines pound on in delightful harmony. From the deepest misery spirits rise to bursting point. It is the most delightful part of the day. The first flush of enthusiasm has not given way to incipient exhaustion and the air is not yet thick with floating dust. The first halt is from nine-thirty to ten for the "petit goûter." The engine is stopped, and everyone settles down to eat. Large slices of bread and cheese are greedily devoured, with occasional slices of sausage.

Then everyone takes his place as before and works away till lunch time. If we are threshing out without too many weeds and thistles, and all goes well otherwise, twenty-five sacks weighing about seventy kilograms (one hundred and fifty-four pounds) each ought to be lined up along the edge of the barn, when in good mood, everyone trudges back to lunch. A huge pot is boiling in the open chimney. Everybody is too hungry to talk. "Soupe au lard" or "soupe au chou" is handed around and swallowed as noisily and greedily as possible. After this some square pieces of salt pork are produced out of the same bowl, and then again, a dish of boiled vegetables, potatoes, carrots, leeks and turnips.

The first agonies of hunger are now appeased, and the host starts the conversational ball rolling. The iniquity and stupidity of the French Government is explained; the slackness of the local authorities is commented upon; the villainy of the Mayor is exposed; and the character of everybody else in the village is treated with great wealth of expression and in tremendous detail. Society is seen to be seething with corruption from top to bottom. Some unintelligent person with a zest for information asks how it is that American and English understand each other, and linguistic questions are discussed. This leads the conversation back to politics, and the motives behind America's entry into the war are ruthlessly examined. The bread and Camembert stage has been reached. Coffee and sugar (in large quantities) are produced. Spirits have now mounted high. Our fellows are asked if they are married; if not, if they are engaged; if not, they are told that the charming mademoiselle opposite will be only too glad to marry anybody. Mademoiselle blushes and remarks, "Penses-tu?" ("Do you think so?")—amid general laughter.

By now it is half-past one, and a return is made to the "battuse." The weather is warmer; the engine starts without its usual coquetishness; the work swings along till about three-fifteen, when it is necessary to "casser le crouté," a repetition of the "petit goûter." Then once more to work till it is too dark to continue. With luck, perhaps, the twenty-five sacks

have been increased to fifty; the engine is locked up and the barn closed until the next morning.

Our workers go back to their loft and heroically wash in icy cold water to scrub away the layers of dust settled on every available inch. A little freshened, and now feeling permanently tired, they go around to dinner.

Everybody also has already arrived, not having felt a wash indispensable. Once more they proceed to soupe au lard, pork, vegetables, bread, Camembert and coffee. The conversation pursues its normal course, a little less vivacious, perhaps, than at lunch time. Shortly after the party breaks up; the company is abed by eight, to sleep like a log till six the next morning, when another identical day begins. Food and sleep are the chief concerns of a thresher's life.

On an average, after three days such as that described, the cultivator's crop is finished and a move made to another barn at the extreme other end of the village. Are any of our present group of laborers accompanying us? Good gracious, no! No one can work for Monsieur So-and-so. He is much too stingy. You never get enough to eat; you don't get a decent wage and never get paid what you are offered. He is much too "chien" (good-for-nothing). You won't like him a bit. He has never done anything for anybody, so naturally nobody does anything for him. This information is not very alarming; it has been heard so often before, and there is no reason to suppose that Monsieur So-and-so is not a perfectly amiable person. But it is a case of "au revoir" for the moment and a general handshake all around, with a passing gallantry to mademoiselle for the gratification of herself and the company.

After two months, threshing in the village will have been finished, and our workers will pack up their traps and be off to a foreign country some three kilometres distant, where they will dig themselves in once more.

Such is the life of the thresher with most of the irritation left out; the irritation of coughs and colds caught from the dust; the irritation of people who will not work together, who put you off at the last moment, who will not lend their horses, who have no sacks; the irritation of cold, rain and snow, of bad gasoline and continued repairs, of losses, of breakage and thefts.

But the brighter picture is the truer one, and the thresher carries away with him a wealth of memories that he will not easily forget.

FRANCIS BIRRELL.

EXTRACTS FROM HOME LETTERS, SECOND MONTH 26TH TO THIRD MONTH 5TH.

CHATEAU HACHETTE.

At last something seems to be about to change my position here as steadfast custodian of the whitewash brush and pocket-knife—used to pull paper off the wall. This afternoon brought a telephone message saying that I was to proceed to Paris to-morrow temporarily for the day, to see about equipment to go out to G.

PARIS.

I wrote to you last night but here goes again. I have spent two sugarless, butterless, almost breadless happy days here, despite all the packing I have had to do. Dinner last night with Charles Evans was most delightful.

Paris has undergone yet another change or rather a few more. There are more gendarmes than ever of all sorts of special kinds and uniforms. Saccharine is very much in vogue, and you see sugar in the hotel life nowhere. I haven't seen any butter either and the Pâtisseries are completely closed. It is, of course, all of it quite right and just, for it gives that much more to those who really need it. It is the first time I have noticed any stringency to speak of since I have been over here (early last Summer), and I have yet to feel or suffer from it of course. According to the evening papers the German offensive so long waited for has at last broken loose. One wonders whether this is the real thing, though.

EN ROUTE.

This is one of those delightful little French hotels. . . .

The explanation is that we got about half way out and found that a *de notre correspondance* had been suppressed so we have all to-day and all to-morrow and even to-morrow night to fool away. Fortunately I have my books. . . . But it is snowing, not hard, but piercingly, and the wind rips the dun-colored river mercilessly—and incidentally pierces our overcoats, uniforms and sweaters. . . . I am hoping to-morrow may ameliorate the weather and then I may go in search of churches and other points of interest. . . . I would of course tell you where I was if I thought it were allowed.

At last I am out. The train got balked not far, but too far to walk from our destination, by the locomotive's splitting a switch while shunting cars and digging its wheels into the ties. So we waited there for a good long while. A muddy, misty, three-mile walk. The mud is not only everlasting, but also persistent. Work for me, who am to be a brick mason, for the present is held up for the moment on account of mortar without lime being thought insufficient, although if ever they could persuade some of this mud to dry I am sure it would make excellent mortar. So this afternoon I turned my hand to a species of rough carpentering, and have evolved a cross between a desk and a table and a cupboard and a bookcase. It keeps everything I own. . . .

Everybody delightful and all of the best.
T. P. COPE, JR.

WHAT GOES ON AT 20 S. TWELFTH STREET?

Every business day more than one hundred letters from all parts of this country and from abroad make their welcome arrival at our office. Every day we send out an average of more than two hundred letters. Many times we have been asked the question, "What goes on at 20 South Twelfth Street?" We know considerable about the work at Gruney, Sermaize, Ormans, Buzuluk, but we know almost nothing of the place where all our letters concerning Friends' Service are received, answered and filed. We at the office have felt that any description of our work would be a misuse of time and space, with so much of thrilling interest being done on the field, which is the objective of all of our efforts. Perhaps this brief statement, however, may be appreciated. We are greatly helped by special reports which come to us from Local Service Committees. We wish there were more of them,—for our own use and to pass on to others. In like manner this information as to the routine work of our office may be of interest to Friends in local communities.

In the first place we are twelve in number. Six of us are secretaries, four are stenographers and two are clerks. Only ten are regularly at 20 South Twelfth Street, since one secretary wanders around over the field and one is in charge of the store-room at Fifteenth and Cherry Streets. There are many others who do not work regularly, but assist frequently in extra work both at the office and at the store-room. In fact, there are always extra workers at the store-room. Members of the Unit during their brief stay in Philadelphia en route to France render valiant service in the heavier tasks of the shipping department.

"What are the three hundred letters a day about," we are asked. We must leave much of it to your imagination. A typical morning's mail will contain many remittances of funds; requests for Friends' Service emblems, literature, patterns and other supplies, requests from local committees or sewing clubs for information on a score of matters; bills of lading and express receipts and sewing club reports of shipments; newspaper clippings from our Clipping Bureau; correspondence concerning membership in the Reconstruction Unit in all of the ten or twelve stages of that devious and difficult journey between an American farm and a shattered French village; pages upon pages of reports from abroad; letters from Friends in camp or about to be ordered to camp; bills and invoices ranging all the way from paper clips to a thousand blankets; letters from affiliated or unrelated organiza-

tions, such as the Red Cross, Mennonites, Brethren, other war-relief agencies, the War Department, etc. Appearing frequently in this regular routine will be cables from France, Russia and England, telegrams concerning special difficulties in camps or with Draft Boards; correspondence concerning Henry Scattergood's lectures; reports from Paul Furnas and from the Yearly Meeting Service Committees,—but you have grown tired in the reading, if indeed you have persevered thus far.

We are in touch through our own correspondence with a thousand communities of Friends representing over a hundred thousand persons and maintain a more constant contact with about five hundred communities that are organized for our work. Over three hundred communities are regularly engaged in sewing and knitting for Friends' Service. There are about a hundred Friends who are segregated as conscientious objectors in camps and several hundred others have taken up draft problems with us. The duties connected with maintaining abroad over one hundred and fifty workers and with sending three hundred more are, of course, the most numerous and complex.

The active period of sewing and knitting work has been during the past four months. During that time we have shipped abroad 120 large cases of clothing, containing over 25,000 separate garments. The Clothing Department now receives each week an average of about sixty packages or boxes from communities scattered through about half the States of the country.

Other supplies to be used or distributed by the Unit have amounted to many hundred cases,—ranging all the way from small cases of drugs to auto trucks, tractors, and threshing machines.

In addition to the first class matter, we have issued more than twenty bulletins, ranging from four to twelve pages, and in editions of three to forty thousand. These have totalled more than 150,000 copies and more than 800,000 pages. Only a few of these have gone to every family. Five of them have been solely for drafted Friends, and in many cases only one or a few were sent to a meeting. In addition to this literature, other supplies such as Friends' Service buttons, pledge-cards, patterns, etc., have been distributed totalling over 60,000.

One pleasant part of the work has been this task of filling an average of about twelve pages each week in the various Friends' papers.

Contributors naturally wonder what proportion of our funds goes into the overhead or administration expenses mentioned above. The heaviest item of expense is printing and postage, owing to the large donations of personal service, office and store-room space and supplies, the Secretaries receiving only enough to cover their expenses. These overhead expenses have been less than three per cent. of receipts and less than five per cent. of expenditures. We have spent much less upon administration expenses than many Friends throughout the country have urged us to spend. We have been gratified and encouraged by considerable comment from persons acquainted with the budgets of other similar enterprises to the effect that our overhead expense is phenomenally low.

Office and store-room facilities worth a rental of several hundred dollars a month have been donated. Modern office furniture of about \$500 value has also been donated. A score of Friends in Philadelphia volunteer their services for any department of our work upon a telephone notice and for almost any length of time. Friends throughout the country should thus not hesitate to write us for fear of burdening the office with too much work. With every little proportional increase of expense we can increase our points of contact with local communities to any point necessary for efficient, co-operative work.

Many complaints of inadequate attention at our office to communications are entirely valid as applied to last Summer and early Fall. They are not valid as applied to the present,

however. During the early stages of the work it increased more rapidly than we were able to develop a staff and an organization to handle it. We could not afford to neglect the opening up of the work in France nor the training and sending of the first Unit, since so much of all our future work depended upon this and these matters were forced to receive precedence. Even at that time the only delay was in the acknowledgment of applications for the Unit.

At the present, however, with an adequate number of workers and a more highly developed organization no phase of the work is subject to undue delay—except, of course, the receipt of supplies from our manufacturers and the obtaining of permits for passports from Draft Boards. These matters are governed by tides far beyond our control. All communications, excepting letters of recommendation for applicants, and excepting letters completely closing a matter, are promptly acknowledged. We have been greatly concerned over some rumors to the contrary, and thus we ask all readers of this statement to explain, if occasion may arise, that such complaints are applicable only to the earlier period of the work when we could not promptly acknowledge all applications for the Unit.

Next week we shall publish an account of the task of getting a man off to France and keeping him there. The U. S. War Department, the American Red Cross, the French Steamship Line, the French Government, the British Army, the English Friends' Expedition—all of these must be dealt with until we are enveloped in a maze of red-tape and engulfed by a flood of papers.

V. D. N.

REPORT OF SOCIAL ORDER COMMITTEE.

To Philadelphia Yearly Meeting of Friends:

The Committee appointed by the last Yearly Meeting "to consider the part which the Religious Society of Friends should take in the present day application of efforts to promote the Kingdom of God on earth, particularly as it relates to social, political and industrial conditions," has held twelve meetings during the year.

The first five meetings were devoted to a consideration of what the aims of the Committee should be and the best method of procedure in the work to be undertaken. In order to obtain the ideas of individual members of the Committee, groups were appointed to discuss at successive meetings different aspects of the social and industrial order and to give opinions regarding the practical steps toward improving present conditions which could be recommended to the Yearly Meeting.

During this preliminary period, sets of books on social and industrial problems were distributed to nineteen Monthly Meetings and a letter was addressed by the Social Order Committee to the Young People's Conference at Westtown.

In the Tenth Month a two days' conference of the committee was held. At this meeting it was decided to divide the Committee into groups according to their special interests—these groups to associate with themselves those not members of the Committee with a view to the co-operation of larger numbers of the Yearly Meeting in our efforts to discover right principles of action. These groups are as follows:—

1. Business Problems Group.
2. Farmers' Group.
3. Household Problems Group.
4. Property Group.

An Extension Committee was appointed to carry on educational work by means of lectures, study classes, etc.

So far, the Farmers' Group has been most active, having held five meetings at which papers were read and discussed on such subjects as the Character of Farm Laborers; Neighborly Good-will; Extension Work in Agriculture, Domestic Science and Hygiene; the Rural School and Church, the Rural Y. M. C. A. and Y. W. C. A., Methods of Marketing, Co-operative Associations, etc.

The Household Problems Group has held two meetings.

Its expectation is to take up the various problems of household and personal expenditures by obtaining, if possible, itemized budgets from housekeepers; to discuss hours and wages of household employees; the responsibilities of consumers and the proper channels for philanthropic effort. This group is planning a conference to discuss these subjects, to which all Friends will be invited.

The Business Problems Group has organized and aims to include in its membership representatives from businesses controlled by members of Philadelphia Yearly Meeting. It has as its concern all relations between employers and employees in industry—such as problems involved in the democratization of business, welfare work for employees, the establishment of co-operation instead of competition, etc.

The Property Group has for its field problems that involve the right and responsibility of surplus income, the moral obligation of investors, and other problems related to the acquisition and use of property.

Under the auspices of the Extension Committee, meetings on aspects of the social order have been held at West Grove, Moorestown, Philadelphia, West Chester, Lansdowne, Germantown, Haddonfield, Media and Wilmington. Several study circles have been encouraged and one or two groups outside our membership have been addressed by individual members of the Committee.

Through the interest of Isaac Sharpless, Dean of the T. Wistar Brown Graduate School, the benefit of a course of lectures on social and industrial problems was offered the Committee. These lectures have been given once a week at Friends' Institute by Bruno Lasker, an editor of *The Survey*. Members of the Graduate School as well as of the Social Order Committee attended the course.

A message from the Social Order Committee has been carefully prepared and distributed throughout the Yearly Meeting.

As we have thus made a beginning in our deliberations and undertakings, with an earnest desire for Higher Guidance, the possibilities of the future usefulness of such a committee seem to widen and enlarge. We therefore recommend that a committee be appointed to continue the work under a three-year tenure of office.

When the early Friends were gathered into a conscious group they were not professors of a certain creed or preachers of a particular doctrine, but they were men and women who had experienced the realities of religion. They had known the presence of God, they had followed the leadership of Christ, they had heard the voices of the Spirit. They knew that there was a world lying in wickedness and darkness and that they had been called out of it into Christ's marvelous light. In their conduct of life, both among themselves and in the community about them, they rejected many of the customs of society, the ways of the world, and developed a manner of living according to the leadings of the spirit and the clear teachings of the New Testament.

By the time the Society had been gathered for a generation they had established among themselves a very distinct social order. It is fairly familiar to us all, but we would bring to mind a few of its features. It recognized the essential equality of all the members of the group, both in religious and social matters, and the responsibility of the group for each of the individual members. No one was to be in want, even when 4000 of their working members were in prison. Suitable conditions of living were to be enjoyed by all and every child was to receive a sufficient education and be brought up under conditions favorable to a spiritual life. They practiced a business integrity founded on justice and quite above common custom or the requirements of the law.

For reasons as much from without as within, Friends were for a long time content to try to hold themselves up to their own ideals. In their relations with others they were generally kindly and helpful, and in public benevolences they were often leaders. But in general they followed the tradition which John Dewey says has fostered the tendency to locate morals

in personal relations rather than in the control of social situations.

With a notable exception in the matter of slavery and some effort toward other reforms, our Society has accepted the world order as it has developed, seemingly unconscious of any sense of responsibility for the crushing burdens of poverty, ignorance and disease to which that order has condemned so large a proportion of our fellows at the same time that it has brought comfortable circumstances to most of us and heaped vast wealth on a few. Economists tell us that in this country one per cent. of the population has a larger income without working than fifty per cent. at the other end of the social scale secures by its labor; that on the average, ten per cent. to twenty per cent. of the families in this country have less income than is necessary to meet the minimum requirements of even small families for the necessities of life with proper provision for childhood, old age and sickness. These maladjustments and inequities in the distribution of wealth find their expression in the deplorable conditions of our city slums, childhood condemned to monotonous labor at too early an age, and without proper education for the duties of life, in wasteful and soul-destroying friction often approximating real war, between workers and employers, and in many other ways. Have we not, both as individuals and as a society a full share of responsibility for these conditions, no matter how blameless according to current standards our personal relations may be?

(To be concluded.)

IF WE ONLY UNDERSTOOD.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force:
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We should love each other better
If we only understood.

—RUDYARD KIPLING.

FRIENDS COURT-MARTIALED.

Albert W. Nissen (Newcastle P. M.), in course of his court-martial statement at Whitley Bay on the 26th ult., said:—

"My refusal to bear arms or in any way assist in the prosecution of the war, directly or indirectly, is based on the fact that I am and have been a conscientious objector to military service for a period of eighteen or nineteen years. About seventeen years ago I was accepted as a member of the Society of Friends, one of whose basic principles is, 'to bear witness against all war,' and in other ways to work for peace and international brotherhood. In taking my present stand I am absolutely convinced that I am acting in the highest interests of mankind, and that I am in spirit and in truth following the dictates and example of the author of Christianity. The acceptance and living in this spirit of love as taught by Christ is to my mind the only way in which to eliminate war and hatred from the human heart."—*The Friend* (London).

THE GERMAN DRIVE AND FRIENDS' WORK.

J. HENRY SCATTERGOOD.

Friends will be interested to learn that the recent German offensive has not greatly affected Friends' work. Our work in this Somme region was the newest and smallest part of our work in France. Because of the military operations and because of larger opportunities elsewhere we had been expecting to have to transfer all of our workers from this region and plans had been made with this prospect in view. Recent letters from Charles Evans, written before the German drive, stated that the important development for Friends would probably be in the region of the Marne. In a part of this region where almost no reconstruction work has yet been undertaken, Friends have been asked by the French authorities to assume entire charge of the work. This region lies considerably to the east of the present offensive, and because of its lack of strategic value has been the scene of almost no important military operations since the failure of the big swing toward Paris in the fall of 1914.

The work we have done during the past winter in the region now re-invaded can in no sense be considered as lost. The people had to live somewhere and it was a choice between our temporary, portable houses and cellars, piles of ruins or the frightfully-congested tenements of the cities. By means of these dry, light, sanitary houses we have made health possible for scores of families. Better than health has been the sympathy and comradeship our workers have brought to these people, and it is a thought to stir anew all of our hearts that our workers have been able to help in this new calamity those with whom they have become such close friends.

The lack of any direct cable information from Charles Evans indicates, presumably, that all of the workers in the Somme regions are safe, since in such a case, "no news is good news." We hope shortly to be able to give to Friends an account of the service our representatives were able to render in helping the refugees who were forced to such a quick flight. The following is a statement by J. Henry Scattergood, who spent five months in France as the organizer of the work of the American Friends' Unit.

At first many of our Friends may be disheartened that the new German invasion should have again swept over the region in which a small part of our work has been done. The situation is, however, by no means discouraging. The region lost is not only the most recent district into which our work has been extended, but the whole Somme section forms only a small proportion of the total work of the Friends in France. We had erected, perhaps, seventy-five or one hundred portable houses in some dozen villages near Ham, but the actual material loss of all this is very little as compared with the loss to the unfortunate French people who had returned to occupy them and to plant their crops and start their farms once more.

To many the words "reconstruction work" signify permanent rebuilding of the destroyed sections. This is, of course, quite at variance with the actual conditions—as all know who are familiar with war relief work—for no permanent rebuilding is possible during war time because of a shortage in labor and materials, nor does the French Government encourage it. All of our construction work has been of a temporary nature to make possible an early return of the people to the land, so greatly desired by the people themselves as well as the authorities. Of course it is unspeakably sad to think of the abandonment in this region of all of this work by our own and other organizations, but it must not be overlooked that when the French people began to return to this region after its evacuation by the Germans a year ago, somebody needed to help them, and that it was our privilege to have had a part in this work of relief. For it must be remembered in general that it was relief work such as ours that is even more largely a work of rehabilitation of the people than of property. The building of the portable houses and the making of repairs have been of course an especially important part of the Friends' program because of our ability to furnish men workers in ways that

others have not had the opportunity of doing, but even with us it has been only *one* part in our efforts to help the people to make a fresh start in life. Our medical department has looked after the sick ones, the relief department has distributed scores of thousands of garments and large quantities of furniture, besides finding employment for refugees, and our agricultural department has distributed seeds, tools and helped greatly in direct work in plowing, threshing, repairs of implements, etc. By far the greatest proportion of this work has been in other parts of France than the one now re-invaded, and only about fifty English and American Friends were in the Somme region out of a total of about three hundred and forty in France.

By far the greatest contribution of the Friends had been in the old battlefield of the Marne, east of Paris. In this region of the Marne and the Meuse nearly fifty thousand people have been helped in more than three hundred villages, and five hundred houses have been erected. Although no region in the war zone can be said to be absolutely secure, yet the French authorities are inviting our workers constantly to enlarge the work in this district, and great possibilities are opening especially in the Verdun section. Even before the recent German drive it had been a question whether all of our workers in the Somme would not be compelled to leave there on account of the military situation and the greater opportunity elsewhere. We can rejoice that all of our eight hospitals and homes for the aged or for children are in safe regions and also that our two hut building plants at Dole and Ormans and all of our relief work (except the small amount at Ham) can continue undisturbed.

We rejoice in the cabled advices to the newspapers from the American Red Cross in Paris that all of our workers in the Somme region, as well as those of the Smith College Unit and other relief organizations are not only safe, but also have been doing splendid work in helping the refugees in their migrating to safer parts. Many Red Cross auto trucks were rushed to their help and made possible a much easier journey than in the early days of the war.

As to actual loss, the French people themselves have been the real sufferers. Our hearts go out to those poor souls who after making their brave efforts to get a fresh start, are now once more forced out of their homes. Fortunately, their number is comparatively small, because probably not more than twenty per cent. of all the population of this previously destroyed district had found it possible to return. This was especially true in the villages within six miles of the front, occupied before this drive, where no civilians at all had been able to return. The same applies to the old "no man's land" region, several miles wide, where the fighting continued for two and a-half years. Hence the losses at this time involve only the limited number who had returned into this devastated region since a year ago.

We can be thankful that our workers were in a position to aid these newly-stricken French people, and that this and other opportunities for immediate service make it all the more incumbent on sympathetic Americans to extend the much-needed help.

— "WATCHMAN, WHAT OF THE NIGHT?"

"Oh Watchman, what of the Night?"

"No guiding stars we mark—
Confusion reigns o'er war-swept plains.
The Night is very dark."

"Oh Watchman, what of the Night?"

He said, "I cannot see—
But cruel foes lurk 'neath mist and murk—
'Mid direst agony."

"Oh Watchman, what of the Night?"

Faintly through pain and dread,
He made reply, "There are those who cry
'Twere better we were dead."

"What of the Night?" A calm voice spoke,
"Beyond those crimes abhorred,
Our eyes are bent on a Night far spent
And the coming of our Lord."

—L. C. W.

LATEST NEWS FROM OUR RUSSIAN "FRONT"

DATED AT ANDREAFKA, IN SOUTHERN RUSSIA,
First Month 21, 1918.

Here I am at Andreaka again, having come up from Efmooka last week in order to start off early yesterday morning to a village about thirty miles from here, to make a distribution of clothing to refugees who haven't had anything, and who are awfully hard up. But when morning came a Coran was blowing—like our blizzards, only ten times as bad, so we couldn't start. We have made a bundle of clothing for each family—after getting a list of the names and ages of all the refugees there, and we give a padded coat to each family, a pair of trousers and a shirt to every man, a skirt and waist to every woman, and about the same to every child. We had a lot of men's vests which came in the bales from England, and as we ran out of men's shirts, we gave them vests instead, or else pajamas to be cut over and made into shirts!

About dinner time the storm cleared off, but too late to start, as it is a five-hours' journey with a heavy sledge. Then followed a thaw and even rain! (an unheard of thing for this time of year). This morning the thermometer is down again to eight. So far I have been comfortable, just wearing a sweater under my fur coat, with, of course, valinki (native felt boots) and a fur cap, which are absolutely indispensable. I think I told you that they had made for us shubas and tooloops, long coats made of sheepskin like the peasants wear, but so far, I've only worn mine when driving. Then we wear everything we have! My parties at Christmas for the refugees went off very well, though the only ones I enjoyed were those for the little boys and girls.

The aptek (dispensary) being closed I could use that room, which was very nice for the purpose, as it was absolutely empty except for benches, which we needed. The room wasn't nearly large enough, but I was so glad to be able to have it away from the house! We asked the boys under twelve to come at two o'clock, and at eleven they began to arrive! We played games, and then had tea, bread, some little hard cakes, sweetened with a black kind of molasses, sunflower seeds and sugar. Then at dark they went home. The little girls came the next day and we had for them the same kind of a party. The mothers and children under six came the next day, but there was such a swarm of babies that we couldn't do much playing. However, they certainly did seem to enjoy it, and though we had three samovars, and they were all filled twice, I thought they would never stop drinking tea! They had each brought a cup, and though they all brought the biggest they possessed, I know we filled each cup four times!

Then for the last day I had asked the boys and girls over twelve and up to eighteen, that was the only party I didn't enjoy! All the people for every party had been given a ticket but if we could have taken them in, I think there would have been at least three times as many at each party, for we had to guard the door! There weren't any late comers, either!

But I think I enjoyed the mornings much more, for then I asked any of the native peasants who cared to come to see the Christmas tree. The refugees always have one in their church and at school, when they are in their homes, but as one old Russian woman said: "I am sixty years old, but I've never seen anything like that!" and her face just lighted up, she thought the tree was so beautiful, and the next day brought her children and grandchildren. You see, they haven't many trees around here, and so have never seen even a fir tree.

The week-end after Christmas I went to Lubimooka to spend with Esther White, as we had a praznik (or holiday) on the thirtieth as well, the Russian New Year.

Esther washes out eyes and ears and dresses wounds like

an old hand, and now even gives the anesthetic for operations. I went into the aptek to help, because these are their busiest days, and I certainly did like it.

I have been feeling sorry that Esther was taken out of the relief work for the nursing, but I am ready now to envy her. I always did like to see results, and it's so much fun to see the people go out feeling so much better. We did four operations one day in the dispensary, and one in the hospital. It seems so queer to put a person under ether, cut them open and then send them home, perhaps for a thirty-mile drive across the steppe. The last operation, upon a man who had tried to commit suicide by cutting his throat, finished me and I had to leave suddenly, but Esther just went on giving the anesthetic like an old hand.

The first of the week I came back to Efimooka and opened the work-rooms, for we had given the women a holiday on Christmas week, and paid them the week's wages as a Christmas present.

My friend has returned from her trip to Moscow, it must be a wonderful old city. There is a chance of Huna Haines going to Moscow and Petrograd to interview the Red Cross, to get money for this famine fund from them, but it isn't decided yet.

At last Committee meeting we recommended that at least three American young men should be asked for to work in the dispensaries and thus get a chance to learn the language in preparation for the real reconstruction work in the west, when the refugees go back. We get so little news here, lately no mail scarcely has come from England, either, so we are all hard up for news from home, but the rumors of peace are constantly being heard.

Some of the people are leaving here next month, and will go home by way of Philadelphia, and then you will get a chance to know what the life out here is really like. It is so much more comfortable than I expected, and in some ways I think we're too luxurious, but the English are used to it and must have it.

[Signed] EMELE C. BRADBURY.

MINUTE OF EXERCISES ON THE STATE OF SOCIETY

ISSUED BY PHILADELPHIA YEARLY MEETING, 1918.

The Yearly Meeting now drawing to a close has been occupied with matters of unusual moment, which are calculated to give it a distinctive place in the annals of these gatherings, and which we trust may be the forerunner of greater things to come.

In considering the condition of our Society, we were asked to examine the foundation of our faith, as well as what we build thereon. We were brought to realize that the success of our gathering together in worship can only be made sure by our being, or striving to be, in the right attitude toward our Lord, so that we shall receive the full and loving response from Him. As we dwell near His life, the everlasting life, we shall not find our meetings, as some, or indeed all of us at times, have found them, to be seasons that are dead and uninteresting, but shall find them to be springs of joy and inspiration and service. In His pure light we shall receive a ministry free and fresh and powerful, which will indeed find access to the hearts of men when forms and ritual are unavailing.

To those of insight there appears in our day a vision of increasing unity everywhere. As it was a century ago that Joseph Hoag saw his lamentable vision of a spreading disunity about to come; so now there is a sense of an ever-widening unity, spreading first within our own borders between young and old, and between all those of the name of Friend; now reaching out to help the toiling masses of humanity around us, and across the seas to those in darkness, and so we trust to lay hold of all the nations, and ere long unite them also in a great universal bond of Brotherhood.

Turning to the thought of our own membership, the reading of the fifth query addressed to the Ministers and Elders, a

query of former times just revived, with the answers to it now read to this body, evidenced a growth of spiritual life among us, with a deepening and convincing of the truth especially among the young. This is a testimony to the deeper condition of the Society and was an encouragement to all. The dedication and right activities of the young people called forth expressions of gladness and thanksgiving, and also of thoughtfulness. We were commended furthermore to see that the caretakers of our younger children are persons of serious and religious motives and influence, that so the foundation of the young lives committed to them may early be laid with security in the truth.

We have been greatly favored in the environment of our homes and schools; how is it then that with all our careful training we have not proved more effective in reaching the people about us? Few of our number or of those drawn to us really belong to the laboring classes; few of us know the real interests and organization of labor. We must learn to reach out in sympathy and simplicity, to the less favored masses of society, to do them good by sharing the blessing we receive. If we consider all the patience and thoughtful toil that have been expended upon us, without which we ourselves could hardly have been led into the right way, we must feel impelled to exert the same long-suffering care in behalf of others, whether of the indifferent among ourselves, or of those in the larger world around; and thus should we at last lead them also into the same way of blessing. With the vision of a great unity and Brotherhood before our eyes, shall we not also behold the outreaching and expanding power of our Lord, whereby may go forth from our meetings and from us a contagion of blessing and of life in which others will learn to know that He is good?

Once more the all-sufficiency of our Lord has been clearly set before us. He must be the Master of our assemblies; in Him will be found outreaching love and unifying brotherhood; from Him will proceed effectual ministry; by Him our daily life will be controlled and in His strength we shall meet all things that must still be suffered or endured.

The counsels we have heard have been sound and true. "If we know these things, happy are we if we do them." Herein is the way of growth for the Kingdom of God and for eternal life.

With feelings of thankfulness to an All-wise and loving Father in Heaven for the continued favors granted us throughout the sessions of this Yearly Meeting, the meeting closed to convene again next year at the usual time if consistent with the Divine Will.

REPORT OF COMMITTEE ON RECORDS AND CHANGES IN MEMBERSHIP.

To the Representative Meeting:

Reports from the Recorders of the different Monthly Meetings have been summarized as follows:—

The total membership reported last year was 4457. Corrections by two Monthly Meetings added four (4), so that we assume 4461 as the membership at the beginning of the period covered by this report.

The changes indicated are:—

GAINS.	
Births	32
Certificates	63
Requests	74
Total Gains	169
LOSSES.	
Deaths	70
Certificates	62
Resignations	14
Dropped or Disownments	5
Total Losses	151

Apparent gain for the year—18, and total membership for Twelfth Month 1, 1917, as indicated by these reports—4470, the same as reported two years ago. The membership is thus divided:—

Adult males	1558
Adult females	1000
Minors	1021

On behalf of the Committee.

WATSON W. DEWEES,
Clerk.

PHILADELPHIA, First Month 16, 1918.

NEWS ITEMS.

CHARLES EVANS CABLES "WHOLE UNIT SAFE."—The following cable was received last week from Charles Evans:

"Whole Unit safe. Re-distribution to fresh fields of work going on. Unusual devotion shown by both men and women members of Unit. (Signed) CHARLES EVANS."

Although we have had no great fear as to the safety of the workers, it is very comforting to have this cable of reassurance.

This brief message forecasts the full account we expect to receive later of increased need for our work in new fields. Our work fundamentally is a work of relief for the refugee population of the devastated regions. The greater the distress of these people the greater the need for our work. This new calamity to some of the people our workers have learned to know so intimately has imposed increased responsibility upon Friends.

An essential part of this work of relief is the building of temporary houses. The fact that some of these houses have been destroyed is no cause for feeling that even this part of the work has been wasted. The people had to live somewhere and it was usually a choice between our temporary houses and almost unbearable conditions in the congested refugee districts of the cities. By means of these dry, light, sanitary houses we have made health possible for scores of families. Better than health has been the sympathy and comradeship our workers have brought to these people, and it is a thought to stir anew all of our hearts that our workers have been able to help in this new calamity those with whom they have become such close friends.

VINCENT D. NICHOLSON.

THE recently enacted Executive order concerning Non-combatant Service has by no means relieved the situation as it affects Friends and others (C. O.'s). The service outlined is military, and these men cannot perform it.

Conditions at Camp Dix on the 6th inst. might be stated briefly; at some other camps they are even more acute.

At Dix, the C. O.'s, with exception of one who had arrived at camp within a few days, were in the Guard House for disobeying military orders; no communication could be had with them while there. The Friend who was a late arrival had been severely grilled on the 6th and was likely to be lodged in the Guard House soon. Superior officers were visited, who gave courteous attention to pleas made on behalf of the men in question; and there seems no doubt that our men would as a result of our visit receive much less drastic treatment than had been anticipated; the situation, though depressing, has its hopeful outlook.

W. B. H.

NOTICES TO PROSPECTIVE APPLICANTS FOR THE RECONSTRUCTION UNIT.

TERM OF ENLISTMENT.—It has been found advisable to change the term of enlistment from nine months to one year. Considering the long time consumed in actually getting into the work and the heavy expense of equipment and transportation, nine months' service has been found to be too short a term. A one year term is shorter than that of most other forms of war-time service. It does not seem necessary to discard the application blanks issued under the former policy, and we ask each future applicant to make the change upon his blank.

ALLOWANCES FOR PERSONAL INCIDENTALS TO ALL MEMBERS OF THE UNIT.—A new policy in this matter has just been adopted. Each member of the Unit will now be granted an allowance for all necessary personal incidentals. The details as to amount and as to time and manner of payment must be decided by the Field Committee in France. Men who do not wish such an allowance can, of course, return it as a contribution to the committee.

RECENT SAILINGS (Fourth Month 4, 1918), for Reconstruction Camps Abroad.—Philip R. Bailey, Portland, Maine; Thomas Arthur Benson, Seattle, Washington; Lewis C. Clark, Lawrence, Kansas; Henry Davis, Guilford College, North Carolina; Arthur D. Fulton, Baltimore, Maryland; Herbert Arthur Hill, Pasadena, California; Laurence Hollingsworth, West Branch, Iowa; Joseph J. Hoskins, Leesburg, Ohio; Benah A. Hurley, New Hope, Penna.; Truman R. Johnson, Pasadena, California; Harlan Thomas Jones, Allen, Nebraska; Richard A. Larkin, Greenfield, Ohio; Charles L. Outland, Woodland, North Carolina; Stephen Vlas-kamp, Munich, Indiana.

Eleven states from Maine to California and from North Carolina to Washington are represented by the above fourteen workers.

REFERENCE was made in THE FRIEND a few weeks ago to J. Henry Scattergood's visits to Friends' centres in this country in the interests of the Reconstruction work abroad. Having gained additional facts concerning the extent of this undertaking, we are going to share them with our readers, feeling confident that we are not abusing a privilege that has come our way. At the present writing he has addressed eighty meetings; the audiences have varied from one thousand to seventy-five, an estimated count of the total number who have heard him is about thirty thousand.

Naturally the largest number of meetings have been held in Pennsylvania. He has also spoken in Maryland, Washington, D.C., Virginia, Delaware, New Jersey, New York, Rhode Island, Massachusetts, Ohio, Indiana, Illinois, Iowa, Nebraska, Kansas and Missouri. Probably the largest meeting was held at Muncie, Indiana, where eleven hundred were present. A meeting held in Boston, in the Old South Church, one of the evenings of our Yearly Meeting week, was an enthusiastic occasion, attended by many influential Bostonians; the audience numbering one thousand.

The westernmost point visited was Haviland, Kansas, where seven hundred attended and the most eastern point, Boston, just referred to.

He has still other sections planned for, which will include the principal Friends' centres in North Carolina, some points in Virginia, three or four cities in Maine and additional places in Massachusetts. Fall River, New Bedford and Boston are the cities of Massachusetts thus far visited.

A majority of the lectures were given in Friends' Meeting-houses or in halls connected with Friends' schools or colleges. A notable exception was in the case of the Boston meeting; another at Marshalltown, Iowa, where the house planned for being too small, they used a church near by kindly offered; at Blacksburg, Va., the meeting was held on Friday morning, all the congregations in the town joining on this occasion; the lecture being given in a hall of the State Military School. At Christiansburg, but five miles distant, a union meeting, of like character was held on the evening of the same day; the attendance at the two meetings that day being fifteen hundred.

We will leave others to moralize on the cumulative effect that must grow out of this work of our friend. He does not call them Peace meetings, neither are they, but the lessons they teach are the only peace lessons an audience will listen to these days; the fact that three hundred and fifty Quaker boys and girls, young men and young women, have willingly given up home comforts and have, in many cases, interrupted promising business or professional careers in order to render service to the humblest of their fellow-beings in the desolated villages of Eastern France, this fact gains a great hold on the feelings of an American audience, and satisfies the man who would scoff at what he has called the Quaker sackers, that Friends are rendering a very constructive kind of service; that while they can not fight for conscience' sake, they can do that which lacks all the glamor of war and which is in its nature the very humblest of all service.—Eds.

THE following is taken from a private letter and dated at Barnesville, Ohio, Third Month 29th:—

I went to Camp Sherman First-day evening to see our men there and to make sure that they had received a copy of the new order. We were not surprised to find that our members as well as the Monanite Brethren, etc., of the various branches, constituting the segregated group numbering forty-five, were to a man firm in their conviction that they could not do despite to their tender spouses; . . . trusting that way would be made through lenient interpretation and sympathetic administration of the furlough bill to enable them to serve their country and times with freedom of conscience.

I was pleased to find that there were Mennonites and Friends from Wilmington at the Camp consulting with the men, and very solicitous for their welfare.

The young men picked up here and there over the country and gathered more or less closely together under the unifying influence of a common cause and bound with a gratifying measure of the Bond of Peace certainly constitute a living testimony that His cause has not altogether been abandoned in these times of military fervor.

We are not a little concerned about the "compulsory training" bill as also about the similar Compulsory Training Amendment to new registration bill. Our Committee (speaking for the meeting) has at no time entertained any thought of sending any delegation to Washington that would in any way complicate C. O. matters, either from your or the official viewpoint. . . . At the present I feel sure we fully unite with thee to allow matters time to develop without any over-zealous or undue outside influence. . . . Our boys were interviewed yesterday at Camp Sherman by the "faithful and considerate officer," accompanied by a doctor, who made a physical examination prior to the report at Washington tomorrow. The boys report a satisfactory and courteous interview, the results of course are to them unknown.

The segregated group when I was down was located in a section composed of ten tents, each of which was large enough to hold five cots around the sides. They are provided with a stove for each tent and some fuel, so they can be fairly comfortable unless the weather is very severe. The location of their tents places them much apart from most of the activities of the Camp; they still go to Base Hospital for meals as heretofore and continue to receive courteous and considerate treatment.

CHARLES LIVEZEY.

THERE now hangs upon one of the walls at our office (Friends' Service Committee) a very interesting map of the United States. Small tags of different colors indicate the number of communities in each State that are connected with the various departments of our work. The four kinds of tags represent the following information for each State: 1—Number of men appointed on the Reconstruction Unit. 2—Number of women appointed for service abroad. 3—Number of communities contributing. 4—Number of communities engaged in sewing and knitting. On each State is pinned one of each of the tags upon which is written the number of communities. For example, New York has thirty-three men and two women on the Unit, thirty-eight communities contributing and nineteen Sewing Clubs. California has twenty-five men and one woman on the Unit; eighteen communities contributing and nine sewing clubs. If any Yearly Meeting or local Service Committee wishes to make such a map, we shall be glad to furnish the statistics.

THE Mennonite Church has recently sent another check for \$2,000 for our work. This is the fifth check for this amount which they have sent us during the past few weeks.

FRIENDS' SERVICE NOTES.

WE take a great deal of pleasure in announcing the arrival in this country of Robert Tatlock, of England, who has been head of the Friends' work in Russia. He spent one year with the Friends' Mission in France, and is now en route to Russia, which he left last Twelfth Month. He expects to spend several weeks in this country lecturing on Friends' War Relief Work in both France and Russia. He has traveled up and down Russia for thousands of miles, assuring the great stream of refugees, passed on from village to village. He knows present conditions in Russia as few men do. Through his lectures we have an unusual opportunity of obtaining authentic information concerning that great land of mystery which promises to play so important a part in the future of the world. His lecture is illustrated by a number of extremely interesting pictures. His time in the United States is limited, but we shall endeavor to have him reach at least one or two places in each Yearly Meeting. The arrangement of these meetings is in the hands of the Yearly Meeting Service Committees. The following is a Minute of the Meeting for Sufferings of London Yearly Meeting, held Third Month 1, 1918:

"Robert R. Tatlock, of Glasgow, a member of our Religious Society, who has rendered valuable service in connection with the Friends' War Victims' Relief Committee, first in France, then amongst the Serbian Refugees in Albania, and for nearly two years in Russia, has told us that he feels called to pay a short visit to the United States and Canada, to place before Friends and others some of the present needs and conditions

in Russia, and to tell of the vast work of reconstruction that must be faced as these millions return to the devastated regions where their homes once stood.

Whilst mindful of the need of reconstruction in the physical sense, we also look forward to a work of spiritual reconstruction which we believe lies open to the Society of Friends and in both we hope to have the continued comradeship of our brethren in America.

This meeting warmly commends Robert R. Tatlock to the sympathy and support of all those amongst whom his service may be.

J. F. ELLIOTT,
Clerk.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, FOR WEEK ENDING FOURTH MONTH 6, 1918.

For Armenian and Syrian Relief	\$ 23.00
For Supplies	35.00
For 26 Meetings	5,890.93
From 15 Individuals	1,396.00

\$7,344.93

CHARLES F. JENKINS,

Treasurer.

CORRESPONDENCE.

L. B., in a letter to the Office of THE FRIEND, concludes:—

SAPPHO, Second Month 28, 1918.

"I have a mind to write a page (of THE FRIEND) about the topography of Japan. That is one of the things which no one has written up for THE FRIEND, so far as I know. There is not much here that is like home, but most of the really interesting things have been discussed by so many writers that one hesitates to add, fearing to be thought superfluous.

"We are well and busy. We have found good friends here and are as happy as we could be at twelve thousand miles from Philadelphia.

Thine cordially,

LLOYD BALDEISTON."

NOTICES.

LECTURES AT FRIENDS' SELECT SCHOOL.—A cordial invitation is extended to our patrons and friends to attend the following School Lectures:

Fourth Month 12, 12.40 p. m.—Mary Taylor Blauvelt, Teacher, Author, Lecturer, of Hartford, Conn.—Subject: "Abraham Lincoln."

Fourth Month 26, 12.40 p. m.—Dr. Edward A. Steiner, Grinnell College, Iowa—Subject: "The Making of Americans."

Fifth Month 11, 9 a. m.—Walter W. Haviland—Subject: "The Wonders of Oregon," illustrated.

MEETINGS FROM Fourth Month 14th to Fourth Month 20th:

Philadelphia Monthly Meeting, Western District, Twelfth Street below Market Street, Fourth-day, Fourth Month 17, at 5 p. m. Business session, 7 p. m.

Muncy, at Muncy, Fourth-day, Fourth Month 17, at 10.30 a. m.

Haverford, Fifth-day, Fourth Month 18, at 7.30 p. m.

DIED.—On the sixth of Third Month, 1918, at the home of her son, Elwood D. Mott, in South Pasadena, California, ABIGAIL B. MOTT, in her eighty-third year; a member of Pasadena Monthly Meeting of Friends, California.

—, on the third of Fourth Month, 1918, at his home in Chester, Pa., JOSEPH WARNER JONES, aged seventy-seven; a member of Chester Monthly Meeting, Pa.

—, on Second Month 23, 1918, at the home of his son, J. Rowland Haines, Colerain, Ohio, CLAYTON HAINES, in his eighty-first year; a member and Elder of Upper Evesham Monthly Meeting, New Jersey.

—, on Third Month 25, 1918, at his home near Norwich, Ontario, Canada, GEORGE POLLARD, in his eighty-fourth year; an Elder and member of Norwich Monthly Meeting of Friends.

—, at Haddonfield, N. J., on Third Month 18, 1918, LYDIA S. BALDING, widow of Joshua T. Ballinger, in the eighty-third year of her age; a member of Haddonfield Monthly Meeting.

—, at his home, Melrose Park, Pa., on the twenty-fourth of Third Month, 1918, EDWARD LIPPINCOTT, aged sixty-seven years; a member of Germantown Monthly Meeting.

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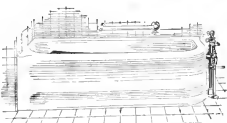
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FIFTH-DAY, FOURTH MONTH 18, 1918.

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THE FRIEND.

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"Think how the faith of far-seeing men that slavery could be abolished necessarily preceded its abolishment; and consider the need today for men who really are confident that war can be done away, that industrial injustice and political corruption can be stopped, that the brotherhood of man is a possibility, and that the world can be Christianized."

—H. E. FOSDICK.

FROM points as widely separated as the westernmost and easternmost towns to which THE FRIEND goes weekly come words of warm welcome and cordial endorsement of the initial number of THE YOUNG FRIENDS' SUPPLEMENT.

The second number will speak for itself as it reaches our readers.

There is a universal expression of satisfaction that a new monthly or weekly has not been launched upon the Quaker public, but that an old organ, now within nine years of its one hundredth birthday, has proven itself sufficiently elastic to expand to this reasonable request of the day.

The management of THE FRIEND is very desirous of extending the circulation of the paper and will welcome lists of names, either long or short, of those to whom it is advisable to address sample copies.

THE patience of some of our subscribers exceeds our own. We know that THE FRIEND frequently is late in reaching you, and that at points near Philadelphia it is sometimes not received until three or four days after being delivered at the Philadelphia post office.

The papers always leave our office before 3.30 o'clock every Fifth-day afternoon, this is the earliest that we can be sure of delivering them, though often they go out soon after noon. A copy is addressed to our office at Walnut Place, and with two exceptions, some time ago, it has never failed to reach us before noon on Sixth-day, a few times it has arrived the same day as delivered at the post office. We also have positive information in regard to its distribution from other Pennsylvania post offices thirty miles from Philadelphia and one office in New Jersey and one in Eastern Ohio. With very rare exceptions it reaches these offices on time and is promptly handled.

Our treatment received at the Central Philadelphia office has always been very courteous, and we have filed complaints with them when they have been forwarded to us, but it is more than probable that much of the annoying delay occurs either en route between the Philadelphia office and the home offices of our subscribers, or at these home offices.

We would suggest that an interview be had with the home office before a note of complaint is forwarded to us, and we would also remind our readers that other weeklies are subject to a like annoyance, and certain weeklies and monthlies which in normal times used to reach us with clock-like precision, now are often two or three days overdue.

SOME LESSONS OF THE YEARLY MEETING.

In looking back over the recent annual gatherings of Philadelphia Friends, a number of outstanding features easily fix themselves on the memory. Amongst them is the notable mark of Divine guidance even through the expression of apparently opposing views. Another is the deep undercurrent of peace which flowed through the various sittings (I speak of the men's side of the house) and which finally overflowed and baptized the assembled company as the Yearly Meeting drew near to its close.

The human element was of course in evidence also, and this is as it should be, for Divine wisdom utilizes the human. Only we are reminded at times that the human has its limitations, and therefore must not exalt itself if it would be the elect vessel of the Divine, lest it be left to itself in its insufficiency. But the remembrance of the exposure of our nakedness will produce wholesome exercise and deepen the channels for the inflow and outflow of the Divine.

If I apprehend aright the direction in which the Yearly Meeting was guided, both by the expression of its concerns and by the articulated feeling pervading the sittings, I would say Friends heard a *threefold call*.

There was first of all the call to *veneration*. By this I mean the avoidance of that temper which would make a church forget or slight her own past or rashly strike out in directions of activity which cannot be linked on with the clear leading traceable through her particular history. There is a certain service committed to Friends and woe to them if they become weary of it, or if they seek to render it by methods which are a contradiction of their proper testimony. It is not the first time that a church has had to confess: "They made me keeper of the vineyards, but mine own vineyard have I not kept." I do not think this is likely to become our lament for yet awhile. Philadelphia Yearly Meeting is firmly rooted in the soil of her own Divinely-shaped history, whatever growth upward and outward may be required and brought forth in this day of wonderful opportunity for a more extended and aggressive witness to the world.

Then there was also the call to *catholicity*. And by this I mean that spirit which embraces and utilizes every one of the various expressions of the Christ-life, which recognizes gratefully the manifoldness of Divine operations in the Church. In so far as we stand for a revival of "primitive Christianity," to use William Penn's oft-repeated definition of the testimony of early Friends, we must cultivate this catholic temper, for it is beyond dispute that primitive Christianity was roomy

enough to permit more than one type to express itself. And when in Corinth it began to be said: I am of Apollos, I am of Cephas, I am of Paul, I am of Christ; the apostolic censure came: "Are ye not carnal and walk as men?" They were in danger of losing the spirit of catholicity in the attempt to divide the household of faith into rival parties. But we cannot but record that far beyond a colorless toleration which has lost its discernment, to which there is nothing right and nothing wrong, we were baptized into that Spirit in which there is unity in diversity, harmony in variety, and that oneness which yet allows the intensest individuality.

Finally, I think, there was the call to *universality*. The presence of Friends from afar certainly emphasized this call. The epistle from Japanese Friends in their new Yearly Meeting capacity brought it home to us. The appointment of a committee to consider the future relations which should exist between the Yearly Meeting as such and those of our members who have felt constrained by the love of Christ to leave friends, home, native land and earthly prospects, to live and labor in the midst of a far-away pagan environment, exhibited this spirit. For many more must yet come "from the East and from the West" (not that the East should come to the West) to sit together in the kingdom of God where the fellowship of the saints in light witnesses to a more wonderful relationship than those ties which are only natural. The Jewish church at Jerusalem had a glorious start, but afterwards discouraged this spirit of universality and was thus denied the privilege of carrying the Message of Christ into the pagan world. The Gentile Church at Antioch was chosen instead. The reason is not far to seek. A universal spirit prevailed there. At Antioch a landed proprietor like Barnabas; a Negro, like Simeon, called Niger; and Manaen, who was a foster-brother of Herod—men who but for Christ would have been socially taboo to each other—were laborers together in happy fellowship. And such a Church could become the medium for a new departure of the outreaching love of Christ.

I believe a breath of this spirit came into the recent Yearly Meeting and made the hearts of many of us expand with a new hope. And we shall find a glowing Church will be a growing Church.

MAX I. REICH.

QUIETNESS IN LIFE.

A short time ago I was speaking with one who had attended one of our meetings for the first time. She said to me, "Your silence was like a benediction."

To our children the explanation of the meaning and need for the silences in our form of worship must often be as a blank page, but there comes a moment in every child's life when for the first time the *feeling* of that silence sinks in and an indelible impression is made that can never be wholly erased. The true significance of the spiritual meaning of the intense quiet may not come for a number of years, but every fleeting touch that plays upon the sensitive soul of the growing child is so much gain towards the certain hour when the power of a speaking silence will grip the inner life with a strength never to be lost.

In these days of turmoil and uncertainty when the very foundations of our known life are shaken, we have a greater need than ever before to cultivate a quiet spirit in our homes. The solving of future problems will be in the hands of the children of to-day, and it is our privilege and duty to give these very children the atmosphere of quiet strength wherein there is the absence of nerve and mind tension which seem a part of the very air we breathe.

I do not mean an entire avoidance of topics uppermost in

the hearts of us all, for every child should have some understanding of the seriousness of the present crisis, but I do mean that the horrors of war should be lightly touched upon in the presence of little children and the talk around the home table should be of the sweet and wholesome things of nature and our daily life. After the children have gone to bed can come the hour for the discussion of the vital questions of the day.

This is a high ideal for parents to strive after, and it can only come in a greater or less degree according to the character of each individual. The need facing us all is how to attain unto that "quiet mind" which can allow the non-essentials to pass by unnoticed, and which will give us the strength to grasp and use the essentials in the ordering of our days.

In the face of the necessity to send succor to the war sufferers overseas it seems almost selfish to consider the needs of our own sheltered households, and yet they are vital. The wounds of the world conflict will not heal during our own generation, and it is our duty to see that our children are fitted to take up our present work. We must conserve their strength and energy physically, mentally and spiritually.

Nothing can more effectively accomplish this than the right home atmosphere. An over-zealous attendance on meeting or charitable committees is likely to send a mother home tired out, and the insistent demands from the little ones may be met with an irritation of manner the sense of which runs through the house like an electric shock, leaving no corner unstirred. It may give us food for thought that the monotonous home plodding is building as surely for reconstruction as the more thrilling public service.

How then can we instill into our children this habit of quietness? To me it seems an important part of the weekly training and as necessary as meeting-going on First-day.

To the dwellers in the country the task is comparatively easy, for it is not hard to make a very little child stand quiet while he watches a nesting bird and listens to the song of its mate, and an older child quickly understands that if he is to see the ways of the woods folk he must be as motionless as the log on which he is sitting. The city child is more of a problem, but there are the small parks in reach of all where there are tame squirrels, and a little tot soon learns that even a sparrow will not come for crumbs if the thrower of them is restless.

One of my boys asked for a picture of the Matterhorn, for his very own, to hang beside his bed. Just why he wanted it I do not know, but it surely is the embodiment of silent majesty and I can only hope that its spirit of calm strength will sink into his very soul as a lasting influence. Such gifts are in the reach of us all and should not be denied.

This is the physical side of the lesson and must come first. But while being quiet and watching and listening to the sights and sounds of nature there is unconsciously absorbed the spiritual teaching which all created things must give. I believe our Heavenly Father means us to learn in this way to listen to His voice, and being thus prepared, in the speaking silence of our worship we can hear the message that is given to us.

A Friend, in the face of a crisis demanding careful decision, said afterwards, "I never before so appreciated my early Quaker training that enabled me to sit quiet and think." This is a heritage that must not be lost and we should guard jealously our ability to be calm. To this end let us all cherish as a great gift our visions. In the midst of stress and strain what can be more quieting and refreshing than the sudden memory of a silent forest and valley, seen from some favorite hill-top,—the inner hearing of the song of the wood thrush at twilight or the call of the whip-poor-will through the pulsing night? With these there will inevitably come the still, small voice saying clearly and distinctly, "This is the way, walk thou in it."

ANNA SHINN MAIER.

"THE mistake of many Christians is that they endeavor to prove Him instead of obey Him."

EDELWEISS.

(Translated from the German of Hermann Lingg by Frederick L. Hosmer)

On the rock and girt with ice,
 Neighbor to the circling star,
 Bloomest thou, dear edelweiss,
 From all other flowers afar;
 By their joys spring unblent,
 Lonely on the rock's cold breast.

Where the lightnings have their home,
 And the startled chamois listen,
 Where the plunging waters foam,
 Eagles reign, and glaciers glisten—
 Death and terror everywhere—
 Pure and glad thou bloomest there.

So stands he in noble pain,
 Lone anear the arching heaven,
 Lonely proud, who worldly gain,
 Smiles and honors, all has given
 Freely as his freedom's price—
 As thou bloomest, edelweiss!

—From the Transcript.

UNDERMINING THE PEACE TESTIMONY OF FRIENDS.

WILLIAM L. HULL.

It is, unfortunately, a familiar experience that some of the "explanations" of Christianity which we hear or read succeed only in explaining it away. Especially in years of test and trial, we meet with explanations to the effect that Christian ethics should not be mixed with politics; that the Christian ideals were intended to be applied only to individual and not to national conduct; that they are valid only for normal and not for abnormal times; that they are capable of solving only the usual and ordinary, but not the unusual and extraordinary, problems of life; that they were applicable to the simplicity of the first century, but impracticable in the complex life of the twentieth; that they are obviously intended for the millennium and the kingdom of God, but not for our world of practical realities; that the new testament is invalidated for our world of Occidental thought and conduct, or should be taken by us only in a "Pickwickian" sense, because of its "Oriental setting;" that although Christ would act in entire accord with His teachings and would not Himself do certain things, for example participate in war, He would permit and even require us weak, unworthy human beings to act contrary to His precepts and example, &c., &c.

Strangely enough, justification for this making of Christianity a myth, a shadow, a sham, is sought for in the New Testament itself. The advocates of intemperance and the opponents of prohibition have justified their position on the ground of Paul's advice to Timothy to use a little wine for his stomach's sake; and Paul's attitude toward women is sufficient reason in the minds of some twentieth century Americans for opposing the suffrage of women and for forbidding them to take part in public worship. The advocates of slavery and opponents of abolition or emancipation preached eloquent sermons on Biblical texts in support of their opinion, and made of the Christian Church one of the chief bulwarks of slavery and the slave-trade. The defenders of an iniquitous industrial system have appealed in its defense to the declaration that "The poor ye have always with you." The defenders of war—of whole nations being arrayed against each other engaged in mutual and indiscriminate slaughter of combatants and non-combatants, the innocent and the guilty alike—find their justification in the story that Jesus drove either some animals or some merchants and money-changers from the Temple at Jerusalem because they had made of God's house a den of thieves. Verily, mighty pyramids have been set on infinitesimal apexes by those who find it hard to kick against the pricks of conscience!

Quakerism, in common with Christianity in general, has experienced this same fate. It too is charged with being untimely, other-worldly, impracticable, purely individualistic, sentimentally platitudinous, etc., etc., etc. And as the explainers away of Christianity have taken as their weapons the teachings of Christianity itself, so have the explainers away of Quakerism utilized for this purpose the fundamental Quaker doctrine of the inner light and the supremacy of the individual's conscience. In the course of generations of struggle on the part of the Society of Friends in behalf of temperance, the emancipation of the slave and of women, honest business dealings, and peace between nations, members of the Society who have opposed one or another of these testimonies have fallen back upon the supremacy of their individual consciences as a justification of their opposition to the Society's position.

The Society, of course, regards the inner light or the voice within not merely as an illumination or a sound, but as a light or a voice pointing out a way of life, and demanding obedience expressed in outward conduct. When it believes that the light has guided it along a certain pathway towards temperance, freedom, peace, or some other ideal of human conduct, it does not hide that light under a bushel, but does its utmost to lead its own members and mankind along the pathway towards the goal. It must not and does not attempt to coerce the consciences of individuals; but while it strives and patiently awaits for the light to prevail with all, it refuses to be disloyal to that which it believes it has itself received. It is not only an aggregation of individuals, but it is an organic Society, and as such it possesses a corporate conscience and a corporate duty. Its conscience cannot coerce the consciences of individuals, nor is its duty to persecute them for non-conformity. But it would be recreant to its trust were it to lower its standard because some of its members were not willing or able to live up to it. It realizes that the individual's highest duty is to seek Divine guidance for his conscience, and then to live up to the light which he has received. It also realizes that its own highest duty is to help the individual in whatever way it can to see the light more clearly and to be more responsive to it.

The individual's duty in relation to his Society is obviously not to attenuate or explain away the corporate ideal; but when he finds his own conscience at variance with that of his Society, his normal attitude would be expressed by the prayer, "Lord, I believe; help Thou mine unbelief." If he cannot do otherwise, God having helped him, then he must stand steadfast if necessary against all the world; then he must do his utmost to convince his Society that it is wrong and he is right. If he is really on God's side, he will, ultimately, prevail. But let him not begin his task by declaring that his Society does not really possess the standard which it has set up, because he finds it at variance with his own; nor strive to nullify it for others by explaining it away.—From Friends' Intelligence.

REPORT OF SOCIAL ORDER COMMITTEE.

(Concluded from page 546.)

We believe that if Friends now in this time of stress and change, would endeavor to catch the spirit of the principles which actuated our founders and to dwell under its influence, they could hardly fail to see how different it is from the selfish spirit which has led up to the present condition of the stricken world. Let us repeat the following characteristics of the Society they organized, which we would all wish to see universally prevalent:

1. Essential equality of all, especially in opportunity.
2. The responsibility of the group for all its members.
3. Useful work available for and incumbent upon all.
4. Decent conditions of living for everyone.
5. Adequate education and opportunity for the children.

We believe in these things for ourselves entirely and unitedly and many of us long to see them extended to all about us.

As we endeavor to carry this desire into action, two courses will be open to us.

The first is along lines of individual responsibility. Let us query of ourselves something after this manner.

1. Are we careful not merely to live within the bounds of our circumstances, but to avoid all extravagance, ostentation, and the luxury which imposes burdens on others?

2. Do we seek in buying goods or making investments to know something of the labor conditions on which mercantile businesses and securities are founded and to avoid all cheapness and rates of interest that take advantage of the necessities of others?

3. Is it our aim to pay such wages to those in our employ as shall secure them comfortable living conditions?

4. Do we who are landlords know that the houses which we control are in such condition as to make respectable living possible, and that our tenants are not engaged in occupations which are detrimental to society?

5. Do we make every effort to extend the Christian principles which we profess to the business in which we are engaged?

The second course of action is co-operation with other agencies working for a just and Christian state. Quite fundamental changes may be necessary and only collective action can bring them about. In these activities we must have a new economic point of view with its major emphasis on human worth and personality rather than on economic wealth. Along these lines are work in Consumers' Leagues, on commissions for better housing, in support of legislative measures for limiting the working hours of women and for the abolition of child labor. They will include the more difficult subject of an eight-hour working day and numerous questions that are urged by the friends and representatives of labor. They may also reach matters which come close home to some of us, the taxing of the unearned increment of land, heavily graded taxes on large incomes and inheritances, and the various measures which seek to prevent the control of natural resources and of the accumulated wealth of the country from falling into the hands of a small and dominant group.

Toward some of these questions we are now adopting a mental attitude and we may soon be called to vote upon them. Many signs indicate that we have already entered a period of great social and industrial change. Since the Society of Friends would not claim that it had had much to do with establishing the present industrial order which is avowedly founded on the principle of selfishness, of each person's doing the best he can for himself without regard for the interests of others, and since many Friends have lived above and beyond selfish principles, there is no reason why we should dread or regret a change.

The Christian Church has lost much in the past by its conservatism. New ideas come forward from time to time, and in spite of great opposition, take their place among the beneficent influences of humanity. When the Church has opposed these movements, the leadership of them has sometimes fallen upon those who made no Christian profession. To-day, for instance, of those opposed to war in principle, far more are outside the Christian Church than within. With fearlessness and indifference to the judgment of the world, let us try to know our duty in opinion as well as in action, and endeavor in all ways open to us, to extend to the people about us the favorable conditions of living which we have secured for ourselves.

Let us seek that unprejudiced point of view and that power which enabled the sensitive soul of John Woolman to see so clearly to the very heart of these problems. These observations which we quote from his "Words of Caution and Remembrance to the Rich" apply to our times as they did to his, for judged by his standards most of us belong to the class to which the caution is addressed.

"Were all superfluities and the desire of outward greatness laid aside, and the right use of things universally attended to, such a number of people might be employed in things useful that moderate labor with the blessing of Heaven

would answer all good purposes, and a sufficient number would have time to attend to the proper affairs of civil society."

"If more men were usefully employed, and fewer ate bread as a reward for doing that which is not useful, food and raiment would on a reasonable estimate be more in proportion to labor than they are at present."

"Wealth is attended with power, by which bargains and proceedings contrary to universal righteousness are supported; and hence oppression, carried on with worldly policy and order, clothes itself with the name of justice and becomes like a seed of discord in the soul. And as the spirit which wanders from the pure habitation prevails, so the seeds of war swell and sprout and grow and become strong until much fruit is ripened. O, 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."

"To set at liberty them that are oppressed" was proclaimed by Jesus to be a part of His mission. And John Woolman, after warning against the insidious power of "even the smallest degree" of oppression ends his message with this challenge to us all: "To labor for a perfect redemption from this spirit of oppression is the great business of the whole family of Christ Jesus in this world."

Signed on behalf of the Social Order Committee,

THOMAS K. BROWN,
AGNES L. TIERNEY,
BERNARD G. WARING.

PHILADELPHIA, Third Month 26, 1918.

LETTER FROM RUSSIA.

DEAR MARY:— Tenth Month 28, 1917.
I forgot the heading to my letter this time, probably, therefore you will never receive this.

Some of your letters, I am afraid, have been lost, as I have not heard from anyone for almost a month now.

To-day has been my birthday or thereabouts, and we have been celebrating it? by having a gathering of every one of the workers south of Buzuluk (who are not going back to England next week) to talk over plans for future work. The meeting was called very hurriedly, and the Canadian doctor, who lives here, invited them all to come here; which made a pleasant little surprise for me, considering I'd had the housekeeping only four days.

There were eighteen people for a house usually holding four. But the servants here are nice, and quite happy to show off their abilities, so we filled one entire room with hay and tacked canvas down on top of it (the canvas will later be used for padded coat's lining), and seven men slept there, under coats and lap-ropes; the other bed-rooms, which usually housed three women, housed nine. We had brought over all the spare beds from the hospital (hard things they are, merely boards on iron bars, and a straw filled ticking over, but they are not so bad as they sound). I had expected somehow that we would always be sleeping on damp floors or under the stars, here in Russia, so our usual comfort is a surprise.

The meeting didn't amount to much more than we already knew, but it gave us all a chance to see one another. Two sheep were bought, and *pumpkin pie* was inaugurated by Gulda and me, a fair success. Gulda doing the pie, and I the pumpkin. Do send me a cook book, and a weekly newspaper, perhaps the *Sunday Ledger*, the English people have an awful idea of our yellow journalism, and I think that might help them a little.

You can't imagine how hungry one is for current news here; we see a poor imitation of a paper about once a month. It is printed in Petrograd in English and has nothing vital at all in it, but we almost memorize it.

I'm still hoping to be able to study a little Russian some time, but my days and evenings are still pretty full.

The nurse here and I entirely revolutionized the house the

other afternoon, changing around all the bed-rooms, and turning one beautiful big one into the main living and dining-room. It's a better finished house than the other place I was in, being all done in white plaster throughout. Our main room now is about twenty feet long by fourteen feet wide, with three big windows facing the East, so that at breakfast we watch the sun rise. The floors are painted a sort of yellow ochre—very popular with all official buildings here, and we have yellow benches around the walls, a couple of sheep-skin rugs on the floor, and a couple of bright colored woven ones. The former are dirty and the latter a hideous mixture of magenta and orange and bright blue, but never mind—they do make one feel hot to look at them. Then on the walls we have a few water color sketches (pretty poor), my screaming orange ash from Japan—which also makes one warm to look at, and a crude shelf for our few books—also I forgot the unforgettable icon, or religious picture, which must always be in one corner of a Russian house. It doesn't have to be a picture, but must be a religious article, and ours is not so bad—a brass figure of Christ, with a dark frame.

Our centre-dining table I despise. It's a poor thing of boards, knocked together and covered with elderly blue checked oil-cloth, and the chairs are not used to weights such as mine and groan fearfully. The men here usually sit on stools.

Our bed-rooms are simpler affairs—two beds usually, one, often with a woven spring and cotton mattress—this is always occupied by a *hony* person. I really prefer the hard ones, as you know where you're at, on them. Then a table with a tin basin, an earthenware pitcher, and whatever comes handy for a tooth mug; some times it's a real tumbler, more often a mug of local manufacture, which being unglazed, won't hold water very well, and being unsteady on its seat, frequently spills in a second what it otherwise might contain for the necessary length of time. If one has a rear room, one throws the used contents of the basin out of the window, but if you face on the front street you keep up appearances and have for wash water a leaky tin bucket. We can't buy any more buckets anywhere, and what we shall do when these are impossible, I don't know.

Our dishes are even funnier, by now nothing matches—we eat soup out of anything—from a wash basin to a cream jug, and when we have company we have to share knives and forks. It isn't that we're poor, but they can't be had.

I must close and write for more kerosene and apricots and beans—it's a bit inconvenient having the corner grocery fifty miles away.

Ten years ago I had a birthday in Garfield, and now my thirty-first is in Russia, the intervening ones, I think, have all been at home. Where will the forty-first be, I wonder?

I would like to write saying that the coming winter will see me comfortably settled here, with one doctor and one nurse, both of whom are quite nice; but as soon as one plans something, circumstances unite to change it, so I desist.

Nancy and Lydia are to be joined by Amelia F., as things have had to be re-arranged, owing to the shrinkage in nurses. We have in the Unit now only two fully trained ones.

With love,

ANNA J. HAINES.

NOTES FROM JAPAN.

ELIZABETH BINFORD.

TRAVELING THIRD CLASS.

Going up to Karuzawa on business recently the train was crowded with people all beyond middle age or old—now a silk garment on a single one—all dressed in the cotton homespun of the country folk. Every one I saw looked tired and all looked like hard-working people. Getting into conversation with the man who crowded next me I gathered some interesting details of this excursion.

"Yes, four hundred of us—more women than men, although not many more. It is an eighteen days' trip—yes, we are

now on our way to Zenkōji, a famous temple in Nagano. We stay the night there. Three days in Kyoto, one in Osaka, three in Tokio, three in Nikko, etc. Yes, we visit all the great temples as far south as Osaka. O, yes, we see many other things." Just then the guide—a young man of twenty-five, in a foreign suit and unlit cigarette—called the attention to a mountain—Miyōgi San—and at once came questions—"Is there a god there?" "Yes," said the guide, "there is a god there and a temple, but it is a hard climb," and then passes a lunch to each one, consisting of two new pine boxes—the lower one containing rice and the upper various things such as a bit of lotus root, egg, small dried fish, radish, beans, etc.

My friend continues, "Yes, we paid the money down before we started," (thirty yen apiece), but "we all have to buy many extras so that the average cost will be fifty yen each on this trip. Yes, twenty thousand yen—twenty thousand yen! Very interesting figures!"

Ten thousand dollars spent by a group of four hundred men and women of the supposed poorer class—all from one district in Yamagata Province—Tendo machi—to go to worship at temples!

Coming down from Kaurizawa our car was almost empty. A nice looking man came in—much under the influence of strong drink. He saw Herbert Nicholson, Gurney Binford and myself and he rubbed his head—"Am I right? I've made a mistake perhaps." He then walked clear outside again to see whether he had really gotten into a third class car! "Yes, it is. Why are foreigners in third class?" He tried to listen to our reading—he interrupted—I dropped a wafer on the floor. He picked it up and handed it to me. I said, "Yogorite imasu, irimasen." (It's dirty, I don't want it.) Then he warmed up to Gurney. "I can't understand what you are reading, but I understand your wife's English. She said, 'Yogorite imasu,' and I understand that. Unfortunately I understand very little English—'katsuretsu' (cutlets), 'raisu kare' (rice currie),—and oh yes, 'biru han daz' (half dozen bottles of beer)." A pathetic vocabulary!

WAITING FOR LEADING.

GURNEY BINFORD.

It was the last week in First Month and my co-worker and I had been talking about what we should do on the last Sabbath of the month. Finally, Seventh-day evening, Totsuka San said he felt like staying at the Mito meeting the next morning. Then I said I would be free to go to Minato, though I did not know what work the Lord had for me there.

I took the early morning boat so as to get there in time for the children's meeting. Soon after getting off the boat some one called me by name from behind and looking round I could not remember the young farmer until he told me his name. Then I recognized him as an inquirer whose name I had gotten at a one-day tent preaching in Mito about three years ago. A little more than a year ago he was at a tent meeting in Minato and we talked with him for nearly two hours and nearly led him to decide for Christ.

I saw at once from his face and manner that his heart was sad and that he seemed to have found me when not looking for me. He did not answer my questions as to his present condition or why he was there in Minato. His home is about ten miles from this town. So I had to feel my way in talking with him as we walked along. I asked him to come in with me to the meeting place.

There was quite a group of children playing around, but they said there would be no Sabbath-school that morning. I asked if their teacher was sick and one answered, "No, his convenience is not good!" I was a little troubled, but said nothing, for I was so interested in talking with my friend, the farmer, who had entered the room with me. We soon had our Bibles out and he was asking questions about things he could not understand. I was pleased, for it showed he had been reading his Bible.

Soon the little sister of the teacher came in with a note

from him saying, "I have committed sin and cannot teach the children this morning, but must spend the time in prayer." I put up a secret prayer for him and went on talking to my country friend. After about half an hour the teacher came into the meeting place, looking flushed and almost angry, but when he saw me earnestly talking with an inquirer his face changed, and, after salutations and introduction, he sat and listened. Soon he had entered into the conversation. After about an hour together we knew that the young farmer was away from home for two or three days of quiet thought, separated from his family troubles. In trying to help him the teacher was himself helped; for was not his own sin impatience in his own family with wife and children, mother and sisters? By this time two or three others had come in and the teacher, with tears and sobs, acknowledged his own sin and begged God's forgiveness and mercy with him until he could overcome his weakness and make a truly Christian home with happiness unbroken.

Another one of the group is the postmaster, who is an earnest Christian and has special gift in prayer. After the meeting he and the teacher had soon arranged that the farmer inquirer should stay in the meeting-place and they would introduce him to places where he could get meals cheaply and they would teach him and pray with him.

I had to leave at one o'clock to go to another appointment, but have since heard that the inquirer remained two days and before he left they had taken him to the homes of two other Christians and with their help and prayers had led him to repentance and prayer and faith which gave him peace and joy, and he returned to his home with courage to believe that in his own village he could do a work to help to bring to it salvation.

A failing First-day school teacher and an almost hopeless young farmer blessed by following the leadings of the Spirit as to the place and way to go for that day. That same evening, in Takahagi, our most northern station, I presided at a meeting in which four school children made public confession of faith and signed their names in the believers' book of the station.

Truly the Lord is good and giveth leading and assurance of blessing to those who humbly seek His guidance.

A STARTLING DIAGNOSIS.

NOTE—The following article has been offered to *The American Friend* by the author, who writes, "In various matters my own tastes agree with the Friends, though I am not one denominationally."

"Human thought is in an alarmingly paranoiac condition," a Californian astronomer wrote two years ago, and added by way of explanation, "A paranoiac is liable to become violent at any time."

It is a little surprising to have an opinion like this come from an astronomer. Such a diagnosis might be expected from a physician, as a paranoiac condition is a diseased condition, in which as in other diseases, organs and tissues are perverted from their normal functions. The mind in this state loses its power to act with love, faith, patience, humility, and all other enduring virtues, and expends its energies in fitful gusts of misdirected and frantically violent effort, that call into action the violent intervention of others.

An astronomer's opinion on any subject of such importance as the prevailing condition and trend of the human mind is especially worthy attention, as his point of vision is trained in lines very different from the general mass of mortals, and for that reason the masses should not scorn his opinion.

The astronomer's eye is trained to read celestial messages and signs; and when after years of communion with the celestial, he turns his vision back over the terrestrial world, and tells the inhabitants how they appear in celestial light, it is well to listen. His opinions may coincide with other heavenly messengers that have come at different times. In this instance the astronomer agrees with the prophets of Jehovah who years ago recognized the similarity between tendencies to violence and disease.

During the two years that have passed since this astronomer made his diagnosis from the celestial atmosphere of his observatory, events have transpired which prove him authoritative. The paranoiac condition of the public cannot now be denied. Every citizen of America has been led to feel the prevalence of violent motives that have been displayed in Germany. In the [First Month] number of the *Atlantic Monthly*, Adele and Russell Phillips describe the change that came over the German people in the course of a few months. A similar change is affecting the once tender expressions of the American citizen.

Violence is found to be increasing, even in the most quiet neighborhoods. The newspapers of this country echo and re-echo the murderous ambitions and threats commenced by one barbarously inclined monarchy across the water. Into the most remote hamlets these echoes permeate, and the germ seems to increase sporadically; even the home, the pulpit, and the professing Christian press have not escaped the contagion. Insidious temptations come to gain one's end by violence, in small matters as in great.

An immense body of toiling mortals calling itself a church supports officials whose oath of office binds them to combat opponents of their religion with violence and force of arms whenever necessary. By such paranoiac methods this church (?) plans to convert the world.

The vital tissues of humanity are being woefully wasted by this disease, and from the wastage what myriad germs rise to perpetuate the contagion! What a way for a church to seek to gather into the Divine Kingdom "every kindred, every tribe on this terrestrial ball" by force of arms! What a way for parents to gain what they want of their children, and children to gain their way with their parents, by continued recourse to violence! No wonder society is diseased; scarce a house from which the infection is not spreading!

But listen! The eye trained in Christian faith can see the remedy without the aid of the mechanism or the training of the astronomer. The remedy is in the teaching of Christ, the Great Physician, who came to heal all manner of disease among the people.

Already the United States Government is planning what use to make of certain resources when the war is over. To hasten this glad day every home, every church which accepts the name of the Great Physician, should contend, clad in the whole armor of God, against the insidious temptations of violence. May the thousands of Christians who are praying for the end of present bloodshed work in harmony with their faith to wipe out the paranoiac germs.

PRINCETON, Massachusetts.

MY ORCHESTRA.

These are my violins—the Mignonettes,
The Lilies-of-the-Valley, the Jasmines white.
The Roses are my harps; and much delight
Their odorous chords afford, soothing regrets
And bitter memories. The Violets,
They are my flutes whose tones both soft and bright,
Soaring silverly in melodious flight
Weave all the other strains in perfumed nets;
Each blossom in my garden hath its notes
Whose wondrous music through the summer floats
In sweet and dream-alluring symphonies.
O, weary-heart, come share my great content,
Come listen to my orchestra of scent
Led by the voiceless baton of the breeze.

—SAMUEL MINTURN PECK, in the *Transcrip't*.

To make the world a bright and pleasant place where only the good can enter and where no one need distrust himself or be miserly of his gifts—that is the essence of a woman's hospitality.—LILLIAN HART TRYON.

THE YOUNG FRIENDS' SUPPLEMENT

Vol. 1.

FIFTH-DAY, FOURTH MONTH 18, 1918.

No. 2.

THE YOUNG FRIENDS' SUPPLEMENT.

A MONTHLY SUPPLEMENT TO THE FRIEND.
DEVOTED TO THE INTERESTS OF YOUNG FRIENDS.

Editor—EDWARD W. MARSHALL.

Associate Editors.

JANE C. MOON IRVIN C. POLEY
A. DOUGLASS OLIVER EDITH STRATTON
ALICE TRIMBLE.

EDITOR'S ADDRESS—20 SOUTH TWELFTH STREET, PHILADELPHIA.

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THE PHILADELPHIA YOUNG FRIENDS' COMMITTEE.

THE YOUNG FRIENDS' ANNUAL CONFERENCE.

Standing out clearly against a dark background of war conditions at home and abroad, the Yearly Meeting just concluded seemed like a steady beacon of strength and guidance to us. With its stirring, clear-cut messages still fresh in our minds, we believe that it will be remembered in years to come as a Yearly Meeting of unusual breadth of vision, one with a far-sighted conception of the position which the Christian Church must take in the future if it is to continue to minister to the spiritual needs of the world.

The Young Friends' Annual Conference, held on the preceding Seventh-day, proved to be a fitting introduction to this Yearly Meeting. Probably between five and six hundred Young Friends—almost one-half of the total number of Young Friends in the Yearly Meeting, and an Elder or Overseer from each local meeting—gathered together in the afternoon and evening to consider the subject of the Conference, "Mobilization of Young Friends for their Spiritual Task."

It was a time of the utmost inspiration to those present. A spirit of sympathy and fellowship was apparent from the first, and when, one after another, representatives from various sections of the Yearly Meeting told of the spontaneous growth of a group of Young Friends in their midst who were drawn together by a mutual desire to know more about things of the Spirit, a feeling akin to enthusiasm overspread the meeting at the vision of a widespread Young Friends' Movement progressing—not as the result of systematic organization—but as the natural outcome of a common spiritual unrest impelling Young Friends to seek together for Light. And as time went on this feeling was succeeded by the deep religious sense assured by the better appreciation of the spiritual tasks confronting Young Friends and by the insistent call to a complete personal consecration which was sounded again and again by different speakers.

Early in the meeting, an impressive message from the Yearly Meeting Peace Committee was delivered by Francis R. Taylor. This message, which is printed in full on another page, was surely of help to many of us whose sympathies, interests and natural impulses in regard to the war and military service conflict with our convictions on the subject. The paper should be read seriously and with searching of heart by every Young Friend in our Yearly Meeting.

The Young Friends' spiritual task was further outlined by Henry Tatnal Brown in a message from the Yearly Meeting Social Order Committee. He presented in a clear, convincing way the importance of a better understanding of the problems of the social order and our responsibility in aiding in their solution. His address will appear in our next number.

J. Passmore Elkinton, Chairman of the Young Friends' Committee, gave an enlightening definition of the functions of that Committee. He brought out the fact that an elaborate organization of Young Friends is unadvisable at this time and that the Young Friends' Movement would be of more service if allowed to develop normally in the various meetings, as it is already doing without any strong outside influences. The Central Committee will act in an advisory capacity, to the local groups, stimulating their interest in their meetings and Fellowship activities. The Committee will also continue its present general work for the Young Friends' Movement as outlined hereafter in an article headed "The Constituency and Present Work of the Young Friends' Committee."

The proposed plan of increasing the interest of Young Friends in mission work through the merging of the Young Women's Auxiliary into a more representative organization with a broader scope was described by Rebecca Carter, President of the Auxiliary, and is also printed on another page.

One of the features of the Conference was the series of short talks by representatives from organized groups and unorganized communities. These reports proved to be intensely interesting as evidencing the surprising strength of the Young Friends' Movement in the local meetings. The experiences of the various groups, their accomplishments, the religious spirit back of it all, the earnestness and sincerity of the speakers and their evident belief in the great good arising from their gatherings impressed the hearers, and gave them a clearer understanding of the true intent of the Young Friends' Movement than they could obtain in any other way. Many left the Conference with a feeling that Philadelphia Yearly Meeting must, sooner or later, feel the power of the spiritual Life which is stirring among these Young Friends and drawing them together with a common bond. A summary of the various reports is contained in the article on another page entitled "The Results of the Questionnaire." An interesting paper was presented by Wendell Oliver, a C. O. at Camp Dix. This paper also appears in this issue.

In the final address of the afternoon, Edith Stratton pointed to the three spiritual tasks previously mentioned, peace, social order and mission work. She defined the word mobilization as "calling into active service" and made a strong appeal to Young Friends to listen to the call, to enter upon active service for the Kingdom of God, the prime essential for which is power from above. She urged Young Friends also to establish vital connections not only with their local meetings and every member of them, but with the Yearly Meeting as well. In closing she quoted that wonderful passage by George Fox, "I saw an ocean of darkness and death; but over the ocean of darkness and death, I saw an infinite ocean of light and love and therein I saw the goodness of God," and then called upon Young Friends to become devoted messengers of this light

and live torch-bearers in a dark world. This session was closed with a short period of silent worship.

In the evening, emphasis was laid on the fundamental importance of a complete personal consecration and the joyous spirit of adventure which it creates.

The first speaker, Janet Payne Whitney, of London, England, dwelt upon the latter aspect of the subject in her address on "Quakerism, a Religion of Adventure." She told of the seeming recklessness which was a characteristic of early Christians, beginning with the disciples sent forth by Christ to preach without money or provisions for the journey, and continuing until the Church finally sank into a rut after compromising its principles for political power; how centuries after, George Fox found the secret of Life in his own soul after he had failed to find it elsewhere, and was led by the Spirit to engage in a life-long adventure.

She spoke of how much courage is abroad in the world to-day because of the war; how the young men of England enlisted cheerfully and enthusiastically to risk their lives for their ideals; how many young English Friends wanted to show their mettle by an alternative method and in many cases reached the conclusion that the only alternative service which would involve a sacrifice equal to that of a soldier would be an enlistment for life in the service of Christ. The fact that this and all it involved seemed to them such a real sacrifice, showed that the Society had, in a way, "gone to seed" and lost the early Friends' conception of a Christian's duty.

She related the great dangers and hardships faced by a woman-author who ventured across submarine-infested waters into the unsettled Balkans to study first-hand the terrible conditions there and publish an *exposé* of them; how this woman had the adventurous spirit which every Christian should have. Patriotism inspired her bravery, should not Christianity do at least as much?

In concluding, she reminded the meeting that in the days of George Fox one Quaker was said to have "shaken the country for seven miles around," and that the Society of Friends could shake the whole world to-day if it should be "reborn" and should go forth with the same spirit of adventure as its founder.

George L. Jones, of Westtown School, in his address on "The Unprecedented Call for Personal Consecration" touched the same underlying note from a different standpoint. He spoke in substance as follows:

All humanity in these days is on a new quest of adventure. For centuries the quest was for new territory, for unknown lands, but it now is a quest for a religion, a Christianity which will satisfy the heart, as the heart of George Fox was satisfied years ago. No matter how advanced religiously we may be, our souls are still yearning for the unfound.

We are proud of our civilization, of our country, our schools and colleges, our great organizations and our national wealth. We live in comfort—many in luxury. And yet, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" Our civilization alone is insufficient. The things of the soul are infinitely more important than the things of the body. Will anything short of a complete personal consecration satisfy us?

A life of consecration means that we lay before Christ our life plans asking, "What wilt thou have me to do?" It means a life of sacrifice for which, however, He gives much in return.

The world is hungering for this life, although it does not appear so. Everywhere there is a longing for the something which the world and often the Church does not give.

If we can exemplify the Christ-life, the leaven in the lump, we will manifest the religion which the world needs. But Christ demands a high type of consecration, one which will stand up under any trials. We must visualize Jesus, and try to make Him occupy a place in our lives above all others. We must try to believe like Him and to sacrifice like Him—not merely giving, but giving up. He made it clear that He did not want half-hearted followers. He wanted men of tremendous convictions who would stand for the things He stood for. And to-day He wants just such men and women with deep convictions to follow His advice above any earthly advice, to undertake the greatest adventure of all in His name.

E. W. M.

THE AMERICAN AND THE ENGLISH C. O.

A CONTRAST.

I have been asked to contrast briefly the position, as far as it can be ascertained, of the conscientious objector to military service in England with that in the United States.

It is not very easy to do, partly because as a new-comer to this country I may not be fully aware of the attitude that Friends and others in many places may be taking up, and partly because the attitude of the government is not as yet perfectly manifest, and consequently the out-and-out conscientious objector is more or less in a position of waiting to see where his duty lies. I suppose this is an intentional policy, to weed out the men whose objection is not so much to the principle of war as to personally engaging in fighting and killing—the dirty work of warfare—from those others who are against the whole business of war, and believe that it will not be eliminated until "the consent of the governed" cannot be given to the most indirect participation in it.

This latter position is the one officially taken by the Society of Friends since the beginning of its history, and re-affirmed in terms to suit the modern situation by the London Yearly Meeting each year since the outbreak of the present war.

The Society of Friends is a very individualistic body as a result of its central doctrine of the Inner Light "that lighteth every man that cometh into the world." It lays down no laws for its members, but only seeks to remind them by weighty "General Advices" and searching "Queries," read at stated intervals in the meetings, what the experience of the Society has taught it to consider the primary indications that a soul is living in the true Light. This emphasis on corporate experience, as a guide and corrective to merely individual experience, keeps the democracy of the Society of Friends from degenerating into anarchy, but it does not enforce unanimity. To the outside world, however, and probably even to itself in time of peace, the testimony of Friends against all war was so apparently unanimous that frequently the outsider's sole knowledge of "the Quakers" was that "they were the people who didn't fight." It remained to be seen how this essential corollary to the doctrine of the Inner Light would stand the test of a national war—national on a hitherto unprecedented scale, and defended by the press as a war for liberty and democracy against tyranny, autocracy and militarism. "The war to end war" was the favorite slogan which called young idealists to the colors in the early days, but of which one hears very little now on the English side of the Atlantic. The cry is now for military training in the schools to prepare for the next—possible—war, against some new aggressor.

In times of sudden crisis the action of an individual is largely determined by the habits of thought and action which he has formed during the days of comparatively ordinary life. The light he sees, no matter how earnest his swift search for it may be, is limited and modified by the amount and kind of light that he is accustomed to seek and find. There are

members of the Society of Friends—as of every other church—to whom what they term “mystical religion” has no meaning. They do not understand even the first elements of the mystery of prayer, and they do not seek spiritual guidance in the common things of life. If they did not happen to be of a Friends’ family they would not be Friends at all, but their religious convictions are not great enough to cause them to cut loose from their familiar environment and family tradition and join some other church, or to belong to no church at all.

There are others who have strong religious instincts, but who keep their religion in one compartment and their business and political life in another. They are apt to consider “the Church” and “the world” as very separate spheres, and to require the world to come, little by little, into the Church, rather than the Church to reach out into and transform the world—socially, politically, internationally—like leaven working in dough.

People of these two classes probably form a substantial majority of church membership in England, outside the Society of Friends. There were enough of them within the Society of Friends to form a minority who took the popular view about the war. Those of military age mostly enlisted in the army or navy, during the first year of voluntary recruiting. The exact number is not yet ascertained, but since there is much evidence that it has been greatly exaggerated, the Society of Friends in England is now taking a questionnaire of its members of military age to place on record for the present and future generations the action during the war taken by each one. The opinion of the Friends’ Service Committee (English), the best informed body, was that the number of Friends in military service does not exceed two hundred. Of these most (if not all, but it is difficult to make a sweeping statement when every individual fact cannot be known) had evinced little interest in the Society of Friends, of which they were probably birth-right members only, and had taken little or no part in the Young Friends’ Movement.

There were men outside the Society of Friends who joined the army in a strong wave of religious emotion, sometimes individual, sometimes stimulated by the preaching in their churches; much the spirit in which men of old joined the Crusades. I think something of this feeling, in one way or another, touched those young Friends who enlisted, and personally I am glad they did it, rather than stand by what was to them a dead tradition.

But I am still more glad that they were a small minority, and included none of those young Friends who had shown qualities of spiritual leadership, or marked dedication of life.

If it had included these I should be forced to think—as many do hold—that the same Light led in different directions, which would be too bewildering for faith.

The privately organized ambulance unit, somewhat daringly called the Friends’ Ambulance Unit (it has never been adopted by the Meeting for Sufferings or the London Yearly Meeting, but is still conducted by a private committee) absorbed at first some of both groups, but most of the extremists on both sides left it after the first eight or twelve months, some to join the army, and some to join the ranks of the out-and-out conscientious objectors. This was partly because the work of the Unit was made difficult by the authorities in the early days, and the men frequently ate their eager hearts out in idleness for days with the consciousness of dire need almost within reach; and partly because the organization of the Unit became more and more affected by military influence. From the beginning the men wore a military uniform; the present head of the Unit is not a Friend, nor in much sympathy with Friends’ views, and holds an honorary captain’s commission in the British Army. There are many things which now make it impossible for a man of sensitive and logical conscience to accept work in the F. A. U., even if the alternative, as it often is, should be imprisonment.

It is necessary at this point to mention the passing of the First Military Service Act, early in the second year of the war. This was an unsavory measure to democratic England, though

I firmly believe the militarist argument that you cannot conduct modern warfare efficiently without conscription. You must obtain power to organize the nation, whether you have the ability for it or not. Because of the amount of popular and Parliamentary opposition to it, however, the final form of the Act made it seem as fairly framed a measure as a conscription act could be. Its two best clauses were the total exemption (not the conditional exemption) of all conscientious objectors to military service that could make good their case before the Local Tribunal; and the appointment of Local Tribunals of influential citizens, with one legal adviser and one military representative, to hear personally all claims for exemption in their district—industrial, physical and conscientious.

If the Act had worked as smoothly as those who framed it intended, there would have been no conscientious objector problem in England—or at any rate, not enough of one to harass the government. The conscientious objector would have made his claim before his Local Tribunal, bringing reputable witnesses to the truth of his statement that his open objection to war had antedated the present conflict by many years, or even by a lifetime. He would have received his exemption, and would have retired from public notice, in most cases to perform some work, in spare time or as his career, for the service of his fellows. In any case, he would not have been a dead weight upon the country, both as a non-productive agent and as a being fed and clothed and housed (however wretchedly) at the country’s expense, with the glory of religious persecution about him, willy nilly.

The latter condition has been brought about partly by ill-chosen tribunals, who far from holding a level balance between the citizen and the military, were anxious to prove their patriotism vicariously by pushing as many men as possible into the army; partly by the military authority, who did not believe that genuine conscientious objectors to war existed—or if they did, that they could not be overcome by a sharp course of physical suffering—and therefore required the military representative on the Tribunals to appeal against every “conscientious” exemption, as well as against most others.

Both have learned their mistake by now, but dignity will not permit them to amend their ways. Only if a well-known conscientious objector seems about to die in prison, he is quietly released to recover, for fear of public outcry. Some less-known men have died in prison.

Two attempts have been made by the government to patch up the situation created by their subordinates. One was the creation of the Non-combatant Corps, which was to be under military discipline and wear the uniform, but was not to bear arms, and was to work on railway construction and other non-combatant work where required. A member of this corps might be ordered to dig trenches, lay barbed wire, etc.—do any odd job that was not fighting.

The other attempt sounded a good deal more intelligent in its comprehension of the C. O. point of view. It is called the Home Office Scheme, and purported to give work of national importance, but quite unconnected with the war (as far as anything now-a-days can be said to be that) and under civil control, to all proved conscientious objectors. The work was to include agriculture, teaching, industrial work, etc. Men already imprisoned as C. O.’s were allowed an equal opportunity to accept this scheme with those still going before the Tribunals. Many did so, but some afterwards rejected it and returned to prison, as the work of national importance they were allotted was the same as their prison work—making mail-bags—and they felt that to accept a scheme so administered was to beg the question. The idea of the scheme was probably more as a panacea to public opinion than a genuine attempt to meet the case of the C. O. Three thousand odd men in prison for conscience’ sake was—and is—beginning to tell on England’s “Non-conformists’ conscience,” including such leading High Churchmen as Lord Hugh Cecil.

I suppose the number of Friends in prison is about the same as the number in the army, or at any rate between two and

three hundred. The majority have been more fortunate in having chosen work with the Friends' War Victims' Relief Committee—reconstruction work in France, Russia, etc., or with the F. A. U. or with the Italian Ambulance Unit, several of the leaders and organizers of which are Friends. Although the law made no distinction between Friends and others, in practice many Tribunals expected "Quakers" to be conscientious objectors, and were ready to meet them half-way; but for this fact, the number of Friends in prison would probably be greater than it is.

One young Friend was closely interrogated by the Colonel of the regiment to which an unsympathetic Tribunal had consigned him.

"You're a Quaker," said the Colonel, "Well, I don't want Quakers here. They're of no use to me. I'll get you transferred to the Home Office Scheme for work on the land." The Friend said courteously that he would be unable to accept it. "Why not?" said the Colonel. "It's not fighting!"

"No," said the Friend, "It's substituting. I'd sooner go and fight myself than make it easy for some other man to be forced into the army." "Upon my word," said the Colonel, "You're the first genuine conscientious objector I've met!"

It is very inadequate to run over the situation in England so sketchily as this, but I must sum up by making the briefest possible contrast of the position there and here.

1. Friends in England had one free year in which to pour themselves out in service without the complications of conscription.

Friends in America have to deal right away with a Selective Draft Law.

2. Friends in England were able, during that year, to think out their position afresh, and count the cost of resistance to the government if that became necessary.

Friends in America have had three years for the same exercise, and the observation of the position in England as conscription progressed there.

3. Friends in England had to deal, not only with the problem of direct military service, but with that of substitution, under a system that finally conscripted every man between the ages of nineteen and forty-one.

It seems to me that the present selective nature of the Draft law here, and the vast resources of the country in men, lessens this danger if it does not entirely do away with it.

4. There is no such thing as a pro-German party in England. I am assured by reliable people that there really is one in the United States, which complicates the issue for the genuine conscientious objector.

5. On the other hand, the President and the Secretary of War seem anxious to do justice to the genuine C. O. and in the long run to allow him to choose some form of service to his fellows which will consort with his best aspirations. The recent declaration of the President will not, in its specified forms of non-combatant service, satisfy the man whose objection is to the principle of war. It will only meet the case of the man who does not mind what others have to do, or what he does, so long as he personally does not have to fight.

But it seems probable that the man who is sincerely determined to do nothing that will compromise his principles or cause another to do so, will in the end meet with more sane and reasonable treatment from the American Government than the English could compass.

I do not believe that anyone, however, can hold out in a struggle of this kind, even in the absence of physical cruelty, unless, like his brother in the trenches, he is prepared to go the whole length of dying for his faith.

The only faith that is strong enough to face death, against and not with the popular stream, is a faith that has already been tested by life.

JANET PAYNE WHITNEY.

THE PEOPLE AT HOME.

[Extracts from a letter written by one of our members engaged in Reconstruction Work. By request, his name is not given.]

I am afraid that last Summer I was very narrow-minded in my view of "life as usual." While I am still of the opinion that the only course open to me was to come over, I am quite convinced that for most people, especially at this late date, preparation for after the war activity is the most urgent call.

Nothing is farther from the truth than to think that those at home are doing nothing while we in Europe "are doing so much." I should like to repeat that a hundred times, to impress it more strongly on all your minds. To suppose that, because one is on the east side of the Atlantic one's work in the aggregate is of more benefit to humanity, is a great, great mistake.

The answer to one's personal problem is not comparative but absolute. It is not what someone *else* is doing, but what is right for the individual.

A MESSAGE FROM A C. O. IN CAMP.

I come from one of the greatest colleges in the land. It is not a college whose halls are marble-floored. It has no imposing buildings in which the sciences are taught. Its foundation does not date back to the early days when the country was in its infancy. In those things that make the campus of a great university so attractive it is decidedly lacking.

Indeed, the college I come from has none of these things. It is a new college. But a year ago, upon the gentle slopes of its campus the lowing cattle peacefully were grazing. Now what a change. Chanticleer no longer calls the sleeping world about him to be up and doing; the reveille of war has taken his place. Many of the fertile fields where the farmer so recently toiled have been ruined by the ashes of many furnaces and the subsoil of the trenches. In place of the picturesque and homelike farm buildings has arisen, as in a night, the buildings of the college I come from, a college where sentiment and home life are banished and in their stead the stern hand of militarism reigns supreme. Such is the contrast—peace and war.

Though the buildings are unkempt and plain, though the campus be devoid of those things that go to make college life so enjoyable, the college I come from is one of the greatest in the land. For there we learn the stern realities of life. We see the consequence of man's trust and man's distrust in man. But primarily it is man's distrust in God that is our most important object lesson. We see him vainly pursuing humanity's greatest illusion, and casting aside that Power which alone can bring the desired ends of peace on earth and good-will to men—everlasting peace, which is the avowed purpose of the great disaster.

It is a wonderful lesson to those of us who are taking the special course because our consciences will not allow us to enter the prescribed course in which the college specializes. It is such a wonderful lesson that I dare say there is none of us but who will thank God all the days of his life that he has thus been entered and educated in this, one of the greatest colleges in the land.

Ours has been the lot to study the crisis in its Christian aspect. We have been favored to get more light on the situation than we ever had before. We have the solution of the great problem of the prevention of war, which to many is as abstruse as the fourth dimension. Trust in God is the solution. The application of His teachings in everyday life will settle all disputes. Christ in business will mean equality for all, and the despotic rule of none. In the knowledge of these things have we been educated.

All over the country are other colleges just like the one I come from. In almost all, I believe, are those who are taking a special course like ourselves. What an immense storage battery is being charged. Fortified with the knowledge that the hope of the world lies in the love of Christ and the application of His teachings to everyday life, in business and in gov-

DR. JOHN WATSON says that there are only two provinces of absolutely sure knowledge; one is pure mathematics, and the other is the experience of the soul.

ernment, may we go forth after our graduation and spread this knowledge throughout the length and breadth of the universe. May we be active agents in the great work of bringing nations together in the alliance of love, that through the universal love and practice of the teachings of Christ, international good feeling rather than narrow nationalism may be the ruling spirit of the world.

WENDELL OLIVER.

CAMP DIX, N. J., Third Month 25, 1918.

OUR SPIRITUAL TASK.

A MESSAGE FROM THE PEACE COMMITTEE.

With the world on fire, Friends have been granted practical exemption from service under the Selective Service Act. In no other great war since the origin of our Society have we been so well understood. And conversely, probably no crisis in the world's history has ever found us more willing and able to serve humanity.

But this situation has grave and subtle dangers—all the more so because the dangers are of a spiritual nature. We are neutral by tradition, by training, and many of us, by conviction. Since our own beloved country entered the Great War, the question of the major loyalty due to the God and Saviour, who loves not nations, races and peoples, but mankind as a whole, has become so complex a problem that its true solution lies in prayer alone. The sublimity of America's undertaking, her fervent and sincere disavowal of ulterior motives, and the lofty tenderness of devotion with which her young men have responded to her call, inevitably bring the hot tears of generous admiration welling up into our eyes. That wonderful stirring of patriotic emotion deep down in the very centre of one's being is a marvelous and precious experience. I freely admit that the sight of marching men, the inspiration of martial music and above all the sublime symbolism of the most beautiful of banners impress me with a mighty influence of grandeur and sublimity, at times almost irresistible.

And then over against the tramp of the marching thousands and the fluttering of the purest of national emblems, comes the vision of the Man of Galilee,—the despised and rejected of men, and of those hours in Gethsemane, the supreme sacrifice and the paramount victory at Calvary. And again I hear the tramp of thousands—dusty, raucous, cursing, reviling; soldiery and civilians; coursing around the three crosses. "He saved others, himself he cannot save." And above it all, "Father, forgive them, for they know not what they do."

Then down through the centuries those footfalls crowd thick and fast as His martyrs follow the way of the cross. Stephen, Savonarola, Galileo, Wyclif, Huss, Luther, Laud and Parnell, and in the confused sound of the footfalls, and the dust of the mobs that did them despite, the sign of the cross rises supreme over every other earthly symbol or consideration.

I have in a small way, during these terrible days, learned a little—oh, a very little, of what these men suffered in their martyrdom, and above all, what I realized in a new way, the significance of Gethsemane. Is there any one here, who has experienced, as I have, during the past few months, a weird and unhappy sense of loneliness? We have felt it to-day; we can feel it this moment, in the ominous dispatches from the other side. Will the broken line reform itself or will the forces of militarism triumph? We can have no part in the deadly struggle ourselves; far less part even than most of our countrymen and countrywomen, whose hearts and prayers are with their sons on that battle front. Is it any wonder that thee and I feel lonely in view of our voluntary withdrawal from participation in the sacrifice of those who have given and are giving their sons or themselves for their ideal? And as thee has struggled with this experience, has thy loneliness deepened into perplexity, until with tears in thy eyes, and a blind prayer in thy heart, thee has wandered out into the night and under the stars, prayed the Father in Heaven, that

if it be His will, this cup—thy little cup, be taken from thee, and from the sin-sick world thee lovest? If so, my friend, thee has been on the borders of Gethsemane, and thy Saviour has been very close to thee.

The way of the Christian pacifist is to-day a lonely one, but how inexpressibly sweet does it make the communion with kindred spirits, and with the greatest of Comforters. If 'twere only martyrdom, 'twould be easy; but we are not called to martyrdom, we are granted exemption.

And with that thought I return to the grave and subtle dangers that threaten us. We are to-day not driven by the fervor of persecution or even serious misunderstanding. To others, rather than to us, comes the call for the surrender of their young men to dangerous service; but on that very account, to us more than to them, comes the summons to re-vitalize to the world the agony of Gethsemane. It is good for us to get under this burden of the world, to know and to feel the unhappiness of our social order, to appreciate the significance and seriousness of the economic forces operating in our midst to-day, and to cry out, not in despair, but with the Christian's dependence upon a loving and all-wise Father, and in the fulness of complete faith—"remove this cup from us."

We may devise plans, schemes and panaceas without number; we may legislate, we may organize for co-operation and uplift, but unless the spirit of the living God actuates the hearts and minds of men, political and social expedients, looking toward reform, are but husks and hulls without substance. The need lies far deeper than to make the world safe for democracy, for democracy itself still needs the vitalizing influence of Christianity to prove its right to permanence.

Herein, then, lies our task, a perilously subtle task, because no fires of persecution drive us to it. We must do it, because we want to, not because we must; we must assume it, because the power of God forces us, as of old, it forced Paul, who said, "Woe is me if I preach not the Gospel."

That Gospel is the same to-day as it was then. Our problems have changed, our world is different, but in every age His faithful have found it sufficient to solve their problems and to confirm their faith. Nay more, through their little Gethsemanes, that Gospel has led them, as through the world's agony of to-day it must lead us, to the foot of the cross.

FRANCIS R. TAYLOR.

RESULTS OF THE QUESTIONNAIRE.

As young Friends we are grateful to the Editors of THE FRIEND for their kind words in the editorial of Third Month 28th about our Conference held at Iwelfth Street the Seventh-day before Yearly Meeting. We have felt that loyalty to the Society and the deepening of the religious life were two notes that had been prominently struck also by the young Friends who represented local groups.

Thus far the Young Friends' Local Group movement, if such it may be called, has grown gradually and naturally according to the desire and needs of each meeting group. There has been no comprehensive plan nor have there been rules or regulations of any kind. Some start out as Round Tables; some as Fellowships; one calls itself a Christian Endeavor; another a Study Circle; but each has very definitely in mind the strengthening and helping of its own meeting.

Three questions have been sent out by our Secretary, Edith Stratton, to each group leader selected to speak at our Conference with the hope of obtaining thoughts that might enable us to work out a constructive summary. We give the questions and answers as follows:

1.—Is there any official connection between the Young Friends' Group and the Monthly Meeting?

Summary of the answers. In Moorestown, Wilmington, Media and Lansdowne Young Friends' Groups there is as yet no official connection; of the remaining four, the West Chester Study Circle was definitely started by a sub-committee of Concord Quarterly Meeting; the Haverford Round Table is operated under a local Young Friends' Executive Committee

appointed by the Monthly Meeting to which it submits a written report, four overseers act as Advisory Committee and one overseer as moderator at each meeting; at Twelfth Street and Arch Street the representative on the Young Friends' Committee is appointed by the Monthly Meeting, and at the latter different overseers are invited as guests to meetings of the Fellowship.

2. As far as thee is able to judge, has the group Fellowship affected the vitality of or the interest in the regular meeting for worship? If affirmatively, has it manifested itself in vocal ministry, or in what way? If negatively, can thee explain why?

Answers:—

HAVERFORD—Not definitely, except an increased general interest in meeting.

MOORESTOWN—Probability that some vocal ministry has resulted; deepening of lives of those attending apparent.

WILMINGTON—Too soon to judge.

TWELFTH STREET—Too soon to judge.

ARCH STREET—An increased interest in meetings.

LANSDOWNE—Some evidence of increased responsibility, but very difficult to measure.

WEST CHESTER—An increased interest in and attendance of meetings. Some vocal ministry from members of the group.

MEDIA—Meetings deepened spiritually and more thoughtful interest taken in them.

(NOTE.—The above article refers only to organized local groups. At the Conference representatives from three other communities and two college groups made report as follows:—EDS.)

WESTERN QUARTERLY MEETING.—The fact that this is a farm community and membership scattered makes it quite impracticable to get together when roads are bad. However, there are some Friends who are hungry for closer fellowship and who have the will to overcome difficulties.

HADDONFIELD.—With a nucleus of two small groups of young Friends already engaged in Bible study and with increased interest in religious matters manifested as a result, it seems probable that a local Fellowship will be formed.

GERMANTOWN.—A class of young married Friends of both branches who are studying Quakerism and Problems of the Social Order reported.

(NOTE.—There is in addition a very active Bible Class of younger Friends who send a representative to the Young Friends' Committee; and a number of young Friends in the community not reached by either group.)

COLLEGE GROUPS.

WELLESLEY.—This parent Friends' meeting of the colleges not under the care of Friends is struggling along with a faithful "two or three." It may seem wise to turn the meeting into a study group with the worship element retained, however, as an essential feature. The girls appeal for help in meeting the difficulties of the situation.

STATE COLLEGE.—One of the most virile Friends' meetings of Pennsylvania is probably that of the young Friends at State College, who were reported by a graduate. Their Quaker loyalty in these searching days and desire for closer connection with our Yearly Meeting and the Young Friends' Movement should stimulate a large response.

(NOTE.—We understand there is a Friends' meeting at Cornell and we should like to get into direct touch with other college groups organized or unorganized. Address Secretary of the Young Friends' Committee, 208, Twelfth Street, Phila.)

3.—How much conscious connection is felt between the group and the Central Young Friends' Committee or the movement at large? Would more be desirable? If so, how could it be effected?

Summary of the answers. In general there is little conscious connection felt between the local groups and the Young Friends' Committee or the movement at large; most of them feel that it is desirable to establish such connection though there is no desire apparent for a Yearly Meeting organization.

At first thought, when considering the welfare of these most cheering evidences of life and interest among the younger members of our Yearly Meeting, we naturally turn to organization as a means of furthering their growth. Friends know well how to organize and develop institutions as evidenced by successful hospitals, schools, summer resorts, shelters for the poor and needy. It is reasonable to suppose that if they set their hands to the task of organizing the Young Friends' Movement and its local Fellowships that success would crown their efforts. But would not such success be largely in terms of well-oid committees and sub-committees, complete "on time" reports and other earmarks of Quaker organizations? It is absurd to belittle organization, we all believe in it in its place, but as a result of the questionnaire and of the free expression at our inspiring Conference, we are convinced that when dealing in terms of group and personal consecration, when considering ways and means that young Friends may strengthen their own local meetings, organization as such is not one of the essentials.

We need our Young Friends' Executive Committee as at present, and if all its members were appointed by the meetings officially, it would strengthen still further that responsibility for regular meetings which local fellowships seem to be developing. We need our local groups and we look with favor upon their autonomy. We need our Young Friends' Conference just before Yearly Meeting. We need to encourage our Young Friends to go to Cedar Lake, Northfield and our own West-town Conference, where the spiritual side of the individual and the meeting are prominent parts of the deliberation. And then to co-ordinate these activities, we need, as we now have, an executive secretary with broad vision, and with a knowledge of Quaker fundamentals, one who will steer and encourage rather than organize and drive. Some one has said, "you cannot build from the outside a lasting reform." And so there is great hope in the knowledge that our Young Friends' Local Groups have grown of themselves because of a real local need, rather than because an executive committee thought and planned thus and so.

D. ROBERT YARNALL.

A NEW LIFE FOR THE AUXILIARY.

This winter the Young Women's Auxiliary found itself face to face with unusual conditions caused by the turbulent state of the whole world. We asked ourselves whether our present organization justified its existence. It became clear that it was illogical in that it included only half the young people of the Yearly Meeting instead of all. It emphasized only a part of the task of our Church instead of the whole. We realized that we needed as never before more personal interest in Foreign Missions, a clearer presentation of their claims and a stronger support of their activities.

At a time when we long to devote our best efforts toward educating public thought along international lines, foreign missions stand as one of the best possible channels through which to accomplish this end. We realized also that we have the opportunity as never before to find through fellowship together a message of Quakerism which can be expressed in terms of 1918 thought.

A group composed of representatives of the Foreign Missionary Association, the Young Friends' Committee and the Auxiliary has been meeting at intervals throughout this winter. From their deliberations the following plans have resulted:

A committee of ten is to be formed, composed of young men and women who believe that interest in foreign missions is one of the vital issues of the present time. They shall constitute a standing committee of the Young Friends' Committee and report to it. They shall meet with the Executive Committee of the Foreign Missionary Association and take part in its discussions and activities. They shall keep in touch with all our Student Volunteers. They shall assume all present responsibilities of the Young Women's Auxiliary. They shall meet by themselves for formulating plans. Upon them will rest the responsibility for developing missionary interest

among all the young people of our Yearly Meeting. We shall look to them to find better methods of presenting the whole great subject and to inspire more hearty support of activities already undertaken. The Executive Committee of the Auxiliary at its meeting last Fourth-day, directed that the organization of the Auxiliary be dissolved and that its present interests be cared for by this new committee of ten.

By means of the plan just outlined, the young people of Philadelphia Yearly Meeting are entering upon a new form of service. The spirit of the Auxiliary has found new life and a wider field. Whether that spirit can develop as it should, depends not on the Foreign Missionary Association Board, nor on the Young Friends' Committee, not on this new committee of ten nearly so much as it depends on you and me. A few people can plan and organize; they can draw the outlines. It is for us, the young people of Philadelphia Yearly Meeting, to show that we have caught a glimpse of a great service. Shall we not become a group of clear thinkers whose interests will include the needs of humanity everywhere. Shall we not aim to become world citizens, filled with that spirit which knows no bounds of nation or color, but partakes of the love that includes all. This Committee of Ten aims to be the machinery to develop this interest and this devotion.

REBECCA CARTER.

PHILADELPHIA YEARLY MEETING, 1918, AS IT SEEMED TO SOME YOUNG FRIENDS.

[A few Young Friends were asked to write their impressions of the recent Yearly Meeting, and the following papers resulted:]

A stranger entering Philadelphia Yearly Meeting for the first time would undoubtedly be impressed with the spirit of reverence in which all the proceedings are conducted. She would almost certainly respond to the sense of fellowship which arises from the sight of seven hundred women drawn together in a great deliberative body.

Let us suppose that our visitor knew that Friends are essentially a democratic Society, that all power is vested in the meeting itself, and that on the individual member rests the responsibility for all discussions and for every decision. Would not such a visitor be astonished to note that less than fifty spoke freely on matters of business? She might be told that members are not supposed to "speak to business" without first weighing the matter in hand and earnestly seeking for guidance in all their expressions of opinion. She would naturally reply, "Why then does guidance come only to a few? Are all others seriously engaged to discover the truth for themselves that they may contribute their share to the judgment of the group? Again, is it possible that a few women are actually led to speak on every subject that presents itself? Is it not possible that in so doing she may take the time of someone else whose light on the subject may be clearer than her own?"

Our visitor might add in conclusion, "You have a message that the world longs to hear. Urge your members to feel the privilege and the responsibility of your business meetings. Let all your members come to meeting with an intelligent understanding of the business to be considered and with a sincere desire to learn the will of the Head of the Church for them and for the meeting. Some will feel less certain that their opinions are of value and many others will be willing to offer the best they have for the help of all.

The things that impressed me at the Yearly Meeting were not the customs or methods of conducting the meetings or business, but the business which was done and the spirit in which it was done.

The kind, liberal and brotherly interest, which was manifest by the Meeting as a whole towards the "other branch of Friends" and the Five Years' Meeting, was a surprise to me. I always had the idea that Philadelphia Friends were self-centered, that they gloried in their past and cared little for anything present except themselves. Instead of this I found

that they were not radically different from Friends in other parts of the country. They were alive to the opportunities of the present as was shown by the reply to "those one hundred and twenty Friends" who had publicly renounced the Friends' peace views. That they have visions and are making plans for the future was shown by the studies of the Social Order Committee and the character of some of addresses given.

In short, I found Philadelphia Friends eager and willing to help and co-operate when the way is clear, thus making a hopeful prospect for a more united Quakerism in the near future in America.

A WESTTOWN UNDERGRADUATE.

WESTTOWN SCHOOL, Fourth Month 2, 1918.

EVERY young man and woman who can possibly do so, ought to attend regularly, year after year, the sessions of our Yearly Meeting. The quiet assembling of so many substantial persons is itself impressive; the moments of special solemnity that from time to time unite the body might affect even indifferent young persons. It is a liberal education in tolerance and willingness to forego one's pet ideas, to see how the knotty problems on which there is much difference of opinion, are finally threshed out and proceeded upon in substantial unity.

Yearly Meeting last year witnessed probably the last of the obvious compromises between the older element of Friends and the younger middle-aged group of men and women in whose hands the power of our meeting now clearly rests. We had this year no such striking debate as marked the fortunes of the proposal to send delegates to the Five Years' Meeting. There were no compromises this year, although there was ample opportunity for them.

Perhaps the two most striking matters that marked the sessions this year, striking because they mark a definite expansion into new, untried fields, were the appointment of a committee to investigate all the missionary activities of our Friends, and the receiving of the first report of the Social Order Committee. After nearly forty years of quiet, earnest effort, at first against much opposition, or in the face of indifference, and latterly on a great wave of vigorous support, the missionary interests are now firmly established as one of the principal efforts of our Yearly Meeting. The Committee that was appointed cannot, considering the great and growing interest in missions among our younger Friends, do anything but recommend a positive, constructive, statesmanlike scheme of incorporation next year.

The acceptance of the Social Order Committee's report again illustrates the changing tides of influence in our meeting. Our policy of isolation is definitely abandoned, and a large body of our younger business men, with the support of the meeting, is attacking the problem of industry and labor; it is reading the most radical literature on those topics, and such hated words as socialism and government ownership and single tax are becoming commonplace in our conversation.

Very impressive, although quite in line with our traditional views, were the exercises brought out upon the subject of peace. This was inevitable, considering how many of our young people are engaged in various sorts of work occasioned by the war; but the ringing re-affirmation of our testimony and the recognition of the efforts of President Wilson to establish democracy among nations was a support to a good many of our young men.

Inspiring also to the younger and middle-aged generation, who do not inherit certain old fears and animosities which have up till now dictated the policy of our Yearly Meeting, was the cordial sympathy expressed for other Yearly Meetings and other types of Quakerism. The coming together for beneficial co-operation of all branches of Friends is to be as marked a feature of the next twenty years, as the flying apart was a few generations ago.

Taking it altogether, the Yearly Meeting was marked by deep feeling, weighty concern, unity, a reaching out beyond our borders and a look to the future.

C. I. B.

It should be counted a real privilege to be able to attend all the sessions of our Yearly Meeting. If even one day is omitted we lose the trend of the business, and what is more important we get out of touch with that wonderful spirit which binds together the individuals of that large assembly. The way in which the spirit of worship pervades the business of the meeting, has much impressed me in the nine years that I have attended regularly. The exercise of patience, forbearance and love must be shared by each individual in a meeting where there is such liberty, or it could not be to our profit. Occasionally the pressure of business puts something of a strain upon the meeting. Too many long reports of the activities amongst us which are of greatest interest to those personally concerned, may become burdensome, if they leave no time for those periods of living silence when God's spirit may have free course amongst us, and for the exercise of that ministry which He appoints. Uniting thus with worshippers from far and near we receive spiritual refreshment, and are made to feel that our Yearly Meeting is a time of blessing to us.

M. ELIZABETH HAINES.

Two books by an English writer were published in 1916, which depicted the adventures of a band of people who had the vision and courage to try the weapons of "Love Omnipotent" in their efforts to secure a better world; to establish democracy and freedom, industrial and political. A call to such an endeavor seemed to be the dominant note of the last Yearly Meeting, from the Young Friends' Conference until the close of the sessions on Sixth-day.

The uncompromising statement of our position on Peace indicates that we have not entirely lost our faith, not only that there is a God, but that he is like Jesus. The report of the Social Order Committee, and the expressions from many in the meetings indicate a growing feeling that we must bring all our relations, business as well as international, into harmony with the spirit of the teachings of Jesus. The greater proportionate participation by those in the body of the meeting, than in any recent year, with the possible exception of last year's interesting but stormy session, gives great promise for the future. The practical unanimity of all not only relieved the feeling of antagonism which has sometimes been felt in the past, but bound us all together with a sense of spiritual solidarity which will be a great help in the times of testing which seem imminent, for those of us who have not already had a taste of them.

All these have combined to make this Yearly Meeting the most inspiring and helpful of any in recent years. May we be given strength and courage to try "the Great Adventure" to which it has called us.

E. A. V.

As we think back over Yearly Meeting we cannot but feel that it was a wonderful week—one of call to dedication for service. We, as a meeting, have bravely faced big things. We have been concerned not only with our own affairs, but with the sorrows and problems of the world. Our hearts have gone out in loving interest to all—to the C. O.'s, those in the armies, and to the sorrowing women the world over. We have felt the wider love for all, which has come from a closer fellowship with other groups of Friends. When we heard the Social Order report, and when we answered the Queries, we felt anew the importance of our living as Christ would have us, and our responsibility that others might so live.

Realizing our absolute inadequacy to meet the demand of the times, we have seen the need for that power and strength which come alone from following with trust the guidance of our Heavenly Father. We have felt that loyalty to Jesus Christ and a sense of His love is the only remedy for this needy world.

Having seen, may we with courageous faith "enlist for life, in the service of Jesus Christ."

MARY J. MOON.

THE CONSTITUENCY AND PRESENT WORK OF THE YOUNG FRIENDS' COMMITTEE.

CONSTITUENCY.

The Yearly Meeting is divided for the purpose of representation on this Committee into fourteen geographic sections, consolidating the smaller Monthly Meeting groups with a representative from each section chosen locally where possible. These official representatives, with a term of office of two years, are as follows:

Birmingham, (West Chester)—Margaretta Leeds.
 Chester, N. J., (Moorestown)—Henry Roberts (Treasurer).
 Chester, Pa. (Media-Chester)—Edith A. Hoopes.
 Falls (Fallsington)—Jane C. Moon.
 Frankford—Edith W. Hall.
 Germantown—Elizabeth P. Smith.
 Haddonfield—M. Louise Bell.
 Haverford—Hannah G. Dewees.
 Lansdowne—Elizabeth Pennell.
 Philadelphia (Arch Street)—Thomas W. Elkinton.
 Philadelphia (Twelfth Street)—Edith K. South.
 Western Quarter (Kennett, West Grove, Colorado)—Mary Palmer (Bertha Balderston).
 Westtown—(Not chosen).
 Wilmington—John S. Downing.

A Committee of six appointed annually by the Friends' Institute serve in advisory capacity to the General Secretary and are likewise members of the Young Friends' Committee. They are as follows:

Henry D. Allen; Lucy B. Roberts; Robert Balderston; Hannah P. Morris; Edward C. Wood (Vice Chairman); Ethel M. Whitson.

The following are members ex-officio during term of office: Rebecca Carter—President Y. W. A.
 Edith Stratton—General Secretary, Friends' Institute and Y. F. C.

Edward W. Marshall, Editor of THE YOUNG FRIENDS' SUPPLEMENT.

In addition there are the following members-at-large:— J. Passmore Elkinton (Chairman); Elizabeth Thomas; Robert Dann; Henry J. Cadbury; Eleanor Stokes; Horace Webster.

NOTE—Sub-Committees are chosen from the Yearly Meeting at large, irrespective of membership on the large Committee

PRESENT WORK.

- 1—Holding Westtown Conference and other conferences during the year.
- 2—Stimulating interest in local meetings.
- 3—Encouraging local Fellowships and Quaker Study groups.
- 4—Maintaining an organ of publication, THE YOUNG FRIENDS' SUPPLEMENT TO THE FRIEND.
- 5—Contributing toward Cedar Lake Conference and the Board of Young Friends' Activities.
- 6—Co-operating with other organizations and stimulating to service in the different lines of work at home and abroad.

WORK and prayer are two eyes on the same face. The man who works only, without praying, has one eye only; and the man who prays without working only has one eye, too. The man who neither works nor prays has no eyes, and walks in darkness.—SERBIAN PROVERB.

FIFTEEN OUT OF ONE HUNDRED.—To make the SUPPLEMENT possible, the YOUNG FRIENDS' Committee has guaranteed one hundred new subscriptions to THE FRIEND, or the financial equivalent. Fifteen of these have been secured. We must have eighty-five more to pay our way. Subscriptions to THE FRIEND (\$2.00 per year), which include the SUPPLEMENT, should be sent to THE YOUNG FRIENDS' SUPPLEMENT, 20 S. Twelfth Street. Checks should be made payable to THE YOUNG FRIENDS' SUPPLEMENT.

SHARING SPIRITUAL EXPERIENCES.

MARY BARTON.

I rejoice in being able to feel that there is in the Society of Friends an increasing number to whom the appeal in this paper does not apply. The subject is one which has frequently claimed my attention, and in the hope of helping some one, I have felt willing to bring it to your notice. I am sure there are in this audience some, who, like myself, are convinced that our growth in the spiritual life would be increased if we were not as reticent as some of us are about mentioning spiritual matters to others. Have we ever stopped to query why we are? It seems to me we might with profit ask ourselves three questions. In an endeavor to answer these, perhaps we can be of service one to another.

The first question—do we hesitate to speak of spiritual things because they seem too sacred to share? I can appreciate that feeling, but should we not remember that we must give as well as receive the good things? If any pleasure of a material nature comes to us, if we have had a pleasant trip, or attended a picnic which we enjoyed, do we not delight in telling our friends about the pleasure we have had? If, on the other hand, we have attended a meeting for worship in which blessings have been bestowed upon us, or if uplifting experiences have come to us in any form, should we not be just as willing to share our joy as we were in the case of the picnic?

The second question—do we hesitate to speak of spiritual matters because we feel our conduct so frequently does not measure up to the standard our words would imply, in other words, because we are not good enough to talk about religion? True humility is a real virtue. I would not for a moment overlook that fact, but it seems to me we must appreciate that we are all human and therefore have our ups and downs in our religious lives. If we were never willing to share our best thoughts, I fear this world would be in an even sadder condition than it is. Then let us not hesitate because of our imperfections.

The third question—do we hesitate to speak of spiritual matters because we fear the criticism of those about us, because some one will think or say we are religious? I imagine this fear is for some a great check, whether they are quite conscious of the fact or not. Much easier would it be to acknowledge our allegiance to our Master if we could know that in every little religious act we had the sympathy of those from whom we crave sympathy. But dare we hesitate to speak for fear of criticism? I recall particularly a passage from Acts which says, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee."

A few months ago, some of us listened to an appeal to the parents of young children to consider seriously the injunction, "Suffer the little children to come unto Me, and forbid them not." It was a beautiful plea, and must have aroused in the hearts of parents a renewed sense of responsibility. It seemed to be there might be another application for those words of Christ. I wondered whether our meetings are as fully as they should suffering to come to Christ those who feel themselves to be children in the religious life. Are there not scattered here and there in our midst those who are hungry for a few words of encouragement, sympathy, interest or perhaps advice from their meeting? I believe there are and that the meeting's responsibility to them is great. But let us not forget that each meeting is composed of its individual members and that therefore this responsibility rests not necessarily on some one else, but perchance on thee or me.

I bring this appeal to you this afternoon with full consciousness of my own shortcomings, but with the conviction, which has grown year by year, that the Spiritual life in ourselves

as individuals, in our various meetings, and in the Society of Friends as a whole would be strengthened if we could overcome the tendency to withhold our better selves from others.

MESSAGES FROM THE MOORESTOWN CONFERENCES.

The Conference of young Friends held at Moorestown, Second Month 2nd, has been reported in a previous number of THE FRIEND. However, we cannot dismiss this significant Conference without some further mention. One of the papers, written by Mary Barton, we are printing in full because of its practical message. This one (including two others) was read again at the Fellowship Meeting of Women Friends, held Third Month 10, 1918. From some of the remaining papers we have chosen a few stimulating paragraphs:

FROM HELEN P. COOPER, ON BIBLE STUDY.

We stand without the portal of a vast store-house containing sixty-six rooms great and small, opening one into the other, and each containing priceless treasures. The key of Prayer is in our hands; the Holy Spirit ready—waiting to be our Guide; we cross the threshold of the Ages and find "In the beginning God."

As we walk from room to room (meeting familiar friends, Abraham, Moses, the prophets), we are conscious of an exquisite strain of melody and words that seem to whisper to us, "He is coming." We have traveled to the thirty-ninth room and the growing dusk has deepened into night. The lights of the temple of Solomon have gone out one by one. The Temple itself lies in ruins and before us stretches a passageway of four hundred silent years. Yet as we watch, out of the darkness there trembles one shining star and clear and sweet rings out the Angel voice "Unto you is born this day, a Saviour, who is Christ the Lord." "He had come," swells the music in triumphant strains as we enter the doorway of the New Testament. Before us lies the untold wealth of twenty-seven precious rooms. Here we see the Master Himself surrounded by His disciples.

FROM JAMES WILLITS, ON SERVING OUR NEIGHBOR MOST EFFECTIVELY.

One of the greatest things which hinders us from serving our neighbors effectively is worry. Few of us realize how much we are handicapped by this. Gordon says that he used to carry the burden of the world's need, as he saw it, all day on his shoulders, and then lug it faithfully to bed every night. But he found that Jesus was able and willing to carry his burden for him, and after that he slept better, felt better and could accomplish more.

I think all of us understand Christ's meaning of neighbor. He surely did not mean simply the man who lives next to us or merely the people of our own nation, or the people who speak the same language we speak. He meant all mankind the world over. In summing up this paper I would say that the way to serve our neighbor most effectively is to keep in constant communion with Jesus and be continually guided by Him. Then we will be enabled to say with Paul: "I can do all things through Christ who strengtheneth me."

FROM WM. H. RICHIE.

If we measure our lives with the early Apostles, we realize how lacking we are in power; though the source is just as available. With the Apostles—when a message was to be given or a service performed—they looked to Christ and the power was forthcoming. As was said, "Triumph came not through self-consciousness, but through Christ-consciousness." This is what the world needs to-day when rack and ruin, sin and suffering, toil and trouble are everywhere. Every Christian should be a living witness to this "Christ-consciousness," and then will the life be well balanced and full and rounded out, an honor and a glory to the name of our Lord, Jesus Christ.

SECOND ANNUAL REPORT OF THE PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS.

In presenting its second annual report, the Peace Committee looks back over a period in which ideals of brotherhood and good-will have found practical expression in service. In response to the demands of a constantly changing world situation, new tasks have been undertaken and old ones, for the time being, laid aside.

One year ago at this time the Committee was laboring, in conjunction with other pacifist groups, to stem the tide of military preparedness, which was sweeping over the country. Shortly afterward, when the United States entered the war, and began to marshal its military and naval forces, the Committee did what it could, at first to prevent the passage of a draft law of any kind, and later, when such an act seemed inevitable, to modify its provisions. In this matter, the Committee felt a concern for all conscientious objectors and desired to co-operate with organizations working on their behalf, as well as to face the situation squarely in its relation to our own membership.

Since the Eleventh Month, when the responsibility for the drafted young men was assumed by the Representative Meeting under the care of a special secretary, such action as we have taken has been in conjunction with him and with the American Friends' Service Committee. But during the Spring and Summer of 1917, the Committee was active and especially just before and just after the passage of the Selective Service Act. By this act, men who were members of religious organizations opposed to war, were entitled, if they were also conscientious objectors by conviction, to claim exemption on religious grounds from combatant service only.

Every young man of the Yearly Meeting was thus obliged to decide for himself what form of non-combatant service, if any, he could conscientiously accept. In order that no decision should be reached without careful consideration of the issues involved, explanatory literature was sent out; and all our young men of draft age were invited to attend meetings at which the whole subject was open for discussion. Realizing fully the strength of the forces that were hurrying men on to hasty and often ill-advised action, every effort was made to provide opportunities for emergency service. Many young Friends, who were unwilling to engage in any compulsory service, were anxious to express a humanitarian spirit by entering as soon as possible upon some form of voluntary service.

The minds of a number of young men and boys turned at first toward farming, increased food production being recognized as absolutely necessary if the nations of the world were not to starve. It was too late in the Spring to accomplish much in the way of additional planting; but a special secretary was appointed, who aided twenty-five young men in finding positions for all or part of the Summer on the farms. One young man gave his vacation to leadership in a camp of city boys sent out by the Y. M. C. A. to help the farmers. A similar camp of from ten to sixteen young Friends was maintained at Westtown for a part of the summer and a group of boys in Moorestown raised a quantity of vegetables on an acre of ground loaned by a member of the Committee.

It does not seem likely at present that the agricultural work will be organized under a special secretary this year. Some of those who responded last Summer to the call of the farms, are interned in military cantonments; and others, if they perform any agricultural service, will be cultivating the fields of France as members of the Reconstruction Unit of the American Friends' Service Committee.

This Committee originated to meet the need of American Friends in war time. A great vision of all Friends in this country, standing together for a common conviction, undertaking, if possible, a common service, inspired its founders. To discuss the possibility of so organizing and to outline a policy, a little group of Friends from all over the country met in Philadelphia shortly after the entrance of the United States into the war. Of these, one-third were members of the Five Years' Meeting; one-third represented the seven Yearly

Meetings of Friends, whose headquarters are at Race Street; and one-third were appointed by the Peace Committee of our Yearly Meeting. In reaching a decision as to what American Friends could do, the experience of English Friends was naturally an inspiration and guide. There seemed no necessity, however, to undertake the relief of alien enemies, as had been done in England, nor was it practicable to form an ambulance corps similar to that of English Friends. The activities of the War Victims' Relief Committee among the civilian population of areas devastated by the war, seemed best adapted to the needs of our situation. This work offered an opportunity for our young men and women who were eager to render unselfish service in this great crisis. Possibilities of co-operation with English Friends were investigated and the movement started. An office was set up in this city and a training camp for the first unit of men was opened at Haverford. Later on, when the making of garments for war sufferers became organized on a national scale, a warehouse was also established in Philadelphia.

It is hardly necessary in this report to repeat in detail what is already so familiar from bulletins, lectures and articles in THE FRIEND. Briefly, it may be said that to choose, train, equip, send and maintain a large group of Americans abroad has involved a great burden of work; but with the satisfactory result that American Friends are now represented in France and Russia by American doctors, nurses and social workers amounting in all to about one hundred and seventy-four men and women. For the expenses of these workers, and for the increased cost of the work which their presence entails, the Committee is entirely responsible. The Service Committee has also assumed and extended the financial responsibility for contributions which Friends of this and other Yearly Meetings had been making since 1914 to the general expenses of the War Victims' Relief Committee.

In the creation and continuous development of the Service Work, the Peace Committee of Philadelphia Yearly Meeting has had from the beginning an active share. At present seven members represent the Peace Committee on the American Friends' Service Committee and share with representatives of other bodies of Friends in determining its policies. In making campaigns for funds and in organizing the sewing and knitting work the Peace Committee bears to the American Friends' Service Committee somewhat the relation of a Quarterly Meeting to a Yearly Meeting—that is, we have agreed to take charge of these activities of the Service Committee in our territory. This arrangement enables us to stand solidly behind the work of the Service Committee and at the same time to carry on independent lines of work—many of them started before it was formed. Thus of the \$178,000 that has been given for our work in the past nine months, \$165,000 has been turned over directly to the Service work from Philadelphia Yearly Meeting. On the other hand, about \$11,000 has been spent on local activities, such as agriculture, food conservation, the relief of aliens and sewing and knitting.

As most members of the Yearly Meeting are aware, a new campaign for contributions is now being made by our Committee. Had the work of reconstruction remained on the same scale as in the Twelfth Month last, no new effort to raise money would have been necessary at this time; but the work is growing. A special call for three hundred more men has been cabled from Europe and the famine in Russia, with its urgent appeal, claims both our interest and action. The reserve of English Friends, having been depleted, they must look to America for greater help in the future than in the past. We must plan for this, and for such possibilities as the release by the War Department of our Conscientious Objectors, who are now in camp. There is no doubt that in the various responsibilities and activities of the Service Committee, American Friends have undertaken a work, which, whatever it may entail, must be carried through at any cost.

Not only contributions of money are needed; but generous expenditure of time and effort in more practical ways.

As the result of canning and drying done last summer by

individuals and local groups—material and labor both being donated—it was possible to send to France a valuable gift of vegetables and fruits consisting of a hundred pounds of dried and two hundred and eighty quarts of canned goods. The Committee hopes that groups of women and girls may again be formed who will agree from time to time during the summer to prepare the fruits and vegetables which farmers may be willing to donate, and that this year a larger gift of fruit and vegetables may be sent abroad. The diet in many places, where the American Friends' Service Committee has workers, is reported to be monotonous. Preserved fruits are greatly appreciated, owing to the scant allowance of sweets; but they cost more to prepare than the dried products, and unless put up in tins are more difficult of transportation.

Those of us who stay at home can scarcely realize with what appreciation our workers in other lands receive such gifts of food in addition to the frequent shipments of clothing.

As early as 1914, sewing and knitting groups were formed in our various neighborhoods to make garments for war sufferers. In 1917, this work was taken over by the Peace Committee and has grown constantly as more local groups have been formed and existing groups have become better organized. At present there are about forty such groups and between two thousand and twenty-five hundred garments are being forwarded monthly to the national warehouse.

While the hearts of many have been going out to the sick and suffering in Europe, the realization has come home to others that there are, at our own doors, opportunities in plenty to relieve suffering and carry a peace message of good-will.

During the hot summer days, a group of seven young women made the crippled children in a city hospital forget their troubles for a while in playing games and listening to stories.

Through the kindness of the Friends' Neighborhood Guild, about sixty gallons of vegetables, which were prepared last summer, have been offered for sale this winter somewhat below the market price to poor families in the neighborhood who were hard pressed by the increased cost of living.

About three hundred complete baby outfits, each consisting of fifteen pieces, have been made and distributed through charitable organizations for the relief of those in need in this vicinity.

To help in breaking down racial and class prejudices by teaching English to our foreign population, and particularly to the foreign women, has been one of the concerns of the Committee. The foreign-speaking mother often loses the respect of her husband and children, who have picked up English at school or at work, and who consider her both out-of-date and ignorant. Three or four classes have already been started in as many different communities near Philadelphia, and it is hoped that more Friends will volunteer for this service. A simple beginner's text-book, an hour or two a week, and a friendly spirit are all the equipment needed. As the class is usually held in a private house, a natural reason for entering the homes of our foreign neighbors is thus offered. In this way those of us who cannot cross the seas to serve in a foreign country, may, if we will, broaden our range of experience and carry our message of good-will and internationalism.

Under the care of the Committee, about eight young women took advantage of an opportunity given by the Pennsylvania School for Social Service for an eight-weeks' course of training in the principles and practice of friendly visiting. By special arrangement, our girls were trained for work in the homes of alien enemies and conscientious objectors, where it was felt that such a group of Friends would be particularly qualified for service.

(To be concluded.)

FAITH is both subjective and objective; an operation of the mind impelling to action upon the subject which the mind has grasped and in which it has confidence and a doctrine or religious principle in which we believe. Overcoming victorious faith is subjective, and springs from confidence and trust in God.

LOVE ENDURES.

Written of the Jordans' Sundial, by a Prisoner for Conscience' Sake, 1917.

In the fury of the gale,
'Neath the lash of stinging hail,
When the morning stars grow pale:
'Love endures.'

Through the sunshine and the showers,
Still the sundial mid the flowers
Gives its message to the hours:
'Love endures.'

'Wars may rage and shatter peace,
Dangers threaten, foes increase;
Yet the wrath of man must cease!
'Love endures.'

'Locked behind a prison gate,
Friends may dwell far separate;
But the loyal heart can wait:
'Love endures.'

'Faith and trust are oft betrayed,
Hope's young blossoms droop and fade;
Love alone is ne'er dismayed:
'Love endures.'

Though the garden lie untended,
Still that motto runs unended:
'Love from Heaven hath descended,
And endures.'

CHILDREN'S CORNER.

THE GETA.

SAPPORO, Second Month 28, 1918.

Dear Friends:—Two days ago I started out in the rain. It was the first rain which has fallen here since New Year, but there have been many snow-falls. As I walked along in the dirt and slop in the middle of the street (there are no sidewalks) some two feet of packed snow and ice lay between my feet and the ground, and in many places the snow shoveled off the roofs lies in piles many feet high.

Presently I saw in the street a miniature house, about four feet long by two and a-half wide. The top of the peaked roof was not more than four feet high. A second look showed that the house rested on runners. As I came near, sounds of vigorous hammering came from inside. The occupant was not pounding to get out, for the door was open. Inside, sitting on his feet, Japanese fashion, was the repairer of "geta" (*g* hard, *e* like *a* in *late*).

"Geta" are wooden clogs. (Also the "geta" is a wooden clog. Japanese words in general have no distinction of singular and plural). The upper surface is either of plain wood or covered with fine matting. There are two straps, one attached near the middle of each side, which meet and join and pass between the great toe and its neighbor to a third point of attachment, thus providing a very flexible connection with the foot of the wearer. In warm weather a large proportion of people, of all ages and both sexes, go about upon their geta with feet otherwise bare. Even when it is quite cold, one may see an occasional pair of bare feet in the street. Most wearers of "geta" will now have on socks with a separate compartment for the great toe. These are called "tabi." (The *a* is like that in *father* and the *i* as in *lin*, but not so short).

The mode of attachment of the "geta" enables the wearer to slip them off with great ease, and go into the house in bare feet or in his "tabi," or to slip on a pair of sandals. The school-boy that slipped on the ice and fell this morning just as I passed him, dropped his straw sandals, which he was carrying along to wear in school. At the door of the dentist's office, where I was waiting when I began this letter, perhaps ten pairs

of "geta" sat on the ground awaiting the return of their owners. A caller slips off his "geta" at the door, and presently the maid turns them around so that he may slip them on without stooping when he leaves. The "geta" is a cleanly thing, from the housekeeper's point of view, and when one has to walk in the middle of the street in all weathers, he is likely to envy the folks who walk above the mud, and who, when they come into the house, leave all that they have gathered outside.

The supports of the "geta," I should say, are of varying heights to suit different conditions. Fair weather "geta" may have props only an inch high, or even less; two of them; one just back of the ball of the foot, the other three inches further back. These extend the width of the clog. In the case of the low ones the whole is cut from one block, but the high ones, which are worn when the streets are wet or muddy, have separate pieces about half an inch thick, fitted tightly in slots in the block which forms the main portion. These thin bits of board present the end of the grain toward the ground. When the streets are icy they will have steel points to prevent slipping. Such high "geta" (they are often five inches high) provide the occupation of the man in the little house. The thin boards wear out or split, and he puts in new ones. He does not need so many tools as a shoemaker, so he can pull his repair shop about on wheels in summer and on runners in winter, and sit inside to work when he finds a customer.

"Geta" would be poorly suited to the needs of the men who pull the small vehicles called "jinrikisha" or "kuruma." They trot at about five miles an hour under favorable conditions, and this would be scarcely possible in clogs. They wear "tabi" with corrugated rubber soles. The carters wear straw sandals tied on with straw rope. When a sandal wears out, it is simply dropped in the street. Many men wear shoes of familiar types, but a favorite style is that with sides made of elastic cloth, because it is so easy to slip off. In snowy weather, many Japanese women wear, instead of "geta" in the street, rubber shoes with wool socks inside.—LOYD BALDERSTON.

"AN-CHA-ALLAH."—If ever you visit the beautiful city of Algiers on the northern coast of Africa, you will be sure to see some dark-skinned Arabs dressed in long flowing robes that once were white. They have adopted the Mohammedan faith and some of them speak French very well and a little English. Maybe one of them will tell you the fable which is said to explain why the lion which roams about the Sahara Desert does not carry his prey between his teeth as a cat carries a mouse, but drags it along the ground.

One day, the story goes, the king of beasts said, "An-cha-Allah" which means "if God is willing"; "To-morrow night I will kill a buffalo and carry it home for my little cubs to eat." His night's hunting was successful and the baby lions had a wonderful feast. Then he said, "An-cha-Allah, to-morrow night I will kill a horse and carry it home to them!" Again he was successful, and said, "An-cha-Allah, to-morrow night I will kill a calf, and carry it home." And God was willing for him to do that, too, and as he carried the calf to his den he swelled with pride and said, "To-morrow night I will kill a sheep." But thinking of his own greatness and strength, he forgot to say, "An-cha-Allah"—"if God is willing." That night he killed the sheep, but God humbled his pride. The king of beasts suddenly found he was unable to carry the sheep between his teeth and had to drag it on the ground all the way back to his den. This was the shame he had to suffer for his pride.

Even the old Romans, who were not Christians at all, used to be humble enough to put God's will before their own. When speaking of something they intended to do, they used to say, "Deus volente" meaning "God willing"—a Latin phrase which we sometimes see in writing even to-day. I suppose very few people in these days, except Mohammedans, stop to say, "If God is willing," and perhaps they do not always think of what it means as they say it. If we do not actually say it, may be it would help us to think it!—FRANCIS R. BACON.

"A LIVING SILENCE,"*

WILBUR W. CAMP.

With only ten months' experience in Silent Meetings, I feel in a peculiar way how little I know about a Living Silence. To my own limited knowledge I have added other ideas gleaned from our Fellowship discussions, and from articles written upon this subject.

For many Friends, Silent Meetings are ideal. They represent the highest type of worship, in which we show by our very attendance our faith in God. We come believing that God will make His presence felt, that He will fulfill the promise given us when He said, "Where two or three are gathered together in My name, there am I in the midst of them." We believe that this free intercourse between the spirit of man and God was not limited to the prophets of Israel, but has been felt through the ages to the present time. Paul and Silas were told by the Holy Spirit, not to go to Ephesus, and again forbidden to enter Bithynia. That same spirit guides the missionary to-day and will guide each individual, if he comes self-empty and ready to do His will. Many of us have seen His spirit at work in our meetings and know that in so far as we surrender our wills to Him, He will reveal himself in wonderful ways.

Silence for Friends is not only ideal, but very essential. It gives us the right atmosphere of our spiritual lives, in which we can come nearest to Christ. It becomes the mediator and the individual has direct communion with his Heavenly Father without the help of minister or priest. This silence offers the only place where we can seriously dwell in the consciousness of His Divine presence and be taught by it to see the desires that God may have for us.

While the Quaker silence is ideal and is essential to true worship, its possible good is lost unless that silence is kept alive. There must be felt in it the presence of the Divine Spirit. From it must be obtained a sense of peace, of satisfaction; a sense of being fed spiritually and one's condition spoken to.

A Living Silence almost always results in the combination of Silence and speech. The former alone would tend toward hardening the conscience of man to the dependence of his spiritual being upon God. Thus a time capable of developing much good may degenerate and become a form of worship so dead as to kill its spiritual possibilities. While silence necessarily precedes speech, the very fact that it is alive will lead us to understand the needs of the meeting and give vocally something for the help of the individuals who make it up. A Living Silence often gives to the most inexperienced person the words that speak to the condition of the meeting. I cannot conceive of any live meeting for worship being habitually a silent one.

The question has often come up in our Fellowship meetings and doubtless has been in the mind of each one here some time in the past, whether or not our Silent Meetings are really alive.

It would be impossible for anyone individual to answer for the entire meeting. There are times when our silence does seem dead to me, and I sometimes justify my judgment when some one comes in late and I see persons here and there look up or turn around to see who it is. I wonder whether the meeting really seems alive to them, or question whether they are contributing their share toward the spiritual growth of the body.

At other times, even while conscious of not getting the spiritual strength that I ought to get, I come to the conclusion that the meeting isn't dead at all. That it seems so to me, is very often my fault and not the meeting's.

Thus, I feel that the life of the meeting largely depends upon the faithfulness and life of each person present. For

*This and the two following papers were read at a Conference held at Media, Pa., Third Month 17th. We hope in the next number to print an allied paper by Alfred Lowry, Jr.

any one person to be in the wrong attitude makes the meeting dead for him. What, then, can we as individuals do to make and keep a Living Silence?

In one of our Fellowship meetings there were four suggestions made that might help in preparing us to give what we ought to give toward a Living Silence. They were physical, social, mental and spiritual preparations.

To prepare one's self physically for meeting ought to be just as diligently practiced as physical preparation for some feat of strength. One would never think of entering an athletic contest with a body over-taxed by hard work and insufficient sleep. For such an occasion the body must be in the best of condition, in order to put into the contest the best efforts of the athlete. So should it be with our spiritual contest, for are not our meetings for worship very often a place of trial, of self-analysis, of struggle, that calls for our very best efforts?

In the Sermon on the Mount we find a help for our social preparation. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hasught 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." For anyone to cherish anything but good-will and love toward his fellow-men, is to raise a stone wall between himself and his God, an impenetrable barrier through which communion with the Heavenly Father is impossible.

The kind of mental preparation that we should seek for is that kind which allows God the freest use of us. For one to be determined to speak or not to speak in meeting is to deny the immediate guidance of a Heavenly Father. How we can best give ourselves wholly to God will differ with the individual. Some people find it a help to read the Scriptures before meeting, while others fear that some text may hide or blot out some truth that God would have them meditate upon. Whatever be the mental preparation, the attitude must be one of absolute surrender of self to the will of God.

The spiritual preparation for a Living Silence depends upon our everyday lives. Why is it that our silence seems empty at times? Is it not because we so often have two planes on which we live? One, a plane for the other six days of the week, where we wiffully go our own way and let ourselves be mastered by some petty sin or bad temper. The other a plane for First-day, where we want to feel the directing hand of God. Now, when we blindly follow our own desires six days in the week, does it sound reasonable that God will lead us on the seventh? Is not this, then, one reason why our silence does not give us the satisfaction we desire?

Since a Living Silence depends upon the individual, let us each one be concerned about his own personal preparation, that our silence may make a great gain in promptness and power of worship. Let us see that our waiting upon God be not a vacant one, but "an intense activity of soul," that will bring us so near to our Master, that we may readily be able to discern His voice.

THE RESULTING MINISTRY.

WM. C. JAMES.

Realizing my own unworthiness as well as lack of experience and ability, I hesitate to write on this sacred subject. However, is not the overcoming of this hesitation or unwillingness to give ourselves more to such things partly the purpose of this conference? It is so easy to slide out of duties that we are not actually compelled to do. In many cases, is it not pure selfishness or a self-centred attitude? Taking up the subject, "The Resulting Ministry," we take for granted there should be a resulting ministry or this subject would not have been assigned. Alfred Lowry has well stated it, "There must be time not for the thinking out of the sermon so much as for the meeting to be melted down together into a unified tenderness of spirit so that there may be given a Divine response that speaks to the common need."

Another has said, "We must first discover our great need for spiritual fellowship which the *living, vital* meeting can give. Then we must enter into it and make ourselves a part."

This is sometimes rather difficult. One of the first things we may have to overcome is fear, often caused by nervous weakness. The hardest thing for many of us is to have true submission of will and forget self-interests. In other words, we must submit our own will to the will of God before He can reveal Himself to us or to others through us.

Is not self-consciousness a great trouble with many of us? And is there not something wrong with us if we are afraid of being forced to say something?

Let us forget self. It is not, "who speaks?" but "did we have a good meeting?" The thing is to be willing. This does not necessarily mean we will be called upon to say something, but willingness is an essential factor. Another essential is to have the courage of our conviction when the message comes.

This resulting message will or should come out of the silence, rather than break into it.

The message may seem to be a very simple truth, but someone likely needs it at just that time. The simplest truths stated to children are often those which many of us who are older have not yet gotten fully.

The resulting message may also tend toward a teaching ministry at times. This may not seem so inspired and yet be in place and satisfy a real need.

The individual needs in a meeting are often so different that one sermon or type of sermon cannot meet them all.

Our Quaker principles teach us that the ministry is the determining factor in the character of our worship. And that worship and Ministry go hand in hand to honor God. They also tell us that waiting upon God is not a vacant, listless waiting, but is "an intense activity of the soul," "a true exercise of the spirit." It is not so much waiting for the Lord to come to us, but waiting in His presence, intently watching for His directing Hand and call. For best results we should come to meeting with our minds prepared and in a receptive mood. Where individual needs were known before the meeting, it has proved to be an advantage in some cases.

The ministry should tend to build up the church, and strengthen it to meet the needs of the community.

Some may say that individual communion is the highest type, but can it be the highest type until it goes to others? It is said "when we meet together we do mutually lift each other up."

It is natural that some meetings should be better than others, but I believe many should be better than they are. I remember hearing a noted speaker say "that a quiet gentlemanly Christian life wins souls to Christ as much as anything else."

My first thought was to interpret it narrowly and think that, if I kept myself straight that was enough. Later I found that to do this right I must realize the needs of others and have them help me realize mine. Thus we realize again one of the values of our ideal meeting for worship and what it should be. It has been stated, and I believe truthfully so, that the present day does not seem to be producing great spiritual characters in our meetings, that is the kind of person that can overcome the spiritual deadness of a meeting and unite it into a spiritual life.

This fact shows us that we must concern ourselves if we want to be a part of this ideal meeting. It has been said, "that the heart of Quakerism is the meeting for worship." Therefore, does not the future of Quakerism depend largely on our consecration to it.

Last of all, let us remember that we must combine our efforts and stand united in order to carry out the desire that is on our hearts.

"To gain his message the preacher must lose himself in God." To give it carrying power he must lose himself in men.—GEORGE WHARTON PEPPER.

THE MINISTRY.

EDITH STRATTON.

NOTE.—A symposium of group discussions prepared by Edith Stratton and read at a conference of Young Friends held at Media, Third Month 17, 1918.

The summary with which I have been entrusted, of the thoughts of the three groups of young Friends in this Quarterly Meeting, is based upon seventeen written answers from representatives of all three groups and from attendance at four meetings of the Media and West Chester groups. The Lansdowne and West Chester young Friends confine their answers according to suggestion to the one topic—"The Best Preaching I Have Ever Heard." The summary of the other four topics on the Quarterly Meeting outline represents, therefore, only the Media Fellowship. We shall take up these topics in order:

On the subject of the "spiritual needs of the community about us" two thoughts are brought out by the papers.

1. "The Physical Needs of the Community must be satisfied before there can be any very vital spiritual improvement." This is the call of a religion that functions socially.

2. The lives of those who would minister to the physical needs of the community should be charged with the personality of Jesus Christ. This is the call of social service based on personal religion.

The topic of "Individual Meditation" was peculiarly interesting. It would appear from the group discussions that religious reality begins rather characteristically with individual meditation, preferably alone and out of doors. The thought was new to some that only an adolescent or selfish religion could stop indefinitely at this point of religious reality. Group worship is a greater thing; it is in fact greater than the sum of the worshipping individuals because a new spiritual element enters with the three-cornered communion of God and thee and me. It is perhaps an unconscious admission of this fact that makes the term *group meditation* unfamiliar. Meditation should become a more aggressive, active, sharing experience which we call worship and which normally focalizes itself in ministry, and in the act is intensified and focused.

The subjects of *living silence* and the *ministry* which as someone has said "breaks not into this silence but out of it," have been so well presented by the two previous papers that I shall not touch upon them except to express one thought which seemed to strike home to the Media group. This was that we "lay" members have a large responsibility not merely in giving a message sometimes, but in creating an atmosphere in which a spiritual message can grow and be delivered and driven home. The one giving the message often has a tremendous load to lift when he tries to raise the spiritual level of a meeting, and the fact that God often performs this miracle through one consecrated messenger should not blind us to the fact that we, by our lethargy, are stiling other messages from less experienced or more timid persons and are weakening the spiritual results which God intended.

Under the subject of "immediate guidance," Elbert Russell pointed out that the original understanding of this term by the early Quakers was that guidance is first-hand to each individual without a mediator. It has since that rather exclusively emphasized immediacy in point of time.

One of the high water marks of the series of discussions in Media was the meeting led by Alfred C. Garrett on "A Call to the Ministry" and "Baptism and Power." It is very difficult to report on this topic, as most of the answers are evasive and quite non-committal. This is entirely natural, I suppose, for to those who have sometimes been called to give a message, even a very humble little message, the subject deals with the Holy of Holies of life, where one has felt for a rapturous moment or so the very heart-beat of God. The silence of those who habitually never speak on a priori grounds we shall not attempt to explain. One who knows the call writes the following, "A call to the ministry must come from our Lord,

Sometimes there is an overpowering necessity laid upon one, with a feeling of 'woe' if disobedient. Sometimes the call is very gentle and the test of its 'rightness' comes through an honest endeavor to speak the message we feel. It seems to me that we should want to be the willing child, anxious to be of service and ready to be called, rather than waiting to be driven by the fear of a terrible 'woe.'"

The next topic is the one considered specifically by all the groups, "The Best Preaching I Have Ever Heard." At one end of the interesting collection is the person who feels he has gained more real inspiration from "Les Miserables," given in moving pictures, and those (and does this not include us all?) to whom the seven-days-a-week *Life* preaches the best sermon? As one says, "The most vital message of Christianity is life itself; the two ought to be synonymous." The following quotations deal with the specific vocal ministry of the meeting for worship. Here, too, there is certainly enough range of appreciation to call out diverse gifts. There are the ones reached primarily through the intellect. Here is a delightfully frank answer: "I am in the stage where I get more from a teaching ministry, even if not so spiritual or inspired. However, I think the man who has what I call a consecrated intellect is my ideal and appeals to me, and most other people most, for he combines wide knowledge and experience with inspiration. Another thing is that the language be that of every-day use, not terms that may sound just like Friendly sermons, but when you stop to think, you really don't know the meaning of. Also that the sermon have some practical bearing on life."

Another person has gotten most from a sermon that was most likely thought out and developed beforehand, but which he felt was true "prophetic ministry." Three mention the force of practical applications and illustrations that are clear and to the point and of a unified sermon that is logical with topics and sub-topics. But one of these same persons adds: "On the other hand, sometimes a few broken words preach the best sermon." The desire is expressed in different words in numerous papers that the message should be as brief as possible for the full message, that it should be a "practical message which can be applied to every-day living," and that it be genuinely "inspired." As one person describes it "so spiritual in character that it is without doubt a direct Divine message." The element of joy and optimism is mentioned as prerequisites by two people.

One young Friend who has come from the pastoral meetings of the West said that to him the argument for the Eastern idea of a direct call to speak a message was that the "prepared" sermon was not the immediate spiritual reaction to the situation in a given meeting. He had been quite convinced that the latter type "spoke to the condition" of more people, assuming of course that the messenger was a person spiritually sensitive to the needs and the struggles of those about him.

The life of the one giving the message must ring true, else his message seems mere lip service. If there is one respectable sin that young people loathe above others, it is that of hypocrisy and it is fear of this and consciousness of inability to incarnate the message that burns within, that suppresses many a genuine call to speak without doubt.

One person says the most helpful preaching "has been when I have been able to feel that the speaker was opening up to me the spiritual working of his own life." Two answers speak of the ministry of young Friends as follows: "The most helpful preaching I have heard has been given by younger Friends of our meeting. Those who are facing the same problems and temptations we are continually facing seem to preach to our condition."

The other person gives another reason for the same impression: "Of preaching I have found that most helpful which has been the expression of younger Friends. It is often not easy for a young Friend to express himself; consequently the Power that prompts him seems a larger, more intimate thing when it overcomes his resistance." But the writer adds, after further thought: "I'm not at all sure that is true, for a long

line of older Friends headed by _____ and _____, and _____ and _____ seems to rise up before me a little reproachfully."

After all age is not the determining factor in prophetic ministry, nor even matter or manner of presentation (important as these are), but the reality of the message, as suggested in this answer:

"The best preaching I have ever heard is that which comes from the fullest soul, when the minister is most in earnest, himself afire with his message, then I think he best reaches his hearers. I have heard a few broken words which have filled my eyes with tears and touched me more deeply than all the eloquence of the apparently more gifted speakers. Again I have heard powerful sermons from experienced ministers which have seemed to make every soul tender and prayerful."

This type of spiritual experience that changes the centre of the emotional life seems to be stimulated and to express itself most characteristically in prayer. One person says, "The best preaching I have ever heard has always been prayer. To paraphrase, 'There's prayer and then all around prayer there's a space, and then there are various grades of preaching.'"

Another speaks of the wonderful prayers of a Westtown teacher who "seemed to know my needs at that time when most everyone passes through a period of doubt." Another person says that only a real spiritual experience can express itself in prayer and that many who speak fluently on the *subject* of religion fail utterly here. Only three of the papers describe a particular sermon. In these three cases the message gripped because it reached a staggering need or interpreted a present experience.

In all the discussions runs a common note—a thirst for reality,—for ministers that "understand" from personal experience or from Divine sympathy the struggle and the doubt and the problems and the sudden ecstasies that are life; for ministers that are afire with God, who come with the message as from the presence of the Most High to speak of things that their eyes have seen and their hands handled of the Word of life; for ministers who are in vital touch with God and with men.

JOHN W. NICHOLSON, JR., during the past Winter, has been serving as a Y. M. C. A. Secretary at Camp Dix. His strong sense of duty impelled him to work beyond his strength, and after a prolonged illness, he passed away on the 10th instant. The poem below (evidently of his own composition) was found among his papers and was obtained from the family by one of the contributors of THE FRIEND, who felt that it should be shared with others.

Father, when the way is dreary,
And we cannot understand
Why we meet with disappointment
Guided by Thy loving hand,
Comfort us with Thine assurance,
Breathe a blessing from above
That we may rejoice in sorrow
Knowing it Thy Will, Thy Love.

Love forgiving, love enduring,
Boundless as eternity,
Far beyond the mortal vision
Is His love for you and me.

Cease, Oh man, thy care and sorrow,
Place thy trust on Him above,
He who knows thine every weakness
Will sustain thee in His love.
Such a love and tender mercy,
Mortal man cannot conceive,
It is ever brooding, watching,
O'er the faithful, who believe.

May the Faith to us be given
To rejoice what e'er befall,
Giving thanks for joys, for sorrows,
Since His love embraces all.
For it is our solace ever,
When the light of Hope grows dim,
As a beacon brightly shining,
Ever leading us to Him.

When the sun of life is setting,
May we leave the darkening shadow,
Firm in hope as we are wafted
Onward, outward evermore,
On the ocean of Thy mercy,
Till a light gleams from afar,
And our eyes behold Thy glory
Bright against the evening star.

NEWS ITEMS.

THE "C. O." SITUATION.—Since the events briefly alluded to in last week's issue, the situation at Camp Dix has developed to a considerable extent.

As a result of the visit on Seventh-day (6th inst.) the C. O.'s were released from the Guard House on the 10th inst., after an imprisonment of four-and-a-half days. The men are now back in the library, performing the same class of work which they have been doing for some months.

On the afternoon of the 10th inst., word was received in Philadelphia that as a test case, court martial proceedings were to be instituted against one of the C. O.'s; later in the afternoon, we were informed that one of our own members was the individual chosen, and that the case was to be tried next morning at 8:30 o'clock. The War Department at Washington was advised by telephone of the proposed action.

The Camp authorities kindly agreed to defer the trial until 10:30 A. M. A sympathetic attorney was one of the party of two visitors who turned up at Camp to face the issue; they were most courteously received at headquarters, and informed at the office of the Judge Advocate that a telegram had been received from Washington ordering a suspension of the case, and that particulars should be sent to the War Department.

The decision to be rendered in this case will probably have an important bearing on all the C. O.'s in camps throughout the country, and we did not object to the course taken.

The charges preferred against the young man by his captain were:—

- 1st.—Refusing to do "Police" duty.
- 2nd.—Refusing to be measured for uniform.
- 3rd.—Refusing to wear the military uniform.
- 4th.—Refusing to sweep "upstairs."

The objection to performing more than a limited amount of service under the first and fourth charges, is that one or more other men are left free to train as soldiers.

We are not in a position at this time to speak freely regarding pending negotiations with the War Department, which, it is hoped, will give relief to the real C. O.

W. B. H.

THE John C. Winston Company of Philadelphia has just issued "The Story of a Small College," by Isaac Sharpless, President Emeritus of Haverford College. It is an account of the founding and history of Haverford, and discusses the place of a small college and its value in the midst of university competition. Later we expect to give fuller notice of the book.

THIRTY or more American colleges, including Earlham, Richmond Indiana, offered to co-operate in bringing to this country, for the academic year 1918-19, one hundred French girls, for attendance, on scholarship, in American colleges. Each college is to take two girls, furnishing them free rooms, board, tuition, and all student fees; the French authorities are to provide for traveling expenses, clothing and incidentals. The girls are to be ready for college work and able to speak English. The Association of American Colleges will assist in their selection and will supervise their assignment to various colleges after they reach the United States.

The two following items are taken from the last number of *The Friend* (London) received at our office:

Theodora Wilson Wilson has been informed by the police that they have "pulped" 18,000 copies of the cheap edition of her book, "The Last Weapon," a book which has been on the market for two years. Some other seized publications have also been destroyed, to a total value of at least £150. This does not, however, mean that the above named book is out of print.

NUMBER OF MEN ARRESTED.—The number of men arrested and handed over to the military authorities up to the 15th ult. was 5,291, of whom 4,735 have been court-martialed. Of the latter, 3,545 have been court-martialed once, 601 twice, 484 three times, 102 four times and 3 five times. The number of men rejected or discharged on medical grounds is 310, and at liberty for other reasons 116. The number who have died since arrest is 18. Three thousand and twenty-eight have accepted work under the Home Office Scheme.

An English correspondent sends us the following:—

Arthur Lean landed at Boston on the 15th ult., after three years and five months in the Ruhleben Camp. Twice had his name been posted for repatriation, and twice was he "turned down;" the first occasion was two years ago. The day before the camp was left, a German doctor expressed to him his appreciation of the work done by members of the Society of Friends for German subjects in England, and his wish that Friends could know how highly this friendliness was esteemed by some Germans. On the 7th, at 5 A. M., Arthur Lean passed outside the barbed wire, and a long railway journey, with no refreshment other than a little acorn coffee, brought him and 120 others to Rotterdam. Every consideration and kindness were received there from Dutch nurses and attendants, though the returning men remained under a military guard during four days, until they passed on to three Red Cross boats, which carried them off Cromer and then to Boston. His friends will be glad to know that Arthur Lean is in good health and excellent spirits, and that he has been able in Cornwall to rejoin his wife and four children, who were helped by Dr. Henrietta Thomas to leave Berlin two years ago.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, FOR WEEK OF FOURTH MONTH 13, 1918.

Received from 22 Meetings	\$10,044.27
Received from 13 Individuals	288.00
Received for Armenian and Syrian Relief	91.30
Received for Supplies	74.00
	\$10,497.57

CHARLES F. JENKINS,
Treasurer.

A QUESTION FOR YOUNG FRIENDS.—If an army officer should say to you, "Would you accept an order from the government to work in a ship yard constructing ships?" what would your answer be?

A captain at division headquarters, Camp Lee, Virginia, did ask me that question. We all like to answer questions put to us at once and I started to do so. But as I began to reply, I realized these facts: 1. The question was a hypothetical one and might hinge on undetermined points and therefore could only be answered hypothetically. 2. There was another attempt to divert me to the unprofitable and impossible splitting of hairs on where to draw the line.

This was my answer: If I knew all the facts involved in such an order as that suggested I would, after careful consideration, be able to give my answer and only then. But it is not a question with me as to how near I can come to doing something that I know is wrong without actually doing it. What I am interested in is doing the thing which will stand out strong and clear as an expression of the principles of love and co-operation which I understand Christ lived before us. The Friends' Relief and Reconstruction Work offers what seems to me the greatest opportunity for doing this at the present time. That is why I am in it and there is where I hope to stay while the need requires. P. J. F., in *The American Friend*.

As we go to press there is nothing further to report from Charles Evans except a brief message that the Paris office is "feverishly busy" and a letter will follow shortly.—Eds.

NOTICES.

SOCIAL ORDER COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS—CONFERENCE, Fourth Month 25, 1918, Fourth and Arch Streets, Philadelphia.

Round Table Groups (of special interest to women)—3.30 to 5.30 P. M.
Evening Meeting (for all of our members)—7.45 P. M.

AFTERNOON SESSION.

First Period 3.30 to 4.30:—

1. Problems of Household Expenditure—Committee Room, Arch Street Meeting-house.

Leaders: Hannah C. Pyle, Lydia B. Cadbury. Discussion of the household budget and its value. An itemized household budget blank sent out by the Committee has been filled in anonymously by a number of different families. A comparative study of these actual household expenditures will be presented for discussion.

2. Problems of Personal Expenditure—Room No. 1, Arch Street Centre.

Leader: Rebecca Carter. This group will take up the problems of women responsible only for their own maintenance. The young women are especially invited. A new form of convenient account book will be shown and its use explained.

Second Period, 4.30 to 5.30:—

3. The Relation Between Household Employer and Employee—Committee Room, Arch Street Meeting-house.

Leader: Sarah W. Elkinton. Discussion on looking at domestic problems from the other person's point of view.

4. The Problems of the Purchaser—Room No. 1, Arch Street Centre.

Leader: Mary C. Scattergood. Discussion of the purchaser's responsibility for conditions under which articles purchased have been made and also of the ethics of the modern store.

SUPPER—5.30 to 7.30.

For which a charge of 40 cents will be collected at the time.

EVENING MEETING—7.45 P. M.

Professor Harry F. Ward, Secretary of the Methodist Federation for Social Service, Boston, Mass. Subject: "The Human Side of Industry."

Professor Ward, who is Professor of Sociology in Boston University and lecturer of the Union Theological Seminary, is one of the ablest speakers on industrial problems in this country.

WESTTOWN SCHOOL.—Parents who are considering entering children at Westtown for next year are advised to make application as early as convenient. We shall be glad to have parents bring their children to visit the School at any time. Such a visit on a week-day afternoon would give an opportunity to see the School in operation (the afternoon session closes at 2.50), and also to get acquainted with the athletics and other out-door interests of our boys and girls.

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MEETINGS FROM Fourth Month 21, to Fourth Month 27th:—

Frankford Monthly Meeting, Fourth-day, Fourth Month 24, at 7.45 P. M.

Philadelphia, Fourth and Arch Streets, Fifth-day, Fourth Month 25, at 10.30 A. M.

Germantown, Fifth-day, Fourth Month 25, at 10 A. M.

Lansdowne, Fifth-day, Fourth Month 25, at 7.45 P. M.

DIED.—On the tenth of Fourth Month, 1918, at Moorestown, N. J., JOHN W. NICHOLSON, JR., son of John W. and Eliza Stokes Nicholson; a member of Chester Monthly Meeting of Friends, N. J.

—, at Medford, N. J., on the fourteenth of Fourth Month, 1918, JANE E. EVES, widow of Samuel Eves, aged eighty-five years; a member of Upper Evesham Monthly Meeting, N. J.

—, at Norwich, Ont., Can., twenty-fifth of Second Month, 1918, CATHERINE HALL, in her eighty-first year; a member of Norwich Monthly Meeting.

—, at West Chester, Pa., Fourth Month 6th, SARAH H. GARRETT, wife of Robert Garrett, and daughter of the late John and Hannah S. Cope, in the eighty-fifth year of her age.

—, on Fourth Month 14, 1918, at Media, Pa., ANNA RHOADS, aged eighty-six years; a member of Chester Monthly Meeting of Friends, Pa. —, on the twenty-sixth of Second Month, 1918, at Flushing, Ohio, MARY C. HOLLOWAY, aged sixty-eight years; a member and elder of Flushing Monthly Meeting.

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AN UNFAIR QUESTION?

A letter has probably reached many Friends with the past fortnight asking this question—What would you do if they were already landed on our shores and the sanctity of members of your immediate family were about to be invaded; would you stand aside, and allow them to brutally abuse those who are dearer to you by far than life itself, or would you by an act of your own hand strive to deprive them once and for all of all power to offend in the future? Would you not feel justified in depriving them of life rather than that they should slay your loved ones?

This is no new question. It is not even an old one in a new form; it is the identical question put to the Christian fathers in the days when the Christian church was young, and if we take the trouble we can find what answer the Christian fathers returned to it.

We must recognize that every question pertaining to the moral and religious standards of mankind has a fringe of perplexities that, even to the sincere seeker after truth, often puzzles him not a little. Such a question is this that we have now in mind.

If we have clear-cut convictions that an act or an opinion will not tally with the declarations and commands of Truth itself, should it not be sufficient, as far as we are concerned ourselves, that we abide in patience for a fuller and clearer light, rather than contradict that which has already been vouchsafed to us?

The battles of life that are fought out by us as individuals, the questions of right and wrong to thee and to me, are more than half won when we have a clear assurance within ourselves that we are faced in the right direction. It may be, it probably will be, a severe trial of our faith in these very cases that we cannot see the end of the road we have commenced to follow; for though "narrow is the gate, and straitened the way" we are enjoined to walk in, we know from life's rich experiences that we see oftentimes but a little way ahead; nothing is lost, but indeed much is gained if we press on till the morning sunshine has scattered the mist, provided, of course, that we always face the right way.

I doubt if a satisfactory answer can be given to the query propounded by the honest questioner alluded to in the opening paragraph of this paper, unless it be the positive negation of the principle which we want to establish, and we say, "Yes—under the circumstances, admitting the terribleness of the offense threatened, and the manifest gain by ridding the world of a malefactor of such depravity, a man is justified in taking the life of another."

Few who read this paper can accept such doctrine as this, but with most men it will find favor; it is the only way the majority of honest, thoughtful men can answer the question that has been propounded. In answering it thus they can be true to their convictions and to the apparent teachings of their Church, but it is not the answer the Friend must give, he has a more difficult task, because he seems to lift the problem out of the region of practical, everyday life into another world which to most men is little other than visionary and unattainable.

All real Christians are working for the advance of God's kingdom on the earth; because they work by different methods should never blind our eyes to this fact. Maybe our mission as a separate Society is smaller than some of us at times want to suppose. It may be that there is something of Divine purpose in having entrusted a few peculiar truths in a peculiar way to a little band of Christians (almost the least of all). Others are doubtless doing more valuable service in fields we have neglected, and are reaching people in lands where we have never so much as entered in. Just now it is clearly given to us to bear a corporate testimony to the sinfulness of war. Others recognize, even more clearly than we do, its awfulness and the bestial and devilish elements that enter into war, but it would seem to be the high privilege of a very few to testify to the full measure of its unrighteousness.

Can there be any greater woe pronounced upon a people than upon those who draw nigh unto God with their lips, but who deny Him by the actions of their lives?

The testimony-bearers to-day are hardly those who in the comparative quiet of their home neighborhoods or in the assemblies of the people plead for peace, good and right as this may be if wisely directed, they are rather a little band of young men, who have made the venture of their faith, to stand for what they claim to be clear duty, with all respect for authority and for the opinions of others that their consciences will permit, but to make no sacrifice of their allegiance to God when His commands conflict with what they hold to be secondary to His decrees, and with this company is that other band of equally devoted men, who are demonstrating as has never been done in just the same way in the world's history, that a negation implies but little effort, and to prove your position to a man who sees the whole question from a very different angle than the one you employ, you must show him in your life that you will sacrifice all and more if need be than the man who works in the trenches.

There is no claim made by these men, they would be the

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1918

last to even think there was anything heroic in their lives; they will know far more defeats than victories, but there will come some day the realization that, under God, they have had a little part in achieving a great and final victory, which will more than compensate for all the sacrifices they have sustained.

D. H. F.

From a personal note of J. E. we quote:—

"The enclosed appeal by my dear friend, Wm. Blair Neatby, impressed me as so fitting to our late 're-affirmation' that I wondered if thou might not find room for it in THE FRIEND. Although it was written nearly three years ago it seems to me just as appropriate to Friends of our Yearly Meeting now as it was for English Friends then.

"The close of our Yearly Meeting was remarkably sweet and tender and helpful. Indeed, all of the sessions made it about the best that I can recall in forty-eight years, as I began to attend it in 1870." [Eos.]

AN APPEAL TO FRIENDS.

Several weeks have passed since Yearly Meeting, and we have had time more nearly to realize the extreme moment of some of the resolutions at which we arrived. A great "testimony," in which our spiritual forefathers had dared to put themselves at issue with almost the whole body of Christian profession, had been subjected to a test as terrible, it may be, as any human belief has been called to endure. With all solemnity and deliberation we recorded our conviction that our traditional testimony abode that test and could therefore abide every test; it bound us absolutely: *we may not fight.*

In this position, we of to-day have more individual support elsewhere than our forefathers found, but in point of corporate support we stand where they stood; indeed, the Christian Churches in their corporate capacity are firmer upholders of what they term defensive war than for long past. In accepting this solitude we have accepted a solitary corporate responsibility. Many other Christians are with us; not a few with gifts of leadership to which we would gladly defer; but no other historic Christian Society can go forth into the world, and say to men everywhere, "We bring you Peace; you know that we have never brought you war."

If the Friends who first "published Truth" in the days of the Commonwealth and the Restoration had been called to confront the appalling crisis of to-day, can we believe that they would have failed to fill Europe with the message? We are not they; but God has chosen us in our weakness, and we must do what they would have done, "God our aid." It will not avail us to have re-affirmed a great faith if we refuse the responsibility that the faith imposes.

We must on no account think to discharge this responsibility by simply doing our share after the war towards the establishment of a universal system of international arbitration. For if we helped to establish such a system on the basis of an armed international force, we should stultify absolutely the position we have so solemnly assumed; while on the other hand, in the absence of a basis of force, the system would be a hopeless expedient, *unless* we could at the same time subdue in men's hearts the lusts and fears from which wars arise. That subdual is the deep spiritual foundation that must be laid for the Peace of the world; and unless the history of our Society has been written for us in vain, it is the only foundation in which Friends could ever be tempted to put trust.

And how is it to be done? In one form or another, by the ministry of the Word of Christ. Christians have not believed enough in the ministry of the Word. I hope we are on the eve of a new experience of its power.

Doubtless the hour is not yet (except, to a certain extent, in our own and some neutral lands). Just now, we are largely called to bear the yoke of Christ in meekness and patience, and to seek under that discipline the peace, the endurance and the wisdom we need. But with the end of the war our opportunity will have come: Europe will be full of hearts that are tender through sorrow. There will never have been so much sorrow in the world at one time. If in that day even a hundred Friends could go forth over Europe in the spirit of Stephen

Grellet and William Allen, prepared to stand (if so required) before kings and rulers for Christ's Name, but aiming primarily at getting into closest contact with weary souls yearning for a way out of the terrible entanglements of a selfish doctrine and more selfish sentiment of human society,—and at showing them how obedience to the Word of Christ would have saved them, and may yet save them,—should we meet with anger and reproach? Perhaps; and need that hinder us? But far more often we should meet with gratitude and love. Yes, and if we went forth truly in the life and power of our Lord, we should win wide obedience to His Word.

Think of what it will be when the shouting has died away, and only the pain is left which life will never lay to rest in tens of thousands of hearts. Think of what an appeal might then mean, addressed to the hearts of mothers and fathers: "Your own lives are broken beyond repair: what can we do to keep this devastating horror, and probably horror far worse, out of the lives of your children? Can we not turn our hearts to God and to one another? Can we not yield our long-withheld submission to the Saviour of mankind, and in bearing His yoke find our inward rest and our social peace?" Could not we Friends, after all the mercies of God to us, speak of these things as of things we have tasted and handled and known for ourselves? And need we doubt of the demonstration of the spirit of power in our poor words? It would need faith and dedication, humility and meekness, and deep self-denial. It would need our best and wisest, both men and women. It would need those to whom their comfort, their status, their temporal interest, their very life, were made of no account lest they should fail God and mankind at this immense but fleeting opportunity. It should be the concern of us all—an action at least as united as the confession of faith out of which it springs; and its motto should be found in words now so familiar that we do not feel the shock of their impact, but revived then within us in the might of the Spirit that gave them forth: "*I count all things loss for the surpassing worth of the knowledge of Christ Jesus my Lord.*"

It may interest Friends to know that a friend of mine, who stands entirely outside all organized Christianity, told me that a Peace mission over Europe was the great necessity at the close of the war, and that the Friends occupied by far the strongest position for its accomplishment. His thought inevitably has taken shape here along my own lines; but his appeal to me (for such it was) had much to do with the present direction of my thoughts, and his profound confidence in Friends was at once a rebuke and a stimulus to me.

WILLIAM BLAIR NEATBY.

CONCERNING THE MINISTRY.

ALFRED LOWRY, JR.

After having been unavoidably deprived for a year of the bi-monthly stimulus of the *Fellowship Papers*, it was with no small joy that I delved into the parcel of six back numbers which recently arrived from across the Channel. One is able to get a cumulative impression of the whole year's thoughtful expressions of Friends of many minds, something of course not so easily possible by reading each issue as it comes out.

What stands out in boldest relief after this reading through of six numbers at once is that Friends are not nearly so much occupied with the sufferings and trials of the immediate present, nor in recounting what has been or is being done to relieve them, as in the outlook for the *future*. It crops out again and again. The instances cited below are but a few of many. In the number for Fifth Month I read: "But the problem that is heavy upon me is not the conduct of Wormwood Scrubs meeting, but the conduct of the meetings which so many of our 220 young men will attend when they are liberated. They have learned that a Friends' meeting means unity, sympathy, liberty and love. Let them not be disappointed when their time of imprisonment is over, and they come to see what a real Quaker meeting is like."

In the "Impressions of Yearly Meeting," there was strongly

urged the plea that Yearly Meeting might not mark the conclusion of a year's completed work, but the commencement of a new year of unrealized possibilities, that all the time might not be given up to reports of committees, however ably active, but that there might be time allowed for fresh concerns to arise and develop.

Wilfrid Littleboy (in the Ninth Month issue) writes from Dorchester prison: "I am filled with joys and hopes and confidence in the midst of all the great problems which lie ahead." And most of all I was impressed with Janet Payne Whitney's letter of invitation to the Meeting for Young Friends at Yearly Meeting time. In giving the reasons why, in the past, this effort had "resulted in some measure of disaster," she writes that it was due "perhaps because we have met together each with some strong, preconceived idea as to what our individual message to that meeting was to be, and with not enough sense of corporate waiting upon God." She believes, however, that "the Quaker ideal of worship can overcome all obstacles. . . . And towards the end she adds: "This is our sacrament, our Communion Service."

Always, it seems to me, as we look into the future, we must keep this in mind—the importance of our meetings for worship—for two great reasons. First, for our own strengthening, like the "brook by the way," when we are thirsty and dusty and tired. Secondly, as the great demonstration of the truth of our supreme conviction: that it is by putting ourselves in a real sense at God's disposal, trusting Him like children, that He can make most use of our lives, a truth so simple that there are many who quite overlook it, and so profound that, once seen, nothing in life without it really matters.

If this is so, then the question of the ministry as exercised in these meetings assumes at once a tremendous importance. That great expression "a free gospel ministry," came at one time to have almost solely the significance of being *unpaid*. We may still speak of a "free ministry" but it must emphasize a freedom of a different sort—a freedom that does not always exist even where there has never been a salaried pastor. We need a ministry that shall be free in that the Spirit of Truth is wholly untrammelled, either by the obligation to preach or the *habit* of preaching.

There is not, however, the necessity which some suppose, of "developing" a ministry. This was the underlying meaning of that much-quoted and much misunderstood phrase of "G. F.'s" about "being bred at Oxford or Cambridge." There is not the need to develop a ministry so much as to make conditions such that a clear, powerful ministry can develop itself. Which is not just another way of saying the same thing. Intoning is no longer looked upon as the *sine qua non* of "inspiration," and the "speaking-tube" idea has happily all but disappeared. This last sometimes gave rise to difficult situations, as witness the person Rufus Jones likes to tell about, who, though a notorious misquoter of Scripture, was quite unamenable to the severest eldering, serenely replying, "I gave it as it was given to me."

Yet about the deepest and finest speaking there has always been a certain mystical element. It has been something more than the expression of various well-thought out ideas or what the French call an "explication de texte." To express our idea we frequently use the term *message*, and we should remember that a message is not so much something *given* as something *sent*. Only a few days ago, I heard one Friend (who ought to have known better!) say to another: "I hope thee may give us a message to-morrow," and I felt rather like telling him to brush up his etymology.

The first requisite for a ministry of this character is a condition of *unburiedness*. There must be time, not for the thinking out of the sermon, so much as for the meeting to be melted down together into a unified tenderness of spirit, so that there may be given a Divine response to the united aspiration and the common need. Out of that sacramental waiting, will arise the kind of ministry that Christ compared to a clear spring, hope-reviving, life-bringing, thirst-quenching.

Sometimes it will happen that there will be individual needs

too great to be melted down and assimilated into the corporate need. Then if there are ministers sufficiently careful, humble, fearless, consecrated and sensitive, there will be instances of that speaking to individual conditions which has played in the past so striking a part in the history of our Society and which, except in certain conservative communities, has all but disappeared. Have you ever sat in a strange meeting, known to scarcely anyone, and heard a minister who never had laid eyes on you before stop short in his general discourse, turn towards your corner of the room, commence using the pronoun "thou," and analyze and "speak to" your own inward state in a way that was thoroughly astounding, not only to yourself, but to the friend who sat by you? I have.

Or have you ever felt, as I did when a boy of sixteen or so, a sudden prompting to go to a meeting you were not accustomed to attending, with the assurance that, if you did go, a certain minister (himself not a member of that meeting) would that day be there and would speak to your particular need at that time? And did you go and find him there and hear him speak? How clearly is the memory of that Fifth-day morning present with me as I write! If you have had such experience, you will find it hard to disbelieve in the reality and value of such a ministry. Our faith ought to be above the need for signs and wonders, but God does use them, and with convincing power.

There used to be a proverb "Practice what you preach," which emphasizes a most important *desideratum* but which in no way discourages preaching *per se*. In this practical age, however, the proverb has been rather revised to read "Practice, *don't* preach." How many a good address to a group of men now-a-days starts out: "First of all I want to say to you that I'm not going to preach," until in our desire to be free from hypocrisy, is to be unassumingly friendly, and not to judge lest we ourselves be judged, we are in danger of losing sight of the importance and essential dignity of the rightly uttered "spoken word" and the responsibility which goes with any true gift in the ministry. It is a wonderful gift, Paul rates it, you remember, above all the others, "but rather that ye may prophesy." To be not a mere basket for yesterday's manna, but the messenger of God, carrying to needy souls His fresh word, what more glorious *mission* could there be? We must keep always present that idea of being sent. The same old root occurs in many a word. The true minister's *mission* is to transmit the *message* that has been committed to his trust.

Let the fact that there is much ill-advised or insincere talking not detract from the dignity of a true call to the ministry, nor serve as a bulwark for some who would rather do something else than yield to that to which they have been called.

And let no one think that all ministry, to be "anointed," must conform to some particular pattern which he has set up. God has "many things to say" to us, many differently qualified messengers and there are many different conditions to be reached. What is the right attitude? Should one enter a meeting with one's mind as nearly a *tabula rasa* as one can make it? (I know one powerful minister who will not, I believe, even read the Bible before meeting-time lest some verse or thought stick and so defile or at least deflect the pure stream, and make it harder for him to be sure that what he is putting forth arises from a Divine prompting and not simply from his own active mind). Or, should one ponder long hours over the Bible or other books, trying to get under the weight of things so that a concern may have a more favorable soil in which to spring up, and the message may be uttered more clearly and forcibly from being long-thought over and carefully prepared? It is well in such matters not to be over-anxious. In talking with some of those of ripe experience, whose ministry to my mind rings truest, and whose inspiration I could never doubt, it seems evident that they nearly all have had the two experiences; one, of entering a meeting with no idea of what they were going to say or even that they were going to speak at all, and experiencing the "fresh bub-

blings of Truth;" and at other times, of having a "concern" spring up and slowly ripen during days or weeks or even months, finally to be uttered when the right time came. Some are, as it were, shown the theme from the start to the conclusion with almost the words in which it shall be clothed, often the germ-idea is given and the minister entrusted to express it the best way he can. I believe, of course, that God can use a thoughtful, richly-stored mind in ways He cannot use a more primitive, child-like one, but I am equally convinced that the reverse is often true, and that it is often harder for the possessor of the more highly organized and trained mentality to distinguish between true and false promptings. The latter do occur and we would do well to remember the advice of William Penn, that if it was ever a cross to us to speak, we should never let it become so to keep silent. By being willing, yet on our guard, messengers ever ready to go when sent, yet ever waiting to be sent before going, we shall be able most faithfully to discharge our responsibility.

Let us accustom ourselves too entirely to a certain manner or method of procedure, and so limit ourselves too much and render ourselves insufficiently plastic for the various uses to which the Lord would put us, humbling experiences are sometimes permitted. I recall one such that may be instructive and for that reason I take the liberty of describing it. I had got so accustomed to seeing clear to the end of what I was going to say that I had rather fallen into a rut. Several days before a public meeting was to be held I felt certain that it would be my duty to speak there, and the opening sentence was given, but I could see not farther. I tried repeatedly but unsuccessfully up to the time of the meeting, which was very large. Would I have the courage to get up with that one sentence and run the risk of making myself ridiculous and spoiling the whole spirit of worship which had spread over the meeting in a manner unusually deep and real?

Finally, I felt that if I had faith enough help would be given. Trembling all over I arose. The opening sentence was spoken, and I saw another one in its place. So it went on till the end, I almost seemed to be reading from a book, turning over page after page on which was written but a single sentence. Whether or not what I said that night was ever of much help to the meeting I have never known, but for me it was a real test of faith and a humbling discipline. God wants us pliant.

He wants pliant ministers who will be so not only as to what they preach, but where. To come back once more to the guide-posts for the future, which I noted in my reading of the *Fellowship Papers*, let me repeat a sentence of Philip Butler's: "Nothing less is required than a great mission, a mighty publishing of Truth, such as took place at the time of our Society's founding." Underlying the sending forth of the Twelve, of the Seventy, of Paul and his various companions, of the First Publishers, of Wesley on horse-back, of unnumbered "public Friends" of a later date, including the interchange of visits between American and English Young Friends from 1912 on, there was a most sound principle. As it has been in all our Society's past, it will continue to be true I believe in the future, that nearly all of those who are called to the ministry will likewise be called to travel more or less. This does not signify at all the proverbial necessity for the prophet to seek his glory away from home. It does, however, take cognizance of three indubitable facts which are bound up with what we call "human nature": first, that most ministers, like the rest of us, are prone to emphasize certain aspects of the Truth more than others, which means that while the home congregation is growing deaf to reiterated messages there is a real need for those same messages in many other quarters; secondly, that we are all of us likely to attend more closely to an utterance from a fresh source put in a fresh manner, by someone who was 'enough interested in us to come and worship with us. Finally, that the traveling to other localities or other lands, and the mingling (entirely aside from the meetings attended) with different people who have different view-points and different problems, serve to stretch and broaden our "imperfect sympathies," and when home

is gained again the Divine instrument is deeper and richer in volume and tone, more delicately sensitive to the breathings of the Spirit. I repeat that I believe that most who are called to preach will be called to travel, and they should be prepared to do so if they would be faithful messengers. It is for no restless wandering that I am pleading; there must be that "separating" for the work that is spoken of in Acts xiii, so that "they being sent forth by the Holy Ghost" will depart to preach the word of God.

To sum up, our Meetings are going to continue to be an important element in the corporate usefulness of the Society of Friends. In those meetings the ministry will play an important part. *There are those being called and to be called into that work, some who would rather be doing anything else than that, some who have not yielded to that call but who have pretended they did not hear or who have tried to substitute a form of "Alternative Service."*

That will not do. Remember in the condition Christ sets before those to whom He offers what Fosdick has called "life's supreme privilege," His friendship, the importance of that word "whatsoever."—*From Friends' Fellowship Papers.*

PARIS.

CHILDREN'S CORNER.

DOLORES AT THE SEASHORE.—Dolores is a plump, old Indian woman whom I know. Her home is in the California desert, one hundred and twenty-five miles from Los Angeles, on a Government reservation called Palm Springs, where some warm sulphur waters bubble up through the sand among palm trees and make a small oasis. Here with her husband Francisco, Dolores has lived all her life, and until last year had never seen the ocean.

To the desert Indians the Great Water beyond the setting sun is known only by hearsay, and it is a subject of romance to them; for to one brought up where water is the scarcest thing in the world, the idea of miles upon miles of it is nothing short of a miracle. So it was a great event to Dolores when some white friends of hers and of mine had her visit them in their ranch near Los Angeles and we all went one day by automobile to see the ocean at Long Beach.

Dolores was dressed in her best green silk skirt of comfortable width; and with her white, lilac-flowered reboso drawn snugly about her dark-skinned, placid face, she looked like a bit of the old Spanish California, as indeed she was. She spoke no English, and Spanish was our means of communicating with her. It was the season of the walnut picking; and as we drove along where merry families of Mexicans, squatted under the trees, were picking off the walnut hulls, while babies swung in hammocks from the lower limbs, Dolores uttered low exclamations of wonder. "So many, many trees!" she murmured in her soft Spanish. It was not so in the desert.

When we reached the seashore, we drove the car out to the top of a cliff overlooking the Pacific. Dolores stared without a word, but with all her eyes at the limitless expanse of glittering blue water, and was plainly afraid of it. Indeed, it took considerable persuasion to get her out of the car and to step timidly with us up to the wooden guard-rail at the cliff's edge. The wide stretch of sea fascinated her, and for a long time she spoke no word, only a long drawn "ah-h-h-h-h" under her breath, meantime holding tightly to the railing. Then, by and by, she began to observe with ejaculations of child-like wonder, objects in the water—a little fishing boat or two, a steamer on the horizon, some people near shore bathing. In a moment, however, her gaze would be fixed again on that miracle of endless water, and in an awestruck undertone she would repeat, "*A mucha agua, mucha agua.*" (So much water, so much water.)

There was a flight of steps leading down the face of the cliff to the beach, and after a while we all went down. It was rather a terrifying adventure to Dolores to go to the very edge of that giant water, but once there she fell to picking up shells and sea-weed with all a child's fresh delight in such matters. It was then she first seemed to notice the action of the surf—

how it ran up the beach, then drew back, then in again, then out, perpetually. Another wonder! Crouching on the sand with us, her eyes bright with interest, she beckoned to the creeping waves with one brown finger, and repeated again and again a phrase in her Indian language. Apparently it was an invitation to the waves to come to her. At any rate they did come, and we all had a lively scramble to save ourselves from a wetting—at which Dolores laughed as gleefully as the rest of us.

We stayed for two or three hours by the sea, and to the old Indian, the mystery of that boundless water seemed only to deepen. Her eyes were continually fastened upon it. I do not think she realized there was another side to it, until we told her the distance across was five thousand miles. "How many days is that?" she asked, for miles mean nothing to primitive people—time is their measure. When we said, "fifteen by steamer," there came from her another long drawn "ah-h-h-h-h," and her eyes were again riveted upon the ocean.

Compared with this, the man-made shows of the seaside resort near by seemed paltry. Of the merry-go-rounds she was distinctly afraid, and responded with a terrified "no-no-no" when asked if she wanted to ride. The gaudy displays of the shops awakened little interest in her. Like the old Greek philosopher who saw in the markets of Athens only a lot of things he did not want, Dolores merely remarked, as we strolled along, "*Muchas cosas*," (so many things). But whenever there appeared a vista of the sea in the spaces between the shops, she looked eagerly that way. Once she thus caught sight of a motor boat skimming along beyond the surf line, and asked in excited Spanish, "Is it fishing or taking a walk?"

When we turned our faces homeward, Dolores waved her hand and said quietly, "*Adios, oceano*" (good-bye, ocean). It had been a great day in her life; and some time, perhaps, as she sits beneath the palms in her desert home and the wind sweeps the leaves, as it often does, with a sound like the sound of distant surf, she will gather her weaving materials into her lap, and weave into a basket the story of that Great Water, with its waves that come and go, come and go, and the steamers, and the little boat that was taking a walk.

CHAS. F. SAUNDERS.

PASADENA, California.

"THE STORY OF A SMALL COLLEGE."*

A very intimate relationship with Haverford College—thirteen years as professor of mathematics and thirty years as President of the College, has given Isaac Sharpless the right in a conspicuous degree to tell the story of one of the leading small colleges in the country and to draw conclusions from that story which, having their basis in fact, are of intrinsic value.

The volume of two hundred and forty pages is fresh from the press of the John C. Winston Company, Philadelphia. The work of the publisher is of the best and nothing is lacking on this score except that the opportunity to enrich the pages of the book with prints of Haverford and Haverford men has for some good reason, doubtless, been studiously avoided. Aside from the portrait as frontispiece, there are but two illustrations—one of the ivy-grown end of Founders' Hall and the other a bit of the campus opposite, showing among the Summer foliage parts of three college buildings. One invariably regrets that ever an opportunity is lost to fix on paper the charms of the Haverford Campus, than which there is probably no lovelier enclosure in the environs of a city, justly famous the world over for the beauty of its suburban sections.

The story, as told by President Sharpless, is largely autobiographical, but one feels after he has read it through that the first personal pronoun has played a very inconspicuous place in the narrative; the very modest use of this and the absolute

absence of all that magnifies personal successes and minimizes the reverse is one of the real charms of the history.

The opening chapters are all too brief, comprising a hasty sketch of the early settlers of the "Welsh tract" and the education fostered by Penn and his followers—down to 1830, when "two unofficial bodies of Friends, one in New York and one in Philadelphia, appointed a committee to labor together for the new school to be established;" a meeting fruitful of great results as the rest of the narrative portrays.

Haverford continued in name a school until 1855. "One of the first acts of the Board was to employ an English gardener, William Carvill, to lay out and grade and plant some sixty acres of the 108½ acres that constituted the original purchase. It is said that the amateur landscape gardeners of the Board were severely chided by their associates for this avoidable expense in the days of poverty; but any one who now notices the splendid trees of eighty years' growth and the whole umbrageous effect of the grounds, perhaps unexcelled by any other college in America, may appreciate that no better expenditure for the future was made in the early days."

The plan of life, the list of lessons, the enforced economies practised by the family and much else claim a passing comment, and we are brought early in the book to the date when the real recital we are promised in the title begins—the opening of a small college.

Joseph G. Harlan was the first President, though the title given him was Principal; but two members of the management were college graduates themselves, naturally a policy emanating from such a body must be lacking in much that it is now expected to represent. Among the matters to claim the Board's attention—"the table was a perennial source of trouble. A deficit appeared on the horizon and retrenchment was decreed in Philadelphia. At one time by cutting out milk they decided to save \$300 a year and in a formal announcement at the college it was declared: 'we aim to furnish each student with two pieces of pie; further than that we do not go'. The student body in these early years varied from forty to sixty, and there was much of boarding-school discipline in the young college atmosphere."

With page 65 begins the story of President Sharpless's connection with Haverford. He can well afford to take us into his confidence and lay bare the trials of those first years in discipline, because they were afterwards crowned with such signal successes. These chapters must be to the rank and file of his young friends the most readable in the book and should serve the part of a veritable tonic to the young school-master, who finds the disciplinary end of his calling not only irksome, but a little perplexing and leads him often to put the query—"Have I made the right choice of a calling?" This chapter, entitled, "Somewhat Personal," every young teacher in a Friends' school had better read. If he fails to find some of his own difficulties portrayed, he can easily settle at once that the school-master instinct in himself is at too low a discount to warrant him in holding on.

The rest of the book, a very considerable portion of the whole, is the argument for the small college. The argument is based on an array of facts drawn from the experience of a man who for thirty years filled the President's office and through all sorts of college ventures, helped to hold the Institution true to the spirit of the small college, as he and his co-workers saw it.

This portion of the history is divided into three parts, each part discussing consecutively college growth in various features during the three decades of his presidency—then follows a chapter rather unique in its plan, but extremely interesting and amply justified, in which the author quotes extensively from annual reports submitted by himself to the Board. The final chapter advances six principles: 1—Haverford claims to be a small college—accepts with good grace the sentiment advanced by President Lowell of Harvard in granting President Sharpless a degree—"She put aside the lure of expansion and made the college eminent for sound learning, scholarship and character." 2—Haverford draws no narrow bounds in

*"The Story of a Small College," by Isaac Sharpless. Published by John C. Winston Co., Arch Street, Philadelphia. On sale at all book-stores—\$2.00 net. [Edition limited.]

the matter of religious affiliations, but she makes no claims to being undenominational. 3—She stands for broad culture, rather than specialized proficiency in the student body. 4—She claims for her faculty a combination of rich scholarship with strength of character; the pension system based on benefactions of her own sons and the very generous salary roll, not exceeded by any other college of the same rank, in deed if by any of any rank, have made her teaching staff what others claim for it, the peer of the best. 5—The close interest on the part of the professors in student problems is perhaps due most of all to the personal fostering influence of President Sharpless himself, certain it is that it constitutes one of the strong assets of the College. "A student is a piece of humanity as well as an intellectual problem, and men of maturity ought to have something to give him." 6—A close hold has been made on the Alumni of Haverford. "The purpose has been to make the whole Haverford family, managers, alumni, faculty and undergraduates, a loyal and interested democracy." D. H. F.

The following poem was written by Dr. Washington Gladden and printed on the back of a program of his church in Columbus. I believe it might be of interest and help to some of your readers.—DEVERE ALLEN.

LET HIM COME DOWN FROM THE CROSS.

(Matt. xxvii: 40-42.)

'Tis not thy foes that shame thee,
But they who blindly own thee,
And who with doubtful loyalty
Are seeking to dethrone thee.
They find in lowliness no praise,
No royalty in meekness,
Thy "glorious humility"
To them is fatal weakness.

The scandal of redemption
Is this; that Christ must suffer;
"Why needs must He endure the pang,
Our human needs to cover?
For if He be the Son of God,
And share almighty power,
Let Him come down and wield the rod
And glorify this hour."

He answers not. That silence
Stirs the carnal mind's suspicion.
"Why trust in one whose feebleness
Must doom us to derision?
Why seek the aid of blades that bend
And thus in weakness stab us?
In times like these we need not Christ,
Pray send to us Barabbas."

Thus speaks the modern Christian,
In days of war grown wiser:
"We want no molycoddle Christ,
We're here to fight the Kaiser."
We yet may learn His love to earn
As all His saints have known Him,
Nor ever dare His power to spurn
By seeking to dethrone Him.

—WASHINGTON GLADDEN.

THIRD MONTH 24, 1918.

HIGH HOPE.

Spring bursts, birds woo their mates, ever-during life again awakes;
But to the soul, perchance, the age, society, seems quickly dying.
Awake, O soul, touch thou the Source; let Him work in thee;
Purposely strive, hand in hand with Him,
That thou may forward move, a worthy atom in His continuous creation.

FOURTH MONTH, 1918.

—BY A READER.

SECOND ANNUAL REPORT OF THE PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS.

(Concluded from page 569.)

In the meanwhile an important work for the so-called alien enemies has recently been undertaken by our Committee. United States District Attorney Kane has solicited our friendly care for alien enemies released from internment; for others who might have to be interned, unless suitable work could be found for them; and for still others, who, having lost their positions in the barred zones, have been in distress and are needing help to obtain work. Considerable time and care have been given to the men who have been referred to us; and as the work is likely to increase, a secretary has been appointed who can give his whole time to looking after these distressed aliens, to whom we welcome this opportunity to convey our message of good-will.

In agriculture, food conservation, sewing and knitting, and service to the suffering at home and abroad, the work of the Peace Committee this year has been mainly practical in character. In response to the special need of the hour, we have helped to reconstruct the waste places and to repair the damages of war. But we have not on this account lost sight of the responsibility for other than remedial measures, however necessary these may be. Such a group as ours has a duty and opportunity in time of war, quite as much as at any other time, to do its part toward removing causes of friction, and toward creating new channels of national and international good-will. Now more than ever it is of the utmost importance that suspicion and misunderstanding between the United States and nations still friendly should not be allowed to develop. A large number of subscriptions to peace periodicals have been sent to prominent Japanese; and a substantial contribution has been made to the support of the Publicity Bureau in Japan, which labors to promote good-will between this country and our own. The Committee has made possible the attendance of several Mexican students at American colleges this year, and is planning to continue this work in 1918-19, a number of scholarships having been accepted both by men in this country and by others who are being prepared in Mexico. It is our concern as a Peace Committee to support freedom of thought and to cherish those liberal policies which must underlie international justice and a permanent peace. Two meetings have been held in the meeting-house at Arch Street with this end in view. To watch State and National militaristic legislation, we have recently appointed a subcommittee which is co-operating with liberal organizations along these lines. It seems almost certain that an attempt will soon be made to provide for universal military training in the United States and in this event we shall, as far as possible, support the administration in opposition to such legislation. To this end it will be necessary once more to rally the liberal forces of the country and to present to our fellow-citizens as convincingly as possible the dangers of such policy.

In the meanwhile, looking backward over the year's work, in which to a great degree the whole Yearly Meeting has shared, there is room for a deep sense of satisfaction when we consider the forward steps that have been taken. At home and abroad it has been a period of growth. At home, the very existence of a committee on which all American Friends can unite in a common service, is, in itself, a step forward that hardly seemed possible one year ago. Mutual respect and understanding are being thus developed between the different branches of Friends in America. Not only is this true, but our common cause with other conscientious objectors, especially those exempted with us from combatant service, is widening our sense of spiritual kinship to include those outside our denominational borders.

Abroad, the same change is taking place. Our workers are broadening their sympathies to reach beyond barriers of creed and custom, as they work side by side with each other rendering a common service to men and women of foreign tongue and

alien race. In many cases, members of the Unit have given up personal ease and financial advancement to go out upon this unselfish mission. Particularly is this true of the older workers abroad, of those who have devoted themselves to the exhausting duties of office routine at home, and, above all, of those three members of Philadelphia Yearly Meeting, who have lent their experienced services to the organizing of the work in France. Upon Charles Evans, the present head of the Paris office, is falling a burden of care and responsibility for which he deserves our especial gratitude. Indeed, when we consider the way in which those who were needed have been found to carry on the work, there is little doubt that the Service Committee has been the expression of an irresistible impulse of the time. In the deepest humility, as we realize our small share in a great world movement, do we repeat the words of Rupert Brooke,—

"Now God be thanked who has matched us with this hour."

But not alone by service to the suffering can we hope to meet the deepest needs of humanity in this, its great and dark catastrophe. With our accustomed and comfortable lives, but little disturbed as yet by the war, it is not easy for us to visualize all that is involved. To be matched with the hour! Let that thought fire our imaginations to conceive with vividness the full meaning of these momentous days when, for good or ill, a new age is being born. What is visible is but the lesser part. The destruction of property and homes, the snuffing out of countless lives and the suffering inflicted on millions are terrible and heart-stirring indeed, yet not even by these can we measure the true significance of our time. Moral and spiritual issues are the supreme stakes to-day. Events are irresistibly pressing home these issues for decision. The ways in which men are choosing their allegiance between conflicting ideals will go far toward determining the conception which shall dominate the world. History is asking us grave questions. Shall the world follow the old weary round of competitive antagonism under the goad of sordid self-interest or shall nations as well as individuals give their loyalty to the vision of a great and beloved community of all mankind united in a common fellowship of co-operative and sacrificial service? Shall this age perpetuate the delusion that evil can be conquered by shells and bayonets and violence or shall we dare to be Christians and make the great adventure of forgiveness and love? Is the standard which we shall hand on to the next generation to be only so much loyalty to Christ as is compatible with the demands of the State and of society, or only so much conformity to the world as is compatible with loyalty to Christ? If posterity, our children and our children's children, could look down upon this world to-day and know the consequences that are in store for them, with what breathless and thrilled suspense would they witness our decisions, rejoice in our victories and weep over our failures.

We stand to-day amid the moral wreckage of a materialistic civilization. The task for Christians is to lift mankind to a new spiritual plane and rebuild social life on the one sure foundation of love. For what is needed above all else is strong and sustained moral effort. Mere non-participation in war or other moral evils can of itself avail little. Service and neutrality toward disturbing questions of the hour may seem a reasonable course, yet as a policy for a religious society such as ours it cannot satisfy. Humanity's deepest needs will not be met save by positive constructive endeavor—not only to maintain the supremacy of Christian principles against attempts to set them aside, but also to persuade men to make them effective in life.

This should mean more than to content our consciences with adherence to comfortably broad generalities. Our best powers should be so definitely directed toward the vital issues of to-day that none can be in doubt as to the position of this meeting. The war is a daily denial of the brotherhood of all men. It should make us more earnest to practice our faith in the unity of all mankind in Christ. Military necessity and the claims of the State are made superior to the claims of conscience. It is our opportunity to stand unswervable for a

free conscience which equals the basis of religious life. Military training in our schools is threatened. It summons us to see to it that the vicious philosophy of militarism is not given lodgment in the minds of the rising generation, with whom is the hope of the future. And while the method of war is being used to achieve the overthrow of evil the more need is there for us to show by word and deed our conviction that wrong cannot right wrong and that the way of love is the one sure path to the conquest of the evil will.

To play our part worthily in such a time is sure to cost us something. But as William Littleboy has said, "This is the day of our visitation. To our Society comes the Divine command, Arise, shine. And if we are to shine indeed it can only be by utter self-forgetfulness, by complete and final surrender of ourselves, our traditions, our prejudices, our machinery, to Christ." Only a great purpose will give us strength to pay the price. As we look ahead, the race we are set to run is a long one and as yet we have gone but a few steps. Like St. Paul, we must not count ourselves to have attained, but, like him, forgetting the things which are behind and reaching forth unto those which are before let us press throughout the coming year steadily onward.

On behalf of the Committee,

ALFRED G. SCATTERGOOD,
Chairman.
ANNE GARRETT WALTON,
Secretary.

GERMANY AND HER ALIEN ENEMIES.

THIRD MONTH 14, 1918.

EDITORS OF THE FRIENDS:—

Dear Friends:—We think you may like to have a copy of this interesting letter from Dr. E. Rotten, of the Berlin Committee for helping "alien enemies" which, as you know, started the first Autumn of the war. The account of what they did at Christmas is specially delightful to us.

Yours sincerely,

M. C. Fox.
(Per E. F. Howard.)

TRANSLATION OF LETTER FROM DR. ELISABETH ROTTEN,
BERLIN.

MONTHOUT PLATZ, 2, N. 24, FIRST MONTH 24, 1918.

We received recently, shortly after one another, your two letters of the 12th and 19th ultimo, after having previously received, in different consignments, a total of about 200 copies of your fifth report, which have made us happy and for which we thank you most warmly. We learn with great joy that you describe your own activities and ours as entirely at one in spirit and have this time interwoven the description of our own efforts with yours in such a way as to make manifest in the clearest manner, the common nature of our philanthropic endeavors and our common recognition of the ideal of humanity. In its detail also your report is of the greatest interest to us and still more, of course, to those who do not know your work from the inside as well as we know it, through our constant connection with you and through the reports of the repatriated, but from your description, even those who already have a full knowledge would receive an entirely new and vivid impression. We will very willingly send copies of the report to the people mentioned in your letter of the 12th and likewise to those returned wanderers from England to whom it will be useful to be able to support their accounts of experiences there by such a statement. We should be very glad if you could possibly send us an increased number of copies of your fourth report also, since its contents supplement the new one in an exceedingly valuable way and we cannot possibly have enough material of this kind.

To-day I want to tell you briefly about the attempt made by us this year to brighten Christmas a little for aliens in our country. As in other years, we had not arranged any gatherings for the festival, as these, as mentioned already, do not appear to us to be the right thing, in view of the diversity of the nationalities and social spheres of our protégés, but so

far as was in any way possible we have given some individual Christmas cheer to all those aliens at liberty, families as well as single persons, with whom we are in touch. Especially we thought of the children in this connection.

Among the prisoners this year also we had it specially at heart to think of those who were hardly expecting anything from other quarters, and so, through the special efforts of the Swiss Red Cross, in spite of the increased difficulties in securing permission for despatch of food, we have forwarded parcels to six camps to needy Frenchmen named to us by the representatives of the Hilfsausschusse (Aid Committee) as never having, during a long imprisonment, yet received a parcel. We did the same to the Serbians in the camp at Kongsbruck. Further, we were able to order from Copenhagen bags with little comforts for a large number of Italians who had only recently been taken prisoner. We were especially glad to give these particular prisoners some pleasure and encouragement at Christmas time, considering that they must have been more exhausted through their recent physical and mental trials than those who had been accustomed to the conditions of camp life for a longer time, and also for the most part they could expect nothing from home. Finally, we ourselves have been able to give some little cheer to the Russian civil prisoners in the camps at Havelberg and Holzminden, by gifts from our own country.

With regard to Ruhlben, we had planned some time before Christmas, in accordance with the wishes of the interned men, to ask that this year a general visiting day should be allowed for the prisoners whose families are still in Germany, with a Christmas festival in the camp itself, and in this connection we intended to refer to a similar event the year before at Alexandra Palace. Fortunately such a recommendation was not at all necessary. The authorities had already conceived the same idea, and granted the permission for such an arrangement, with the limitation that only the wives and children living in Berlin and neighborhood should come under consideration. The celebration was most happy, and we hope very much that a suggestion already discussed with the authorities to arrange a similar general visiting day for the more remote families may be carried out at Easter. We should like to arrange on this occasion that all women from outside Berlin shall be able to take part, including those who have had previously to deny themselves the visits permitted every three months, on account of lack of means and length of journey. For this purpose we hope to provide a free journey and hospitality in Berlin for all who are not able to pay for it themselves. As a slight compensation to those children of interned men, whose homes are outside Berlin, and who were therefore not able to take part in the Christmas celebrations in the camp, we sent, in the middle of last month—Dr. Higgins supplying us with those addresses we did not know—a circular letter to their mothers throughout the whole of Germany, and asked them to inform us of special wishes for each of their children. These we were then able to fulfill, to the satisfaction as it seems of both the little ones and their mothers.

With hearty greetings in the name of all our fellow-workers to yours,

Sincerely, ELIZABETH ROTTEN.

FROTH.—The south wind is blowing gustily from the sea, and the rough and tumble of the surf line shows white against the gray of the waters beyond. On the beach, the seas tumble and break into foam, and the froth blows airily away on the fresh breeze.

On the boardwalk, the sea of human beings ebbs and flows this bright morning. If you could hear the talk there, and mark the vanity of many, and the inane expressions, you would call much of it frivolous. That is the froth of life, the light emptiness that the wind blows where it will. But there is the underlying wave, and the tide, and the sea, if only we will have a mind for them! The froth of life is a poor substitute for the deep sea. Yet some of us seem to prefer the scattering bubbles to the sea itself.

FIRST REPORT FROM OUR WORKERS IN THE RE-INVADED REGION.—The following letter from Harold Hood, of West Chester, Pa., is the first direct word we have had of the stirring scenes of the last few weeks. We are daily expecting full and official reports from the Paris office, but we realize how little time for correspondence Charles Evans has had.

PARIS, Third Month 26, 1918.

DEAR MOTHER:—

Well, I have gotten some time at last to write to thee, and will give thee an idea of what has happened in the last few days. Starting last Friday morning (Third Month 21st) the guns on the front opposite us started up at about 4 A. M. and it was the worst noise I ever heard. It woke us up and at about 5:30 A. M. the German shells started to drop about two miles from us. It was the same all day, but we could not find out much news, so did not worry. Everything was quiet that night, but it started up again about 6 A. M. next morning (Third Month 22nd), and I guess it has been going ever since. I went out to run the tractor as usual that morning, and thought nothing of it, except that the German shells were falling a little closer. About 10:30 Darling came out and told me to hurry up and bring in the tractor as Ham had been evacuated and that we would have to leave soon. I took it in and packed up my stuff and we also got all of the other things together we could. Darling started off with the tractor about noon and we left with our wagon and cart and all of the horses about 1:30 P. M. German shells were falling about a half-a-mile away and the Germans themselves were not over two miles away. It surely was a fierce noise and we could see the shells burst and throw dirt and stones high in the air. You could also hear them whistle as they came over. The roads were just packed with refugees and troops, etc., and it took us two-and-a-half hours to go the first two miles.

Elliott and I had the cart and two horses on behind. We passed Darling on the way and went back (walking) for him to get some lugs which he had left. There were four allied guns back of our barn by that time and were firing all of the time, so we did not linger very long. Well, we got to Esmerly Hallon at last and after packing on some more stuff there, left for Grunry, arriving there about 8 P. M. We told them the news, so they started right away and packed up, working all night. We slept in a large attic, but got very little sleep on account of the noise. Next morning (Third Month 25rd) we started out about 8:30 A. M. for Montdidier, which was about fifteen miles away, and everything went O. K. until we got to the old front lines, then one of the carts from Grunry broke down, the bottom dropping out, after we had gone over a very bad bridge. We also had to repair another bridge before we could cross it. By the way, Darling arrived in Grunry finally, and had to leave the tractor at Esmerly Hallon on account of the roads being so crowded. So I guess the Germans have it now, unless some one moved it out.

We got to Montdidier about 7 P. M., and were sorry to hear that we could not get a car for our baggage in less than three days, so, as the Germans were still advancing, we decided to move on towards Paris next day. We went through Montdidier and about two miles the other side, then set up camp for the night along a creek. We set up our cots near the road and tied the horses to trees. We had quite a bunch of stuff—eighteen horses, one wagon, four carts and the tractor from Grunry. We were very tired, and although trucks were passing in a steady stream with fresh troops going to the front, we slept soundly. Two of us were on guard duty for an hour at a time. Harden and I had from 3 to 4 A. M. Some of our fellows helped refugees nearly all night, but not we fellows who walked and drove the horses. Some of the fellows who were not needed left us there and went to Paris. As one of the Grunry fellows who drove the tractor was not feeling well, I was given a job with Calvert to take the tractor on to St. Just. We started out about ten o'clock and arrived there about 6:30 P. M., about one-and-a-half hours ahead of the teams. Well, we got cleaned and got a good square meal (the first I had had for four days) and then a good bed with sheets (first I have slept between six months), and say I did not sleep. I got up yesterday morning feeling fine, so we looked around the town a little, then left for here about 5:30 P. M., after waiting three hours for the train. It was very late on account of conditions and we had a hard time getting on at all, although there were about twenty coaches on it. We stood all the way to Paris (about a two-hour trip), and were ready to go to bed again last night. I have been getting baggage and doing other odd jobs all day, and am going to have my teeth tended to at the Red Cross hospital to-morrow. I thought it would be a good chance. Have no idea where we will be sent, but will write to you later and tell you.

There are about six fellows still at St. Just who are taking care of the

horses, etc., until we can get some carts to move our stuff either here or to a new section for us to work in. We got all away from the farm except the rabbits and a few tools, but we were very sorry to lose the tractor. Our trucks are still working up near the front, helping to move the civilians, and it is a big job.

I saw and heard enough in the last few days to do me for awhile. The German planes sure did get nery around our part as we were leaving, and I saw one only a few hundred feet from the ground and could see the black crosses on his planes very easily. I also saw about fourteen Allied planes bring one down in flames not long after leaving the farm. I must go get my supper now and will write again after I get settled.

HAROLD HOOD.

(HOME ADDRESS—West Chester, Pa.)

TO OUR BOYS IN FRANCE.

"Thou therefore, my son, endure hardness as a good soldier of Jesus Christ."

Stick to your post, my boys,
Stick to your post,
Nor let no cringing fear
Impair your work!
Stick to your post, my boys,
Stick to your post,
Though scarce two miles away
The foe may lurk,
The earth must still be plowed
To plant the grain,
The little homes made snug
For refugees;
Stick to your post, my boys,
Nor count the cost,
Nor seek the peace that comes
With careless ease.

Flee for your lives, my boys,
Flee for your lives,
The cruel shells are falling
As you flee!
The roar of war and tumult
Rends the skies,
And you must work in other fields
Than these,
The little homes you labored
To rebuild
Are crumbling once again
Before the blast;
The peasants, fleeing lest they
Should be killed,
Are crowding with you
As you westward pass.

Stick to your work, my boys,
Stick to your work,
Though disappointment tempt you
To despond!
The grain must grow in other fields
In France,
The little homes made new
In lands beyond,
Take up your burden once again,
And on!
With vision clear that doubt
And failure scorns,
Till in the darkest hour
Before the dawn,
You know the victory of
The Crown of Thorns.

—MARGARET COPE.

NEWS ITEMS.

REPRESENTATIVE MEETING.—As is natural to suppose, the burden of concern resting on the hearts of members of the Representative Meeting at its regular session, held in Philadelphia Fourth Month 19th, was in connection with affairs associated with the world's unrest. Public sentiment in these days of national trial is over-wrought; the position of Friends as opposed to militarism on conscientious grounds is, by many, misunderstood.

Sympathy was expressed for others not of our membership, who, like ourselves are loyal citizens, yet who cannot follow the popular currents of thought and action.

The Exemption Committee reported conditions in the military camps affecting the Conscientious Objectors; information has already appeared in THE FRIEND explaining the situation as fully as is thought best to be made public at this time.

A number of matters were referred by the late Yearly Meeting to the Representative Meeting for consideration.

The request from Concord Quarterly Meeting for advice as to the proper handling of Trust funds was referred to the Property Committee.

The minute from Women's Yearly Meeting having regard to suggested changes in the first Query, and the letter from Haverford Monthly Meeting in relation to the Sixth Query, were both referred to a committee.

In accord with the recommendation of a committee having the matter in charge, George M. Warner was approved as Clerk of the Meeting, succeeding Wm. B. Harvey, who, nominated by the same committee, was appointed as Secretary to the Yearly Meeting, with headquarters in Room 25 at Arch Street Centre, Philadelphia.

WESTTOWN NOTES.—Since returning from the Spring vacation on the 3rd inst., there has been an unusual amount of sickness. We have had several cases of German measles and mumps. Fortunately, there have been no cases of serious illness. The enforced absence from class work is, however, a serious handicap to many students, especially at this time of the year.

Tennis and baseball have started with much enthusiasm and swimming in the matatorium continues to be popular with both boys and girls. The boys have likewise revived an interest in quaits.

The Men's Faculty entertained the Boys' school at a supper at the Farm House on the evening of the 16th inst. Four of the teachers and several boys delivered speeches, the current running through them being the spirit of co-operation, which has been so prevalent this year. The supper was preceded by a baseball game in which the Faculty defeated the Second Association.

On the evening of First-day, the 11th, Robert Tarboek addressed the School in joint collection. Beside the story of Friends' Relief Work in Russia, he gave us a brief but very illuminating account of the Russian Revolution. C. W. P.

The first term of the Women's Christian College in Tokio began this month—Fourth Month. Dr. Inazo Nitobe is the honorary President of this new institution and Tetsu Yasui the Dean. The courses offered this year are English Language and Literature, Japanese and Chinese, Liberal Arts, and Business. Other courses will be added later.

A REVISED version of the Japanese New Testament has recently been published. It is considered a tentative edition to be standardized only after certain shortcomings have been overcome.

THE SEI NEN DAN.—A number of years ago, nearly every religious paper we picked up had some article or other about the Sei Nen Dan (Young Men's Associations). Recently, although these organizations are increasing with extraordinary rapidity, we hear but little about them. There are now in Japan something over 28,000 of these local young men's associations with a total membership of over 3,000,000. An interesting sidelight was thrown on the activities of these societies not long ago by the publication of the local Nagasaki papers of the resolutions made at the annual meeting of the heads of the twenty-six associations of that city. A careful scrutiny of these findings shows us how utterly inadequate these societies are in themselves to raise the moral or religious life of the nation and how necessary Christian leadership is if the tremendous potentialities in this movement are to be drawn forth into useful channels. —ERNEST TRUEMAN, Y. M. C. A. in the *Japan Evangelist*.

FRIENDS' SERVICE NOTES.—Not having received a reply to our cables to Russia we asked the State Department to endeavor to establish communication with our workers. The following cable has just been received through official channels from the United States Consul at Moscow:—

"Moscow, March 22, 1918.

Six Americans among Quaker workers of Buzuluk all well. Do not intend leaving at present. (Signed) SUMMERS."

Several persons have made inquiry as to the origin of the Friends' Service Emblem. The first work of Friends in the Franco-Prussian War was done for the City of Nancy, which had as its official flag the red and black star which has now become so familiar to Friends. When Friends left their work in Nancy they were presented by the Mayor and the people with a memorial of gratitude which bore the emblem of the City. This emblem came into some use among Friends as a badge of their work in other places at the time of that war. At the beginning of the present war English Friends were required by government authority to adopt an official emblem of their work and they adopted the star which had become associated with Friends' work in 1871. When American Friends entered into this work of war relief we were very glad to avail ourselves of the permission given by English Friends for us to adopt this same emblem.

Since our last report an additional \$2000 for our work has been sent in by the Mennonite Church. This makes a total of \$12,000 which they have contributed within the past few weeks. They have now promised to send at least \$4000 regularly per month. A number of their young men have now been accepted for the Unit, and we are delighted with the extremely high qualifications which they show for the work. Many of them are carpenters, machinists, engineers, and come to us with the highest possible personal recommendations.

The interest in Friends' work and the desire to help it continues to spread. A contribution of 665 pages of copying work has just been received from one of the public stenographers who has been doing work for our office. Her note contains the following statement: "My best wishes for success in your efforts; it is a pleasure to handle your work and I agree with others that association with your work is refreshing and uplifting."

The following note of appreciation of Henry Scattergood's lectures is typical of a score or more which we have received from the many places which he has visited: "Everyone appreciated the coming and lecture of Henry Scattergood. His earnestness and ability to take one into the work abroad has made a wonderful and lasting impression on those who heard him (about 1000 in attendance), and the Department of Civil Affairs of the Red Cross is now known to be a vital, living, uplifting, constructive work that will receive more attention than heretofore."

The above note is from Plainfield, N. J.

"The American College and the Great War," an article by Robert L. Kelly, published in a recent number of *Scribner's Magazine*, has been given a Spanish version and published in *Inter-America*, which circulates among Spanish speaking people throughout North and South America.

FRIENDS of Cambridge, Mass., have initiated a plan that may well appeal to others. A food sale was held at the home of a well-known lady on an afternoon last month between three and six o'clock. The proceeds were to be divided equally between the Massachusetts Woman's Suffrage Association and the Friends' Reconstruction and Relief Work. Donations of food, recipes and flowers were asked for in an attractive notice of the sale. A daughter of President Wilson poured tea at one table and a great, great, grand-daughter of Lucretia Mott assisted her. One page of the folder of invitation was devoted to a description of Friends' Reconstruction Work.

GIFT FROM THE DOUKHOBORS.—A gift of 20,000 pounds of jam has been received by the Military Hospitals Commission from the Doukhobors, the Christian Community of Universal Brotherhood at Brilliant, B. C., for the convalescent soldier patients in the western hospitals and sanatoria. War is against the tenets of the Doukhobor faith, and exemption from military service was promised them by the Canadian Government when they came to the West from Russia to settle.

In the Doukhobors' gift are 7,500 pounds of strawberry jam, 7,000 pounds of raspberry and 5,000 pounds of various other kinds, including peach and plum. The fruit all came from the Kootenay District, and the jam was made in the Doukhobors' own model factory, which is noted for the purity of its products.

The following applies to conditions in England at the present time, as taken from an *Exchange*, the same is true, though to a less degree, with all that pertains to printing and binding of books in this country.

WAR PRICES AND THE BIBLE.—War prices hit some institutions harder than others. The immense popular editions which the Bible Society publishes are habitually sold for much less than they cost to produce. But under present conditions this loss grows abnormally heavy. Compared with the rates which ruled before the outbreak of war, the price of printing in England is now one and a-half times as much as it was. The price of binding has almost doubled. Packing-cases cost four times as much as they did. The price of paper is five times what it was before the war. These facts will suggest to any person of ordinary imagination the plight in which the Bible Society must be without a large increase in its funds.

REPORT OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK
ENDING FOURTH MONTH 20, 1918.

Received from 28 Meetings	\$11,009.55
Received from 17 Individuals	428.00
Received for Supplies	39.40
Received for Armenian and Syrian Relief	40.75

\$11,517.70

CHARLES F. JENKINS, *Treasurer*.

NOTICES.

The Tract Association of Friends has recently issued the following new Tracts, which may be had at No. 304 Arch Street:—

"Spiritual Reconstruction," by Max I. Reich. This is a brief plea for "dedication of heart and attention of soul" that the Kingdom of God may be advanced in these times.

"A Doctor Cured," No. 4E, and "Alone with God," No. 5E. These are brief anecdotes designed to be helpful to profane swearers. All the above are of convenient size to slip into an envelope.

WESTTOWN SCHOOL.—Parents who are considering entering children at Westtown for next year are advised to make application as early as convenient. We shall be glad to have parents bring their children to visit the School at any time. Such a visit on a week-day afternoon would give an opportunity to see the School in operation (the afternoon session closes at 2.50), and also to get acquainted with the athletics and other out-door interests of our boys and girls.

GEORGE L. JONES, *Principal*.

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

Blackwell—Little Grandmother of the Russian Revolution.

Brailsford—League of Nations.

Eaton—Green Trails and Upland Pastures.

GROSSMIDN—Exceptional Child.

JAMES—Arizona the Wonderful.

Kelsey—Friends and the Indians.

Kuhns—Peaceful Life.

Alberts—Church in the Commonwealth.

Rowntree—Co-operation or Chaos.

Stewart—Notes on Old Gloucester County, N. J.,

LINDA A. MOORE, *Librarian*.

MEETINGS from Fourth Month 28th to Fifth Month 4th:—

Gwynedd Monthly Meeting, at Norristown, First-day, Fourth Month 28, at 10.30 A. M.

Chester, Pa., at Media, Second-day, Fourth Month 29, at 7.30 P. M.

Concord, at Concordville, Third-day, Fourth Month 30, at 9.30 A. M.

Woolbury, Third-day, Fourth Month 30, at 8 P. M.

Abington, at Abington, Fourth-day, Fifth Month 1, at 10.15 A. M.

Birmingham, at West Chester, Fourth-day, Fifth Month 1, at 10 A. M.

Salem, Fourth-day, Fifth Month 1, at 10 A. M.

Goshen, at Malvern, Fifth-day, Fifth Month 2, at 10 A. M.

DIED.—Third Month 28th, at Miami, Florida, SAMUEL LEEDS ALLEN, in his seventy-seventh year; a member of Chester Monthly Meeting of Friends, N. J.

—, at his home, Moorestown, N. J., on the sixteenth of Third Month, 1918, EBENEZER ROBERTS, aged eighty-four years; a member of Chester Monthly Meeting, N. J.

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POCONO MANOR ASSOCIATION.

The Oakwood and Acorn Cottages, at Pocono Manor, will be opened about Sixth Month 20, 1918, for the accommodation of Friends, at moderate rates. Early application for rooms and board should be made to

LYDIA B. KITE,
Collingswood, N. J.

FOR RENT FROM SIXTH MONTH 1 TO NINTH

Month 30, 1918, furnished home on Haverford College campus. Nine rooms, two baths, garage.

R. W. KELSEY, HAVERFORD, PA.

FRIENDS' SCHOOL at ATLANTIC CITY, N. J. will need three experienced teachers for year 1918-19 for Seventh and Eighth grades, Fourth and Fifth grades, and Kindergarten. Apply to Principal,

HELEN L. FORSTYHE.

WANTED—BY A COLLEGE WOMAN, WHO makes a specialty of private teaching, a position as tutor or companion, preferably in a family of Friends. Excellent references given. Address it.

Care of "THE FRIEND," 207 Walnut Place, Philadelphia.

FOR RENT—EIGHT-ROOM FURNISHED COTTAGE, bath, open plumbing, hot and cold water, town and spring water. Several meals daily, half hour ferry service to Newport and Narragansett Pier. Excellent opportunity where there are one or more invalids in family. Areas must be taken at Nipponwood.

Apply DR. W. LINCOLN BATES,
Jamestown, R. I.

FOR RENT—OCEAN CITY, N. J. LARGE FURNISHED COTTAGE for Seventh and Eighth months. Five chambers. All conveniences. GEORGE

W. HAROLD TOMLINSON,
114 Yale Avenue, Swarthmore, Pa.

WANTED—A POSITION AS GOVERNESS and mother's helper in a family of refinement. Address "THE FRIEND," 207 Walnut Place, Phila., Pa.

TO ADVERTISERS.—THE FRIEND is now open for selected advertisements at the following rates: One inch, 50 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application.

Friends having real estate to rent or sell, also those desiring board or rooms, should find THE FRIEND an excellent medium for reaching interested parties.

Standing business cards are also solicited.

Cheyney Institute

offers an opportunity each year to one hundred picked colored youths to train themselves in leadership. No people have a more just claim on the sympathy and help of others than those colored people who have faith in the future of their race through wise training.

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The Managers endeavor to administer the Trust they have assumed, but must look to Friends and others for financial assistance in the work for these one hundred young men and women.

The Institute also offers a unique course for teachers in its Summer School. Most of the Eastern and Southern States are represented at this School and testimonials of the advantages gained from the Summer courses would satisfy the most skeptical.

Leslie P. Hill, Principal, is always ready to offer timely suggestions to any who have it on their hearts to assist in the laudable work that is carried on at Cheyney.

Because of the conditions which must be met, if the School is to continue its good work, the Board of Managers feel free to request Friends to include Cheyney among the charities to which they contribute, and ask that checks shall be drawn in favor of and mailed to

WILLIAM BIDDLE, Treasurer,
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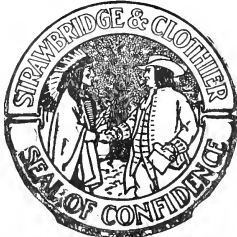
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"MALADJUSTMENT."

As an originator of descriptive terms and phrases Jane Addams can easily take a first place in present-day affairs with President Wilson. It is she who terms the present world-situation one of *maladjustment*. Ordinarily, we regard the "wielders of phrases" as specially endowed geniuses. A little thought and investigation however, reveal the fact that this gift has the quality which Emerson's definition predicates of all genius. It is only another name for persistent application and hard work. In the case of the President and Jane Addams a keen philosophical analysis wrests the term or phrase from the inherent qualities of a situation. The closest possible scrutiny by any checking-up process that we can command detects no flaws in the knowledge or reasoning that culminates in such "winged words." Actually the process and the outcome of the process very readily carry us back to Homer, from whom we quote the expression "winged words." There has been no more certain basis of literary quality.

It may not be unprofitable to test such observations by applying them to this expression *maladjustment*, as descriptive of our most unhappy times. Is it a generalization that fits the small units—our own individual lives, as well as the largest units—states and federations of states? In our individual lives, whether we regard the most intimate family circle, or extend our consideration to the circle of our friends or business associates are not our difficulties those of *maladjustment*? Where there are no evil motives involved, is it not found, times without number, easy to correct these *maladjustments* and so to make an unworkable situation, work? A very homely incident will illustrate this point.

The Hoag family contained other seers than Joseph whose famous vision has claimed no small amount of interest even in some learned circles of late. It must have been about seventy-five years ago that one of these was engaged in a religious visit along the Atlantic seaboard. Two worthy elders in a community of Friends made the way easy for the visiting minister to make family visits. On one occasion they had driven twelve miles to the home of three maiden sisters who had been left in sole possession of a homestead in which the

family had been located for two or three generations. These three sisters were strikingly unlike in gifts and temperaments. It was notorious that the family life was anything but harmonious. The discreet elders were very particular not to mention this fact to the Gospel ambassador. And so they all sat down together in a silence that seemed in no slight degree oppressive. They sat longer than was customary, when a move was made to separate. Then the minister said, under a very evident sense of compulsion, "The peace of God is not in this house." The peace of God came there—whether wholly as the result of this visit, or as the culmination of religious conviction which this visit emphasized we do not know. After the changed relations were well established the elder sister was often heard saying, "It is no trouble to live together if you will only understand one another." The power "of understanding one another" to resolve *maladjustments* was probably not over-emphasized in this case—it will often work even when there is a background of evil motives such as jealousy and envy. From whatever cause such situations in the personal circles of life may result, is it not clear that they are cases of *maladjustment*? Accurate analysis and acute social instinct are evidently responsible in these relations for such a term.

Are the difficulties in the larger social and religious groups so plainly cases of *maladjustment*? Such an interrogation at once brings to mind certain seemingly irreconcilable differences of theological position. Let us ask, are they actually irreconcilable, or are they too *maladjustments*? A recent writer in the *Churchman Afield* has thrown no little light on this subject. He is dealing with what the *Manchester Guardian* had called "The Reproach of Puritanism." The assumption of a general condemnation of Puritanism is shown to be without adequate foundation. We quote at some length: "Original Puritanism was a very noble and beautiful thing. Quite apart from its ecclesiastical implications, it stood for a high ethical ideal and a deeply religious view of life and duty. In an age of light living, self-indulgence and forgetfulness of God it raised a protest that could not be ignored. But *corruptio optimi pessima*. It degenerated, became sour and grim; tithed mint and anise and cumin and neglected the weightier things. It must be judged, however, by its best, and its best was very great. The Free Churches have never consciously abandoned its ideals, and they will soon find themselves driven to revive them. They still stand for the religious view of life. This is quite compatible with abundance of amusement and recreation. But it is not compatible with making sport and pleasure the chief end of existence, nor will it allow those forms of recreation which destroy the innocence of the young and feed the fires of passion."

This is plainly a call to correct a *maladjustment* in religious society. It has become the fashion of our modern times to decry Puritanism and with it all those doctrines and teachings centering about Calvinism. Doubtless much misplaced em-

phasis in teaching has been responsible for this wholesale condemnation, but a new order and a new religious outlook so far as such have been secured, have shut themselves out from much good by failing to adjust the new point of view to the old and so saving the wealth of the old for present-day uses. Amongst modern religious teachers, perhaps no one better than Dr. McGiffert has shown what a great loss has resulted from this method of protest and reaction instead of reconciliation and adjustment in the religious world. *Maladjustment* has been—must we not say, continues to be—the root of endless tragedies in this line. The new condemns the old in a sweeping wholesale way, and so retards the progress it would foster.

The illustrations herewith cited are but commonplaces that could be multiplied quite indefinitely either in the limited field of family-life or the larger denominational circle. They disclose the principle which is at the basis of international turmoil. One naturally reflects that the ready contribution for the individual to make to world peace is to resolve these maladjustments in the limited circles where our lives are a factor. The genuineness of our pacifism cannot shirk this test. International anarchy is founded in the final analysis in personal maladjustment. This, however, is not the final word for each of us in the extremity. There is another duty to which in degree we may all be called.

Great principles of right living have a scope on different planes. This is particularly true with adjustment as the educative force of life. In substance and manner of working the several planes present varieties that are at once independent of each other and at the same time subject to profound interaction. Thus a church family can hardly begin to resolve its difficulties without a definite reflection of better relations in family affairs. How much more, to adopt the apostolic term of comparison, are state and inter-state efforts at adjustment reflected in a better ordered society! The establishment of courts of law is the ready-to-hand example of this great truth. The present confused world situation would be much more hopeless were it not for the moving picture of a Hague World Court on the international screen. Even those most bent on war turn to this means to end war.

So our appeal is broader than that for personal and denominational adjustment. We should lend the energy of our thought and act to further discoveries of the practicability of pacific international adjustments. It is a large field and a difficult one. We may not hope to become experts in it. The fundamental principle we can grasp. We shall do so best, by a practical application of it in our personal field. In this way we shall be prepared as an intelligent constituency of the new world order. If our Society of Friends can put itself actively in this effort it will be surprising if we do not have some material to contribute that will worthily maintain our line of descent from William Penn in his dream of an international court. This line of Peace work must not wait till the war is over. We need "dreamers of dreams" now, but such dreams demand the most exacting thought and study. Jane Addams has gone to the root of the matter in her discriminating analysis. Shall we join forces like hers in building a worthy superstructure? J. H. B.

"THINK not that thy trials are insurmountable barriers unto thy progress, they pave thy way unto God's presence."

WORDS.

(Matthew xii: 36.)

Words, words, words,
Idle, thoughtless words;
Not the loud and blatant curses,
Rather those, whose cut far worse is,
Keen, sarcastic peccadillos,
Driving sleep from many pillows.
Words, we never should have spoken;
Words, for which some heart has broken;
Words that waken needless fears;
Words that bring the bitter tears;
Words that taint a brother's name;
Words of obloquy and shame;
Gossip, slander, worst of all,
Words we never can recall,
Who, before God's judgment throne,
These to his account must own?
Shall I?

(Isaiah i: 4.)

Words, words, words,
Loving, cheering words,
Golden words in season spoken;
Healing words to hearts nigh broken;
Words of comfort, words of favor,
Telling others of a Saviour
Who will come with words of peace,
Speak to burdened hearts release,
Brightening life's weary ways,
Lighting up life's darkest days,
Hearts be 'lumined all the while
By the presence of God's smile,
Who, with words like these, will win
Some one from the path of sin?
"Inasmuch as ye have done it,"
Christ's own welcome, who'll have won it?
Shall I?

—W. A. WELLS.

WORDS OF FRANCIS HOWGILL.

Francis Howgill wrote and gave forth the following paper for the encouragement of his friends, twenty-eighth of Third Month, 1662:-

The cogitations of my heart have been many, deep and ponderous some months, weeks and days, concerning this people which the Lord 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 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 opening the springs of the great deep, and overflowing 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 showed me, and said unto me in a full, fresh, living power, and a holy full testimony, so that my heart was ravished there with joy unspeakable, and I was out of the body with God in His heavenly paradise, where I saw and felt things unutterable, and beyond all demonstration of 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 among 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 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, night, times and seasons shall sooner come to an end, than the covenant I have made with this people, into which they are entered with Me, shall end, or be broken.

Yea, though the powers of darkness and hell combine against them, and the jaws of death open its mouth, yet will I 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 days of old. I will take their enemies; I will hurl them hither and thither, as stones are hurled in 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, yea, I have brought them forth; I have swaddled them, and they are Mine, I will nourish them and carry them, as on eagles' wings; and though clouds gather against them, I will make my way through them; though darkness gather together on a heap, and tempests gender, I will scatter them as with an east wind, and nations shall know that they are My inheritance, and they shall know I am the living God, who will plead their cause with all that rise up in opposition against them." These words are holy, faithful, eternal, good and true, blessed are they that hear and believe unto the end; and because of them no strength was left in me for a while; 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, and Israel shouted for joy.

FRANCIS HOWGILL.

[The last page of Frank Birrell's excellent paper upon Friends Threshing in France was omitted from the article as first sent from Paris, and has just arrived.—Eds.]

It is impossible to give within a short sketch any real picture of the magnificent courage and many noble qualities of the French peasants. No one who has come to know them, whatever his occasional exasperation may be, can fail to feel for them the deepest affection, and no foreigner will ever have better opportunities for getting to know them than a Mission thresher.

Their individual sufferings have been far greater than any the English-speaking members of the Alliance will have to endure. Their population was smaller and their share of the casualties has been far heavier. For three years a large section of the people has been under German domination or else stranded in some strange corner of France, where they would never before have dreamed of going; or else, though they have remained in their native village, they have seen their homes, barns, animals and machines completely destroyed. Tuberculosis and other diseases have greatly increased. The result might well have been the demoralization of a people. That it is not so is due to the individual character and boundless vitality of the French peasant who has guarded through everything such a large measure of his former vivacity and will to live. It is these qualities that make working with him such a pleasure and make it so tremendously worth while.

LETTERS FROM FRANCE.

THIRD MONTH 10, 1918.

I have been up to a meeting of the General Committee, held once in six months, and was elected a member of the Executive Committee, which meets once a month, so that I shall have a change of scene once a month now, and come up to Paris to meet the most attractive members of the mission, a privilege I value highly. We have had three days of committees and sub-committees and it is very good to have a day of rest after it all. All but three or four of the British are to be turned out of the Somme, but those necessary for our work are going to be allowed to stay, but at present our intention is to try to finish up what work we have on hand in the next six weeks and then discuss our immediate future at another sub-committee. We have almost finished the really pressing repairs

and could probably be better employed in more devastated regions. The British won't allow any British of military age in the zone of their armies, so that we shall have to move anyhow, as everyone is anxious to mix up the two nationalities. But over against that seems to be a very definite obligation to help these people over here. Charles Evans is bearing a very heavy load and though I do not see him very often, it seems to be a satisfaction to him to have me where he can lay his hand on me. Every single member of the Mission seems to be a separate problem for him and some have to be given up in despair.

We had a very satisfactory time in getting up to the Committee meeting last week. We went early to Roye and took lunch at the Café de la Paix, where I asked one of my friends in the Military Police whether the train went at 2.30. I found that was O. K., but one of the intelligence department, who was sitting at the next table, came over to our table and asked us if we wouldn't rather ride in their auto to Montdidier and take the 1.30 express. Of course, we expressed great enthusiasm. "Well," said he, "if you'll walk out to the town limits, we'll pick you up, but step lively, so we can catch the train." So we stepped lively and were picked up just as soon as we were beyond the limits and then we had a sample of military car driving. It was really thrilling and we really, I suppose, took no chances, but the driver had evidently been on missions of importance before, and we made some wonderful time. We skidded into a large boulder at the entrance of Montdidier and blew out a tire, but limped into the station with fifteen minutes to spare. There we were guided past all the sentries by the intelligence man, and, therefore, got into Paris at four instead of nine p. m. It was beautiful to come through an undevastated landscape again and see the beautiful farms well cultivated and houses with no shell holes in them or in their roofs.

Our meeting was very full and while we decided on nothing very vital we had many interesting discussions and learned to know a good deal more of the Mission. There may be, however, a large part of the work that is not just labor undertaken by us in the direction of agriculture and industry along new lines, and if we can be persuasive enough in co-operative channels. The planning and building of houses on better lines and the development of garden sites and social centres, distribution of live-stock, such as goats and hares, and the introduction of new village industries and the protection of the people against exploitation by middlemen. It means, of course, that we shall have to hold any quantity of trained workers after the war, and that those that can't talk French won't be of a great deal of use. Sitting here in Paris, with the Spring sunshine pouring in through the open window and the pleasant associations of the last three days still very fresh, I want to stay and see it through, and I don't believe there is much chance of my early return. Charles Evans, Sam Morris and I had lunch together at a little eating house over in the Latin Quarter, which is the only time I have had a cheap meal in Paris that was really O. K. Day before yesterday Jim Whittall turned up, and he and his brother W. and I have been together a good deal yesterday and day before. He is very anxious for me to spend my vacation with them on the Sussex Downs if I can, but I shall have to put it in somewhere studying hard at French, for we Americans need very much a French-speaking Secretary here in Paris as part of the general outfit, and some of the administration have been at me to take the job as soon as I can put my French up to suit—if that should ever be possible. But I can't anyhow get away until we finish up Gruny, which we are going back to-morrow to speed up, and I hope we shall soon begin to see an end of things there.

J. H. H.

THIRD MONTH 18, 1918.

Kenneth Cross and I came up from Paris together a week to-morrow, leaving at seven o'clock in the morning Summer time (the clock having been moved on an hour), which meant getting up in the dark and chasing to the station before we

were really awake. We had no adventures worth speaking of, but the country was beautiful with frost. It cleared off into a brilliant warm Spring day and we have had a succession of days just like it, some warm and some colder, but from the birds and flowers I think we can now say that Spring has come. We haven't changed our time of work or meals to the Summer time yet, though I am anxious to do so, as getting to work later in the morning keeps us from being delayed by the frost, but that I hope will soon pass away and then we can have dinner by daylight, which is almost possible now.

We are now definitely isolated in the war zone and can't go to Paris except on a doctor's certificate or on absolutely urgent and necessary business. I have just succeeded in getting lists from four or five people who ought to be relieved according to the Mayor, and shall need more money than I have in bank to fill all their wants, as everyone of them needs at least one bed, which will cost from three to four hundred francs. The lists include everything from goats to clothing for their children. ——— asked if we needed anything here for the children in the way of clothing and I have no doubt anything could be used. Some people are so poor that they are using knives and forks that they picked up in the rubbish heaps where they were thrown by the Germans.

I wish you could have seen the old carpenter's joy when I took him his tools. There were seven planes of different sorts, a buck saw, a brace, a reamer and a pair of compasses. "Tres chic" was what he called them and he beamed all over and tried to pay for them. He has written a letter which I am mailing to Arndt to-day. Edmund Harvey was very much impressed with him and his pleasant manners. He is over seventy years old and lives all by himself; he showed me his bed, which he made fifty years ago, and which somehow the Germans spared. He seems to be getting work now from the richer people of the village and I expect will be able to hold his own. His name is Grane.

Maxwell Wray has been collecting lists of peoples' needs for me and has promised to write them out to-morrow and give them to me with the details of their troubles—most of them are families of farm laborers who, of course, had nothing saved up except in their furniture and can't get more now, for the men are soldiering or civilian prisoners in Germany. I called on Mme. Ledoux yesterday about the goat she wants for her little girl and her mother who is a sad dyspeptic, bent double with mal'alestomac. I have the butcher scouring the country for one now and expect to hear from him in a week. It will cost about 45 or 50 francs—a tremendous price. It ought to be 35.

Meanwhile our work is going on. I have quit Mme. Varlet's roof, about three-fourths done, and am working on Mme. Ondailles, as the Ondailles are living in their house and the roof needs repairing badly. The trouble, of course, is lack of slates, but we have enough to do some of it. Mme. Varlet had a lot of slate-roofed farm buildings which were demolished and I could get all I wanted from them, but you can't take one person's slate for another—it is impossible. They won't help each other out that way at all, especially when they have need of the things themselves. It is perhaps not to be expected.

We are hoping to finish up the most urgent repairs here and consider the situation in about six weeks' time, meanwhile Angus is investigating the locality near Soissons to see if we can go there to make similar repairs and near Verdun. There seems to be a definite feeling that I am needed in the Paris office, but nothing definite has been said about it. If I could conduct a French correspondence and work with French officials, I believe they would take me on at once, but I refuse to learn French from these people, their pronunciation and grammar are both so bad. I shall probably get a holiday soon, and spend it grinding at French, perhaps at Tours, which will be a rest and I hope entertaining. Charles Evans was here on the 14th and 15th and spent most of his time digging Mme. Barratt's garden for her. Evans has great hopes of C. J. Rhoads coming over and is busy writing urgent letters

to that end. There seems to be a great deal of work to be done in the Red Cross in connection with our work and it keeps Charles very busy all the time, and he is very seldom able to get away and visit us in the various parts of the country where we are, which is a most useful thing to do, and keeps people in much better humor, although I have nothing to complain of in this respect and must say our fellows take the uncertain hours of our meals with great patience.

I don't know what to say about publishing my letters. There is a rule in the Mission that letters intended for publication shall be censored by the office in Paris, but I don't want to send my letters there, and in fact I have run out of interesting facts and incidents, and the routine here goes on almost the same from day to day.

I could touch up my letters with what we see of the war, but it is wiser to play entirely safe with the censor and not write anything that might be questioned and I hope I have done that.

Meanwhile "Bon Courage," as the peasants say, when we set out to work and with love to all.

J. H. H.

LINCOLN AND THE FRIENDS.

The statement is often made that there was something of the Quaker type in Abraham Lincoln, and it is usually followed by the assertion that he was of Quaker ancestry.

As one takes the direct road through Berks County, Pennsylvania, leading from Pottstown to Reading and keeping back from the Schuylkill River, he will see, fronting a by-road, but not far from the main thoroughfare, he is traveling, a low limestone building, which has all the characteristics of a Friends' meeting-house. If interest proves strong enough to cause him to stop for a few minutes and make the little detour required for a visit, he will be amply repaid, for in the little enclosure surrounding the closed meeting-house, the Historical Society of Berks County has placed a giant boulder, brought by ox-teams from the nearby mountain and has had cut into the face of the stone this inscription: "Exeter Friends' Meeting House and Burial Grounds. Ancestors of President Abraham Lincoln and of Daniel Boone are buried here."

When the compiler of the "Dictionary of Congress" wrote in 1858 to Abraham Lincoln for a sketch of his life, he received in return a very brief reply in six terse statements. There is little history of the early life of Abraham Lincoln worth retaining; this, however, belonging to the family record links his name with Friends:

The family was of English descent and may have originally emigrated to America with William Penn's followers. Whether their first home was in New England or somewhere in the Middle States is a mooted question, but before the middle of the eighteenth century, when the northern section of Chester County was developing its iron mines, which later gave a full quota of metal for the American cannon used in the Revolution, there was a Quaker who presided as head blacksmith at the Coventryville Forge. This man was an ancestor direct or collateral to the late president, and here the family being brought into close association with the Friends, who had their meeting-house in the little village of Nantmeal a short distance away, it was natural that they should join Friends "through conviction." Later, they moved across the river and the farm is pointed out where they lived, but a few miles from the Boone homestead—the birthplace of Daniel Boone; Exeter then became the meeting for the Lincoln family and here in the little grave-yard already referred to, the great grandparents of Abraham Lincoln were buried. About the middle of that century (1750) Abraham Lincoln—the grandfather of the president, began to put into execution the spirit of the rover, a strong characteristic of the family, and from here on through Virginia, Kentucky, Indiana and Illinois, history finds solid ground on which to stand, but with the exodus from Exeter, all connection of the family with the Society of Friends must be given up. ..

Amelia Mott Gummer's "The Quaker in the Forum, ..

should have a second reading on the part of those of us who read it first when she published it in 1910, others to whom the book is only a name will find it most appropriate reading for the present time. What follows—omitting parts only because the space is so limited, is taken almost verbatim from her book.

In the autumn of 1862, Eliza P. Gurney, widow of Joseph John Gurney, under an impelling sense of duty, made a "religious visit" to the White House at Washington—she was accompanied by Hannah B. Mott, John M. Whitall and James Carey.

After two hours' delay in the waiting-room, a private audience with President Lincoln was granted them. He received them most cordially, fully understanding that they had come purely upon an errand of sympathy and love; and the intense anxiety on his face stirred their hearts. Hannah B. Mott took copious notes, and at once wrote down the remarks made by the President during the interview. She writes:—

We once more repaired to his mansion, where we were at once taken up into his office or private parlor. His tall commanding figure and cordial grasp of each of our hands as we were presented, made us feel as if we were indeed in the presence of a great man. He pointed us to seats, and asked Eliza something about England, and made a remark about the rain, when Eliza commenced, with a great deal of feeling, to address him. She assured him of the deep interest and approval of his course by many thousands on both sides of the Atlantic, especially in regard to his act of letting the oppressed go free, encouraging him, under his great responsibility, to look for his light and his strength in his God. Altogether, I think I never heard her more favored or more weightily in her ministry. She spoke at some length, and soon after her communication, knelt in solemn prayer for "our chief magistrate." I cannot pretend to do it justice. It was a touching scene, and never, I think, to be forgotten. The President listened in the deepest attention. . . . We found afterward that Stanton, the Secretary of War, opened the door, but seeing that something was going on retreated, leaving the door partly open, when the private secretary came in, and after the President spoke to him, promptly retired.

Eliza Gurney soon after rose, when the President also stood, and taking her hand, responded in the following words:

I am glad of this interview. In the very responsible situation in which I am placed, as a humble instrument in the hands of our Heavenly Father, I have desired that all my words and actions may be in accordance with His will, but, if, after endeavoring to do my best with the light which He affords me, I find my efforts fail, then I must believe that, for some purpose unknown to me, He wills it otherwise. If I had had my way, this war would never have been, but nevertheless it came. If I had had my way, the war would have ended before this, but we find that it still continues, and must conclude that He permits it for some wise purpose, although we may not be able to comprehend it, for we cannot but believe that He who made the world, still governs it. I repeat that I am glad to have had this interview with you.

Nearly a year later, Eliza Gurney received a request through the Commissioner of Agriculture, Isaac Newton, that she would write to the President again; and having already had it on her mind, she did so under date, "Eighth month 18th, 1863," expressing her continued sympathy and prayers for the President in his time of trial, and fully endorsing the words of his recent proclamation for a day of thanksgiving and of prayer that "the angry feeling that has so long sustained this needless and cruel rebellion may be subdued, the hearts of the insurgents changed and the whole nation be led through paths of repentance and submission to the Divine Will back to the enjoyment of union and fraternal peace." The next year, President Lincoln sent to Eliza Gurney the following acknowledgment of her visit and letter:

EXECUTIVE MANSION,
Washington, September 4, 1864.

ELIZA P. GURNEY:

MY ESTEEMED FRIEND:—I have not forgotten, probably never shall forget, the very impressive occasion when yourself and friends visited

me on a Sabbath forenoon two years ago. Nor has your kind letter, written nearly a year later, ever been forgotten. In all, it has been your purpose to strengthen my reliance on God. I am much indebted to the good Christian people of the country for their constant prayers and consolations, and to none of them more than yourself. The purposes of the Almighty are perfect, and will prevail, though we erring mortals may fail to accurately perceive them in advance. We hoped for a happy termination of this terrible war long before this; but God knows best, and has ruled otherwise. We shall yet acknowledge His wisdom and our own error therein. Meanwhile, we must work earnestly in the best light He gives us, trusting that so working still conduces to the great ends He ordains. Surely He intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal could stay. Your people, the Friends, have had, and are having, a very great trial. On principle and faith opposed to both war and oppression, they can only practically oppose oppression by war. In this hard dilemma, some have chosen one horn and some the other. For those appealing to me on conscientious grounds, I have done, and shall do, the best I could and can, in my own conscience, under my oath to the law. That you believe this I doubt not, and believing it, I shall still receive for our country and myself your earnest prayers to our Father in Heaven.

Your sincere friend,

A. LINCOLN.

The original of this touching letter is preserved in the records of the Historical Society of Pennsylvania. Eliza Gurney wrote once more to the President, under date "Ninth month eighth, 1864," and after the close of the war in 1865, followed in a few days by the assassination of the President. Eliza Gurney's first letter was discovered in his breast pocket, where, much worn and read, it had been constantly carried, even to the moment when the fatal shot was fired.

D. H. F.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

The outworn "right," the old abuse,
The pious fraud transparent grown,
The Good held captive in the use
Of Wrong alone,—

These wait their doom, from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

—WHITTIER.

KEEP UP WITH THE WATER WAGON—it is not an ox-cart or a mule team. These are days of motor propulsion. No new power has been found, but improved methods have been discovered for applying the forces that have always. If we believe in social betterment, in progress towards righteousness in civic affairs, in accepting new duties as new occasions teach us new methods of using old forces for good, then it would seem that the very *least* we may do is to keep informed and informing others as to what is actually transpiring to give encouragement and confidence to all who hope to see our nation, and all other nations also, emancipated from the liquor traffic. With this accomplished, the emancipation of individuals from bondage to the drink habit will be made a thousand times easier.

ELEVEN STATES HAVE RATIFIED the proposed constitutional amendment. Five of these are not prohibition States in the sense of having already outlawed the liquor traffic throughout their own territory. Massachusetts is the latest accession to the list of stars that are flashing out for a saloonless nation. And it seems highly probable now that those who in 1912 predicted "a saloonless nation in 1920" were speaking more truly than they knew, or than most of them had faith to believe would come to pass. The chairman of our Temperance Association remarked at a recent meeting of the Executive

Committee, "I am beginning to feel as though we really have arrived at our *senior year*."

HOW MAY WE HELP THE CAUSE ALONG?—This is a question we wish to answer by a concrete suggestion of how *the reader* may co-operate with us by doing simple, easy service at home which we cannot do, but which should be done. We want persons in every community of Friends or wherever situated to "go after" the people who do not believe in prohibition; not in any blunt, tactless manner, but in the least offensive manner possible, by simply sending *one* brief leaflet at a time with or without the name of the sender as may be thought best, to be followed systematically by *one* more of a different kind, and later by another and another until at *least five* circulars covering as many weeks have gone right to people *you know* as needing information. Let us stop wasting breath and postage on people who are "right" on this question and spend at least a nickel on persons we have reason to believe need converting.

We would like to prescribe the literature for this purpose, and, if necessary, we will supply it *free of cost*. We have in mind a type of leaflets that is new in every way and prepared in accordance with approved methods of psychological advertising. We believe they will be found very effective if used as here suggested, or if used by business men among familiar correspondents.

We want to hear from persons who are interested in this proposition. State in a general way the class of people to be circularized, as laborers, factory people, farmers, professional men, traveling men, or etc., and the number you propose to address or approach personally. Have a place for every leaflet and see that every leaflet goes to its place. If you do not know how people stand on the question of national prohibition, ask them. It is a perfectly proper question to ask. The issue is nation-wide and is before the people now.

STRENGTHEN AMERICA.—The leaflets we recommend have been prepared by Charles Stelzle, Manager of the campaign of the Federal Council of Churches of Christ in America. Most of this literature is free from features that would make it objectionable to Friends. There may be individuals of us who would not feel easy to use at the present time a leaflet with the above caption, or such a headline as Camouflage, but while every one must exercise his own judgment in these particulars, we believe that to Strengthen America in ways that we can endorse with a clear conscience is consistent, and to use the word *camouflage* to teach a lesson in sincerity is not doing violence to our testimonies. Every leaflet repeats the slogan, "If you believe that the traffic in alcohol does more harm than good, *help stop it*." Here is a sample circular. There are more than thirty kinds, each dealing with a different phase of the subject:—

WHY MEN ARE ASKED TO SURRENDER THEIR "PERSONAL LIBERTY."—BY CHARLES STELZLE.—*There was a time when men honestly believed they had a right to own slaves—because they thought it was purely a question of property rights. But to-day we know it is also a moral question.*

There was a time when men honestly believed that all they needed to do to get a wife was to take a club and hit the woman of their choice on the head and drag her home. But to-day—well, women have something to say about it, too.

There was a time when men honestly believed they had an absolute right to do with their children as they pleased. But to-day we recognize the fact that children have rights of their own.

Slaves, women, children—these have come to their own because a new conception of RIGHTS and DUTIES has dawned upon men. They discovered that there is a more fundamental question than property rights—that DUTY is a bigger word than RIGHTS.

And so the weaker members of society are to-day being given a better chance.

But we still bark back to the "property rights" period and the

question of "personal liberty" when we discuss the saloon and the liquor business.

We forget that the bigger thing in this discussion is DUTY and SACRIFICE—for the sake of the weaker members of society—that we should be ready to give up our "rights" when the well-being of mankind as a whole is concerned.

The man who is ready to do this proves that he's a BIG man—the LITTLE man always stands out for his "rights," no matter what happens.

The man who insists that his "personal liberty" gives him the right to drink liquor and support saloons—and that he proposes to exercise this right—is asking thousands of men and women and children to make a greater sacrifice and to suffer infinitely more because the saloon is licensed, than HE would suffer or sacrifice were the saloon to be closed.

If you believe that the traffic in Alcohol does more harm than good—Help Stop It!

LARGE POSTERS, twelve or more different kinds, 22x28 inches in size, have also been prepared by the same individual. Some of these are very impressive. The price is two dollars a dozen. We will furnish a limited number where the opportunity seems to warrant it.

Address all correspondence on these subjects to B. F. Whitson, Moylan, Pa.

OUR LESSONS TOO.

A little child, with lessons all unlearned

And problems still unsolved, before me stands;

With tired, puzzled face to me upturned,

She holds a slate within her outstretched hands:

"My sums are hard—I cannot think to-night;

Dear father, won't you make the answers right?"

Thus do I come to thee, great Master, dear;

My lessons, too, are hard; my brain is weak.

Life's problems still unsolved, the way not clear,

The answers wrong—thy wisdom I would seek.

A tired, puzzled child, I pray to-night:

"Here is my slate—O make the answers right!"

CHILDREN'S CORNER.

TEACHERS IN OTHER LANDS.

One interesting feature of our Yearly Meeting was that we were brought into closer touch with Friends in foreign lands than we often are, through letters from Japan and Australia, telling of their interests; and some of their difficulties in which they asked our sympathy and help. There was also a request made, by a group of our Friends, that the Yearly Meeting should give its care and oversight to the foreign mission work in which its members are interested. And these things lead us to recall the Friends who have been for years working as teachers and missionaries; and to wish that we could all know more of them and of their work.

One who has been lately here visiting her old home and friends is Alice Whittier Jones, Principal of the Girls' Friends' School at Ramallah, Palestine. She has now returned to her work, and just before leaving Philadelphia, gave an "interview," from which some of the following facts are taken. The British forces, now in control of Palestine, she feels, will bring better living conditions to the people, and believes that "perhaps our greatest opportunity is at hand—our work just beginning." The School had to be closed a few months after the great war started, as it was not safe for the girls to be there, with the Turkish troops constantly passing by on the road to Jerusalem. It is pleasant to hear that, though several of the buildings owned by Friends were first occupied by Turkish and then by German officers, no harm was done, and the Germans even mended some holes in the roof!

One question we always want to ask is how people came to choose their life-work, and Alice Jones answers this for us:

"When did I first become interested in Ramallah? When I was a child between eight and ten years old we used to hear a great deal of the work being done there, and I made a quilt for the girls' school—thus taking my first excursion there. It wasn't until years later that I was asked by the Board of Foreign Missions to take a position there, and then I did not accept because I wanted to go to Africa. Why? Just because it seemed to me to be the darkest, blackest place in the whole world—and I felt that was where I must go. Ah, yes, I have learned differently since—that at our very doorsteps may lie fields for service; but then I thought just of the one place—Africa. After working several years teaching the blind I was again offered a position as principal of the Girls' School at Ramallah, and this time I accepted. It suddenly occurred to me that this was my open door—the very place where I might be needed most. I was free to go—few others were more free. And it was my open door."

Even before the days when she made the quilt, Alice Jones must have been watching for the "leading" of the "inward Teacher," for it is told that when she and her brother were little children, walking in the woods near their New England home, they saw a miserable-looking tramp, lying asleep on the leaves under a tree. They passed quietly by, but little Alice wondered if they ought not "to wake him up and talk to him about his sins." Being rather afraid to do this, they kneeled down and prayed for him!

She went to Palestine in the Spring of 1906, and confesses that she was at first disappointed in the country which she has since learned to love so well, and which she says "grew upon me gradually—its far, wide spaces, the clear lights and shadows, the wonder of the hills and the view of the sea over clean, wind-swept hills, until now I miss it so I am homesick for it all. And here I feel so closed in, with the trees all about me. There are few trees there, as you know. They were cut long ago for fuel.

"Ramallah means 'Hill of God,' and the village lies upon one of the hills of Benjamin nearly 3000 feet above the Mediterranean Sea and just thirty-five miles from the coast. Once it was a Mohammedan village and the ruins of an old mosque are there, but for many years past the inhabitants have been Christians belonging to the Greek Church.

"It is in the villages," she goes on to say, "that one meets with the old customs. The cities of Palestine are full of Europeans and modern changes, but the villages are to-day exactly as they were more than two thousand years ago. The customs have not changed since Bible days. The oppression, the poverty and the ignorance have been so great during all these past centuries, however, that one feels that the people are indeed as the blind, and even that they are deaf and also dumb. Very few know how to read and write. The women have no knowledge of housekeeping according to modern ways. Sanitation is unknown. The majority of the families in the villages all live in a house composed of but one room without ventilation. They sleep on mats on the floor and eat with their fingers. They wear the same clothes night and day and carry water from long distances. Dirt, disease, ignorance are broadcast. If it were not for the bright sun of Palestine the people would long since have been wiped off the earth.

NEAR THE HOLY CITY.

"No, they have 30 standards of living such as we have. But this very condition has given to us our opportunity—our great chance. After a Syrian girl has been eight years in our school she understands not only English and Arabic thoroughly and is equipped with a good grammar school education and a knowledge of the Bible and the principles of Christianity, but she knows how to sew, how to clean and how to keep house. She knows and has learned to practice the principles of hygiene—and she is awake to the needs of her people. She will go under our direction into a community where the people know none of these things, and one of our little day schools will be opened for the children. She will teach the little children the modern ways. She will form

mothers' clubs and will teach the mothers how to take care of their babies and how to sew and to keep house. And she will tell them the stories from the Bible. They are very eager for all of these things. They love to listen to the Bible stories, and the Bible is much easier to interpret over there, because of so many of the ancient customs being still practiced. Then, too, one grows to understand it better oneself.

"From our school garden we can see Mizpah, where Samuel judged Israel, and Gideon, where Solomon chose wisdom. Bethel is only three miles away, and a short distance south of Jerusalem there is Bethlehem.

"The sky is so clear there most of the time that we grow to love the clouds, we saw them so seldom! And at night I have never seen the constellations larger or more brilliant than they are in Palestine. It is impossible to describe the brilliancy of the stars and the vast wide depths of the heavens we could see from our house-tops with not a spire, not a tree or building to interrupt the vision. Yes, the country has become very dear to me, and the people also.

"One of the beauties of the country, which comes as a surprise, are the marvelous wild flowers, cyclamen, anemone and wild narcissus. So much of the rock is a soft sandstone which the rain has perforated with countless holes, and just after the rainy season the wild flowers spring forth from these rocks on the hills, from stone walls, from the sides of the houses, from everywhere—as if they had been planted in countless thousands. It is most charming. Our girls used to love our wild flower walks.

SYRIAN SCHOOL-GIRLS.

"In our school garden we have every sort of flower. One beautiful walk is lined with hollyhocks planted by Rosa Lee, and we have rock terraces all blooming with wild flowers. In our school grounds we have, too, the only grove of trees in all that region—great pines which were planted long ago when our land was purchased. Some children of Ramallah were once asked where heaven was and they said, 'We know! We have looked in and seen it—it is the garden of the Friends' Girls' School!'

"You can see, if there are some disillusionments, there are also compensations!"

The little Syrian girls enter the Friends' Training School as young as eight years of age. The first "lesson" is a good bath and thorough cleaning of the scalp and hair. The little girl is given into the care of one of the older girls, who acts as her mother throughout the first year, looks after her clothes, sees that her hair is combed, her shoes laced—all that sort of thing. At night she says her prayers with the other girls and goes to sleep in her clean white bed.

The general routine of the school day is as follows: The rising bell rings at six o'clock, when the girls dress, air their beds and after silent prayer, assemble for breakfast, which consists of bread, olives and coffee. After breakfast each girl makes her own bed and goes to the part of the house where her work is assigned for that week. Some girls prepare the school-rooms, others wash dishes, others have charge of the offices, dining-rooms, guest-room, etc., so that by 8:30 the entire school has been cleaned from top to bottom and is in such order that visitors may come at any time. The book-work begins after chapel exercises. About one-third of this is in English and two-thirds Arabic. The Bible lesson each day has an important place; physiology and hygiene and all of the various grammar school studies all have their places, with especial emphasis laid upon those most essential for the students.

• We hope to give other sketches of the work of our teachers in foreign countries. F. T. R.

If the wind be contrary and blow a storm, instead of putting out to sea we must cast anchor to hold the vessel. Our anchor is a firm confidence and hope in God, waiting patiently the calming of the tempest and the return of a more favorable gale, as David "waited patiently for the Lord, and He inclined unto him and heard his cry."—LADY GUION.

THE MOLOKANI OF RUSSIA.

To the Editor of *The Friend*—

DEAR FRIEND.—The accompanying extracts from a letter from J. Bevan Braithwaite dated sixth of Tenth Month, 1883, referring to an interview the previous Second-day with three Molokani Elders may be of interest to Friends generally. The reason for reserve has now passed away, and it is hoped in the near future Friends may come into direct touch with this interesting people and that more definite information may be obtained of their church organization.

They describe themselves as "Spiritual Christians," the term Molokani (milk drinkers) being apparently a nickname, as "Quakers" is to "Friends." The number of Molokani in 1883 was estimated roughly at about 200,000; more recently the figures have been given as 500,000, and even higher.

Amerkhanian, a few months after the interview, was exiled to Siberia, and his family were allowed to accompany him; as a special privilege he was not in irons. He knew some twenty-four languages, of which he could speak some sixteen; he died in exile.

M. A. Morrison was the British and Foreign Bible Society representative for Southern Russia and had traveled with our party from Odessa.

The book of the Molokani doctrine, etc., published at Geneva, has now been translated.

I remain, thine sincerely,

SOUTLEIA, Oliver's Mount, CHARLES E. GILLETT.
nr. Worcester, Second Month 2, 1918.

[EXTRACTS FROM THE LETTER.]

"The Elders were dressed in the Russian, or Tartar, style, with a long frock with a girdle. Their countenances were beaming with Christian kindness, and one of them, who took the principal part, appeared decidedly intelligent. They had a constant tradition that their Society had originated from the Quakers in England; but they were unacquainted with the particulars. . . . I was the first Friend they had ever seen. They informed me that there are about 1,500 Molokani in Tiflis and about an equal number in the neighbourhood, and about 50,000 in the Caucasus.

"Simeon Matfiervitch seems to have been the first Russian who promulgated their views. He lived under the Empress Catherine (II) in the government of Tamboff, about 110 years ago. On being asked the difference between them and the Russian Church, they answered, 'All visible in the churches; we have left it and all ceremonies.' They have no water baptism, nor any taking of the bread and wine. They believe in the one baptism of the Holy Ghost, necessary to change the heart, and in the spiritual partaking of the Body and Blood of Christ. I questioned them closely upon the Atonement, upon which I was thankful to find them thoroughly sound, referring with earnestness to the passage, 'Having therefore boldness to enter into the holiest by the blood of Christ'—He is the one sacrifice and high priest; and exclaiming with great seriousness; 'O God, Thou hast bought us through the blood of Thy Son, Jesus.'

"Upon conversing further, they produced a small volume in MS., beautifully written, of which they said they had only one copy, not being allowed by the Government to print anything. It was in the old Slavonic; and my friend Amerchanyantz found some difficulty in making out some of the words. It contains an account of their Church order, their arrangements as to marriage, and a confession of faith presented to the Emperor Alexander Paulovitch I. in 1805. . . .

The second article was headed, 'Who is the Priest?' The scope of it is to disclaim every other priesthood under the Christian dispensation but the Lord Jesus Christ, our one Sacrifice, Mediator and High Priest. Amerchanyantz was proceeding with the verbal translation when they offered to lend him the volume that he might make a careful translation for me."

*This was done and several copies made, but all trace of them is at present lost.

"Amerchanyantz says they refuse both to swear and to fight, but as to the latter, he is not quite sure whether there has not been some relaxation under the constraint of the Government in recent years."

[Further questions related to the education of their children; this appeared to be carried out in the individual homes.]

"The interview concluded with a sweet religious opportunity, and in much love. M. A. Morrison tells me that the Molokani are great purchasers and readers of the Holy Scripture, and both he and Amerchanyantz describe them as generally quiet, serious, well-disposed persons—not always appearing equally spiritually-minded. . . . The Caucasus is only one of several districts in that vast Empire in which the Molokani are scattered."—*From The Friend* (London).

NEWS ITEMS.

NOTES FROM JAPAN.—(SUCCESSFULLY SELFISH.)—Asakusa temple is large, and leading up to it is a long paved street lined with little shops. It was just before the dolls' festival when I visited it and toys of all sorts were displayed. We walked slowly up to the temple under a beautiful red gate, with tiled roof and gilded dragons, by women selling beans for pigeons which were flying about, and passed one little booth where the worshippers washed their hands before prayer. In the temple lanterns were lighted before ugly images. A large box, with slats across the top, stood ready for the money. I saw one poor woman with a baby on her back throw in her coins and clapping her hands bow her head in prayer. Side by side, business men and hard-worked mothers pray. My companion said, "They both pray for material gain. Their wishes are all selfish, for they have no vision beyond. It must seem very strange to you."

We walked on to the amusement section behind the temple, where in moving picture shows, vaudeville and worse forms of diversion men forget their cares and trouble. Through the whole park around the temple I recognized much that had been taken from our western civilization. The whole place seemed a money-making proposition. It was "successfully selfish." We in the west have so much that is good and pure to give. Can we not make the Christian church successfully *useful*? If only through the very unselfishness of its organization and its members it could show the way of love to others.

ESTHER B. RHOADS.

THE Friends' Girls' School held its twenty-fifth Commencement on Third Month 27, 1918. There were nine graduates. The prospect is good for a full entering class. The second Yearly Meeting of Friends of Japan was held in Mito, Fourth Month 12th to 14th. The meeting of Ministers and Elders was held the evening of the 11th.

Esther B. Rhoads has been appointed to assist in the School for the year 1918-1919. She will have charge of the girls' dormitory.

Alice G. Lewis will take her year of furlough this year. She expects to sail on the *Nippon Maru*, Seventh Month 11th.

EDITH NEWLIN, a member of Bear Creek Monthly Meeting, Farham, Iowa, has been appointed to go to Japan to assist in the work of the Friends' Mission. She is a graduate of Penn College, 1915, and since that time has been teaching at Barnesville, Ohio. She will sail with Gilbert and Minnie P. Bowles sometime in Eighth Month.

Alice Lewis writes, "Japan has such an overwhelming need for Christ that sometimes I feel almost crushed with it all; but I am glad to remember that 'I am not bound to make the world right,' only to do the part of the task that the Master has laid out for me. 'Not by might nor by power, but by my Spirit, saith the Lord of Hosts.' May you and we have no other purpose in our work but to reveal Jesus Christ, as the Saviour from sin."

THE following appreciation is from a recent issue of the *Congregationalist*.

Friends have always been intensely loyal and have shown in many ways in time of war their willingness to go the utmost of sacrifice for the country even if they could not do it in just the manner the country demanded. Now as in former times they are not slackers. Their activities in the present war include hospital and Red Cross service, ambulance work, rebuilding ruined districts. They also have a committee for the purpose of raising a fund of \$500,000 for after-war re-

construction in France and Belgium. When it is remembered that the membership of the body is so small this is a good sum for it to undertake.

Friends have rapidly moved from their comparative isolation to a disposition to take an active part in the ongoing of the Kingdom of God. In proportion to their numbers they have already made a great contribution in ideals. Perhaps the world war will bring them out into the main stream.

THE Gospel Herald (the official organ of the Mennonites—published at Scottsdale, Pa.) in its issue of Fourth Month 4th speaks as follows:—

The position of the Mennonite Church has been very much misunderstood since the "Selective Service Act" has become law, and members of our Church have been inducted into military service. The fact that members of the Mennonite Church find themselves unable to co-operate with our government in a military program, on account of their faith; and the further fact that the body of our people are largely of German extraction, has given rise to the belief that we are "pro-German," "slackers," etc.

That we should be misunderstood because we sincerely and consistently seek to maintain our testimony on the doctrine of non-resistance, in time of war, is not more than must be expected.

We freely confess that our faith in this doctrine of non-resistance as it applies to war is an occasion very often for a misunderstanding of our motives and acts. Yet we do not hesitate to faithfully teach these principles and advise the course of action our brethren should follow as faithful disciples of Christ and members of His Church.

The position of the Mennonite Church as defined at the last General Conference, on the war question, is briefly stated as follows: "Our attitude on the question of military service is correctly stated in that clause of the Selective Draft Law enacted May 18, 1917, which provides for members of every church 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.

"This position has been uniformly held by our forefathers from Reformation times, and their loyalty and devotion to their faith is attested by their suffering, even to the extent of martyrdom and banishment by those governments enjoining military service upon their citizens." We teach that "even laws which may seem unwise and unjust should be submitted to uncomplainingly and no thought should be entertained of doing anything but comply with all that they ask of us—unless they prescribe conditions contrary to the Gospel; in which case we should meekly but faithfully stand true to the principles of the Gospel, even if the consequences entail suffering. As a Christian people we have always endeavored to support the government under which we lived in every capacity consistent with the teaching of the Gospel as we understand it, and will continue to do so; but according to this teaching we cannot participate in war in any form; that is, to aid or abet war, whether in a combant or non-combant capacity. We are conscious of what this attitude, under existing circumstances, may mean. No one who really understands our position will accuse us of either disloyalty or cowardice, for our record has proven our submissiveness to the powers that be, and to maintain our position under present conditions requires greater courage than to accept non-combant service. But, believing as we do, that any form of service under the military arm of the government means responsibility, either directly or indirectly, for the taking of human life and other destructive acts of war, we cannot consistently do otherwise than hold aloof from every form of military service. Our people have at all times refrained from voluntary enlistment for service in any form under previous military laws, and for us now to accept service under the military arm of the government, would be equivalent to a denial of the faith and principles which we have held as vital to our spiritual well-being and eternal salvation."

As a Committee we have therefore urged upon all of our people to comply with the regulations of the government with reference to registration and reporting at camp when called, and only advised that they do not accept service in which said service they would violate their church creed.

As we as a people will cheerfully render any service for the Government we can, that is consistent with our faith, but should the government see proper to assign our members to any service under the military establishment, we could no longer advise obedience to such rulings, but to be consistent with the principles of our faith and doctrine we will have to advise them to be amenable to any penalty the government may see

proper to inflict as a punishment for taking such attitude, rather than serve under the military establishment.

We have always been a quiet, peace-loving, and law-abiding people, desiring to pursue only such occupation as will enable us to consistently carry out the principles of our faith in uplifting humanity in accordance with the teachings of our Saviour. We are confident that our government would not wish to arbitrarily force upon us such service as would partake of the nature of religious persecution.

Trusting that all rulings made in this matter that in any way will affect our faith will be such that we can yield hearty support thereto, we subscribe ourselves,

The Committee,

AARON LOUCKS,
S. G. SMETLER,
D. D. MILLER.

FRIENDS' SERVICE NOTES.—We have word from Boston that over \$2,200 has been collected as a result of Henry Scattergood's large meeting in the Hub-city.

The Civil Affairs Department of the Red Cross has changed its headquarters from 4 Place de la Concorde to 12 Rue Boissy d'Anglas, Paris. Charles Evans has been given large and commodious offices at this new address.

We have word from the postal authorities that no packages can be sent to members of the American Expeditionary Forces, except upon specific requests from France. Some time ago we made the arrangement whereby mail could be sent to our men addressed A. E. F. and those who may have been using this address should note the above order. The address which has proved most satisfactory is the following:

Mission de la Société des Amis,
53 Rue de Rivoli,
Paris, France.

We have had inquiries as to whether we will send out the gold-named Friends' Service Pins and Buttons upon credit. We are very glad to do so when requested. Wherever possible money should be remitted with an order to simplify bookkeeping, but it is entirely possible for the price to be collected and remitted after receipt of the emblems.

At the time of sending in copy for our department, no news has come from our Paris office during the past week. News from our workers who were in the Somme and Aisne has been so scarce that Friends may be interested in this brief extract from a postal from D. Owen Stephens:—

"After three full days of evacuation I am in Paris. The shells kept falling nearer and the rumors kept getting more and more exciting. We walked thirteen miles the first day and fourteen the next, with five hours sleep between, pushing wheelbarrows for refugees most of the way. Then slept out in the woods, and the third day took a train to Paris, only a few of our people being of any use with the peasants longer."

FRIENDS COURT-MARTIALED.—In course of his defence before the D. C. M. at Tidworth on the 5th inst., Philip Radley (Bristol P. M.) said:

"In appearing before you for my fourth court-martial on practically the same charge, I must again insist that under the provisions of the Military Service Acts I ought not to be in the army at all. . . . If our duty to God clashes with our duty to the State, the latter claim must be put aside. But I contend that the true interest of the State can never be antagonistic to the claims of God. The present world order is entirely opposed to all the spirit of Christ's teaching. He said: 'A new commandment I give unto you, that ye love one another.' His teaching was against all war, no matter what the circumstances; He made no distinctions. To me it does not mean such questions as what I should do if the Germans came and the like, but it is a question of whether I will help to fasten conscription, military and industrial, with all the evils that they engender, on the world. For this reason also I cannot undertake any alternative to military service in any form. To me there is no alternative between the trenches and the absolute position which I have taken up, and I have already stated why I cannot undertake military service."

[Sentenced to two years' H. L. and taken to Winchester C. P. 1918.—Previous courts-martial at Newhaven (two), and Larkhill Camp, Salisbury Plain.—*The Friend* (London).

WESTTOWN OLD SCHOLARS' ASSOCIATION.—(Lost Addresses).—The Registrar recently announced through the columns of *The Westonian* a list of names of old scholars, concerning whom he has failed to secure information by mail. It is difficult to keep our records accurate in view of deaths and changes of address, and the following list is presented to the readers of THE FRIEND with the request that any information they may possess be sent to James G. Vail, Registrar, 121 S. Third Street, Philadelphia, Pa.

Name	Registration Number	Entered From	Date of Entry	Last Known Address
William Beans, Jr.	136	Edgewood, Pa.	1808	140 West End Ave., Trenton, N. J.
Georgia F. Boyce	629	Belvidere, N. C.	1904	917½ Valencia Ave., Los Angeles, Cal.
Martha W. Bishop	573	Winchester, Va.	1865	2150 N. Fourth Street, Harrisburg, Pa.
William J. Carter	20	Carden City, Kan.	1885	636 N. Center St., Reno, Nev.
L. Robert Coates	250	Baltimore, Md.	1871	Knights Building, Baltimore, Md.
Amos M. Cook	401	Glenville, Md.	1884	Royersford, Pa.
Marian B. Cooper	809	Wilmington, Del.	1851	3620 Washington Ave., St. Louis, Mo.
Amy A. Cope	764	Adena, O.	1897	Dillonvale, O.
Robert F. Crosbie	294	Paulina, Ia.	1802	Twining, Alberta, Canada.
Henry Evans	173	Marlton, N. J.	1869	224 State St., Camden, N. J.
Anna J. Fairbairn	959	Philadelphia, Pa.	1892	213 Pacific Ave., Atlantic City, N. J.
Percy Hadley	559	Columbus, Ind.	1904	Columbus, Ind.
William T. Hatton	829	Wilmington, Del.	1881	R. F. D., No. 1, Coatesville, Pa.
Lydia W. Hollowok	697	Chatham, Pa.	1856	436 Sterling Place, Brooklyn, N. Y.
David T. Hollowell	554	Greensboro, N. C.	1904	6 Gilbre's Court, Columbia, S. C.
Crete P. Hutchinson	498	Washington, D. C.	1900	Hauptmann Court, San Francisco, Cal.
J. Anderson Johnson	459	Nicholson's Mills, N. C.	1880	R. F. D., No. 2, Greeley, Col.
S. Bolton Leeds	716	Spread Eagle, Pa.	1881	New Barn, Longfield, Eng.
Anna T. Matthews	152	Monkton, Md.	1864	Philopost, Md.
Josephine M. Mauney	145	Bush Hill, N. C.	1866	565 Ponce de Leon Ave., Atlanta, Ga.
Warren P. Mirehner	30	Pasadena, Cal.	1887	Ocean Park, Cal.
Naomi C. Morris	261	Richmond, Ind.	1883	851 N. Drake Ave., Chicago, Ill.
Josephine C. Newbold	25	Cap, Pa.	1863	3510 Arch St., Phila., Pa.
Mary Ella Ogden	360	Kingsessing, Pa.	1869	Lansdowne, Pa.
John W. Patterson	506	Philadelphia, Pa.	1876	3272 Twenty-first St., San Francisco, Cal.
Catherine M. Phillips	380	Ward, Pa.	1896	307 Market St., Chester, Pa.
Rebecca N. C. Reeve	113	Philadelphia, Pa.	1888	Williamsburg, Va.
Martha S. Reynolds	971	Bush Hill, N. C.	1883	Glenwood, N. C.
J. Walter Smith	614	Lincoln, Va.	1878	Mabrev, N. C.
Lelia M. Smith	305	Eaglestown, N. C.	1893	Eaglestown, N. C.
Chester W. Spencer	782	Emporia, Kan.	1910	Emporia, Kan.
Mary E. Stanyon	642	Village Green, Pa.	1875	26 S. Forty-eighth St., Phila., Pa.
Marianna H. Stark	952	Bloomingsdale, Ind.	1862	Rockville, Md.
Ernest L. Symmes	69	New York City, N. Y.	1889	286 Fifth Ave., New York City.
Arnita Underhill Taylor	683	New York City, N. Y.	1905	5107 Baltimore Ave., Phila., Pa.
Arthur Tow	673	Norway, Ia.	1907	Norway, Ia.
Florence J. Vance	550	Cincinnati, O.	1901	94 Elleron Ave., Price Hill, Cincinnati, O.
Lydia H. Wood	905	Philadelphia, Pa.	1860	West Chester, Pa.
William J. Wood	122	Poughkeepsie, N. Y.	1869	Kansas City, Mo.

REPORT OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING FOURTH MONTH 27, 1918.

Received from 26 Meetings.....	\$3,640.09
Received from 7 Individuals.....	220.00
Received for Armenian and Syrian Relief.....	140.38
Received for Russian Work.....	520.00
Received for Supplies.....	41.75
	\$4,562.22

CHARLES F. JENKINS, Treasurer.

A cordial invitation is extended to the Spring meeting of the Friends' Educational Association, at Friends' Select School, Philadelphia, Seventh-day, Fifth Month 4th:—

Afternoon Session—3.30 P. M.:

Business Meeting—election of officers.

PROGRAM:—"Teaching To-day for Peace To-morrow." Alfred C. Garrett for the younger children; George A. Walton for children of higher grades; Samuel H. Brown for children of the high school.

Discussion.

Supper at 6 P. M.

Evening Session—7.15 P. M.

"The Teacher and the New Social Order."—Professor Elbert Russell. Notices for this meeting have been mailed. In case any one does not receive his notice, and desires to be present at supper, he is requested to inform Caroline Nicholson, Westtown, Pa., before Fifth Month 1st.

WANTED IMMEDIATELY.—Six more trained nurses for our hospital at Soubisey, Meurthe, France. The work of this hospital is rapidly growing, owing to the severe distress of a civilian population who are subject to unusual health-destroying conditions, at a time when the usual medical and hospital care is not available. Both graduate nurses and those with practical experience in nursing are needed. Send applications to Rebecca Carter, Secretary, Women's Work, 20 S. Twelfth Street, Philadelphia, Pa.

The Meetings for Worship, both on First and Fifth-days, during the Winter months have been held at the home of John B. Confort, Columbus, N. J., will on and after Fifth Month 5th be resumed at the meeting-house at Mansfield as usual.

The Associated Executive Committee of Friends on Indian Affairs is likely to need in the near future Friends to take charge of certain stations in the Oklahoma mission field. Administrative ability, as well as a gift in public ministry, is needful, and above all a heart-felt desire to serve this needy field. Interested Friends addressing the Committee on this subject should give the names of several representative Friends acquainted with their ability and past activities.

Address Edward M. Westar, Chairman, Provident Building, Philadelphia, Pa.

MEETINGS FROM FIFTH MONTH 5th TO FIFTH MONTH 11th:—

Philadelphia Quarterly Meeting, at Fourth and Arch Streets, Third-day, Fifth Month 7, at 10.30 A. M.

Abington Quarterly Meeting, at Germantown, Fifth-day, Fifth Month 9, at 3.30 P. M.

Kennett Monthly Meeting, at Kennett Square, Fourth-day, Fifth Month 7, at 10 A. M.

Chesterfield, at Trenton, Third-day, Fifth Month 7, at 10 A. M.

Chester, N. J., at Moonstown, Third-day, Fifth Month 7, at 7.30 P. M.

Bradford, at Coatesville, Fourth-day, Fifth Month 8, at 10 A. M.

New Garden, at West Grove, Fourth-day, Fifth Month 8, at 10 A. M.

Upper Springfield, at Mansfield, Fourth-day, Fifth Month 8, at 10 A. M.

Haddonfield, Fourth-day, Fifth Month 8, at 7.30 P. M.

Wilmington, Fifth-day, Fifth Month 9, at 7.30 P. M.

Urbidun, at Downingtown, Fifth-day, Fifth Month 9, at 10.30 A. M.

London Grove, Fifth-day, Fifth Month 9, at 10 A. M.

Falls, at Fallsburg, Fifth-day, Fifth Month 9, at 7.30 P. M.

Evesham, at Mt. Laurel, Fifth-day, Fifth Month 9, at 10 A. M.

Upper Evesham, at Medford, Seventh-day, Fifth Month 11, at 10 A. M.

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"The Practice of Christianity,"	\$2.00
"The Church and the Hour," Vida D. Scudder,	1.00
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"The Abolition of Poverty,"75
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"BEFORE THEY CALL."

On the ground that "the root of prophecy is revelation," and this by no means restricted to forecasts, it cannot be difficult for one who believes in continued direct revelation to see the prophetic aspect of prayer, in the deepest sense of that experience; in other words, to understand that we may be, and that we need to be, divinely instructed as to what we should pray for, so as at least to be kept within the liberty allowed. If, through the Spirit that helpeth our infirmity, intercession is made according to the will of God, this truly is "not an overcoming of God's reluctance, but a laying hold of God's willingness." And this willingness is revealed in the exhortation and promise—pointing to both prayer and answer—"Draw nigh unto God, and He will draw nigh unto you."

In the sixty-fifth chapter of the book of Isaiah we find this remarkable announcement, concerning the people of the new Jerusalem: "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear." The thought of the answer as being antecedent to the call is one of peculiar significance. It is true that the word "answer" is variously employed in ancient speech, but a little examination leads to the conclusion that, as used in this text, it may be taken in a simple and naturally related sense. Surely there is comfort in the thought that a beneficent Providence, whose superintendence comprehends small things as well as great, and individual as well as general, has been preparing the answer before (and none can say how long before) the petition has been raised in the heart, or spoken from the lips. How often, as we review our own lives, we are made gratefully sensible that a wise and loving Hand has been shaping and guarding them all along, guiding our steps even when we knew it not;

"That more and more a Providence
Of love is understood,
Making the streams of time and sense
Sweet with eternal good!"

Also, in the light of experience, that which may at one time have been an affliction and appeared a calamity may come

to be seen as a part of the gracious answer of the Father, when we have called to Him "out of the depths."

"And while they are yet speaking, I will hear." Let us be assured of this, even though we may have to wait for its full revelation. It may be answer enough at times to have our confidence maintained, and to be compassed with a sense of the Divine presence and regard. Moreover, we know that the value of prayer is not wholly in the "answer," objectively considered, but in its spiritual reaction as well; and prayer, in its full sense, is more than specific petitioning. The reverent harkening for the "Inward Voice," the loving conformity and devotion of the heart, the offering of a grateful spirit,—are not all these parts of that exercise in which we are enjoined to continue steadfastly?

A Friend who was deeply experienced in spiritual things has left the observation that "prayer and its answer are inseparable," and that "God Himself is the answer to prayer." When we recall that ancient counsel, "Seek the Lord and His strength; seek His face evermore," we may see an application of the thoughts just quoted; yet again, it is our help to remember that the Lord deals with His children according to their needs, condescending to their various states; and that in this very day "His divine apprehension" will respond in some manner when, in the midst of the storm, there comes the cry,—"Master, carest thou not that we perish?"

M. W.

A PRAYER AT THE CLOSE OF A FIRST-DAY MORNING MEETING FOR WORSHIP.

Bless Thou the word Thou hast by Thy servants spoken,
Bless Thou the bread which Thine own hand hath broken.
Thyself the Eternal Word, our hearts to Thee replying,
Thyself the living Bread, our hunger satisfying.
Thou art the Way, though oft our footsteps falter;
Thou art the Truth, though oft with doubts we palter;
Thou art the Life; make Thou our hearts Thine altar!

The above was written about a year ago on returning home from a First-day morning meeting, in expression of the thoughts in my mind as the result of the messages there given. Recently it was spoken in prayer at the close of a meeting.

—A FRIEND.

AN OREGON TRAIL.

EDITORIAL TRAVEL-NOTES.

"The Oregon Trail" is now largely a matter of tradition, romance and history. It was in 1846 that Francis Parkman had the adventures on the trail recorded in his initial literary effort. It is doubtful whether any of the later work of this able and prolific writer brought him greater distinction than this volume. This is no reflection upon his quality as a historian, for the charm of this volume of adventure comes largely from the conviction that it reveals history in the making. The pioneer spirit that led the great caravans of settlers through untold hardships out upon the Overland and Oregon trails made the empire of the West. One must have some understanding of this spirit if he intends to follow subsequent events of American history in their varied relationships. Parkman's principal service as a historian is in dis-

closing an important chapter of the philosophy that has made our nation. His "Oregon Trail" is still good reading. As a guide-book of the trail (called now by the Union Pacific Railroad "The Steel Boulevard to Oregon") it has little value. It does not carry one into Oregon at all, but concludes in Colorado. Its power to quicken the imagination, however, and to help the modern traveler to see the untamed Indian and the multitudinous life of bear and buffalo and deer has rarely been rivaled. We can not join in the lament it contains for the past. The spirit of adventure can readily be transmuted into the spirit of enterprise. It is both interesting and thrilling to see the howling wilderness transformed into waving fields of alfalfa by irrigation, to reflect upon the relative value of countless buffalo, and multiplied folds of cattle and sheep which have taken their place, to contrast the picturesque tepees and moving villages of the Indians, with the inviting homesteads of industry and thrift and affection seen at every hand. The romance of wilderness and savagery surely has a worthy competitor in the romance of civilization in its irresistible progress. We may all feel in measure the lure of a wild nature, to some degree we may be justified in yielding to it, but we are unfortunate if we can not respond to the interest and romance of man's triumph over this wilderness and his transformation of the desert into the rose. From such a standpoint these notes are written. The Oregon trail which it is attempted to picture is resounding in memory and imagination with the triumphant shout of a host of conquerors in agriculture, industry, commerce, in home-making, school building and church development.

Having this point of view in mind and looking out to the west over a "steel boulevard" and not an Indian or buffalo trail, it seems fitting to take the initial stage from Philadelphia to Chicago by the Pennsylvania Limited. The two companions of travel were accustomed thirty-five years before as Haverford students to let an afternoon walk include a view of the "Limited" as it sped toward the city. They reminded each other of this as from the rear platform of the train (the observation car has been omitted as a war economy measure) they recognized the deep cut that marks the approach to Bryn Mawr. Directly their handkerchiefs were waving in response to a farewell salute of a little lad of five who was saluting from the platform. For nearly a mile the waving streamer could be seen and it made a picture of the "burning home fires" that tenderly moved others on the train besides the two immediately concerned in it. Though railway travel is said to be safer than home-staying, one cannot look forward to a transcendent trip without some sense of the vicissitudes of human affairs. The exclamation of a great writer, "In every parting there is an image of death," may be unwelcome in memory at such times, but the thought that it contains can not wholly be put aside.

The "Limited" out of Philadelphia is timed so as to give the traveler daylight views of the mountains of Pennsylvania. One must be very blasé indeed not to react with enthusiasm to the "Horse Shoe Curve," and the quiet beauty of the Alleghenies. Many of the charms of the Jura are thus to be discovered near at home! The bulk of the eight hundred miles between Philadelphia and Chicago, however, are rolled off as one sleeps, and this is very well, as the scenery is mostly commonplace. In Chicago one feels a stir of life quite different from the East, but twenty-five years ago that difference was much more marked. The spirit of "hustle" now centres, further west, if indeed it has a centre anywhere. Much of the stability of Philadelphia and New York is manifested all the way across the continent.

Transcontinental passengers in Chicago have a choice between morning and night trains. Our decision was for the latter, so we had a day in the windy city, which did not belie its reputation in that respect. The Field Museum, The Marshall Field Restaurant, the one we patronized, *exclusively for men*, The Art Gallery, and some business absorbed the bulk of the day. Then, after four o'clock, we were with G. Herbert White in his large manufacturing establishment,

listening to most interesting explanations of X-ray apparatus. This truly is a world of marvelously unfolding mystery!

Had there been nothing else to record than these items of interest we should have felt our twelve hours' sojourn in Chicago quite memorable. Our friend, however, carried us off to his beautiful home near Oak Park, where we were welcomed with a warmth of hospitality that made us forget entirely our tired muscles and exhausted minds. As we were later taken down the boulevard to town after supper in our kind host's automobile, our vision of Chicago had changed from that of driving business and congested trade to the beauty and sacredness of home. So long as this transformation takes place in our busy American life we are not struggling against sordid tendencies in vain!

The Oregon Limited out of Chicago accommodates travel by the Union Pacific to Portland, to San Francisco, and to Los Angeles. Our quarters would require no change for three full days, so we settled into them with a comfortable sense of possession. For fifty years the Union Pacific has been perfecting its facilities till now they represent a very full measure not only of the necessities, but also of the luxuries of travel. The speeding train unfolds the productive fields, the rich river bottoms, the grim desert, and the brooding mountains as a great moving picture. When the show is over, certain general impressions persist. These may be far from accurate and in common with all human generalizations are subject to constant revision in the mind of the traveler.

The Valley of the Mississippi is crossed as we sleep. Morning finds us pursuing the course of the Missouri. This valley is then succeeded by that of the Platte, the Green, the Bear, the Snake and other small streams, until the Umatilla carries us into the valley of the famous Columbia. So the water-courses on the Union Pacific as on other routes, have actually cut the trails across the continent. In passing, the train discloses somewhat of the great fertility of Iowa, of the seemingly boundless cattle ranges of Nebraska and Wyoming, of the great possibilities of irrigation in both of these states, of the mineral wealth of Idaho and of the unusual opportunities for fruit growing in Oregon. The ten hours' ride down the valley of the lordly Columbia is undoubtedly one of the notable travel experiences of the world. For scenic grandeur the features of the Hudson, the Saguenay, the St. John in New Brunswick, are magnified many times. The Rhine discloses historical features at every turn. Castles and terraced vineyards do not border the Columbia, but historical associations of intrepid explorers are not wholly absent. As a matter of fact, minor considerations of interest and of beauty are swallowed up in a sense of majesty. What God has wrought is so great that man's works and ways seem insignificant! The determination to make this wealth of natural scenery available to all is disclosed as the train approaches Portland and the daring project of the Columbian Highway is seen. We were favored with a four hours' automobile ride over the finished portions of this American Axenstrasse. Then what were largely blurred details of railroad travel became definite objects of admiring attention. The half-dozen or more waterfalls, reaching a climax in Multnomah, became a centre of interest, but the setting of these in mountain fastnesses, in fern-clothed cañons, in lordly forests of grim evergreen was not lost upon us. The moulded basaltic pillars of rock enclosed all in "God's first temples." It seemed fitting to glide silently through such scenes over surfaces so smooth that no jar was perceptible. But the human interest is not wholly absent—farms of abounding fertility, orchards of unmistakable promise, herds of beautiful cows, fine lodging places amongst the enfolding hills. Down by the river-side small fishing villages are grouped about numerous salmon wheels. Here and there a great cannery is seen. More than one famous Summer resort, with inviting inn and groups of tasty cottages, are passed. Way down below the roadway the extensive government works by which navigation is carried above the rapids are presented in panorama. By a marvelous feat of engineering the road in a figure eight rises about five

hundred feet on a forty acre tract, and gives the advantage of distant views up and down the river. On a jutting promontory at a still higher elevation to which this leads a palatial rest and observation tower has been built. It is a memorial to the pioneers who discovered the Columbia. This commands a most impressive view of the majesty and beauty and human interests noted above. Two incidental elements added greatly to the pleasure of our memorable ride. The birds were singing as if for our entertainment. The Oregon lark has apparently added some notes to its familiar eastern song. Its gush of melody is truly full of happiness. The Spring flowers were in profusion everywhere. From the humble skunk cabbage with its large yellow scapes, to the wax-like flowers of the wild grape the prevailing color is yellow. There should be no difficulty in Oregon in fixing a State color!

(To be continued.)

J. H. B.

DR. BABBITT'S REPORT OF OUR NEW HOSPITAL AT SERMAIZE.

Dr. James A. Babbitt, of Philadelphia, went to France with the large section of our Unit which sailed last Autumn. His medical skill and driving energy have found the fullest expression in a new hospital opened in a large chateau at Sermaize in the Marne. The following is an excerpt from his report to the Field Executive Committee held in Paris, Third Month 6th, 7th and 8th:—

"(My early work) grouped around fifty early surgical operations in the Haute-Savoie region and around Sermaize. With insufficient equipment, under the towering mountains of Samoens and Entremont, we performed nineteen Alpine operations, all of which fortunately recovered. Thirty-one more operations of various kinds under the arrangements made by Dr. Earp, with operative surroundings picturesque, to say the least, left also a definite impression, and I guess Dr. Earp and I and a few other people will long remember working far into the night on a tendon of Achilles re-suture, with two tiny electric spot-lights, one on the ether and one on the operative end. With fear and trembling, however, the graft lived and the patient is walking again. This was a busy time and Dr. Earp naively remarked in a letter to Wilfred Shewell that the operative visits of Dr. Babbitt had added considerably to his detailed routine work. This period had an added desirable phase in that it gave the opportunity to look up a site for the famous new Chateau hospital, the particular site of which was first sighted by Dr. Earp.

So much has been reported about the Chateau and its doings that but little need be added to this report. The fifty operations recorded at the time of the opening, last Christmas, have since passed the two-hundred mark, and so far but three deaths, these on last-extremity operations, received too late to offer possibility of recovery. We have a happy, co-ordinated band at the Chateau at the present time; the men each assigned to special departments are rapidly whipping the grounds and buildings into efficient condition for service, the three American nurses, two English assistant nurses, and the splendid nurses and nurses' aides loaned us by the courtesy of the Red Cross are working night and day with untiring devotion. The hospital is running its limit capacity of forty beds practically all the time, with fifteen or twenty operations each week, and there is so much to do here that I hardly know how it would have been possible to develop the Chateau hospital without the particularly efficient service of the men who under the direction of [Ralston] Thomas have filled invaluable niches and are working to limit capacity.

Everybody here loves this service to the French people, and we thank the American and English Committee for this glorious opportunity. We must add the appreciation of the efficient services of Dr. Packer. We only regret that he could not have come into more intimate acquaintance with Dr. Hilda Clark, to whom we owe the foundation of this department.

Very respectfully,

JAS. A. BABBITT."

THE BOOK COMMITTEE.

The printed minutes and reports of Committees of our late Yearly Meeting are just from the press and I find in the opening sentence of the Book Committee's report this statement: "Our special field is to supply to earnest inquirers, certain of the approved writings of Friends, not elsewhere obtainable."

This modest statement is a very suggestive one and it is the purpose of this brief article to follow out a few of the suggestions which it has prompted.

In the first place it is but fair to those who may have little knowledge of the organization of Philadelphia Yearly Meeting, to say that the Book Committee is a long-established Committee of the Yearly Meeting, reporting to it annually, its chief function being the conduct of a Book Store, at 304 Arch Street.

Were some one on a business venture to come to Philadelphia to open a book store and to develop a profitable trade in the book business, we know very well that he would not select the eastern end of Arch Street as a promising site—on the other hand, however, there is much to be said in favor of the location for the purposes intended. The Yearly Meeting feels at home here, the New Arch Street Centre attracts hundreds of people weekly, a mid-week meeting on the adjoining grounds contributes, it is a natural meeting place for most of the Yearly Meeting committees, and the fact that the property is in intent, if not in fact, owned by the Yearly Meeting, combines with other reasons, which need not be recited, to make the location a peculiarly happy one for the Book Committee, and we are ready to question, all things considered, whether the whole city offers any spot that is so favorable to the real objects that this venerable Committee has fallen heir to.

As long as the writer can remember, and of course for a much longer period, there has been a sameness in the annual reports of this Committee, that would at least warrant the thought which may have found expression in words, that a stereotyped plate, could be used, with a few blank spaces to be filled in each year with the appropriate numerals and one paragraph left vacant to be used, if by any happy chance some new work of sufficient importance should be performed by the Book Committee. This is not said in the spirit of jest or of criticism—the work of such a committee must, of necessity, be chiefly routine; it is only because it has some life and initiative that anything new ever occurs, for its field of service has little that naturally prompts to experimentation. A word in regard to this later.

The primary function of the Book Committee must always be the wise dissemination of the "approved writings of Friends." Funds for this purpose have been left and the honest fulfillment of the trusts must be a chief business of the Committee. No one questions this and no one wants to question it. If there is any doubt in regard to it at all, it must be as to an interpretation of the expression, "the approved writings of Friends."

It is hardly conceivable that any other construction than the one placed upon it by the present Committee can have weight—namely, such writings of Friends, as the Book Committee handled at the time these bequests were made, and others since added to the list which are in accord with them in spirit and doctrine.

This, then, is the first function of the Book Committee and a very important one it has been in the past, and there are reasons for believing that in the immediate future fresh channels for distribution will open up more numerously than they have in the past.

The items that add variety to the annual reports already alluded to are such as the one contained in this year's report, that a full translation of John Woolman's Journal is being made into German and that a series of brief translations of short selections from Friends' works have been translated into German and a few also into Danish and that another group of original brief essays on serious topics has been prepared and passed upon and they are awaiting translation.

Last year it may have been our interest centred in some

translation work for the Friends in Japan, another year it was the re-issuance from specially prepared plates of the complete Apology of Robert Barclay, another year was the publication of the five volumes of "Quaker Biographies," and so we could mention other interesting items to the credit of the Book Committee, which have the stamp of freshness upon them.

Various reasons seem to conspire to make the present an opportune time for the Book Committee to search deeply into the real foundation reasons for its existence and to put the question whether it is measuring up to its possibilities. It seems to very many Friends, who have the subject much at heart, that it is allowing opportunities for real service to go unimproved; that it is indifferent to the fact that Philadelphia Yearly Meeting is made up of people who read books and who claim the right to pass individual judgment for themselves; that it, the membership, has offered an attractive room, in a peculiarly favorable environment for the purpose, has made the way very easy from a monetary standpoint for the Book Committee to increase the scope of its work and that now it confidently expects some commensurate results.

Personally, we believe these results will come and that many of them are already on the way. These are some of them—that in addition to the list catalogued as "approved," other writings of Friends, examined and passed by a small sub-committee be kept on sale at the Book Store; that all members of the Yearly Meeting feel a freedom to use the Book Store as a medium for the purchase of books for their home libraries; that the agent at the Book Store keep on hand the latest catalogues of the large publication houses and keep in monthly correspondence with one or more houses in London, which handle a line of English publications that American Friends would especially desire to purchase; that once each month as an advertisement there appear in THE FRIEND a list of titles and prices of at least ten new books—bearing either directly or remotely on Friends' interests, this would give a list of 120 books in the course of a year and the number could be stretched *ad libitum*; that very brief reviews of some of these be prepared by members of the Book Committee and offered to THE FRIEND for publication; that encouragement be extended by the Book Committee to any member who may have the literary ability to warrant the preparation of material for publication of special interest to Friends or bearing upon Friends' history; that steps be taken to add to the series of five "Quaker Biographies," other volumes, the material for such is far from exhausted and the continued demand for those already published is healthy; that certain plans for advertising, best known to the book trade itself, be studied by the Book Committee and possibly some of these with modification be appropriated by them; that if possible an additional revenue be secured to our Book Store by catering to the school trade of the private schools in and near Philadelphia. The list of suggestions is not complete, but the real object in writing will have been accomplished if Friends will furnish us with other items, or will repeat some of the same already given, coming from a different source, they will contain fresh suggestions.

We recall what John Milton said of a good book. It is not improbable that Friends of Philadelphia Yearly Meeting and other Friends elsewhere, as well as others who recognize with the poet the real value of a good book, will supply all the money needed, if they know that the work is to be accomplished by an efficient band of workers.

The newly appointed Book Committee has on its roll a company of men and women peculiarly fitted for the task hinted at in this paper and it is the writer's conviction that while nothing spectacular is desired and nothing of that nature will be forthcoming, there will be made a real advance in the task that the Committee feels it is now facing.

D. H. F.

Printed at suggestion of K. E. R.

THE VISION FROM MT. LOWE.

Looking southward to the sun-lands, on the Ocean's ebb and flow,
Keeping watch o'er Echo Mountain, dwells the spirit of Mount Lowe;
In the glowing light of noon-day, in the midnight calm and lone;
Gazing outward from the summit—like a ruler from his throne.

At his feet sits Pasadena, framed with fields of fruit and grain,
Where the valley of San Gabriel slopes in beauty to the main;
Pasadena decked with roses, and with gems of gold and green,
Resting on the landscape's forehead, like a crown upon the queen.

And the city of the Angels, on her hills of bronze and gold,
Stands amid her groves of olives, like Jerusalem of old;
With the purple Sierra Madres smiling downward from the dawn,
As Mount Hermon smiled on Zion, in the ages that are gone.

West and South, the blue Pacific, hemmed with surf and fringed with spray,
Bathes in clouds of molten silver, headland, island, beach and bay;
East and North, the inland deserts, with their ever-shifting sands,
More unstable than the waters, fade to distant mountain lands.

Oh! that vision of the Sunlands, where the sky is ever fair,
And the Autumn woos the Winter, with young rose-buds in her hair;
Where the orange blooms forever, and its leaf is never-sear,
And the mocking-bird is singing to his mate the live-long year.

It has haunted me in slumber, it has gleamed and throbb'd again,
In my solitary wanderings, in the crowded haunts of men;
Like a vanished revelation floats the memory back to me,
Of that dawn upon the mountain, 'twixt the desert and the sea.

—J. G. CLARKE.

LETTER FROM RUSSIA.

ON THE TRAIN BETWEEN MOSCOW AND SAMARA.

Second Month 26, 1918.

I am seizing a most unusual opportunity to get some letters mailed to you, which otherwise might never go, as Russian official life is rather disorganized at present. Probably this letter will come to you sooner than the other notes which I have sent, telling you of my unexpected trip to Moscow and Petrograd, to have our passports extended, and to interview the American Red Cross on our behalf.

A., the Treasurer of our party, also went to try to untangle the complicated matter of the transferring of funds from London through the Russian banks. We left Buzuluk about three weeks ago, traveling in a box car with about fifty soldiers—no seats, no eats—but a more interesting journey I never had. We arrived in Moscow after about four days, rather tired, but with a very friendly feeling toward the Russian common soldier, who had been very kind to us all the way.

A day in Moscow was very busy with visits to the Consul about our passports and trying to get some money changed; also buying surgical instruments in German, when I did not know any thing of their uses and the firm was out of the doctor's real requirements.

Thence we hurried on to Petrograd—at least we did not stay in Moscow, but no train can be said to hurry in Russia at present; if they attain twenty miles an hour it is considered reckless.

Petrograd I hated—it is big and new, and shoddily built, and at present terribly expensive. Wheat can only be had in small quantities, and you pay four or five dollars for a loaf of bread. The daily allotment per person is about 3½ x 2½ inches and ¾ inch thick, and at that it is black and moist and full of straw and dirt. Meat and potatoes and everything else are also expensive, but not quite in such proportion. For a serving of beef steak, and potatoes, and a cup of their thin soup with a carrot in it, and a cup of tea we used to pay a dollar—this without bread, butter or sugar.

Evidences of street shooting such as destroyed houses and broken windows, were not so numerous as in Moscow—in fact,

"The little things of thy present may be great indeed hereafter."

it is marvelous how quiet both places are; and how orderly is the street traffic when one considers that there are no policemen anywhere, anymore, and that families have to wait in long lines every day for their bread and soup and milk (if they have babies). Rich people in fur coats (often officers who have been deposited) are sweeping snow in the streets.

The trolley cars are crowded all day long with people who seem to be going nowhere in particular, mostly in soldiers' uniform. The streets are also crowded with hundreds of little sleighs which were always used even by quite poor people when they went shopping.

The horses, even the cab horses, are beautiful animals, high, up-standing fellows who seem better fed than our country ponies, although hay is at a most prohibitive price. Some of the private teams were the best looking I've ever seen.

Snow is thick on the streets, often higher than the sidewalks, which in summer are a foot or so above the streets, and on First-day afternoon we saw some fine trotting races along the River Neva.

We were in Petrograd eight days, as the business hours there now only last from eleven till one or two o'clock, and not much can be accomplished in any one day.

First of all, I went to the Red Cross and was pleased to find they had already been told about us by cable from America; after considerable parleying they have sent a cable to Washington advising the Red Cross Headquarters to send us \$25,000 for the purchase of seed wheat for our district. They also promised us a lot of medicines, hospital dressings and instruments, which were to go to Buzuluk in a special car along with bales of clothing sent out via the English Red Cross from the London Committee.

Then I had a pleasant, chatty talk with the Secretary of the American Embassy—a grandfatherly old man named Bailey, who had been through four revolutions; in Mexico, Guatemala, Costa Rica and Portugal. He gave me permission to send our official reports home in the Embassy mail bag (much good it will do us now!).

I had luncheon and spent a very nice home-like day with the Methodist minister of the American Church and his sister, who had lived in Petrograd for eleven years. They knew several English and American Quakers, and had pictures of the Friends' burial-ground outside Petrograd, where Daniel Wheeler's family are buried.

I spent day after day getting some money. Practically every bank has closed. Some have failed outright, and "Letters of Credit" and "Travelers' Checks" are unknown means of exchange. Gold is not much better, as it is liable to confiscation if it is known that you have any. However, the American Bank and the Red Cross gave me letters of introduction to some business houses; and although these were in a high state of panic, owing to the alleged rumor that the Germans would occupy the city in a couple of days, I finally got both my Letters of Credit entirely cashed, and all but \$20 of my Travelers' Checks; there is no telling when we may have another such opportunity.

In peace times you get two roubles for a dollar. I got 8½. The American Consul was in a bad state of nerves, and he advised all the American business men to leave immediately; which I judge they were doing, from the excitement and chaos in most of the offices.

Then word came that the English Red Cross could not get the freight car for the bales and medicine. We had expected to return to Buzuluk in it. Moreover, they advised us to leave Petrograd while we could. We made a spectacular, though outwardly quiet, drive to the English Embassy, where they secretly handed over to us about \$10,000 as a sort of loan until they could get out of Petrograd banks what is really there in our name. They also gave us official Red Cross letters which guaranteed free tickets on our application to the ticket office. So we set off through the dark and very crowded streets to the station, in two tiny sledges, with a great box of medicine given by the American Red Cross; also with various purchases in the way of books and clothes needed by our

party. In all our baggage consisted of a suit case, two huge kit bags, a knapsack and the box of medicine.

On arriving at the station square, we found it jammed with people of all sorts and conditions, clamoring to get away from Petrograd. Porters shrugged their shoulders and said they were not working. A. knows a little Russian as I do, so he stayed with most of the baggage, while I took the rest and went to try to get through and see when the Moscow train went out, he had much the worst time, as there were many thieves about, and the soldiers who try to keep some sort of order, kept shooting at people all around them.

I found the Moscow train; deposited the box of medicine with the Red Cross stamp on it, as the least likely thing to be stolen, then went back to tell A.

We went through again by jollying the soldiers to let us through the regular lines, but when we got to the train again a new official was there who demanded tickets from us, we knew all along we should have had them. A. went back, while I held guard over the baggage on the platform. Things were pretty wild there; everybody scrambling to get into some train; families getting separated, soldiers coming in from Finland, where there had been some fighting, all bloody and wounded, and the temperature down to way below nothing. After I had waited for two hours (getting a bit anxious toward the end) A. came back with the news that the second class ticket office (where our tickets were booked) had been closed since early in the afternoon, and that the lines in front of the third and fourth class offices were miles long.

We decided that we would have to go back to the hotel and come down again in the morning, as it was then 11.30 P. M., when I spied another gate, only guarded by a common soldier, so I made a last attempt with my most socialistic smile and was rewarded with a "Pass, Comrade." Do you wonder that I like the common Russian?

So we and all our baggage got through. But after all it did not do us much good. Two Moscow trains backed into the station, already crammed with soldiers who had found their way to them and clambered aboard while they were in the yard.

They were even on the top and crowding on the steps, although such places would be bitterly cold when the train started. The Siberian train had gone out with women as well as men riding on the roofs of freight cars. A few soldiers broke some windows and crawled into the Moscow train through them, although the people inside shot at them for doing it in one or two instances.

The Russian crowd is mostly good-humored, and takes things stoically. There was less pushing than on a Mooretown trolley at Camden—but you simply couldn't get in when there were about two soldiers on every step of the train.

We waved it good-bye and went back to the restaurant for some food, as neither of us had had supper and A. no lunch.

We planned out our lives as German prisoners; composed cables, he to his wife, and I, to you. We decided to try to get on the Embassy train which was leaving for China the next morning, and then started off to hunt a nearby hotel at about 1.30 A. M., and found that the crowd outside the station had become so great, that the big doors and windows had been locked, and no one could get in or out. So we went back to the restaurant waiting-room—I found a seat and proceeded quite disgracefully to go to sleep. A., prowling around the station platform, discovered a new train going out to Moscow, although all the officials, whom we had asked and even bribed, had assured us there would not be any more. As soon as I woke up to the situation we "beat it," in and out, and over the sleeping bodies of hundreds of soldiers who filled the station, and out to the train.

Very few other people seemed to know about it either, for we found a nice, clean box car, with seats, and not very many people in it, and no one on guard to ask inconvenient questions about tickets. We started in about ten minutes, at a quarter of 4 A. M., Second Month 23rd, and you can believe me we were glad. It took us until 4 P. M. of the 25th to get

to Moscow, as the train went slowly, but one of our fellow-travelers was so nice that we were almost sorry when the trip was over. He was a Russian Lieut. from Riga, named Davert, who had been a political exile in England for twelve years, and who is now in the Bolshevik Foreign Office. He assured us that this was the last train out from Petrograd to Moscow, saying that he was in an official position to know; but we shall probably hear some day that they kept on running steadily every day. He was a most cultured and charming man; had studied at Oxford, and had lectured on Socialism in England, so that his English was much better than my own; and he loved to talk on Bolshevism and Russian literature. I longed for a pencil and a knowledge of shorthand (also for enough warmth to make writing possible, our car was entirely devoid of heat). A. got bored after a while, but I could have listened for several more days.

Well! we got to Moscow and here even a luckier stroke awaited me. The American Consul has just made up a train for Americans to leave Moscow in, as it seems possible the Germans may take the city even sooner than Petrograd. Therefore, all the young men of army age are being hurried off to Vladivostok or somewhere. We telephoned up and got permission for me to go to Samara on that train, and here I am in a cabin-de-luxe of a first-class carriage—washstand for each compartment, clean linen sheets each night, and for fellow-travelers young bankers, and consul's sons, and a few wives. The woman who shares my room is a governess. Each end of our car and of two other first class cars occupied by Americans is guarded by soldiers to keep the "common herd" out, and I may say that the attitude of these lily-fingered, pampered, poker-playing youths on this car has come nearer to converting me to Radicalism than even my friend Davert's eloquence. However, I am enjoying the luxury of sleeping at night, and getting a face wash in the morning and also I shall get back to Buzuluk several days ahead of the regular train.

A. stayed in Moscow to get more money from the English consulate there. I am taking enough for us to run on for a month or two; I hope he gets through all right, but this morning I heard that the Germans were only one hundred miles from Moscow.

It has been the most interesting three weeks I have ever spent, and I'm so glad to have seen something beside the quiet country life of our villages. Some of the Americans will mail this in the U. S. A.

ANNA J. HAINES.

EXTRACTS FROM JUSTINE DALENCOURT'S ACCOUNT OF HER VISITS IN THE PROVINCES IN FRANCE, NINTH MONTH 7 TO 27, 1917.*

Several Christian Friends in the Provinces having learned that in spite of difficulties of travel, I had been into the country, insisted that I should go to see them.

"It is five years since we have seen you. If you only knew how much we need you! We are cast down, depressed, agitated, come and tell us what sustains you, and how you rise to face so many things, etc." For fear of not being able to reply to their confident invitation, also that I might write to them of the sweet joy I should have if my good Master traced for me another journey, I took care to tell them at once that it was not something which upheld me in my many difficulties, but *someone*, the great Master Himself, Jesus, my Lord and Saviour; living from day to day with me, helping me in a trifling matter, as well as in those higher, enabling the most common occupations by the discernment and intelligence that His presence gives to my efforts, results which I should be absolutely incapable of alone, even with the best good-will.

J. Dalencourt visited at Aulnat, an old couple of eighty and

eighty-four years, who had been won to Protestantism by tracts distributed at the Exhibition of 1880, and who had many years ago attended her meetings at Boulogne. She now describes them as "Mary and Martha," the old man being the former, singing at the top of his voice without time, tune or melody, whilst his wife was busy serving the table, with hands crippled with rheumatism, he, Bible in hand, reading a chapter or psalm, then breaking into song suggested by something he had read. Having read much, talked much, and sung much, it was a true rest to go into the garden. What did I see? The ground covered with hundreds of pears; they had given many away and did not know what to do with the rest. "Make them into jam for your winter use, as you have sugar, happy mortals. (There were sugar refineries there). Listen, will you both sit down by the kitchen table, I will collect the fruit, and we will pass a delightful evening in peeling and preparing them. I will soak them in sugar all night and to-morrow we will cook them, whilst next winter we will have the pleasure, you in eating them, whilst thinking of your cook, and I knowing that I have prevented you from letting such a beautiful gift from the Creator be lost.

"The baker and milk man came in that evening and we were all very busy, a copper preserving pan was borrowed from a neighbor, the next morning I put the pan with its precious contents on a very low fire, whilst we had a good service of sweet communion in filial abandonment of our cares to our Heavenly Father for our white old age. My preserves were exquisite, just lightly crystalized in a way that secures their keeping. I left at 6 A. M. for M^{de}. Plantier's (Anduze, Gard), who was for three months my pupil and for eleven years my assistant, the best I have had in all my career. I had not seen her since the commencement of the war, when she left me by my own advice to take the post of matron at an asylum for old people at Anduze. I could not but encourage her to do so, even though I lost her at the moment when I had the greatest need. It was an immense pleasure to us both. But what gave me most joy was to see the wonderful change in her; she had had roughness of character, alas! I should have been less tried with them, had I been less free of them myself. Responsibilities and sorrow had thrown her into the arms of the tender Father, to seek the strength other than her own: we had delightful hours together, she is absolutely all that is wanted in this asylum, motherly, pious, energetic, practical, economical, her committee appreciates her highly. She amused me greatly by saying, 'It is you, Madame, who directs the asylum most of the time. I remember what you used to say and do, and experience makes me wish to copy you. It ought not to be, that I have lived in vain at 67 Rue du Theatre, Paris; also I am not the only one of your pupils who has experienced this.' . . . Just now there are so few pastors and many churches are without services, but in some districts the belief is held that in the lack of ordained ministers, a layman, male or female, may supply the need, which is a progress that rejoiced my heart, and to which I expressly called attention wherever I went. We had an excellent service in the pretty garden. In the afternoon, two girls drove me over to see Marie Bernard, at Congenies. Again a brotherly reception! Several of their grandchildren, now men and women, were there. Jacques Bernard takes long walks over hill and dale, coming in sometimes a little breathless to his surprise, asking his wife what it can mean? What does it come from? She answers 'From your eighty years, dear!' 'Really? How strange!' he replies.

"I went alone to see poor M^{de}. Durand, daughter of the Friend Cesarine Roger, so well known to Christine Alsop. She lost, some months ago, her only son in the war, and she is inconsolable. The Christians surround her very affectionately, but she will not be comforted. There were several people at her house; we had prayer and even sang. But the people of the South of France do not sing even the comforting hymns. I taught them a pretty little song. It is a bird, then a flower, then a poor shepherdess, each in sad circumstances. A traveler who saw them remarked on the dangers awaiting

*Our readers may remember that this dear Friend has for fifty years conducted a Mission for Training nurses and Bible Readers. She continues active near the age of eighty and holds a meeting on First-days.

them, but each resolutely replied, "For me, I leave it to God." The poor dear mother abandoned herself and half sang and half murmured the refrain, "As for me I leave it to God!"

"My object in my next visit was to see a pupil who had lived with us in 1904. She was the orphan of a doctor, and adopted by a pastor, used to admiration, a proud, domineering nature, polite in manner, but biting in word. When the time came for her examination as a nurse, she refused; she had not worked, so failure would humiliate her. I could not exempt her—and gave my opinion to the weeping mother. It is so easy to remain a spoiled young woman, when one has begun by being spoiled as a child. My letter was judged as showing excessive severity, but in later years this pupil said "it proved the turning point of my life. Mme. Dalencourt is absolutely just." What was my surprise last winter to receive 500 francs for the poor, from this girl, saying it was "a token of gratitude and affection for the blessing God had given her through me." So when we met, it was no longer as the critic and the 'victim,' but as friends.

"I returned to Paris, having visited twenty localities in twenty days, and have felt all the time under the powerful protection of Him who loves to guide the steps of His children.

J. DALENCOURT."

THE QUAKER TESTIMONY.

The short statement made by the executive body of the Society of Friends of their intention to refuse compliance with the leaflet regulation under the Defence of the Realm Act might well induce the Government to pause and reconsider an attitude which in so meek a people has evoked such a defiance.

It takes direct issue with the spirit of Prussianism which animates the official policy, and which is in itself so plain a contradiction of the very purpose for which we profess to be contending with our arms. For Prussianism in essence does not consist in the supremacy of military force, but in the assertion of the arbitrary will of the State as paramount over the mind and will of the men and women who form the nation.

When the inner history of this crisis in our spiritual life is written, it will be the chief condemnation of our Churches that so few voices have been raised in defence of that spiritual liberty which underlies all other liberties, and the betrayal of which is treason against the vital principle, not of this Church or of that, not even of this religion or of that, but of every free Church and of every spiritual religion. For a Church or a Churchman who admits that he subjects the absolute direction of his voice, thought, and conduct, in matters of moral and spiritual import, to State orders, substitutes a secular, official God, for the Divine Governor of the universe. In point of fact, no earnest man, of whatever creed, or of no creed, would make such a formal avowance of complete surrender to his Government. If he consults faithfully his heart, he will always find some limit to his loyalty to his State, some acts which, if ordered, he would refuse to do.

To tell the Society of Friends that expressions of their sincere convictions upon Peace and War are to be subjected to the selection or repression of some official in a Government office, on the ground that these matters belong to politics, and do not touch the religious life, is not only to assert a separation between the religious and the secular, the falsity of which is recognized by every spiritual nature, but in the case of the Quakers it is a direct denial of the most cardinal point in their historic life.

It is this deep and sorrowful conviction that must have induced their Executive body to make the dignified announcement embodied in their resolution. "We realize the rarity of the occasions on which a body of citizens find their sense of duty to be in conflict with the law, and it is with a sense of the gravity of the decision that the Society of Friends must, on this occasion, act contrary to the regulations and continue to issue literature on War and Peace without submitting it to the Censor. It is convinced that in thus standing for spiritual liberty it is acting in the best interests of the nation."

We cannot believe that any Government, in a country still claiming to be Christian, and to be fighting for spiritual liberty, will lightly undertake to bear down by brute force the calm but perfectly indomitable spirit which breathes through this memorable little document. Such an attempt would be too patent a surrender to the forces of evil which we still aver that we are out to crush. *Reprinted from "The Nation" (English).*

DRIVEN INTO SOLITUDE.

Every man who has a Christian ideal of life finds, as it grows into his experience, that he is driven in upon his own soul more and more imperatively. Secret resources become more and more necessary to him. Conceptions of truth grow up within him, which the soul must develop alone.

Men who are not cynics often live, by force of nature, apart from their equals. They do their life's work better alone than they could with human help. Such men must meet Christ in the "solitary places." They have no adequate resources elsewhere.—AUSTIN PHELPS.

BE STILL.

"From vintages of sorrow are deepest joys distilled,
And the eup-outstretched for healing is oft at Marah filled;
God leads to joy through weeping; to quietness through strife;
Through yielding unto conquest; through death to endless life.
Be still! He hath enrolled thee for the kingdom and the crown;
Be silent! let Him mould thee, who calleth thee His own."

CHILDREN'S CORNER.

NEIGHBOR MALLOY'S PAT.—In the little village of Ferns, Ireland, Friend Clibborn was standing in the doorway of his cottage looking at his garden early in the morning. A band of United Irishmen had entered the town a few days before and taken violent possession of whatever quarters suited them, expecting the inmates of these invaded dwellings to support their men, and when any opposition to their demands was evinced, setting fire to the houses, barns and hay ricks of these unfortunate people. As Friend Clibborn stood in the warm sunshine, falling so cheerily over the scene, he noted column after column of black smoke ascending far and near, and knew that many a family was homeless that day and mourned losses that made the bright sunshine seem a mockery.

"Father," spoke his little son by his side, "does thee suppose they will burn our house and haymow?"

"No, Dick, I have faith to believe the Lord will keep us in safety if we trust in him; and even should he permit our property to suffer, it will be turned in some way to his glory."

Dick's small, anxious face cleared as he listened to his father's words. "Here comes Neighbor Malloy's Pat; how fast he is running, and look how he cries."

In truth it was a tear-stained face enough, as Dick intimated, that now looked appealingly up into Friend Clibborn's, as the ragged little figure stopped before the cottage door, and spoke hurriedly: "Oh, Mister Clibborn, an' won't ye come back wid me to our home? It is the sodgers who are fixin' to burn it over our head. Sure they took father away two sundowns ago and he's niver crossed the threshold since, an' our barn is burning and the cow would ha' burned in it if Molly hadn't found the sime to stale her away, an' she only six year old come Monday."

"Surely I will go with thee, if it may chance to do good," and Friend Clibborn put his hat on his head and followed as fast as might be, the hurrying, sobbing boy, running barefoot before him. "Why did the soldiers take thy father?"

"Sure they said he was a spy, an' I think they must be wrong, for he is growin' very blind, and niver cast a look on an auld gun I hid behind the door, but a big sodger saw it and said we had no business wid fire-arms at all in the house, an' it's little enough of a fire-arm it is aither, for it won't go off the laste bit in the world when it is loaded."

"How much better it is to trust to the arm of the Lord,

Pat, than to such things as guns. Probably they would have let thy father stay at home but for that old gun."

"It's right you are, sir; I'll stick it down the dhry well, the next time and thrust to God intirely. Now spake to thim, sir, do," said the boy, lowering his voice as they reached the little hamlet, where Pat's mother was wringing her hands, while the crowd of rough, armed men, filling her dwelling, ate the porridge and potatoes set forth on the bare table, before, as they said, they burned the informer's house down. "It would be a pity to waste such good potatoes as these," remarked a rather jolly looking soldier.

"Indade an' it's wasted they are, whin they go to nourish sich as you uns," muttered Pat, slinking behind Friend Clibborn as the latter stepped up to a man seemingly at the head of this unruly company, and spoke gently to him: "Dost thou not think this poor woman's house might be spared?"

"The father is a scoundrelly spy, sir, and the brood of such a man is better stamped out," was the rude reply.

"Yes, but the family are surely innocent; think how much better it is to let them live quietly here and maintain themselves than throw them on the public moneys," persisted Clibborn.

"What do you mean interfering with justice when you never raise a finger to support the government; or help the rebels either for that matter?" angrily enquired the officer. "And for that reason we are always willing to relieve the suffering on both sides," responded Friend Clibborn.

"That's so," remarked one of the soldiers, "he took one of our sick men, just the other day and nursed him. The Quakers will never do any harm, but good."

"By your leave then, Captain," said another man, finishing his potato, "we'll let the woman keep her shanty this time; may be she'll give us another breakfast some day if we don't burn the house down now."

"Well, as you will," rather sulkily agreed the Captain, as he prepared to leave the small hut, for it was scarcely more than that, although the two little rooms held a goodly family of bright-eyed children who would have been homeless had not the destroying hand been withheld that day.

"Faith an' it's small feed you'll git here, agin," said Pat under his breath, "not a drop of milk or bit of potato left, not aven for the babby."

"What's that you say?" suddenly demanded a soldier, turning fiercely on Pat as he was going out of the door.

"Sure, yer honor, I was just a-sayin' you'd be welcome to the last grain of male in the house, any toime," promptly replied the scared boy.

"Oh, Mr. Clibborn, foriver blessed will your name be in our mouths," said the poor woman as the last soldier disappeared down the street. "Where would our children have slept this night but for you? Sure the dew would have been their only coverin'."

"It is the Lord's doing, my friend," replied Friend Clibborn. "He that trusteth in Him shall never be confounded. It is He that saith: 'Resist not evil; and if we do but closely follow His commands, we have His sure promise that He will never fail us.'"

"An' wout ye tell us some more about Him, Mr. Clibborn? It's a grand good thing to have the power over sich a lot of rapscallions as ate up all our breakfast this mornin'. A plague on them," exclaimed Pat.

Friend Clibborn smiled. "He tells us to love our enemies, Pat."

"An' that is not so aisy at all, sir, when we are half dyin' wid hunger," returned the boy.

"If thou wilt come home with me, Pat, we will do what we can to feed you to-day, at any rate. Farewell for the present, Neighbor Malloy; may our Father protect us all in these troublous times."

"A thousand blessin's go along wid you this mornin' for your goodness to us, sir," said the woman as Friend Clibborn turned to leave, accompanied by the hungry, but happy Pat. Both were eagerly greeted by little Dick Clibborn, awaiting

his father's return to the family, who were all strengthened by this fresh proof of the Lord's protecting power.

This is but one of many such remarkable occurrences experienced by Friends in Ireland during the rebellion of seventeen ninety-six.

L. C. W.

A HOME LETTER.

FOURTH MONTH 3, 1918.

DEAREST MOTHER:—

This must be short. Joe Haines is going to take it into Paris. We are doing very odd jobs which follow one rapidly on the heels of the last. Anything from stirring a batch of cocoa to trying to comfort a crying baby. The reason why this sheet of note-book is so dirty is that I have been opening condensed milk—sticky stuff—and then coaling fires—dirty stuff—and water has to be carried from some distance. I have seen enough sorrow and grief and loss lately to swamp the world—and yet the war still floats its immense, heavy burden on the tears, the ocean of tears, that it has caused.

I have had to do with old paralyzed ladies who have been lost in the shuffle and in consequence seem to have lost their minds. I have seen young women cry so hard and break down so completely that one would have thought it an epileptic fit. I know an old man who had been ten years in an old man's home, who was turned out with the rest and is now on his way to Bordeaux or somewhere, full of hopes inspired by me of finding someone to take care of him when he gets there. I know a woman with eight babies—two sets of twins—who has lost her mother, who may be in Bordeaux, for aught I know or have means of finding out. I know an old woman of seventy-eight, so feeble she can hardly walk, who lost first her daughter and then her friends, and after she remembers—it takes her some time, her mind is so full of her losses—that it was I who counted her money for her and found her some straw to lie upon, begins an interminable "crise" of weeping thanks. And I, as everyone else, am powerless to find her people for her. I have seen crowds of thirty turned out on the streets, weeping one and all of them as they wander. All of them women and children and hags. I have seen—never mind—it's all too long and too wholesale.

Sometimes I feel as if we were awfully futile among so many, and yet I have seen some faces light up, and I know the hundreds we have fed and *abrités*, and I feel an immense admiration for the power of the Red Cross's money, and more particularly—you might tell Mary Mikell—for the Smith College Unit who are trumps one and all of them, and have been working in danger and real hardship like men, under all sorts of difficulties that they have overcome by sheer desire and sticking at it.

Last of all, I thank God for my French—God and mother!

[THOS. P. COPE, JR.]

HOME ADDRESS—100 E. Johnson Street, Germantown, Phila.

NEWS ITEMS.

THE C. O. SITUATION.—Statements concerning the welfare of the "C. O." members in three or four of the military camps, may seem in but small measure to portray the general situation the country over, however, we feel that there is a degree of uniformity in the treatment of objectors to military service by officers in charge at the encampments, whenever they may be situated. Though we may become impatient for action which will release our men together with many others, for real service which they can conscientiously perform for the common good, we are powerless to enforce it. There is in quite a number of camps a better understanding of our position, and though in the class referred to may be termed, as was stated by a prominent camp authority a few days ago, "thorns in the flesh," yet, segregation seems more readily accomplished than before the President's recent Executive order on non-combatant duty became operative. Fewer privileges are granted now, as a rule, than was the case some weeks ago; in some camps the C. O. is virtually a prisoner.

In Camp Meade, the passes which made it possible for our men to

engage in voluntary work in the Hostess House, Library, etc., have been taken from them, so that there is now an abundance of time for reading and studying.

Permanent passes have also been called in, so that Wm. Bacon Evans's classes in French, which were an important part of the educational effort being carried on here, must be abandoned for the present at least. A quarantine for measles is in effect, so that even visiting the C. O.'s is not at present possible.

Our men in Camp Dix are as comfortably situated as can well be expected, spending most of the day in the Library. A member from New Jersey, after barrack life of about one week, during which period more than one visit was made to officers on his account, has been placed with our other men in the Library; we feel that this is a very commendable and speedy recognition in a clear case of a conscientious objector, carrying out his duty in a trying situation: a case quite similar to it was handled a week or two earlier.

Our scope of work is somewhat enlarged recently on account of two of our members being ordered to go to Camp Lee, near Petersburg, Va., on the 29th ult.; a visit a few days later made to that point found our men in different companies, though not far removed from each other: after spending some time with the men, important conferences were held with officers, including the commander of the Camp; it is too early now to give any definite information concerning the segregation with other C. O.'s in Camp, which we requested.

Alfred Kennard, Jr., our member who has been held at Camp Sherman, Chillicothe, Ohio, and who has been ill for a considerable time, has recently been honorably discharged, and has gone to his home in Barnesville. While we are indeed glad to learn of this change in the situation, we realize the loss which his comrades in the Camp must feel in his leaving them; his consistent Christian attitude upheld throughout many trying experiences, has been an example which we cannot but fully commend.

While the situation on the whole develops much more slowly than we had hoped, yet we should acknowledge the spirit of courtesy and toleration shown by officers of the Government in the treatment of the numerous problems which Friends and other objectors to militarism have presented to them.

W. B. H.

FIFTH MONTH 4, 1918.

"QUAKERS STOOD UP TO EVERY TEST."—Statement by Edward Eyrre Hunt, who was in charge of Red Cross Emergency Relief at the time of the evacuation of the Somme and Amiens. He is speaking to Lewis Gannett concerning the work of various Units.—L. D. N.)

"Some did better than I had ever dreamed they could," he said. "A few fell down. There was just one group which, as a whole, with only two or three unimportant exceptions, stood up to every test and could always be counted upon, and that was the Quakers. They had a certain sobriety of discipline, a capacity for team work, which no other group showed. They didn't merely rise to the emergency, in a burst of temporary enthusiasm, they worked steadily at a high pitch throughout. Some of them are still up there working night and day."

CLOTHING DEPARTMENT—CHEERING LETTERS FROM OUR MAIL-BAG.—

Texas—We are sending our money and working for the good we can do, and not just to see how much we can send.

Oregon—I am glad to report that we have sewing clubs in thirteen of our eighteen monthly meetings. I am hoping we may make it 100 per cent.

Indiana—We realize that this is "only a cup of cold water," but we are trying to do our little nite.

Ohio—Eight little boys, members of one of our First-day School classes, paid for the goods for a suit and had their names put in the pockets.

Maryland—Our meeting is a very small country meeting, with members much scattered, so we have to get help from others. We are one afternoon a week for any one who will pay us fifteen cents a person to do up their mending or any sewing one may wish to get out of the way. We hope in this way to make some money to buy materials.

Indiana—I hope some representative of the Service Committee will give the contents of the box a rigid inspection and let me know whether things are satisfactory. The work is growing on our hands, more women are becoming interested and we are feeling good over our work. We felt quite proud of the pairs of wool socks, several of them knit by our

elderly mothers who cannot sew much, but who love to knit as they used to when their families were young.

Indiana—We stretched a clothes-line in three rows around the Sabbath-school room and pinned the garments on these. It made quite an impression on those who knew little of our work, as well as on those who had been sewing all the time, to see the whole display. Then we had little talks of two or three minutes by a few of our Committee, telling of the work in France and also the beautiful way in which money has come to us for our sewing here. Often material is gone; more is required and no money in the treasury. Nevertheless, we order more material and money is always in our hands before time for payment. Twenty-one dollars was handed to us after this display and the next Sabbath over forty dollars was given to us. Every two or three weeks we have some little bit before the Sabbath-school regarding the American Friends' work.

REBECCA CARTER.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE
COMMITTEE FOR WEEK ENDING FIFTH MONTH 4, 1918.

Received from 16 Meetings	\$3,397.94
Received from 16 Individuals	881.00
Received for Supplies	33.50
Received for Armenian and Syrian Relief	47.50
	<hr/>
	\$4,359.94

CHARLES F. JENKINS,
Treasurer.

UNDER date of Third Month 23, 1918, the following letter to the *Advocate of Peace*, written by Ruth Hinshaw Spray, of Salida, Colorado, appears in that paper for Fourth Month:

To the Editor:

After twenty-two years of membership and reading the *Advocate of Peace*, I have no notion of dropping out; but so long as I live I shall follow the development, whether forward or backward, of the American Peace Society through its monthly organ.

I am a Quaker, "dyed in the wool," holding conscientiously to the principles of the Society of Friends in regard to war. I wish to say that I believe some of our Friends have not been quite fair with you, when we consider that the American Peace Society never was a Quaker organization, and the *Advocate of Peace*, even under Dr. Truedwood, did not necessarily always voice the Doctor's own views, which, expressed in editorials or otherwise, were always in accord with the Quaker view of war. However, I do deplore the fact that you have departed further from the beaten track than your position seems to warrant. And yet the *Advocate of Peace* is a great paper.

My belief is that peace can never come through a victory in this war; but I do believe that there are already indications that great leaders will arise to lead the working classes, who are doing the fighting and suffering the agonies, into an internationalized body. Then wars must cease.

A NOVEL appeal to the women of Germany has recently been drafted by a group of women in California. It is said that when a sufficient number of signatures is secured, this appeal will be forwarded to Germany. As reproduced in the *Girard, Kan., New Appeal*, it acknowledges first the debt of America to German women for their talented sons who have migrated hither and the fruits of the labors of their talented sons at home. Seeking to state the cause of the conflict, it denounces militaristic ease, and states the determination of American women that this caste must be thrown down, even at the cost of long-continued war. "We urge you to understand," it pleads, "that it is not merely him-~~self~~ it is ourselves whom our President pledges to a peace of justice, of freedom and self-government for all the peoples of the world. It is for you, women of Germany. . . . to make your voices heard and your will obeyed, to establish your great and wonderful nation among those modern nations in which the people rule. . . . There will never be an invasion or conquest of a revolutionized and democratic Germany!"

"A BOOK OF QUAKER SAINTS," by L. Violet Hodgkin.—There are always a few, and only a few authors in any circle whose writings are uniformly read first when the new number of the magazine arrives. This statement is emphatically true of the attitude of the American Quaker readers towards whatever Violet Hodgkin places above her name. Her book of "Quaker Saints" is the embodiment of attractiveness and will

soon be found on the library table in very many Friends' homes in America. We hope soon to reprint a few of the briefer chapters in *THE FRIEND* and are glad now to pass on the following short review from *The Fellowship Papers*.—Eds.

Here is a lovely book for a child. Especially, perhaps, for that child which continues in us, even in our "Middle Years."

To-day, when our historic sense is alive as never before, it is delightful to be taken by this grown-up, loving hand, and led back into this strange bit of Old Seventeenth Century England; to breathe the atmosphere in which Quakerism first sprang up; to look in "Steeplehouses," and ale-houses, and see Fox, by a word, or a piercing look, or for three hours at a stretch, hold the people spellbound; to climb old Pendle Hill, where this solitary seeker and finder first saw the vision of "a great people to be gathered;" to follow these "Butterflies" among the Fells and Dales. Just to read the titles of Violet Hodgkin's stories is of itself a delightful adventure into old England and early Quakerism.

Quakers have always been called a "Peccoliar People." And we find indeed something "strange" in nearly all the stories given us. Extraordinary adventures and experiences, unusual character and endurance; most often, perhaps, something strangely beautiful. Yet, we feel that whatever is uncommon here, the hunger, the fulfillment, the beauty and the power—springs out of the very heart of our common humanity.

There is genius in having written about these old saints for children, because, for children, old things will come alive again in a way they will not do for anybody else. It is, by the little old pathways of childhood, the pathways of faith, love, catholic sympathies, and whole-hearted enjoyment, that Violet Hodgkin leads us back—out of our everyday preoccupations and prejudices—into the company of these old saints.

We believe it is put among the grown-up books, just out of reach—the children will climb up and devour it over and over again. And when the children are in bed the elders will take it down, and as they read it over the dying embers of the nursery fire, they will feel the undying fires of these old Quaker saints rekindling their hearts.

In the course of the discussions during the recent sessions of Philadelphia Yearly Meeting, an interesting incident was related of a personal interview which Joseph Allen Baker, an English Friend and member of Parliament, had with the German Kaiser at the time of the Universal Peace Conference in Berlin a few years before the war. According to the story, this English Quaker was granted the rare privilege of sitting down with the Emperor and Empress in private. They sat a short time in silence. Then Friend Baker addressed them, setting forth his views, and so appealingly that the Emperor was moved to tears. "Almost thou persuadedst me."

NOTICES.

UNDER the care of a committee appointed by Haddonfield and Salem Quarterly Meeting of the Religious Society of Friends, an Appointed Meeting will be held in the Old Friends' Meeting House at Greenwich, N. J., on First-day afternoon, Fifth Month 19th, at 3.30. All are cordially invited to meet with us in Divine worship.

For the Committee, JOSHUA S. WILLS.

FRIENDS AND THE APPROACHING RED CROSS CAMPAIGN.—In view of the campaign to raise \$100,000,000 which will be made by the American Red Cross during the week from Fifth Month 20 to 27, this Bulletin is issued to inform Friends in regard to the financial relation of the American Friends' Service Committee to the Red Cross.

The "Friends' Unit," so far as the American Friends in France are concerned, is a Bureau of the Department of Civil Affairs of the American Red Cross. The Red Cross has given us generous appropriations for special extensions of our work, but the regular expenses of maintenance have been borne in the past and must be borne in the future by the direct contributions of Friends to our Treasury. In order that the splendid work of our young men and women in France, Russia and Italy may have the support that it deserves this means that Friends must continue their regular contributions through their meetings and should when possible increase them to meet the growing expenses of our expanding Unit.

It is now nearly a year since this Committee began to solicit funds. In many cases pledges were made for monthly payments for twelve months. As soon as these pledges are fulfilled new ones should be made, and at the same time Friends who have given merely a single contribution

and those who have never contributed at all should be urged to become regular contributors.

The work of this Committee to which the Society of Friends is already committed and which has already made such a splendid record, seems to have the first claim upon Friends. The officials of the Red Cross at Washington understand this and have assured us in recent interviews they fully approve of our carrying out our own collections through our own channels.

Whether these contributions of Friends to Charles F. Jenkins, Treasurer of the Service Committee, or to treasurers of local Friends' Meetings, can be counted as a part of the local quotas of the \$100,000,000 fund is a matter still pending with local Red Cross officials. Further announcement will be made later.

These pending negotiations with local Red Cross officials will determine also whether we shall make a special campaign among Friends for our work at the time of the Red Cross drive. Whatever is decided as to our relation to this campaign Friends should remember that the expenses of our Unit must be largely borne by the regular contributions of Friends made through their meetings.

American Friends' Service Committee,
VINCENT D. NICHOLSON, Executive Secretary.

IMPORTANT ANNUAL MEETING OF ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.—THE ANNUAL MEETING OF THE ASSOCIATED COMMITTEE OF FRIENDS ON INDIAN AFFAIRS will be held at Arch Street Center (304 Arch Street) Philadelphia, on Third and Fourth-days, Fifth Month 28 and 29, 1918.

The first business session will be held on Third-day, at 2.30 P. M. At 7.30 P. M. of the same day will be held a meeting in the interests of the Indian work at which young Friends are especially invited.

New possibilities are opening before Friends in the Indian work and the meeting this year should be largely attended.

For further information address,

FLORENCE TRUEBLOOD STERE, Secretary.

HAYVERFORD, PA.

THE following interesting program has been issued in connection with Yearly Meeting week (Fifteenth and Race Streets). A cordial invitation is extended to all interested Friends.

Second-day, Fifth Month 11, 1918—

3 P. M.—General Meeting for Young People in the Cherry Street Meeting-house (entrance Cherry Street, west of Fifteenth Street).

THE YOUNG FRIENDS' MOVEMENT—A SPIRITUAL DYNAMIC.

1. The Meaning, Aims and Work of the Young Friends' Movement, of Philadelphia Yearly Meeting, Arch Street—Harold Evans; of the Five Years' Meeting—Vincent D. Nicholson; of England and Australia—Janet Payne Whitney.

2. Our Opportunity, and How to Meet It. General discussion opened by Samuel J. Bunting and others.

6 P. M.—Young People's Supper.

7.45 P. M.—Fourth William Penn Lecture. Race Street Meeting-house (all Friends are cordially invited). "The Christian Demand for Social Reconstruction."—Dr. Harry F. Ward, of Boston University.

Between the afternoon and evening sessions of the Yearly Meeting on Second, Third, Fourth and Fifth-day evenings from 5.30 to 7 there will be Young People's Suppers, followed by informal conferences.

Second-day—"Ways in Which the Young Friends' Association and the Young Friends' Movement Can Co-operate for Their Common Task."—J. Harold Wilson.

Third-day—"The Home—A Christian Influence."—Beulah E. Atkinson.

Fourth-day—"The Mission Field—An Open Door."—Emily Oliver.

Fifth-day—"Young Friends and Social Reconstruction—A Resume of the Fourth William Penn Lecture."—Darlington Hoopes.

MEETINGS FROM FIFTH MONTH 12TH TO FIFTH MONTH 18TH:—

Concord Quarterly Meeting, at Media, Third-day, Fifth Month 11, at 10.30 A. M.

Philadelphia Monthly Meeting, Twelfth Street, below Market Street, Fifth Month 15, at 5 P. M.

Calhoun Quarterly Meeting, at Coatesville, Sixth-day, Fifth Month 17, at 10 A. M.

Burlington Monthly Meeting, Fifth-day, Fifth Month 16, at 10.30 A. M.

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"The divided mind fails because it is not for one thing or the other. It is impossible to serve God and Mammon; truth and God go together in one allegiance; and a non-theocratic element in a man's thought will be fatal sooner or later to any aptitude he has by nature for God and truth."

—T. R. Glover

THE FRIENDS AND INDIVIDUAL LIBERTY.

Of all the possessions of the present which are the legacy of the past and the hoped-for inheritance of the future there is nothing more precious than what we call *individual liberty*. It may be ever so difficult to define it, almost impossible at a time like the present to place the proper bounds and limits to it, and to say this is God-given and an inherent possession of my own and no power, less than the Divine Power itself, can meddle with it. None the less, this very doctrine is at the root of that which most seriously confronts thousands of men to-day as nothing else has ever puzzled them in their experience.

We live a generation, maybe two generations and this question is not brought to the front. The principle of individual liberty is not at stake, it appeals to our reason, and all persons grant the justice of the proposition, and the Friend points with not a little pride to those days of the Commonwealth in England when the Quaker seemed to have won for himself and for all others in the battle for religious and civil liberty, and with even greater, and it may be more honest pride, we see how there has been written deep into our own civil law, and into the fundamental statutes of this great nation, certain principles of liberty which will be found rooted in the civil code drawn up by the young Quaker proprietor and his friends, when the laws for Pennsylvania were first framed.

To the student of modern history the word Quaker stands more as the synonym of personal liberty than anything else.

But this favored generation passes and the world has not been won to the Quaker standard and a national war confronts us. Where is the Quaker principle to find place? It is no easy matter to give a satisfying answer to an army official on the Quaker attitude towards war. Ask some of our boys who

have been placed under the strain of doing so—neither is it an easy matter to answer all the questions that surge in upon your own consciousness, when the matter is brought closer home to you for individual solution than it has yet been brought to many of us, neither again, I believe, is it an easy task, for the military man to find the wherefores that completely satisfy the deepest demands of reason and of instinct within himself. The great multitude of men are carried on by a resistless flood of apparent argument, which does not appeal to the best and truest within them, but which from the very nature of the case forces a not unwilling surrender to the pressure of the hour.

It would be false to hint that Friends have signally escaped sacrifice on account of their conscientious convictions against war and their equally pronounced support of individual liberty. It is due to the sacrificial surrender made by them and others in the past, more than to all else combined, that they are receiving such generous treatment at the hands of military authority to-day. But each war presents new phases to the would-be conscientious objector, and if he searches for them, new reasons for the plausibility of the present war being an exception to those that have preceded it and offering certain conditions which no other war has offered and from these it is but a step for him to accept military service.

We find our strongest support for the reality of the Quaker conviction from outside our ranks. The world at large recognizes the sincerity of the Quaker position and the fact that the rights of conscience have been recognized for generations in England and America sufficiently attests to this.

Lincoln's attitude towards Friends during the Civil War is known to all who have read history to any purpose; both he and his war-secretary, differing as they did on many details, were substantially a unit in their recognition that Friends had earned a hearing.

Friends have not been alone in this movement; it dates back before the days of "early Friends." Chapters from Rufus Jones's "Spiritual Reformers in the Sixteenth and Seventeenth Centuries" will show us how groups of "spiritual reformers" here and there in Europe, mystics or humanists or anabaptists or by whatever name they were known among men, were staunch defenders of Peace. To-day, too, there are sects both in this country and abroad, profoundly opposed to war, and numerically stronger than Friends, who however, have not won the same distinction with ourselves as Peace men, it may be because we have more widely than they made public our views and courted argument and controversy concerning them.

More than four hundred years ago there was born in the little French village of St. Martin du Fresno, close by Lake Geneva, one who lived his checkered career of fifty-eight years and near the close in a little volume in his native language addressed these words to his fellow countrymen: "Oh my country, my country, my counsel is that thou cease to compel

men's consciences, that thou cease to kill and to persecute. . . . And you, that are private people, do not be so ready to follow those who lead you astray and push you to take up arms and kill your brothers. And Thou, O Lord our Saviour, wilt Thou give to us all grace to awake and to come to our senses before it is forever too late."

The chapter from which this is taken closes—"The time was not ready for him, but he did his day's work with loyalty, sincerity and bravery and seen in perspective is worthy to be honored as a hero and a saint."

There were others like-minded with him—a band of mute witnesses, the testimony of whose lives is being to-day witnessed to by many men in England and America who find they cannot surrender individual liberty, when to do so forces them to break Christ's supreme law of love. They recognize freely that others must have the same degree of liberty they claim for themselves, and unable to accept others' philosophy of life, they respect the motives that stand behind their actions.

D. H. F.

EDITORIAL NOTE.—Since the appearance of Editorial—"An Unfair Question" in our issue of Fourth Month 25th, papers on the same topic and drawn out by it, have reached us from Pasadena, California, Guilford College, N. C., Fountain City, Ind., and points nearer home. Besides these, two letters, one from London Grove, Pa., and the other from Woodbury, N. J., have come to us, relating to the same subject. The writer of one of these letters says, "I was glad to see the recent Editorial, 'An Unfair Question?' and the answer given to that much used query and I thought of the brief extract which Joseph Walton had taken from Joseph Hoag's Journal and which will be found on page 473 of 'Incidents Concerning the Society of Friends.' This question has been put to me many times and I often refer to the experience of Joseph Hoag." J. C. S.

It was our intention upon the receipt of this note to print the extract from J. H.'s journal, but a lack of space forbids at present, as the paper, to be made intelligible, is of considerable length. We may later be able to afford it space.

The other letter closes thus: "If you cannot use the copy I enclose, please forward it to Paul Cope, Care Library, Camp Dix, N. J."—Eds.

IMAGINED TESTS.

The editorial in THE FRIEND of last week entitled, "An Unfair Question," is timely. Our heavenly Father does not require His child to test himself by what himself or some one else may imagine, but rather to rest on His assurance: "As thy day so shall thy strength be."

The writer has often been asked what he would do in a hypothetical case where wicked and unreasonable men would invade the home and proceed to perpetrate deeds of violence and cruelty. Would he resist?

Those who ask such a question, and justify resistance, even to the taking of life, do so on the assumption that such resistance would be successful. This is by no means certain, for men who attempt such things are armed for defense, and are desperate in proportion as they see danger threatens them.

A case occurred near here a few years ago, when a Friend's house was entered by a robber. The Friend in resisting lost his own life.

Is it too much for a Christian who has fully committed his way unto the Lord, to trust that He who has taught us to pray, "Lead us not into temptation, but deliver us from evil," will so throw around him His protecting care, as not to permit such a trial to come upon him? We are told "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

It is recorded of Robert Barclay that he was once waylaid by a highway robber, who demanded his money or his life. Barclay calmly replied, telling him if he was in need he was willing to befriend him, "but," he continued, "being delivered from the fear of death I am not to be intimidated by a deadly

weapon," and remonstrated with him against the wickedness of doing violence to one who never did him any harm, and stood ready to befriend him; whereupon the robber apologized and allowed Barclay to proceed without further molestation.

The experience of Friends in Ireland during the Rebellion in 1798, shows that it is safest to be known to belong to a class who will not oppose violence with violence.

An authentic account of this terrible rebellion* says: "For years previous to the breaking out of this rebellion in 1798, many of the inhabitants of this nation suffered great depredations by persons breaking into their houses at night and demanding and taking their arms."

"In the years 1795 and 1796, the Quarterly Meetings recommended Friends who had guns in their houses to destroy them, which was united with and confirmed by the National Half Year's Meeting for Ireland," and the account continues: "Such Friends as had guns very generally destroyed them."

There was a family of Friends by the name of Goff, living in Ireland at this time. They appear to have been prominent, both as citizens and Friends, being possessed of considerable wealth. This family suffered greatly from repeated depredations of the soldiers of both the royalist and rebel armies. They were often supplied from the Goff's table.

A daughter of Jacob Goff, the head of this family, would quite an explicit account of her father's sufferings, as well as that of other Friends. She writes: "Many were the heart-rending sufferings that some families endured, being turned out of their comfortable homes, and spending many nights in fields and ditches. Others who still remained in their homes, were wonderfully favored with faith and patience under these privations, conscientiously adhering to the law of their God, thus experiencing to their humbling admiration the Name of the Lord is a strong tower in which the righteous find safety."

Dinah Goff gives many instances of ill-treatment endured by Friends. The account regarding her father, Jacob Goff, is a sample: "Having all retired to rest, we were aroused by a terrific knocking with muskets at the hall door. . . . On my father opening the door, they seized him and instantly rushed up to his room, breaking a mahogany desk and bookcase to pieces with their muskets and demanding money. My father handed them twenty guineas, which was all he had in the house. . . . The dreadful language they used impresses me to this day. Money seemed the sole object of their visit that night, as they repeatedly said, 'Give me more money,' with a threat to murder him, if he refused. . . . When they found there was no more money, they desisted, asking for watches, which were given them, and at length they went away, after eating and drinking all they could obtain, and charging my father to have more money for them the next time or they declared they would murder him."

After the close of this terrible rebellion, the Friends made this response: "It is cause of thankful acknowledgment, to the God and Father of all our mercies, on the retrospect of that gloomy season, when in some places Friends did not know but that every day would be their last, seeing and hearing of so many of their neighbors being put to death, that no member of our Society fell a sacrifice but one young man. Alarmed for his safety, he fled to a garrison town in the county of Kildare, took up arms, and put on a military uniform. The place, however, was soon after attacked and taken by the insurgents, and he was killed with many others; while the relations whom he had quitted were preserved unharmed, without any external defense."

LUKE WOODARD.

FOUNTAIN CITY, IND., Fourth Month 29, 1918.

FINISH every day and be done with it. You have done what you could; some blunders and absurdities crept in—forget them as soon as you can. To-morrow is a new day. You shall begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense.—EMERSON.

*Six Generations of Friends in Ireland, by Jane M. Richardson.

THE SOMBRE WALLS OF A FRENCH MONASTERY RING WITH THE SHOUTS OF CHILDREN AT PLAY.

The Mission at Le Glandier is a different kind of reconstruction from that in the war-devastated areas at the front. It is the reconstruction of some six hundred Belgian children, who have been brought from their homes, in the famous town of Liège, to this quiet corner of France, down towards the Spanish frontier.

These children are not orphans, but under the conditions that exist in Belgium to-day, it is impossible for many of the mothers to provide for their families. For three-and-a-half years they have lived on the bread and "la soupe verte" provided by the Germans, and many still wear the clothes given them by the American Commission. To alleviate these conditions, the American Red Cross for Belgium arranged to have one thousand children brought out, through Germany and Switzerland. This unoccupied monastery was rented, and some three months ago the first six hundred children were brought here.

Although the Red Cross is financing the colony, the administration of it is left to the Belgians. Captain Graux, representative of the Belgian queen, is in charge. Since the children are between six and fourteen years of age, the monastery has been turned into a great school. The Belgian army released a score of *professeurs* for the work, and other Belgian men and women, all *refugiés* themselves—form the administration staff. The Red Cross provided a medical staff of ten, and some thirty soldiers were loaned by the Belgian army to make the necessary repairs and alterations. Nearby French authorities furnished ten German prisoners, who do all the heavy manual labor.

The monastery itself seems as if made for the purpose. "La Chartreuse" is a group of some thirty great and small buildings, shut in from the neighboring fields by a high wall. Nestling in the bottom of a beautifully wooded valley, its white walls gleam in the sunshine on bright days, so that as one comes down the road from Pompadour, there are glimpses of it through the trees. Pompadour is the site of the nearest railroad—nine kilometres—as well as of the old chateau of Madame de Pompadour.

So much of description of the school in general, for the reader is probably asking, what of the Friends' Mission?

Captain Graux has liberal ideas of child education, corresponding to those in England and America, although in Belgium all is patterned after the German system. When he was planning the colony, he wished to secure seven young Americans, who would have charge of the boys when they were not in class with the seven Belgian *professeurs* who constituted the entire staff in the beginning. He wished also to secure seven American women, to take similar charge of the girls—hoping in both cases that the volunteers would be of such a kind as could implant what is best in Anglo-Saxon ideals in the children. But he could secure neither, and for the girls he had to employ local French *institutrices*. Then, hearing of the Friends, he appealed to them for some young men workers.

When I came down to Le Glandier, soon after New Year's, Captain Graux had just received word that fourteen more *professeurs* had been loaned to him by the army; they would take general care of the children. So he asked the Friends for young men, who would take especial charge of all the physical training of the children, girls and boys. So now there are two Englishmen—Moreton and Vickers—and two Americans—Edwin Zavitz and I here, co-operating with the Belgians. Captain Graux believes thoroughly in moulding children through their play, for he was the first to introduce Boy Scout work into Belgium before the war.

It is the kind of work General Baden-Powell describes in his new edition of "Scouting"—"The ultimate victory of the war will come years after the fighting has ceased. . . . The worst of war is that it kills the very best of our manhood, and leaves the wasters and non-efficient to carry on the national

life. . . . We must utilize every single individual, and to this end we should take each boy in hand and complete, outside the school walls, his character education."

And the children are most responsive. If ever a smile, a kind word, a desire to help a less fortunate were appreciated, they are by these little exiles. For, although they call themselves "repatriés" they all long to get back to Liège, war or no war. For in Belgium home life is even stronger than in France or with us, and at Le Glandier there are six hundred children massed together. So they are so lonely, lost in this sea of other children, that they cling to us at every opportunity, longing for a personal touch, a personal word. If we Friends' workers have within us the spark of love, surely we could find no better place to plant it.

When I first came, six weeks ago, it was a dismal sight. There were no classes then, and the seven *professeurs*, worn-out by their impossible task, herded the children about like sheep, rapping them with canes, or cuffing them, to keep some semblance of order. The children would huddle about the stoves in the refectory in great groups—there was no one to cheer them, nothing for them to do, except the various chores, which they welcomed. There is a great court in the centre of the monastery, where a dozen great pines form a hollow square. But the only children I ever saw on it, playing, was one disconsolate little group of five boys, half-heartedly pitching coins at a line. They were all within—some silent, some chattering, some talking of when they would get back to Belgium.

I remember when the new *professeurs* arrived, and saw their task, the remark of one: "Je voudrais mieux être la-bas (at the front) qu'ici." And I will never forget the first time I tried to get the girls to play. For they did not seem even to know how to play—there was no play in their hearts. But when it grew dark, and the others went back to the refectory, a little group remained behind, clustering about me, holding my arms, or my hands, hanging to my coat: wanting to know about America and the people who had sent clothes and food to them; Belgian children that they'd never seen, telling me about their sisters and brothers, mothers and fathers, where they were, and what they were doing—how soon did I think they'd get back to Belgium? So that when the time came for their supper, I could hardly bear to see them go, for they seemed so lonely. That, and similar talks we had with the girls—several before the open fire in the *bibliothèque*—prompted us to ask Charles Evans if it might be possible for some Friends' women workers to come here. For the girls are even lonelier than the boys, for the French governesses fail to respond to their need of affection.

Three weeks ago Edwin Zavitz came, and with his experience in playground work we were able to take care of nearly all the children who were free and not in classes. Now Moreton and Vickers are here, so that at all hours of the day the great court wears a different aspect from what it did formerly when three boys ran away to Paris, chafing under the inactivity.

There is always a game of football going on in the square between the trees, often as many as thirty playing, for the game is soccer football and easier to learn than the rugby varieties. Then there is often another game in progress for the little fellows, of field hockey for the girls, or basket ball for the boys. But the girls like best skipping ropes or singing games. Then, in a corner, some boys will be trying to play two-base baseball, known variously as "one cat," "slugger," or "single-hand." But the games do not matter so much, it is enough that they are learning to play, that there is color in their cheeks, life in their eyes, and happiness in their hearts.

Often, when the play is ended, they will crowd about us and even kiss our hands to show their gratitude. One very sturdy little fellow, eleven years old, who has often acted as football captain, surprised me the other day by suddenly throwing his arms about my neck and asking for a kiss—and I cannot conceive of an American street-boy in such a rôle. The little tots, girls and boys, cluster about, clinging to hands, belts, or

legs, in such a way that it is often hard to pay attention to the others. Many of the little girls call us "papa."

Without the chartrouse are the hills and the woods—and thither we take the older boys and girls whenever possible. The country is splendidly adapted to scouting. But since Liège is an industrial town, "coal and iron," none of these children enjoy the country as we hope they will learn to. But if any scenes could awaken a love of nature, those about here would. And since the boys love all things Indian, boy scout work appeals to a large number. "C'est vrai que vous êtes indien?" I have often heard at my elbow. For I tell them undeniably of wigmaws and wampum, and totems and war-whoops and papooses; their appetites are thoroughly American.

As for the Belgians with whom we work, there is no difficulty in any way. For many of them, after passing through almost four years of war, have the same ideas that we believe to be true.

And they have suffered far more than the English or the French, so that they know what war is. So with this work of hope, let me close this letter to "those back in America."

HENRY H. STRATER.

CONFERENCE ARRANGED BY THE SOCIAL ORDER COMMITTEE.

The attendance at the conference arranged by the Social Order Committee for the afternoon and evening of Fourth Month 25th gave evidence that there is a fair degree of deep interest in the problems connected with the present social order.

The afternoon was devoted to four round table groups, each of which discussed problems of household expenditure, of personal expenditure, of the relation between household employer and employee, and of the purchaser. In all of these groups it was the purpose to bring out and emphasize the fundamental need for self-sacrifice and for consideration of the other person.

In the evening, Professor Harry F. Ward, of Boston University and the Union Theological Seminary, pointed out in telling fashion the inhumanity that prevails almost inevitably in industry as it is now organized. Business, or industry, as it is conducted to-day, is condemned in three particulars:

1. It finds it cheaper not to consider as very important the actual life of the worker. In some industries the loss of life averages a man killed every two weeks. Then there are the "bad air diseases," the fifty separate kinds of poisons resulting from the raw material used, and the ordinary woeeful "miscellaneous diseases" beside.

2. It does not consider the inner or higher life of the worker, except in so far as the laws against child labor and long hours of work for women are strictly enforced. Overwork, which results in fatigue, and under-pay, which results in under-nourishment, are responsible not only for lack of mental and physical development, but even for alcoholism, criminality and vice. "It is all very well for Andy to give us his libraries," said a workman of Carnegie's, "but how are we ever going to read a book after working twelve hours a day in his shops!"

3. Business shuts the door on the striving of the spiritual life; love to your fellow-man must be left behind when you enter your business office or work-room. "Oh, Mr. ———, why on Sunday he has his Bible class of men, but on week-days in his office over there he is a *slave-driver*," is what can be said of too many business men. And among the workers, too, where competition demands inexorable judgments and each is little to get ahead of the other fellow and to give his employer as little as possible for what he gets, here, too, the Christian principle of love and brotherhood seems to be forced aside.

The problem of to-day is to remove this heartless antagonism and these ruthless methods. Jesus Christ would stand for equality of opportunity, for a just distribution of the good things so that all can share in them. Co-operation must replace competition, democratic control of industry must succeed the autocratic, and a national minimum of income and of

leisure to make the most of life must be secured to all. Fellowship and fraternity will then result; men can then work in love rather than in hate; and God can then work in and through such men.

SOME HITHERTO UNPUBLISHED PORTIONS OF RICHARD JORDAN'S JOURNAL.

Richard Jordan, an eminent minister of the Gospel of Jesus Christ though a man of little "school learning," was born in 1756, and died in the year 1826. His manuscript journal is now (1918) in the possession of Alice C. Rhoads, Moorestown, N. J.

For one reason or another, certain portions of the written Journal were omitted in the preparation of "A Journal of the Life and Religious Labors of Richard Jordan, a Minister of the Gospel in the Society of Friends," Thomas Kite, 1829.

In the belief that the reasons which induced the omission of the passages referred to do not now obtain, and that their interest has rather increased with the intervening years, some of them are here presented, without change or correction in the original spelling.

W. B. E.

While on a religious visit to "some of the Northern and Eastern States," at Rahway, New Jersey, Eighth Month, 1797, he writes:—

At this village we met with Joseph Grillet, from N. York, whose Brother Stephen we got some acquaintance with at Philadelphia, they were sons of a French nobleman and fled from the Massacres in France soon after the Revolution in the government there, and residing on long Island when Deborah Darby & R. Young from England were there on a religious [visit] they attended a meeting appointed for these dear women, with no other view (as they have since said) than to see a couple of fine English Women, but they were so reached under their Testimony, that they were both convinced and were now united in membership with friends, and choice young men they appear to be; Stephen speaks acceptably in publick, it is the Lord's doing and marvellous in our eyes, we also went to visit Hugh Davis who from an officer in the British Army has become an acceptable preacher of the gospel of Christ which Breathes peace on earth, and goodwill to men.

Eighth Month 17, 1797.—Referring to the large evening meeting at Market Street, Philadelphia, he says: . . . the publick service fell chiefly on Nicholas Walm and myself, both of us being pretty largely engaged in Testimony, and the meeting concluded with great Solemnity.

(Eighth Month 1797.—In the following extract, the unpublished portion is printed in italics:—) 2 day 18 attended the Second days morning meeting of Ministers and Elders, and in the evening we attended a meeting of young women who had formed themselves into a Society for the benevolent purposes of relieving the poor, sick, and aged, of their own sex in this City. *We attended by request, and several of their parents were also with them, and this evening the Mayor of the City & his wife happened to attend this meeting on some business appertaining to the relief of the poor, there were present about thirty of the members of the society.* After they had gone through with the evenings business, a solemn pause took place, and this little meeting was eminently owned with the overshadowing of divine good greatly to the encouragement of the Children in their present arduous undertaking and the goodly & benevolent Mayor and his Wife also rejoiced that they happened to be there at that time, the opportunity concluded with solemn prayer and supplication, and we went on our way rejoicing.

(Eighth Month, 1800. The following account of a visit to Ury is worthy of being given in full. A comparison of the printed Journal with the manuscript account will reveal the hitherto unpublished portions, which are here indicated by italics:—) 4 day 27 we sat out back again towards Edinburgh . . . and met Samuel Smith at Aberdeen the

same day, and we went on to Stone Haven that evening and lodged at an Inn, and next morning we went to see Robert Barclay at Ury, he had three sisters with him one of which lately married and her husband there at that time who was a Lawyer, and also a young Clergyman who had been the Tutor to some of the children Robert was only just of age, I think they told us there was one younger Brother who was somewhere at school who we did not see, these young people received us very kindly with whom we breakfasted, and after walking in the garden a while which is beautifully situated on a lively running stream of water, and cultivated in great perfection, we returned to the House which they say is the same that the Apologist lived in, it is a large Stone Building, in which still remains the study wherein the Apology was written which is now a Library, after we had viewed sundry of that ancient good man's Relics we proposed a religious opportunity with these young people who had neither father nor mother living, which they acceded to, the aforesaid Lawyer, Clergyman also present, this opportunity was much to the relief of my mind and I hope will be remembered to profit by some if not all of these young people, Robert in particular was much broken and melted into tears, and when the opportunity was over importuned us to spend the day with them, and when we let him know that our engagements would not admit of it, himself and the aforesaid Lawyer walked with us near a mile and seemed loth to part with us taking their leaves of us in a very affectionate manner O! May the lives and Testimonies of those eminent instruments and faithful servants of God in their day "like the Blood of Righteous Abel tho' dead, yet continue to do so to speak", so after generations in general, and to their own posterities in particular, that they may be stirred up and excited to follow them as they followed Christ.

A GLIMPSE OF SERMAIZE.

LOUIS S. GANNETT.

Two nights at Sermaize meant more to me than any two nights in months. Both were spent indulging in pre-war luxuries—the kind of things we had forgotten existed since we came to France. One night I slept twelve hours; and the other night we wrangled and argued the problem of the universe long past midnight.

There is a rare crowd of talkers at Sermaize and they gather for the week-ends. After a week in a peasant's cottage threshing wheat or driving cars or carrying bedding, they gather to settle what statesmen have failed to solve, they dissect the organization of society and reconstruct it as it should be reconstructed—and each man differently from his neighbor; and then they mount to the dissection of each other's reconstructions.

Capitalism and Socialism, war and peace, trade unions, guilds, the decline of art, the evils of industrialism, the Gospel of efficiency, vegetarianism—all these are argued. And the group about the iron stove finally broke up at Birrell's dictum: that we would believe in vivisection if only it could be of dogs, by dogs, and for dogs!

When men toil with their hands for six days of the week, these seemingly sterile battles of the mind at the week-end are sorely needed.

Sermaize is the heart of the Friends' work in France. It was at Sermaize that it started; people have gone out from Sermaize to found new *équipes* all over France.

Emergency work no longer characterizes Sermaize. There are gardens about the little brown red-tiled houses which the English Friends erected among heaps of stones two or three years ago; sheds have been built up behind. More than that, new brick houses are being built by the people of Sermaize themselves; piles of fresh brick line the roadway and lean against the ragged remnants of old ruins. The resurrection of Sermaize has begun; its people have beds and blankets now, and the relief work has correspondingly lessened. Agricultural work continues as it must continue until the

men come back from the trenches to thresh their own wheat. Early each week all through the winter half a dozen pairs of men set out to nearby villages to thresh the farmers' barns. They lived with the peasants until the week-end, and then came home to Sermaize. Over a thousand tons of grain they threshed, which but for them might have rotted. When Spring came, and it comes early in France, they started plowing.

Health is the key-word at Sermaize to-day, as it is everywhere in France where the first hectic emergency demands for beds and clothes and shelter have been met. Almost doctorless for three years, the peace-time civil hospitals requisitioned for military use and the local doctors called to military stations, the country about Sermaize is now being netted in a medical system.

Behind the Friends' headquarters in the old hotel outside the town at La Source is a little twenty-bed hospital in wooden barracks, such as are put up for returning refugees. It has been there for three years, staffed by the English; but to-day there is a larger hospital at the other end of the town. Dr. Babbitt's Château Hospital. It is the headquarters of the Friends' medical work in the Eastern Marne and the western Meuse.

Dr. Babbitt's energy and enthusiasm have turned a bare château battered by use as a military barracks into a bustling American-style hospital, every crack and cranny utilized, and plans have been laid for its extension in barracks to be built on the lawn and in the kitchen garden.

Surgical cases flow in and out of his hospital at an astonishing rate. They come in from over a score of towns and villages scattered over the Marne and Meuse; and, as soon as they can be moved, they pass on from the Château to the convalescent hospitals at La Source and at Bettancourt, once a children's home. The children have gone on to a new home at St. Remy-en-Bouzemont.

Meanwhile Dr. Earp, once doctor at Sermaize, has moved up into the new Verdun region and opened his headquarters at Auzeville, whence he returns for the week-end confabs, stopping on the way at Bar-le-Duc, and at Charmont, where Frances Ferris presides over the destinies of a dozen old refugee women.

At the other end of the Marne is the famous Maternité, proud of its six hundred odd babies born and its innumerable mothers cared for; and halfway between is Vitry, where Dr. Heard, coming from Chalons, holds a weekly clinic, and where the ladies have re-opened an *équipe* for relief work with refugees, selling furniture and helping the women to do embroidery.

But the Château at Sermaize is the bee-hive of the whole medical system. The nurses are crowded into the concierge's quarters; the doctors live in the old study; some of the men crowd into what were once stables. The sunny white operating-room on the second floor gives no hint of the frowsy red burlap that once covered its walls; the wards, where once stood canopied bedsteads, are now lined with hospital cots. Three rooms on the ground floor are used as wards, four upstairs. When running water and electricity are generally installed, the third floor will be filled, and Dr. Babbitt's enthusiastic dreams seem to stretch on into a forest of barracks. The queer thing about his dreams is that they very often come to pass in daylight.

A hospital where the patients talk only French and the doctors and many of the nurses only English may seem difficult from overseas, but the situation is being reversed these days in many a French military hospital behind the battle-front. Dr. Babbitt has evolved a lingo of his own. It is absolutely verbless; it has weird stretches of neighborly nouns, but the patients understand it! Or something in the doctor's smile and gestures carries the message, and they answer in torrents of French. And here and there a word gives the clue, and the doctor replies, and all are very good friends.

Club feet, hair lips, tuberculous knees, hopeless cancer cases, hip abscesses, sometimes from shell wounds, broken

limbs, tonsils, adenoids, all sorts of surgical cases pass over the operating table, some of them with sesquipedalian names impossible to laymen. Salpingo-oophorectomy, cholecystostomy and paracentesis tympanti all came into one of Dr. Babbitt's weekly reports from the operating-rooms, the patients return and out to the wards, from the windows of which they look out on the fine old trees of the old château grounds, or across the road to the baby pine-forests.

La Source hospital has its barracks on a hillside; Bettancourt is in another château six or eight miles away. A great square château it is, surrounded by a moat and reached from the highroad through a great double avenue of trees. But French châteaux are usually more picturesque than hygienic. There is no running water, the water for the châteaux's baths are heated in great pots on the old-fashioned set-in kitchen stove, and poured into a rolling bath-tub.

The picture I carried away most vividly from Bettancourt was of a dozen bubbling, happy babies squatted on the floor before their one-foot-high dinner tables, and of their roar of welcome to the ladies in charge. It was just before the babies were sent to St. Remy to make room for convalescents from Dr. Babbitt's hospital.

Their faces were dirty and they had spilled mush on their bibs, but they unanimously invited kisses. I asked them their names, one answered Jean and another Marcelle, but one small roly-poly son of France insisted, with evident glee, in the nickname that the Englishwomen and Americans had given him, that his only name was "Patty."

THE LAST DAYS OF THOMAS PAINE, THE INFIDEL.

I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill, and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts supplied. He was mostly in a state of stupor; but something that had passed between us had made such an impression upon him, that some days after my departure he sent for me, and, on being told that I was gone from home, he sent for another friend. This induced a valuable young friend (Mary Roscoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take some little refreshment suitable for an invalid, furnished by a neighbor. Once, when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner said, "Paine, it is said you are turning Christian, but we hope you will die as you have lived," and then went away. On which, turning to Mary Roscoe, he said, "You see what miserable comforters they are."

Once he asked her if she had ever read any of his writings. And, on being told that she had read but very little of them, he inquired what she thought of them, adding, "From such a one as you, I expect a correct answer." She told him that when very young his "Age of Reason" was put into her hands; but that the more she read in it, the more dark and distressed she felt, and she threw the book into the fire. "I wish all had done as you," he replied: "for if the devil has ever had any agency in any work, he has had it in my writing that book." When going to carry him some refreshment, she heard him uttering the language, "O Lord! Lord God!" or, "Lord Jesus! have mercy upon me!"

It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal. This his nurse told me; and Mary Roscoe repeatedly saw him writing. If his companions in infidelity had found anything to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said; there is a secrecy as to what became of these writings.—*Selected.*

IF.

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you
And make allowance for the doubting, too;
If you can wait and not be tired of waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good or talk too wise;
If you can dream and not make dreams your master,
If you can think and not make thoughts your aim;
If you can meet with triumph and disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken
And stoop and build them up with wornout tools;

If you can fill the unforgiving minute

With sixty seconds worth of distance run;
Yours is the earth and everything that's in it
And—what is more—you'll be a man, my son!

—RUDYARD KIPLING.

IF.

(From a woman's point of view.)

If you can let your foot-free friends surprise you
When all your household wheels are out of gear,
If you can get a meal when all about you
Are piled with things there wasn't time to clear,
If you can serve them simple things serenely
Without a word about the plight you're in,
And while you say unto your soul, "be seely,"
And, in the bosom fight that follows, win—

If you can love your child with all that's in you,
Yet firmly say the word that must be said,
Face tearful eyes and never let them daunt you,
And in the din that follows, keep your head;
If you know life, yet thrust your children in it
Because you see that God, who made the gale,
To vanquish sin gave unto man the spirit,
Just as to fight headwinds he gave the sail,—

If you can win respect from those who serve you,
And run your home, and not let it run you;
If you can face details nor let them dwarf you
And keep your outlook broad, your vision true;
If you can let your sands of time run daily
Into a headlong stream of endless tasks,
And do the things you hate and do them gladly,
Because to serve is all the joy love asks,—

If you can do, without the dust of doing,
And toiling, keep your soul and body fine,
If you can right the words and deeds you're ruing,
And lean on love yet not become a vine;
If you can be a worthy wife and mother
And wisely meet all this shall bring to you,—
Fear not to share the burdens of your brother
What time shall ask, that, Woman, you can do!

—JANE DOWLING FOOTER.

OUT of the chaos, over fields of strife,
Truth shall arise triumphant into life.
Nature that God bestows is perfect still,
'Tis mortal mind that misconceives His will.
'Was not by carnal might His works were made,
And His creation never needs its aid.
Its strength is in the Power of Love Divine,
On such alone shall find glory shine.
And all who seek its source shall find therein,
"One touch of Nature makes the whole world kin."

—EDWARD McCHEANE.

THE YOUNG FRIENDS' SUPPLEMENT

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A MONTHLY SUPPLEMENT TO THE FRIEND,
DEVOTED TO THE INTERESTS OF YOUNG FRIENDS.

Editor—EDWARD W. MARSHALL.

Associate Editors.

JANE MOON SNIPES

IRVIN C. POLEY

EDITH STRATTON

ALICE TRIMBLE

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THE SPIRIT OF THE AMERICAN C. O.

Khaki uniforms everywhere in sight around the camp—thousands of them. At one side a C. O. in an old blue knock-about suit, conspicuous because of his civilian attire. What heavy odds it seems, one man against a gigantic war machine.

But the typical Quaker C. O. stands firm. He has the unshakable conviction that he is following the only course possible to a true Christian, and is willing to abide by the consequences. Although he is subjected to threats, indignities, repeated imprisonment in the guard-house and sometimes to rough usage, he does not pose as a martyr, he prefers to have us think that he is getting along pretty well. He shows us the bright side of the picture and glosses over the rest by emphasizing its humorous features. This C. O. is no weakling, he is a real man.

The test to which he has been put has strengthened him. His convictions against war have been deepened by his experiences. He has openly acknowledged by his stand that he is a follower of Christ, and he is being repaid. There is a light in his eye that reflects the unbounded joy in his heart.

A new type of Quaker is being evolved in him. He has time for a certain amount of meditation and he thinks much about matters to which formerly he gave little thought. He is thrown with other C. O.'s, including men of other religious denominations, Socialists and deep thinkers on various subjects, and he inevitably must radically change his point of view in many matters. He becomes more Socialistic and yearns to see the Christian Church arouse itself from its lethargic attitude toward the Socialistic program and take its rightful place as a leader in far-reaching social reform. The C. O. will indeed be a different type of Quaker when he returns home.

The typical C. O. is usually uncomplaining, and the only complaint voiced by any C. O. when some Friends recently visited an Eastern camp was as follows:

"The Friends back home ought to know how hard they make it for us when any of them don't stick up to their testimony against all wars. The Captain comes to us and says, 'What's the use of holding out any longer? All the Quakers are supporting the war, they aren't opposed to war any more. You're all alone in your stand. What's the use of holding out?' And although we know he is not right it makes it that much harder for us."

E. W. M.

THE INSTINCT OF EXPANSION.

MAX I. REICH.

[The following paper was written in response to a request for a stimulating article of especial interest and importance to Young Friends.—Eds.]

The true church is no mere institution or organization, or an intricate ecclesiastical machine which only specially trained experts can manipulate. The church is a living organism, the very body of Christ, and His Spirit throbs in every part thereof.

The true church is a growing body. Growth is one of the tokens of life. All life, whether spiritual or natural, has at its heart the will to expand, the instinct to multiply itself.

When the pentecostal Spirit, the life of the glorified Christ, took possession of the infant church she instinctively felt the new power to be an aggressive force, a "missionary" Spirit. The book of Acts shows how one wave of expansion followed another. Beginning (1) at Jerusalem, the waves of Divine influence from the spiritual presence of the Lord reached (2) Samaria; then (3) Syria and Antioch; then (4) Asia Minor; then (5) Greece in Europe; and finally (6) Rome, the capital of the world. Six ever-increasing waves of life from Heaven flowing into and through the open channels of surrendered lives! And there was a seventh under contemplation, the most wonderful wave of all, meant to reach "the uttermost parts of the earth." But we have no record of it in the book of Acts. The story is not finished yet.

How it thrills us to discover the record is incomplete! Does our "Leader and Commander" call this generation of the disciples, "given to Him out of the world" for His work, to finish what has been so gloriously begun? Or must he appear like the man in the parable whom his neighbors mocked because he began to build but was not able to finish? Or need we lament with Alexander that there are no more worlds left to conquer, that there is no more scope for fresh adventure and heroic achievement worthy to be recorded in the unfinished book of Acts?

It must, of course, never be forgotten that God has a greater work *in us* than by us; and that the latter need not mean public preaching. There are gifts differing, though a manifestation of the Spirit be given to all. Let us safeguard the instinct of expansion lest it become creaturely activity, or break out into strange fire. But with this caution on our souls it still remains New Testament teaching which sets the seal of confirmation on the teaching of the inward Light since both proceed from one Spirit, that it is the duty of the whole church to make known a whole Christ to the whole world.

Just as there was a Divine preparation of the world for Christ when "in the fulness of the time," He appeared, so, looking with larger eyes at the present movements which are shaking and reshaping our modern world, we can trace through the confusion of the moment a Divine purpose preparing the race for another move forward of the Kingdom of God. The death-throes of the old order are the birth-pangs of the new. Above the war of battle, the boom of guns and the shoutings of them that strive for the mastery, can we not catch the song of hope herald angels singing announcing the breaking of a new day?

It has been said of the lady Guyon that "it may yet be seen, when the secrets of world-history are opened up, that her *role* as forerunner of the moral and spiritual upheaval, which politically presents itself as the French revolution, was no unimportant one. The spiritual light which shone out from her through the darkness of France was not extinguished by her persecution; and it may well be that to the latent unperceived working of that Divine influence of which for a time she was a channel, we owe the profound change which distinguishes modern Europe from its preceding ages. Perhaps the dying monk was not in error when he hailed

the overthrow of the altar at whose foot he was killed by the preachers of *Liberté, Egalité, et Fraternité*, as the opening of the Spirit's reign he had so long sighed for."

So it will be found again, I feel sure. Much may perish in the present cataclysm; but the hidden seed that faithful witnesses have kept alive in the earth in their day and generation will survive and flourish and bear fruit abundantly. For the religion of the Spirit must yet prevail over the earth, even as the waters cover the sea.

With such a prospect we will have to recover the lost instinct of expansion. Our public testimony must ring out again the conquering note. We must put off our silver slippers and be something else than a recent critic described our Society: "A highly respectable but harmless body of spiritual aristocrats." If we wait in creaturely silence on and for the Spirit, we will find Him not only a purifying, but also an energizing fire; not only a Spirit of *holiness*, but of *expansion* also. Let us pay the price our worthy predecessors paid, and we will be clothed with the same power that carried them out.

YOUTHFUL INTOLERANCE.

EDITH STRATTON.

Some months ago I decided that the world was an extremely bad place to live in. Not that I thought a perfect world would be interesting or stimulating to one at my particular stage of development, but I did think it would be interesting and stimulating to see certain definite efforts of reform finding substantial and visible fulfilment. Quite the reverse was apparent. The world was plainly stupid and depraved to have traveled through space so many aeons and to arrive only here! It was inconceivable that generations of people could have lived with a passion for righteousness burning within them and land civilization in such a jungle of unrighteousness.

At this point of pessimism a little phrase that I had read some months before tumbled out of a dusty mental pigeon-hole and labeled my great bitterness of spirit, YOUTHFUL INTOLERANCE. I have since discovered "a way out" which I want to share with some other enthusiasts, old or young, who are quite disconcerted by the present spectacle of the world.

Youthful intolerance is due perhaps chiefly to two misconceptions. The first is this: Appearances at the present time are peculiarly misleading. Whereas the world is more fundamentally askew than we thought, it may not be so far askew as it looks. The waters are troubled; the depths are stirred; the worst is apparent: "the hour has come." It is very revealing—this muddled tumultuous present. The ugly skeleton of our social disorder fills us with dismay. The jaw-bones; the grinning irony and the banality of the way of life we have hitherto walked. Cynics are not wanting to point out the fatalism and the misanthropy of it all. Cold comfort they give us with their superficial facts!

What we need is not the cynic pointing to the skeleton, but God to clothe with flesh and blood; to animate with miraculous life; to illuminate with the torch of soul, as "in the beginning." Here indeed is the raw material of a luminous humanity; here stands the city with its skeleton frame "whose builder and maker is God." We have chosen the way of death instead of the way of life—that is all; and God would not abandon us to that fatal choice. He has stabbed "our spirits broad awake."

Secondly, we have exaggerated the speed of human progress. We lack, as Graham Taylor has said, "the geologic time-sense." The slow evolution of the centuries speaks eloquently of the eternal patience of God to whom a "thousand years are as one day." We would achieve in a trice; we would take the short-cut to power; we would storm Heaven's gate by violence. We feel the world will never be reformed unless we leap into the breach and achieve to-morrow. In our reforms of national and personal life we would

use carbolic acid; we shoot; we release poisonous gases; we submarine; we kill the error stark dead. Sunshine purifies, but sunshine is too slow, too mild, too pacifist.

Baffled and desperate we come out under the everlasting stars some quiet night and feel the vastness of the world of God. When we can view our own lives with detachment, our sense of proportion awakens and we feel Carlyle's humor as he contrasts our puny strivings with the great processes of nature.

"Thousands of human generations, all as noisy as our own, have been swallowed up of Time, and there remains no wreck of them any more; and Arcturus and Orion and Sirius and the Pleiades are still shining in their courses, clear and young, as when the Shepherd first noted them in the plain of Shinar.

Pshaw! what is this paltry little dog-cage of an earth; what art thou that stittest whining there?"*

To stop there would mean inaction. There is much to be achieved—too much for breathless haste. We must drop into a dog-trot for a long Marathon race of progress; we must let the evil die of neglect; we must help the good to develop. As some one in a recent number of *The Venturer* has beautifully said:

"All the iron frost and snow failed to strip from some of the trees the dead dark leaves of last year, but when the sap of spring, the new life, surged into the branches, the withered leaves fell of themselves. That is precisely how I feel the evils of our world must be overcome. Not by denunciation, by plucking up the tares, by smashing the dead branches but by the surge of the new love which bursts into leaf and flower everywhere."

Jesus Christ was tempted with impatience, "Cast thyself down from the temple." It would be an immediate proclamation to a superstitious folk. Instead of that the slow process of friendship through struggling years to win even unstable adherents. The self-restraint of the choice; the Divine patience; the faith in the method of God as the way of life! He was young and not intolerant, luminous with the passion for righteousness but not consumed by it; home-sick for the city of God, but stooping to build it with the stones "which the builders rejected." He is the tonic for our premature climaxes, our feverish despairs, our violent arraignment, our human impatience.

To His nation dominated and oppressed by Roman militarism He gave the astonishing news: "The Kingdom of Heaven is at hand." It is still at hand—within more people, seeking larger and larger applications to human society. Is it still such a venture of faith to "believe the good news?" To his countrymen, clamorous for a magical, superimposed Messianic Kingdom. He taught the conception of a spiritual Kingdom that is like a mustard seed, a grain of wheat, a lump of yeast growing and expanding because of the irresistible life within.

The world is potentially good, but very wayward and needy. It calls for men who believe in the "good news" of the Kingdom of God in spite of the present jungle; men who will patiently build it stone by stone under the Master Builder. Youthful intolerance sees the goal, let it guide itself for the long march.

"And long the way appears which seemed so short

To the less practised eye of sanguine youth;

And high the mountain tops, in cloudy air,

The mountain tops where is the throne of truth,

Tops in life's morning-sun so bright and bare!"

—MATHIAS ARNOLD.

EVEN WORSE.—[Extract from a recent letter to an Associate Editor.—Eds.]

"We had a wonderful address last evening by Harry Ward of Boston College of Religion. He is rather Socialistic in viewpoint. When Doctor Hobbs asked him if we was a Socialist he said: 'I am worse, I am a Christian.'"

*Sartor Resartus, Chapter xviii.

THE REFLECTIONS OF A "C. O." ON THE DEEPER CAUSES OF THE WAR.

There are certain advantages to be derived from life in a detention camp, and not the least of them is the opportunity it affords to enjoy something of the monastic seclusion. One is certain of something to eat and a place to sleep, and one may loaf with a clear conscience. But this loafing is physical rather than mental or spiritual, for the mind must needs reflect upon the deeper causes that have brought us here, and the heart seek for a fuller spiritual insight and understanding. Why has a situation such as this arisen and can a repetition of it be prevented? What is wrong with Christianity? What is wrong with Christians? What is the remedy? No effort is going to be made to answer these questions, but only to suggest some ideas that may help to a clearer understanding of the problem, and thus aid in its solution.

What is wrong with our application of Christianity? If, for the purpose of argument, we define Christianity as the interpretation which men have put upon the life of Christ, as revealed in the teaching of the Church and the conduct of church members, it is not fair to say that the Church has laid greater stress upon individual righteousness and individual salvation, than upon social justice and social regeneration? Too often has the Church striven to secure for its members a "mansion in the skies," rather than to make "justice run down as waters and righteousness as a mighty stream." Christianity has been individual rather than social in its content, and the result is that we have learned to live good, clean, decent individual lives, but we find the practice of social justice fraught with unsuspected difficulties. We had thought that individual righteousness must issue in social righteousness, and we are learning that social righteousness can only be attained by co-operation and united effort. We are just now learning that the answer to the old question, "Am I my brother's keeper?" is "Thou art thy brother's keeper." Righteousness is no longer to be found in the monastery but in the forum, and, therefore, we must lay greater stress upon social ethics as an integral part of the Christian religion.

What is wrong with the Christians? Possibly one of the most unfortunate characteristics of Christians is traditional dogmatism. No genuine progress can be made so long as men assume that certain propositions must be believed and not investigated. Doubt is not a sin, it is an indication of life, and the doubter should be encouraged and be given full freedom for investigation that he may learn the truth. Belief in the literal inspiration of the Scripture, the infallibility of the Bible, and the sacrificial merit of Christ must be subjected to a close and searching examination. We must search for the deeper truth—

"The veritas that lurks beneath
The letters unproliferate sheath."

The individualism of the Church's teaching, the stress laid upon personal salvation has made men fear to look closely into their creeds, and, therefore, in religion they have declined to make use of the same critical and scientific methods which they apply to all other activities, yet the sincere Christian feels that somehow his creed is not meeting the needs of the time, and he feels more or less at sea. He needs to rid himself of his dogmatism, his credulity and blind faith, and come into the open to find the old truth in a new garb more in sympathy with the times.

In so far as the Christian has failed to apply his common sense to his religion he has allowed his religion to become subordinated to ritualistic forms and dogmatic beliefs "which stifle religion under the pretext of protecting it." We need a religion emancipated from the servitude to human opinion, a spiritual life based upon direct communion with the Heavenly Father.

We must also seek to rid ourselves of certain presuppositions as to how God works and how He does not work. We must seek for a clearer understanding of the evolutionary method of social regeneration, and lay less stress upon the idea of a

cataclysmic establishment of the Kingdom of God. We must remember that God has need of us, that it is through us that He works; we must find a deeper meaning in Christ's words, "knock and it shall be opened unto you."

As a result of the teaching of the Church it is not strange that the Christian thinks of Christ as a personal Saviour rather than as the Saviour of the World. We must seek for a clearer understanding of the social teaching of Jesus.

And lastly, we must seek to see in the life of Christ a revelation of the sort of life God wants His true children to live. We must see in the words, "I am the Way, the Truth and the Life," something more than a justification for the mechanical doctrine of the atonement. We must see in them a call to the sort of life Christ demonstrated. Indeed must we not think of Christ less as a blood sacrifice and more as a life example?

What is the remedy? Henry S. Nash has said: "The way of the Scripture, the way of light, is not the road of abstract reasoning, but the road of the cross." "The road of the cross" is the true Christian road, it is the path the Master trod, it is the way His followers must choose. But we must not fail to use all our God-given faculties as we follow the Master's leading. We need a rational application of a spiritual Christianity, an application in harmony with the characteristic intellectual life of our day. The foundation of our new faith must be the Inner Light, the enlightened conscience, the direct communion between the conscience and the Heavenly Father. But we must use all possible means for enlightening the conscience. The mind and the intellect must become the servants of the heart; they, too, must be consecrated to the search for truth.

In our search for truth we must take into account our own experience and the experience of the race. It must be our resolute purpose to see things exactly as they are and to report what we have seen without fear or favor. We must strive to attain a measure of wisdom.

We must subject the Scriptures to a searching examination. We must make use of the method of historical criticism of the Bible that we may reach the original meanings of the Scripture. A devoted scholar has said, "Criticism will show itself to be the defense of the rights of Holy Scripture, the process through which God is emancipating His word from servitude to human opinion." And so our search for truth must leave no stone unturned, no method untried.

"Religion is pure and genuine only where its single aim is ethical conduct, and in like manner morality is deep, true, only when its inner motive power is religion," says Marti. We must seek for a deeper insight into the ethics of Christianity. After all is not a man's relationship to God revealed in his relationship to his fellows? We are called to a ministry of demonstration and we must seek how best to fulfil our mission.

Last of all we must have faith. Having found the truth we must trust it. We must be loyal to our ideal at all hazards and at all cost. It is no true faith which does not find expression in practice, nor true devotion which does not seek opportunities for service—service which flows from the impulse of the heart. Our ministry of demonstration calls for a supreme exhibition of faith, and we must give it or fail. We face a great crisis, and we must meet it with still greater faith. We must seek courage that comes from communion with the Father—the confidence that we are on the side of the "stars in their courses."

J. HOWARD BRANSON.

CAMP MEADE, MD.

SOWER DIVINE.

Sow the good seed in me;
Seed for eternity.
'Tis a rough, barren soil,
Yet by Thy care and toil
Make it a fruitful field,
An hundred-fold to yield.
Sower Divine!
Plow up this heart of mine.

—BONAR.

RESIGNATION OF A. DOUGLAS OLIVER

[The following letter to one of the Editors tells its own story. We are very sorry to lose A. Douglas Oliver from our Board, but cannot begrudge him to the splendid work he is about to undertake. He takes with him our sincere wishes for a satisfying period of service and a safe return home. —Eds.]

"Owing to the fact that I have been called for work with the British Ambulance Unit, and hope to get away before too long, I will have to hand in my resignation, and wish you the best possible success for the work which you have started so well. I only wish I could go on with you, doing my small bit.

"Very sincerely,
"A. DOUGLAS OLIVER."

SUPPLEMENT EDITORIAL BOARD.

Apologies are odious and the junior Editorial Board offers none. However, for a sympathetic and we trust indulgent audience, it announces two events of the past month that have tended to divert its forces. In addition to giving to foreign relief service, its instigator of collegiate "news," as elsewhere noted, it has "given in marriage" its business manager. *He who runs may read.* May the colleges let flow and may the subscriptions pour in to THE YOUNG FRIENDS SUPPLEMENT, 20 S. Twelfth Street.—[THE EDITORS.]

A NOTE ON THE PLATFORM OF THE BRITISH LABOR PARTY.

Amid the confusion of territorial claims and counter claims, two objects emerge as the principal purposes of the warring nations: international organization and social reconstruction. The first is one with which Friends generally sympathize, though perhaps a considerable number discountenance any provision for force in such an organization. The second object, merely a by-product of the war, threatens to assume the leading place, if not in the peace conference, certainly after it.

In the platform of the British Labor Party this subject of social reconstruction finds one of its most significant and comprehensive statements, and perhaps an outline may serve to remind those who know the platform and to move others to examine it in detail. In the new program the fundamental principle is co-operation rather than competition. In the light of this principle, the party, under the metaphor of the "highway of the world," proposes to reconstruct, first the House of the British Empire and then the Street of Tomorrow.

The four pillars of the new structure are:

The Universal Enforcement of the National Minimum, aiming to secure "to all, in good and bad times alike, all the requisites of healthy life and worthy citizenship."

The Democratic Control of Industry, in which the private capitalist is eliminated, and such of the war measures as have proved effective are continued in time of peace;

A Revolution in National Finance, directed toward meeting the war debt and current expenses by heavily graduated assessments on fortunes and incomes;

The Use of the Surplus for the Common Good, including public provision for the sick and infirm, for the promotion of scientific study, of music, literature and the fine arts.

Passing to the street of Tomorrow and discussing World Policy, the platform repudiates both dominating imperialism and selfish non-interventionism. It maintains three fundamentals: the corporate duties of one nation to another; the moral claims of non-adult races; and friendly co-operation among the peoples of the world. Applying those fundamentals to the British Empire, which it reconstitutes under the name of Britannic Alliance, the party speaks for local autonomy, and at the same time for a central council to recommend measures to the governments of the several states. To other nations: the party announces its repudiation of

national aggrandizement at their expense, of economic wars and secret diplomacy, and it insists that with the treaty of peace must come the establishment of a league of nations. The conclusion is a plea for both good will and the scientific attitude in meeting the problem of human relations, and a resolve that the Labor Party will always mention its fundamental principle of co-operation, though it may be led by the results of scientific study to revise the items of its program from time to time.

So broad and complete an analysis of the problem of reconstruction must come home with peculiar force to those who have been concerned with the possibilities of a similar situation in our own country, and, however revolutionary the details may appear, there can be no question of the responsibility of those who profess the Christian faith to examine without prejudice the whole problem. Friends particularly, both those who follow the traditional view of non-resistance, and those who see in the present war a crusade for the cause of a just and permanent international order, cannot afford to overlook the essential appeal of documents like this platform or to withhold their active aid in a movement which is making its appeal even among those who have never sympathized with the pacifist. The Law of Love which Jesus Christ taught was by His example a basis for individual social relations, and no follower of His should stress that law in international relations only, resting content to accept in private life the fruits of a social order which contains in it the seeds of private and corporate dissension. That the Society of Friends as a body is alive to the crisis is evidenced by the cordial reception of the report of the Social Order Committee, with its ringing recall to the spirit of the Quaker pioneer. In this time of searching of hearts, the Society of Friends will do well if, obeying that call, it reconsecrates itself, in the words of John Woolman, to the idea that "to labor for a perfect redemption from the spirit of oppression is the great business of the whole family of Christ in this world."

HARRY A. DOMINOVICH.

OUR SPIRITUAL TASK.*

A new spirit is stirring in the hearts of men. President Wilson in his wonderful message of last Fall said, "You catch with me the voices of humanity that are in the air. They grow more audible, more articulate, more persuasive and they come from the hearts of men everywhere." In a world at war the whole strata and sub-strata of society is being shaken. We are all more or less aware that "economic and social forces are being released upon the world, whose effect no political seer dare venture or conjecture." We are conscious that old things are passing away and that much is to become new. What is to be our part and the part of the religious society to which we belong in the building of a better democracy?

In the past the Society of Friends has been among the first to champion many great moral causes. We have labored for liberty of conscience, for the abolition of human slavery, for the prohibition of the liquor traffic, for international peace, for the uplift and education of the Negro and for the just treatment of the North American Indian.

For some reason, however, we have as a corporate body shown no active interest in some of the great movements of our time for social betterment. The prevention of child labor, the abolition of the slums, the relation of poverty to vice, the broader questions of social and industrial justice are matters that perhaps have claimed the attention of individual members, but in which as a religious society we have had no part.

The time has now come when these problems should be of paramount interest to us. If we are to prepare ourselves for an intelligent and constructive share in the social reorgan-

*A Message from the Social Order Committee, delivered at the Annual Young Friends' Conference.

zation toward which many are looking, we must seriously consider present conditions and how they may be changed into a more Christlike order of society.

In this time of world upheaval, John Woolman's statement that the seeds of war may be found in our social order, has for us a new meaning. We are beginning at last to realize that competition and commercial rivalry within the nation engender international rivalry and dissensions; that personal selfishness becomes group selfishness and works out into national selfishness; that class wars and struggles between capital and labor breed the spirit of strife in the hearts of men. In order to abolish war we are commencing to understand that we must remove the underlying causes of war.

I am here to-day on behalf of the Social Order Committee of our Yearly Meeting to urge the need that all of us must feel, the serious study of these great questions.

If during the coming year Round Table groups would consider the overshadowing problem of creating an order of society organized to accord with the social teachings of Jesus Christ, we may be sure that such a program will at least bear fruit in our own hearts and perhaps help wisely to direct the course of our religious Society in the momentous days that are to come. A clear realization of the un-Christlike condition of things as they are will bring to us a new vision for the future, so that with understanding hearts we may pray more fervently than ever before, "Thy Kingdom come, Thy will be done on earth as it is in Heaven."

HENRY TATNALL BROWN.

WESTTOWN AND THE YOUNG FRIENDS' MOVEMENT.

[NOTE.—This and the following article are reports written by the students who spoke on behalf of the student bodies at Westtown at a joint collection called to consider the relationship of Westtown and the Young Friends' Movement. We hope to print later details of the connection yet to be worked out.—Eds.]

Fourth Month 28, 1918, Representatives from the Young Friends' Executive Committee visited Westtown and explained the hopes and purposes of this movement to the students in evening collection. Robert Yarnall, Frances Elkinton, Samuel Smedley, Edith Stratton and Vincent Nicholson gave various phases of it and its reference to the religious life of young people, just graduating from school or college. Two members of the Senior class gave reasons for their interest in this Young Friends' Movement.

After this meeting many of the older boys met Robert Yarnall and the other men of the Committee. The question of the relation of Westtown to the Young Friends' Movement was informally discussed. Much interest was shown and action tending to some definite purpose is soon to be taken. Representatives from the boys to the Executive Committee will probably be chosen. A number of western Friends, waiting to sail for France, added encouragement. Several who had attended last year's conference at Cedar Lake, encouraged the boys to attend this year's conference which is to be at Richmond, Indiana. From the amount of interest shown it was certain that the Westtown boys were willing and anxious to do their share in this work.

JOSIAH RUSSELL.

MEDIA FELLOWSHIP.

In these days when so much is said to us about sacrifice we all thrill with the thought of getting out of school and launching our little bark in the great sea of service.

During the winter we have been hearing lectures and talks on such subjects as, "What it Means to be a Friend," "What Friends Should Stand for," and what they are standing for in military camps and as missionaries and reconstruction workers. Many of us have felt a vital interest in all these things and have had a vague feeling that some day we would be able to show that we, too, are loyal Friends. Meanwhile

we have lived more or less, to ourselves, striving with our community problems and giving what seemed to us, only a very small fraction of our energy and attention to outside conditions. There has seemed to be a gap between our school life and the life of service which we wish to grow into; an intangible "something" which has been holding us aloof from those just a little older than we are and who are doing the work.

It was in this state of mind that the Young Friends' Committee found us on the twenty-eighth of Fourth Month, when they came out to talk over the situation and its possibilities. Four members of the Young Friends' Committee and a member of the Five Years' Meeting presented the Young Friends' movement briefly in its different phases to the boys and girls in joint collection. These talks seemed to supply that "something" which we had lacked and the barrier was broken between us.

In a parlor meeting after collection the most interested girls helped to form a plan by which our part of the Young Friends' Movement here at Westtown can be vitally connected with the larger movement. This plan has not been fully developed in the Student body yet, but it will be a means by which we hope to fill up the gap after school.

RUTH THORP.

SIDELIGHTS ON A FELLOWSHIP GROUP.

"Well, it sounds like a good idea, let's try it. Everybody come around to our house this evening and we'll talk it over."

That was the way it began. And because, in our talk that night, we hit on one or two points which have come to be cornerstones of our Fellowship, I am writing this in the hope that our experience may help some group that is just starting.

Two ideas were particularly emphasized. "We want this to be a place where we can feel perfectly free to talk over the things that bother us," we said. The result was that we chose our leaders from our own group instead of asking some prominent person to come to speak to us, for we believed that the presence of an outsider would tend to check a great deal of discussion and honest expression of opinion. Besides we all needed the practice in leadership. And in connection with this, we decided that only the leader should make any formal preparation for the meeting. Each week the topic for the next meeting was announced and each person thought about it as much as he could during the week, but there were no papers written or speeches planned, the expression was always spontaneous.

But more important than the mechanical part of the meeting has been the devotional silence at the end. We have tried to make it "a little Friends' meeting," where those who felt called might speak and many helpful, earnest prayers have been uttered during the year. It is this little time for group worship which, more than all of our discussions, has brought us together and given us a united purpose. There is no fellowship as close as the fellowship of silent waiting before God.

I wish that I could tell you about some of the stimulating meetings that we have had and the range of the topics discussed. "The things that have bothered us" have been numerous and varied. This winter changed a little to take in a group of meetings on "the ministry," planned by the Quarterly Meeting conference committee, but even in these we preserved our freedom of speech and felt that our devotionals were materially strengthened. From all of our meetings we have gained a fresh vision of the life of service that is waiting for each of us.

ALICE TRIMBLE.

LEARN something from everyone with whom you come in contact. This is quite possible, for everyone knows something worth knowing better than you do. And nearly everyone is ready to impart knowledge to a willing listener.

HARMFUL DIVERSIONS.

I wonder if it is more of a trial to me than to others who hear our queries read each year that we cannot report more members clear of attending places of harmful diversion. If our forefathers saw fit to class theatres, operas and dances as harmful and places to be avoided, why do we of this generation pay so little respect to their opinion? Is it because we do not consider them harmful? Or is it because we do not look deeply enough into the reasons they were considered harmful, and find out for ourselves whether those same conditions still exist?

It is entirely natural that we need recreation, and most of us I suppose look for such recreation in some form of amusements whether it be healthy sports, lectures, musical entertainments, movies or something else which answers our individual tastes.

How shall we choose between the variety of such amusement which is offered for us to choose from. We in the country have less to choose from, but that does not mean that we are not tempted and are occasionally found in the audience of entertainment companies of questionable character. I have attended for the past few winters a series of entertainments given in a neighboring town, and I did so because I felt that they should be encouraged, especially since they were generally of an uplifting character. Had they been otherwise we could not have given them our support, and in their place a lower grade of entertainment might have been encouraged.

We are advised as often as the returning year to avoid those places where we cannot take our Heavenly Father with us, and I feel that we are not unmindful of such splendid counsel. However, we still cannot answer clear.

I should be glad if that query like one or two of the others which caused some comment in the sessions of the late Yearly Meeting might be altered so as to have a positive rather than a negative interpretation. If we are to develop the class of Christian men and women which I know we most desire, we will choose our amusements as we choose our education to develop us along those lines. We will ask ourselves not so much is this or that harmful, but does it tend to broaden our spiritual vision. If we find ourselves developing a preference for cheap "movie shows" or other light diversions to those of an educational nature, or if our time is so taken up with amusing ourselves that we have no time to think of others, it is high time we "looked well to our ways." If we are truly about our Master's business we could answer clear to a query whether we choose those amusements which tend to develop our Christian character.

BERTHA BALDERSTON.

COLORA, MD., Fourth Month 4, 1918.

A CALL TO THE ARMY OF GOD.

To all believers in the power of the weaponless, penniless Jesus there is a challenge. Look up from your brain-searching and money-seeking in order to help pick up the fallen. Look to Almighty God. Is He calling again for a handful who will go weaponless, penniless, with only Jesus' love in their hearts to be messengers for Him before Whom all the armies and leaders and rulers in this conflict must stand back?

SARAH BALDERSTON HARKER.

CONFERENCE NOTES.

THE WESTTOWN CONFERENCE, SIXTH MONTH 20 TO SIXTH MONTH 24, 1918.

Again we have the opportunity of attending a Westtown Conference. With the ever-increasing interest of young Friends in the Society and its problems, this promises to be a time of such deep spiritual awakening that none of us can afford to miss it. Realizing that this is a testing time for many of us and that we must answer the present challenge, as well as prepare ourselves for reconstruction, both spiritual and physical, at the

close of the war, the Program Committee has tried to plan an inspirational week-end to fit our present needs. There is a great call for leaders who will consecrate themselves to a living Christianity. Think about it and see if they do not need the Conference. We need thy help here as well as afterwards. Be sure to reserve Sixth Month 20th-24th. The subjects to be discussed are:—The Challenge to the Church; How to use the Bible; Helps to Personal Religion; Christ, Our Leader; Our Quaker Peace Testimony Reconsidered; Faith in Spiritual Forces; The Trial of Our Faith in Wartime; and Christianity—The Only Hope of the World. Among the speakers are Norman M. Thomas, J. Harvey Barton, Clarence E. Pickett, Rufus M. Jones, Janet Payne Whitney and A. J. Muste.

For information and reservations, write to Marian E. Thatcher, Westtown, Pa.

Preparedness of spirit is essential for the success of a religious conference. Will thee not aid us and strengthen thyself, by sincere and earnest prayer, that this Conference may be blest by the power and presence of the Living Christ.

On behalf of the Young Friends' Committee.

THE NINTH ANNUAL SUMMER CONFERENCE FOR YOUNG FRIENDS, RICHMOND, EARLHAM COLLEGE, IND., SEVENTH MONTH 19th-20th.

Last year thirteen young people, representing officially eight of our Monthly Meetings, attended the Cedar Lake Conference. All the delegates are united in feeling that the Conference brought to them a fresh vision of the message and mission of Quakerism. To become acquainted with some of our Western Friends was a real benefit and privilege. A special opportunity for influence was given Philadelphia Young Friends in leading the morning Devotional Bible Classes. This leadership was much appreciated by those unused to our methods of worship and demonstrated the reality of Philadelphia Quakerism.

We feel that it is important for us now of all times to face together the problems in connection with the present world crisis and that a godly number should again attend the General Conference which is to be held Seventh Month 19th to 29th this year at Earlham College, Richmond, Ind.

The tentative daily program begins with the Morning Watch at 6:30 A. M., and closes with Vespers and an inspirational address at 7:30. Within these hours are classes for the study of the Bible, of Missions, of Quakerism, and of fundamental problems of Christianity; an Open Parliament before dinner and rest and recreation in the afternoon.

Circulars are to be had upon application to the General Secretary at 20 S. Twelfth Street, and further information will be gladly extended there or by any member of the Committee.

On behalf of the Young Friends' Committee,

HORACE D. WEBSTER,
BERTHA BALDERSTON,
EDITH THORP VAIL,
HELEN P. COOPER,
ELIZABETH THOMAS.

WOOLMAN SCHOOL SUMMER TERM, SEVENTH MONTH 1st TO EIGHTH MONTH 10th.

Among the fine opportunities for young Friends the coming Summer is the Summer Term of Woolman School, which offers six weeks of recreation, inspiration and instruction.

Situated as it is on the ridge above the valleys, with shady groves and orchard nearby, the School affords a pleasant retreat within easy reach of the city. Tennis and croquet on the grounds, rambles in the woods, boating on the Crum, and swimming in the College pool afford recreation according to one's inclination.

Inspiration comes from the "homey" friendly atmosphere of the School family, from new friendships, personal touch with the instructors, and the comradeship of study and play and worship—most of all from the spiritual stimulus and refreshment of the morning worship each day.

The instruction covers a wide range of those subjects which will help young Friends to render more effective service in First-day school, meeting and community. Courses are planned in Hebrew Prophecy, The Teachings of Jesus, Friends' History in the Nineteenth Century, Social Service, The Bible in the Schools, Internationalism, Missions, and First-day School Teaching for Children and Adolescents.

Full particulars can be had by addressing Woolman School, Swarthmore, Pa.

THE GOSPEL ACCORDING TO YOU.

There's a sweet old story translated for man,

But writ in the long, long ago—

The Gospel according to Mark, Luke and John—
Of Christ and His mission below.

Men read and admire the Gospel of Christ,

With its love so unflinching and true;

But what do they say, and what do they think
Of the Gospel "according to you?"

'Tis a wonderful story, that Gospel of love,

As it shines in the Christ life Divine;

And oh that its truth might be told again

In the story of your life and mine!

Unselfishness mirrors in every scene;

Love blossoms on every sod;

And back from its vision the heart comes to tell

The wonderful goodness of God.

You are writing each day a letter to men.

Take care that the writing is true.

'Tis the only Gospel that some men will read—

That Gospel according to you.

—Evangelical Messenger.

THEN AND NOW.

L. VIOLET HODGKIN.

All through the long Summer day the little fishing village lay laughing in the sunshine.

Wonderful, almost incredible, it seemed to the strangers, that any place, however remote, could appear so wholly untouched by the great shadow brooding over the whole earth in this tragic day of 1917.

Lying out on the short hard grass on top of the steep cliff overlooking the cove, they watched the tiny village, with its low, thatched cottages and narrow paths, clustering round the sea-riem far below. More like a plaything than a real place it looked at this distance; a toy village put out by a child in a hurry; low, whitewashed walls and steep mouse-colored roofs piled up, one above the other, incoherently. Even on this hot day not one of the narrow slits of windows showed an open casement, but then, of course, in toy villages the windows never do open. Toy-like, too, were the glossy black-and-white pilchard sean boats drawn up in a friendly group on the one small patch of level green turf behind the houses. Even a few doll-like inhabitants had not been forgotten; three or four miniature figures could be seen in their best holiday suits smoking on a bench in the sun. Others, in white aprons, bustled about at the house doors or waved to yet smaller curly-headed dolls who were sporting in the sandy cove close by, their bare feet and legs glistening in the sunshine.

Only away beyond the village one thing looked strong and real, even at this distance—the massive, curved stone breakwater stretched round like an encircling arm against the waves.

The small remote fishing village, nestling under its high cliffs at this extreme western tip of England, is situated on one of the great ocean highways of the world. That peninsula of piled-up granite a mile or so to westward is the famous Land's End itself. The waters of many historic seas and channels have met and mingled in the waves that beat against this grey stone breakwater at our feet. The rainbows reflected in the iridescent sands of the broad white bay beyond come from the foaming surf of huge Atlantic breakers. Only inside the breakwater all is peace. There are no waves to be seen there; nothing but gentlest ripples afloat on still water, as the tide ebbs slowly. Rock after rock emerges, brown or green with slippery seaweed, uncovered in slow rhythmic progression within the haven, while only a few yards away, on the other side of the protecting barrier, tumultuous waves are dashing themselves in vain.

"Like souls sheltered in the peace of God,"—the thought

comes in the silence up on the cliff, where even the tumult of the waves is hushed to a whisper. "The peace of God. Is there indeed such a breakwater around our troubled world to-day? However furiously the waves may beat on the one side, can there yet be always still waters on the other?"

Idly, big questions come and go; unanswered questions, for it is all too easy up here to be beguiled from a clear sequence of thought. Grey boulders of granite are heaped all round, each one illuminated, like a precious missal, with patterns and delicate scrolls of silver and golden lichen. Like the huge capital letters in those old painted manuscripts, each boulder guards and encloses its own brilliant pictures, little gay gardens set out in all the crevices of the rocks and upon the turf at their feet. Pink thrift is everywhere to be seen, in all shades from deepest rose to almost white; golden birdsfoot trefoil with crimson tips to its claws; scillas scattered like earthly constellations, in starry clusters over the grass (deep blue are the scillas when first they open, though soon bleached by the sun to a silvery grey); while in shady crevices, between the rocks, fern fronds are delicately uncurling their shy fingers, and even a few forgotten primroses linger to keep them company, and turn up pale yellow, questioning faces to the sky.

Larks rise in friendly fashion from the scented grass, while gulls and jackdaws fly to and fro on important errands, screaming vociferous messages to one another—far too full of their own concerns to notice the mere human beings that, in passing, they almost brush with their wings.

An old leather-covered volume lies among the thrift and crowfoot. The skimming shadows of the gulls' wings hover over the white page on which is written the journal of another Stranger who visited this same cove more than two hundred and fifty years ago. "A dark place," he called it, in spite of its outward sunshine. Listen to his words:

"We traveled," says George Fox in 1650, "through Somersetshire and Devonshire till we came to Plymouth, and so into Cornwall, visiting the meetings of Friends, to the Land's End. Many precious and blessed meetings we had all along as we went, wherein the convinced were established and many others were added unto them. At the Land's End an honest fisherman was convinced, who became a faithful minister of Christ. I took notice of him to Friends, telling them 'He is like Peter.'

"While I was in Cornwall there were great shipwrecks about the Land's End. I was the custom of that country at such a time, both rich and poor went out to get as much of the wreck as they could, not caring to save the people's lives, and in some parts of the country they called shipwrecks 'God's grace.' It grieved my spirit to hear of such un-Christian actions. . . . Wherefore I was moved to write a paper to reprove them for such greedy actions, and to warn and exhort them that, if they could assist to save people's lives and preserve their ships and goods, they should use their diligence therein."

Again, on another journey, four years later, in 1663, the same traveler records:

"We passed to the Land's End, to John Ellis his house, where we had a precious meeting. Here was a fisherman, Nicholas Jose, that was convinced [the same, who on a former visit had been said to be 'like Peter']. He spoke in meetings and declared the truth among the people, and the Lord's power was over all. I was glad the Lord raised up his standard in those dark parts of the nation, where since there is a fine meeting of honest-hearted Friends. Many are come to sit under Christ's teaching, and a great people the Lord will have in that country."

Boom! Boom! Two guns go off. The printed page is forgotten as a loud cry suddenly pierces the stillness. "A ship going down! A ship going down!" In a moment the cove under the cliff is transformed into a bustling hive of energy and help. Out of every house men, women and children are pouring; who could have guessed that the "toy village" had so many inhabitants? They run swiftly down the crooked paths to the water's edge, where already a goodly row of

telescopes is pointing seaward. Primitive though the village may be in other respects, it is doubtful whether Mayfair itself possesses a greater number of telescopes and opera-glasses in proportion to its inhabitants. But then, to these dwellers by the ocean highways, the possession of "a good glass" ranks often, not as a luxury, but as a necessity, if life is to be saved.

Unfortunately no artificial aids to sight are necessary this Summer evening. Out at sea, among the long chain of ships that has been patrolling the coast all through the hours of the Summer's day, one vessel can now be only too plainly discerned different from the rest. A white line of surf cleaves the blue water horizontally, but the black hull that, a moment ago, rested upon it horizontally also, has already begun to show an ominous slant. Each moment that slant grows more abrupt, as the stern of the vessel gradually sinks beneath the waves and her bow as gradually rises. Only a few seconds and the slant steepens. Now the bows are out of the water altogether, the stern is entirely submerged. Next, one-half of her has disappeared; the other half sticks up vertically, like a black cone in the air. Then follows a loud explosion; a white cloud of escaping steam and a black cloud of smoke from the funnel rise, meet, and mingle for a moment in mid-air, veiling the tragedy. When they clear away, a black smudge hovers for a few seconds longer in the sky; a white scratch of foam is yet to be seen on the surface of the sea. Then those also vanish. All is calm and peaceful as before. Not a trace remains to tell that the devilry is done. In less than five minutes from the first alarm being given everything was over. One vessel less was to be seen upon the surface of the sea, one vessel more will have to be included in the list of casualties to boats "over 1,600 tons" in next week's papers.

Although our own eyes have seen it, it takes time to persuade ourselves that it is true, that we are really here, still under our granite boulder high up on the cliff. Is not this a dream, a delusion? Are we not really seated in some stuffy building watching a vivid cinematograph of the sinking of the *Lusitania*, that has deceived us for a moment into believing it to be real? Surely the clicking sound, the jerking of the light, will reassure us in another moment, and we shall pass on to a less terrible film? No click comes. The sun descends with majestic deliberation, almost as if reluctant to leave such utter peace. The stillness and silence and tranquil light bring conviction at last.

The village by this time is not only full of people, it is full of help. Already the doors of the one ugly uncouth building in the tiny place are standing open, and many strong pairs of arms are busy tugging at the lifeboat, drawing it out from its shelter, and then down to the beach. Men, women, little children, too; everybody lends a hand. For alas! it happens to be dead low water, and this small cove is not wealthy enough to possess a stone slip way to low water mark. Costing less than many a rich man's yacht or motor-car, it yet costs too much for the inhabitants of the cove, or, apparently, for the generosity of the British nation. Therefore, in spite of all that willing help can do, twenty-five precious minutes have elapsed before the lifeboat is actually launched. With her broad belts of glossy blue and crimson paint she looks at a little distance like a rich, ripe purple plum, and the crew, in their dark suits, like black flies crawling over her. There is something very pathetic about those best holiday suits, so different from the everyday jerseys and oilskins, that are all sacrificed without an instant's consideration, as the boat rides off upon the waters.

Apparently there is not one single thought in any heart this golden evening except helpful service, and, if need be, sacrifice to the uttermost, here in this same spot that the seventeenth century traveler found "so dark." A true prophet he, with his: "A great people the Lord will have in that country." The world may seem to learn its lessons slowly; but surely at last it does learn. And the patience of God is infinite. It is impossible to stifle an irrepresible hope that in the end the whole world may learn the lesson that this one little cove has learned in the last two hundred years. Then at last, the day will

come, though none of us living may behold it, when the whole infernal mechanism of war shall be reversed, changed into love and sacrifice and service, as we have seen the "dark" village of long ago transformed before our eyes to-day.

But although thoughts like these may

"dip into the future, far as human eye can see,

Find the wonder of the world and all the glory that shall be,"

the outward gaze is still riveted on the life-boat, rowing out of the harbor with a gallant swing, accompanied by steady cheering from the shore. The twelve oars, six on each side, dip unevenly at first, and then pull a clean rhythmic stroke. Outside the breakwater, a sail is raised and off she goes jauntily into the sunset.

Two steamers, meantime, are also making for the scene of the disaster. But, to the horror of the more ignorant of the spectators, no sooner do they reach it, than, instead of stopping, they head away in another direction. These steamers are followed almost with hatred as they go off at right angles and disappear, especially the larger, more important of the two, a gunboat apparently. "Is she afraid of a torpedo herself, that, instead of lingering to rescue possible survivors, she shows a clean pair of heels?" the uncomprehending strangers question. But the old salts know better, and they nod knowingly to one another. As usual, "*Tout comprendre c'est tout pardonner.*"

"Off after the submarine, that's her job," says one.

"Quite right, too," replies the other. "Yon's not decent fighting. It's cruel just murder." And his eyes turn again to follow the lifeboat, a mere dancing black speck by this time upon the golden water.

The sun has set some time ago. The fading light draws an impenetrable curtain hiding the fact that the misjudged gunboat, before turning to chase the submarine, had launched a boat, invisible even to the best glass on shore in the growing darkness, which has succeeded in picking up almost a score of survivors from the destroyed vessel. Only the men in the engine-room—brave souls!—had perished in the explosion, and had all gone down with their doomed ship.

Of this, however, the dwellers in the cove were ignorant all through the long hours of that long night. To them, the only hope of rescue lay in their own lifeboat. And therefore the village kept its vigil, the old salts waiting up for tidings; the women watching, as wives and mothers have watched for ages, to welcome their own men home. The lifeboat returns at length in the early dawn. The men are dog tired, physically, and spiritually out of heart. They fear that they have toiled in vain, little dreaming of the joyful news that will be flashed from the big town farther down the coast when the rescued men are landed there a few hours later.

On that night, it was, in the darkness, late, after all other light had faded, that from an open window high up on the cliff, there was discerned for a few moments a strange, burning glow far off over the sea. Ruddy it shone, then golden, then dazzling white. A living light, that trembled and pierced, that vanished and returned, that shone inexorably over the water just where the murdered vessel had gone down. Explain it if you will, as the returning gunboat signalling to the coast-guard station on the cliff. There may have been yet simpler explanations. But one watcher saw in it also, and will ever see, a hint, a remembrance, of that other unsleeping, burning, piercing light—the memory of God.—*From Workers at Home and Abroad.*

A LETTER OF CHEER.

[Since the Fourth Month 25th number went to press the following letter has been received, written specially for THE FRIEND. The translation contained in that issue makes every detail of this letter doubly interesting.—Eds.]

Care The Friends' Emergency Committee,

27 CHANCERY LANE,

London, E. C. 2.

Nowadays, when letters are but too often the bearers of

bad news, it is a rare and refreshing experience to receive one which adds to our hopefulness instead of depleting it. Such a letter is one recently received by the Friends' Emergency Committee from Dr. Elizabeth Rotten, the superintendent of the Bureau for the assistance of Germans abroad and foreigners in Germany. This latter society, in Berlin (like the Friends' Emergency Committee of London) was started quite in the early days of the war, and has ever since, under Dr. Rotten's able management, carried forward a courageous and humanitarian work for all aliens in Germany whether British, American, Russian, French, Italian or Serb.

The cheer of the letter referred to consists in its account of the efforts made last Christmas by the Berlin bureau to brighten by some plain token of human love and good-will those who, through no fault of their own, found themselves prisoners in a foreign land. And although, on previous Christmases the Bureau had done what it could to hearten the prisoners by means of friendly messages and presents of food and clothing, this time the members had it specially at heart to think of those who had little or nothing to expect from other quarters. This being so, they were enabled, through the special efforts of the Swiss Red Cross to forward parcels to six camps, to needy Frenchmen, whose addresses were furnished by the Prisoners' Aid Committee, with the remark that, during the period of a long imprisonment, they had never yet received a single parcel.

What this can mean to men far from home, and cut off from the outside world, only those who have themselves experienced the horror of "barbed wire" can fully understand. The same kind thought prompted a similar action towards the Serbians in the camp at Königbruck. Furthermore an order was despatched to Copenhagen for bags with little comforts for a large number of Italians recently made prisoners.

At Ruhleben, there was a general visiting day for the prisoners whose families are still in Germany, and a Christian festivity was arranged in the camp itself. This idea had also been conceived independently by the authorities themselves, and they readily granted permission for its carrying out with the proviso that it must apply only to those whose wives and children resided in Berlin and its neighborhood. And now comes what one cannot help but consider as the cream of the letter, rich with soul-satisfying, if not body-building, fat!

"As a slight compensation to those children of interned men whose homes are outside Berlin and who were not able to take part in the Christmas celebrations in the camp, in the middle of December, a circular letter was sent to their mothers through the whole of Germany, and asked them to inform us of each child's special wish, and we were thus able to fulfill them to the satisfaction, as it seems, of both the little ones and their mothers."

To think of it! All those little souls, cut off from their daddies, who did not "make the war," cut off also by the inexorable hands of Fate, from the blessed offices of Santa Claus! And perhaps not one of those children but had some longing for a special book or toy, a longing often cherished secretly because it realized with an experience purchased all too early by misfortune, that a harassed mother was powerless to supply the want, and that, moreover, Santa Claus might overlook you if you were desperately poor! And surely those who are mothers will realize what those "alien" mothers must have felt when, over and over again, they were obliged to deny the children's petitions and tried to pacify them with vague promises of gratification "when the war is over." And it is not to be wondered at, if, as the weeks passed into months, and the months slid into years, the children turned into little sceptics with regard to its duration. And then, one morning, the mother receives a letter from Berlin inviting her to state what is the special thing each child is wanting. And if she is wise, she does not tell the children, for fear something may happen at the last moment to get in Santa Claus's way. But when the old questions are asked and she sees the wistful look of hope deferred in the little faces, there is an unusual tone in her voice, as she says, "We must wait and see."

Can you, who have always been able to provide toys for your little ones, imagine what that mother felt when, at Christmas time, the parcel arrived from Berlin, and the presents were actually in the children's hands? And for the interned fathers also, it must surely have robbed the sense of separation not a little of its sting to know that those they loved were not being left to fight the unequal battle of life entirely alone, and that, although they themselves might not personate Santa Claus for their children, kind hearts of those who were total strangers to them put themselves back into the days of their own childhood and had taken the responsibility upon themselves.

As for the children, who shall describe that rapturous joy of theirs in possessing at last the very thing for which they have craved so long?

I envy that member of Dr. Rotten's committee (if it was not Dr. Rotten herself) who first conceived such an idea. That person, whoever it was, ought to be presented with the order of Santa Claus. That such a thing should be not only conceived but carried out, in a land which many are accustomed to regard as the storm-centre of hate, should surely convince us, if conviction were needed, that, when evil is at its height, and brute force triumphant, Love holds fast in the delicate fibres that thrill at the heart of the world?

OLAF BAKER.

A HOME LETTER FROM THE ITALIAN FRONT.

[This letter is from Edward Porter, a Haverford boy, serving in the British Ambulance Unit in Italy. It is dated Second Month 11, 1918, and has been handed to us for publication by D. D. Test.—Eds.]

VILLA TRIESTE, Second Month 11, 1918.

DEAR FATHER AND MOTHER:—

My letter of a few days ago included five photos of a personal nature, with explanations attached, which you may or may not receive, according to whether the censor is indulgent or not. Certainly they are of no military value, being taken for the most part at least four miles behind the line. However, no doubt they will be of considerable interest to you.

Last week we had a day off, preparatory to going to the front, and I took an all-day walk among the Euganean Hills, which I will describe later in my letter.

I will leave day after to-morrow for the Piave line, as my present car is not a mountaineer by any means, and I shall be extremely glad to get back to work. I think that the fortunate stroke of ours in regaining our old prestige, and being placed at these two important points will do much to persuade me to remain at my present work.

We left at 9.45 A. M., with a lunch in our kit bags and a thermos flask full of hot coffee. The day was somewhat misty, although the sun was shining. We climbed two small hills, about 700 feet, just back of our villa quarters and then passed along the ridges commanding a view of _____, and of course in the distance the _____ which I speak of earlier in my letter. Snow-capped and far away to the East we could see the hills of _____, which you will be able to see on the map. To the South, we could see over the plains towards _____, and behind us the spires of _____. We struggled over the ridges, getting hotter and hotter (remember this is still Winter), 'till we looked down into the valleys between us and _____. We then passed down to the road and cut up to the North, towards four poplars standing on a small hill, and remarking to my companion (an old hand) a Catholic shrine. We passed on to it, and came to a small door of a building at the base of the poplars. Inside (it might be reverential to a Catholic, but was ghastly to us) there stood the hideous wooden effigy of a monk, hands outstretched, grinning, with clothes hung on him like a scarecrow. It turned out that he had been a good old fellow, who was fairly worshipped for his godliness, and so the poor inhabitants had built this wooden shrine to him, and one then felt reverent

towards him, and towards the people who had given their pence, to retain a monument of one who had the spirit of Jesus in him; be it Catholic, or Protestant, Jew or Mohammedan. The crudeness of something approaching idolatry gave way before the image of a man, who had worked for others with the spirit of humility, and under the guidance of what he at least judged to be right. So on we went, now feeling cooler as we came above the mist and climbed the last hill between us and Monte Venda. From this we could see the deep valley between us and Venda, on which was a wireless station and the remains of a ruined monastery. To the left, joined by a neck from Venda was *Monta Rosa*, on which stood glistening in the sun a large monastery, surrounded by a white wall and approached by a winding mountain path. We descended to the valley between and started to climb to the monastery on *Rosa*, a height of some 1500 feet. Not very high to be true, but this was our fifth hill and it still was not noon. We followed the winding path and finally reached the walls; walked around to the gate and decided to lunch before entering. Coffee (hot—thanks to my thermos), sardines, ham, bread, oranges and figs, made up our "simple fare" on our pilgrimage to the famous *Monta Rosa*. However, we thought possibly they will give us a few days off in Purgatory for this pilgrimage and wondering whether we should cover our khaki with sackcloth and ashes, we entered a long path, quite steep with sharp corners, and fifteen feet stone walls on each side (how did they get all this stone up here?) brought us finally to a beautiful gate, with a rope bell, which we rang and awaited the monk's pleasure. All was complete, as one saw it in books like "Ivanhoe," even to the small peep-hole in the door through which the monks might study the stranger and judge if he was a black knight or a bearer of the white armor of righteousness. However, that's just what I thought, and of course not what happened. In a few minutes a little old porter, not five feet high, with a two-foot beard and an itching palm, opened the door and welcomed the "Englishe," informing us that the *Fratuli* were at worship, but inviting us to walk around. Inside was a chapel in the centre, small houses to the right, two or three old wells of nearly biblical type, and twenty or thirty little separate cottages which turned out to be the rooms in which each monk lived alone.

We passed a window and saw the monks at service. It was now 12.45. We waited and in a few minutes they came out, and the old Father Superior in the white garb of the Carmelite monks approached us, and, thanks to the Italian of my companion, we held his companionship for an hour-and-a-quarter. He showed us the beautiful chapel with the adjoining chaplets, took us behind the altar, showed us his own little house (two-roomed), whitewashed inside and out, plain but comfortable, with a little stove in his bed-room, his personal library, his own little altar, off the main room. (Each monk lived in this manner.) He told us the history of the order, that this monastery had thirty-one monks before the war, that many were Padres in the army, leaving only six monks on *Monta Rosa*; that they could only talk to each other twice a week for a few minutes; that they ate together only three times a year, and then could not talk to one another; that each had a garden and raised his own vegetables, did his own black-smithing, carpentry, etc. In short, they were close to self-supporting and so on; he spoke in clear Italian that even I could understand nearly all of what he said. He showed us the library and an endless number of interesting things, even was broad-minded enough to argue sensibly against Protestantism, and offered us the best wine in his cellars. Indeed, for a few hours we lived among the Crusaders and saw the early church, which is Christian after all, true to its ideals, living in the spirit of the early ages; hopelessly lost, to be true, because it could not advance; because its life was apart from the world, because it refused to admit that this world was other than a phenomena, because it refused to work not only on the spirit of the people, but also on its mind, and if our church, the Protestant one, will forever try to live "in the world, but not of the world," they will join the Catholic in its lack of

worldliness. Yes! we must live of the world, not to follow it, but to lead it, that all may live finally of the spirit. The earth is not worthless, it is a magnificent heritage of God, and if we throw it aside, that we may get nearer Him in spirit, we (to my judgment) are committing a fatal error. We have minds and judgment, given by God to us and if a religion says us not that mind but live of the spirit alone, we are throwing aside a gift of God. Judgment and mental conception should not break down our judgment of the spirit. They should support our spiritual judgment. The two are not antagonistic (as so many Protestants and all Catholics say). They are co-operative and together form a unity of judgment that will decide our path in this world (not of sorrows); I say that from the battlefield. No, this world of joyous sacrifice for an ideal, in which we must live, is not only a prelude to a better world, but is a gift of God in itself.

Well, 3.15 and we left *Monta Rosa*, and after an hour of walking through the valleys, homeward, we came to a little cottage, all alone, cuddled on the side of a hill, and there met a little lad to whom we had given some chocolate a few hundred yards back. We said "good evening" to his mother, who was on the steps, an old and broken woman, with the face of a man; and then without even a word of introduction, she broke down and in nearly unspokeable Italian shrieked out, yes, shrieked out, "O! my sons, my two poor sons are dead," and in the next breath begged us to enter and have some "Vin Blanc" or local white wine. We came in, a little cottage, clean with copper pots around, and a dozen (nearly fifty, I believe) postcards on the wall. The old man gave us of his wine, and produced apples. The mother, with a grown-up daughter and three kiddies, wailed out their story. One son died in Gorizia, our old out-station before the retreat; another killed on *Monta Tomba* five days ago, a third with the Italians in France. We comforted her, and then got a dose of that "insidious Boche Propaganda" that broke the Italian army, and nearly brought disaster to the Allies. "The English have come to conquer the country! They will rule us all," she said, standing up before us and trembling with anger and fear. "They will never have Italy. They do not fight themselves—they have lost nothing in the war!" It was a wonderful opportunity, we cited English losses, and she believed us, we said we had been here since 1915, had carried 150,000 Italian wounded alone; that in two days we would go to the line of that fearsome *Monta Tomba*, that had robbed her of her son, and then she broke down, showered us with wine which we could not drink, apples which would have given us "Tummy ache," and so on. We talked for an hour, and then giving pennies to the little kiddies (for they themselves would take no money), we saluted and left the house, she put her hands on my shoulder and said in horrible dialect, "You understand, Signor, me but little, and I know no English, but you carry our wounded and you go at front to-morrow, 'Good Fortune' and may the Madonna be with you." "Yes! and may the Madonna be with me, and remember, mother, yes, although you be Protestant, that blessing of a poor broken Catholic mother." And with that I will say "Good-night" and have not fear for the terror that walketh in darkness, nor for the arrow that flieth by day. Yes, the blessings of a mother, whether she be Catholic or Jew, mount to the throne of God, if asked with the spirit of Jesus in her heart, though she may think the Madonna is her medium to God.

Your son,

EDWARD.

"A little while, to wear the weeds of sadness,
To pace with weary step through miry ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise.

"And He who is Himself the Gift and Giver—
The future glory and the present smile,
With the bright promise of the glad for ever,
Will light the shadows of the little while."

[WHILE we fervently trust that conditions with us may never reach the acute stage that they reached with Friends in England, there is much in the following, taken from a recent issue of *The Friend* (London), to claim serious reflection on the part of all of us.—Eds.]

OVERSEERS AND ELDERS.

There are several reasons why the present time is one when much depends on the conscientious, alert, and loving work of Overseers and Elders in our Society. Quiet, unobtrusive work it is, no doubt, but if satisfactorily performed, all-permeating in its effects in our congregations.

War conditions have affected us all. Many Friends are facing serious financial difficulties; young mothers are left alone to face all home cares, and the training and education of the children, while their hearts are heavy with anxiety. Many, too, are the vacant places which will never be filled again. Nor is it only those facing economic difficulty, loneliness, and sorrow who are suffering from war conditions. The shortage of labor and transit facilities in all directions is causing overwork and exhaustion to many elderly Friends, in their efforts to continue their usual social service activities, or to fill gaps in industrial life. Anxiety and overwork during long periods have an increasingly depressing effect, particularly on the young and those past middle life. Probably all our meetings, even the smallest, are faced with these difficulties, or some of them.

In other churches the minister is the appointed messenger of comfort and help. He is expected to be alert and watchful, ready to succour and comfort and sympathize with all his congregation, and to know all their individual needs. Among Friends this pastoral care is deputed to the Overseers. There is no other body authorized by the Society to carry out these most important services. Are Overseers in all our meetings fully alive to their increased responsibilities? Do they in their several meetings regularly meet together and earnestly endeavor to find opportunities for helpfulness both to individuals and to their meetings? Something more is needed than a negative waiting for possible calls on their services.

The ideal body of Overseers is awake and alert, fully conscious that theirs is no negative position, but one where initiative may play a helpful part in the background of their meeting's life. For instance, in one country meeting Overseers found a useful method of helping the sense of brotherhood by inviting individual Friends to give simple accounts of their local social services (cottage building, County Council work, etc.). By this means all the members were helped to sympathize with and share the interests of those engaged in local usefulness. During the depression of war time a simple Christmas party for the young children of the meeting was felt to be a valuable function by a body of Overseers. Where Overseers are broad-mindedly awake to their pastoral responsibilities, opportunities will certainly occur for their usefulness to the congregation, in many varying ways, beside the more obvious routine duties of visiting the sick and afflicted.

Considering the important functions of Overseers in our community, is enough care always taken in their selection at the time of the triennial appointment? It seems hardly credible that Friends should have been selected in the train on the way to the Monthly Meeting where the appointment was to be made! It is a great gain to have the appointment limited to three years, but sometimes there has not been sufficient care to secure younger Friends' services.

War conditions are also making unusual claims on the services of Elders. In most meetings there are diversities of opinion about war, and though we have all learned useful lessons of forbearance and charity of judgment, there are many opportunities for kindly help from Elders. Many meetings have the privilege of the attendance of non-Friends, who have been drawn to us by their pacifist views since the war; some of these give vocal service in our meetings and must often be thankful, in their new environment, for the wise help of Elders. But it is not only these strangers whom the

war has greatly moved. Many of our members are deeply stirred and changed in their spiritual outlook by the war, and a far-sighted, vigilant eldership, alert for opportunities of helpfulness, may lead these Friends to find their way to vocal service in our meetings for worship. Are Elders always alive to their responsibility for helpful suggestion and encouragement, or are they sometimes content to leave things alone, so long as they see no reason to find fault? Do Elders meet regularly and earnestly seek for opportunities for helpfulness? The position of a sensitive Friend who speaks occasionally under a deep concern, but who fails to realize whether his message, his voice, or his manner has been acceptable, and who gets no help from the Elders may be most discouraging.

When at last peace comes, may we not hope that many will turn to us, profoundly unable to harmonize war and Christ's gospel of love? If so, it is time to prepare for them now. One of the ways of putting our house in order, is to see to it that we have a truly spiritual, alert, and sympathetic Overseership and Eldership.

M. G.

WESLEY'S LEARNING.

Writing of John Wesley some one in *The Outlook* says:

The explanation of his extraordinary physical endurance is the power that the spirit has over the body. He was a little man, "barely five feet six inches in height," and spare as well as short. He was anything but an athlete, and his early life certainly did nothing to develop in him remarkable physical powers. He died in the eighty-eighth year of his age, and on his last birthday he wrote in his diary: "For above eighty-six years I found none of the infirmities of age; my eyes did not wax dim, neither was my natural strength abated." Yet he had used his body to a degree rare in human history. "In the fifty years of his itinerant life he preached over fifty thousand times—an average of some fifteen sermons a week." "The distance he had to travel made him a hard rider;" yet "his saddle was his study; most of his miscellaneous reading was done on horseback." And it was very miscellaneous. Nothing in literature that was of any value came amiss to him. "He was familiar not only with the great works of his own literature, but with those of the Greek, Latin, Italian, French, German, and he had a good reading knowledge of Spanish."

RELIEF WORK AT BAR-LE-DUC.

FROM LETTERS OF MARGERY SCATTERGOOD.

An interesting war zone performance is walking from the Boulevard de la Rochelle to the High town at night when you have forgotten your flashlight. You close the door of 99 behind you with a bang, and for a moment stand bewildered in the pitch blackness. You see not one single thing—everything is a black blank. But—you hear voices and the scuffle of many feet, which warns you that if you venture two steps from the door, you will immediately be knocked down by the passers by. Stealthily you grope your way along the walls of the houses, clinging to the shutters and door posts to be sure you're keeping close. Finally you venture out into the crowd. A row of burning cigarette stumps passes, followed by voices. Bang! You have run into a little boy and nearly knocked him down. How did you know it was a little boy? Because you could faintly distinguish a white collar which came about to your waist. Look out! That must be the curbstone, for the two poilus ahead have just fallen down it, amid a flow of strong language. Flash! Someone has turned the electric light right in your face and you hesitate, absolutely dazzled and bewildered. He passes on and you follow a row of poilus up a side street. . . . "Parbleu! Quoi diable—oh! pardon, Mademoiselle!" One of the poilus ahead suddenly stops without the slightest notice, and you, not seeing him at all walk right into him. And so it goes till you finally tumble the key-hole of the Maison Beeslot and swing open the heavy door with a sigh of relief. The above description is

not one bit exaggerated. All the incidents did not happen on the same evening, but they all happened! I will say this for the French, though, that they are usually much too polite to turn their flashlights into your face, and that rarely happens.

To-day I went to Longueville again to visit some of the refugees from the Verdun district. They were very badly off for furniture and housekeeping necessities. The first family I visited had not been able to save anything from their home, and in the three years they have been here, they have bought almost nothing because they were always afraid that they would have to flee again. Then, too, their income was very uncertain and food so high that they lived from hand to mouth and saved nothing for furniture. They had borrowed a bedstead for M. and Mme., but the daughter was sleeping on a sort of table with a straw mattress on it, and on top of that two sacks of leaves and a few dirty blankets. They had only three chairs, and the one they offered me nearly fell to pieces when I sat on it.

CHARMONT.

FRANCES FERRIS.

FOURTH MONTH —, 1918.

Charmont does not belie its name. It is a picturesque village crowning the hills that border the Marne valley, about ten kilometres north of Sermaize. Some twenty years ago this was one of the richest vineyards of Champagne, and the comfortable farm houses still betoken the prosperity of the village. But a blight struck the vines and the fields were turned to farms, and the farming is now carried on on a small scale, merely for the individual family maintenance rather than for profit. The surrounding forest lands offer the largest industry of the district at present, and daily, processions of ancient dames pass the door, bearing enormous burdens of fagots on their backs in cornucopia baskets. The slopes are covered with orchards that next month must clothe the landscape with a drift of bloom.

The little *équipe* here, consisting at this moment of one American and ten old women refugees, had its genesis after the Fall bombardments at Bar. It seemed necessary to find some place near enough to Bar, to which these infirm old people, not ill, but not able to sleep in the caves, could be brought by automobile. Charmont, not being on any railroad, is totally unimportant from a military point of view, and so is fairly safe. Six weeks of rain, rats and wretchedness were spent in an abandoned old chateau nearby, before the present cosy farm-house was secured and the menage moved in. The location is on the edge of the village, overlooking a wide expanse of country to the west. It is the site of an ancient chateau of Renaumont, twice destroyed, once by a thunderball, the second time in the Revolution by a mob who came, so the story goes, to murder two priests as they were holding midnight services in the chapel. A moat still surrounds the place, where ducks paddle peacefully and groups of garrulous women bat and rinse their blanchissage. The present buildings were the farm and out-houses of the old chateau. The great greniers and shees stand empty and swept, ready to receive a possible influx of refugees, if the Spring brings a new bombardment at Bar. At present, the distant booming of the cannon in the Argonne, or an occasional high-flying Boche plane are the only disturbers of the peace.

But Charmont's *raison d'être* is not merely to furnish a shelter for a handful of stranded old refugee women. The doctor holds a weekly clinic here and considerable amateur medical work is done in the village. A shop has been opened where stuffs, bedding and furniture are sold at reduced prices to refugees. Recently an *ouvroir* has been opened at Nettancourt, nearby, where cut-out clothing is distributed for sewing, the same to be sold afterward in the shop; later in the Spring, when the roads get more passable—or navigable rather—the Verdun visiting will be done by bicycle in the district to the north. As the work in the "New Meuse" develops, Charmont may even become a *piéd-à-terre* (relief

centre) of some importance for that region. Thus Charmont makes no large pretensions, but tries to fill a modest place of real service in the work of the Mission.

THE OREGON TRAIL.

(Continued from page 603.)

The mission that called us to the West centred for several days at Portland. The U. S. Board of Indian Commissioners had been called to meet there. George Vaux, Jr., of Philadelphia, is Chairman of the Board, and Daniel Smiley of Mohonk, the other representative from the Society of Friends. There are ten members of the Board and religiously they represent such a range as to secure freedom from denominational influence. Although the functions of this Board are advisory and not administrative, it is actually a most important wheel in the government guardianship of the Indians. This was disclosed to the writer through the unexpected courtesy of an invitation to attend the Board Meetings. The genial Secretary facetiously announced that all Federal bodies had authority to appoint chaplains and that they would make me chaplain *pro tem!* It was well understood that the proceedings of the meeting should not be disclosed, but two observations will not be out of order. The first is in regard to the extent and consequent complexity of the Indian problem. There are more than one hundred and thirty Indian reservations, so that it is not an exaggeration to say that the questions involved are at least of one hundred and thirty varieties! In this view the rather ponderous title of the reports to our Yearly Meeting "on the civilization and improvement of the Indians" seems quite in the domain of the pretentious!

The second consideration involves the fundamentals of a trusteeship. The government for fifty years has acted as self-appointed trustee of the Indians. Treaties have recognized the obligations involved, but in the main the beneficiaries have had to accept the quality of service rendered. Under such circumstances nothing could be more important than an absolute divorce of the trusteeship from politics. The civil service has been applied to the Indian Bureau of the government, but the quality of stability and of efficiency assumed in trusteeship is still largely an attainment of the future for these wards of the nation. The Board of Indian Commissioners represents the government recognition that this attainment is desirable. Had they no other assigned function their service, and the expense of their service, would be justified.

In addition to the business of the meetings, members of the Board spend much time during the year in visiting schools and reservations. The Oregon and Washington district make a favorable field for this. An ordinary government map will show more than a dozen Reservations in these two States.

The Chemawa School was the scene of our first visit. It is about two hours south of Portland, in the Salem neighborhood, and is reached easily by steam or electric train. As we left the train we were saluted by the music of a band. We found everything about the School of six hundred pupils "on inspection." Doors everywhere were open and the resources and methods of the School were most freely on view. Federal law makes the Commissioners official inspectors. Superintendent Hall was once a member of the Friendly circle at Salem, N. J. He has the right feeling for his work, is clean cut and determined in administration and we felt that he had a good school. Our lunch was prepared and served by the Domestic Science Department. For quality and finish and attractiveness of service it would have done credit to the best standard of Simon's College. We were waited on by an Alaskan, whose evident pleasure in her responsibility added greatly to a natural charm of appearance and movement. An Assembly after lunch gave the visitors an opportunity for speech making. The agricultural side of the School was then inspected. The emphasis of effort is in this direction and good results were in evidence. The surrounding land, likely

boundless areas of Oregon and Washington, is thickly studded with great tree stumps. A small tract had just been cleared at a cost per acre in excess of \$200. As we traveled in various directions we learned that the initial cost of land was thus from two to four hundred dollars.

Superintendent Hall is an opponent of co-education in Indian schools. His numbers are about evenly divided. In interviewing two other prominent superintendents we found this opposition was not seconded. Undoubtedly the subject presents more than ordinary difficulties with Indian children, but these may indicate that it is extraordinarily important that the problems involved should be faced and solved in the schools.

Before going north from Portland, a day was devoted to the interests of local Friends. We called it our "Friends' day." Pacific College, at Newburg, is something more than an hour south of Portland by the Inter-urban. The railway line winds amongst the hills that rise from the valley of the Willamette and discloses fine views of distant woodland and blooming prune orchards. Newburg is said to have one of the largest prune orchards in Oregon. An inquiry of the conductor as to whether there was a railroad station at the College arrested the attention of a benignant gentleman who presented himself to us. He proved to be Ezra Woodward, President of the College Board, and father of the editor of the *American Friend*. Under his willing leadership we got down from the train at the College and were taken to the office of President Levi Pennington. One end of the office was decorated with an illustration of Penn's Treaty, woven in linen by the Richardson's in Bessbrook, Ireland. It bore the well-known inscription, "The only treaty with the Indians not confirmed with an oath and never broken."

The President of the College was a close second to the President of the Board in welcoming us to Newburg. It was promptly arranged that we should dine together at the hotel and meet Jesse Edwards there, too. President Pennington made the rounds of the College with us. There are about one hundred students and an adequate staff. The buildings and equipment are meagre, a determination to increase these and so to meet prescribed collegiate conditions having been arrested by the war. The plans for development have been put on paper. They are modest, but substantial and promising. The spirit of the place, if we detected it correctly, is such as to insure the realization of these plans when conditions are once more normal. In commenting on present financial difficulties, it was observed that even Westtown School was now facing a deficit of \$10,000 a year. "That," responded the president, "would run Pacific College a year!" At dinner, in addition to those above mentioned, we met the pastor of the Newburg "Friends' Church." We were told he is especially welcome in his place because of his "friendliness." Newburg is accessible to streams of water in which there is "big" fishing. We were entertained with fishing stories quite acceptable to admirers of a certain famous Isaac!

When dinner was over, we had the pleasure of meeting the staff and student body of the College. The chief resource of the College is undoubtedly its earnest following of young men and women! With a great country of almost unlimited resources as yet very little developed, what may they not be expected to make of themselves and of their college!

(To be continued.)

A RESOLVE.

I'm going to make To-day so fair
That when it's gone the usual way
On some To-morrow full of care
Twill make a pleasant Yesterday.

And when the Future doth appear
A dreary prospect, bleak and black,
I'll ease a very present fear
By looking back!

—J. K. BANGS.

CHILDREN'S CORNER.

QUAKER FLOWERS.

Brown-eyed Ruth, the Quaker daughter,
In her dress of simple gray,
Walked beside her quiet grandpa
Mid the garden flowers of May.

Beds of tulips, bright and golden,
Hyacinths of every shade,
Pansies like sweet childish faces,
Looking up, to greet the maid.

How they reveled in the sunshine
White mid clumps of violet blue,
Filling all the air with fragrance,
Glistening still with morning dew.

Then out spoke the little maiden
Looking at her dress of gray
"Grandpa, can thee tell the reason
Why God made the flowers so gay?"

"While we wear the quiet colors
That thee knows we never meet,
E'en in clover or in daisies,
That we trample under feet.

"Seems to me a Quaker garden
Should not grow such colors bright,"
Roughly the brown eyes twinkled
While the grandpa laughed outright.

"True it is, my little daughter,
Flowers were not the Quaker gray,
Yet they neither toil, nor labor
For their beautiful array.

"Keeping still the sweet old colors
As their grandmother of yore
Else how should we know the flowers
If each year new tints they bore?"

Once again the brown eyes twinkled,
"Grandpa, thee is always right,
Yet thee shows by thine own teaching
Some may dress in colors bright."

"Those whom thee calls worldly people,
In their purple, and their gold,
Are no gayer than those pansies,
Or their grandmothers of old.

"Yet thee knows I am contented
With this quiet life of ours,
Yet for all I'm glad, dear grandpa—
That there are no Quaker flowers."

BEULAH.—Up in the hill country of Pennsylvania you may still see little girls who dress and live much as your grandmothers did in the days you love to hear them tell about. "When I was a little girl!"

You may see them helping their fathers and big brothers in the fields, or walking to school, carrying lunch in a tin pail, and a bunch of flowers "for teacher." They wear stout dresses and gingham aprons and "Shaker" bonnets, or knitted hoods, and at home they have their share in all the work and do it well.

One of them, that I know best, is Beulah, and I wish I could paint her picture for you. Blue-eyed, fair-haired, with cheeks as pink as the arbutus, which hides beneath its leaves along the wood-roads near her home in the Spring, and which she calls "Beauties." She smiles cheerily when you meet

her, but her words are few. Ask her if the girl who is with her is her cousin, and she will answer, "No," but will not go on to tell you who she is.

Every morning near eight o'clock, Beulah comes "up the mountain" and knocks at our kitchen door. In her chip basket, beside our daily supply of milk and cream, butter or eggs, and fresh vegetables in the season, there is apt to be a bunch of old-fashioned flowers, ranging from a small and very fragrant blue hyacinth or a bunch of "daffies" in the Spring all the way to gorgeous dahlias and rusty-red chrysanthemums in the Fall. These she hands out with a smile, and a brief "for you!"

True to her German ancestry, Beulah loves her flowers, and she searches industriously among our old tin cans for any that will hold a slip of geranium. When autumn comes, she can point proudly to a long row of them, ranged on the window sill. "They will bloom for me," she says. And they always do. Bulbs or seeds as a gift, bring the smiles to her face more quickly than anything else.

A busy worker is Beulah, indoors and out. Two younger sisters and a baby brother need much care. Of what we call pleasures, she has few.

One bright autumn day, when all the country-side was flocking to the great Fair, she came into the kitchen with our supply of fresh eggs, just as all hands were busy putting up lunch, and being told that we, too, were bound for the Fair, some one asked if she was going. "No," she said, a bit wistfully. Then the master of the house had a happy thought. "Come go with us!" he cried. "Be ready at eleven!" Such a sweet and neat and happy Beulah as climbed into the automobile at the appointed time, ready for the trip, and such a happy day as she had!

Yet how sensible she took its joys, not rushing from one to another, but giving time and thought to each. The exhibit of chickens she greatly enjoyed. So many kinds! The cows she greeted like old friends. Having our tin-types taken in a group was very interesting. But the crowning joy was the monkey! Beulah had never seen one before. We thought she might be afraid of him. But no! Given a penny, she marched gravely up and put it into his cold, brown paw, and he took it just as gravely and bowed his thanks. Then Beulah laughed merrily. "He is funny!" she said. To watch him pick up the paper plates, which had held ice cream and clean them off so cleverly with his wee pink tongue, made her laugh again. It was hard to leave him and go on even to other strange sights.

And at evening when we reached her own door, and she climbed carefully down with her armful of "samples" she did not forget to say, "Thank you for taking me to the Fair," or to smile again at the remembrance of the monkey.

It is good for us to remember now-a-days, that the love of garden and farm, the thrifty habits, the honest and careful attention to duty, which we love in our little Beulah, were all inherited from her German forefathers, who did so much to make our great State of Pennsylvania. F. T. R.

NEWS ITEMS.

PHILADELPHIA QUARTERLY MEETING.—Testimony was borne to the life and labors of C. Virginia Sellow, word of whose death had just reached the meeting when Philadelphia Quarterly Meeting opened at Fourth and Arch Streets. Mary Nicholson, Catharine Jacob and George S. Warner paid tribute to this minister.

MAX I. REICH spoke regarding the value to God of human lives and works. Elinu Grant, of Haverford College, urged that more voices be raised in thanksgiving and praise. "Testimony," he said, "helps the one who testifies, giving him strength for more service." Joseph Elkinton and Margaret Absp spoke briefly.

The business session, usually held separately, was conducted concisely.

The first business, after reading extracts from the Minutes of the recent Yearly Meeting, was a communication from the Western District Monthly Meeting, held at Twelfth Street, asking permission to continue permanently joint sessions. This was granted.

A report of the work of Arch Street Centre, at Third and Arch Streets, was given. It showed a good patronage for its second year; 629 guests had been entertained, some only for a few nights, others for many weeks.

Among these had been groups of young men en route for France to join the Friends' Reconstruction Unit. The dining-room had good patronage, and 196 committees had held meetings here. The dining-room had yielded \$11,000 and lodging \$2000. The total disbursements amounted to \$15,656.84, yet a cash balance remained.

Franklin Blair, of North Carolina, was gratified at the joint business session, and urged closer unity of men's and women's meetings and co-operation among Friends everywhere. Michael de Sherbinn, a former teacher among the Doukloobors, gave brief tribute to the Society of Friends.

SECRETARY'S OFFICE, 304 ARCH STREET.—An increasing number of Friends (mostly parents) have consulted this office recently, one class having a desire to secure positions in some agricultural operation for their sons of fifteen years and over; others are wanting boys to work on their farms.

We are aware of the growing and very commendable spirit among our boys, which is shown in a desire to be of real service in these times of stress. These boys, rather young to engage in reconstruction work abroad, or who for other good reasons do not apply for service under the Friends' Unit, are likely to find that, in the event of a prolongation of the war, a well-established position in agriculture, is, so far as we can now judge, likely to have an important bearing on Draft Boards in securing deferred classification under the Selective Service rules.

We do not wish in any way to interfere with any organized effort already established, aiming in some degree to solve the labor problems, but shall be glad to serve as a bureau through which our members can make known their requests for assistance.

Many sturdy lads will in a few weeks finish their year's work in school, and we venture to express the opinion that most of our healthy boys will want to spend the approaching Summer in some kind of real helpful work—and we are particularly interested that agriculture may claim a goodly number.

WM. B. HARVEY.

IN THE FRIEND OF Fourth Month 11th we outlined the work that has been carried on by J. Henry Scattergood since soon after his return from France last Autumn.

Since that report was made he has visited various centres in the interest of Friends' Reconstruction work and without exception has met with sympathetic audiences.

In our last statement we reported that the total number who had attended his meetings was about 30,000. His recent visits have been chiefly in North Carolina, with a meeting at Richmond, Va., three in New York State, and a few in towns near Philadelphia, in all fifteen or sixteen audiences, the total attendance being about 5000.

The places in North Carolina visited in this circuit were High Point, Marlborough (an isolated country meeting, to reach which he had to travel through mud huls-deep), Greensboro (the meeting was held in a theatre, under the auspices of Friends and the Red Cross, and 750 attended), Guilford College, Rich Square and Woodland. At the last named the meeting was held in the High School, and was attended by 450.

A Friend of Woodland writes: "I am just as pleased as I can be with the whole thing (referring to the visit of J. H. S. and the meeting). I was glad to hear thee was coming, desired that we would have a good night, hoped that the house would be full of interested listeners and that thee would have a story to tell that everybody would be thoroughly interested in and that everybody would enjoy every word of it. Everything came as I wished it. . . . I have a schedule mapped out for thee when thee comes this way again."

Probably the meeting at Richmond, Va., was the most remarkable of all those held in the South. The High School Auditorium was granted for the purpose, and 350 people attended. There are only about a dozen Friends in Richmond, and J. H. S. remarked that "they were pretty brave, as the town is, of course, full of the military spirit." As we said a month ago, so we wish to repeat it again, that these meetings, held by J. H. S. in widely scattered sections of our country, are of untold service to the cause which he and all Friends desire to promote. As quoted by a reporter of a southern paper: "We don't want shakers any more than the army does," and the work Friends' Unit is doing in constructing portable

houses, reviving agricultural interests, establishing schools, etc., and not least in giving to these humble people in Eastern France and in far-away Russia, the right hand of Christian sympathy, is making a wonderful impression on the people who hear J. H. S. and others to whom the story he tells is carried. It is itself one of the very potent pieces of reconstructive work Friends are doing.—Ems.

THE QUAKER MINISTRY.—Closely associated with the spirit of the papers on "The Ministry," which appeared in *THE FRIEND* recently, is the following, sent to us by one deeply concerned that this foundation principle of Friends may suffer no tarnish at our handling.

THE QUAKER MINISTRY.—The development of his own gift of ministry was the master passion of John Wilhelm Rowntree, and second only to that was his desire to draw out the gifts of others. Consequently, in his paper on "The Problem of a Free Ministry," we find much to stimulate thought at the present time, when more than ever a vital, inspired, and informed ministry is so essential to our meetings.

"We may rejoice (he says) that Friends have never minimized the supreme prophetic gift," but "we must recognize that the dread of the human element has encouraged the spirit of indolence and lulled Friends into a belief that the minister must set no time apart for study or definite meditation. It is, however, not difficult to see that this fear of preparation has even wider consequences than those enumerated. It is closely associated with that strange haziness which characterizes the mind of the average Friend when questioned as to the historical and spiritual significance of his church."

"Let us remember, for we cannot escape the fact, that our free ministry is now upon its trial. No half measures will solve the problem which faces us. We would repeat that self-sacrifice may be the price of our ideal. . . . We seek not to stereotype our worship, nor to tamper with the freedom of spiritual dependence upon God, but to secure such a general condition of church life that spiritual growth shall be fostered and a high standard of spiritual intelligence shall be maintained. For want of proper nourishment the ideal of the free ministry is perishing before our eyes."

"We can do nothing without the patience of a faith that sees clear through apparent discouragement to its goal. We need the vision of the end, the sense of a high and worthy aim to spur us on, and, dependent on a Power greater than our own, we need the humble spirit which asks that it may be ever led by the Master's hand."

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING FIFTH MONTH 11, 1918.

Received for Armenian and Syrian Relief	\$ 31.00
Received for Supplies	28.50
Received from Meetings	14,950.99
Received from 19 Individuals	464.13

\$15,474.62

CHARLES F. JENKINS,

Treasurer

CORRESPONDENCE.

[The following, received at our office a short time ago, we are glad to share with others.—Eds.]

SADDELSCOMBE, HASSECKS, SUSSEX, Fourth Month 5, 1918.

DEAR FRIEND:—

I feel I must again send thee my hearty thanks for continuing to post *THE FRIEND* to me. The number which has just arrived with its splendidly written review of Thomas Hodgkin's life, is especially interesting.

John T. Rowntree, also, was a much esteemed personal friend, and I am glad to see his wise words about birthright membership reaffirmed.

But I should like to know more of what your young men Friends are doing. Many of ours are splendid in their faithfulness all these weary months, and already a number of most thoughtful people are drawing to us as the only section of the Church which dares to stand for the Prince of Peace. If only the Society had *all* been faithful what a power we might have been! But fear and fashion are terribly strong things to face. I am much cut off from Friendly activities just now, at the old family farm "five miles from everywhere," which makes literature more valuable than ever.

I have been writing for the Summer number of the *Friends' Examiner*

a sketch of early Quaker life on the Kent coast. It is called "Sally of the Basket Shop," and if thou thinks it will please your younger readers, thou art quite welcome to copy it. I have been amused to find how acceptable my very simple "Abraham's Oak" has been to Friends here.

Very sincerely,

MAUDE ROBINSON.

NOTICES.

IMPORTANT ANNUAL MEETING OF ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.—The annual Meeting of the Associated Committee of Friends on Indian Affairs will be held at Arch Street Center (304 Arch Street) Philadelphia, on Third and Fourth-days, Fifth Month 28 and 29, 1918.

The first business session will be held on Third-day, at 2.30 P. M. At 7.30 P. M. of the same day will be held a meeting in the interests of the Indian work to which young Friends are especially invited.

New possibilities are opening before Friends in the Indian work and the meeting this year should be largely attended.

For further information address,

FLORENCE TRUEBLOOD STEERE, Secretary.

HAVENFORD, PA.

The Council of Westtown Mothers will have a Basket Picnic Supper at the School, on Seventh-day, Fifth Month 25th, to which the parents and guardians of all children now at the School are cordially invited. Children likely to be at Westtown next year, and their parents, are also included. Parents may invite to supper the friends of their children at the S-school. Hot coffee will be served by the School. Ice cream may be purchased on the lawn.

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 take supper with them.

Baseball game and tennis tournament with George School in the afternoon.

MARY R. WOOD,

President, Council of Westtown Mothers.

GEORGE L. JONES, Principal.

Trains leave Broad Street Station, Phila., 2.45 and 3.35 P. M. Trains leave Westtown, 6.48 and 9.37 P. M.

AMERICAN FRIENDS' SERVICE COMMITTEE.

FRIENDS' AND THE WAR CHEST CAMPAIGN.—During the week of Fifth Month 20-27, a campaign for the American Red Cross is to be carried on throughout the United States. In southeastern Pennsylvania (counties of Philadelphia, Chester, Delaware, Montgomery and Bucks) the Red Cross campaign has been merged into a so-called War Chest for several War-relief organizations, such as the Y. M. C. A., the Y. W. C. A., the Knights of Columbus, the Jewish War Relief Fund, etc. The relation of Friends to the Red Cross Campaign as carried on in New Jersey, Delaware, etc., is described in our Bulletin No. 14, and this statement will be confined to the War Chest Campaign.

All funds go into the War Chest un-ear-marked and are later appropriated to the several organizations according to the decision of the War Chest Committee. Friends' War Relief work is *not* included among those that will benefit by subscriptions made through War Chest solicitors. This means that subscriptions to Friends' Relief and Reconstruction Work must be made, as in the past, through Friends' channels—either through the collectors in local meetings or directly to Charles F. Jenkins. The arrangements made last year whereby subscriptions to Red Cross solicitors could be ear-marked for the Friends' Unit is not possible in this War Chest Campaign, because of its fundamental policy of having no subscriptions ear-marked for any special purpose. We shall report to the War Chest Committee the amount which is raised through Friends' channels for Friends' War Relief Work, which they can add to the total War Chest fund, as showing the total amount given by the people of Philadelphia and vicinity for war-relief work.

The Friends' Unit, although a Bureau of the Red Cross Civil Affairs Department, must be maintained by the direct contributions of Friends to our Treasury. The Red Cross officials at Washington thoroughly understand the situation and are willing that the Red Cross contributions of Friends should go through our own channels. They are tremendously interested in our work and are as anxious as we that it be

maintained at the highest possible efficiency. It was even their generous suggestion that we carry on a special nation-wide campaign among Friends during the week of Fifth Month 20-27, which, however, we have decided not to do as a national policy. They have asked us to report to them the total sums we raise from the various parts of the country which will be included in Red Cross official reports.

We would suggest that War Chest solicitors be informed of the arrangement with Red Cross officials at Washington whereby they approve of Red Cross subscriptions largely going through our own channels for the Friends' Unit of the Red Cross. Friends should remember, however, that the War Chest includes other organizations than the Red Cross which Friends may wish to support.

WHY MAINTAIN A DISTINCTIVE "FRIENDS' UNIT?"—THE RED CROSS DESIRES IT.—When the American Red Cross Commission arrived in France, in 1917, they found the name "Des Amis," or Quakers, more prominently connected with civilian relief and reconstruction work than any other name. English Friends were "the largest private operators and the pioneers in reconstruction work in the devastated areas," to quote from a Red Cross official report. They had learned how to meet the needs of a situation for which there was no standard or precedent. The Red Cross Commission was interested in the problems of men and money, but their first and chief interest was to learn the "how" of the work to be done. They realized that for us to go poking our Yankee nose into the intimate sorrows of the French people without a fine, sympathetic understanding of the problem would be an international calamity. It is not surprising then that Homer Folks, Director of the Department of Civil Affairs, thus welcomed the first large group of our Unit:

"The Red Cross looks on the Society of Friends as in a sense its expert leaders. There is no group of people from whom we have already learned so much or from whom we expect to learn so much as the Friends."

The story has already been widely told of how it was the wish of the Red Cross Commission that our Unit become the link between it and the English Friends' Expedition, tapping for the Red Cross the great reservoir of the Friends' experience; how we are seeking to infuse in our American group that high spirit of devoted service which has been the secret of the Friends' success; how the Red Cross has asked us to send 300 more men this spring and summer; how French Officials have been asking the Friends' Mission to undertake more and more work—far beyond our present ability in men and money.

Units such as ours derive a great strength from the intimate ties that bind the men together, the smoothly working organization that can thus be developed and the high average standards of devoted service that are produced. The following statements by Red Cross men about our workers go to the heart of the reasons why the Red Cross wishes us to maintain our distinctive Unit. Such statements should create in those of us who must remain at home a humble resolve to hold up the hands of our workers abroad, and help them maintain a continued high standard of service.

"They work in the true religious spirit, asking no glory and no position; sharing the hardships they alleviate; and earning everywhere such gratitude from the French that the Government has offered to turn over a whole department to them if they will undertake all the work in reconstruction there."

"I am easily within the truth when I say that none of the Americans who have come to France for relief work within the past year have surpassed in spirit, intelligence or industry those who have been sent by the Friends' Committee in America."

"There was just one group, as a whole, with only two or three unimportant exceptions, stood up to every test and could always be counted on, and that was the Quakers. They had a certain solitary of discipline, a capacity for team work, which no other group showed."

CIRCUMSTANCES HAVE CREATED IT.

It is necessary for us to finance our own Unit in order to control the work and make it a distinctive expression of the service of all Friends in America. The work would lose its important significance if it were only the expression of the service of the few hundred workers who can go abroad; the really important thing is to make the work an expression of the service of the 100,000 Friends who must stay at home and furnish its support.

Our Unit has not created the circumstances which make it necessary;

circumstances have created it. Opportunity has developed into obligation as the progress of events has carved out for us our distinctive tasks. We cannot justifiably do otherwise than carry on with efficiency and success the great trust that has been committed to our care.

THE CALL FOR A YOUNG MAN FOR STUDENT WORK IN TOKIO, JAPAN.—The Field—Within ten minutes' walk of the Friends' Mission in Tokio is Keio University, the most influential private university in Japan, with a student body of 1400, and its Preparatory Department of 1500. For several years Friends have been permitted to hold Bible Classes in the University, and it is generally recognized by other missions and Japanese churches that in a very special way Friends have access to the student field in this section of the city. This fact necessarily places a heavy responsibility upon us.

Methods of Work—These have developed along the lines of Bible Classes in the missionary home; lectures, social fellowship and religious conference; organized work with students and other young men who become Christians; Bible Conferences at the time of the Spring vacation, living with the young men for a whole week; Summer camps with Bible studies; training individual young men in actual Christian work with boys and young men; general work in helping to build up the Tokio meeting.

Plans for the Future—Funds are already in hand for building a dormitory for young men, with which would develop various religious and educational activities.

The Worker—For the past eleven years Horace E. Coleman has been in charge of the Tokio work for young men. From the summer of 1918 he feels that he should give his whole time to the interdenominational First-day School work. The call is urgent for a well-qualified young man to go out this Summer. The first two years on the field would be devoted to language study, but some English Bible classes could be taught from the beginning and plans developed for the future.

The Call—In this day, when many young men are gladly responding to the calls to service of a national and international nature, may there be a willing response to the call for a worker for Japan. It is an opportunity for the highest sort of reconstruction work; an opportunity to influence many of the future leaders of Japan.

Communications should be sent to Ellen W. Longstreth, *Chairman, Candidates' Committee*, Bryn Mawr, Pa.

WESTWOWN SCHOOL.—The stage will meet at Westwown Station trains leaving Broad Street Station, Philadelphia (Penna. R. R.), at 6.21, 8.21 A. M., and 2.45, 3.35, 4.55 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.

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MEETINGS FROM FIFTH MONTH 19th TO FIFTH MONTH 25th:—

Western Quarterly Meeting, at Westgrove, Sixth-day, Fifth Month 24th, at 10 A. M.

Muncy Monthly Meeting, at Greenwood, Fourth-day, Fifth Month 22nd, at 10.30 A. M.

Frankford, Fourth-day, Fifth Month 22nd, at 7.45 P. M.

Haverford, Fifth-day, Fifth Month 23rd, at 7.30 P. M.

Germantown, Fifth-day, Fifth Month 23rd, at 10 A. M.

DIED.—At the home of his parents, in Plainfield, Ind., Eighth Month 4, 1917, WILLIAM B. ASHTON, in the thirty-seventh year of his age.

—, Third Month 19, 1918, ARSINOE P. MAXWELL, wife of Arthur B. Maxwell, in the forty-eighth year of her age; a member of Plainfield Monthly Meeting of Friends, Indiana.

—, Third Month 21, 1918, at Haverford College, GEORGE LANE, JR., aged eighteen years, only son of George and Bessie S. B. Lane, of Poughkeepsie, N. Y.

—, at West Chester, Pa., fourth of Fifth Month, 1918, ANNA M. HOOPES, wife of Levi Hoopes, M. D.; a member of Birmingham Monthly Meeting, Pa.

—, at Westwown, Pa., on Fifth Month 5, 1918, WILLIAM STANTON, in his seventy-ninth year; a member and Elder of Stillwater Monthly Meeting, Ohio.

—, on the seventh of Fifth Month, 1918, at Paoli, Pa., C. VIRGINIA SELLEW, widow of Edwin P. Sellow; a member and Minister of the Monthly Meeting of Friends of Philadelphia.

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"I CAN NOT DO OTHERWISE."

A young Philadelphia Friend, now resident in the Middle West, who has allowed himself to be classed as a C. O., recently favored one of the editors with a piece of frank criticism. He had been in the valley of decision longer than some. He is a college man, a graduate of our oldest college, and as a student had specialized in sociology. After college he had participated from a most favored angle in organized social work. His effort to determine his obligations to the present military world-struggle had very naturally been from the social point of view. It seemed to him that THE FRIEND and the various Yearly Meetings had made this almost exclusively their point of view. "The social compact," the "social consciousness and conscience," life in terms of "others," all forced upon him, however, the logic of surrendering himself to the largest unit and so of joining the struggle against autocracy and "red-handed brigandage." It was only as he was driven into himself, and able to eliminate his relationships to his fellows in favor of his personal relationship to God, through Christ in his soul, that he had reached the positive position, "I must refuse military service at whatever cost." This position had suggested to him the well-known words of Martin Luther, "I can not do otherwise."

Without attempting to retrace all the steps of our young Friend, certain observations, frequently made, are brought into prominence by his experience. The present war has served, more perhaps than any that has preceded it, to show how the people of the whole world are actually bound together in a world-group. We cannot escape complicity in the present struggle. It faces us as we sit down to eat or as we rise up to pursue our daily tasks. The bread at our tables is war bread. The postage stamp or telephone message or railroad ticket is freighted with a war tax. We may indulge in some nice analysis and soothe our consciences with the thought that this is complicity with the world's suffering and not with the processes of warfare. The military authorities laugh at our inconsistency in such arguments, and go their satisfied way.

The young man in camp ponders the situation and is truly perplexed. If one who has specialized in this line of study as our young friend had under learned professors in college can not satisfy himself on this basis, need we wonder that many of our members, younger and older, are stumbled by it?

In reflecting upon the situation we may say that the social compact works in two directions, one constructive, the other destructive. We can not escape the latter. So much are we "members one of another," that we become partners in the evil of the whole group. It limits our liberty. In degree it affects our characters. Our only protection—our only service at times for the group is to struggle against the destructive tendencies and activities. We accept the effects of these tendencies, war bread, war taxes and the like, even cheerfully if need be, but they whet our determination and our efforts to work more vigorously for society on constructive lines. Our first step in this work may be to refuse voluntary participation in recognized destructive efforts. This refusal in the final analysis must be personal. It may, however, have been in part the basis of our membership in a specific group. We may be members of the Society of Friends on the basis of its constructive testimony and work. In any event, said Society and others like it have had such a record in constructive lines that the acts of Congress and executive orders have recognized membership in them as a valid objection to participation in the destructive processes of war, even at a time when the world seems almost entirely reduced to such processes. The repeated emphasis of this situation is probably the reason our kind critic has felt that our claim as an expositor of Friends' views, and the declarations of our several Yearly Meetings have been from the group point of view. We regard that point of view as tenable. Unless, however, it is reinforced by personal conviction based upon a Christian experience, it is lacking in an important element of serviceableness.

We have made more than one feeble effort in THE FRIEND (albeit we have not been feeble in desire) to emphasize this personal point of view. It surely never had more sublime emphasis than in the life and death of our Lord. For a Divine purpose He must have stood alone, on the personal ground of perfect relationship to the Father's will. Certainly in His day there were associations of religious people with whom He might have identified Himself, and to whom He might have given the tremendous power of "group functioning." He could not have been unaware of the mighty strength of united nationalism. Alexander and Cyrus were behind Him in time. Indeed, His followers constantly expected Him "to restore the Kingdom to Israel." He did not do it. Alone He went up to Jerusalem, to Gethsemane, to the cross, to the resurrection. By His method in the moment of crisis He put us beyond the authority of groups if we follow Him, and established us as personalities. There is no more momentous outcome of Christianity than this. It seems to take us out of groups and to

set us apart with our Lord as individuals. As a matter of fact it gives us a new potency to be members of all legitimate groups upon a new basis. It is a principle that saves us absolutely for a constructive life.

When the war is over, President Wilson's courage in declaring for the validity of individual conviction in regard to military service will certainly be put down as one of the notable events of the whole struggle. Behind it we believe there is a profound political philosophy, as well as a tender consideration for religious sanctions. It may not be carried into effect without many delays and many hardships. It will be a pole star for enlightened reconstruction. Once in history the sentiment, "*I can not do otherwise.*" *I must stand by my conviction,* made a new religious world under Luther's leadership. Today the same spirit, where honestly held, contains the hope of the "New Freedom," of which our President has been a prophet. The destructive powers may prevail for a moment, but even they can ill afford to persecute those who stand unflinchingly for construction. Personal conviction, the "*I can not do otherwise*" of our friend, has led individuals and groups out into the war zone for very notable reconstruction work, just as certainly as it has led others into repeated terms of imprisonment as a protest against the assumption that conscience must be surrendered to the state. These are two poles of the one position. The President's order in regard to non-combatant service recognizes them both. Shall we do less?

Historically, it is of interest to observe how the two points of view—the negative and positive electricity, have combined to make militant groups. Not infrequently it is protest, apparent negation—"I can not do other than refuse this or that exaction of authority," that has drawn a following of ardent souls. Such a following, however, has not—can not be held together by negation. It becomes alive in proportion as it finds positive lines of constructive work. "I can release the slaves," "I can reform prisons," "I can put down the drink traffic," "I can be a force for good in politics." These are lines that give groups a living content. Those inside the group may feel how inadequate this positive expression has been. If there has been enough of it to gain public recognition let us take heart and be stimulated to faithfulness to both our personal and our group responsibilities. The two to us are "one and inseparable." If at times in THE FRIEND we seem to present the one at the expense of the other, it is due to the exigencies of the moment, not to any actual divorce of the two responsibilities. Their relationship should be kept in view, not only because they are both essential to growth, but also because the one is a safeguard of the other—the group a safeguard of the individual. J. H. B.

FIRST IMPRESSIONS OF CANTON CHRISTIAN COLLEGE.

ANNE B. HOWARD.

[Several readers of THE FRIEND have an intimate acquaintance with A. B. H. and have known of her work in other foreign fields. A brief selection from the personal letter which accompanied this paper is added as containing interesting information.—Eds.]

It has seemed to me that perhaps the enclosed article might be of interest to the readers of THE FRIEND. Our College here is a wonderfully interesting place and the work one with which Friends would have much unity. This is true apart from the fact that five of the foreign staff members of our Society and one of the Chinese staff a Friend at heart, though not a member.

In these days we need sometimes to review the constructive work being done in order to encourage our faith, and I wish Friends in America might realize the part they have in this work for the regeneration of China—therefore, this contribution to THE FRIEND.

We have been here a little more than four months and are as happy as it is possible to be when so far separated from dear ones in America. Our little spot of earth seems remote from the war, and unless we choose to we need not read the newspapers. It is more possible here than in America to go quietly on working, and for the children it is a blessing to be out of the atmosphere so nearly universal to-day.

The location of the College is most pleasing, with beautiful scenery about us. This is another cause for thankfulness.

We also very much enjoy the little group of foreigners located here.

In these days, when all hearts are burdened with the havoc and destruction of war, it is a privilege beyond the ordinary to be able to report work of a deeply constructive nature, even in a remote part of the world.

Canton Christian College is doubtless already quite familiar to readers of THE FRIEND through articles contributed by Dr. Wm. W. Cadbury during the nine years he has been here. It is one of the true centres of light amid the vast darkness of ignorance, poverty, superstition and sin in which the millions of this great nation are engulfed. Other efforts are being made to bring to the youth of China the benefits of an education along Western lines, but nowhere else is greater effort being made to place first emphasis on Christian character as a foundation for progressive education. Every phase of the College life; the exercises of the class-room, the wholesome play on the athletic ground, the social gathering in a faculty home as well as the religious services and instruction in the Scriptures, has as its recognized purpose the bringing of the individual students into a personal experience of the Christian life.

In former years it has been customary to set some day during the Spring months and give to such students as have been led to become Christians an opportunity to make a public confession of their faith. This year Sherwood Eddy has been holding meetings in various parts of China in connection with local branches of the Y. M. C. A., and was announced for Canton for the latter part of the Second Month. Our student Christian Association here at the College decided to make no further plans for a "decision day" until after the visit of the Eddy party.

Both faculty and Christian students felt a very real concern for the non-Christian students on our campus. A room in Swasey Hall, the Christian Association Building, was set apart for the use of students who wished to withdraw from the distractions of the dormitories for a time of quiet prayer and communion.

When the final plans for the Eddy meetings became known here, it was evident that our students could have little part in them. The difficulty of taking several hundred students back and forth on the river between the College and the Y. M. C. A. in Canton proved practically insurmountable, and the small size of the Y. M. C. A. auditorium also made it impossible to accommodate all who wished to attend.

When Sherwood Eddy learned the circumstances, that there was here at the College a large company of students who were earnestly considering their relation to Christ, and that it would be impossible for many of them to attend the meetings in town, he arranged to come out here for one address.

On Fourth-day morning, Second Month 27th, the auditorium of Swasey Hall was completely filled with students, faculty, workmen, servants and villagers, who had come to listen to the message. The message was a most appropriate and timely one. The great potential power of China, her ancient civilization, her vast population and immense riches of minerals, agriculture and possible industry and commerce were contrasted with her equally great poverty and lack of progress. The reason for the poverty and stagnation was shown to be a lack of honest men in positions of responsibility. That Western education alone does not give moral character has been demonstrated by the pitiful failure of the leaders

of the revolution to stand the test of power. The only thing which can save China is men of integrity of character and Christianity, making possible the highest moral character, is thus the only hope for China.

The address, which lasted for about an hour, was forceful but unemotional. At its close an opportunity was given to those who wished it known to their fellow-students that they would become the followers of Christ to stand. Our hearts were thrilled by the response which came over a hundred rose to their feet. This was no yielding to a sudden emotional appeal, but the quiet, thoughtful, deliberate decision of earnest-hearted students who see in the Christian religion the only hope for themselves and for their country. In many cases it involves a courage and determination of which we can have little idea as it means loss of money, possibly of any further education, and at least a temporary alienation from their families. To them the words of the Master, "he that loveth father or mother more than Me is not worthy of Me" are very real.

At the close of that day the College campus was almost as light as day in the brightness of the full moon shining in a cloudless sky. As the foreign staff gathered together for an hour our voices were silenced by the depth of feeling, for to us all had come a manifestation of the working of the Spirit of God such as we had never experienced before. For that hour the tragedy of the great world outside was shut out as we yielded our hearts to the "peace which passeth all understanding."

As a result of the decisions publicly witnessed to on this occasion, we are now to a remarkable extent a truly "Christian" college. There are still a few non-Christian students in the sub-freshman and freshman classes, but all the members of the three higher classes in the College and of the third year Middle School are now Christians. The reality of the new life is being evidenced not only in the expression of their faces, but in the earnestness with which they are giving themselves in service for others, in schools for servants and workmen on the campus and in schools and religious meetings in the nearby villages.

Following closely upon this time of deepened religious feeling has come the appeal for help for the starving millions in North China. The Chinese have been notoriously indifferent to such suffering and it has been left to America and Europe to meet the needs in past years. That Christianity is able to transform the Chinese heart and implant impulses of self-sacrifice and sympathy is being shown by the request of hundreds of our boys to be allowed to go on half-rations in order to send money to feed the starving. Faculty and students are being drawn into a closer bond of union in these days when the stress of famine and wars is being keenly felt. On the single item of exchange the war has added \$20,000 annually to the expenses of the College without any increase whatever in the work itself. As the College is non-sectarian it does not have any of the large missionary boards behind it, and as it has no endowment, it is dependent wholly upon individual gifts for support. In these days when the individual giver is being besieged by appeals to give to the Red Cross, the Y. M. C. A., Army Work, and to various other funds connected with the war, it is proving difficult to get even the support required in times of peace. To each of us, students and faculty alike, has come the necessity for genuine self-denial if we are to be able to continue, during the war, this great work upon which there has been so signally placed the mark of Divine approval.

FOR "THE FRIEND."

HISTORIC FRIENDS AND WAR.

A statement signed by some one hundred and twenty of the "Other Branch" of Friends may or may not be conclusive in its argument. The Biblical portion seems to me to be weak and distorted. But the part to which I wish to object is the list of names mentioned to give the impression that Friends in the past have supported war. This is a question of history

and not of sentiment. The list includes the following: William Penn, James Logan, John Dickinson, Nathaniel Greene, Israel Whelen, Thomas Mifflin, Jacob Brown, John Bright and John G. Whittier.

There are two facts in William Penn's life which may be considered in this direction. He accepted a Charter for Pennsylvania, which made him Captain General of its army with ample powers. He never exercised this function. It was common in the provincial charters of the time, and as Pennsylvania had no army, and as Penn knew he would not create one, he probably accepted it as a form without which the Charter would have been refused.

Again in his "Plan for the Peace of Europe" he provides for a judicial court and if any nation refused to submit its claims or to abide by the decisions then the other nations "united as one strength shall compel the submission and performance of the sentence." This may mean diplomatic or economic pressure or it may mean an international police. He does not say, but he may have included the latter as an extreme measure.

Against these we have Penn's definite statement frequently repeated that war is wrong. He said that Friends "can not fight for it (the state) neither can they fight against it." So far as I know there is nothing to indicate that he ever changed his views that he or his Society could take no part in warlike operations, however just the cause.

James Logan is a fair argument. He believed in defensive war, argued for it openly and was a member, not conspicuous in church affairs, but greatly respected for his character and ability. His position as to warfare was definitely repudiated by his Yearly Meeting.

John Dickinson was probably never a Friend. He certainly was not the latter part of his life, and as he challenged a political opponent to a duel in his youthful activities and in other ways betrayed no Quaker sympathies, he apparently was not born a Friend. But the records are not very clear in the matter.

Generals Greene and Mifflin in the Revolutionary War, and Jacob Brown in the War of 1812, were disowned for their martial activities and in no way represented Quakerism.

Israel Whelen is a name which I have not known except in this connection, nor does some inquiry in Biographical Dictionaries and elsewhere add anything to my information. I must, therefore, leave him out of the account.

John Bright is probably a fair argument for the protestors. While he declared that all the English wars of his time were unjustifiable, and resigned his place in the Cabinet as a protest against one of them, he never (as I am told by reliable authority) would agree to a radical statement against all war. He also wrote a letter to Charles Sumner, expressing a hope that our Civil War would not end until slavery was destroyed. He was greatly esteemed by Friends, but his Yearly Meeting is not with him.

John G. Whittier never, so far as I know, enunciated any sentiment favorable to war. He vigorously opposed slavery, but we may presume that his views are expressed by:

"Perish with him (John Brown) the folly,
That seeks through evil, good;
Long live the generous purpose
Unstained by human blood."

In all fairness the list reduces itself to James Logan and John Bright, with the possible addition of Israel Whelen. If, therefore, as our signers ask, we should "well consider the experience and judgment" of these historic characters and their right to speak for the Society of Friends, we do not derive much encouragement in the line of thought suggested by the paper.

ISAAC SHARPLESS

"To be, is more powerful than even to do. Action may be hypocrisy, but being is the thing itself, and is the parent of action."

SONGS IN THE HEART.

There are songs in the heart that are never sung
To the finest chords of the spirit string,
Like the deeper currents of the ocean stirred
Whose low, deep symphonies sweep unheard.
There are songs of gladness which fill the earth
With beauty of flowers and the joy of mirth,
There are songs of gladness and the voice of birds,
There are songs of sadness too deep for words.

There are songs of sorrow through all the years,
Whose only language is silent tears,
Where the wrong has triumphed, or hope is riven,
Like the dove o'er the shoreless ocean driven,
There are songs of rapture which thrill the soul
When thoughts of God and of heaven thrill,
They wake in the spirit like visions bright,
There are songs that are voiceless but swift as light.

There are songs of triumph, unheard, untold,
As the silent splendors of the day unfold,
Where it conquers night as the falling breath
Oft calms the smile on the lips of death.
There are songs of peace and unspoken rest
Which come to the spirit to make it blest,
From heights of glory by seraphs trod,
On the wings of prayer, from the hills of God.

PHILADELPHIA.

—ANONYMOUS.

THE AKASAKA HOSPITAL AT TOKIO.

GILBERT BOWLES.

The war affects the gifts of English Friends for Japan.

On Second Month 11th each year, the Japanese celebrate the ascension to the throne of their first Emperor, Jimmu Tenno. At that celebration this year, the Emperor announced special honors for two foreigners who had rendered conspicuous service to Japan. One of these was an American, Dr. Willis Norton Whitney, founder of the Akasaka Hospital. At the time of the publication of this Imperial Order, a prominent Japanese stated that one of the most powerful factors in overcoming Japanese bitterness and prejudice against Christianity, a bitterness which kept the death penalty hanging over every Japanese Christian as late as 1873, was the devotion of Willis Norton Whitney to his mother, when as a young man he lived with his mother within the grounds of Count Katsu in Tokio, near the present site of the hospital.

As a young man Dr. Whitney learned the Japanese language and served as interpreter at the American Legation in Tokio. His knowledge of the language and his rare spirit of sympathy and sacrificial love gave him unusual access to the lives of many Japanese. After giving the greater part of his life to the Japanese people, mainly in connection with the Akasaka Hospital, Dr. Whitney was invalided home to England nine years ago and there is no hope of his ever being able to return to Japan.

From a small beginning as a dispensary, the work gradually grew in an effort to meet increasing needs. There are now twenty-eight beds in the Hospital. The largest work is in the care of the out-patients of whom there were 1862 last year. There are one foreign and two Japanese physicians, one Japanese oculist and ten Japanese nurses. Because of the great demand in Japan for treatment of eye-diseases, Dr. Whitney himself took a special course in London and later gave much time to development of that department. Influenced by the stories of those who have been helped, Japanese men and women often travel long distances to reach the Hospital.

But what has this story to do with English Friends and the present war? Much, in every way. Dr. Whitney's wife, Mary Caroline, is a daughter of J. Bevan Braithwaite. After Dr. Whitney, with his associate Japanese doctor, had carried the responsibility for the Hospital for some years, it was incorporated in 1902 under the laws of Japan and a group of

Friends in London organized the Akasaka Hospital Committee to assume responsibilities at the home base for collecting funds to help support the growing work. Though the Board of Directors and the Committee of Management in Japan are interdenominational, practically all of the funds, except receipts from patients, have been given by Friends in Great Britain, assisted by gifts from Baltimore and College Park Friends. The first year of the war brought such heavy drains upon English Friends as to reduce their donations from about £500 to £300 a year. Last year the total from Friends in Great Britain, besides the support of the foreign doctor, was £179. This left an average monthly deficit in the current expenses last year of \$202. It is this situation, caused by the war drain upon English Friends, which now threatens the existence of the Hospital.

In view of the financial needs and the call for further developments in the work, the London Committee decided last year to seek the co-operation of Friends in America in the "ownership, support and management of the Hospital." If this help can be secured, the entire management on the field will be put in the hands of Friends. This is desired by the present members of the Board of Directors and the Committee of Management, even those who belong to other denominations, because it is believed that it would increase the efficiency of the Hospital without lessening the interest of other Christians.

Another interesting situation arose last year, independent of financial questions. That was in connection with the Christian work, which has always been an essential part of the Hospital activities. Two Japanese workers, one man and one woman, not Friends, give full time to visiting in the homes of the patients and former inmates, and to other lines of Christian work. A simple organization of Christians, called "The Gospel Society" has been formed, entrance into membership being made without any outward forms, except simple confession of faith in Christ. The members of this Society and the workers, including some of the doctors and nurses, have of themselves come to desire earnestly the formation of a Friends' Meeting in connection with the Hospital. This desire of the Japanese Christians has been approved by the interdenominational Committee of Management, but pending the solution of financial problems and the decision as to the whole future of the Hospital, no further action has been taken.

But do not the Japanese maintain good hospitals of their own? Yes, but most of them are beyond the reach of the common people. A few years ago the Head Physician at the Tokio Red Cross Hospital said that nine-tenths of the poor of Tokio were without medical care. Since then three charity hospitals have been erected in Tokio, but these take only a limited number of extreme cases. The best work which the Akasaka Hospital does is in caring for those who are just below the line of self-support, most of them paying from one-fourth to three-fourths of their fees. Full pay patients are also taken.

The whole future of the Hospital is at stake. So far as can now be seen, assistance from American Friends is the only thing that will prevent the doors of the Hospital from being closed. Some ask why not tear down the present buildings, which are unsuitable for an efficient hospital for the future, and maintain only a dispensary with a small expenditure of money. When in the past a shortage in the staff has compelled closing the Hospital to in-patients, the number of out-patients has rapidly decreased. The Hospital is sorely needed in Japan. It is one of the most effective ways of doing definite Christian work, giving the Gospel message to receptive hearts. It has been built up and maintained at great sacrifice. It is appreciated by the Japanese people, as shown by the fact that out of the total receipts of \$8898 the past year, the sum of \$4054 was received from patients and the sale of medicines. The Government has for several years past been giving an annual grant, small, but expressive of appreciation and confidence. If maintained, the Hospital will give to Friends in the future a very special opportunity to express to the Japanese people in terms of international service their committal to

applied Christianity. None of the Friends in Japan would for a moment wish to jeopardize any existing work in order to realize this hope, but here is a very special opportunity and an urgent call to permanent reconstruction work, in accord with the spirit which is everywhere challenging Friends to service and sacrifice.

At present there is no definite appeal for funds for building and equipment. The immediate need is for approximately \$200 a month to meet the monthly deficit in the running expenses, supplementing the gifts of English Friends, regular hospital receipts and contributions in Japan. If the Hospital can thus be tided over for one or two years—and provision ought thus to be made for two years—and in the meantime definite plans can be made for the future plant, also for the management and support of the Hospital, it is believed on the testimony of responsible Japanese (including one member of the Tokio City Council and one member of Parliament) that a substantial sum can be raised in Japan toward an adequate plant and equipment. The above mentioned Japanese would then be ready to take responsibilities for helping to raise such a fund, perhaps as a memorial to Dr. Whitney, which would make special appeal to his Japanese friends.

Any Friends who would like to have a share in contributing the sum of at least \$2400 a year for one or two years may send their gifts to Wm. B. Harvey, 304 Arch Street, Philadelphia, or to Dr. Edward G. Rhoads, 153 W. Coulter Street, Germantown, Philadelphia.

Inquiries about the Hospital may be addressed to Gilbert Bowles, 20 S. Twelfth Street, Philadelphia.

LETTERS FROM FRANCE.

GRUNY, Third Month 19th.

DEAR SISTERS:—

To-day the heavens have sprinkled us intermittently all day long, after about three dry weeks, and once more our rain barrels are full, which means we shall not have to carry well-water to wash with for at least a week or more. But it seems that Winter is well past at last and the other day when we happened to be working on a roof in the direct sunlight, it was almost unbelievable how comfortable we were after taking off coats, sweaters and hats, and everything is beginning to grow in earnest now, especially the deep-blue hepaticas and violets of the really fragrant sort; gooseberry bushes are breaking bud and the pussy-willows have long since swelled the "pussies" into real cats. The days are light so much longer now and the farmers are always out early for a good long day.

One woman (who has a lean face, deep-set eyes, sharp hook nose and a sort of uncanny look) happens to be the healthiest person in this whole region, and as such is the lucky owner of a fine flock of about 150 sheep, and during the Winter when the little lambs came, they were carefully sheltered in a big barn. Now, however, the lambs are sturdy little things and are being sent out to the field with the big flock; they are a sight! I wish the little folks at home could see the white fluffy little bunches, always losing their mothers and saving so, loudly; being rounded up into the flock by a careful, alert, intelligent grey dog that seems tireless.

The story goes that this woman (who has received a nickname by the fellows) realized that when the soldiers were coming through, it was the safest thing to move out a little faster than they were moving in, so she hurried her sheep off to a safe region, and though a number of them died from exposure and starvation, she had a goodly nucleus left and soon will have a fine flock again. They have had excellent grazing opportunities this Winter, because there have been so many fields all around the village that were unoccupied. There was a wonderfully picturesque old crippled man who took them out all during the cold weather, and who would sit on a little stool, wrapped up in a great poncho—blanket with a hood for his head. He would stay out there all day long, leading them from

one place to another, and giving the various commands, whereupon the faithful old shaggy dog would rush at a straying sheep, or string them all along so as to get them comfortably into a narrow road. This shrewd woman, who owns the sheep, has also six horses, several cows, a number of chickens, some pigs and rabbits, but in spite of this she had the nerve to ask some relief bureau for five more pigs! At another time she tried to get our agricultural fellows to loan her their two horses for plowing! That is evidence of unquestionable ambition, but is disgustingly selfish, all the same.

Last week end, one of the fellows and I went off on a little excursion over to our équipe at Ham, having been asked over to join with Ernest Brown. We had a glorious day for the fifteen-mile bicycle ride, and the roads were all dry and hard, which added to the pleasure. Somehow, we reached Ham too late for lunch and had to wait till supper for nourishment. During the afternoon, Jiggs and I saw parts of two soccer games between teams of "Tommyies" and then in the evening with Brown and two young Frenchmen we went up to a French lady's home and had a pleasant evening. We left about 9.30 and there were two of us at least who were tired enough to sleep without worrying whether the pillow had no case on it or the cot no mattress.

First-day afternoon three of us set out again on a bicycle journey. . . . Of course, one of the boys had a puncture, which brought our speed down to a walk, but at last, about 4 p. m., we reached the remains of a one-time château of considerable grandeur. There was a moat around the wall, great tall trees in large numbers, then the château itself, a medium-sized building, almost worthless now, since only the brick walls are standing. There were remnants of happier days, such as a small conservatory, and various out-buildings, gardens, etc., but the more important features were several little huts of demountable type, and one good-sized barrack, which are all housing about fifteen Smith College girls, who have been doing relief work for quite a time there and in the nearer villages. They kindly loaned us a new inner tube for the punctured bicycle and after that was fixed we went into the great, light, high-ceiling living room, where all the guests are entertained. Tea was served very informally to quite a number of young men who had dropped in. . . . It was rather thrilling, riding home in the moonlight, about 11 p. m., passing through little villages without a single light showing and seeing rows of skeleton houses with the moonlight shining through them. Over at one side the sky was continually lighted by great flashes and in one location the large brilliant star shells would glow and fall, one after the other, still very clear and white, though some miles away. There were almost no sounds whatever, and one could scarcely realize that the great war line might be only twenty or thirty miles away.

We thoroughly enjoyed the cool ride along a well-paved "pike" with a continuous row of great, tall trees on each side and the miles just disappeared in the shadows behind us, for in these parts no light of any kind shows at night. Of course, it was not flattering to the Smith girls' tea, but we were so hungry when we arrived that the sardines and cheese, jam and cold oat-meal hardly offered any resistance whatever, and if there had been anything else in the larder it must certainly have gone the same way, but our searches showed only box after box of unappetizing raw things, like rice and macaroni and canned goods that do not lend themselves readily to mid-night lunches.

It was quite a change from our usual week-ends in Grunzy, and did us both a heap of good, because one is very apt to fizzle in a little isolated place like this.

Charles Evans was up here last week for two days, looking the place over, and he rather surprised me by asking if I would care to be transferred to a hospital that is to be fixed up, saying that an older fellow who has been doing a great deal of electrical wiring, etc., in this hospital work is to be needed for some special photographic work and I was apparently considered as the logical substitute for the electrical work. . . . We have become pretty much attached to our little place here and to

the work, too, but I suppose it would really be better to get into a line of work which would give me some practical experience of a sort that may come in especially handy.

I have definitely decided not to return home at the end of my nine months' period, partly because the work is too important and vital. . . . Well, it is 5.45 to-morrow morning to get breakfast, so enough till the next time.

PARVIN M. RUSSELL.

"ALL WHICH IS REAL NOW REMAINETH."

All which is real now remaineth

And fadeth never;

The hand which upholds it now sustaineth

The soul forever.

Leaning on Him, make with reverent meekness

His own thy will,

And with strength from Him shall thy utter weakness

Life's task fulfil.

And that cloud itself, which now before thee

Lies dark in view,

Shall with beams of light from the inner glory

Be stricken through.

And like meadow mist through autumn's dawn

Uprolling thin,

Its thickest folds when about thee drawn

Let sunlight in.

Then of what is to be, and of what is done,

Why queriest thou?

The past and the time to be are one,

And both are Now!

—JOHN GREENLEAF WHITTIER.

A WEEK'S FLIGHT WITH FRENCH REFUGEES.

ERNEST L. BROWN.

[Not a word of apology is called for by the appearance of the following letter of E. L. B. and another to be given our readers later from Jos. H. Haines. Some of the incidents narrated in these letters may have been given in less detail in other letters which we have published.

It must be remembered that this special side of the "war story" is not written up so well by any others and these "home letters," a few years hence, will be valuable history. We have just heard of a University Library in N. E. which is to have a complete file of THE FRIEND covering the period of the war, this on account of the value attached to these letters from the boys of the Reconstruction Unit. Again we take the opportunity of thanking the "home circle," to whom the letters belong, for the favor they have done us.—Eds.]

FOURTH MONTH 6, 1918.

I will have to condense the account of recent happenings, both because of the censorship and for lack of time to write more fully.

To begin with, on the morning that the great offensive started, the guns commenced to roar at about 4.30 A. M., so that we could hardly sleep and soon we could hear the shells whistling by and bursting near the station. We concluded it would be well to get up and see what was doing. We did so, some of the fellows went to their work and we chauffeurs worked on our cars. About 10 A. M. word came in that the Germans were advancing and that villages up the line had orders to evacuate by train. We went out to assist if we could and "Fritz" was slinging shells in every little while.

After the civilians were all on the train which was waiting for them, we went on out to evacuate our own boys who were still further toward the front. It was just about as hot territory as I ever want to be in, with shells exploding along the sides of the roads and the Allied artillery right over the other side of a big hill from where we were, making a terrible noise.

The wounded were coming in by the hundreds in ambulances and trains. The following morning we were awakened at 5.30 by the town crier going around with a bell and telling all civilians to leave the town by either the 7.30 A. M. or 10 A. M. train. I dressed at once and got right busy with the motor truck hauling people and baggage to the station. All of our own crowd left on the ten o'clock train, except Sid Brown, our other chauffeur and six others. We started out with the two cars, going different ways toward Paris. I drove to a town about twelve miles away where there was an American Red Cross officer, who asked us to stay and help in a number of villages which he knew were going to be evacuated. Preston, Greist and myself stayed and helped to evacuate and settle the refugees in a large college building, while the Germans were still coming on.

That night, about 11.45, we were through with helping the people and then started back to the town where our headquarters had been, to bring out our food stores. I will never forget that ride as long as I live. It was moonlight with a thick fog covering the ground. We drove twelve miles and at about 1.15 A. M. we crossed the bridge into the town and then stopped to listen. There was not a sound except the occasional bark of a machine gun. It seemed strange that there was no more noise, but we went on into the town, loaded up our supplies and got ready to pull out about 3 A. M. We met some British outpost sentries who said they didn't know where the Germans were, but that they were expecting them into the town before long. We thought we might as well leave, as by now the machine guns seemed to be shooting pretty lively. Just before we pulled out we met four "Tommys" wheeling a boy on a stretcher who had machine-gun bullets in his thigh and arm and who was bleeding badly. They stopped us and asked us to take him on to a hospital. As the large hospital nearby had been cleared out, the nearest one was about nine miles away, so we put him on top of the load with two of the fellows that were with him. The fog was getting thicker, but we could see about fifty feet ahead. We could, of course, have no lights and started on slowly. The first thing I knew I had run my left front wheel into a large shell hole big enough to bury a three-ton truck, but fortunately by a quick jerk, I ran my right wheel up on a bank and got safely around the place. It was then fairly easy driving for awhile. We passed about five miles of retreating horse artillery. Ahead of the artillery came more equipment, tractors and what not, and it took some two-and-a-half to three hours to go a distance of perhaps twenty kilometres. We arrived at our repair group about 4 to 6 A. M. I do not know the exact time, as all our watches had stopped. We found our fellows all ready to pull out with their stuff loaded into the carts of our agricultural department. I immediately unloaded the food stores and used the car to take out all of the people who wished to be evacuated, but some of them preferred to stay and take their chances. As the village was small and the people few, I soon finished and went back to the Red Cross warehouse, packing up my food stores again en route.

The following day was spent in hauling mattresses for the refugees who had come from the villages nearby. About noon of the next day they sent me out to help evacuate a village ten miles away to the east, telling me that I would be back that night very late, or at least the next day before noon. As a result, I left everything that I owned at the warehouse, even leaving my uniform coat and wearing a leather one, as I knew there would be a lot of work to do and I wanted to keep it clean. They kept me four days on that job, however, and by that time the Germans had occupied the town I had left. I lost, therefore, almost all my clothing, my mandolin, my gold watch, \$40.00 in American Express Company checks and some rather valuable tools belonging to the Motor Department.

At the next village to which we were moved we stayed two days, with the guns getting heavier all the time, until we had gotten all the people out and most of the food stores. I had been sleeping in a cellar, in my motor truck, in the back of a

Ford car and in various other places, and did not take off my clothes, except my shoes, for nearly a week. On the third morning at this village they routed us out at about 3 A. M., saying that a gas attack had been launched, and that we had better leave. This we did with our gas masks all ready for an emergency, but nothing startling happened.

Again we were transferred to another evacuation centre and by this time Hainer Hinshaw and I with the "Garner" car were the only ones of the "Mission des Amis" left in that particular district. From there I was sent to a large town directly on the road to Paris, about eight or nine miles from where the Germans were, and at this place I had an opportunity to tune up my car, scrape out the carbon, etc. This town or rather city, had been completely evacuated and the Red Cross had a whole hotel turned over to them and there I slept in a real bed. It was some experience to feel a bed under you after sleeping in all kinds of places. "Fritz" soon commenced to shell this place, particularly the railroad, and we went to bed in the cellar the second night. After being there about three days, some more of our crowd came in with the "White" car and then we all pulled out for Beauvais, where I am located at this writing with the American Red Cross. Our work now consists in meeting trains, caring for the refugees that come in from the villages up the line and sending them on down to the south of France as soon as we can get enough to make up a train load. We have sent out two trains since I have been here, one of six hundred and one of eight hundred people, but the stream is lessening now and unless the Germans come on farther we will be out of a job here soon.

It is a heart-rending sight to see these people driven out with just what stuff they can carry with them. I have taken them out of their homes with the ear-splitting guns all around, packed their stuff and moved them away. I have walked through an entire city the size of West Chester, Penna., or larger, all intact, but with not a single civilian in it. It is sad, sad business and I for one will rejoice when it is all over. Not for my own sake, but for thousands of miserable people we have helped to move out of war's pathway during the past two weeks.

I am thankful that I am somewhat of an optimist.

AN OREGON TRAIL.

(Continued from page 631.)

We learned that one home had just been saddened by the death of a child of twelve. We persevered through mud and rain and finally came to the door. Upon entering we found a group of sorrowing relatives—the weeping father, his mother and perhaps grandmother, a step-mother of the dead child, with a baby in arms. There was not lacking that solemnity which death brings to the feeling heart and we were all quite touched. It was evident by the crosses on the wall and by the candle by the covered corpse that the family were devout Catholics. Our priest-friend spoke to them very tenderly and then recited the prayers considered appropriate to the occasion. This unexpected incident seemed to bring us very near to the deep springs of Indian nature, and the red eyes and bowed head of a weeping father emphasized the common humanity, and Divinity, too, in which we all share.

That evening was the "social hour" at the Cushman School. It was devoted chiefly to "civilized" dancing. We were assured that nothing more serious than "two steps" were allowed. How serious that may be in the government's Indian policy may appear in a later recital.

The Nisqually Reservation embraces about 3300 acres of ground, but the number of Indians on it is reduced to thirty-five. The reservation adjoins Camp Lewis and the expansion of the training grounds there makes it necessary, in the Government view, to acquire it from the Indians. The State of Washington had begun condemnation proceedings to secure the land as a gift to the War Department. Naturally, the Indians were somewhat perturbed and anxious to have speech with "the big man from Washington" on the subject. To see any considerable proportion of the thirty-five without

previous notice would have been difficult, had it not transpired that the day in the month was at hand when our host at St. George's would celebrate mass at the Nisqually chapel. As this would probably be the last time he would use the chapel it was believed there would be a full attendance. Our "Silent Knight" was again in service and showed good quality in conflict with bad roads. As we sped along, Superintendent Hammond, whose company we had not had the day before, entertained us with a good store of observation and incident in regard to Indians. In one reservation three religious denominations maintained missions. There were eight Catholics, six Presbyterians and four "Shakers." Some explanation of this cult is made in another connection. One Indian woman claimed membership in all three on the theory that she might thus acquire the good of all. How little fundamental denominational difference may appeal to the Indian is somewhat indicated by their common designation of religionists. Thus we were told they call Catholics, "black shirts," Episcopalians, "white shirts," and Presbyterians, who do not wear gowns, "short shirts." In embracing Christianity marked effects are sometimes observable upon the manners and morals of Indians. On one occasion, when Superintendent Hammond had been having a pow-wow he ventured as a token of peace to offer a squaw a cigar. "No," she said, "I am a Christian." Thinking this a feminine interpretation, he then offered the cigar to a chief man with the same result.

Counting the babies, there were twenty-six Indians in attendance at the mass. The affectionate fondling of one of these by a grandfather as the mass proceeded spoke to us in a wholly understandable language. Once more "a touch of nature made the whole world kin." When the service was over we entered very freely into conversation with the Indians. The official members of the party dealt with the expected outcome of the condemnation proceedings, the unofficial member picked up human and home touches as naturally as he could. Two young men of the number had developed a distinctly humorous turn of mind, and it was interesting to see how their fellow Indians reacted pleasantly to this. We called at the home of one of the elderly women. She is poor and is supported by a widowed daughter who has some skill in basketry. The elderly Indian desired to appeal to Superintendent Hammond for some rationing. This was later the basis of observations on the immorality of rationing. When a government allowance is made and delivered, it is not unusual for the recipient to give a feast and bid neighbors and friends till the supply is exhausted. Such a situation points to the need of properly supervised homes for the aged indigent on the reservations. Our call over, we were taken to the house of John Longfred. He and his wife are Presbyterians and she is perhaps the most wealthy of the Nisqually, having inherited all-totems until her holding exceeded four hundred acres. The home was a very comfortable one. Some rather rare baskets were in evidence. We were shown one for which they said they had paid \$25, so all the collectors are not "white men." At last, after a half hour or longer, John observed his wife had something to say. She made an eloquent address which her husband interpreted. In effect she said the prospect of parting with her land had broken her heart, so that she had shed many tears. She saw, however, that the government must have it and she had put their need above her wishes. She appealed to Superintendent Hammond to protect her rights in the case and left the matter with him. There was something instructive in her attitude and in her way of expressing it.

All this had consumed the time from 9.30 to 3.30, and we were probably thirty miles from Tacoma. We naturally turned to Camp Lewis with thoughts of lunch. The hostess house of the Y. W. C. A. served us bountifully and beautifully, and we had most tangible evidence of their capable hospitality. Were the names on the houses omitted, Camp Lewis would pass for Camp Dix. It is actually the largest cantonment in the country, with accommodations for 80,000 men. The

same interminable ranges of shed-like barracks stretched away in the distance and forced upon us the grim reality of war. In riding back to Tacoma, our obliging driver made a detour that carried us through the parks. The city is set upon hills. The top of one is crowned by the imposing building of St. Joseph's Hospital. We were cordially received here and shown by the Superior through its wonderfully appointed wards, private suites and operating-rooms. The last word in hospital equipment has been provided. We were permitted to drop words of cheer to the sick as we passed. Finally, in a sun parlor we came upon a convalescing Filipino. Superintendent Hammond had a command of his native tongue, which caused his countenance to glow with happiness.

The next afternoon we were in Seattle, where we rested for twenty-four hours. In the evening we had the privilege of a call from Frances White Rowntree and Helen Masters Wray. Their avidity to hear Philadelphia news was matched by our pleasure in seeing the reaction caused by the far west upon the good things of our Quaker training. They persist as good things in changing environment and circumstances!

The Y. W. C. A. building in Seattle is a landmark amongst many attractive buildings. The Chairman of the Board of Commissioners had occasion to solicit the interest of the general secretary in Indian school girls arriving from Alaska by steamer in Seattle. After a most cordial response of helpfulness, she made the way for us to see the equipment and to understand something of the work of the Association. How we should have rejoiced to have had a thousand influential Philadelphians with us! It was a great lesson in what ought to be in our home city.

(To be continued.)

NEWS ITEMS.

WILLIAM C. BIDDLE TO REPRESENT AMERICAN FRIENDS' SERVICE COMMITTEE IN FRANCE.—William C. Biddle, of New York City, a member of Philadelphia Yearly Meeting (Fifth-month and Race Streets), will sail very soon for France, where he will work in association with Charles Evans in managing the affairs of the American Friends' Reconstruction Unit. The number of Friends in France has doubled since last Fall and the present number of two hundred, it is hoped, will be increased to four hundred before next Fall. These added numbers have so increased the executive responsibility of our Paris office that another representative has become necessary to relieve Charles Evans of a portion of his increasing burdens. The Friends' Unit of the Red Cross, the American Friends' Service Committee and the Society of Friends at large are to be congratulated upon securing the services of William C. Biddle for this important work.

CALN QUARTERLY MEETING.—Admirably located in a commanding position, overlooking the beautiful Chester Valley, north of the little village of Caln, is the old meeting-house, named for the district, in which it was built many years ago.

Not a few of us have worshipped there in the quiet of its shaded isolation, and remember with thankfulness the favor of sitting under the ministry of Wm. V. Ditzler and other worthies who have gone from works to rewards.

Contestville is a noisy city, but perhaps no one will question the wisdom of changing the place of holding Caln Quarterly Meeting to a central point easily reached by public conveyance.

The meeting held there in the new house on the 17th inst., was not largely attended, indeed, we were told by more than one person, that of *men*, there were fewer than at the usual First-day meetings; a small number of visitors were in evidence as well; however, numbers did not interfere with the flow of spiritual life from vessel to vessel.

A reverent stillness settled over the meeting and we may humbly remark that the felt presence of the Master was in our midst.

The silence was broken by prayer, after which encouragement was given for the exercise of faith. This was particularly needed in these trying times.

We were by another minister exhorted to *revise* the gifts which had been committed to us, whether these were small or large, spiritually, mentally and physically, and we should endeavor to do this in that attitude of heart in which our efforts would redound to the glory of the Lord.

Admission was made in effect, that, with so much that was sad and depressing in the world, there was a natural inclination to allow feelings of discouragement to find a lodgment within us, but that it was important to be of good courage; the following from the Old Testament seemed applicable to present conditions; "Although the fig tree shall not blossom, neither shall fruit be in the vines . . . and the fields shall yield no meat . . . 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." (Habak 3: 17-18.)

The business meeting was held in joint session throughout, the volume thereof not being great at this season of year.

A substantial lunch in the dining-room, with opportunity to renew old acquaintances as well as to form new ones, is something always to be cherished, and so one more Quarterly Meeting is a memory.

W. B. H.

AFTER-WAR PEACE CONFERENCE.—A conference of the Commissions in regard to the Peace Conference of All Friends after the war was held at the Twelfth Street Meeting-house on Sixth-day, Fifth Month 10th, and after listening to the reports of the Chairmen of the Commissions as to the progress of the work and the information which had been received from Friends in England as to the progress there, we reached the following conclusions:—

1. That the Chairmen of the Commissions are authorized to coopt new members to advise with them in the formation of the conclusions of the Commissions.

2. Members of the Commissions are encouraged to meet with one another and to study the topics, whether able to meet with the whole Commission or not.

3. That all Commissions are to have preliminary reports ready by Twelfth Month 1, 1918, and the members of the Commissions are requested to have their data in the hands of their Chairmen by Tenth Month 1st.

4. That the Executive Committee (made up of the Chairmen of the Commissions) is to decide whether these reports are to be printed before being sent to England.

5. The Chairman was instructed to keep the subject of the Conference before Yearly Meetings, and to encourage Friends everywhere to study the subjects.

6. The Commissions were encouraged to send to the General Chairmen the knottiest problems which occur to them, so that they may be sent out to the others to work over.

English Friends have put a great amount of work and devoted energy into this Conference. They have practically finished most of their Commission Reports, and were reporting ready to go to print so that the Reports of the Commissions could be discussed before the meeting of the Conference. With our more recent experience of war conditions here in America, we have not felt that we could come to conclusions so rapidly and the work of the Commissions is to continue; and we hope our minds will be kept open for more light and experience than we have at the present time.

The feeling of the Conference was that we needed all the love and faith in each other which our great theory of the indwelling spirit could inspire; and that by tolerance and appreciation of the opinions of others who differ from us, an expression of the fundamental, friendly spirit would be found.

A somewhat revised program of the Conference has been sent out by English Friends.

L. HOLLINGSWORTH WOOD.

[NOTE.—It is our intention to follow next week with a further elaboration of the plans of this Commission.—EDS.]

AMERICAN RED CROSS VOLUNTEER FACTORY SERVICE.—Under the auspices of the Southeastern Chapter of The American Red Cross, a volunteer factory for the making of refugee garments has been opened at E315 Market Street, Philadelphia, fourth floor. Power machines and factory methods are employed, as they greatly increase production and result in saving of time and material. Skilled operators will teach and volunteers are wanted. The hours are from 10 to 1 and 2 to 5 o'clock; six days a week. Open Third and Fifth-day evenings, 7 to 9.30.

NOTES FROM JAPAN.—SPIRITUAL GLEANINGS (Picked up by the Business Secretary).—During a big fire which recently destroyed about five hundred houses in Aito, including the post office, State houses, the Girls' School and the business section of the city, Edith Sharpless' kindergarten was having its first graduation ceremony! The fire alarms made such a

noise that one of the little tots said, "I'm afraid, afraid," and nearly began to cry. But another child calmly remarked, "Why, God is with us all the time and we needn't be afraid." "Yes, that's what our teacher told us. I'm not afraid." Soon they were all quiet and trusting in their Heavenly Father whose love "casteth out all fear."

Here's a short quotation from the English column of the *Hijirizaka Times*, a mimeographed sheet gotten out each week by the Christian Endeavor boys at the Tokio meeting. "Last First-day I went to the Union Church in the afternoon. It was the first time that I was there with so many foreigners around me. I appreciated the anthems very highly, and was much moved by the violin playing, but nothing essential was impressed in my mind when I left the church. Ah, I love the narrow, dirty meeting-house of Hijirizaka!"

One of our Monthly Meetings has been troubled by a man, who though very earnest and of a good spirit, insists on using most of the time of the meeting for worship in spite of eldership. At last it was impressed on him that it might be better for him to remain silent sometimes. He took it in a wonderful spirit and made the following comparison: "In my yard there is a well of nice, clear water with a bamboo spout running out to the road so that men pulling their wagons up the hill can stop and drink. When the bamboo is fresh they are very glad to drink of the cool water; but when the spout becomes old and dirty they do not stop to drink. The water is just as good, but the instrument for conveying it spoils its refreshing power. So with my preaching. The 'fountain-head,' the spirit, the saving power is the same; but I fear I am a dirty, broken vessel. The work, coming from my mouth, becomes corrupted." There was no spirit of criticism and he took all the blame. It was a lesson for some of the rest of us.

In the little village of Shishido there lived a dear old Christian lady with her son. The young man had also recently become a Christian, but he was dying of tuberculosis. A short time after his death the mother went to live with the Binfords at Mito. At the first morning worship in the Binford home she offered a beautiful prayer of thanksgiving and agony for her village; part of which might be translated as follows: "O, Father of the light, I think thee that it has been made possible for me to come here to live in the full blaze of this Christian home, where I am one small light in the midst of greater lights. But, O God, what about my little village—Shishido? There all is darkness. Not long ago there were two flickering lights shining in the dark. But now one of them has been taken away to shine up there with thee, and the other one is many miles from Shishido. It is a blessing for me to be here, but that leaves my poor little village without even a flicker of the light. Send the light to Shishido. I am willing to go back at any time and face the opposition and discouragement alone, with thee, if it be thy will. Send the light. Thy will be done. Amen."

Here are some figures recently received from our Province (Iharaki):—The total population of the Province is 1,381,893 people, living in one city (Mito) and 1,247 towns. When you consider that there are but nine missionaries and forty-eight Japanese workers receiving support (men, women and kindergartners), and that but thirty-one of the towns have regular churches and but thirty-four other places beginning work, you see that the vast majority of the section is entirely untouched. Is this not a challenge for us? "Send the light to Iharaki Province."

FRIENDSVILLE ACADEMY CLOSSES ITS SIXTY-FIRST YEAR.—The Commencement Week brought to a close one of the most successful years in the history of the Academy at Friendsville, Tenn. On First-day, Fourth Month 28th, the Annual Sermon was delivered at the Friends' Meeting-house by W. P. Stevenson, of Maryville College. The sermon, filled with advice and teaching, was delivered to a large and appreciative congregation.

The last of the Friend socials was held on the following Fourth-day evening in the basement play-room of Farmum Hall. A large number of students and friends of the Academy were present and enjoyed a very pleasant evening. The "Old Students' Association" of the William Forster Home for Girls served refreshments, the proceeds from which will go as a repair fund for the William Forster Home.

On the next evening, the 2nd, at 8.30 o'clock, in Farmum Hall the Commencement Week came to a close with the graduation exercises. The Class Address was delivered by Thos. Angus, of Knoxville. His theme was "God and Country," and was appreciated by the large audience. The Class Oration, "Forward and Victory," was ably delivered by Iva-dene Ellis, this year's only graduate.

A RECENT wedding that is of peculiar interest just now is one which occurred in Russia last Third Month 9th. The Friends' ceremony was observed at Mogotovo and the civil at Buzuluk. The bride and groom were Lydia C. Lewis of Lansdowne, Pennsylvania, and John Riekman of Dorking, England. As Friends will perhaps remember, these young people are engaged in our relief work in that country.

THE Mac-MILLAN Publishing Company is preparing to issue a child's series of histories on "Great Religious Leaders," and has arranged with Rufus M. Jones to write a volume for the series on George Fox.

TEN thousand khaki Testaments a day, week in and week out, is the record of production of the American Bible Society on its pledge to supply the Young Men's Christian Association gratuitously with service Testaments for American soldiers and sailors. One-half of the books have already been delivered, despite difficulty of obtaining paper, scarcity of labor, and the delays of transportation. The Young Men's Christian Association has no funds for this purpose, and the American Bible Society looks to the Christian people of America for the money to meet the costs of manufacture. This is one of the ways in which the war is making the young men of this generation accessible to the Christian truth. The churches should eagerly respond to the call, for the Society has undertaken to perform this emergency service, nothing doubting that the Christian public would desire to have it done, and would pay the bill.

BRITISH COLUMBIA QUARTERLY MEETING, in session twenty-seventh and twenty-eighth of Fourth Month, met this year for the first time in the city of New Westminster, where up to that date no Friends' meeting had, so far as is known, been held previously. The distance is some eighteen miles from Vancouver, and the Friends from there and the few from the immediate locality of the meeting comprised the larger part of the assembly. Though no visiting Friends were present, contrary to expectations, there was a sense of unity and uplift, while it is thought good has resulted, and will result, from the short addresses at the public meeting on First-day evening, when local members gave short expositions on Friends' views, "Peace," "The Inner Light," "The Sacraments," and "Friends' Mode of Worship."

The date for the next meeting was set for Ninth Month 27th, in Victoria, Vancouver Island. The title of the Quarterly Meeting will then be changed to British Columbia and Alberta Quarterly Meeting, the Monthly Meeting at Calgary, in the latter Province, being now affiliated with the coast meetings.

NOTES FROM JAPAN.—QUESTIONS.—The following questions were recently asked by the fourteen members of the Fourth Year Class in Friends' Girls' School, Tokio, Japan. Most of these Japanese girls had no knowledge of Christianity previous to their entrance into the School four years ago. Since that time they have had almost daily instruction in the Scriptures, and about half of the Class profess to be followers of Christ. The questions were in response to the request of one of their teachers to ask *any* question that they wished discussed in class. During this year they have been studying Acts and the Epistles.

1. What kind of a being is God?
2. What kind of a being is the Holy Spirit, and when does He come?
3. If one prays, will the Holy Spirit come soon? If He does not come, will not one's faith be weakened? Are there cases of praying with faith, without the Holy Spirit's coming?
4. When we pray does God hear us or does Christ hear us?
5. How can Christ be God's Son?
6. Why is God sometimes called a jealous God, and sometimes not a jealous God?
7. How did Paul know the messages of the Holy Spirit? Were words used?
8. How did the early Christians know that Christ is coming again? Did God tell them? When is He coming?
9. How did the people feel at Pentecost?
10. How could everybody understand the preaching at Pentecost?
11. Why does God not destroy all sin?
12. If we pray for them, will God save children who do not know the true God?
13. Will God lead us if we are patient in trouble?
14. Is church attendance necessary? Cannot one become a Christian without church attendance?

15. Should a Christian in a non-Christian home give thanks before meals?
16. What should be the life of a Christian?
17. What shall one do when one's father, who is not opposed to Christianity, requires daily bowing before an image of Buddha, so that his children may not forget to reverence their ancestors?
18. How may one increase one's faith?
19. Why did God make different Christian sects?
20. Why have the Jews, God's chosen people, suffered so much? Is it because of their sins up to the present time?
21. What are the principles of Friends?
22. How can one lead one's family to believe?
23. Why did Christ speak of living water and eternal life? How can one explain these to those who do not know? If one were asked what eternal life is, what should one answer?
24. How can a Christian help one who is seeking the way of life?
25. How can miracles be?
26. Is capital punishment wrong?

ALICE G. LEWIS.

CLOTHING DEPARTMENT OF FRIENDS' SERVICE COMMITTEE.—We have made a very careful study of our records of boxes received since the Clothing Department was organized last Eighth Month. The following list shows the record of the various Yearly Meetings' Sewing Clubs. It should be explained that New York has shipped 3797 garments directly from that city. It becomes increasingly interesting to note the growth of the enthusiasm for this work. Last Ninth Month there were less than 75 sewing clubs. At the present there are over 400 and each week tells of new groups being organized.

Baltimore (both branches), 71 boxes, 3218 articles; California, 26 boxes, 2027 articles; Genesee, 3 boxes, 72 articles; Illinois, 1 box, 40 articles; Indiana (both branches), 97 boxes, 4495 articles; Iowa, 60 boxes, 3913 articles; Nebraska, 37 boxes, 1465 articles; New England, 90 boxes, 5296 articles; New York (both branches), 31 boxes, 530 articles; North Carolina, 18 boxes, 833 articles; Ohio (both branches), 36 boxes, 2356 articles; Oregon, 22 boxes, 1591 articles; Philadelphia (both branches), 473 boxes, 18,962 articles; Western, 229 boxes, 2933 articles; Wilmington, 40 boxes, 2712 articles.

REBECCA CARTER.

NOTICES.

CONCERNING ADDRESS OF MEMBERS OF OUR UNIT.—Persons who have been using the following initials F. W. V. R. C. in addressing members of the Unit should note a postal ruling that the use of such initials must be discontinued.

For all members of the Unit who sailed prior to Third Month 1, 1918, we advise the following address:

Mission de la Société des Amis,
53 Rue de Rivoli,
Paris, France.

Members of the Unit sailing since Third Month 1st are being formed into a second Unit known as Friends' Unit No. 2. To relieve the great congestion of mail at the above address the members of Unit No. 2 should be addressed as follows:

Friends' Unit No. 2,
American Red Cross,
4 Place de la Concorde,
Paris, France.

THE ANNUAL EXCURSION OF THE FRIENDS' HISTORICAL SOCIETY is planned for Seventh-day, Sixth Month 1st. The details will be mailed to members and their friends, but this preliminary notice will enable some to label the date as "reserved."

It is proposed to meet in West Chester at 2:38 on the arrival of the 1:28 train from Philadelphia. The excursion will be by automobiles, first to the historic Birmingham Meeting-house among the Brandywine hills. A brief halt will be made here, long enough to listen to a twenty-minute address, thence following the Brandywine the party will reach Marshaton Meeting-house about 5:30. There will be an address on Humphrey Marshall and an opportunity to explore the Revolutionary home, built by him, which still stands close by the meeting-house. Basket picnic supper in the white oak grove by the meeting-house will be a feature of the occasion.

By authority of a minute granted by Lansdowne Monthly Meeting to Samuel W. Jones, a meeting for Divine worship will be held in the Christian church, Carversville, Bucks County, Pa., First-day, Fifth Month 26, 1918, at 3 p. m.

IMPORTANT ANNUAL MEETING OF ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.—The annual Meeting of the Associated Committee of Friends on Indian Affairs will be held at Arch Street Centre (304 Arch Street), Philadelphia, on Third and Fourth-days, Fifth Month 28 and 29, 1918.

The first business session will be held on Third-day, at 2:30 p. m. At 7:30 p. m. of the same day will be held a meeting in the interests of the Indian work to which young Friends are especially invited.

New possibilities are opening before Friends in the Indian work and the meeting this year should be largely attended.

For further information address,

FLORENCE TRUEBLOOD STEERE, Secretary.

HAVERTFORD, Pa.

The Friends' Institute has just received one hundred copies of the Life of Edward L. Scull, and will sell them at 25 cents each, to add to its slender income.

This gift from his sons will renew our memory of that excellent man, whose wise foresight inspired him to become the founder of our Institute, 20 S. Twelfth Street, Phila. The books can also be had at 304 Arch Street.

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

Baker—Penn the Statesman and Guilelma.

Creighton—Life of Thomas Hodgkin.

Faris—Old Roads Out of Philadelphia.

Gibbons—Reconstruction of Poland.

Godlee—Lord Lister.

Hill—Rebanking of Europe.

Lippincott—Early Philadelphia.

Maey—From Slavery to Freedom.

Scott and Stowe—Booker T. Washington.

Wakeford—Prisoners' Friends.

LINDA A. MOORE,
Librarian.

MEETINGS FROM FIFTH MONTH 26TH TO SIXTH MONTH 1ST:—

Burlington and Bucks Quarterly Meeting, at Burlington, Third-day,

Fifth Month 28th, at 10:30 A. M.

Gwynedd Monthly Meeting, at Norristown, First-day, Fifth Month 26th, at 10:30 A. M.

Chester, Pa., at Media, Second-day, Fifth Month 27th, at 7:30 P. M.

Concord, at Concordville, Third-day, Fifth Month 28th, at 9:30 A. M.

Woodbury, Third-day, Fifth Month 28th, at 8 P. M.

Abington, at Abington, Fourth-day, Fifth Month 29th, at 10:15 A. M.

Birmingham, at West Chester, Fourth-day, Fifth Month 29th, at 10 A. M.

Salem, Fourth-day, Fifth Month 29th, at 10 A. M.

Philadelphia, at Fourth and Arch Streets, Fifth-day, Fifth Month 30th, at 10:30 A. M.

Goshen, at Malvern, Fifth-day, Fifth Month 30th, at 10 A. M.

Lansdowne, Fifth-day, Fifth Month 30th, at 7:45 P. M.

DIED.—On the ninth of Fourth Month, 1918, at her home near Roxolod, N. C., SOPHOMBA DENNING, wife of Esau Denning, in her seventy-third year; a member and elder of Rich Square Monthly Meeting, N. C.

—, on the fourth of Fifth Month, 1918, at the home of a nephew, J. Garner Parker, GEORGE, N. C., SARAH DEELE, in her eighty-first year; a member of Rich Square Monthly Meeting, N. C.

—, Fifth Month 2, 1918, at her home near Otis, Colorado, MARY ALBERTA MOORE, wife of Joseph W. Moore, and daughter of Milton J. and Louisa Shaw, in her twenty-eighth year; a member of Springville Monthly Meeting, Iowa.

—, on the fourteenth of First Month, 1918, at his home near Plainfield, Ind., JOEL D. CARTER, in his ninety-first year; a life-long member and an Overseer of Sugar Grove Preparative Meeting, Ind.

—, on fourteenth of Fifth Month, 1918, at London, England, EDMUND RUSSELL TIERNEY, son of J. Willour and Lydia Albertson Tierney, aged sixteen years.

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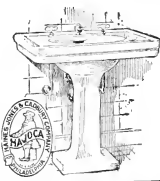
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A RELIGIOUS AND LITERARY JOURNAL.

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No. 207 WALNUT PLACE, PHILADELPHIA.

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Entered as second class matter at Philadelphia P. O.

We stride the river daily at its spring,
Nor, in our childish thoughtlessness, forese
What myriad vassal streams shall tribute bring,
How like an equal it shall greet the sea.

O small beginnings, ye are great and strong,
Based on a faithful heart and wearless brain!
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain.

—LOWELL.

PIONEERS FOR A NEW WORLD.

A few hundred years ago the undiscovered continents called forth the energies and daring of adventurous men. The possibilities of discovery fired their imaginations, the spirit of world pioneering stirred within them and led them on to high undertakings. The roivings of the fearless Northmen, the epoch-making voyages of Columbus, the Cabots and Vespucci, Magellan's heroic expedition around the world and the stirring achievements of England's famous sailors are the historic evidence of the response of virile spirits to the opportunities of the unknown. When new worlds were waiting for them they could not rest placidly in the old. The horizon could not contain their vision. The beyond laid claim to their souls.

The age of geographical discovery is gone, but the world cannot do without pioneers. To-day it is not uncharted seas and unexplored continents, but a new and better future for humanity that claims the spirits and energies of men and women everywhere. The future is always calling us to strike out into the unknown. Every man must meet that call in one way or another. To meet it as a pioneer, with the will and the courage to seek and to find, to strive and to achieve, to construct and to produce, belongs particularly to the Christian. His is a religion which meets the blighting effects of evil in the world with the Divine purpose to transform and to create. Amid conditions that crush and cramp life and put Christianity to open shame he looks out into the future with the confident faith that by the power of the Love revealed by his Master these things can be changed. "If a

majority in every civilized country so desired, we could, within twenty years, abolish all abject poverty, quite half the illness in the world, the whole economic slavery which binds down nine-tenths of our population; we could fill the world with beauty and joy, and secure the reign of universal peace. It is only because men are apathetic that this is not achieved, only because imagination is sluggish, and what always has been is regarded as what always must be. With good-will, generosity, intelligence, these things could be brought about." Those who seek to apply Christianity to life, to make it vital and creative, will endeavor to rid themselves and others of all apathy, all sluggishness of imagination, and will set themselves with earnestness to accomplish their share in the task of building upon true spiritual foundations the new world that lies beyond the war.

To do this involves the effort to avoid a life that cautiously restricts or guards itself for fear of injury or pollution. It means a life that seeks to escape from the cage of its own self-interest and to extend itself freely and generously to its fellows. It implies living expansively on the frontiers of fellowship. If this is a guiding purpose of our lives, we shall seek to increase our capacities for friendship. We shall not voluntarily limit ourselves to a little group of congenial intimates, but shall welcome opportunities for association with others. There are many things which the world needs, but it most needs more friendship, more love. The greatest power for creating these is a life that incarnates them and sets them into operation between itself and others. Seeing the social conditions of to-day we shall particularly be glad to increase our associations and our friendships with those who are called the common people. If democracy and Christianity are true, these are they with whom rest the future and the welfare of humanity. Their attitude toward Christianity will be the main human factor in determining the time when it shall become the basis of social relationship. The fact that many of them have become estranged from organized religion while their hearts remain responsive to the simple and genuine exhibition of the friendly life may well make us desire to increase our sympathetic contacts with them.

To live so as to play one's part in making the world a better, a more Christian place to live in means also a sincere effort to widen our understanding and our sympathies. Our capacity for actual personal acquaintance with our fellow workers is necessarily limited in many ways. Knowledge and thought, however, are much less circumscribed by the conditions of time and place. We should push out the boundaries of our mental life. The mind of the world is at work. The war and the great changes it has brought have stimulated men more than ever to think new thoughts and enter upon new undertakings. Social and political parties, industrial groups and movements of many sorts with differing principles and purposes exist on every side. To know and understand the ideas,

266 PAGES COVERED

the desires and the needs of the people who compose these groups is part of the task of the Christian pioneer. A man can do little without knowledge and comprehension of others. These others, however different, from himself are part of his world, which he is seeking to serve and to transform. The value of his service will be seriously impaired if he fails to comprehend the meaning of the social groups about him. He who feels the impulse to help the world advance toward the realization of Christian ideals will accordingly be eager to understand the needs, the aspirations, the struggles and the hopes of men. He will wish to know more of the conditions which lie back of their lives and which hamper the development of so many of his brothers. He will inquire how it is that our prevailing system condemns so large a number to poverty, drudgery and dreariness and makes for them a hollow mockery of the idea that this is a land of equal opportunity for all. Our social life is marred, too, by its spiritual poverty. Strife and antagonism divide men into hostile groups and prevent the growth of the love and friendship which are the real satisfactions of existence. Such things must be understood if we are to grow out of them into a healthier and happier way of life.

If we are earnest in our efforts to increase friendship and understanding among men we shall not allow ourselves to be deterred or checked by the names of things which may have been the marks of hostile criticism. Our minds will not suddenly close when such terms as Labor Union, Socialism, I. W. W. or Bolsheviki knock at the door. Nor shall we rest satisfied with the vague and superficial notions which the uninformed attach to such words. We shall remember that back of them are men and women of flesh and spirit like ourselves, that there has never been a monopoly of truth, and that any movement which unites any considerable group of sincere persons is sure to have within it some soundness and right.

Christians and Friends in particular have a religious history which should make them eager to understand others. Not malevolence or depravity, but blindness and failure to understand has been the error underlying the continued attempts of men to crush new forms of truth. It was failure to understand which threw George Fox into prison as a blasphemer and led the inhabitants of Coggeshall to proclaim a fast "to pray against the errors of the peoples called Quakers." Blindness was responsible for the execution in Massachusetts of William Robinson, Marmaduke Stephenson and Mary Dyer under the act which banished upon penalty of death "a pernicious sect commonly called Quakers." It was blindness which made Paul a participant in the death of Stephen. It has been largely blindness, ignorance, the unwillingness or the inability to understand that has from age to age made men hostile to new growths of truth, has set them in opposition to the changes involved in its creative processes and has furnished the grounds for their attempts to stamp it out by persecution.

We of to-day who have had opportunity to learn the lessons of history and especially those of us whose ancestors endured persecution for the truth which is now our heritage are summoned both by the past and the future to positive efforts toward understanding. We may feel that we are not likely to persecute. But if we really desire to develop Christian love and fellowship among men, we shall not be satisfied with this, nor even with a tolerance that merely holds aloof from the things which seem to contravene our traditional ideas and

customs. We shall welcome progressive thought and action that tend toward a better social life, though they may threaten our cherished possessions. We shall joyfully go in search of new truth that may help to transform the present bitterness and darkness of the world into sweetness and light.

E. W. E.

C. VIRGINIA SELLEW.

[We print herewith a tribute to our late beloved Friend, written by one of her younger friends. It voices what is in the mind of many in regard to C. Virginia Sewell, and emphasizes the note so prominent in the expression at her funeral, that the *joy of the Lord* was her strength.

Like her husband, a former Editor of THE FRIEND, C. Virginia Sewell came into the Society of Friends in her adult life. She had behind her a rich store of the best Methodist traditions, and her contribution to the Society of her adoption was largely along the line of rich emotional feeling. Our long training in the restraint of feeling made this the more valuable to us, and the wide recognition of our Friend's gifts bore ample testimony to our need of her service. Her quarter of a century of faithful ministry brought her very near to the heart of our membership, and many not of our fold join us in the feeling that they have parted with "a mother beloved." —Eds.]

TRIBUTE TO C. VIRGINIA SELLEW.

In the entering into Eternal Life the past week of our dearly loved Friend, Virginia Sewell, we have lost and Philadelphia Yearly Meeting has lost, a valuable friend and member; one of the dear old-time Friends whom we can so ill afford to lose.

But our loss is her eternal gain, and we can only feel, with her family, that her sufferings are over and that all is well.

She was eager to join her husband and children who had preceded her to the unknown country; and the dear old father and mother whom she nursed so tenderly up to the time of their passing.

In our little meeting at Lansdowne, she worshipped with us for the few short years she lived here, and well do we remember her loving counsel and earnest prayers which have helped us, not only then, but for all time.

I remember when she had been to Rhode Island to attend my mother's funeral; we were returning to Philadelphia together, and noticing my sad face, she comforted me in her own sweet, motherly way, and when we parted she took my hand and said, "Now when thee gets back to thy family, do not let them feel thy sorrow, even if thy heart does ache, do not let it depress them." Many a time since then have I remembered this advice, and many times has it helped me, because I had to keep up for the sake of others.

She was affectionate, kindly and rich in hospitality; well do I recall her beaming face as she sat at dinner in her home on Sixth Street with ten or twelve friends around her. Primarily she was a devoted wife and mother, uniring in what she considered to be her duty toward others, she always had a word of cheer for those who were ill or in distress, and never missed an opportunity to lend a helping hand. From her life we may learn many lessons, not the least of which was the *habit of happiness*. A smile of welcome, a clasp of her hand and one went on one's way with a feeling of cheer and joyousness.

"Down thro' the valley of silence,
The voiceless valley of Death—
Into a calm still country
When comes no mortal breath.
Beyond all toil and weeping,
Beyond earth's darksome night
Beyond the mist and shadows,
Into the glorious light."

LANSDOWNE, PA.

ALICE F. PENNOCK.

"LOVEST THOU ME?"

"Lovest thou me?"—a gentle voice was speaking

With meaning clear that reached the listener's heart—

"E'en more than these, thy hopes and fond ambitions?"

Wouldst thou from them forevermore depart

If for my sake?" That thrice-repeated question

Re-echoed on the shores of Galilee,

And thrilled the inmost soul of one disciple!—

"Simon, son of Jonas, lovest thou me?"

"Lovest thou me?" "Yea, Lord, thou truly knowest!"

The answer came as deep to deep replies,

As heart of man to heart of God can answer

When purpose true within the bosom lies,

Concealed though 'tis 'neath passion's smouldering ashes

Of late defeat and shame and misery.

The answer came with none the less assurance:

"Yea, Lord, thou knowest how great my love for thee."

"Lovest thou me?" That age-old question

Falls with directness on our hearts to-day,

"E'en more than these?" "What meaneth thou, O Master?"

And tremblingly we bow ourselves to pray,

"E'en more than these?"—our dull minds grasp His meaning

As one by one our cherished hopes we see

Arise before us. Still the words keep ringing,

In tender, pleading accents, "Lovest thou me?"

"Lovest thou me?" No eloquence he asketh

From feeble lips of clay to make reply;

The language of the heart alone assureth

An answer that will fully satisfy.

"He loveth much to whom much is forgiven."

Oh, may our answer glad, spontaneous be,

Like Simon's was of old, "Yea, Lord, thou knowest

How fervent and sincere our love for thee!"

—ELSIE E. EGERMEIER.

LETTERS FROM FRANCE.

PARIS, Fourth Month 6, 1918.

MY DEAR FATHER:—

I have not written for the last two weeks for I have been working too hard, getting the refugees who fled before the German advance fed, and have been too tired at night to think of writing, but I came up to Paris on Fourth-day last to attend an executive committee meeting and have a free day to-day and probably to-morrow and will try to give an account of myself. I shall start in at the Red Cross Office on Second-day working with Charles Evans, and will get letters probably more promptly hereafter, as I shall be here permanently in all likelihood.

It was about the 10th or 20th that the drum-fire of the barrage started, and it was much more severe and long-continued than anything that we had heard, but I didn't attach much importance to it. We all kept on at our regular work, except some of the men who paid visits to a nearby aviation camp to keep in touch with the news. Being out of touch with the world we didn't know very well what was going on and were fed on rumors by passing despatch-riders and other Tommies who happened to drop in on us for food or rest. But we began to realize that something big was going on. On Sixth-day afternoon, Bay Murray called my attention to a blazing avion, which fell not many miles away from us, and turned out to be Boche, according to the testimony of two Tommies who turned up for supper. By that time we knew that things were pretty bad on our immediate front and that the équipes which lay between us and the lines must have been driven out. We were wondering when they would turn up at our station—when we found they were not there by supper-time, I began to feel that things were exaggerated and that we could safely stay.

Things were not so right as that after all;—however, I told

everybody to pack up and be ready to leave in the morning if the news was worse, for we now had heard that the Germans were advancing rapidly and that there was nothing between us and them, except a disorganized army which had ceased to offer any resistance.

But just about bed-time the other équipes began to arrive, and Maxwell Wray spent a busy night cooking for them as they came in. They unpacked their beds and we stowed them away in our attic and began a series of midnight conferences, as a result of which we determined to set off at 7 A. M. I told every one to pack before going to bed and did so myself. Then K. Cross came in and suggested that if we could get the agricultural équipe to start their carts now, it would be better, for they went very slowly and they ought to be on their way before the foot-passengers. So he and I went down to their camp and held another discussion with them in bed in the dark. They promised to start at 7 A. M.

Then we went back to bed—I didn't get undressed, but lay there dozing and thinking. At last I heard Dick Clements come in and so got up to get the last news from him. He had started off all the équipes, then had gone over to see the Sous-Prefet; and he brought definite advice to us to clear out. He had gone to bed at the Sous-Prefet's and been routed out of bed by the order to evacuate at about twelve o'clock. He was well lagged out and we put him to bed with orders to call him at 5 A. M.

The agricultural équipe on the receipt of this report sent two of their men out to bring in their tractor,—we having learned that the other tractor from nearer the lines had been abandoned owing to the congestion of the roads.

There wasn't much to do but to go to bed, so I set the alarm for 4.30 and turned in again, having packed everything but my bed. Our breakfast orderlies were in the other house, a quarter of a mile away, and Smith had volunteered to get an early breakfast for us. We were now about thirty people—with seventeen horses, a colt and three carts.

We turned out early, and breakfast was ready early, embellished with luxuries such as jam and the remainder of Anne Scattergood's fruit cake, for there was no longer reason to save provisions and we walked into jam and butter at a great rate. Chawner had been up all night trying to make our motorcycle go, but he didn't succeed, and in the end we left it behind. Some of the other boys had made a couple of boxes for our tools, and these were duly packed.

I chased up to No. 1, where Tom Cope, Carleton MacDowell and Parvin Russell were sleeping and entertaining British officers, and told them to pack everything at once and we would get breakfast. I found the road entirely blocked by British camions, so that we could not get our carts up there, so I trundled up a wheelbarrow on another trip just as it began to dawn, to help them bring their baggage down to the carts. At last everybody got packed and we loaded our things on the carts, including our most valuable kitchen utensils, and sent them off together with the first bunch of our men.

Then Ernest Brown turned up with the Garner truck loaded with stores from H———. This was too good a chance to be lost, so we unloaded the truck and Kenneth Cross undertook to extend an invitation to all the inhabitants to ride to R——— where they could get trains. Very few of them accepted at first and he only got one load together. Everything then seemed to me to be in good shape, and no further use in waiting, so putting bread, butter and cheese in my pocket, Carleton MacDowell and Hayes and I set off to walk to Montdidier—as we feared the train at R——— would be too crowded and we expected to get to Paris that night. A British captain, meanwhile, dropped in on us and after being given some coffee was much revived. He gave some very hopeful views and proposed setting up his headquarters in our house, whereupon I asked him to look out for our kitchen range, which he promised to send on to us when he got a chance. He left before evening.

During our walk, K. Cross and Ernest Brown worked like Trojans and evacuated the whole village, getting everyone,

except two who wished to stay, away to the railroad. Of course, many set off in their own carts, among whom was Mme. Varlot, whose cart George Downing helped to load.

Our walk to M—— was like a picnic for us, although it was very sad to see the road filled with refugees. We could help some of them and did so, and many of our crowd, particularly Tom Cope, worked very hard pushing wheelbarrows and all sorts of conveyances for many of the émigrés. There was a continual stream, carts loaded with beds and furniture, with the old and young perched on top and the rest of the family trooping around, three or four women pulling a homemade cart or wheelbarrow; a woman leading a goat or cow or perhaps both; people on bicycles with all they had saved in a string shopping bag, and baby carriages loaded with food and babies.

It was fortunately a clear day, but unfortunately a hot one, and the poor cows suffered tremendously and would lie down unable to go further. We passed one bunch of about twelve tractors being driven to safety and making such a dust and noise as never was. The three of us sat down in the shade by the roadside and had a splendid meal of cheese, bread, butter, chocolate, dates, nuts and apples, then pushed on for M——. In passing through R—— we had stopped to offer our services to the Secours d'Urgence, but were told that they had given up and were going off themselves so that we didn't stop there at all.

When Dick Clements turned up, we sent most of the boys on to Paris by the afternoon train, but some five or six stayed to see what we could do for the évacués who were pouring into town from all the country to the north and east. I found a niche in a kitchen the Smith College girls had started in a school-house, and built fires and cut bread for supper until seven o'clock. By that time Cross had come in with the story that German cavalry had been reported within three miles of G—— by a British courier, whereupon all the troops had dropped everything and run. The report of the Germans was not true but the rest was, for he saw it. He was so tired with loading refugees onto the truck and pedaling a flat-tired bike away from the Boches that I gave him my bed, and went off to the camp of the agricultural équipes beyond town and slept there on my coat in the open.

Our separation from the townspeople was very sad. Mme. Debailly could hardly bear the thought of losing the things bought with Arndt's collection, but when I promised to try to do something for her after the war she fairly wept and told me that already I had done too much for her. M. Graux, our old carpenter, stayed behind with his tools—I don't know what has become of him, but he is now well behind the German lines.

I wish I could describe the line of march from Rove to Montdidier; each family, in typical French fashion, was frankly individualistic. There were coops of fowls slung under carts, pigs being carried in carts loaded with bedding. The saving of bed clothes and bedding was perhaps the most general feature of the long cavalcade,—and always old decrepit people nestled among the heap of bed clothes with the youngest of the family near them. How those who did not have carts managed to push the baby-carriages, carry the bundles and herd their large families over the long, dusty kilometres I don't know. They kept coming into M. all night.

All night long as I lay by the side of the road I could have heard and seen, had I been awake, the strings of camions almost touching each other, carrying the French troops to the front. It must have resembled the famous ravitaillement of Verdun, where the camions passed one every six seconds. I was up early and made a good breakfast at the hotel and then went to the Hotel de Ville, where I helped unload the bread the Maire had ordered for the refugees, and then I reported to the school, where I worked with the Smith College girls all day, keeping their fires going and lifting the lessiveuses of soup and coffee around, cutting bread and opening condensed milk.

I don't remember when we began to feed the trains at the

station, but it must have been First-day. We sent down the big cans (lessiveuses), bigger than slop cans, of soup, chocolate and café au lait in an auto with pitchers and cups, together with bread, and passed with these from car to car, filling cups and handing them in together with bread, to train after train, with five hundred people each. J. H. H.

(To be continued.)

THERE were among the prisoners two very bad men, who often sat drinking with the officers and soldiers, and because I would not sit and drink with them, it made them the worse against me. One time, when these two prisoners were drunk one of them (whose name was William Wilkinson, who had been a captain), came in and challenged me to fight with him. I, seeing what condition he was in, got out of his way; and next morning, when he was more sober, showed him how unmanly a thing it was in him to challenge a man to fight, whose principle he knew it was not to strike; but if he was stricken on one ear to turn the other. I told him that if he had a mind to fight, he should have challenged some of the soldiers, that could have answered him in his own way. But, however, seeing he had challenged me, I was now come to answer him, with my hands in my pockets, and, reaching my head towards him, "Here," said I, "here is my hair, here are my cheeks, here is my back." With that, he skipped away from me and went into another room, at which the soldiers fell a-laughing; and one of the officers said, "You are a happy man that can bear such things." Thus he was conquered without a blow.—*George Fox's Journal, quoted by L. Violet Hodgkin, in "A Book of Quaker Saints."*

A SCHOOL OF INTERNATIONALISM.

The groups that gathered at Twelfth Street Meeting-house, Philadelphia, from Fifth Month 6th to 10th, 1918, were favored with a variety of subjects from various states and conditions. We can only review them in a fragmentary way.

E. E. Bach told of the Ellsworth Collieries, near Pittsburgh, Pa., where household arts are taught the girls, manual arts the boys, mining-law the men, in their social settlement. The way to win them away from liquor is to provide them with better entertainment than the saloons. As an illustration, a child horrified its father by playing with a razor, when the dangerous weapon was dropped at the sight of an orange held out by the parent.

The Dairy for this community is a loss financially, but in health-saving it works wonders—the death rate among infants has decreased from thirty-six to six. Church membership is encouraged, and the school teachers are required to visit daily among the families, the foreign mothers anxious to learn. We are urged to aid in four ways in our own neighborhood:—

1. To Americanize one emigrant woman.
2. To induce one foreign woman to be a citizen.
3. To teach one of these to speak English.
4. To put one emigrant family on calling list.

Teaching Peace to children in an unexpected Bible Class was presented by Alfred C. Garrett.

In Isaiah and Jeremiah we find a sublime spirit of Internationalism, the truest patriots of their age, who counselled repentance in order that Jehovah might hear Israel's cry. Assyria was His instrument for their punishment, and it would also suffer later. The story of the Prophet being in a dungeon, and drawn out of it by a Negro (Jer. xxxviii) appeals to children. Commercialism and materialism are our national sins.

Lucia Ames Meade, of Boston, spoke of Modern Fallacies; especially should we shun the Prussian idea that all government rests on force. A town in Maine with seven thousand inhabitants is so well regulated that only two policemen are needed.

Agriculture, mining, banking, the press, the railroads are a preliminary to force in a true Democracy. Civilization has produced armies; to call atrocities "brutal" is unfair to animals—they do not go out in bands to attack their own species,

neither did primitive man fight en masse. The Sermon on the Mount is scientific, but Germany has perverted this. One hundred and seventy conscientious objectors are now in insane asylums owing to their hardships, and thirty-one have been shot in Berlin. "The Winning of the War" by Usher is a book worth reading. Also "Approaches to the Great Settlement," by Emily Balch.

One evening was devoted to the interests of trades unions that we might enter into their problems and help to solve them intelligently and moderately.

Leonora O'Reilly from New York was a gaunt Irish maiden, eloquent and impassioned; crossing her hands on her throat as she pleaded for her sisters in factories where shirt-waists are cut and made in fourteen minutes by thirteen girls. The same number are required in making a collar.

"We want to do our work well," she said, "but it is this deadly routine that saps the vitality; every child needs a chance to be normal, not a wreck from exhaustion and this drives men and women to liquor; an injury to one affects all. If in our industries, we push the people to extremity, we prevent the world being a fit place to live in. Our Democracy is founded on Education; the Labor Movement strives for co-operation in betterment. Cadbury Cocoa Works in England are an instance of brotherly kindness, greatly appreciated by employees; the pretty village and park where they are housed—also the attitude of this Friend's establishment when they declined to furnish cocoa to Government for soldiers in the South African War." "We work for Peace only," said they.

A Jewish tailor spoke of their union having been successful in a forty-eight hour law per week for work, instead of ninety hours as formerly. Equal pay for equal work of women was also favored. A wonderful arbitration occurred this Spring in Chicago when the eight-hour law was passed for meat packers—forty thousand Polish laborers assembled in the park and cried for joy when they heard this.

President Wilson is willing to hear the Captains of Labor, "men in the rough," but the multi-millionaires decline to listen. We are traitors to our country when we allow the submergence of the poor.

The English poet, Wm. Watson, wisely says, "Labor, the giant, chafes in his hold." It is this unrest that disturbs comfortable business relations.

We listened the following evening to the employers' side of the question.

Arthur Jackson mentioned his desire to be a conscious factor in Progress—the inevitable tragedy of a world war has aroused us. The rights of control should be divided. Life is for living, not merely making a living.

Bernard Waring recommended a good book by Rauschenbusch, "Christianizing Social Order," in which Jesus' attitude in the synagogue showed his sympathy with the captives, the blind, the bound, proclaiming liberty for them. Our Society of Friends suffers from exclusiveness; we should draw trades' unions members to unite with us, and give evidence of real brotherhood.

Morris E. Leeds followed with the thought of wise leadership being necessary, the constructive type, not the fighting type, and how in some establishments these are chosen among the workmen to moderate and educate their outlook.

He visited in 1913 a great optical instrument factory in Germany, where unselfish enterprise led the masters to divide the profits among their six thousand employees, and also to donate largely to the University of Jena, near them.

The Dennison Paper Company is another excellent example of co-operation in Massachusetts, where four generations have held the love of their workmen, sharing dividends and stock with them.

The subject for the succeeding date was "The Friends of German Democracy," by Herbert Welsh. He and Rudolph Blankenburg with many more loyal Americans, wished to persuade the people of Germany to throw off the Prussian yoke and to confine the Kaiser and his partners in an insane asylum. A great petition in this direction is being formulated,

and the organization will meet on Fifth Month 15th, at the Y. M. C. A. building.

Finally, the condition of Philadelphia was presented on Sixth-day evening by the Women's League for Good Government; Anna B. Day telling of their effort made recently to get non-voters to register in order that they may go to the Primaries. This opportunity for the betterment of Pennsylvania was never more needed, for we are ashamed of its record as the blackest State in the Union. "Make the map all white," is surely the desire of us all.

H. P. MORRIS.

"With calm, brave purpose everyday renew,
And let each moment planned and precious be,
And thou shalt find thou has just time to do
What God requires of thee.

"What God requires, Who knoweth well thy frame,
Not what thy friends or those around may ask:
The ceaseless bustle, or overstrain
Or self-imposed task.

"Be not of careless or of anxious mind,
But let His gracious peace thy spirit fill
With quiet diligence to seek and find
Just time to do His will."

CHILDREN'S CORNER.

A HAPPY CLIMAX.—I have heard it said, even by Audubonites, that we have far more important things than birds to think of just now. Never, perhaps, has bird protection been so vital and necessary a measure as it is at the present time. There are many ways of helping in the struggle for right and world-wide peace, and the *farmer* can do as much in the great cause as can the soldier, for one of the most crying needs of the whole world at the present time is food. Now to obtain good crops we need our friends, the birds, and every one who wantonly destroys these useful allies is a traitor to his country.

I know that by protecting birds in general, I shall be working for the salvation of thousands of innocent children, now starving in the world. Our thoughts can not dwell unceasingly on these sorrows caused by war. Our minds would give way under pressure and bodily health collapse, and we become a burden to others instead of helpers, in the world's efforts. What better, purer joy and relief can we find than those given to us by God and nature? The study and companionship of birds are useful to us, their songs cheer and soothe, their beauty satisfies, their winning ways charm us. Therefore, the work of the Audubon Society need not be looked upon even as a side issue, but as a vitally useful partner in the nation's struggle.

I settled upon a charming spot called Glen Ranch in the San Bernardino Mountains, California. Glen Ranch is situated in a sort of basin, with mountains all around it, and through it runs the most beautiful creek that I have yet seen in this part of California. The stream is not very deep, but it makes up for this in beauty and rapidity—as it skips over the boulders, and makes tiny waterfalls every few yards—singing its loud happy song as it leaps along. On either side of it are beautiful trees, their tall straight trunks gleaming white in the dazzling sunshine which filters through the foliage and casts chequered shadows all around. The ground below is strewn with dead leaves, beautiful even in decay, showing the delicate tracery of their veins. The many-hued butterflies and the dragon flies are skimming over the water. I was rather too late to see many flowers, but the wild clematis was in bloom in profusion everywhere and well deserves the name of "Traveler's Joy."

One morning I followed a road parallel to the creek—and its distant roar was refreshing on a hot day. Part of my path was shaded by great sycamores, meeting overhead. On my way I had a treat in a private interview with a number of black and white warblers. They sang little snatches of song—in-

tterspersed with bird conversation that almost amounted to heated arguments. They looked down from the tree-tops at me, calling as if to ask my opinion on important matters.

I wandered on again, and to my left, at the foot of the purple mountains was a field of waving gold and crimson. A narrow tree trunk crossed the stream, and over this bridge I did not hesitate to go. I found the sea of blossoms were golden-rod, softly waving in the breeze—and the intensely red flowers were lobelia. Over this brilliant field hovered gorgeous butterflies—the Monarch, Swallow-tails, the Dog-faces, and many other kinds; while darting from flower to flower, seeking the nectar, while beating their quivering wings, were numbers of humming-birds. One of the finest, the Calliope, was very friendly, and sat on a little branch close by and allowed me to study it at leisure. I had only my opera glasses with which to watch the little creature. At one side of the field were water-willows and in the willows warblers of many kinds were singing, and any number of gold-finches. In every locality there is some bird who seems to reign over the place. Here it was the gold-finches—in flocks everywhere, singing their sweet, rippling song. But my great joy was yet to come, the climax of my happy holiday. I have lived twelve years in California and wandered beside creeks and waterfalls, but I had never seen the water-ouzel. At Glen Ranch I had spent mornings by the creek looking for "the dipper," and my time was nearly up. Some one said, "Yes, we have seen the little brown bird at 'Happy Jack's Ranch,' running up and down in the water." Yet when there I had not been able to find the ouzel. One day in the afternoon, I went out for a final search. Crossing one of the rustic bridges, my heart gave a leap. There, perched on one leg, on a boulder, just emerging from the stream, was my little brown bird—all puffed out, and apparently half asleep. At last, after so many years, I had found him. I dared not stir for fear I would scare him away. He did not appear frightened, but almost seemed to wink and say, "You wait a bit, and I will show you what I can do." After while he began to sing—such beautiful, rich notes, so clear and loud as to be heard above the roar of the water. I listened in rapture. Then he began to bend as a thing on springs. With a leap up and then down, the water-ouzel, like a diver, went head first into the stream, and gave me for twenty minutes the most wonderful exhibition of his diving. He seemed to choose the places where the creek was wildest and foamed most—as it fell from high boulders. Once he was actually carried away down stream—for a few yards, but emerged triumphant.

Suddenly the "dipper" disappeared! How changed everything was by his absence! I was turning to go home when a gleam of red and brown flashed by me—going down stream. Soon I had the pleasure of hearing his exhilarating song and watching his playful antics again.

The next day I found him once more—and had a delightful afternoon, following him up and down the creek. Sometimes he seemed to sing while under the water, and again on a rock. Turning suddenly, I saw sitting on two boulders, all puffed out, two other water-ouzels. They were the ones that had been singing short snatches of tender notes to one another. They also took their turn in diving and running under the water, all finally taking wing and flying away into the forest depths.—Printed at suggestion of K. E. R.

AN OREGON TRAIL.

(Continued from page 644.)

We pursued the course of Puget Sound northward as we left Seattle by train for Everett. Here we were met by Dr. Buchanan, the genial Superintendent of the Tulalip School and by William Skelton, his Indian commodore. William's command was a fifty-foot government launch, and he had occasion to show his competency in a two-hours' battle with a violent head wind and an angry sea. We were in no danger so long as we clung securely to the framework of the upper deck, but our good host lost his broad-brim hat! Tulalip Bay was a quiet haven of beauty as we tied up to the dock in the

fading sunlight. The buildings of the School spread out before us on the green campus, sloping down to the water, and we involuntarily exclaimed, "What an ideal spot for an Indian School!"

Dr. Buchanan represents a remarkable combination of qualifications for valuable service to the Indian. To begin with, he is an M. D., and has established a fine little hospital of a dozen beds. The physician in charge had been called to war service and in addition to school superintendence and the responsibilities of four reservations, Dr. Buchanan was at the hospital each morning to treat the twenty or more patients requiring daily care. It is evidently his plan to guard the children in the incipient stages of the diseases to which they are particularly subject, by minor operations or by methods of antiseptics. Thus the wash-rooms are all provided with a gargle for morning and evening, and the general sanitation of air and sunlight and the liberal use of hot water are insisted upon. All this is designed not only for the immediate good of the School, but for its reflex action in future homes. In the hospital young women are in training as nurses and graduates are in practice amongst their people. But the Doctor is an up-to-date educator as well. Perhaps the most interesting place in his School is the Montessori room. Dr. Montessori would have something to learn there herself in the adaptation of her ideas and in the development of new material. The Doctor gave the credit for this to an unusual teacher, but he had all the theory behind the practice at his fingers' ends. In each of the several rooms as we moved about, we saw some notable work. The Indian children appeared particularly skilful in phonics and their reading showed the effect of this. Some quick work in arithmetic dispelled the idea that Indians are slow in handling figures. Dr. Buchanan is also a musician of some gift and has put life and interest in the school singing. He knows the cohesive value of this exercise and his assembly seemed able to respond as a group better than is usual in Indian schools. Finally, the Doctor is a linguist and ethnologist. He uses two Indian tongues freely and has no little comparative philological knowledge. This is not an unimportant key to the Indian character. As to ethnology, the practical attempts to use it at Tulalip have led to some misunderstanding. An effort to fathom this misunderstanding was our concluding chapter of Indian experience.

The totem pole and the potlach have had a revival at Tulalip. William Skelton has been an active agent in making both of them correct as pagentry to express chapters of past Indian history in a way that will preserve a memory of the good and show by contrast with twentieth century civilization how degrading the evil in Indian custom and life was. A great totem pole, made by Skelton, has been set up at the School and he is engaged now in making a "story pole." In brief, this story pole illustrates in boldly carved characters the method of training Indian children by folk-lore to courage and industry and other necessary qualities of good morals. We were particularly interested in the means used to teach Indian boys "not to say more than they know." This folk-lore had its basis in very perverted and dangerous ideas of deity. It was a part of a system that good Indians themselves would wish to have superseded. Similarly the potlach as a community house enabled Indian families to perpetuate their special family traditions and manner of life by industries, rites and dances. Dr. Buchanan has established an annual fair for the reservations over which he exercises supervision, and the form of the potlach is preserved in a large building used during the fair for what we might name an exhibition hall. This is recited by way of introduction.

Without forgetting that there are some fundamental ideas of real religion in the crude expressions of Indian life, it is probably no exaggeration to say that their religion (we call it paganism) in its superstitious frenzies was dangerous as well as degrading to them and to any society of which they might form a part. This religion expressed itself mostly through dances. It is not surprising, therefore, that the government

should prohibit the dances. This prohibition was preceded by the establishment of schools and hospitals. Folk-lore must give place to academic and industrial training and the medicine man to the regular practitioner and nurse. The quack doctor and patent medicine are too much in evidence in our boasted civilization for us to forget that these superstitions die hard. It is difficult to kill them by prohibition. The Indian is not lacking in resources, and it is not surprising that under the cloak of a new religion he should make an effort to perpetuate all those superstitions that put power in the hands of the practitioner. This new religion is known as Shakerism [in no way connected with eastern Shakerism], and was developed by one John Slocum. Apparently it is a covered attempt to perpetuate the "temanamus" of the medicine man in a weird mixture of the Indian, Catholic and Protestant religion. The whole matter is admirably treated by Dr. Buchanan in a report to the Indian Department in 1914. It has not been easy to suppress Shakerism without an appearance of religious persecution. Perhaps the encouragement of this fact has stimulated the Lumini, one of the tribes under Dr. Buchanan's superintendency, to revive one of their temanamus dances. Lumini is near the city of Bellingham, about seventy-five miles from Tulalip. The interest of some of the prominent people of the town had been secured by the Indians, and on the basis of the need for "harmless diversion" for the ignorant during long Winter evenings, an effort to sanction this dance has been instituted.

A Ford automobile, a capable driver, and Dr. Buchanan's intelligent company made a seventy-five mile motor drive a succession of interests not reproducible on paper. We first skirted the Tulalip Reservation. Some of the bordering swamps had furnished large quantities of spagnum moss, which the boys of the School had gathered and forwarded to Washington for army surgery. The wealth of the Tulalips is in lumber. Only seven per cent. of the State of Washington is devoted to agriculture. When the Doctor was asked by a Federal inspector why he did not introduce short-horn cattle on the Reservation, his answer, that long-horned cattle that could browse in the tree-tops would be more desirable, was quite justified. The alluvial flats of the river bottoms do present remarkable opportunities for farming, an average of 150 bushels of oats per acre having been established. The Skagit Valley presented this situation to us for miles. The morning before our departure had given us a brief but wonderful view of Mt. Rainier and the Olympics. As we sped northward, Mt. Baker presided with snow-clad majesty over the scene. It was not till 3:30 that we reached Lumini. At a glance it was apparent that many Indians were assembled. When we were seated in the school-house, seventy-five could be counted, with something of a crowd at the door. It was explained that the officials from Washington had come to hear what they had to say particularly about the dance.

(To be continued.)

FRIEND, INDEED!

(This is copied from a recent issue of the *Youths' Companion*.)

Into one of the ruined villages of France, razed and desolated by the Germans in their retreat, says the *World Outlook*, came one day a party of the "Men in Gray," the Friends, or Quakers, of England, who, although their religion will not permit them to fight, are spending their strength to restore the ravages of fighting.

In that village lived Marie, who in the pleasant days, before the war, had dwelt happily with her father and mother, her old grandmother and baby brother, in a comfortable red-roofed cottage. Now the father was at the front, the cottage was burned and the lonely, frightened, half-starved family of four had taken refuge in the corner of a cellar.

When Marie saw the "Men in Gray" she took courage. She had heard of the wonderful things done by those quiet Englishmen with the red star and the black star on their sleeves. Moreover, she was rich. She had six sous, and was therefore in a position to undertake a real estate negotiation.

"Maman," she said to her mother, "would not the 'Men in Gray' build us a cottage for my six sous?"

"Non, Non," said the mother.

But Marie persisted. "I will ask them," she announced. "You must not trouble them. They would laugh at you." The weary sad mother told the little girl; but Marie had the dauntless spirit of the women of France, and she was tired of the dark, damp cellar, where Grandmere coughed all night, and where there was no furniture, only rags to lie on. So with her six sous tight in her hand, she stole forth and sought the "Men in Gray."

"Sir," she said to the one who met her, "could you build a cottage with a living-room, kitchen and bed-room for Grandmere, Maman, my brother and me? Could you do it for six sous. See, I have the money?" She opened her hand and showed the coins, "Is it enough?"

The tall Friend never smiled. "Quite enough," he said, "in fact, I think it can be done with four sous. We will build it at once."

Marie got her cottage, a comfortable shelter, with beds and all necessities in it, and when everything was complete the "Man in Gray" collected the four sous with all the formality of completing a large transaction.

In a world where so many humans seemed to have turned into devils, doing things that we supposed human beings had climbed far above, incidents like these are very cheering. They are an earnest that when peace has returned not only will the desolated regions be restored as well as modern skill and labor can restore them, but the work will be done with gentleness and with tact.

TUNESASSA NOTES.

If we could only *show* Tunesassa itself to the members of our Yearly Meeting, how it would help the work done there! This was the feeling of one visitor who, though she had heard many excellent Reports, made her first visit but recently.

Five members of the Committee met there on the evening of Fourth Month 27th. Our friend J. E., who had preceded the rest of us by several days, had arranged for a conference with the old students that evening, and some of them arrived in the afternoon, and took supper with us; substantial men and women, who showed the same pleasure in returning, and talking over "old times" at the School, that we have felt on similar occasions at Westwton.

Speaking of the bad boys of past days, one man said, "When the boys ran away, the Friends used to chafe after them." But when A. D. came here, he said, "Let them run! That kind of boys no good anyhow. We don't want them." And they didn't run away so much."

The possibilities of an Old Scholars' Association and other matters tending toward a greater sense of responsibility toward the School on the part of the Indians, were discussed when we gathered in the parlor after the supper. The guests kept dropping in until, with the officers of the School and the Committee, we were quite a party, ranging in age down to a plump, dark-eyed baby. J. E. was successful in overcoming reserve and diffidence, and gathering opinions from nearly every one present, so that the Conference must have some effect.

One of our teachers, who is about leaving the School, expressed her wish that this move for co-operation had begun while she could have had the benefit of it.

Visiting has been rendered more difficult by the broken bridge, which had one span carried off by the ice gorge of last Winter, and the river must be crossed in small boats. This is delaying the receipt of the automobile which has been given to the School, and is purchased, but can not be delivered, though its coming promises to be a great help.

It also delays the moving of Henry B. Leeds and wife to their attractive cottage, which is nearly ready for them. Both in its plan and finish, and in the beauty of situation, it will be a choice home, and a great improvement to the property.

On First-day morning the Meeting for Worship seemed a

time of united seeking for those "reserves of strength," which, we were assured, our Heavenly Father has in store for us, just as truly as He has stores of coal and oil and iron, and other means of supplying our physical needs through the resources of the material world.

Some earnest words were spoken by Lewis Jemison, the Indian care-taker of the boys, whose concern for his charges is evident. The behavior of the students was quiet and reverent, both in meeting and in the afternoon Bible Class, taught by Henry Leeds, and the evening gathering in the parlor, before a beautiful open fire.

Second-day morning brought the routine of duties, for the Tunesassa family is a busy one. Three small boys, under the usual age, and at the School for special reasons, sleep a little later as they "have no chores;" but hasty feet on the stairs showed the others were speeding toward the barn, and boys as well as girls help with the laundry work.

The cooking, done by the girls, was good, and they waited on the tables neatly and deftly.

The two class-rooms and the sewing-room were visited. In the latter, at a time of leisure, it was pleasant to watch two small Indian maidens, busy with patchwork, making quilts for the poor little French babies. A real lesson in Internationalism.

One can still see needs at Tunesassa, despite improvements the two past years have brought, yet we came away with the impression of good work being done with the tools in hand, and a conviction that the work is well worth while.

The workers lead an isolated life, and give a most hearty welcome to visitors, and these could not fail to enjoy the beautiful country, and the interesting life of the School and reservation.

F. T. R.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

THE RESPONSE to our appeal in THE FRIEND OF Fifth Month 2nd for volunteers who will use posters and leaflets favorable to prohibition has amounted in all to one request. No doubt our readers are desirous to do all they can for prohibition, but find it impossible to spare time for much systematic work. But a good poster in a public place is a valuable service. A forceful circular to each employee or to every associate in college or office is helpful. Here is an advertisement that could do no harm in a local paper. Send a copy to the editor and ask him if he will not use it for the public good.

SALOON BUSINESS DISCREDITED IN SPITE OF GEORGE WASHINGTON'S WINE CELLAR.

George Washington owned a wine cellar—we are told by some ardent saloon defenders. Others go so far as to say that he was also an inn-keeper.

Therefore, they assume, it's all right in this day and generation for a man to own a wine-cellar and run a saloon.

But George Washington was also a slave-owner. Whether he was a kind slave-owner or a brutal slave-owner, doesn't make any difference. We are sure that he owned slaves.

Shall we also assume that it's all right for men in this day and generation to own slaves?

Suppose President Woodrow Wilson owned a slave-pen because his illustrious predecessor, George Washington, owned one?

It doesn't require a great stretch of the imagination to picture what would happen to him, even though he is President of the United States.

Standards change. What may have been accepted one hundred years ago is now outlawed.

Our ideals advance. What may have been considered moral and right long ago is now scorned as the ethics of the jungle.

The saloon business to-day is a discredited business, no matter whether George Washington owned a wine cellar or not.

That's why no man who cares anything about his standing or the standing of his wife and children goes into the liquor business.

You can't charge it up to George Washington, either, for he did the best he knew in his day and generation.

And the world expects every man to do his level best TODAY. When a man sees clearly, and feels and knows that he's doing wrong, he can't expect to get any mercy because some other fellow in a darker age was guilty of the same sin.

If you believe that the traffic in Alcohol does more harm than good—HELP STOP IT!

STRENGTHEN AMERICA CAMPAIGN.

LOST JOBS NOT THE ONLY CONSIDERATION is the title of a little folder we have for distribution. It is as follows, using irony of language to show the wrong that must be apparent to every sensitive spirit.

More than half the world is engaged in the bloodiest war in all history—and because of it every man has a job, probably at the highest wages that he ever received.

Wouldn't it be a shame to stop this war and thus throw out of work a large number of mechanics?

What though the lives of millions of men are sacrificed and countless widows and orphans remain to suffer. Who cares whether cities are destroyed and treasures ruined—let the war go on, for if you stop it, you may create a labor panic!

We are told there are 500,000 prostitutes in the United States—more people than are employed in the wholesale and retail liquor business as well as in the manufacture of liquor.

These 500,000 women furnish an enormous amount of work of all kinds for mechanics and storekeepers. They require a large number of buildings; they buy a great deal of household furniture; thousands of dressmakers are given employment; jewelers are kept busy; chauffeurs and druggists are supported and an endless number of men and women are employed as electricians, bar-tenders, chambermaids, housekeepers, messenger boys, waiters and musicians—and these honest working people help make this business a success.

If we destroy the White Slave traffic, we would take away the jobs of all these workers. Shall we, therefore, continue to encourage the White Slave traffic?

What does it matter whether our daughters are sacrificed—and whether our sons are forever ruined—the main thing is that these working people who are now supported by the white slave traffic should not lose their jobs.

Same way with the liquor business. Everybody knows its effect upon those who are engaged in it and upon those who use its product—but in the minds of a very considerable number of people the only consideration is this—how many men will lose their jobs if the liquor business is abolished?

Nothing else seems to count.

Have we gone mad? Isn't there anything else besides the purely commercial aspects of this business that one must consider? Do the bodies and the souls of our loved ones count for nothing?

Isn't it time that we came to our senses and forever destroyed the liquor business?

If you believe that the traffic in Alcohol does more harm than good—Help Stop It!

WHAT WILL BECOME OF THE BAR-TENDERS? is another good leaflet to slip in with a letter or to hand out promiscuously.

There are 100,000 bar-tenders in the United States—at least that's what Uncle Sam tells us.

What will become of these bar-tenders when all the saloons are closed?

What makes a man a successful bar-tender? It's the fact that he's a good salesman, a good mixer, he knows how to deal with men, and the man who is a success as a bar-tender, will be a success as a salesman in almost any other kind of store.

The fact is, it requires many more people to sell two billion dollars worth of bread and clothing, for example, than it does to sell two billion dollars worth of liquor.

Furthermore, most bar-tenders had some other kind of a job before they became bar-tenders.

A man doesn't become a bar-tender until he is nearly twenty or more—before that time he worked as a mechanic, or as a

salesman, or he was engaged in some other occupation to which he may return—provided he hasn't been shot all to pieces on account of the liquor business.

Here's a quotation that tells the story:

"The closing of the saloon merely forces the bar-tender to change from a bad job to a good job—from a job in which he *hurts* his fellow-men, to a job in which he *helps* his fellow-men.

When a bar-tender puts a man out of a job, he disgraces the man, disgraces his family, and makes him unfitted for another job.

When No-License puts a bar-tender out of a job, he becomes a more honorable citizen, his family becomes more honorable, and the community secures a wealth-producing workman, instead of a wealth-destroying workman.

It is better—far better—that the bar-tender should lose his job and become fitted for a better one, than that scores of his patrons should lose their jobs and be unfitted for any job."

If you believe that the traffic in Alcohol does more harm than good—Help Stop It!

[THE FRIEND is printed and mailed every week almost as regularly as the clock runs and this has been its record for nearly ninety-one years.

We know it reaches you, the subscribers, with great irregularity, for no issue is allowed to go out without traces.

When the paper is late in reaching you the cause can be traced to the post office or railroad service, and with both of these you are asked again to exercise much patience. First class mail matter must have priority, and we believe you recognize with the impossibility of making matters better under existing circumstances.—Eps.]

NEWS ITEMS.

CHARLES EVANS CABLES "DO NOT LET SUBSCRIPTIONS OR VOLUNTEERS FALL OFF."—(*New York Opened to Friends*)—There is a peculiar interest which attaches to a cable. Letters from France are always three weeks old at best; the cable brings Paris almost as close as New York and Chicago. A letter from the war zones often seems like history; a cable is always news. Cables are usually the heralds of the more important events, urging the immediate beginning of new plans. The following cable has just come to hand and we pass it on to the readers of THE FRIEND:

"Opportunities for broadening agricultural, building and relief work in old centres of the Marne require more workers. Buildings and relief for refugees required near Dole and Ornans. Red Cross requests us to care for six thousand refugees in Sarthe. We ask for seventy-five more men, eight women relief workers and six nurses' aides. More money and supplies will be needed for increased needs. Do not let subscriptions or volunteers fall off through underestimate of requirements."

This number is in addition to the three hundred men called for last First Month. About one hundred of these have been sent, and more than one hundred more have been selected, many of whom, however, are in military camps and cannot be sent until they are released for this service.

The cable is chiefly important for its news of increasing fields of work to which the Friends' Unit has been called. We shall need more volunteers, both men and women. Interest among prospective women volunteers has been lessened because of the very few requests we have had for women workers. News of this call for women workers should be given to all who are qualified. A knowledge of French is required of the relief workers, but most of those who have had sufficient nursing experience to qualify as nurses' aides.

We shall need a large increase in our monthly receipts. We urge all subscribers to the work, who are able to do so, to make such an increase in their subscriptions, beginning with Sixth Month 1st. We know that many are giving all they can afford to give, but we hope that many others will be able to double their subscriptions. It is of tremendous importance that we be able quickly to take advantage of all of these new openings for service. Otherwise, the opportunities will go elsewhere and the Friends' Unit will be in the position of the man who buried his talent.

FRIENDS' SERVICE NOTES.—The members of the American Friends' Reconstruction Unit while in Philadelphia on their way to France stop at the Friends' Arch Street Centre. The last party to sail for France numbered twenty men. At a dinner of these men the last evening before they

left Philadelphia, speeches were made by Rufus M. Jones, Henry J. Cadbury and Vincent D. Nicholson.

ROBERT TATLOCK, leader of the Friends' Expedition in Russia, has completed his lecture tour in the United States and expects to sail for Russia via Vladivostok early next month, after interviewing the small party of English Friends who have been working in Russia, and who have just landed at Vancouver on their way home for their first furlough since the opening of work in Russia two years ago.

The recent Woodbrooke Conference of English Friends upon the practice of Christian methods in business, was attended by over one hundred employers who control in their various factories and shops, 100,000 workers. The complete proceedings, including the impressive closing address of the Conference, will be available in pamphlet form and will be very profitable reading.

The Survey, in a late issue published an article on "Reconstruction Under Fire," in which the assistance rendered by our Friends' Unit in the evacuation of French villages during the recent drive was referred to with commendation.

The New World for Fifth Month contains a reprint of the recent statement of Philadelphia Yearly Meeting as to the position of Friends on the question of war. In a closing paragraph, the article commends highly the work of our Reconstruction Unit in France.

"NIGHT AND DAY THEY HAVE BEEN ON THE JOB."—Many high tributes have been paid by American Red Cross Officials to the work of our Unit in assisting the refugee population in the recent evacuation of the Somme and Aisne. We published one last week from Edward Eyre Hunt. We have just received another in a letter addressed to Charles Evans by Wm. B. J. Jackson. A group of our men and women were put under the direction of W. B. Jackson at Beauvais (Oise), where several hundred refugees were cared for each day, made up into trains and sent on into southern France. His letter is as follows:

BEAUVAIS, (Oise), April 13, 1918.

MR. CHARLES EVANS, American Red Cross,

12 Rue Boissy d'Anglais, Paris.

DEAR MR. EVANS:—

The following members of your Unit left to-day to report to you at headquarters, their work here having come to an end:

Miss Glancy, Miss Young, Miss White, Mr. Bell, Mr. Howell, Mr. Sidney Brown, Mr. Southworth, Mr. Cope, Mr. Hobbs, Mr. Marshall.

I cannot say too strongly how effective the work of these Friends has been. There has been nothing at which they, either man or woman, have balked, and night and day they have been "on the job."

I regret very much that the present circumstances do not justify their remaining here much longer, for it is a real pleasure to work with such people.

With my kindest regards, I am,

Sincerely yours,

[Signed] Wm. B. JACKSON.

Delegate

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING FIFTH MONTH 25, 1918.

Received from 25 Meetings	\$9,346.55
Received from 18 Individuals	957.00
Received for Armenian and Syrian Relief	23.50
Received for Supplies	97.75

\$10,140.60

CHARLES F. JENKINS,

Treasurer.

The following is taken from a recent number of the *American Friend*—
THE STRENGTH OF SACRIFICE.—(By Paul Furnas)—"When we have sacrificed more—done more for humanity than those who believe in war, then, and not until then, can we be proud of the fact that we are Quakers."

This morning I came into the office of the Young Friends' Board after three weeks as an "Itinerant Preacher" of the Message of Relief and Reconstruction; making "one night stands" with a stereopticon; travel-

ing through the country in a motor car. I have faced out utter unpreparedness as Friends to meet the present crying need for a way of life that is equal to the spiritual crisis. But as I have sat at family worship, at the breakfast table, or grasped the hand of a girl in her teens, fired with the challenge to us as Friends, or have received the benediction of an elderly Friend who speaks with the conviction and knowledge of a life lived to its closing days with Christ, I have come to know with great thankfulness of heart where the strength of Friends, and I believe the greatest strength of our nation, lies.

When I reached the office this morning, I found much interesting and heartening correspondence. From one letter written by one of the boys in the conscientious objectors' group at Camp Dodge, is quoted the significant statement at the head of this paragraph.

And then as if in answer to his challenge, I found a letter from a woman sixty-four years of age who had sacrificed all for Christ's Kingdom, among the people of the back country of Ontario for twenty-seven years. She and her husband have for years been driving twenty miles weekly, through country so rocky and barren that they must take with them grain for their horse, in order to carry the good news to the back country people on Echo and Island Lakes.

The first letter alluded to is this:—

Co. B, 763 DEPOT BRIGADE, Camp Dodge, Iowa

THE YOUNG FRIENDS' BOARD, RICHMOND, IND.:—

Dear Friends:—I was indeed happy to receive your message "To Our Boys in the Army and Navy." To us who have been standing as conscientious objectors, it is especially welcome. Although I am to receive my discharge to join the Reconstruction Unit in a few days, I can understand and share the sentiment of the soldier when he sings, "Keep the Home Fires Burning."

During the past few weeks I have felt a deep concern for the influence of Friends during and after the war. In some localities Friends have been placed in Class V and taken it as a matter of course that they could go on living normal lives while others were making untold sacrifices. It is this attitude that makes it hard for us now and it is this attitude that will neutralize the influence of Friends after the war. It seems to me that every Friend who would properly be placed in Class I should enter the Reconstruction Unit. In addition to these I would suggest that we secure a number of men outside the draft.

When we have sacrificed more—done more for humanity than those who believe in war, then, and not until then, can we be proud of the fact that we are Quakers.

The deep concern which I feel has made it necessary that I write thus at length. Our sacrifice should be commensurate with the needs of our day.

Hoping you will be able to take some definite action on this problem, I remain,

OSKALOOSA, IOWA.

DUANE McCracken.

DR. HODGKIN IN AUSTRALIA.—Geo. Vaux, Jr.'s interesting review of the life of the late Dr. Hodgkin, which appeared in a recent number of THE FRIEND, has influenced several to read the book for themselves, in every instance of course to their great satisfaction. The following message of appreciation is taken from the *Australian Friend*:—

But to Australasia Friends the chief interest of Dr. Hodgkin's life centres in his visit, with his wife, his daughter Violet, and his son George, to Australia in the year 1909. This visit is still lovingly remembered as an event of yesterday. London Yearly Meeting was desirous of sending a deputation of its members to visit Friends in Australasia, but the personnel of the deputation was still to seek. Thomas Hodgkin had for some years felt a desire to visit these lands, and learn at first hand the conditions under which the British of these southern seas was being built up. His chief thought, however, was to bring a message of loving cheer to the small bodies of Friends scattered throughout Australia and New Zealand, who he felt, as we have already seen, ought to have a contribution to render to the national upbuilding. The door, however, seemed absolutely closed until medical advice on his daughter's behalf threw it wide open, and at an age bordering on eighty, the family party set their faces in this direction. It was a unique deputation, and in all its details made strong appeal to Friends in Australia. London had again sent them its very best, and that best had gladly come, sacrificing all the comforts of life at a time when such are generally hugged more closely. The love which prompted English Friends to send such a deputa-

tion breathed through every member of the deputation, and warmed the hearts of Australasian Friends wherever they came. They were able to visit all the Australian Meetings and many private homes, and to take special note of Hobarat School, in which Dr. Hodgkin had been for some time interested, and concerning which he wrote, "I can truthfully say that, though I went out believing in the School, I came back believing in it still more." Dr. Hodgkin's general impressions of the Meetings and of the Friends he had met made him hopeful for the future. He wrote: "There is, I am persuaded, 'a seed of life,' as George Fox would have called it, in many of these Meetings, and I believe it will grow from man to man without the aid of a 'pastoral system' such as they have in the Western States of America."

As regards New Zealand, the first General Meeting of the Dominion was held during the visit to those islands, and Dr. Hodgkin rejoiced that he was favored to be present. He felt that Friends there, as elsewhere, needed organization in order to make the impress upon their country that was due from them, and he rejoiced that the organization was coming into being. Who could have foretold how greatly it would be needed in days not then far ahead?

Every phase of life in these lands had an interest, and he sought information wherever he went. He was much exercised by the Defence Bill, and could not believe that Australia and New Zealand could be so short-sighted as to penalize Friends for their religious convictions. Alas! could the dear Doctor have foreseen the events shortly to happen in that dear old England which, present or absent, was always tugging at his heart strings! Dr. Hodgkin's considered opinion, often and urgently expressed, was that the one great need of Australia is population, and his plan to safeguard the future was not in a few people trained to arms, but in many occupying the empty spaces. Populate, populate, populate, was ever his cry, and the attitude, or what he conceived to be the attitude, of the Labor Party on this question was one that he could not understand, and considered suicidal.

Space does not permit of our following Dr. Hodgkin and his family into all the byways of their Australasian journeys. They did not spare themselves, and what they were able to accomplish, having regard to all their circumstances, was wonderful. Louise Creighton says, "But Thomas Hodgkin's chief contribution to the Society of Friends was himself." Truly Australasian Friends experienced no small share of the gift.

NOTICES.

WESTTOWN SCHOOL.—The stage will meet at Westtown Station trains leaving Broad Street Station, Philadelphia (Penna. R. R.), at 6.21, 8.21 A. M., and 2.15, 3.35, 4.55 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.

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MEETINGS FROM SIXTH MONTH 2ND TO SIXTH MONTH 8th:—

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

Chesterfield, at Crosswicks, Third-day, Sixth Month 4th, at 10 A. M.

Chester, N. J., at Moorestown, Third-day, Sixth Month 4th, at 7.30 P. M.

Bradford, at Cotesville, Fourth-day, Sixth Month 5th, at 10 A. M.

New Garden, at Westgrove, Fourth-day, Sixth Month 5th, at 10 A. M.

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

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

Wilmington, Fifth-day, Sixth Month 6th, at 7.30 P. M.

Fritchlan, at Downingtown, Fifth-day, Sixth Month 6th, at 10.30 A. M.

London Grove, Fifth-day, Sixth Month 6th, at 10 A. M.

Falls, at Fallstown, Fifth-day, Sixth Month 6th, at 7.30 P. M.

Evesham, at Mt. Laurel, Fifth-day, Sixth Month 6th, at 10 A. M.

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

DIED.—At his home, Whittier, Iowa, Third Month 29, 1918, ROBERT W. HAMPTON, in his eighty-third year; a member of Springville Monthly Meeting, Iowa.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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"THE GRACE OF HOSPITALITY."

According to the Century Dictionary, hospitality is "the act or practice of a hospitable person." It is giving welcome and entertainment to strangers or guests, "with liberality and goodwill," says Murray. Both definitions indicate that, back of the action, there is a state of mind which must be taken into account,—a personal quality or virtue, without which real hospitality is impossible. Indeed the Greek root implies as much. No merely conventional observances, large or small, can be an equivalent, and no counterfeit can long be undetected. Viewed as a duty only, and taken in a narrow sense, the obligation to hospitality does, it is true, enter abstractly into certain codes of ethics, even amongst savage or barbarous peoples, by whom it is often practised scrupulously according to rule. For illustrations of this, one has but to mention the "red Indian" or the desert Bedouin, in whose rude dwelling or tent even an enemy may find sanctuary. In such stages of the development of human society, these requirements have had very definite boundaries; but the notion of obligation to a stranger because he is a stranger, is so ancient and so nearly universal that it seems almost to belong to the elementary or primal traits of the race. The "guest's right," we are told, was recognized in a condition of community life in which the essentials of food and drink were regarded not as articles of merchandise, but as common property,—the guest's right, however, and consequently the host's duty, having specific limitations as to time and extent.

If the ethical standards of primitive life call for so much consideration to strangers and travelers, we could not expect those of advanced civilization (especially Christian civilization) to require less. The New Testament gives us several fine lessons on this subject, showing the basis and informing spirit of true hospitality. It is practically the same principle as that which would constrain a person to exceed the requirements of law and custom, and so to go two miles rather than one in helping a traveler over a difficult or unfamiliar road. The neighborly act of the Good Samaritan was hospitality of

a worthy kind, and illustrated the truth that the Master Himself may be received and served in the person of one of the least of His brethren.

"Forget not to show love to strangers," is the revised form of the familiar exhortation in Hebrews; and Peter's encouragement to the saints to use hospitality "one to another without grudging" follows his entreaty that above all things they should be fervent in love among themselves. There is nothing essentially exclusive about this; but a larger exercise of Christian obligation is set before us in the recommendation to do good to *all*, as we have opportunity, though "especially to them who are of the household of faith." Again, Paul says that a bishop, or overseer, must be a man who was given to hospitality, and that those widows who were to be selected for particular care or for responsible stations should be such as had used hospitality to strangers. The forms of this service would, of course, have some reference to the necessities of climate, travel, and so forth; hence the terms used in our Lord's appealing rebuke to the Pharisee in whose house He was a guest.—"Thou gavest me no water for my feet."

When we think of the inevitable hardships of those early evangelizing embassies described in the book of Acts, and of the great help and cheer of such reception as Paul and his companions enjoyed in the house of Lydia and in that of Philip the Evangelist, it is easy to see why the virtue of hospitality is so much emphasized in the various apostolic advices. The practice of the early Christians in this respect has been notably reproduced, and perhaps amplified, in the Society of Friends, particularly in times when there were more "itinerant preachers" than there are now, and when modes of travel and means of public entertainment were less convenient. Read memorials of Rebecca Jones and the narrative of Mary Pryor for pleasant pictures of such services of Friend to Friend in that time; or recall the "liberality and goodwill" of the household at Swarthmoor Hall during the stirring and troublous times of the first half-century of Quaker history. George Fox, too, who knew so well the comfort of such a haven, knew also what it was to suffer want in this particular; and he made testamentary provision, according to his means, for the refreshment of Friends who might come from a distance to the meeting at "Pettyes," and also for a close "to put Friends' horses in when they come to ye meetings" in Philadelphia.

But perhaps no more beautiful instances of the practice of hospitality among early Friends can be found than in the account of William and Alice Ellis, of Airton, in Yorkshire. With one heart and one mind they served the Lord and His children in this way, and made singular stipulations in their wills for the continuation of such service, so far as the use of their property was concerned. In the testimony of the Quarterly Meeting held at York, it was said of William Ellis that he was "given to charity, and used hospitality much, his heart and house being very open to entertain such as traveled, or were concerned in Truth's service." The testimony of

Settle Monthly Meeting concerning Alice Ellis (who survived her husband several years) describes her as "being very free to distribute part of what she had gained by great pains and industry, when she met with suitable opportunities, and it would in any wise tend to advance the honour of Truth, amongst Friends or others not of our Society, she being in a particular manner devoted to acts of hospitality in many respects; the which, in her lifetime, was evidently demonstrated to be her great delight."

If the modes of living and of travel in the present age render unnecessary or impracticable the same exercise of hospitality that was formerly witnessed, the spirit of it, being that of love and interest and Christian care, will still find ways of expression. Hugh Black says, "Its very essence is sympathy and kindness, and that can be shown by many a token. A pleasant look will sometimes do it, and reveal a hospitable heart; a kind word where it comes natural; a helpful hand where opportunity offers. We can all be more accessible and friendly and considerate, ready and willing to do a service." Writing on this subject in "A Christmas Sermon," he naturally applies the familiar Scripture references, not omitting that in regard to entertaining angels, and then observes: "The hospitable mind is its own best blessing. The loving heart is its own true reward. The generous soul has unawares had an angel for a guest." M. W.

THE QUAKER CONCEPTION OF THE CHURCH.

"The Quaker Conception of the Church" is the title of a brief essay recently published by the Henry H. Mosher Fund, of New England and New York Yearly Meetings. It was written by Rufus M. Jones at the request of the Trustees of the Fund. The Trustees have given it a free distribution among the members of the two Yearly Meetings and it can be had for ten cents a copy through our own Book Store at 304 Arch Street, Philadelphia. We encourage Friends to procure copies for themselves. We give the concluding paragraphs.—Eds.]

They [the early Friends] refused to use this great word "church" in any lower sense. It must not be applied to a building. "There came a professor," George Fox says, "and gave me a push in the breast in the steeplehouse and bade me get out of the church. 'Alack,' said I, 'dost thou call the steeplehouse the church? The church is the people whom God hath purchased with His blood; and not the house.'" In other places Fox calls "the people of whom Christ is Head" the church. No structure of stones and mortar, no creation of carpenters, however lofty and beautiful, could be a church, for only Christ Himself can build a church and His church is the church. No sectarian, denominational body can, they thought, be properly called a church. That is, again, like the building, a man-made affair. It is cut away and separated from the true communion of saints. It is a thing apart, with its own "notions," and its own private interpretations of Scripture. It may have within its separate fold many members who belong to the invisible church and who recognize Christ as their Head, but it itself is not a church—it is only a sect more or less dismembered by its form of organization and its exclusive spirit from the one true church, whose name it wrongly assumes.

It was for these reasons that Friends refused to call themselves, in their organized capacity, a church. There was only one, there could be only one, church. They were in it and of it, but it was much larger than their visible group. They formed a society of persons who were in Christ's church, and they wanted above everything else to see all the other scattered members of this church gathered into the one great flock of Christ, under the one true Shepherd.

They worked out a type of organization that fitted this

central conception of theirs. They got as far away as possible from the model of existing churches, which in their mind belonged to the "apostasy" and to "anti-Christ." It must not, above all, be a man-made or a man-governed institution. It must not be an organization governed and ruled by officials. It must be a Christ-made and a Christ-governed society or body. It must be an organism, rather than an organization. It must be the work and creation of the Spirit of Christ, operating from within and not the work and creation of human hands, building from the outside. This Society of theirs, therefore, had no visible head. Nobody managed it, nobody ran it, nobody directed it. Every step was taken, however momentous, however trivial, by the entire group acting, as it believed, under the direction and guidance of the Spirit. All ministry was, in ideal, Divinely initiated and given through unordained persons who had listened and heard, and who spoke because the word of God had come to them. All the work of propagation, the missionary tasks of the Society, the efforts to reach and gather the hidden seed of God, were undertaken by men and women who were "called" out and qualified for this Divine business and whose gifts and calling carried conviction to the minds of the Friends who composed the group to which they belonged. All business and all the moral and spiritual care of the flock was carried on in this same way. No bishop, no elder, no official of any sort settled anything for this society. Its clerk merely announced and recorded the sense of the meeting which was believed to be "the mind of Truth," i. e., the will of the Spirit. The design of the Society, as it was worked out by its founders, was to realize that dream of all spiritual reformers, that there should be in the world a fellowship of believers living in obedience to the Spirit revealed within them. It was in idea a perfect democracy, though a democracy with a difference. The usual individual self-seeking that marks democracies was here to be absent. Each individual was to be more than a bare individual. He was to be a partaker of the life of the Spirit, he was to be an organ of the indwelling Christ and so to be raised into new and corporate life with all the other members. It was thus in thought and purpose a Divine democracy, a real communion of saints, living here below, but sharing the life and mind of the eternal Christ.

The Society of Friends was free from all affiliation with the State and from all connection with every kind of political organization. It had no constitution, no creed, no sacraments, no sacred customs, no infallible system, no clergy, no necessary officers. It was, in essence, a little visible part of the whole family of God, a tiny fragment of the invisible church, a society, here on earth, of persons whose supreme desire was to belong to the one great total community of Christ's saints.

The early Friends could not under any circumstances call themselves a "Friends Church." That would sound exclusive. It would imply that the church is divided into compartments. They know only of one church, not of many churches. All they claim is that they form a society of Christ-enlightened Spirit-guided persons in the one unbroken, undivided fellowship and family of God, which is the church.

Such, in brief, is the historical Quaker position. Is it still a live idea? Does it mean anything for this present age, or is it merely worthless lumber to be discarded? The underlying principle in this historical conception of the church is as true and vital to-day as ever. The true church of Christ is a spiritual body, and it includes in its membership all persons, living and dead, who have been born anew and who are joined by faith into a fellowship with Christ, the author and finisher of faith and the only Head of the church. In this lofty sense there is only one church.

It has, however, been clearly proved by the slow progress of history, that there is a real place and function for denominational bodies that express particular aspects of Christian truth, that bear testimony to special features of the many-sided faith of the church universal. But the denomination, with its partial truth and its limited outlook, must never make itself a substitute for the one true church of Jesus Christ, the undivided

fellowship of the whole family of God. To make that substitution is the very essence of sectarianism. A "sect" is, as its name implies, a part cut off from the body, and yet claiming to be the body, claiming to have a monopoly of Divine truth and to be in a peculiar sense the "fold" of the true sheep. The sectarian tendency makes for exclusiveness and narrowness. It encourages bitter rivalry, and, especially perhaps in rural communities, division of forces and loss of efficiency. There is no place in this age of the world for the compartment scheme or for the sectarian spirit.

If denominational families are to be preserved, as they certainly should be, for the cultivation of intimate fellowship and for the emphasis of definite aspects of truth which other Christians tend to neglect, the denominational family should never be mistaken for the larger reality—the whole body of believers, which is the church. The moment we draw a narrow line about our beloved fellowship, and crystallize its ideals into fixed "notions" or rigid "practices" and "systems" and then call it the "church," we have done much to arrest the great spiritual movement of the ages and we have defeated the very purpose for which a denominational family exists. The goal of our devotion now, as in the apostolic age, should be "the perfecting of saints, the edifying of the body of Christ; till we all come, in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—"In whom all the building, fitly framed together, groweth into a holy temple in the Lord in whom ye [the particular families] are built together on the habitation of God through the Spirit." (Eph. iv: 12-13 and ii: 21-22.)

R. M. JONES.

"SOME WORDS OF PRESIDENT WILSON ABOUT RELIGION."

"It is a very significant matter in my mind, that the Gospel came into the world to save the world as well as to save individual souls. There is one sense in which I have never had very much interest in the task of saving individual souls by merely advising them to run to cover. It has never seemed to me that the isolation of the human soul, its preservation from contamination such as the Middle Ages attempted, or any modern substitute for that, was graced with any dignity at all. If men cannot lift their fellowmen in the process of saving themselves, I do not see that it is very important that they should save themselves, because they reduce Christianity by that means to the essence of selfishness, and anything that is touched with selfishness is very far removed from the spirit of Christianity. Christianity came into the world to save the world as well as to save individual men, and individual men can afford in conscience to be saved only as a part of the process by which the world itself is regenerated. Do not go about, then, with the idea that you are picking out here and there a lost thing, but go about with the consciousness that you are setting afoot a process by which you will lift the whole level of the world and of modern life.

"The New Testament is the history of the life of Jesus Christ and the testimony of common men who rallied to His fellowship and who by their faith and preaching remade a world that was under thrall of the Roman army. This is the history of the triumph of the human spirit, in the persons of humble men. . . . Let no man suppose that progress can be divorced from religion or that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Saviour."

LETTERS FROM FRANCE.

(Continued from page 652.)

When night came we were naturally tired; so tired that I can hardly remember who was there or what we did. All this time others were scouring the country side with automobiles to evacuate threatened villages, and they were often under shell fire. We had to load the trains with old people, women and children, decrepit, sick or dying; and as the plat-

form was low the work of getting them into the carriage was very hard. Everyone was splendid and the only thought was to render service and help in every conceivable way. Of course at the station we had to deal with the very poorest—I mean those who had come away without horses and carts, for those who had these filled the roads leading away from the town and continued their sad journey on their own resources; so did many on foot, as I realized when we in our turn abandoned this post. In the evening our friend, Dr. B., who had been doing yeoman service in his ambulance, set out for A, and turned over to me his concern that the Smith College girls be taken care of and placed out of danger in time. As I had no authority over them, and their directress was in Paris and their only idea to stay till the last possible moment, I felt worried for once. Fortunately the next day, the Red Cross delegate for that district appeared and relieved me. They were, he said, to leave Fourth-day morning—a long time off, it seemed to me.

Our work continued on the same lines the next day, except that we carried one stove down to the station and kept things hot on it there, after cooking in the courtyard of the school. Then the townspeople began to go and our work doubled. Women came staggering down the platform with loads I couldn't carry (and I am stronger and better able to do such things than ever before); children were lost and lost soldiers began to turn up singly and in small bodies. Two came in Second-day night, having swum a river to get away from "Gerry"—dripping wet and demanding dry clothes: none, of course, were forthcoming. We worked until after dark, having requisitioned a barrack near the *gare* for permissionnaires. There we made coffee and chocolate and sheltered the évacués. The soldiers took it over at night, and while not turning our charges out, drank up our coffee and chocolate and filled the stoves with ashes and clinkers so that the next morning I had to turn the stoves upside down to clean them. I hope you will begin to realize how dirty we were—coal ashes, coffee, chocolate and condensed milk on our hands, faces and uniforms, all our personal luggage sent on to Paris by the agricultural caravan except knapsacks; and no time to wash. Fortunately we were busy and I don't believe I ever passed a holiday in my life that did me as much good as these ten days.

Third-day came the official order to evacuate the town and the British retreat—the French had taken over the line and resistance was stiffening—but now there were two streams of traffic. French men, horses, guns, camions, wagons, provisions and ammunition going up and the British coming back just as thick. Fortunately their ways diverged in the town and we were enabled to beat our retreat over roads practically unhampered by the British retirement. Most of the French were up before we left.

We worked very hard all day getting off the townspeople, including the nuns and their old and sick patients—a most difficult and trying job.

Among the last to bid us good-bye was the President of the local branch of the French *Croix Rouge* who had been prodigal of sympathy and encouragement. It was a hectic day. Finally we got the last train fed and wandered slowly back to the hotel, where I found I had been tolled off to accompany a big camion, loaded with Smith College stores and baggage, a twenty-four hour old baby, her mother, father and sister, all in charge of a Smith College social worker from N. Y. We were away before I had more than half eaten, in Jackson's Ford touring car to fetch them up the mountain to the camion. We lifted them out of bed and made a bed on the back seat of the Ford, where the woman and her husband sat or reclined, while the other three, including the baby, were in front; I walked. We had to leave the grandmother, uncle and aunt behind, but I believe they got away later. The woman was fine—so courageous, uncomplaining and grateful—we loaded her into a comfortable bed in the camion with her husband—just home *en permission* in time. Then we set off in a convoy of three—our White truck, the Smith College Unit in their

jitney, and the Ford. As we went away we passed ghostly figures by the roadside, resting or trudging on with wheelbarrows or little bundles of clothing, while we thundered past comfortably seated and sure of getting away safely.

It was a beautiful moonlight night and as we drew further away the roads were almost deserted and on either side as calm and peaceful as if hell were not loose a few kilometres to the north. The barrage was over and the thunder of the guns came to us in single reports as we rolled comfortably over the almost perfect road. Once in a while we would shout back to our soldier-father "ca va?" and he always answered "ca va bien!"

With waits for the other cars we traveled for about an hour and a half and pulled into St. Just early enough to find people on the street to direct us to our baby's relatives—we borrowed a stretcher from a soldier camp and carried the mother safely to a bed.

Kenneth Cross, who had been sent on some days before with the horses, etc., had provided hotel accommodation for the ladies. Art (the driver) and I slept in the camion (whence many fleas).

On Fourth-day we got busy again. Jackson, who had arrived about 3:30 A. M., on account of the Red Cross, bought a stove, charcoal, kitchen utensils and from the supplies of food we brought, and bread the Maire gave us, we set up another kitchen on the roadside near the town, and had café au lait for the émigrés as they streamed in, and for the soldiers as they streamed out. We were near a cross-roads, which fortunately was not shelled, but the noise of the guns was increasing all the morning. About noon a French officer came down and ordered us to leave—which I for one did with great thankfulness, that so far we had been exposed to no great danger and were privileged to be of use.

Among the crowd that passed us this morning were Mme. Varlet and her daughter, who greeted me with smiles and good cheer: each of them managing a two-horse tram, loaded with their possessions. They had no man to help them, but were progressing carefully and with wonderful confidence and self-possession.

Before, I had met with many of our townfolk, who showed the most lively gratitude and confidence in us and seemed cheered and comforted by our presence, to such an extent that I could not think of the loss of our material work that has come, but only of the tremendous gain we have made in friendship and good-will among a people to whom we cannot even yet speak plainly. There is one thought ingrained in every one of us, and that is that we must go back to help them set their homes in order and begin life anew as soon as we can. If the people back of us in America give us half a chance, we can, when we do so, accomplish, I think, twice the good that we have in the past.

I succeeded in getting the girls started by upsetting the stove and collecting our kitchen utensils in the jitney. This time we took them all with us. After a lunch in the hotel we again set out as before, picked up our mother and baby, and started for the old cathedral town of ———. We got there and found problems three or four times as big as before. On the way we passed our agricultural équipes, still clinging tightly to their horses, our luggage and the one tractor brought off. After coming back from placing our charges in safety with the father's relatives, we found Doctor Calvert in the Place, seated on the tractor, covered with dust and sweat and surrounded by several hundred people, to whom he was telling the story of our escape from the battle. Here the Red Cross had sent some big officials to help us and we scoured the town for empty houses, finally finding one where we established headquarters. I slept the first night on some straw, with two blankets, in the dining-room.

The next morning I found the girls established in a railroad building, with four or five stoves going and cooking away for the refugees for dear life. Jackson took off all the Friends left with him the following day to a point nearer the line, where he had orders to report and help evacuate. I don't

remember just what we did on our first day, but the refugees were established in empty passenger and freight coaches and fed there. I worked in the kitchen.

We found the town we were to help clear up entirely deserted, I mean this literally. There were perhaps half a dozen civilians left and the Red Cross was in possession of the hotel, which they were running for themselves. I set to the next morning, after the town had been shelled and we had all taken refuge in the wine cellar, down fifty steps and cut out of solid rock, where most of the hotel (it was full of Red Cross workers) slept. But I went back to bed, having helped fit up a camion as ambulance to carry the dead and wounded from the shelling—they were taken to a military hospital and I did not see them. As I said I set to the next morning and helped the store-keeper, Robert Davis, of Cape Cod, to get his stores in order and to break up chocolate, sausage, etc., for the canteen, which they were running at the station, fortunately on our way we had met Edmund West wandering around the country on a bicycle looking for his horses. He is the head of our agricultural department, and wanted to see them safe in a pasture he had rented not far from Paris. We explained he was on the wrong road and sent him back to Paris after I had bought his raincoat. It was wet and rainy so that this was a great comfort to me, for I could keep dry and begin to get some of the wet out of my clothes, which had been soaked at our last stopping-place. In the afternoon we had our orders reversed and after I had helped a little in preparing a hospital in the basement of the palace we retraced our steps and returned to where the Smith College Unit was working, having found Sid, Brown, Ernest L. Brown and our Garner truck and requisitioned them to return for our work.

Here we found reinforcements from Paris, a number of Friends who had set up a kitchen on wheels at the station for évacués. The French Red Cross fed the soldiers, the Smith College Unit fed the wounded, mostly the French, as they were sent out on the hospital trains. It was Easter morning, but there was no holiday for us. I turned to again in the kitchen and carried food out to trains for the wounded and to the freight shed where the évacués were lodged all day. I kept myself limber and spruced up by hard work, shifts of light hours, each which had been arranged in the Smith kitchen, was going all day and night, feeding wounded in the daytime, and soldiers all night, while the other kitchen supplemented by this, fed the évacués.

At night, owing to air raid scares, we had to remove all the évacués to schools in the town, where we gave them food, some condensed milk for babies and our blessing, and left them while we got a little rest; then we turned to again and repeated what we had done the day before in feeding and helping. One grand and blessed fact stands out about the second-day following. I had my first hot bath since last autumn, at a bath-house where everything was lovely and comfortable. On Fourth-day I decided to come up to Paris to the Executive Committee meeting, which lasted two days, and until ten o'clock each night. Yesterday, I spent loafing, shopping and writing the first part of this letter and tomorrow I start in to work in the Red Cross Office with Charles Evans, my address, however, being the same as before, and living at the Hotel Britannique for an indefinite period.

J. H. H.

PARABLES OF SAFED THE SAGE.

THE DOG AND THE LIMITED.

Now I rode on a Fast Express Train called the Limited. And we went through a Country where there were Many Farms. And the Train went like the Driving of Jehu.

And there was a Farmhouse that stood near unto the Track, but back, as it were, about the space of a Furlong. And in the Farmhouse dwelt a Farmer. And the Farmer had a Dog. And when the Train drew Nigh, the Dog started from the Farmhouse toward the Train. And he Barked Furiously, and he Ran Swiftly. And I marveled that he could run so Swiftly,

and that at the same time he could Bark so furiously. But with all his barking he could not make so much Noise as the Train, neither with all his Running could he overtake it.

And the path that he made in his Running was a Great Parabolic Curve. For he started before the Train entered the Farm, running toward the Train, and going East, for the Train was toward the West. But as the Train ran on and stopped not, the Dog ran South, and when the Train was going By and not even Hesitating, he Curved so that he ran South-west and then West. And at the west side of the Farm he fell into a Ditch, and rolled over and over and got up, and shook himself, and stood for a moment and cursed the Train, and then Returned Home.

And a month thereafter I rode on the same Train, and behold, the Same Dog did all the Things that he had done before.

And three months thereafter I rode again on the Same Train, and the Same Dog was still Getting Experience in the Same Manner, but Learning Nothing Therefrom.

And I saw that he was even like unto some Men, who might be Braved in a Mortar with a Pestle, yet would not their Folly depart from them.

For even as that Dog watcheth daily for that Train, rising every morning and listening for it, and chasing it through the Farm, and Tumbling in the Ditch on the West Line of the Farm, so there are Men who Chase their Follies Continually, and learn Nothing from their Tumbles.

And what would the Dog have Done with the Train if he had Caught it?—*From The Congregationalist.*

HYMN.

As a bird in meadows fair
Or in lonely forest sings
Till it fills the summer air,
And the greenwood sweetly rings,
So my heart to Thee would raise,
O, my God, its song of praise.
That the gloom of night is o'er,
And I see the sun once more.

If Thou, Sun of Love, arise
All my heart with joy is stirred,
And to greet Thee, upward flies,
Gladsome as yon little bird,
Shine Thou in me clear and bright
Till I learn to praise Thee right,
Guide me in the narrow way,
Let me ne'er in darkness stray.

—*From the German, 1580.*

COMMENCEMENT AT CHRISTIANSBURG.

Down through the famous Shenandoah Valley to Roanoke, thence thirty miles southwest to Christiansburg, we went last week to attend the Commencement exercises of Christiansburg Industrial Institute.

The atmosphere was hot and humid when we left Philadelphia, but here on the crest of the Alleghamies, 2200 feet above sea level, where the waters flow on one side to the Atlantic and on the other to the Mississippi, the air was cool and bracing.

We received a warm welcome from Principal Long and his wife and were shown to the Board guest-room in Baily-Morris Hall, the big, cheerful building bearing the names of those two good friends of the School, Joshua L. Baily and Eliston P. Morris.

The first question asked by everyone was "When were you here before?" I pointed to attractive little Natalie Long, named for a member of the Board, and replied, "There is my calendar—as many years ago as she is years old." Natalie and the "farm babies"—two splendid little boys belonging to the capable school farmer, were the first objects of our inspection. The babies have grown finely so far, but in the minute quarters which they are forced to occupy they will soon have

to be curtailed or beheaded for lack of space to grow more. A cottage for this family is a crying need.

Class Day exercises were then announced. The program, which had been prepared without their teachers' supervision, did credit to the twelve young people—six girls and six boys—who composed the graduating class. The usual history, prophecy, poem, will, and gift to the School were presented, but underneath the familiar ideas ran an undercurrent of seriousness usually absent from similar events among our more favored youth.

The poet was from Wabash, Indiana. A teacher here had discovered him in an orphanage and believing he showed promise sent him here, paying out of her own salary his first year's schooling. The poem lacked coherence, but showed high ideals struggling for expression.

In the class were two of Principal Long's children. Both are to go to Hampton this Autumn, the boy to study mechanics and "to act," as his father expressed it, "the Hampton training, discipline and ideas of life." Then if he decides to carry out his own purpose of being a physician, he may do so. The girl is to study nursing.

Another member of the class was a boy from Germantown, a protégé of Bethia Elder Whittaker.

A picture of Booker T. Washington was presented for the class by a boy whose father was a member of the first graduating class in 1891, and whose mother is a capable teacher in the primary department.

A tree planting followed, with appropriate address. After that we strolled to the base ball field to watch a game between Christiansburg and Bluefield Colored Institute. Bluefield is not an industrial school, so work on the farm had not prevented its stalwart team from training. Our boys looked smaller on the average and as we knew a late season of Spring planting had kept them from practice, we resigned ourselves to defeat. But the score stood eleven to one in our favor. "The harder our boys work the better ball they play," commented the wife of the Principal on the outcome. While we were sitting on the side-lines watching the crowd which displayed the same mysterious excitement and inexplicable aberration of baseball crowds everywhere, Principal Long expressed his regret that the debates between Bluefield and Christiansburg had to be given up because of the lack of the necessary \$25 to pay the traveling expenses of the debating team. Just then there came along a man who had been in the School thirty-two years before. After leaving, he studied for the ministry in Richmond and was ordained in the Hill church near Christiansburg, the brick of which he had helped to burn. He is now pastor of a church of five hundred members in Morristoryn, N. J., where he is known as the "gardener pastor" because he has a fine garden of his own and teaches his parishioners to garden. He linked the past and present by pointing to the old "Mansion House," our school building, and saying, "My grandmother lived as a slave in that house, and my father was sold from her when he was three years old." When the grandmother herself was later sold to Richmond, her boy, now half grown, hearing one day that his master was going to Baltimore to buy goods, begged him to stop in Richmond and buy back his mother. The kind-hearted master did so and eventually restored her to her original mistress who repented having sold her faithful servant in a fit of anger.

At the Alumni and Old Scholars' meeting in the evening, three members of the Class of '91 were present. One was the mother of our domestic science teacher, who is a graduate of our School and of Cheyney.

The program was a varied one—talks by old scholars interspersed with songs. The main address was by the "gardener pastor" on the texts, "Neglect not the gift that is in thee," "Stir up the gift of God that is in thee"—a sound, practical exhortation to his race to cultivate the virtues in which he deemed it lacking.

Then a Negro of the old fashioned type arose and said that he had attended the School for one session just after the war and that here he had learned his letters and got as far as the

Third Reader. As he recited a poem taught him then and said that while he had "missed the opportunity to learn," he had not "missed the opportunity to know God," the mystical illumination of his face recalled "Uncle Tom" and revealed the secret of the charm of such strong, simple and truly pious souls.

The Alumni on this occasion presented \$50 to the School. The thrift and self-denial represented by this gift were deeply appreciated by the officers of the School.

The unique event of this Commencement Week occurred on Fourth-day, the 15th. This was the dedication of the Christiansburg Colored Hospital. A hospital to accommodate about twenty patients has been built with funds, nearly one-third of which was contributed by the white people of Christiansburg and the remainder by Philadelphia Friends. Dr. Showalter, a progressive white physician of Christiansburg, in a conversation with Principal Long, initiated the movement for such a hospital.

The objects of this institution are:

First, to have a place in Southwest Virginia where colored patients may come for nursing or operations.

Second, to furnish an opportunity to give training in nursing to a number of girls in attendance at Christiansburg Industrial Institute.

Third, to furnish to the community a trained nurse who shall be the Superintendent of the hospital and combine with that office the duties of a community visitor to teach sanitation, cleanliness and care of health to the colored people in their homes. The Staff will be entirely of white physicians, there being no colored doctors in the region.

A Board of twelve managers has been organized, consisting of two from the Board of Managers of the Friends' Freedmen's Association, two colored men—Principal Long and a highly respected business man in the community—and eight leading white citizens of Christiansburg.

This "Christiansburg Experiment" is a venture in race co-operation and is believed to be unique in the annals of the South. To Principal Long, Henry Scattergood and Morris Leeds belong the credit of having enlisted the active interest of the townspeople.

In dedicating the hospital the representative of the Board of Managers of the Friends' Freedmen's Association said in closing:

"To the cause of health, physical, moral and spiritual, and to inter-racial co-operation in the spirit and love of Christ, I, on behalf of the Board in charge of Christiansburg Industrial Institute, dedicate the Christiansburg Colored Hospital. To you, Mr. Roop, representing its Board of Managers, I present this institution for the colored people of Southwest Virginia, using as a symbol this key which is to open for you an enviable opportunity for Christian service and good-will."

To this reply was made:

"On behalf of the Board of Managers, as well as of this struggling and progressive race of patriotic people, we accept this building which is and ever shall be a lasting and rewarding monument to all who have contributed thereto. . . . The hospital was then inspected. Natalie Kimber and Amy Albertson had given much time and thought to its furnishing.

In the afternoon, a farmers' conference was held. Addresses were made on food conservation and chicken and vegetable raising by professors from the State Agricultural College. Our own farm of 186 acres looked well cultivated. Arthur Richie and Henry Comfort are uniting in their co-operation with our excellent farmer to produce the best results.

The next morning we called upon Ada A. Schaeffer, the wife of Charles S. Schaeffer, who founded the School in 1866. Her life has been saddened by many afflictions, and one of her chief pleasures is to talk with those who are interested in the School.

The Commencement Exercises were at two o'clock. The boys were dressed in their grey uniforms; the girls in the simplest of white cotton gowns, all exactly alike, and made by themselves in the sewing-room of the School. A salutatory, two essays and a valedictory were read. These were simple, direct

and unpretentious in subject, matter and delivery. The address to the class was made by Roscoe C. Simmons, of Kentucky, a nephew of Booker T. Washington. His humor and poetic flights of fancy were enjoyed by his audience. The singing of Negro melodies was a pleasing feature of the occasion.

Exhibits of handwork by pupils filled two large rooms. Everything seemed well done.

Our impressions of the School were satisfactory. Hard work with no straining after effect marked all the activities. The quiet, industrious demeanor of the students, the lack of affectation or forwardness, the universal good order and cleanliness seemed to reflect the characteristics which are the ideals of Friends' schools everywhere. These conditions are in largest measure due to the able, conscientious, unassuming Principal and his true helpmate, who constantly sink themselves in their zeal for the welfare of their race.

Our Principal as well as some of his teachers are seriously overworked because there is need of more and better paid teachers than our funds supply. There are 256 pupils in the School. Let us not forget that we are responsible for our share in the making of a people who are to be more and more a factor for good or ill in the fate of our common country.

AGNES L. TIERNEY.

WAS SUBJECT UNTO THEM.

"The measure of the stature of the fulness of Christ."

And yet the daily task is sorely too,

And he who serves the Highest will not spurn

The humbler service, nor unloving turn

From claims of human kinship. No less true

A mastery of our wills is that which through

Apprenticeship to other wills we learn,

Nor servile, yet submissive to discern

God's bidding when a fowler bids to do.

So through those silent unrecorded years

The matchless life grew slowly into power,

Brooding its mystery of hopes and fears

And moving ever forward toward the hour

When He who first had served at Nazareth

Life's Lord became, obedient unto Death.

—SARAH J. DAY, in "Christ in the Poetry of To-day."

GOD IS WORKING.

In traveling under religious concern, and associating therein among people, one becomes assured, that the one condition needful for our Heavenly Father to work in the hearts and lives of people, is the willingness to let him work.

Many, many times do we become convinced that He is even awaiting and watching the opportunity to occupy His appointed and rightful place, His temple, the hearts of mankind.

Numerous incidents convince that He is indeed no respecter of persons, and thanksgiving arises for this. He can lead and guide, He will and He does.

In the face of these proven facts, it leads one, and should lead all, to seek to respond to Him, and to His Spirit's presentation. "Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him and sup with him and he with Me." "He came unto His own and his own received him not," is too true, is it not, many times, but that "whosoever will," do come is touchingly true also.

As we are alive to such things, we are likely to meet with such in others, for out of the fulness of the heart confession is made.

In a providential though casual acquaintance with a stranger, who became a friend in need, the fact developed that he was a fireman on railroad locomotives, and a man of religious concern. In conversation, asking in regard to the business, etc., of the men, he informed that there were praying engineers on the line of railroad where he worked. He is what is known

as a substitute, firing on different locomotives, as he is needed. On getting upon the one where his work was to be on one occasion, he noticed the engineer sitting in his seat with bowed head; he did not disturb him, but went about his own work of getting ready for the run of possibly over one hundred miles, there being twenty minutes time before starting.

After a short period the engineer got off his seat to attend to his duties, remarking he never started out on a trip without seeking a time of access with his Heavenly Father, whereupon the fireman replied, he would like always to run with that kind of a man. He said there were praying engineers on the railroad. At another time, on boarding the locomotive on which he was to work, he discovered a profane companion for the trip. On observing that his proposed fireman did not appear to use profanity, the engineer asked him how long he had been firing, and when told, replied he did not see how he could keep from swearing; the fireman told him, he did not get paid anything for that, and he wanted to live in such a way that he would be prepared for the end of life when it came.

His companion, who had been so profane, replied he would like to have such a man to fire for him all the time.

The hidden workings of the spirit of our Heavenly Father, who can tell! and do we at all times emphasize it by our demeanor!

Having rather felt objections to traveling by rail at night, seeming rather more dangerous, yet on one occasion it seemed best to do so, and thankful for the safe trip that was made, the query presented, was there a servant of the Lord at the throttle, a praying man with a sooty face perhaps?

People sometimes seem to think there is no religion among motormen and conductors. They have not touched the spring that revealed it. Yes there are God-fearing men among them and in many and in various unlooked for places, and how many? The Truth of God and primitive Christianity is not scarce because there is no Teacher, no, no, by no means, but the scarcity is in the willing pupils.

New incidents, circumstances, and conditions assure us of this again and again, as we pass along the way. Yes, God does work, and He is awaiting to, when we will only let Him.

For those in whom He is seeking to find a true resting place, or in whom He has already found it in some measure, how needful it is for those to evidence and witness, even if it be unconsciously to all men, the Father's way, the true baptism in which His Kingdom does come and His will is done.

A man approaching fourscore and ten casually made the remark in conversation, "we do not attend to what we know."

A blacksmith, afflicted with cancer for fifteen years, passed through various operations, which for a time seemed successful, but finally he was attacked in a way that relief was not possible; he had been a kind man and concerned in life, though he was not a member of a religious society, having left one he was not satisfied with. In his afflicted suffering condition he felt concerned for those who came to see him and counselled them to a closer walk with God, and the heavenly atmosphere of his room, where anybody and everybody could enter at will, which seemed to be his desire, was a foretaste of the precious reward that undoubtedly awaited him, and his couch seemed encompassed by those he had befriended and counselled. "Let God work;" "God will work;" yes, He is at work. Is He working in me as he ought, am I a living witness for Him?

The cream of milk rises to the top, righteousness is the cream of life and keeps down the thinner, less helpful part. The apostle says, "I keep my body under," the spirit is to be atop.

C. C.

AN OREGON TRAIL.

(Continued from page 655.)

At 8.30 the presiding Commissioner announced that the conference must conclude. Apparently the Indians could have kept on till midnight with their speeches. A brief sum-

mary of a picturesque and somewhat dramatic occasion must suffice in these notes. The first speaker, with his illustrations of sticks and a bundle of sticks and his apparent bursts of eloquence, suggested the reported Conference of William Penn and his associates with the Delawares. The Indian traditions of a deliberative assembly are well preserved, nor are women excluded from an active part. The argument for the re-establishment of the dance proceeded about as follows: It was a dance for the Indians alone. The white man's way "of dancing with another man's wife" would not be tolerated. The illustrations of what the Indian sees in the white man's dance was not flattering to our boasted advancement. The desire for the dance did not mean a revival of all the practices of their primitive life. They did not intend to teach it to their children. Its revival was intended to meet the need of amusement in the Winter time, when they had no work. They were encouraged to think it right by the totem pole and the potlach at Tulalip. As to the tamanamus and the song which a diseased person can sing under its influence the white man did not understand. As the conference proceeded this latter point became more and more clearly disclosed. The Indians themselves must have seen a plain image of the "medicine man" in the picture they drew. Three persons had recently been cured by the "song." Two of these gave evidence that did not in any degree advance the contention of the harmlessness of the dance. The Catholic Commissioner made a very plain statement in response, in which the veiled effort to revive the evils of the past was put so that the Indians could not fail to understand. The Conference over, it was interesting to observe how the Indians accepted an apparent failure on their part to establish a case. They were not surly at all. In the morning, two of them took the Commissioners in their Ford for a call, and finally transported us all to the railroad station. Dr. Buchanan had left us at 10.30 the night before in order to be at his post in the hospital at 7.30 A. M. It meant a five-hours' ride in the darkness and chill of the night to serve at the post of physician, for which he would receive no other recognition than the approval of his own sense of privilege and service. We turned from the Indians with a renewed vision of how much of this noble devotion has been bestowed upon them.

While in Portland, we had a first-hand touch with our home city through Dallas J. Sidwell, who represents the Provident Life and Trust Company. He called a meeting of the "Friendly Circle" for the evening of our Friends' day. Some twenty-five came together at the beautiful home of the hospitable Townsends. Such familiar names as Matlack and Walton and Coffin gave us undoubted home associations, while Jasper C. McGrew brought back the Westtown of the seventies. This group of Friendly people meet once a month during the Winter in private homes. In the main they are not connected with either of the "Friends' Churches" in Portland. Some of them are active in Presbyterian or Congregational Churches, but by this independent association in a Friendly Circle they express a visible measure of loyalty for what they understand Quakerism to be. In addition to most pleasant social intercourse the two Philadelphia Friends had an opportunity to speak to the group. A somewhat late hour of adjournment left the feeling that the circle had by no means belied its name to us.

As we look at our maps in Philadelphia, the comparative size of Eastern and Western States rarely impresses us. We were told in Portland that Oregon is double the size of Pennsylvania, with only the population of a city like Los Angeles. In Washington a good authority said these figures were about correct for that State, too. This limited population in so great an area may in part account for a seemingly spendthrift attitude toward certain natural resources. Lumber especially seems to the traveler to be wantonly wasted. Much that would make valuable by-products in the East is burned, while the banks of streams and lakes are sorely littered with escaped logs. With all natural opportunities rightly developed and conserved, what a great population these States

could maintain! The three most important cities of this great Northwest domain, Seattle, Portland and Tacoma, named here in order of size, have very notable marks of stability and active business enterprise. This is especially stimulated now by ship-building on Puget Sound (perhaps we saw two hundred ships just built or under construction), but the activity nowhere seems of the "boom" order. It partakes of the solidity of natural and necessary development. The people have a large degree of enthusiasm and extol their climate as above all else desirable. The whole section is evidently one of very frequent rains during the Winter months, although the average annual rainfall is less than in Philadelphia. The common joke in directing one to a place in Portland is to tell them "to walk straight along till they meet the second shower," and they will be there.

It was not intentional to omit from this record, two most interesting visits in Oregon, the first of these was to the Cushman school, near Tacoma. There were three of us in the party of inspection, William H. Ketcham, a member of the Board of Indian Commissioners and head of the Missionary work of the Catholics amongst the Indians in the U. S., having joined us. Through him we had the entre to more than one line of work not generally open to outside visitation. Superintendent Ernest Hammond not only has the responsibility of the School, but also of the Indians on four reservations with three day-schools. Such positions involve a variety of capacity altogether beyond the ordinary. We had occasion here and at our next stopping-place to observe how fortunate the government is in securing superintendents of such a high type. The emoluments are so modest and the sacrifices so great, that nothing but the largest philanthropy could hold them in their positions. An Indian reservation is said to be a portion of land entirely surrounded by thieves. To protect the Indians from these demands much more than courage,—statesmanship of a high order is constantly necessary.

The Cushman School has about three hundred pupils. Like Chemawa it is a non-reservation school, which means it can draw pupils from an unrestricted territory. So in both these schools we saw Esquimaux children. In their work in the shops as in the class-room we could see that behind their shy manner they are very intelligent, particularly in mechanical lines. In their restricted home environment necessity has been the mother of invention until they actually have an inventive heredity. Superintendent Hammond belongs to that class of educators who express themselves by saying "school is actually life, not a mere preparation for life." Normal activity and association, in this view, are regarded as educative and used to that end. Thus we saw the boys in their Literary Society, with two of their number presiding. The adroit and courteous way in which they side-tracked their own program and put their visitors in action indicated a resourcefulness that we had not expected. The Cushman School has one of the best equipments for manual training (and in passing one of the best directors of industries) we have seen. The Superintendent, who has not been long at his present post, intends to emphasize this line of work.

The two reservations we wished to visit were about forty miles from the School, but in opposite directions. An automobile—a "Silent Knight," with a most competent driver, was put at our disposal and we made an early start on our second day at the School for the Muckleshoet Reservation. Our course was through the Puyallup Valley, rich in dairy farms and productive gardens of the Japanese. This was the site aforesaid of the Puyallup Reservation, but these Indians have been absorbed in citizenship. The five residences of three of them were pointed out. One is president of the local school board and a drinking fountain in the town was a gift from him. He was said to be worth upwards of \$200,000. Another, with a taste for land-scape gardening, has developed quite a park about his attractive-looking residence. Our driver recognized his auto on the road ahead of us and overtaking it we halted and had some welcome conversation. In connection with "competent Indians" we were told of the

Yakima Reservation in Washington, where sheep-raising on a large scale has brought prosperity to most of the Indians. In the town fifteen of them have automobiles, and the president of the bank is a "full-blood." These instances seem to indicate that the methods of the government have not been fruitless.

J. H. B.

(To be concluded.)

CHILDREN'S CORNER.

THE YOUNG ICELANDER.—The following was selected for our column by our friend William C. Allen, who has recently returned from Honolulu. We are grateful that even in a far-away land our beloved friend has remembered our Children's Corner.

"This is my own, my native land," every honest man says, with laudable pride in his heart; but the young Icelander is probably the proudest of living patriots. Why? Because his country is Iceland—and where are there such wonderful geysers, such great fountains of hot sulphur, such a magnificent aurora borealis? In the Winter when night comes on the people of other countries sit in darkness; the Icelander has only to glance at the sky to see the most splendid crimson and scarlet lights playing over his land and making the gloom beautiful.

"You speak of the dark nights of Winter and of driving away the gloom by electric light. Heaven lights our nights!" said an Icelandic boy after he had heard descriptions of the appearance of the city streets at night in the United States.

And where are there such terrible snow-capped volcanoes as in Iceland, such deep caves and such contorted rocks? Have you never heard of Thingvellir, near the great crags of Nikolasa Gja, where a man six feet tall appears like an ant in size among those giant boulders?

And those are not all real stones, the old men will tell you at the Winter fireside. Some of those rocks have legs and arms and great chests; they are the dwelling places of powerful beings called trolls, who have lived in Iceland since the old pagan times. The trolls never became Christians, and they will have no friendship with the Lutheran Icelanders. On Christmas Eve you may see them roving about from sunset to midnight, but at the first peep of dawn they turn again into rocks.

The Icelanders claim much of the credit for the landing of the Greenlanders—of Norwegian race, like the Icelanders—at Vinland. They insist that they discovered America. It would be hard to say of what the Icelanders are not proud.

Iceland wool and Iceland sheep are well-known to commerce, and the Iceland shepherd is very proud of his sheep. There are many well-kept farms in Iceland, although of course the methods of farming in a country where the sun seldom shines long enough to ripen wheat are not like ours.

"I should rather die than drink goat's milk," said a young American on one occasion, when he saw his hostess scalding the milk.

She replied that the children who drank goat's milk were very healthy, and that he must have come from a very poor country if goat's milk was unknown there. "How can the babies thrive?" she asked him.

The Icelanders number about eighty-five thousand; they are under the mild rule of the King of Denmark, yet they are never satisfied with the condition of things. Lately they made a fight for a national flag, and partly succeeded. They talk much of complete independence.

Formerly the Icelandic students attended the University of Copenhagen; but now the country has a university of its own. The Icelander is proud of the fact that each head of a family is learned enough to hold a school in his own house.

Thorvaldsen, the sculptor, son of an Icelander, was born in 1770. He went to school at Copenhagen, and, falling in love with his art, he went to Rome. The King of Denmark encouraged him in every way. When Thorvaldsen was ready to return to Denmark, King Christian VII sent a frigate to

convey him and his works to his adopted land. Icelanders name him as the greatest of all sculptors, and, although the classic influence is very apparent in all his works, he has great distinction of his own.

In the majestic palace called "Charlottenborg" in Copenhagen, which is now an Academy of Art, the King of Denmark gave Thorvaldsen a home. In the garden, near the rooms the sculptor occupied, is a tombstone bearing an inscription in honor of his dog:

(Translation)
Here rests the remains of
JORDANO

An example of loyalty. He was born in Rome in the second year of the reign of Pius VI. He died at Copenhagen in the remarkable year when a pound of sugar cost XLIII Skilling (forty-three cents).

Both in Iceland and in Denmark dogs are much honored. But, even more than his dog, the Icelder loves his pony. A friend of mine read the famous description of the chariot race to an old Icelder, carefully translating it into Danish, which the Icelder understood.

"Fine!" said the man. "They knew the Icelandic horses in Rome; the Arabs have been known to prefer them to their own!"

The young Icelder loves Winter sport in moderation, but he is rather indolent in the Summer. He shoots well, for his dinner often depends on the bird he brings down; there is good fishing, and he profits by it—cod, salmon and char fill the rivers and lakes. Although he has never seen an automobile, a baseball game or a railway, he is the most contented boy on earth. He leads the simple life, and our ordinary necessities are his luxuries. Nothing can shake his confidence in the belief that his race is the noblest in the world. He says, "I am an Icelandic citizen," with all the pride of an ancient Roman.—From *The Youth's Companion*.

NEWS ITEMS.

THE "C. O." SITUATION.—A small group of Friends, Mennonites, etc., have for some weeks past carried in their minds an unannounced developing plan of the War Department, intended as a final solution of the complicated "C. O." situation.

There have been many serious difficulties to overcome, and we will not, in fact should not, consider them here, for it is a time to exercise a judicial silence concerning a number of subjects which might give entertainment as well as enlightenment. We were advised to keep silent until certain events occurred, and we have obeyed. In brief, the plan to be adopted is as follows, and here let us say that we have reason to be very thankful that such thoughtful, careful consideration has been accorded by certain men of influence in Washington, and that Secretary Baker has finally sanctioned the scheme.

Drafted men who have claimed conscientious objection to military service, and who have been found to be sincere in refusing to accept non-combatant military service under President Wilson's rulings of Third Month 20, 1918, are to be sent to Fort Leavenworth, Kansas, and placed in detention barracks; here they are to be examined by a special board of inquiry, composed of Major Richard P. Stoddard, of the Judge Advocate General's office, Chairman of the Board; Julian W. Maek of Chicago, a Federal Judge, and Dean H. F. Stone, of the Columbia University Law School, New York City, men of broad understanding.

If found to be consistent in their scruples and if their conduct has been satisfactory, etc., they are to be furloughed to engage in farming or in Reconstruction work abroad under our Friends' Unit. We are not in a position at this date to state positively just how the turn over to active constructive service is to be effected; we do know, however, that the offer to the Department of War, of our Commission, composed of members of different religious sects, who agree to act without compensation from the Government, in the capacity of guardians of the "C. O.'s" who may be turned over to it, has been favorably considered, and this Commission is prepared to act.

It is understood that these men under consideration by the above provision are by no means discharged from their responsibilities under the Selective Service Act, and permission is given to continue in the work suggested only so long as the men are reported by "disinterested observers"

to be working to the best of their ability. Money earned by these men in excess of a private's pay and subsistence is to go to the Red Cross.

At first thought, the Fort Leavenworth detention sounds harsh—but we are not in a mood to criticize. May we hope that a fairly speedy action on the part of the War Department will result, and that a very considerable number of strong, active men, the most of whom are enduring enforced idleness, may give evidence to any persons who may have criticized them, that they are eager to engage in constructive work to help in humanity's needs any way their consciences will allow them.

Camps Dix, Meade and Lee have been recently visited by the Yearly Meeting Secretary. We will not comment on these journeyings here, except to state how refreshing it has been to note the appreciation of the Chief Librarian at Camp Dix in the work of our "C. O." members located there, who, with a few other objects, have to the satisfaction of those in authority handled over 20,000 books during the past few months.

The new draft regulations which require young men who have attained their majority during the past year to register on the 5th inst., will, from present indications (our information is not quite complete), affect about thirty of our members.

These men will be subject to the Selective Service regulations, just the same as their older brothers who registered and answered the questionnaire, etc., months ago. Letters of information as to their duties have been mailed to those known to be affected.

WM. B. HARVEY.

SIXTH MONTH 3, 1918.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE, FOR WEEK ENDING SIXTH MONTH 1, 1918.

Received from 18 Meetings	\$5,051.72
Received from 32 Individuals	3,238.13
Received for Armenian and Syrian Relief	35.00

\$8,924.85

CHARLES F. JENKINS,
Treasurer.

[We have failed to receive *The Friend* (London) for almost a month, but just as we go to press, come two numbers, the most recent being for Fifth Month 10th. The following items are taken hastily from it.—Eds.]

LONDON YEARLY MEETING, celebrated, on the 22nd ult., the two hundred and fiftieth consecutive assembling of that body. The following was the proposed program. There has not been time yet for us to have had reports of the meeting, but we hope to reproduce some of the papers, at least in part. The principal papers embraced the following periods: William C. Braithwaite (1668-1725); A. Neave Brayshaw (1725-1825); Edward Gribb (1825-1918); Mary Jane Godlee (Women's Yearly Meeting).

The total membership of London Yearly Meeting by this year's census is 20,522. There are 316 "stated" meetings and 65 "allowed" meetings.

A FULL share of time was given to the interests of the C. O.'s at a late session of the London Meeting for Sufferings. Referring to the substitutes for imprisoned C. O.'s, Emily Smith, speaking for women Friends, said she did not urge anyone to join, and only asked for sympathy. Their desire was to make their offer in that spirit which can be accepted by Him who said, "I was in prison and ye came unto Me." Many protected by sex or personal position welcomed the opportunity of witnessing for peace, and of taking their place side by side with the men who are suffering in the battle for spiritual liberty. As to the scheme being quixotic or unreal, it was not the result of the appeal with which we have to be concerned, but the spirit in which it is made. The action was founded on an historic precedent, when in 1659 over 160 Friends went to Westminster Hall, offering to take the place of Friends in prison.

Several Friends expressed sympathy with the spirit and aims of the Friends who had spoken, but felt that it would be more difficult if the Meeting was definitely asked to approve. No minute was made on the subject.

SOME of our readers have followed with profit Professor Peake's lectures as reported in part at various times in *THE FRIEND*. Though not with Friends in the general question of war, he has placed Friends under an obligation by his plea for the C. O. which appeared under the title "Who is Offended and I Burn Not?" in the *Primitive Methodist Leader*.

He discusses four main counts against C. O.'s: (1) that they decline one of the fundamental duties of the citizen; (2) that they ought, in any case, to do "something to help their country;" (3) that it is base to accept all the privileges of citizenship and refuse its primary obligations, and (4) the objection to their being "left in safety at home while others have to endure all the risks and horrors of war." Each of these objections to the C. O.'s course he meets effectively and with sympathy; proceeding subsequently to a positive exposition of the religious position of the C. O., and also of the legal aspect; and finally discussing what should now be done to meet the demands of justice, liberty and reason. The crux of the Professor's position may be gathered from his sentence: "I dare not use the language about the pacifists that many Christians permit themselves to use, because I cannot shut my eyes to the possibility that Jesus Himself may have been a pacifist."

DUBLIN YEARLY MEETING met on the first of last month. The meeting of Ministry and Oversight, which is open to all Friends, was attended by about one hundred; four Friends were present as representatives from London.

The question of "The Service of the Society of Friends for Ireland at This Time," was early brought to the attention of the Yearly Meeting. It gained a sympathetic hearing; the following illustrates the latitude of expression:—

William Thompson doubted if any good would arise from any public action of the Society of Friends in Ireland at present. We only numbered about one in two thousand in a diminished population; in England the proportion was even smaller, being about one in two thousand four hundred. J. Ernest Grubb said we should not cut ourselves off from our fellow-countrymen; the logical result of such action would be monasticism. Friends made a profound impression by standing to their principles during the Irish Rebellion in 1798. Many outside our Society were opposed to all war. Edward Glynn described conscription as a direct attack upon conscience. James H. Webb considered Quakerism the highest exposition of Christianity to the world. He was a great believer in talking to the people he met in railway carriages, and thought that many were Quakers without knowing it. Helen M. Sturge thought Friends in Ireland had a great advantage over those in England in that the great mass of the Irish people were one with them in opposing conscription. Friends should endeavor to spiritualize this opposition, not being discouraged by smallness of numbers. S. Edith Williams did not think Friends could make any public pronouncement on the Peace question. Many Friends had money in War Loans or were interested in factories which in one way or another were contributing to the prosecution of the war. A Warburton Davidson said it was difficult to discuss world questions for five minutes without being inconsistent. It was difficult even to know how to pray about the war. Christ came in unfamiliar ways. A Manchester gentleman told him the other day that he was following the light as far as he was able to see it. That was better than fighting for peace in the spirit of war.

A member said he wanted to remind Friends that they belonged, not only to the Society of Friends, but to the Religious Society of Friends. Sin separated us from God. Social work was excellent, but Friends' work should be religious work in whatever sphere we might find our vocation. The subject of sin had been much neglected in our meetings.

The subject of combining the four Friends' schools in Ireland in one school at Dublin was brought up by the report of a large committee which had worked over the problem during the year and had held many meetings. Two hundred and twenty-nine pupils attended the past year at these four schools, of whom one hundred and four were Friends or closely affiliated with Friends.

The matter of consolidation was left undecided. The Quarterly Meetings to which the schools belong were to act as the final judges.

Up to Fifth Month 1st the number of C. O.'s in England who have resisted the Military Service Acts was 5,369, of whom 4,807 have been court-martialed. Of the latter 3,581 have been court-martialed once, 605 twice, 474 three times, 140 four times, 7 five times. Three thousand and thirty two were working under the H. O. S.

The Friends are proving their faith by their works in Reconstruction in France. Within the last few weeks a famous physician and a high army officer, both back from France, have testified to the wisdom, courage and devotion of the Friends' Reconstruction Unit. Some of its

work—at least on its physical side—has been wiped out by the German drive, but such catastrophes only spur brave hearts to fresh efforts.—*From the New World.*

The following may not be news to some, but it will be interesting and encouraging information to many.

The group of Friends at Syracuse, New York, announce that the time of their meeting for worship has been changed to 11 A. M. These meetings are held regularly, during the school year, at the home of Professor Robert Tattall, 101 Clarke Street. The correspondent, Charles H. Carter, 866 Ostron Avenue, will appreciate receiving names and addresses of any Friends in Syracuse. Various branches of Friends are represented in this group and it is hoped that some organized effort may grow out of their informal gatherings. It was under their direction that Friends' Reconstruction work was recently presented at Syracuse University.—*Exchange.*

A FRIEND from Poughkeepsie, N. Y., writes that during the past Winter Union Meetings, in which Friends have joined with four of the largest congregations in the city, have been held each First-day evening. The other four have been Presbyterian, Congregational, Dutch Reformed and Episcopal. At a recent meeting these congregations were, so to speak, guests of the Friends, when more than one hundred and fifty were turned away from lack of even standing room.

How far the ideals of Friends as to what is the foundation for congregational worship prevailed in these meetings, we are not advised, but we are confident that the wish was uppermost with all to find a common ground whereon the five sects represented at the meetings could acceptably worship together.

This tribute to the worth of the Quaker classic, "The Friends' Library" awakened a cordial response when we saw it in the columns of an Exchange a few weeks ago.

The "Friends' Library" is a set of fourteen volumes which have in most places lain under the dust too long. Most meetings have these books already and there is a mine of rich material in them if our young Friends would take time to work for it. These Friends in their ministries and their accurate accounts of their goings and doings fill in much local history sometimes especially in the older meetings.

Here at New Garden we should probably begin with Abel Thomas and his experiences in North Carolina. I am sure that one will soon find what will best suit their study group.—*JULIA S. WHITE.*

NOTICES.

NEW ENGLAND YEARLY MEETING of Friends held at Westley, R. I., begins on Seventh-day, the eighth of this month. The Meeting of Ministers and Elders is to be at 11 A. M.

JOB S. GIDLEY.

NORMAN PENNEY writes that on pages 49, etc., of the last issue of the *Journal of Friends' Historical Society* will be found the first of several articles on "The Life and Letters of Jean de Marsillac." He says: "This French Friend spent some years in America towards the end of the eighteenth century and left for France finally, I believe, in 1806. I am very wishful to obtain all information I can respecting him while on your side of the water. Could you refer to this article in THE FRIEND and request that any information in the possession of Friends be sent to me? Possibly some Friend might be found who would obtain access to the minutes of Philadelphia meetings. In 'Quaker Biographies,' Vol. 3, Philadelphia, 1909, there is a reference to Marsillac, from which it appears that when he left America he was out of favor with Friends, and I am wishful to know, if possible, the reasons for this.—*NORMAN PENNEY.*"

MEETINGS from Sixth Month 9th to Sixth Month 15th:—
Haddonfield and Salem Quarterly Meeting, at Moorestown, Fifth-day, Sixth Month 13th, at 2 P. M.
Burlington Monthly Meeting, Fifth-day, Sixth Month 13th, at 10:30 A. M.

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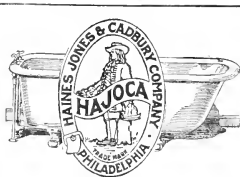
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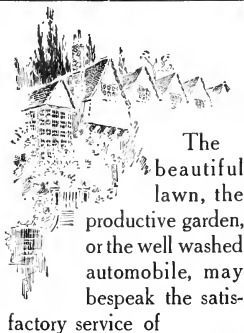
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which Whittier has helped to immortalize in his poem. "Revelations:"

Still, as of old, in Beavor's Vale,
Oh Man of God! our hope and faith
The elements and stars assail,
And the awed spirit holds its breath,
Blown over by a wind of death.

I pray for faith, I long to trust;
I listen with my heart, and hear
A Voice without a sound: Be just,
Be true, be merciful; reverse
The Word within thee. God is near.

MY HAT AND THY HAT.

We are told that in one of the many free interviews between William Penn and King Charles, the conversation turned upon the "new sect," which the king wished to know to better purpose. "How," said the king, "does your religion differ from other forms of religion?" "In this," said Penn, "the difference in our relations is the same as that between thy hat and mine; mine has no ornaments."

Doubtless in the further conversation, Penn elaborated his definition. It is rather fortunate for us of to-day that this brief statement is all that has survived of this particular conversation; we know very well what he meant from the lessons his life has taught and from what he has written, and it must be the task of each generation of his successors and of each individual of each generation to exemplify in a life of simple living the truth that Penn had at heart.

He must have told King Charles of the principle of the Inner Light, whether or not to the latter's real enlightenment is a question of doubt, and how the vision had come to him that from this principle, put into practice, was to grow that beautiful Quaker contribution to universal religion, "the practice of the presence of God," that relying upon this inward teacher, there would grow under the nurturing influence of Divine Grace, an ability to rely upon Spiritual Experience, which would prove to be the Power so often alluded to, that no man can bestow upon another and no man can take away; that out of these two, the indwelling and inshining light and the resulting assurance in God's protection in all things essential to the soul's welfare, there would result a life that would bespeak the Light that guided it.

It was this life that Penn must have had in mind when he answered the king as he did by his reference to the hat.

George Fox did not often play with words as Penn did. His declarations are mostly of the sledge hammer order, and very seldom does he attempt to put into one short sentence the lesson he wants to teach. More profound, however, than Penn's treatment is that of Fox. He tells us how in the Vale of Beavor was opened to him the great lesson of his early manhood,

George Fox tells us in the Journal that there came to him a clear revelation of what he was called to do, and he says *he was glad* he was called to the task. It was an active service that was laid upon him, and though eight or nine English gaols claimed him as prisoner and some of them more than once, and at times the confinement was measured by years and not by months, the full measure of completed service seems to us now, after almost two-and-a-half centuries have passed, to have included just what was given him to do.

A greater contrast in the outward could hardly be found than that afforded by these two men, Fox and Penn. One springing from a lowly home, with the instincts of that home and of the training that came from it imbedded firmly in his being, the other in every fibre an aristocrat. They, however, served the same kind of people and in equal degree appealed to all. There was a great melting and cementing process that seemed to be a part of the new religion that they had embraced. What they would have said to-day had they been witnesses to the awful carnage that outstrips all that Europe experienced in their generation we do not know, but we can not go far astray in supposing that the generous spirit of Penn would have been very tolerant of the feelings of others who said they must lay their lives on the altar of their country. For himself and for those who were joining the new Society, many of them trained soldiers in more than one battle, his answer to be true to his character and to what he has left on record would have been to withhold from all warfare because it was right so to do.

But of this we may be assured. They would have found great satisfaction in the active relief work Friends are rendering to those in distress and they would have given their full measure of assistance. They may have said that as hundreds of thousands are giving up their lives in Europe to-day from what they conceive to be the noblest of motives, shall we, who have had another vision, fail to measure up to our standard as they have measured up to theirs?

They spoke in world terms, those men of the seventeenth century, and they may have ventured the query—Is Peace too small to die for? As our brothers willingly surrender all that they can give, even life itself, for honor, for love of home

and country and for truth as they see it, can we make a smaller surrender? They would have only one answer for this, "Peace is a great adventure," some one has said, and when the world has seen it so, there will be an end of carnal warfare.

The lot of the Friend with conscientious convictions against war has been made as easy as a government like ours can make it. In return for this favor that has all along been shown us it behooves us to render a full allegiance to all that our consciences will permit, but more than this it becomes us to put to the test whenever the right openings present our faith in the ideal that was Penn's when he explained to King Charles the difference between the two hats and that which came to Fox in the Vale of Beavor and which he afterward chiseled into his Journal in that strong, stately language, "I was to bring them off from this and that idolatry and I was moved to cry against this and that wrong practice."

D. H. F.

CONSERVING HOME LIFE.

EDITH E. WILDMAN.

In these days of multiplied goings and comings, and numerous organizations which seem to spring up overnight, demanding an increasing amount of our time and strength, we are indeed in grave danger of undervaluing, if not altogether neglecting, the heart of our social structure, the home. Our tendency is to make of it merely a starting and stopping-place instead of a place in which to live.

Most of us are aware of this danger, some of us are almost helpless before it, a few are managing to avoid it in one way or another, but all of us are asking for specific ways in which to meet it. It is always hard and perhaps unwise to lay down definite rules for the more intimate relations of life. Those things which depend on such intangible forces as spiritual atmosphere and personality never seem to be adequately expressed when reduced to words and formulae. So, in the problem of the home there are such varying needs, duties and opportunities that none of us may formulate a plan for all. Yet there are some of the broader phases which we may consider profitably.

In the first place, we should examine carefully the activities that are taking us out and away. Are they valuable? Are they even remotely vital? Do they tend to develop a natural and wholesome social atmosphere, or are they merely artificial devices to meet a feverish unrest? Trace them—if you can—to their ultimate goal.

In the second place, how is that time spent at home employed? Is it restless? Is it healthfully regular? Is it a time for storing up inspiration?

Perhaps we need to play surgeon to our present programs. Let us cut away a little here, graft on something there, straighten it all in a cast of wholesome simplicity and build it up with a strong tonic of love of service. The things with which we are concerned should be either of real service to others or of inspirational value to ourselves, or else dropped out of our lives.

If life is so full of outside activities that the family is almost never all together, and some or all of its members are always in a hurry and never caught up; if there is no time for an intimate and unhurried discussion, a just being together, there must be a careful diagnosis of the program we are following. We cannot be at our best in our service abroad if there is not a background of spiritual balance and restful naturalness in our home life.

The character growth of boys and girls depends very little upon precept or conscious training, but very largely upon the steady, regular atmosphere of the home. And just here let me add that we do not value enough sometimes the place of wholesome food and regular hours in the forming of the atmosphere of the home.

A system of home training, a formula of home influence can not be devised, and applied ready made to any home but must be built up wholesomely and sanely in the home, as the natural expression of those lives which make that home. I believe that young people unconsciously adopt the standards and ideals, not that have been told or preached to them, half so much as the principles that have been lived and worked out before them in the home and have so become a part of their home experience. A boy will adopt a principle of business, of conduct, of politics, or of spiritual truth that has been demonstrated to him consistently and convincingly and with unflinching vision by his father in his every day life, when no amount of conclusive argument or careful presentation could have induced him to accept it otherwise.

Let us then make every effort to conserve and develop to the best this most vital influence. Not only are parents responsible, but the older brothers and sisters as well, though the father and mother must always serve as balance wheels, or safety valves perhaps, as the need may be. Let us not substitute the dross of life for the gold, and let us be doubly sure that the gold is pure and struck with the image of the King.

—From *American Friend*.

SELMA, OHIO.

A DREAM.

Some years ago it was my rare privilege to be told a dream. Very often the inconsequent folly of dreams makes them poorly worth the time spent in their telling. But this dream was not so. It moved me deeply and has remained one of the treasures of my spirit.

A noble and sweet-souled woman was she to whom the dream was given. One whose being was alive to the fine touch of the Master; one who rejoiced in the thoughts of great minds, whether revealed in music, in line and color or in spoken words; one to whom the life of the spirit was a full and living thing.

In the language of the old Bible, she fell asleep and dreamed a dream.

In her dream, as she walked the streets of her own city, she found herself in the midst of a throng of people walking all in the same direction. Their faces were eager and expectant and their numbers constantly increased; it was evident, soon, that they were going toward the old Music Hall.

With growing wonder and interest she moved with the throng until they turned a corner and came suddenly on the building they sought, and behold it bore a large placard, "Jesus Christ will be here to-day." Awe-struck she entered and took her seat; she glanced about her and lo, the Master sat beside her!

The music began; beautiful and exquisitely rendered it was, but for her the music was like a misty dream. Heart and soul and spirit were flooded and overpowered by the presence of the Master, beside her. He spoke no word, and how long she sat in the silent ecstasy of that Presence she could not say; time was not. But at length the music ceased and all the people rose to leave the building. Then she noticed that they moved in awe-struck silence and that their faces were rapt and full of solemn joy.

Yet when they left the building each spoke low and eagerly to his neighbor, "Did you see Him? Did you see Him?" And always came back the same answer: "He sat beside me!"

E. M. S.

FRIEND COURT-MARTIALED.

A. Barratt Brown is known to several of our Philadelphia Friends, his father, A. Kemp Brown, whose recent very acceptable visit is fresh in many minds, is known to many more of us. A. B. B., at Budbrooke Barracks, in Warwick, on Fourth Month 27th, made the following statement:—

I gladly admit having refused to put on khaki on the 16th. I need hardly say that it was from no want of respect for the military authorities, from whom I have received a uniform courtesy which I desire to acknowledge, but on the ground of long and firmly held convictions which prevent me from counting myself a soldier or undertaking any military duties or al-

ternative services imposed in their stead. For that reason I cannot admit being on "active service," but as I am deemed to be so, I accept the full charge in a technical sense to facilitate procedure.

I am a life-long member of the Society of Friends, or Quakers, who have upheld for two-and-a-half centuries a vigorous protest against all war and military service. For the last ten years I have written and spoken against war in the name of Christianity as I interpret the spirit and teaching of Jesus. My views have deepened with the course of the present conflict. I have refused to enlist when offered a commission as a University graduate, and I have refused to be conscripted. I opposed the first Military Service Act in 1916 as a sign of the increasing hold of militarism on this country, and with four colleagues on the National Committee of the No-Conscription Fellowship I served a term of two months' imprisonment in lieu of fine for a leaflet demanding the repeal of the Act. In the Autumn of 1916, the Birmingham Local Tribunal granted me a certificate of absolute exemption on grounds of conscience, and I was able to continue my work as a lecturer in religious and social philosophy. Early this year, the National Service authorities appealed against my exemption. I declined to contest the appeal before a tribunal which was committing my fellows to the trenches or to prison, and the certificate was withdrawn. I am therefore now before you, gentlemen. I have declined various opportunities by which I might have escaped the present consequences of my condition. I do not wish to press my personal claims at a time when so many of my fellows, including several of my own friends, are enduring such unspeakable sufferings of body and soul for what they believe to be right. I shall be content if my own action avails in some degree to swell the rising tide of protest against war and military methods and to further the Kingdom of God, whose interests I believe can only be preserved or advanced by reliance on the spirit of active love and good-will to all men. I also hope that my further experience of imprisonment will help me to work in the future for the abolition of the present penal system and of the social evils from which crimes and punishments alike so largely spring. In this hope, then, and in the confidence that loyalty to the spirit of Jesus is the highest service I can offer to my country and to humanity, I take my stand and await the penalties that follow.

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 535.)

SEVENTH-DAY, A. M., Eleventh Month 3, 1917.

Last evening I said nothing of our excursion to the cemetery on the first, All Saints' Day. The day is observed by devout Catholics, and the praying of souls through purgatory is thoroughly systematized. I had been to the cemetery once before, but do not recall telling you anything about it. To a stranger it is one of the unique spots of the city. Only the poor are buried in the soil. The others are placed for a period of three or five years in cells in mortuary walls. The largest of these, in the form of a large circle, must contain about 4000 cells, these arranged in four or five tiers. At the front of each cell is the legend, usually simply the name and date of death, very frequently a cross, occasionally some remarks. The material used for these fronts varied from adobe to the finest marble, and it is surprising to see the various styles, plain or ornamental, in which the cross is presented. The tombs were richly adorned with garlands and other floral decorations, some most beautiful, with exquisite orchids and other beauties.

There are also two such mortuary walls into the sides of the cemetery, one full, an overflow from the main, the other with but few interments; the place where are deposited suicides and those who die unconfessed. In the latter wall were some rich tombs, one of a Dr. —, another of a "Camacho," one of the first families here. Also I must mention the separate family and individual monuments of the very rich, quite elaborate with inscriptions, birds or statuary, as often the case with us. One of the finest was of General Rafael Uribe-

Uribe, the liberal leader, who, if I recall, was assassinated a few years ago.

But what was of most interest was to see the chapel opened—I believe this is its one day of use in the year. Within were elaborate figures and paintings, one I recall of a soul escaping from purgatory. We stood just within the door and watched. On the left at a table were two women selling prayers to be said for the benefit of the souls in purgatory; on the right side, at another table, and evidently receiving much, were two women who kept calling, "Almoha por el culto de las arimas" ("Gifts for alms for [or on behalf of] the worship of the souls.") Evidently gifts from the living are a material help to the souls in passing quickly through purgatory flames.

But the sight which seemed the most appalling travesty of religion was what we saw later when walking through the poorer part of the cemetery. There the graves were in the soil, marked with a rude inscription or only a wooden cross. It is for the families to tend the graves, so all this portion of the cemetery was a riot of weeds and disorder. There, before some obscure grave was a priest, poorly clad, of unpleasant features, over his head the most torn umbrella I've ever seen, standing in the midst of a small group of peasants, and in a see-saw, sing-song repeating Latin. They were paying him sing-song by sing-song (I know not whether to call them paternosters or not.) The Birchetts reported in English one speech of the "reverend" priest. The poor fellow paying said that the priest hadn't said all he'd been paid for. With a sneer, the priest asked if he hadn't said the "five." The poor, knowing certainly nothing of Latin, could not dispute the point, but I suspect he was being defrauded of a few prayers. Let us hope the poor kinsman in purgatory didn't miss them.

What a tremendous wealth of priestly legend the Church has accumulated in its long history! Here within two blocks the Church of St. Teresa was advertising in flaming letters her holy day, and the unrivaled intercessory power of, I think it called her, the bride of Jesus. Churches to our Lady of this or that, always the Virgin Mary, occur everywhere over the city and the country. In the large church across the street (I recall six churches within a radius of three blocks from here) is a life-size figure of Christ upon the cross, and as I go by each day I see the prostrations of the faithful. So constantly the worship of this or that image as being itself miraculous, even the Hermanos Cristianos, you will recall, telling me the sacred history of the apparition of the Virgin imaged in their church. The crudity of much in the church here I can't believe that our Catholic friends at home would accept. F. W. P.

"LA TRINIDAD," Libano, Tolima, Colombia.

Twelfth Month 23, 1917.

DEAR ONES AT HOME:—

This date, and I think also Christmas, finds me luxuriating on a coffee plantation in what must surely be the most delightful climate in the world. I have persistently advocated the delights of the climate of the right altitude up the sides of a tropical mountain-range, and Libano seems to have found, for me at least, the right elevation. Moreover, I had not appreciated the almost complete freedom from noxious insect-life of such a location, had indeed expected the contrary. But here we ride and our horses are free from any pests; we live in houses absolutely open, and not only is the temperature delightful, but neither fly nor mosquito ever comes to bother us. Perhaps later, in the lower Magdalena, I shall learn the perils and plagues of the tropics, but here nature does not seem to possess any enemy to man.

"La Trinidad" and the adjoining estate, "La Virginia," both belonging to Señors Mallarino and Vega, together comprise over twelve hundred hectares of land. A hectare is about the size of a city block, so you can realize the size of this property. Most of the area is planted to coffee; they have told me the number of thousand coffee bushes here, but with my usual ability for forgetting figures, I have at present no conception of this. The thousands are many.

My window looks out upon a coffee-plantation, so first I will tell about this. The bushes grow higher than one's head. But this is not desired, so at about shoulder-high they are cut off and forced to spread horizontally. This gives more light to ripen the berries. The bushes are spaced some ten to fifteen feet apart, each is widely spreading, with dense narrow-leaved glossy dark foliage. The flowers are small, in clusters, pure white and fragrant. The berries are small, fleshy, bright-red, each large enough to contain the coffee seeds (grains), plus some surrounding pulp. The plantation is an attractive sight. It is rendered much more so by the tall gracefully spreading trees, which are used for shading. These belong to the Acacia group, and their feathery foliage and red flowers are beautiful in themselves.

Coffee requires an immense amount of work; to start, to keep free from weeds, to harvest, to prepare for market, and to ship. Once a plantation is started it lasts for many years. Several times a year it must be picked (but little is being picked now). But it seems to me that after picking the real work begins. The peasant farmers prepare their small crops by hand, but all large estates must use considerable machinery. The pulp of the fruit, except for fertilizer, appears to be wholly waste. First it is softened and removed by soaking and fermentation, later by washing in water. Then for days the coffee is dried. After this the remaining dry husks are removed by a fanning machine, through which three passings frees the grains. After much more drying these are ready for shipment. Mallarino and Vega ship to New York. The short few hours' journey by mule over the hills to the railroad at San Lorenzo costs, for each large sack one dollar, after that the entire long trip to New York only six dollars. When you see the quantities and quantities of coffee going on mules from here, and even over the Central Cordilleras from Manizales, it makes you certain that in this land of abominable transportation railroad lines would soon pay for their construction.

But this letter is not a disquisition upon coffee. Be relieved, there is no other extensive agricultural industry on these two haciendas, so I must soon speak of recent doings. (Before leaving the subject of coffee I might mention how seriously England's embargo has hit the industry here). First, let me describe further this house and the others near it. For of all my experiences, living here recalls to me most vividly the week spent in 1912 on a plantation in Louisiana.

PLENITUDE.

With Thy thoughts, oh, fill my mind,
Let me think them after Thee,
In Thy plenitude to find
Calmness and serenity.

Thou dost still the boisterous wave,
Thou dost calm the raging sea;
And Thine arm is stretched to save,
And Thy voice speaks peace to me.

Thou Thyself art being's goal,
Thou art healing for all woes;
Nothing less can stay my soul,
Nothing less can give repose.

Height nor depth my soul can move,
With Thy mighty power untied,
Filled with Thine unchanging love
Raise me to beatitude.

—CAROLINE HAZARD, in "*The Yacowite and Other Verse*."

I HAVE read somewhere a very quaint proverb: "White ants pick a carcass quicker and cleaner than a lion." Do you see the force of the saying? It means that little cares may more efficiently destroy our peace than a single great trouble, if, in a mistaken reverence for God's greatness (which is really unbelief), we refuse to cast them upon Him.—C. H. BUTCHER.

The following sermon, preached by Stephen Grellet, was found in an old manuscript, taken down from memory:—

First-day, Fourth Month 17th—At the North Meeting, Phila.

"A very interesting and instructive sermon from Stephen Grellet. He said there was a day of visitation in which it was shown to every soul what was required of it; that the time to see was while the light shone, and not when darkness had come upon us; there was the strait and narrow road to the kingdom; and the crooked by-paths of the world. There was a crowd of living witnesses to prove the efficacy of the Gospel plan, the consummation of which was peace and assurance forever. He repeatedly appealed to the youth present as having the witness within themselves that these things were true, as he described the effect of conviction upon the mind; that it was one thing to be convinced that this was the way, and another thing to walk in it.

"Each one had the secret witness for God in the soul pointing out the path to the kingdom, saying, 'This is the way, walk in it,' but oh, the snares of the world; the crooked by-paths that lead from the highway cast up for the ransomed and redeemed of the Lord to walk in, drew too many aside.

"He entreated us to ponder the paths of our feet; pointed out the awfulness of withstanding the Heavenly invitations and the inevitable misery that would ensue. He exhorted (those) who had proclaimed their faith to the world, who had declared upon whose side they were, and who was the Captain they meant to follow, to remember that they had made a free choice and if they were now unfaithful, it had been better they had never known what made for true peace, than having run well for a time to fall again into temptation.

"After he had concluded, Simon Gillen had a pertinent communication on the simplicity of the Gospel and the humility that should adorn the Christian character, and instanced among others the case of Paul, who while he was a learned, jealous, self-sufficient man, brought up at the feet of Gamaliel in all the philosophy of the times, was a persecutor of the saints, but as soon as he became blind, struck to the ground, a humbled and abased thing in his own eyes, he became the messenger of the Gospel to others."

LETTERS FROM ABROAD.

[The following extracts from C. E.'s reports to the home office, though seeming late in reaching THE FRIEND, are none the less interesting and are certainly most welcome.—ED.]

FOURTH MONTH 25, 1918.

DEAR FRIEND:—

On the 24th I joined Wilfred Shewell at the Maternite at Chalons, where we were most kindly received. For some time we have felt a certain indefinite anxiety for the safety of our groups in the "Zone des Armees" and we had proposed to each other a trip down the line in order to learn their status more accurately.

The population at Chalons has shrunk notably and for some days after its attack the inhabitants in many cases carried bedding and mattresses to the fields or woods where they preferred to spend the night. The destruction done is very easily seen, but fortunately it has not come very near the Hospital. One house was completely destroyed diagonally across the street from that occupied by our relief workers, with unfortunately the loss of about forty lives.

Work is proceeding at the Hospital precisely as though nothing had happened and the poise of the staff is truly admirable. The stress of the times has only increased the need of the work there, and after full conference it is thought wisest not to make any move now, though plans to be employed in an emergency have been formed. In the exodus above mentioned one mother pushed her two weeks' old child for eighty kilometres, accomplishing the distance in about two-and-a-half days. We spent the night at Chalons and went by car to Vitry-le-François the next morning with Dr. Heard. Nearly forty patients were waiting for her clinic and we were agreeably impressed by the

energy and happy dispositions of the workers. They evidently have their work well in hand.

Incidentally, under the orders of them, W. Shewell and self, with assistance from others, were impressed as stretcher bearers and carried an ill woman nearly a mile from a hospital to her home. We were so glad to have been asked. Time there was, too, to visit the school where in early days of the war the Friends had their workshop and where a large number of huts were constructed.

The meeting between the schoolmaster and his wife and W. Shewell was cordial and delightful to see. We went on in the late afternoon to Sermaze and were soon in the midst of a group of Friends. Incidentally, the conditions about the Source are vastly improved by a new system of drainage which will alter conditions both inside and outside the premises occupied.

A hasty visit to the Château Hospital in the evening allowed us to see the new lighting system in operation. Except for storage batteries the work is about complete and reflects the greatest credit on Leslie O. Heath, C. T. Whitney and Alan G. Smith who are chiefly responsible for its development. The consumption of "essence" is about three litres per diem. Words do not describe the improvement in cheer, efficiency and safety which the change has made. On Sixth-day we again visited the Hospital and were shown the whole establishment, privileges of attending during important operations, visiting the various wards inspecting the dressings of various surgical cases, of enjoying a substantial lunch and working at the wood pile, were all offered and enjoyed as we found ourselves able. In the afternoon we much enjoyed the rare privilege of a walk to the woods south of Sermaze. It was astonishing to me to see the extent of the ground overturned by wild boars who come from the woods at night and literally upturn acres of ground.

Fruit blossoms and black thorn were charming, and many flowers new to Americans frequently caught our attention. It was a great privilege to be away for a time from shells, air raids, and the sense of unavoidable tension which the offensive of the last five weeks has brought over every thinking person.

On returning to the hospital we found that Dr. Babbitt had gotten through with his day's operations and he then took us to Bettancourt.

Before passing from the Hospital it would be unfair not to say that it probably represents the high water mark of our endeavor here.

Everywhere a spirit of cheerful, intelligent, co-operation is noticeable and it is absolutely astonishing that so much can be done and has been done in a comparatively small château.

The new barracks we are to build will increase the capacity, but also, I fear, throw a heavier strain on Dr. Babbitt. It is necessary not only that we keep Dr. Paeker, but that we, at once, provide an assistant or associate surgeon. Three times the number of patients that can be accommodated are anxious to enter, only cases certainly operable are admitted.

We found a very delightful and congenial circle at Bettancourt, excellent work is being done and its field of usefulness will be extended by the presence of Dr. Outland. Edith Coale has drawn all to her by the efficiency of her work and her charm of manner. We could speak also of the English members of this group in similar terms, but refrain as their names are not known to you.

There was just time for a hasty trip on foot to Charmont, where several old people from the Bar-le-Duc district are under the care of Frances C. Ferris. She was at the time absent on a short vacation. Her work is isolated and calls for courage and considerable devotion, both of which she cheerfully supplies.

Returning to Sermaze we were pleased to find that all our horses from the Aisne, Somme district, had arrived in good condition and the American boys, Binford and Macy, who had come the long journey with the horses and though tired and dirty, were still in excellent spirits.

We can certainly be proud of our lads who very often perform tasks of similar devotion, which do not come to our

notice. In passing, I may mention four men, two Burdsalls, Vlaskamp and Wetherald, who were on a short vacation. They arrived, their train being late, at Besançon at about midnight, they then walked twenty-five kilometres to Ornavs, getting in at 4 A. M., turned in for a nap, but were up and at it at the regular shop hours next day.

Seventh-day morning we visited Bar-le-Duc and were very kindly shown chief matters of interest by Sophia M. Fry and Rachel F. Alexander. Although the population has been reduced, many women now come in from neighboring villages to obtain embroidery work, and to attend the clinics of Dr. Erp and for the other matters, relief and sale of furniture, which are parts of the work of that équipe.

S. M. Fry is much pleased to note that relief clothing from America has at last been landed and she will inform Rebecca Carter as to general reception, etc., as soon as it reaches her warehouse. The evening was very pleasantly spent again at Sermaze, where the group was so large that the evening meal had to be divided into two sections. After a social gathering we had the usual opportunities to discuss the varied topics of interest, state of work, aspirations, disappointments, vacations, permits, etc., which make up the problems in our workers' lives. Many of the difficulties are really occasioned by the intensity of interests which the workers feel and their trouble in giving, or getting for them, an adequate expression.

Jos. H. Haines having just completed a week's trip to Dole and Ornavs, in which he was accompanied by L. Ralston Thomas, and W. Shewell and I having had our visit to the Marne and Meuse, we feel on putting our notes together, that in the main there is a pretty good "state of society."

CHARLES EVANS.

EAUX PAU BONNES, Basse Pyrénées, 4-25-1918.

MY DEAR PARENTS:—

While William hunts missing people I shall write you a letter about the time as it passes. In the first place, I hope you will get the pictures we are sending. . . . It is a charming place and even in the rain quite nice. We have had only two days clear, but we hope all of the snow and rain will soon be over for the season, also the cold. I cannot imagine being too hot for a long time to come. . . .

One hotel, the big one, Hotel de France, is cleaned and the first hundred refugees have come. They are mostly the peasant class and there are sixty children among the hundred, so you see the kind. I should think at least fifteen were very old people. The children are very dear and really a very healthy bunch. The other day I washed about twenty of them, using William's little scrubbing brush on them. Some were very dirty and others remarkably clean, considering they have been on such a long journey. . . .

We have gotten three of the smaller hotels ready for refugees to-morrow. The refugees really like the old houses where they can have one stuffy room, far better than these grander hotels, where things are not to their taste. I take it this way, the French like it hot and do not mind how stuffy it is, while the English want it cold and fresh. And the Americans like it warm and fresh at the same time. So go the national tastes.

We have rather an interesting équipe. Laurison you know. Then Meyer is sous chef. It was his desire. He has been treasurer of the F. W. V. A. and really likes to work with people. . . . Then there is Madame Miraten, whom I discovered the other night was a friend of Dr. Koenig's and lived at the same town. She is a delightful person and greatly adds to our company. Was it not interesting to have her know the Koenig's? Now she attends Pastor Wagner's church. It is very nice to know such fine French people. Madame does some writing and is quite literary. There is another, Mlle. Grand who is very good-hearted, very energetic and the soul of kindness. Francis Sharpless, a boy Marshall from California and Oldham, who is also most kind-hearted, make up our group.

Lawyer Clark, from Seattle, is in charge of the Red Cross

in these two prefectures, Bassee and Haute Pyrénées. He is the typical University American man and so easier for me to understand. It is remarkable how difficult it really is for different classes of the same nationality and different nationalities to work together intimately. I think it is a great education for all of us. And really people mean very well. I am most interested.

Every nation thinks its own people most polite because they do the things they are used to. I wish you could hear us. A (Catholic) Sister sits by the fire chatting about giving to the sewing class. She comes twice a day to see any one who is ill. It is interesting to note the way in which the French people think the sick-room should be kept—all the windows should be closed and the floors washed. Also eggs are not wholesome. So I do not interfere. In one of our houses there is a child with measles and it is interesting how quietly we take it. He is getting very much better and we hope that it will not go any farther. I do not know how long we shall be here. We are comfortable. If the world does not mind I am content to pick up pins and I shall spend the rest of the time making friends, seeing the country and doing such things as anyone asks me to do. I do not think that we shall be home until the end of the war, according to the desire of all of our ambassadors. This is a most picturesque country and one for sheep instead of cows as in Switzerland. . . . To-morrow we may have another hundred people who will fill up our houses. William and I have three of the smaller hotels and we shall be very busy when they are full.

With a great deal of love from your daughter,

MARY E. DUGUID.

CHARMONT, MATIC, Fourth Month 20, 1918.

DEAR FOLKS AT HOME:—

I wish I had Corona (my typewriter) here to write you this, for not only would there be enough copies to go around, but you wouldn't have such a painful time deciphering my handwriting.

I am to stay here at Charmont for the present, till Frances Ferris comes back. Frances is at Troyes now, taking a partial vacation, but has to come back sooner than she expected, because Jean Alexander, real head of Charmont, who was to run it while Frances was away, has had an attack of neuralgia and had to take a vacation. (For the benefit of those who may not know what Charmont is, I'll explain that nine old ladies, refugees, are living here under our care. They are people too old or infirm to get to the cellar in case of bombardment, so we have provided this home for them where they will be quite safe.)

I have just been to say "Good evening" to the ladies. They are devoted to Frances, "Mademoiselle Française," as they call her—and miss her dreadfully now she is away. The old "grandmother," as they call her, names Frances her "Grosse fille" (big daughter), and says when she comes back she is going to tie her with a string so she won't run away again. Everybody in the village is devoted to her, too, and they keep asking about her and when she will come back. She certainly is just the person for this place and is doing wonderfully well.

This morning, Charles Evans and two other gentlemen came to visit us at Bar. Unfortunately I was very busy all the time they were there, so I saw very little of them, till we all left on the three o'clock train, they for Sermaize, I for Revigny, whence I rode here on bicycle. It certainly was good to see Charles Evans again. Everybody is so fond of him—he certainly is just the man for the job,—and it's no easy job either. Joseph Haines is helping him now, which we are all very glad of, for he had a great deal more than one man could possibly do. We left for the train, with one of the gentlemen carrying one of my packages, Charles Evans taking my suitcase, while the third brought up the rear with my hand-bag and another package—(they had given me about half a dozen, at the last minute, to take to various people)—I can tell you I felt big being escorted in such style by the head of the Mission, the head of the Americans and another important mem-

ber (I don't know just what position the latter holds). When we got on the train, C. E. announced that he needed a little nourishment, so he whipped out a bag of dates and passed it around. We finished the last one just before we got to Revigny. At Revigny I left them, and after getting my bike from the baggage car, loading her with parcels, waving good-bye, and waiting for two exceedingly long trains to pass, I made my way to the "Maison des Parents" at Revigny, where a married sister of Jean and Rachel Alexander is keeping house for the people who come to visit their relatives in the hospital for wounded soldiers. Jean Alexander is taking a rest cure with her here. They gave me the loveliest teaparty, with cocoa made of milk. We haven't had any cocoa at night for supper for a long while now, because the supply for three months for the whole Mission was stolen, while it was on the wharf, waiting to be taken to Paris. So I was pretty glad to get some. We had also chestnut jam—a French delicacy which is most delicious. After chatting with them for about an hour, I loaded my parcels back onto the bike and said good-bye. They certainly are delightful people, and most deliciously English.

My next stop was Bettancourt, where I had an errand for the "directrice" of the hospital for children there. I had a short chat with Gertrude Jacob, who came over with us on the *Rochambeau*. She feels her training does not fit her for her job there, and that she could be more useful in the Red Cross, so is going to change over. I went from Bettancourt to Charmont by the short cut road over the hills. After quite a climb I looked out on the right and saw a most lovely view over the valley to the hills in the distance. Bettancourt, a long sprinkling of low red-roofed houses, lay just at the foot of the hills, and further on, to the left, was Rancourt, through which I had just passed. Rancourt is larger, with a tall church spire in the middle. Beyond, were cultivated fields, clusters of trees here and there and in the distance, a row of blue hills. It reminded me of the rolling country of central-Eastern Pennsylvania, near Reading, except for the absence of water and the red-roofed yellow clay houses—so much more picturesque than our new modern-looking ones. I went down the other side of the hill "lickety cut," and across the plain, where I could see Charmont on the next hill-top. Half way up the Charmont hill, a friend came running down to meet me, and after an enthusiastic greeting, we climbed up the steep back path to "Renaumont," as the house here is called—built on the site of an old chateau, of which only the moat and the statue of the Virgin in the court remain.

I never saw such a profusion of wild flowers as there is here. The meadows are yellow with cow-slips and ox-slips, and beautiful little pink and white primroses grow where there is no grass, and periwinkles, violets and lots of other flowers, whose names I have no idea of, peep up from the grass along the roads. Our tables are full of vases of wild flowers, and there is a lovely dish of pink and white marguerites (bachelor's buttons) stuck in moss.

Last week the dentist came, and did twenty-two patients in five-and-a-half hours. How's that for a record? Olive and I were two of the patients, and since he spent a whole hour on me, he did the other twenty-one in four-and-a-half hours. He looked at me in the A. M. and said he would have to see me again after dinner, and would hurt me like everything, so I had the pleasant prospect to look forward to, during the noon-day meal. I didn't mind though, for I'm quite used to that kind of filling, and he did not hurt as much as that, anyway. He is a Scotchman, Dr. Matheson, a very good dentist, and a very nice person, so I enjoyed my appointment very much, and am looking forward to another next week. One cunning little refugee girl of twelve had the appointment just before me. She had had a tooth pulled without cocaine or any desensitizer, and had never turned a hair. I call that pretty good pluck.

It is nearly time to go to Bettancourt for the medicine. We go every week, and to-day I guess we'll stop to tea, as I had three invitations to do so yesterday.

There are eleven new baby rabbits here now—the cutest little coddgers you ever saw. And the six ex-babies are quite grown up. They have one hen, sitting on ducks' eggs, and another about to begin on hens' eggs, so the next time I come, I expect to see a lot of fluffy little chicks and ducklings.

MARGERY SCATTERGOOD.

CHILDREN'S CORNER.

THE LATCH-STRING STORY.—"During the American Revolution the Indians were incited by the British to burn the dwellings of the settlers and to murder the people. The back settlements, far away from towns or any assistance, were an easy prey for the prowling bands of savages, and the people lived in constant dread. Every evening brought tidings of massacre and slaughter, and every night the settlers barricaded their houses as strongly as they could, and lay down with their weapons beside them, even then being scarcely able to sleep for fear.

"One of these solitary houses was inhabited by a Friend and his family. They had always lived in perfect security and peace with all around, both red and white, and, having no apprehension of danger, had neither bolt nor bar to their door. The only means of securing their home from intruders was by drawing in the leathern thong by which the wooden latch was lifted from without. Even this precaution was never used—they slept peacefully in the log cabin, knowing full well that friend or foe could enter at any time by simply pulling the thong.

"When the massacres began they discussed the advisability of withdrawing the thong at nights as a protection against any enemy there might be about; but believing as they did that God had protected them until now and would continue to do so, for a long time they made no change. One night, however, alarmed by the dreadful rumors, they yielded to their fears, and before retiring to rest drew in the string and so secured themselves as well as they were able. In the middle of the night, the Friend, who had been tossing restlessly, asked his wife if she were asleep. She replied that she could not sleep for her mind was uneasy. He confessed that he could not either, and that he would feel safer if they put the string out as usual. She urged him to do so, and they lay down again, putting their trust wholly in God once more. Ten minutes later a dreadful war-whoop echoed through the forest, bringing fear to every heart, and almost immediately afterwards the Friends counted the footsteps of seven men pass the window of their room which was on the ground floor. The next moment the string was pulled, the latch lifted, and the door opened. A few minutes' conversation took place, but it was in the Indian language and was unintelligible to them. The result of it, however, was that the door was closed again and the Indians retired without having crossed the threshold. In the morning the smoking ruins of their neighbors' houses were seen.

"Some years afterwards when peace was restored and the colonists had occasion to hold conferences with the Indians, this Friend was appointed as one for that purpose, and speaking in favor of the Indians, he related the above incident. In reply an Indian rose and said that he himself had been in that marauding party, and that it was the simple circumstance of putting out the latch string, which proved confidence rather than fear, that had saved their lives and their property. When the door was found to be open they had said to one another, 'These people shall live, they will do us no harm, for they put their trust in the Great Spirit.' During all that troubled time the Indians never molested the Friends, though urged by the British to do so."

HOW AN IDOL WAS MADE IN MADAGASCAR.—A good many years ago a young married couple in the island of Madagascar were going to set up house. As no home was thought to be complete without a household god they asked a maker of idols to supply them with one. It was to be ready on a certain day;

so, dressed in their best lambast they went to receive it. It was not made. But the idol maker promised that it should be ready by the evening, and asked them to wait in his house. He went to the forest, and brought home the branch of a tree, and set to work to carve the idol, while the young man and his wife sat and watched and chatted with him, and perhaps made a number of suggestions as to what sort of an idol they would like. In the evening he asked his visitors to take their meal of rice with him. They watched him brush the chips of wood, left from making the idol, into the fire-place, and add the small branches of the bough and then light the fire to boil the rice. When the meal was over, they paid about two dollars for their new god and returned home well content.

Shortly afterwards, a young Christian calling at their house was led to read to the wife that part of the forty-fourth chapter of Isaiah, which describes the making of an idol. With part he roasteth roast, maketh a fire, warmeth himself, and the residue thereof he maketh a god.

The woman was astonished at the exact description of what she herself had witnessed. She felt that must indeed be a true Book, she gave up her idol and in time became a follower of the Saviour, and in that humble home the daily worship of the true God took the place of idolatry.

Read Isaiah xlv: 9 to 20.

THE TWIN OF HER.

"For Mary hath chosen the good part which shall not be taken away from her."

Now the Martha of her stiffened to her load,
Down-weighing, of relentless daily care,
Now she straightened upright, would not bend nor break,
But held herself all iron standing there.

When the Mary of her called unto her soul,
And made a moan and cried to it in vain:
"Oh, this woman—look! She fretteth overmuch
And leaves no space for me; Lord, I complain."

But the Martha of her listened with the sigh
Of those too weary or too strong to rest:
"Tell who takes, then, this burden if I cease,
And empty both my hands upon my breast."

Oh, a soul divided is a soul forspect,
She went still asking: "Is it I? Or It?"
Low forever through the silence Mary spoke,
And Martha, sad and sure, did make reply.

Till the irony and harmony of death
Made out of these a concord high and sweet,
When the Martha of the woman, folding, passed,
Estranged from ease, she sought her Master's feet.

"Now my turn has come, my turn at last," she cried,
My turn to worship listening to Thy word,
Ah, but calm beyond her, fair above her still,
The Mary of her knelt before the Lord.

—ELIZABETH STUART PHELPS WARD, in "Christ in the Poetry of To-day."

AN OREGON TRAIL.

(Concluded from page 668.)

It was possible to include St. George's Catholic Mission School in our trip to the Muckleshoots. It is in charge of Charles De Decker, a Belgium priest, who has devoted most of his life to missionary work amongst the Indians. He and M. Boulet, whom we saw later, are very much of the type pictured by Parkman in his thrilling narrative of the Franciscan missionaries. The household and school at St. George's are conducted by "sisters" of the Glen Riddle connection and their work is in part maintained by the members of the Drexel family, known amongst them as "Sister Katharine." As Philadelphians we received most cordial welcome

at their hands. They have about seventy children, mostly small. We inspected the five stories of their building, and found everything in perfect order and immaculately clean. The children were called to the school-rooms, where we observed their work in reading and arithmetic. They were well trained and while the methods of the so-called "formal discipline" are used, some of the results were better than are often observed under newer methods. Learning by rote has some advantages. The children looked exceedingly well and we were pleased to observe the emphasis put upon free play and an atmosphere of happiness. Lunch was moved forward to accommodate us and after a most satisfying repast and some photographing, we sped onward up the river valley now marked by signs of hop-raising and lumbering. Our objective was the farmer's house on the reservation. His office is to advise and direct the farming of the Indians and incidentally to give them a practical example of making a good home and farm. Unfortunately for us he was absent, although we saw him later in the day. A neighbor kindly consented to pilot us to homes of the Indians and we were glad to accept his services. We made about a half-dozen "family visits" and seemed not unwelcome. The priestly member of our party had lived amongst Indians not a little and so was able to make comparisons. He was very much pleased with the apparent advancement "in civilization and improvement." The novice of the party feels free to record that these Indians have fairly good houses and that these houses contain many of the necessary implements and much of the furniture of our modern life. The well-ordered use of these implements evidently demands much patient training. Probably the power of example of those who have advanced the furthest in these particulars is the most potent influence for good. Thus is the service of the Indian school most truly justified.

Our last nights in the Northwest were spent in Vancouver, where the currents of life flowed in different channels. Evidences of the great war were at every hand. Soldiers were marching to the station to entrain for Halifax. Raw recruits were being mustered in the park, wounded men (we counted three on the street in five minutes who had each lost one eye) were everywhere, determined women and girls, three or four in a single block, solicited assistance for soldier-relief, great buildings, just commenced or half-finished, were as silent as the grave, work on them having been arrested by the war. With it all the people did not seem depressed. Was their elevation of spirit natural or assumed? Without venturing an answer, one other observation was unescapable. The countenances of returned soldiers were marked with appealing expressions such as I had never seen before. Only a master like the great Italian poet Dante could do justice to what they told. To assure ourselves that this was no mere imagination we inquired of an acute resident observer and had the reply, "Oh, yes, we are painfully aware of that."

We had a happy retreat from these disquieting suggestions in the Glencoe Lodge. Hotels, like men, "come assorted," to use a familiar phrase of the late Charles Roberts, and we have omitted comment upon them in these notes. The Glencoe, however, is different, and visitors to Vancouver who might read this would thank us for pointing out the difference. In addition to most comfortable appointments, the proprietress is a virtuoso and her collection of Oriental furniture and curios is used to give an air of hominess to her hotel that is most attractive. In addition the service is almost entirely by Orientals (Chinese), and their quiet and graceful way of anticipating your needs is little less than charming. The Japanese and Chinese were in evidence in numerous lines of work in Oregon and Washington, as well as in Canada. We were told that prejudice against them has much subsided. In some places the Japanese seemed to monopolize the service of "red cap" porters at the railroad station. An experience with one of them gave us some surprise. The hand-luggage of three men made more than one man's burden at the Seattle station. The polite Japanese insisted upon carrying all. A "two-bit" tip from one of the party was graciously received,

but when a second was offered by another it was as graciously declined. He could not be paid twice for the same job! Such discrimination is at least quite un-American!

We were one day in the Chinese Quarter of Vancouver. We had been ballied in a search for some hand-woven linen. Our faces must have shown our perplexity. A young Chinaman, attractively dressed, touched his hat and inquired if he could assist us. He proved to be an employed solicitor for advertisements in a leading paper, a student of wireless telegraphy and member of the Episcopal Mission for the Chinese. He was greatly interested in some account of the Tuckerton Wireless and said rather pathetically that he wished he could come to our country for study. In a real world democracy, such as he will hardly be called on to suffer exclusion!

Three days in such an atmosphere gave us rest and cheer for the homeward journey. On one of these days we had the uplift of a real Friends' meeting. There were but thirteen Friends present, although the number sometimes reaches forty. One member explained to us that they were not "pastoral Friends." Varieties aside, we were united in solemn worship and had a sense that One is our pastor as well as our Lord. George Hoyland, the clerk of the Monthly Meeting, was absent in Calgary, but his wife welcomed us that afternoon to their beautifully situated home in North Vancouver, where in good English style we drank tea.

The C. P. R., famous for service and scenery, carried us out of Vancouver. The veteran C. P. R. traveler of the party had never seen the mountains before, so early in the season. Their glittering snow mantles made resplendent beyond words the glory of lofty peak and deeply shaded defile. The atmospheric conditions as we threaded the Selkirks, were perfect. Glory upon glory unfolded "God is in the loneliness of the mountains." But we can draw near to them as to Him if we have a heart of sympathy.

We rested from the train that night at Field, under the shadow of Mount Stephen and the encircling mountains. Early next morning we were on our way with a new congenial companion in a whirling snowstorm to Banff. Mary S. (Schaffer) Warren was waiting in her automobile for us at the station. We had the warmest possible welcome from her husband and from her to their beautiful mountain home, with a ride before as well as after lunch. Our afternoon ride carried us on the new motor road toward Lake Louise. As we hoped we came upon deer and mountain sheep. Under the protection of the Park these wild animals are quite tame and pose unconsciously for the photographer. On our return trip we counted over seventy sheep and estimated that we had seen over one hundred. A party of sixteen Philadelphians in that region twenty years before had failed to see one! Pacific methods seem at least to win wild sheep!

That evening we rolled out of Banff on time and after three nights on the sleeper, were in Chicago again. Here we had our last touch with Indian affairs in a two hours' call at the U. S. Warehouse, where purchases for the Indian Department were proceeding. Those of us whose purchases are mostly governed by whim, might be surprised to see how much of a science has been developed in the standardizing tests of materials and provisions. The aim is to make a dollar have a hundred cents of value. The three purchasing warehouses of the Indian Bureau come under the purview of the Board of Commissioners.

The "Limited" carried us out of Chicago and into Philadelphia on time. The 750 miles of travel, in these disturbed times, without a single variation of schedule or untoward accident, were truly cause for thankfulness to a most kind superintending Providence. It seems fitting as well to record the conviction that the co-operation of men and circumstances to bring such results to pass contains the essence of the "new order" toward which despite confusion and pain, "the whole creation moves."

NEWS ITEMS.

CONSCIENTIOUS OBJECTORS TO BE FURLOUGHED FOR FRIENDS' RECONSTRUCTION UNIT FOR AGRICULTURAL WORK.—In addition to what we published a week ago it seems appropriate to give the following statement, which was issued by the Committee on Public Information and made public through the general press on the 1st:—

The Order makes clear the fact which we think has been understood hitherto by Friends that conscientious objectors can not be discharged and released completely from all obligations of service. It makes it equally clear, however, that Friends who in accordance with the principles of their Church, are unable to accept any service as a part of the military organization, will be furloughed either for agricultural work or for Friends' Reconstruction Unit. It is also of interest to note that the provisions of previous orders concerning the treatment of conscientious objectors in camps are continued. The following provision in Section 8 of this Order is merely a continuance of the policy which has prevailed from the beginning:

"If, however, any drafted man, upon his arrival at camp either through the presentation of a certificate from his Local Board, or by written statement addressed by himself to the commanding officer, shall record himself as a conscientious objector, he shall not, against his will, be required to wear a uniform or to bear arms; nor, if, pending the final decision as to his status, he shall decline to perform, under military direction, duties which he states to be contrary to the dictates of his conscience, shall he receive punitive treatment for such conduct."

The probable date of the transfer of the men to Fort Leavenworth and the probable date of their furloughs remains uncertain at present writing.

RECENT ARRIVALS IN FRANCE.—Herbert Harlow Babl, Ivor, Virginia; William C. Biddle, Londsdowne, Pa.; Elliot Weld Brown, Brookline, Mass.; W. Walker Cheyne, Philadelphia, Pa.; Howard H. Douglas, Los Angeles, Cal.; Jesse Garrett Forsythe, Media, Pa.; Chester S. Graybill, Barmville, Pa.; Albert D. Hall, Pasadena, Cal.; J. Maldon Harvey, Fairmont, Indiana; Fred Ira Hester, Ridgefarm, Illinois; Floyd R. Horne, Des Moines, Iowa; Josiah P. Marvul, Richmond, Indiana; Earl E. Miller, Manchester, Oklahoma; Sumner A. Mills, Indianapolis, Ind.; Ezra A. Moore, Dudley, North Carolina; Mervin S. Myers, Lancaster, Pa.; Effred Robert Outland, George, N. C.; William R. Redick, Spiceland, Indiana; William K. Reichert, New York City; James G. Stanislawski, Oakland, Cal.; Russell W. Thornburg, Urbana, Ohio; John Clark Winston, Jr., Redlands, Cal.

FRIENDS' SERVICE NOTES.—There is now being published in Paris a monthly magazine, *Reconstruction*, devoted to the interests of the war relief work of Friends in all parts of the world. The magazine is, of course, chiefly devoted to the work in France which is by far the most extensive of the various fields. We have in stock a limited number of copies of the first issue, which will be sent to any address upon receipt of ten cents in stamps. The subscription price for one year is \$1.00. The subscriptions should be sent to our office. This magazine direct from the field is the best possible source of information of an enterprise which in many ways is the most extensive ever undertaken by the Society of Friends. It will greatly encourage the boys to have a large list of subscribers in America and we hope that at least one copy will be going to every Friends' meeting.

Our latest check from the War Relief Commission of the Mennonite Church is for \$20,000. This makes a total of \$38,000 received from them within the past three months. As yet we have been able to secure passports for only three of their men. Friends in the Five Years' Meeting, which has more than twice as many members as the Mennonite Church and considerably more than 100 workers in France, should be inspired by this generous support of another church to a much greater measure of sacrificial giving.

The \$40,284.03 which has been received from the Five Years' Meeting during the past three months represents a very great interest on the part of almost all Friends and a very real sacrifice on the part of many. The increasing scope of our work, however, creates the hope that the present rate of receipts may very rapidly increase. Fifth Month 31st marked the end of our first twelve months' work during which we have been successful in raising the budget of \$500,000, which the scope of the work up to the present has required. The receipts for the first year were \$513,105.73. A full statement concerning the details of receipts and expenditures will be issued within a short time.

Workers in France now number more than 200 and we hope to send

200 more before the end of this year. Although the maintenance of 400 workers will not be twice as great as the maintenance of 200, it is obvious that a large increase for the coming year will be required.

A gift of \$5 sometimes deserves special mention even in a column in which gifts of \$20,000 and budgets of half a million are discussed. The following is a quotation from a letter accompanying a recent gift of \$5:—

"I have charge of a group of twelve girl Scouts about fourteen and fifteen years of age. For more than a year they have planned and anticipated earning enough money to purchase their khaki suits. A month or so ago they gave a little entertainment for which they wrote and produced an original play. It was most successful and enough money was cleared to buy their suits. I have told them something of the work in France for the mothers and children and it made an impression. Entirely on their own account they decided to give up their suits, keep a part of the proceeds for trips to the country and give the rest to the suffering children of France. It is given with all cheerfulness and good-will."

At the New York Yearly Meeting, held at Glens Falls, the Declaration issued by Philadelphia Yearly Meeting last Third Month was read and adopted.

JOSEPH ELKINTON was granted a minute to visit in Gospel service the Yearly Meetings of New York and New England. The former was held at Glens Falls, N. Y., and the latter at Westery, R. I.

HEADLEY BROTHERS, of London, announce that they expect soon to publish a series of letters written by Corder Catchpool, whilst working with the F. A. U. in Flanders, and later on whilst suffering imprisonment for conscience' sake. The book will have the title, "On Two Fronts."

The history of London Yearly Meeting, as given at the two hundred and fiftieth anniversary of the first session of that body held Fifth Month 22nd, will be of considerable interest to Friends everywhere.

The Friend (London), commenting on the occasion, in advance says:—"The fact that this body has met year after year for two-and-a-half centuries is in itself worthy of notice. It is the only governing body of a religious society, it has been said, with such a record. The first of this unbroken series was held 'at the time called Christmas' in 1668, lasting into what would now be called 1669, when 'we did conclude among ourselves to settle a meeting, to see one another's faces, and open our hearts one to another in the Truth of God, once a year, as formerly it used to be.' The decision came to by our worthy ancestors as to the holding of the Meeting has been adhered to during all the years, and the object also, we hope, has been largely attained."

DUBLIN YEARLY MEETING devoted a special session (Seventh-day after noon) to the consideration of the Peace Question, and cancelled the usual Young Friends' Excursion, for which definite arrangements had been made.

Many Friends took part in the earnest discussion; it was concluded that a minute be drawn up re-stating Friends' principles touching war, liberty of conscience, etc. At a later session the minute was submitted and adopted; it is as follows:—

"We have given much thought to the situation created by the possible application of compulsory military service to Ireland, and this has led us to consider the relation in which we stand to God and to our country.

"We hold that the supreme duty of every one of us is that he should honestly and prayerfully endeavor to ascertain what God's Will for him is, and that, having satisfied himself as to this, he should strive to obey that Will. We also hold that it is the duty of each one of us to serve our country; and in our deliberations the urgency of this duty, impressed upon us as it is by the crisis through which our nation is passing, has been fully set forth. Our ancestors, by their faithfulness and sufferings, won liberty of conscience in fundamental matters; and we cannot now acquiesce in any curtailment of that liberty. We consider participation in military service to be a fundamental matter in regard to which every person should prayerfully decide according to his religious convictions.

"While we willingly extend this liberty of conscience to those of our members who have felt it right to engage in military service, at the same time we fully maintain our adherence to the principles of Peace which our Religious Society has always held, and our belief that all war is contrary to the precepts and the spirit of the Gospel of our Lord Jesus Christ."

APPOINTED MEETING AT MAIDEN CREEK, PA.—Fifth Month 26th was settled on as a suitable time for some members of the Quarterly Meetings'

Committee to visit our Friends at Maiden Creek and hold a public meeting, to which their neighbors should be invited. There are only three Friends' families and some half-dozen members living in that beautiful part of Pennsylvania where the clear, sweet Maiden Creek flows into the corrupted Schuylkill. Quite near to its mouth the waters of Maiden Creek are diverted to the great town of Reading.

Formerly there were many Friends in the district, but they seem to have either died or moved away, as those who come to the appointed meetings do not seem to have Quaker ancestry. They are almost all members either of the Lutheran or Reformed Churches. For that reason the meetings are appointed for the afternoon, as the people go to their own places of worship in the morning.

Ten of the Committee were present. Six had been in the neighborhood over night, enjoying the hospitality of our hospitable Friends.

There are two meeting-houses, recording one sad cause of the reduced size of the present meeting. The brick house, which belongs to our Friends, was almost full. Two years ago it was crowded. The dull gray of the day, with possibilities of a thunder-storm, may have discouraged some who otherwise would have come.

It was interesting to see so many young people and children and to teaching them the ministrations of the meeting were directed. The six addresses were very harmonious and soul-satisfying. The feeling was deep and earnest and was voiced in prayer at the end.

Some of those present expressed their sense of help from the meeting and I am sure that those of us who went from Philadelphia thanked our Friends and their neighbors for a large share in making the meeting what it was.

MOTLAN, PA.

S. W. E.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING SIXTH MONTH 8, 1918.

Received from 33 Meetings	\$32,090.75
Received from 35 Individuals	1,328.60
Received for Armenian and Syrian	51.13
Received for Supplies	49.35
Received as Interest	3.75

 \$33,523.58

 CHARLES F. JENKINS,
Treasurer.

SIXTEENTH ANNUAL REPORT OF THE ASSOCIATION FOR PROMOTING COLLEGE EDUCATION OF WOMEN.—At our recent Yearly Meeting there was much expression on the subject of the increasing need for teachers in Friends' Schools. So many of our young women are entering other fields of work that through a dearth of teachers our schools are in danger of losing their heritage of Quaker training. Much testimony was given to the great spiritual rewards of the profession and the lasting joy which the grateful affection of pupils brings into the teacher's life.

While the Association for Promoting College Education of Women does not exist solely for the purpose of preparing teachers, it does encourage those who benefit by its scholarships to enter that profession.

In Third Month occurred the death of Samuel L. Allen, an interested member of this Association from its foundation in 1901. For ten years he served as Treasurer of the Association and until his severe illness in 1911 attended almost all of the thirty meetings held during that time. His judgment was highly valued by the Association and his firm belief in the higher education of women as a preparation for all the duties of life made him a strong supporter of the objects for which this organization was founded.

Owing to the increased cost of a college education this Association has decided to offer \$250 scholarships except in cases where \$200 has been specified by the applicant.

The opportunity given prospective teachers to avail themselves of the T. Wistar Brown Fund when they have reached the age of twenty-one has during the past year removed the Juniors and Seniors from our list. We are hoping soon to add to the number of those who enter college.

Three renewals of scholarships for 1918-19 and one new applicant have been considered thus far.

The Treasurer reported \$875, paid out in scholarships for 1917-18 and a balance in bank of \$358.18.

A study of the statistics revealed that out of thirty of our scholarship women who have finished their education, twelve are married and eleven

are teaching. Of the remaining seven, three are engaged in work abroad three are at home and one is a County Demonstrator in Domestic Science. Of those teaching, one is Assistant Professor in the Agricultural Department at Cornell.

Three of the married women are engaged in work with their husbands abroad, making one-fifth of the thirty engaged in missionary or reconstruction work. Eight are young women still in college.

For the Corporation and Board of Directors,

 AGNES L. TERNEY,
Secretary.

NOTICES.

FRIENDS' LIBRARY, 112 N. SIXTEENTH STREET, PHILADELPHIA.—During Seventh and Eighth Months Friends' Library will be closed, except on Fifth-days, from 9 A. M. to 1 P. M.

 LINDA A. MOORE,
Librarian.

TUNESSASA.—About a year ago Friends responded liberally to a request for funds for a cottage at Tunessasa and for much needed improvements to buildings and equipment.

The cottage has been built and promises to be a helpful addition to the School property.

Some of the most necessary improvements have been made and they are satisfactory and very much appreciated.

In common with other institutions, Tunessasa is feeling the burden of the increase in the cost of maintenance. This is evident not only in the general household expenses, but also in the decreasing returns from the farm and dairy, due principally to the high cost of feed.

The cost of the improvements was more than was anticipated. Some not originally planned were undertaken and funds are not in hand to meet the entire expenditure.

Other repairs and improvements are greatly needed, such as (a) shingling the barn; (b) painting roof of school building; (c) piping water from spring; (d) remodeling cow stable.

The Committee has given the matter careful consideration and estimates the probable needs as follows:—

To cover deficiency for the current year to Third Month 1, 1919.	\$3,000
To cover cost of repairs and improvements already made and in contemplation	5,000

 Total
 \$8,000 |

The Committee does not feel justified in increasing the indebtedness of the School, and it hesitates to part with any of the limited invested funds, which would result in decreased income.

It has therefore decided to lay the situation before members of the Yearly Meeting and to earnestly request contributions to meet these expenses.

The School is in a healthy and prosperous condition. The services of Henry B. Leeds on the Reservation are valuable, and the effort being put forth at Tunessasa deserves the hearty support of the Yearly Meeting.

Remittances should be made to the Treasurer, William Bacon Evans, Moorestown, N. J., or to any member of the Committee.

On behalf of the Indian Committee:

 WILLIAM C. COWPERTHWAITTE, *Clerk.*
 WILLIAM BACON EVANS, *Treasurer*, MOORESTOWN, N. J.
 SUSAN J. ALLEN,
 J. PASSMORE ELKINTON,
 HENRY HALL,
 SARAH EMLEN MOORE,
 MARY BROWN MOORE,
 JONATHAN M. STEERE,
 EDITH THORP VALL,
 ANNA WALTON,
 S. FRANCIS WALTON,
Collecting Committee.

FIFTH MONTH 15, 1918.

MEETINGS from Sixth Month 16th to Sixth Month 22nd:—

 Philadelphia Monthly Meeting, Western District, Twelfth below Market Street, Fourth-day, Sixth Month 19th, at 10.30 A. M.
 Muncy, at Muncy, Fourth-day, Sixth Month 19th, at 10.30 A. M.
 Frankford, Fourth-day, Sixth Month 19th, at 7.15 P. M.
 Haverford, Fifth-day, Sixth Month 20th, at 5 P. M.
 Germantown, Fifth-day, Sixth Month 20th, at 10 A. M.

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Leslie P. Hill, Principal, is always ready to offer timely suggestions to any who work at their hearts to assist in the laudable work that is carried on at Cheyney.

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"OUT OF THE DEPTHS."

Doubtless it is the suffering nation of Israel, the typical mother of sorrows, whose cry is heard in the well-known psalm from which the above words are taken. No other people has been so often and so continuously in the depths. "Many a time have they afflicted me from my youth up, let Israel now say, many a time have they afflicted me from my youth up; yet they have not prevailed against me. The plowers plowed upon my back, they made long their furrows"—Egypt, Assyria, Babylon, Persia, Greece, Rome, Crusaders, Spain, Russia! Israel has had a long journey through the valley of weeping and she has spent more years in exile than at home.

Humanity is in that valley to-day, and her cry, too, is out of the depths. The psalms of ancient Israel—the hymn book of the second temple—have obtained a new meaning and an up-to-date application. And shall we not believe that as with Israel of old so with our own generation, as men go down into the depths they shall touch reality—they shall meet God?

Whether the psalm personifies the nation or not, the words certainly fit the lips of the individual. In every human being there are depths no plummet can sound. The soul—the real man—is a mystery, invisible as that eternal One in whose image we are made. The "whence" and "whither" of the soul remain an unplumbed deep in spite of the researches of philosophy and science.

And what shall we say of the mystery of sorrow? We stand before it baffled and bewildered as before a mighty abyss. Our perplexity is voiced in the psalmist's oft-repeated "How long?" and "Why?" Again, who has succeeded in escaping the yet deeper mystery of sin? Who has been spared the peculiar anguish of a soul conscious of an upward struggle, yet encased in a flesh with a downward tendency?

True religion has its hidden springs in this three-fold problem: the mystery of existence, of sorrow and of sin. Hence the cry of bewilderment and of penitence. The cry out of the

depths proves every man at bottom a mystic, a lonely seeker after "another country," the home of his true life.

All great and good and noble things have come out of the depths. Every true poem, every genuine work of art, every high achievement, whether in the field of literature or any other sphere, if there be any blessing in it, has been born in the depths. Out of the depths came the messages of the seers of old. Out of the depths the songs of Israel, the confessions of her penitents, the praises of her saints. The Lamb whose glory will yet flood and renew the universe has fetched His light out of the depths. Fear not to go down where His footsteps have marked the way. That in the depths is God, is the confession of all who have found Him in every age.

The cry out of the depths has never been left unheard, even when it was only an unintelligent cry of pain from a broken heart, and not yet a prayer that could give account of its desires. The people of God in Old Testament times knew that they were heard; that there were no depths inaccessible to the love and pity and power Divine. But since the advent of our blessed Saviour and Lord we have a yet richer story to tell than they knew. In Christ, God has Himself come into our depths. We lift up lame hands of entreaty; but there is a mighty arm stretched down to raise us out of the mire of our heredity. By the way of the Cross God comes down to us and by that self-same way we rise to God; while by the Paraclete He comes yet closer, entering not only into our circumstances, but into our inmost being, wooing us that He might win us, and make good to us and in us all that the Cross has made good for us. Verily, "deep calleth unto deep"—the deep in man is answered by the deep in God. Our Saviour is not only a fact in history. He is a factor in experience. We know Him and are sure of Him, even as we recognize an intricate key that alone can fit an intricate lock.

MAX I. REICH.

SPIRITUAL GROWTH AND PRACTICAL ACTIVITIES.

A. NEAVE BRAYSHAW.

The Secretary of the Young Friends' Committee, in a letter to his fellow-committee members, has started us off on a useful train of thought. "How can we keep the right relation between spiritual force and practical activity both in our own life and in the life of the religious Society to which we belong? This is no mere academic question. The war, especially, has brought to light the existence (which must not be either exaggerated or neglected) of two extremes: those who emphasize the practical and seem to regard with impatience opportunities for spiritual intercourse both with our fellow-men and with God; and, on the other hand, those who are so absorbed in religious exercises that they are often unable to help the less religiously minded as much as they would like."*

I give an illustration of the mischievous playing off of one

*Horace G. Alexander.

good thing against another. There are those who, seeing the terrible outward need of many, and confining both their activity and their thought to the improvement of material conditions, are impatient of spiritual considerations. In their wish to get something *done* they are contemptuous of those who "talk" (as they put it); the watching one hour (one hour a week!) in worship seems a waste of time for those who might be up and doing; or they are so wearied with their "doing" that they profess inability to be present at any worship at all, or to give their right help if they are present. "Get people into better conditions and their characters will improve," they say. On the other hand, there is the Low Church or Plymouth Brethren line of thought, which views with a greater or less degree of suspicion those outward activities as being short cut to that which Christianity alone can bring about. "Get people saved (or converted)," they say, "and their houses and outward conditions will improve." This thought has never made any headway among Friends and to-day it is probably unknown among us. Our danger is to rest satisfied in the other extreme which I mentioned first. We shall secure the good and avoid the evil which there is in each of these extremes only as we keep in mind two points complementary to each other and in no way contradictory, (1) that the end of all our good works must be the building up of the spiritual life of those whom we serve and (2) that those whom we serve have not a fair chance of living the spiritual life unless these outward good works are done for them. Keeping both these in mind in right balance we shall not throw emphasis against either. I do not mean that in our work we shall divide our time (perhaps not our interest) equally between the two sides, our temperaments and our ways of thought vary; my point is that whichever be the side that most attracts anyone in particular, it is necessary, both for his own completeness and for that of the work, that he *show* his interest in the other side and his whole-hearted recognition of the necessity for it. No good work will satisfactorily go forward unless those who are technical experts in the details of carrying it out *show* (as well as take) an interest in the spiritual end; but if when that end is mentioned by others, the experts retire into the background, emerging from it only when the time taken up by spiritual consideration is over, all the good which we are so energetically contriving will fall short of what it might reach. There is no depth if there comes to be an understanding that the "practical" people are not at all likely ever to say the word of prayer, or to engage in ministry, or to speak of God and Jesus Christ; or if, on the other hand, those who engage in this service are unacquainted (perhaps ludicrously so) with the circumstances of ordinary life.

It is not the last word on the matter for anyone to say that having himself no spiritual life it would for him be hypocrisy to speak of it, but that he is willing to do what he can if his service will be accepted. This attitude bears the aspect of humility and often it is contrasted favorably with that which makes open profession of working for the Kingdom of God. There is no suggestion that anyone should make profession of spiritual life or of anything else about which he has no knowledge: the point is that the performance of good works should not be accepted as a reason, even in the guise of humility, for giving up the spiritual quest. For it is, after all, spiritual healing that the world needs, and it is to the hurt of his own soul that anyone makes up his mind to cease from all reaching out after qualification for this particular service, however excellent the service which in other ways he is rendering. There is a continual drift towards shallowness, or, changing the metaphor, an ever present temptation to put up more machinery than our central power can properly drive. It is even possible that in this time of war there are some who allow their keen activity in plans for reconstruction or for relief of suffering to serve as an excuse for shirking hard thinking concerning our Christian message and testimony. From Dorchester Prison Wilfrid Littleboy writes to me:—

"The need which keeps impressing itself on my mind is for a union of social, economic and industrial ideas and

spiritual values. The former is bound to exercise a great influence on life in the future, and if it is to be without spiritual life, the outlook is indeed black. Neither will the two running on parallel lines meet the case, they must be co-ordinated, run in double harness. . . . Tell any of my friends that I am full of hope and happiness and am engaged in storing up momentum for the coming times."

The danger to which our Society is continually exposed is not that of dreamy contemplativeness or, even, of indolence, but of good people having their time so filled up with good works that they forget the spiritual beginning and end. They bring help to many, they gain respect for themselves and for Quakerism in their town or village; there is no good work which has not their assistance. And the challenge may be thrown down to me, "If these people are, as you say, good, and are doing good work, what more do you want?"

"It has often been known in our time that in the multitude of philanthropies God Himself has faded out of men's lives. And so not only do they never grow themselves to the full stature of a perfect man in Christ Jesus, but they fail these whom they have made their friends just when their need is greatest. They will do anything for them but the highest thing of all.*"

These people are so busy, they have the happiness of seeing (fairly soon) the good fruits of their labors, they rejoice in the thanks and encouragement which they receive, and there seems so little reason why they should concern themselves with that which they think to be dreamy and unpractical, perhaps, even, sentimental, involving, as it might do in their case a turning aside from "getting something done." But for a long time I have been watching the effect of this attitude of mind. Almost without exception, all these of whom I am speaking are doing their good things because they have had a spiritual start or push-off into life; it is this, although they may not realize it, that has given them the will and the capacity to do good, but they are using up their spiritual capital and not leaving any to those who come after them. Or they are like slip-carriages which have been given a start and which certainly, as far as they themselves are concerned, go to where they are wanted to go (and, like slip-carriages, they are, as a rule, eminently judicious in that they are never likely to go too far); but they are getting no fresh power of their own and *they give no one else a start*. This is the reason why there is among us much of what I call "unreproductive goodness," *i. e.*, goodness which does not seem to propagate itself and spring afresh in others. Thus it comes about that whole meetings which a generation ago were powerful have faded out or are now fading out. And in the town there are members of the younger generation bearing honored Quaker names who are wholly indifferent to their splendid spiritual ancestry and are not living worthily of it. The accumulated stock of family goodness appears to have been used up. This is the reason why, amid all the pressure of good work that has to be done, we cannot afford to neglect the life of prayer and of worship in public and in the home, the life which *openly and avowedly* stands on the side of God from whom all good comes.—*From Fellowship Papers.*

SAMUEL LEEDS ALLEN.

A little book of Philadelphia production entitled "Their Call to Service," depicts the lives of ten noble men of modern time, that are presumed to be in a very particular sense an "inspiration for American youth." This phrase is quoted from a notice of the late Samuel L. Allen in the public press. At least four of the ten characters selected for the book were identified with Philadelphia. In spite of defective social and industrial systems, now so much agitated, they were all able to give a large measure of world-service and out of the material of our imperfect civilization to build unselfish careers. The series of such men is a continuing one. If we turn to the past wistfully, with the old-time expression in our minds, "There

*"Nobler Cares," George Hare Leonard.

were giants in those days," we are also forcibly reminded by new examples that our own age is rich in performance of a most distinguished quality. Often this performance in great enterprises seems beyond the scope of any single man's thought and work, but in reality it does rest, in the final analysis, with one individual. He may have perfected organization to the point that appears to obliterate himself. In essence, however, this self-effacement is what makes such characters "an inspiration for American youth." Consciously or unconsciously they have eliminated purely selfish ambitions and have given their lives expression in world terms.

This breadth of expression being fundamental, it usually follows that a method of performance is also disclosed which aids in giving point to the character as an example, by making it clear to others how to apply the principles of success.

Expression in world-terms and expression by a communicable process have already been pointed out in the public press as fundamental in "the call to service" of Samuel L. Allen. Some further illustrations of both these points may serve as an introduction to a brief record of the more personal side of his character. Nothing but an intimate knowledge of the working of his mind in the initial stage of experimentation with farm machinery would justify the statement that from the beginning of his career of invention he thought in world-terms. One well-known fact makes it clear that this largest outlook featured very early in his plans. Before there had been any great development of his *plant* one competent salesman at least, fired with a vision of the world-service of the Planet, Jr. inventions, had encircled the earth, and planted the seeds of a demand for these tools in the Antipodes. Those who were privileged, as was the writer, to hear Daniel DeCou recount the experiences of this pioneer effort to break through the millennium-long methods of crude agriculture, and to put instruments in the hands of toiling farmers calculated to increase their returns a hundred-fold, will doubtless remember two points in his exposition. He regarded the campaign upon which his brother had entered, primarily a campaign of emancipation. The toil of men under old processes had often been less than fifteen per cent. efficient. The problem set for the genius behind the scenes was to make such toil seventy-five to ninety per cent. efficient and to include in this effort not the market gardens of New Jersey only, not the crackling corn fields of Kansas alone, but the productions of the soil of every clime in every clime. The second point emphasized by this world-traveled enthusiast had to do with a fundamental of his own calling. In his judgment he was sent out for something more than to sell goods. The reflex action of salesmanship was to inform the home circle not only of the demands of the market, but of its needs. The salesman was to bring back accurate information of soils and crops and native processes, so that the service of invention should be directed in progressive lines. How well this source of knowledge was improved by Samuel L. Allen must have been apparent to many from the intelligence of his ordinary conversation. He was equally ready to give accurate information on the farming implements and methods of China or of Greece, although he had seen neither at first hand.

As to tangible results in the world-field, a very homely instance will indicate both how wide-spread they are and how revolutionary in effect they are capable of being. Some years since two Philadelphians were listening to a lecture in England by a returned missionary from India. The special subject was Famine and Prevention of Famine. Intensive farming with a variety of products instead of with one was shown to meet conditions most perfectly, and the lecturer descanted enthusiastically upon an objective performance in the sorriest famine Province. A wise missionary had realized that changed conditions of agriculture contained the key to the situation. He had instituted small holdings and by means of a line of hand implements from America, known as Planet, Jr., had taught the natives how to multiply production many fold and to provide ample store of food against the day of famine. The lecturer said he could not explain the meaning of Planet, Jr., but he was ready to proclaim that such inventions as bore this

name had already proved to be an important step in the emancipation of India.

Turning from the world-service of Samuel L. Allen's work to his method of working, one comes upon a most instructive chapter of the "inspiration of American youth." The advanced education sixty years ago in the Philadelphia circle was measured by proficiency in mathematics. Such master mathematicians as Benjamin Hallowell, Enoch Lewis and the senior Samuel Alsop had made the subject of their choice a field of adventure for aspiring youth. Samuel L. Allen was of this kind and he made tireless excursions with these masters into the fields of applied mechanics and calculus. It is probably no exaggeration to say that more than any other one of the students of these teachers, he gave objective reality to his mathematical studies. Those studies were the basis as well as stimulation of his inventive genius. Doubtless his workmanship gave constant evidence of this fact, but it became patent as well to his favored companions of travel, especially where such opportunities presented as those of a transcontinental journey. At times, after a liberal flow of instructive conversation and a possible pause of reflection, he would say, "Now I think I will devote an hour or two to invention." Thereupon his mathematical instruments would be produced, a table improvised and the on-looker would have the impression from the drawings that appeared, that he was working on the demonstration of a mathematical theorem. And so he was, for each product of his prolific brain was a unity of scientific principles made to fit the complex purposes for which it was designed. Invention with Samuel L. Allen was no haphazard appropriation of stray ideas. It was a triumph over actual resources by the untiring application of right principles. In this field there is unlimited opportunity always for any who will perseveringly invest "laborious days."

Samuel L. Allen was not a mere prisoner of his inventive power. He was inexorable in the application of accurate knowledge and undoubted principles to all lines of work to which he was called. (He had no concealed impatience with the attempt made in many fields to solve problems in ignorance.) "Let us first have the facts," was his motto. His special service on numerous boards and committees was ever along this line. In the difficult domain of Social Service to which he devoted much time latterly, he was often heard to say, "I don't know enough yet for action." His whole life points to a revision of Cowper's words so as to make them say, "Knowledge and wisdom ofttimes have close connection."

We seek for the key of human character in environment and heredity. Of late the tendency has been to magnify the former influence, and to minimize the latter. It seems to be true that over-developed strains of heredity may lead to peculiarity poorly adapted to the adjustments of ordinary living. A very different picture is presented in a happy blend of hereditary gifts. Samuel L. Allen was a singularly felicitous fusion of two very distinct parental endowments. His father will be remembered as a rare combination of the plain Friend and what the French call the *vivant*. His constant stream of sparkling wit demanded in his hearers a well developed sense of humor for sympathetic appreciation. Where it played upon such he was the most delightful conversationalist and companion. In his son this gift was also a dominant note and was used with a restraint that was peculiarly engaging. How often was he able to resolve difficult situations and to dispel approaching storms in a hearty laugh! The key of this kindly consideration was in measure to be found in the definite heredity of his revered mother, Rebecca Leeds Allen. She seemed always to incarnate "the loving-kindness of the Lord." Her ministrations were unailing in the solitary and unexpected places. There was with her, however, no failure to give full measure of service to the more public calls of meetings and of Society at large. Samuel L. Allen also did not shrink from doing the large things that his expanded business made possible, albeit he did them with the modesty of real humility. His measure of serving others privately will never be known. This at least is true, his more private benefactions expressed a tenderness

and consideration of feeling that could not have failed to suggest his mother to those who knew her. In both mother and son the background of such characteristics was a profoundly religious nature. Without any pretension whatever they sought the way of life and walked in it with sweet humility. It is ever the duty and privilege of a present age to transmit to posterity a full measure of the endowments of the past. Samuel L. Allen was signally faithful in this high behest. "One generation shall praise thy works to another, and shall declare thy mighty acts."

J. H. B.

THE CONTAGION OF FRIENDS' WAR RELIEF SEWING.

CAROLYN JONES, OF NEW BEDFORD, MASS.

One hot day last Summer a young woman, who had been reading *The American Friend*, telephoned to a friend and spoke of the Reconstruction work, of which she had been reading. She asked why some knitting might not be done by members of the New Bedford Society of Friends and their friends. She would get patterns from Philadelphia for making garments, and as soon as a sufficient number of articles was finished they could be sent to Philadelphia for shipment to France. Friends gladly entered upon the work, but their membership is very small in that community. Their surprise and gratitude have been great to receive help from unexpected sources, of which the following are some instances.

A woman, ninety-two years old, who lived in a near-by town, heard of the work and said, "I would like to do something for that," and yarn was provided for her and she made two very firm mufflers. Now she is making patchwork for quilts for Dr. Babbitt's hospital.

A busy woman physician saw the garments ready for a box and offered to help, saying she had spent much time in France and longed to do something for the war sufferers. She made some baby blankets and dresses, and interested some of her friends who gave several Beacon blankets.

A Catholic woman, who had sewed for one of the Friend workers in her home, asked about the work. After hearing what it was for, she offered her services for one afternoon a week, and often takes home garments to finish.

The members of the Masonic Order of the Eastern Star wished to do some work "such as the Friends were doing," and they appropriated a sum of money, bought patterns, and materials and are still busy making garments to be used by the Friends' Unit.

The Dorcas Society heard of the work of Friends and they gave two full layettes of dainty and useful articles.

The wife of the organist in the largest Episcopal Church in town offered to give materials and to do something because she wished to help the work of the Society to which her mother belonged in New York State.

The ladies of the Sewing Society of the First Christian Church heard of Friends' work toward providing garments for poor children in France and now they use a part of their materials to make such things.

A girl, who was making a baby afghan, took her knitting when she went to call on an invalid friend in a neighboring city. The invalid asked what she was making and when she was told, languidly remarked, "I think I could do that." In a short time she sent a beautifully made baby afghan and her nurse wrote that the interest aroused had done her patient more good than any medicine.

Friends have a meeting in the adjoining town of Dartmouth. Their members have worked very faithfully with the New Bedford Friends, and they have been generous in financial help, both as individuals and as a meeting.

Purposely the words "heard of" have been used in these instances because, while they did not realize it at the time, the accounts of work done by the F. U. given by enthusiastic Friends, have been a valuable means by which a small group of people has been able to send about 900 articles to the Friends' Service Committee, although their own attendance only

averages from thirteen to fourteen workers. Best of all is the understanding sympathy with the principles of Friends shown by the co-operation of such widely differing people.

LETTERS OF FRANCIS W. PENNELL.

(Continued from page 676.)

The "big house" (to adopt a Southernism) here is a one-story many-roomed structure, which partly encloses a garden-court, in the centre of which is a pool and fountain. Over the estate are about sixty houses, some of adobe, most of guadea (native heavy bamboo) and small and floorless. The door is usually the only entrance and chimneys are never seen on such houses.

Meals are three (or four) a day, as in Bogota and elsewhere. Desayuno is first, for me, a painfully light breakfast of a cup of chocolate with corn bread (made from maize, but whitish, heavy, I suppose unleavened). Desayuno I usually piece out with fresh fruit, of which more later. Almuerzo is anywhere between twelve and two, a much more substantial meal, the main meal of the day. Then we have first soup, of plantain, potato, yucca or like starchy ingredient. With this we usually drop in some fresh alligator pear, rather insipid, I think, but good in soup. Sliced orange follows soup instead of preceding. Then the first course proper, consisting certainly of rice and something. Then the second course of meat, plus vegetables, the latter usually being potatoes, yucca, plantain and maybe arracacha, these all dry. Lastly comes the invariable finisher, some "dulce," something exceedingly sweet. Usually it has been cidra, one of the citrus fruits, like, I suppose, candied lemon-rind might be. Excepting that I must add the meal ends (so yet after this) with coffee, and coffee here is very good. Perhaps about five or six we will have (1½) tea and wafers. Then about eight in the evening is Comida, much as Almuerzo, but less, but one main course.

Señors Mallarino and Vega are both young men of about my age, and both speak English. I am surprised how well Vega speaks, considering that he has never been in an English-speaking country. Mallarino's mother is English and he has spent much time in Europe. They keep "bachelor's quarters" here. A brother of Mallarino's is here, and there have been frequent guests, but still because this is but a young venture on their part and they have not established homes, this is not such a real picture of another type of life as was my week's stay in Louisiana.

My room is a corner room, well lighted (as ever here by doors, not windows), I think it the pleasantest in the house. It opens on the wide porch which runs completely around the house. And just beyond this porch is a group of orange trees which yield large delicious oranges more rapidly than we can eat them. I have never feasted so on oranges. Two other trees supply us with fruit and are equally near. These bear apotes, a green top-shaped hard-rind fruit. You break the rind and eat the orange pulp which surrounds the large seeds. This is toughish and adheres to the seeds, so you get what you can, sucking so long as seems worth while. The taste is sweet, but the peculiar flavor I like. The tree bears its fruits in the same peculiar fashion as the chocolate-tree, not on the small twigs, but on the old wood of the main limbs. This makes them very easy to pick.

I reached here with Señors M. and V. the eleventh of this month. We came on horse-back the easy day's journey from San Lorenzo. On the thirteenth I started for the Paramo del Ruiz, the high mountain of this Cordillera Central, to ascend which I came here. M. and V. planned to go with me the first day's ride to Murillo. José left early in the morning with a cargo-mule, on which I had the tent, cot, provisions for a few days, and paper for specimens. With this M. and V. placed a small bundle of the necessities desired for a night's stay in the colder clime of Murillo.

It was reported to be but a three hours' ride from Libano to Murillo; in fact, Vega had once actually ridden it in three and a-half hours, so we did not make much haste in the morn-

ing. I should have preferred hurrying on to be sure of safe arrival, my botanical interests also drawing me to the land higher up. But Mallarino was just returning from several month's absence in Bogota, and Vega wanted to show him all the plantation, so far and wide over the estate we rode and only gradually the three or four miles toward Libano. Then when we did start, unexpectedly it began to rain and it was over a bad trail that we reached Libano for almuerzo. There we found had been scarcely any rain, so we felt encouraged.

After almuerzo, and, for my impatience, entirely too much delay in Libano, we did get under way at about two p. m. Soon it began to rain and this continued through the afternoon. The camino, the highroad between San Lorenzo and Manizales in the Cauca country, is of course dirt, and our course was steadily up-hill. A camino, as I have often explained, is a trail, the main ones fairly broad and much traveled, the arteries of traffic between different cities. This was a leading camino, but still one which a little rain made simply frightful. I took with me a horse, apparently a fine willing animal, which M. and V. had with them at the time for pasture. I soon found that for this trip he had not sufficient strength. His first complete down was in one of the worst mud-holes I have ever seen. In that I had to get off and lead him, and frequently after that. At last darkness came and found us still an hour's travel by good road from Murillo, certainly several hours' through much mud. Had I been alone, even then I should have pushed on, being jealous of the time, my two beasts together costing me for each day three dollars. But the wisest course was certainly to stop, although the prospect of a night in a wayside dwelling, our things being with José far in advance, was anything but cheerful.

Mallarino found a house with wooden floor, and some appearance of cleanliness, and there we got something to eat—I forget just what, but certainly something very plain, there never is any variety in the peon's fare. We had a fair-sized room to ourselves. This contained for furniture one bed, and in the corner were some of the thin pieces of matting used by peons for their beds. (These make one thoroughly comprehend the expression, "Take up thy bed and walk.") There was, I fear, not the purest generosity in the insistence with which I urged upon my companions their taking the large and more comfortable bed; I felt that the matting would certainly be much freer from insects of the night. So I think it proved; at least upon the mat upon the floor, only a light blanket and my water-proof over me for protection, I was surprised at how much rest I got. My poor companions seemed to have much better prospects, but reported in the morning, between the fleas and the cold (we were high enough for a much colder climate), an entirely sleepless night. However, I think that sleeping on the hard floor the discomfort would have been even greater for them.

Next morning we separated, I making an early start for Murillo so as, if possible, not to lose the day. It had cleared the evening before, but before morning was again raining. It took more than three hours' hard work to reach Murillo, and when I got there my horse was so tired that I did not wish to take him further through such a camino. So at Murillo I tarried most of the day. It was a dismal wait, absolutely nothing to do but to watch the clouds and to speculate upon a clearing which seemed never coming. But before dusk the rain stopped, the direction of the clouds changed, and to my joy I saw them blowing from the Cordillera. I reasoned that it was the clouds from the lowland, warm, so capable of holding much water, which on striking the cold of the upland produced the rain; once the direction of air reversed and no rain. The logic surely correct and fully confirmed. It was clearing at sunset.

(To be continued.)

THE FLIGHT INTO EGYPT.

"He led them also by a straight way that they might go to a city of habitation."

Thou wayfaring Jesus, a pilgrim and stranger,

Exiled from heaven by love at Thy birth,

Exiled again from Thy rest in the manger,

A fugitive child mid the perils of earth,—

Cheer with Thy fellowship all who are weary,

Wandering far from the land that they love;

Guide every heart that is homeless and dreary,

Safe to its home in Thy presence above.

HENRY VAN DYKE, in "Christ in the Poetry of To-day."

[The following letter from *The Friend* (London) is written with an English audience in mind. May it not find appropriateness with us this side the Atlantic as well.—Eds.]

A FRIENDS' MEETING, BY A FRIEND CRITIC.

As a constant attender on First-day mornings at an important meeting of the Society of Friends and as a minister of another denomination of some thirty years' standing, I should like to place on record some of the impressions that have remained,—a record that is made in no spirit of criticism, but rather of observation. Throughout many years I have attended frequently at Friends' meetings; the absence of all formalism and the fellowship of silence appealing to me irresistibly; but when, having resigned my church, I found myself free for many First-day mornings running, I have had a greater chance as a silent listener to gauge the spirit of what was said more thoroughly.

I am impressed with several things, and one of the most prominent to my mind is the *thing that has been missing*, for at least six months, both in the vocal prayers and ministry—I mean the absence in either to any reference to sin. It may be, and, if it is so I stand cap in hand to Friends—it may be, that generations of high-purposed living have produced a type that is only conscious of the positive claims of the culture of righteousness and has no "man-in-the-street" consciousness of sin, personally. I think that is the explanation; but whatever is the reason, there is the fact. The prayers and ministrations have either been altruistic in tone, touching on public duties and necessity of public witness, especially at this war period, or they have been exhortative in the lines of some thought culled from the treasure-house of Scripture. I have thoroughly enjoyed them; but I could not help wondering whether, if a man or woman soul-struggler had come into that meeting, either would have found any hint of a fountain open for sin and uncleanness; and, as I imagined that that was the very *raison d'être* of the Church of Christ, I wondered.

The Roman Catholic Church knows of nothing else. All its services and its organizations aim at dealing with sin and sinners, interceding for them, hearing their confessions and re-presenting (in symbol) an atoning sacrifice. But here, at the other end of the denominational scale, was a body of men and women who met Sabbath after Sabbath for six months and never so much as mentioned the great Fact of Sin or of Salvation from it. This occurs to me as strange, for in a thirty years' ministry I have found that great Fact of Sin lurking and powerful in the lives of many consecrated souls; and it is evidential in the writings of Bishop Andrews, Samuel Rutherford, John Bunyan and many well-known saints. In very truth, the higher the soul seems to rise, the deeper seems its consciousness of hindrance. The Master Himself speaks to His disciples, not the world, about taking heed to themselves, lest at any time they be overcharged with surfetting, drunkenness and cares of this life and the lusts of other things. He also mentioned directly and indirectly seventy temptations to which disciples would be exposed. Has the need for flashing the red light danger signal that He flashed disappeared?

Had I gathered with these Friends thirty years ago when I was a young man of twenty, I should have found nothing to really help me. The ministry was on such experimentally

"It is better to write one truth than volumes in which truth is not."

advanced lines! The truths unfolded were the experiences of middle-aged and even grey-haired religion.

If this is not particular to one meeting, is it not a serious thing; for the hope of development lies in the young people, and a body that ignores them is bound to dwindle? I have passed my life writing for and thinking for *children*, believing that they hold the Future in their keeping, but no young person has had any share in the ministry and intercession of one meeting for six months, to my certain knowledge. The one person, who when he exercised his vocal ministry, did seem to come measurably near to an evangel to sinners, was approached and informed that his ministry was a hindrance to the rest. Is there no room for the exercise of any but the teaching office of the Church amongst Friends?

These are only impressions. But I cannot express my personal debt to the vocal ministry and intercession that voiced my own experience and spoke to it and from it. Thinking of my own gain, I am "glad of it," but remembering that the men and women of fifty like myself are passing, I am "sad of it;" for it means that if this meeting is typical, the Friends cannot woo the sinful soul and cannot influence the young ones.

C. H.

WITH THE CHILDREN IN FRANCE.

The following is from a city daily:—

"In collaboration with the local dignitaries we got up a big fair in Lyons to explain American ideas of child welfare. For perhaps the biggest thing that France has to do is to see to it that the next generation comes along as it should, and they are rather behind us in some ways when it comes to the conservation of the health of the poor. They realize it themselves and have asked the Red Cross to help as well as it can. It seemed a rather uncertain kind of thing to do, but Doctor Lucas, who is at the head of the children's bureau, persuaded the council to give him a little money to get up this baby show at Lyons. Everybody said, 'What's the use? The French have their own way of doing and they won't come near a show that simply shows what America thinks ought to be done, especially during the war, when none has the time or interest for other things.' But Doctor Lucas stuck to his show, with a result that has astonished the French themselves. Day after day, the crowds stand in line, thousands of them even in the rain, to get into the place. It really is rather fun. There is an American who demonstrates giving clean milk under a doctor's prescription to little babies, with the home-made ice box and sterilizer. There is a glass house inside the main building in which real babies are washed and weighed and fed and sleep, with the eyes, literally, of thousands of poor mothers with their babies in their arms glued to the windows, or rather walls. There is a kindergarten behind the ropes, where real children do their play and work with a teacher without even looking up at the multitudes squeezing in to see them, because they are so interested in their school. There is a real American Red Cross dentist who teaches gangs of boys to brush their teeth and does all their dentistry right before the eyes of the crowds that cannot be kept outside the ropes, so curious are they.

"All sorts of people come and study the place that you would least expect to see. There always are some nuns and Sisters of Mercy studying with all their eyes and ears. All the schools are taken there with their teachers, and it is explained in detail, the teachers saying all the time, 'Now, remember, this is what you are to do every day without fail.'

"Outside is a real children's playground, with swings and sand boxes and games, all under supervision like ours at home. It is the first thing of the kind for the benefit of the public that has ever been tried in France. At first the parents would not allow their children to go in. But now they cannot be kept out, and the only difficulty is that the parents want to go in and play, too! It is extraordinarily interesting, because the French boys have never played together. They don't know what 'taking sides' means. It is always every last boy

for himself and against all the others. But while it is hard for them to learn, they are having the time of their lives. It is rather interesting that a good part of the play is directed by the Quakers. Everywhere I go, whether up to the front or down to the baby show at Lyons, I always find the Quakers, and they are always the hardest-working, simplest, most modest crowd on the place. They rarely do the big spectacular things. So they are not so much talked about as they should be. But when you get down to the people on the ground, who know what is going on, you find everybody from top to bottom blessing the Quakers."

A TIMELY CAUTION FOR CHRISTIANS.

We must now practice more assiduously than ever, the fundamental virtues of our faith, mercy, brotherliness and kindness toward the stranger within our gates. . . . A second thing all Christians can do, is to take heed to our ways that we sin not with our tongue.

These are exciting times, and it is easy to say things which had best be left unsaid. We must be patient with one another. A thousand vexing tangled questions will come up for discussion, and all of us possibly cannot think alike. The only sensible thing for us to do is to do our own thinking, and let everybody do his, without our pouncing on him because he does not happen to agree with us.

Blessed is the man who gets through this war without needlessly wounding acquaintances and friends by the cruel strokes of an unruly tongue.

There will be enough wreckage at the end of the war without our adding to it a mass of ruined friendships. Let us do our utmost to maintain a cordial fellowship with our fellow-Christians whose opinions are farthest from our own, and by extraordinary self-control, refrain from saying things of which we shall be ashamed when the world is calm again. The world is torn by many demons, and we cannot afford to increase the fever and distraction by our impatient temper or our bitter tongue.—CHARLES E. JEFFERSON, in *Christian Work*.

DAVID F. PEARSON.

David F. Pearson entered into rest at his home in Pasadena, California, Third Month 28, 1918.

He was born in Miami County, Ohio, Fourth Month 4th, 1839, and removed with his parents to Springdale, Cedar County, Iowa, in 1853.

He was a life-long member of Friends and in early manhood found rest of soul in believing in Jesus Christ.

In 1863 he was united in marriage to Annie, daughter of the late Doctor George and Rebecca Michener. Their married life was filled with love and service for the Master, with constant watchful care for their six children, with hospitality to their friends, and with help and kindness to those in sickness or in need.

The tenderly loved wife and mother entered the eternal rest almost eleven years before the summons came for him.

The last fifteen years of his life he was an invalid, enduring intense and almost constant suffering; but through the sustaining love of his Heavenly Father he was enabled to bear the helplessness and pain with such perfect patience and sweetness that those who came in contact with him could but marvel. As long as strength remained a smile of welcome greeted all, and through all these years the loving watchfulness and devotion of his large family were beautiful, touching and inspiring.

His integrity, broad-mindedness and good judgment made his council often sought and a life-long friend wrote: "He was one of the best men I ever knew. His example and influence were for the noblest in character and life, and have been a blessing and an inspiration to me. Surely the risen Christ has revealed the glory of the light of eternal morning to him."

THE YOUNG FRIENDS' SUPPLEMENT

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THE YOUNG FRIENDS' SUPPLEMENT.
A MONTHLY SUPPLEMENT TO THE FRIEND.
DEVOTED TO THE INTERESTS OF YOUNG FRIENDS.

Editor—EDWARD W. MARSHALL.

Associate Editors.

JANE MOON SNIPES

IRVIN C. POLEY

EDITH STRATTON

ALICE TRIMBLE

EDITOR'S ADDRESS—20 SOUTH TWELFTH STREET, PHILADELPHIA.

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WHAT WOULD YOU DO IF AN ENEMY ATTACKED YOUR WIFE?

[The following anonymous contributed article is so clear and helpful that we are placing it on the editorial page in order to give it a conspicuous position, although it was not written by an Editor.—Eds.]

This type of question—so familiar now-a-days—is important for it is invariably employed by the militarist in defending his position against the Christian whose loyalty to Jesus involves a reliance upon spiritual rather than physical force. If in reply to the question you hesitate and find it difficult to say just what you would do, does it follow that you are an inconsistent coward and that the basic principle upon which you act is false? If it does, then by the same token the militarist's position becomes untenable. For there are circumstances when military duty would cause the militarist to hesitate and to find it difficult to say just what *he* would do should *his* wife be brutally attacked.

Suppose, for example, that the country is invaded and that the defending army is in desperate straits. The only thing that will save the day is a message that is being carried by a soldier. On his way he sees his wife about to be brutally attacked by one of the enemy. What should he do under the circumstances? Certainly the military code places the duty to deliver the message above everything else. And if he is loyal to his military doctrine he must abandon his wife to her fate and deliver his message. Of course, the decision to follow this course will not be made without a terrific mental struggle. He will be torn between conflicting emotions. Natural instinct bids him place the defense of his loved ones above every other consideration—and instinct may triumph. If, however, he really believes in his military doctrine, instinct will be subordinated. He does not arrive at this conclusion because he fears court-martial and a deserter's death; for he would gladly give his life to protect his loved ones. He arrives at the decision because deep down in his heart he believes that if he delivers the message his country will be saved and the victory that will come to his cause will bring permanent peace. But in the process he has apparently played the part of a despicable coward and has interposed nothing to hinder the brute in his immediate purpose. What would the militarist say if we should condemn his doctrine because it involved such hideous sacrifice? He would properly reply that the problem must be viewed as a whole and that the result in this particular instance

did not prove anything as to the validity of the military method.

Now the problem that faces the Christian who cannot fight and whose loved ones are attacked, resembles closely that which we have described above. The Christian believes fundamentally that the only way by which such appalling disasters as this war may be averted is by the triumph of the forces of good-will over the forces of hatred and physical violence. Therefore, in the face of a brutal attack he may be forced to the conclusion that he and his loved ones must rely upon spiritual forces and, if need be, suffer to the utmost in order that the eternal principle which is to save the world may be upheld. This conclusion will not be reached without a terrific struggle against natural instinct. And as in the former instance, instinct may triumph. It is these conflicting emotions which render it difficult for the Christian to say just what he would do in the face of the attack. And if the militarist condemns the Christian method because it apparently offers no immediate resistance to evil, the Christian will reply that the problem must be viewed as a whole and that the result in this particular instance does not prove anything as to the validity of the Christian method.

The whole problem turns upon the ultimate conviction deep down in the heart as to which method is eternally true. On the one hand is the doctrine of reprisal, of an eye for an eye and a tooth for a tooth. If the enemy uses poison gas, we will use poison gas more deadly still; if he bombs our women and children, we will bomb his women and children. And so hatred piles upon hatred, horror upon horror until the end is too awful to contemplate. On the other hand, is the method of Jesus, "Overcome evil with good." "Love your enemies." If necessary, sacrifice yourself and your all as He did, to drive home the message of love and good-will. Apparently the cause may be lost; but in the end the method will triumph. The victory will be won, not by the destruction of the enemy, but by the transformation your method will have wrought in him. In view of the appalling results of the present war of hatred and reprisal, the Christian method is worthy of a trial.

(The above article derives its inspiration from an answer made by a C. O. in England when questioned by a military tribunal.)

THE AIMS AND IDEALS OF THE YOUNG FRIENDS' MOVEMENT.

In writing to me a few days ago, the Secretary of our Young Friends' Committee said of the Young Friends' Movement:—"Being a spiritual movement rather than an organization committed to a limited task, it knows no bounds but finds its denominational consciousness merely for the sake of "losing" itself in the consecration of a powerful group rather than of isolated individuals to the unprecedented need of the world."

That is the principle on which our Young Friends' Committee has gone,—to be a spiritual movement within the Society of Friends rather than an organization claiming an allegiance of its members apart from their allegiance to the Society. Our aim is to make young Quakers better Friends.

Why, then, should we wish to hold these younger people in our Society? Surely not for selfish reasons. Not for the sake of the Society merely, for it is as true of denominations, as it is of individuals, that they who seek to save their lives shall lose them. It is, I believe, because we are convinced that the

Society of Friends has a great mission. As I see it, that mission is to keep spiritual religion alive in the world. In theory at least our religion is essentially one of the spirit.

Take, for instance, our form of worship. In meeting houses, beautiful only in their simplicity, with no appeal of music or set service to our senses, we gather on the basis of silence to worship our Father in spirit and in truth. We believe that in the silence of all flesh His Spirit speaks to us and we to Him, so that though no human word be spoken we go away with new strength and vision.

There are in reality but two ultimate types of religion:—There is one which trusts in human forces and agencies, the omnipotence of the human reason and intellect, the omnipotence of human creations, which counts its success in numbers and social position and wealth, and rests its defense on submarines and poison gases, on destroyers and big armies. The other type trusts in the power and ultimate triumph of spiritual forces,—trusts in God,—and in its attempt to bring the Kingdom of God to a sin-sick and war-racked world, will use only those methods which God Himself uses in his dealings with us,—never-ending faith, never-dying love, and never-tiring service.

Most religious denominations attempt to combine both of these types of religion, with what success or failure we know too well.

Now, if the Society of Friends has any mission at all it is to bear unflinching testimony to the power of spiritual religion. But alas, we are in grave danger of failing in this mission. We have many of us ceased to be actuated by the spirit of our forefathers, we have gone after strange gods. Business and social success, wealth and material comforts, the esteem of our fellow-men, these have become our chief aims, we have become selfish and spiritually dead. We have perhaps a form of godliness, but too many of us have in our lives denied the power of being like God—of godliness. The material is crowding so close upon us that it chokes and smother our spiritual lives. We must all be conscious of this.

"What art thou?" said Marcus Aurelius in his soliloquy, "A little soul carrying a corpse."

Gilbert Murray has recently pointed out that the great duty of each of us to-day is "to see that his own soul does not die. It will sometimes stagger under the weight of the corpse it carries; that is inevitable. Only let it not fall into the power of the corpse. The weight of dead matter seems, at times like the present, to increase upon us. Our whole being is dulled. We do more and more things because we are driven, fewer and fewer because we choose them and love them; we cease even to suffer as we should suffer, or to pity as we should pity.

... We tend to shrink from the higher emotions because they are difficult, to sink into the round of lower and more commonplace emotions because they make less disturbance in our daily business. The power of death is abroad over the world. It has taken lives innumerable, and better lives than ours. Let those of us whose bodily life is still spared make sure that the soul within us shall not die."

Unless we as individuals keep our souls—our spiritual lives—very much alive there is no hope for the Society of Friends. It can only be a spiritual force in the world as its individual members are spiritual. Like any living organism it dies when the cells composing it are dead. And we are in danger of spiritual death unless we are striving *daily*—yes, hourly—to follow in the footsteps of our Master, unless we cease to look upon God as merely a present help in time of trouble, an auxiliary engine to bring us to port through the storm after we have given a free sheet to our selfish desires and suddenly find ourselves unable to weather the storm under our own canvas.

How then are we to increase our spiritual strength? How can we keep our souls alive? Let me make just a few suggestions. We must first realize that we are all more or less spiritually dead. Like the prodigal we must first come to ourselves and see how far short of our high calling we have come. And then again like the prodigal, we must go to our

Father in prayer. I believe that one of the great weaknesses of our lives is due to our failure to take time to be alone with God. We are so busy with the myriad activities of the day,—good though many of them are,—that we constantly fail to go apart, climb the mountain, as it were, and lay our problems, our difficulties, our perplexities, our failures, before God and ask Him to make our way clear before us. And as He answers each one's prayer may we say with Whittier:—

And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread,
But, cheerful, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own;
Yet trusting not in mine, but in His strength alone!

It is no easy task in these days to walk the path of reliance on spiritual forces, when the material world is crashing around our ears, when the one thought in the minds of most is "Win the war regardless of the cost, though that cost be the loss of our own souls." It is so easy to lose faith. We are so few, so unknown. But let us remember that "one with God is a majority." We are convinced that we have a message to a world. We know that the only permanent cure for the present world agony, when it seems as though all humanity were in its death throes, is in our Lord and Master, Jesus Christ.

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 end!—
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.

We must then prove true to our trust of emphasizing in the world the great need of spiritual religion. We can do this only as we ourselves, in a strength not our own, know more and more what it means to be led by the Spirit. We shall often falter and fail, but let us never turn from the quest. The forces opposed to us may seem like granite promontories against which our little waves beat in vain, but it is not so. If those waves, small though they be, are blown by the breath of the spirit of God, they will ultimately wear away even granite walls. So long as we do not become discouraged or turn from the quest, so long as we keep our eyes fastened on our goal and press toward it, we may be sure that we shall at length be victorious.

HAROLD EVANS.

"BROTHER in Hope, if you
Should ever pierce our empyrean through,
And find that perfect star
Whose beams I have not seen, yet know they are,
Say that I loved it, too,
But could not climb so far."

—ALLAN UDEGRAFF.

WHY FRIENDS' SCHOOLS ARE NECESSARY AND WHAT IS NECESSARY FOR FRIENDS' SCHOOLS.

Friends have never done so much thinking as they have done since the outbreak of the war. Many have been re-convicted of the soundness of their traditional attitude that all wars are wrong; but this new conviction has come after severe self-questioning and it is right that it should, for there is something base in a pacifism that comes easily.

Due, perhaps, to some extent to the inspiration of the Fellowship of Reconciliation, we have also examined more closely the social order of which we are part and frequently we have had to plead guilty to violation of Christian principles in times of peace. We find that few of us are careful to deal only with stores approved by the Consumers' League. We have most of us learned the folly and selfishness of buying peace of mind by handing a few pennies to beggars, or of giving to the bread-line or soup-society type of charity. We forget that this obligates us to give at least as much to the family-rehabilitation work of such organizations as the Society for Organizing Charity.

And in the process of examination, we have acquired a new faith in democracy, but we question the extent to which we are living it out. Those who are interested in education have wondered whether it is really democratic to have private schools.

Fundamentally, it seems to me that there is no place for a private school unless it is doing better work than the public school or doing something the public school does not do so well. The latter, controlled by the State and aiming to turn out a standardized product, cannot in the nature of things pay much attention to individual differences; but a private school cannot, broadly speaking, justify its existence unless it can show results in personality and character.

The special opportunity of Friends' schools seems to me the emphasis that can be put on the religious and ethical side of life. Surely our schools have been demonstrated unsuccessful if their graduates do not show by action the possession of a social conscience. The schools should, I think, stress Christianity and not Quakerism, which is but one expression of it, for here, too, the ever-amazing truth holds about losing your life in order to gain it. About the school there should be such evidences of freedom of conscience, tolerance, sincerity, simplicity, genuine courage and patriotism, that no one would doubt these Christian ideals to be important to Friends. It is interesting to remember that in all the criticism of Friends in regard to their attitude on war, the pupils in their schools have been almost unanimous in their faith in the loyalty and integrity of Friends. This attitude was due to a large extent, I believe, to the effort of many teachers to show their admiration for the much that is idealistic in those endorsing the war, and, if they are Conservative in Friendly circles and radical outside Quakerdom, to express their sorrow at not being at one with a president and a country that we can all love and admire. The children thus in many cases become invaluable supporters of Quakerism in homes that are frequently prejudiced and even hostile.

An interesting experiment in genuine patriotism was worked out in one of our larger day schools. An alumna of the school who was at that time head of the Germantown division of the Society for Organizing Charity, spoke early in the year of five children who were unable to go to school on account of insufficient clothing or food. She told each child's story in the hope that one or two classes would volunteer to "adopt" a child. To her delight and everybody's, the names of more children were asked for, as seven classes elected to take over the expenses of one child each. There had already been collections for Christmas dinners for the poor and for Armenian relief, but each child pledged himself to about ten cents weekly, which he was encouraged to earn for himself. In several cases there was genuine sacrifice involved. One boy who had fifteen cents a week, expressed it rather amusingly, "I suppose I can give ten cents; I guess I can live on five cents a week."

The treasurer and his assistants had an especially valuable experience in what civic responsibility may mean.

The function of Friends' schools must be then, in my opinion, to turn out as many socially-minded, trained leaders as possible. Although this is an aim in most schools, it has been rather a conspicuous success among Quakers,—enough to justify their schools from the point of view of the community.

From the point of view of our Society, the right kind of schools seems to me the best way of keeping alive Quakerism, and, better still, the things Quakerism stands for. Those of our schools which are not as good as the public schools should be brought up to standard or be discontinued. Those which are now ahead of them cannot stand still, but must fulfil the private schools' function of serving as experimental or model schools for the public schools to emulate. In either case, money will be required both for increased physical needs and teachers' salaries.

We do not expect our doctors to pay for the humanitarian nature of their business by meagre salaries and, if barriers exist in the form of too low salaries, the most gifted people are apt to yield to the persuasions of their friends and families and stifle the teaching impulse. For most Friends, although they approve of good schools as a general proposition, do not wish men relatives of whom they are fond to take up teaching. They realize that, although the salary may for the first few years keep the same or even better than that of a young man of equal ability and training in other work, the financial returns from teaching will not bear comparison later. The T. Wistar Brown Fund for teachers in Friends' schools and the Teachers' Retirement Fund are encouraging beginnings of greater interest among Friends in education throughout the entire Yearly Meeting. Are endowment funds the next step in financial encouragement to good teaching and good school equipment?

More important even than bigger salaries at the top is a spread in respect for teaching as a profession. Young men who are teachers have almost always to overcome a prejudice with the average layman; they are suspected at first of having taught because they could not do anything else. As soon as people realize that teaching is an art of limitless possibilities, that no human being will ever be big enough to do it as well as it might be done, then will the difficulty of the work begin to cast its spell on those to whom difficulty is a challenge.

If we really want our schools to be places where children may learn to love sincerity and simplicity and tolerance and democracy, we must acquire something of the attitude toward teaching of Ellwood Hendrick, expressed in his article on Science in the Humanities in the Fifth Month *Atlantic Monthly*. "I venture to say that the great problem of schools is to find teachers who have the art to teach. This requires the quick perception, the deft understanding, and the persuasiveness of the professional gambler, who must arouse the cupidity of his victim and put his suspicions to sleep. The teacher must arouse the curiosity of whomever he would teach, and, by subtlety of wit, find an entrance into his understanding. Of such are the teachers of a better day than ours. It seems to me that teaching is the greatest of the arts. . . . I am convinced that, if we would grow in grace as a people and wax great in understanding and develop qualities of sympathy that throw a light on the road toward the Kingdom of God, we must first glorify the art of teaching."

IRVIN C. POLEY.

THE SIGNIFICANCE OF THE C. O.'S POSITION.

AN EXTRACT FROM A LETTER.

" . . . The fact that the only thing a modern state can do with a fine spirit like this is to set him at killing his fellow-men, or, when balked in this, to shut him up behind steel bars and try to brutalize his spirit, is one of the strongest indictments of militarism and the civilization which has produced it.

"Norman Angell put the whole case concretely in describing

the status of the thousand conscientious objectors who are sentenced to hard labor in Wormwood Scrubbs Prison in England. "After a long process of elimination, England discovered one thousand absolutely honest men, and she put them all in jail."

"The real significance of the position of the conscientious objector to war is this: It is the turning-point from which will come, first, the questioning and then the revolt against the unlimited authority of the State. According to the present theory, a man surrenders his individual conscience to the State when he takes the military oath, so that if he is ordered to sink the *Lusitania* or to shoot down non-combatant women and children, he has no choice but to obey, and is personally absolved from all guilt; but like the absolute authority of the Roman Catholic Church over men's consciences, the unlimited authority of this new god, the State, that we have set up, will be overthrown; and the protest of the conscientious objector marks the beginning of this moral revolt and the dawn of a new world order.

"I do not fear the physical consequence of _____'s stand; at the worst it will not compare with the maiming and crippling and killing of thousands of young men who believe as he does, but do not have his moral courage. Nor do I feel anxious about the misrepresentation and abuse of the press and the short-sighted jingo and militarists—history will amply justify him. What I do hope and pray for is that militarism may not be able to brutalize his spirit or crush his principles, for this is the only way he can be defeated on the great moral issue involved."

SHOULD I "SPEAK" IN A FRIENDS' MEETING?

There seems to be among young Friends a growing interest in our meetings for worship, and an earnest desire on the part of many to be of real service to the meeting. Several articles have recently been published in *THE FRIEND* or *THE SUPPLEMENT* on the subject of our Ministry and how it can best meet the needs of our membership. Many helpful suggestions have been given and various phases of this important subject have been considered. The early Christian conception of a religious service being held in the power and under the leadership of the Holy Spirit is still the ideal. But the relation of the Holy Spirit to one's "speaking" in meeting has not been very fully treated.

Why, when, and how should one "speak" in a Friends' meeting, are practical questions facing us all. The following statement is humbly given as a conviction based upon what the author believes to be the truth according to God's will as revealed in Scripture; not as based upon any degree whatsoever of attainment by experience, which is liable to error.

The distinguishing characteristic of a Friends' meeting is that it is planned to be a time for "a waiting, spiritual worship" and the exercise of "a free Gospel ministry"—under the personal direction of the Holy Spirit. This means that it is an "open" meeting, and if "done decently and in order," anyone who "feels called" may speak. In order to be clear in our thinking, it may be well for us to determine what we mean by being "called" to speak. What is the purpose of the Holy Spirit and how may we truly recognize His leadings?

The Scriptures which refer to the Holy Spirit make clear that He is the Third Person of the Trinity. It is His office to witness of Christ, the Son, and reveal the Will of God, the Father. In the simplest analysis of Scripture passages which refer to this truth we may say that God, *the Father—wills*; God, *the Son—works*; and God, *the Spirit—witnesses*. So, in a meeting for worship, the presence of God is manifest by the witnessing in or upon our hearts by the Holy Spirit—our Comforter. He may speak to us through a passage of Scripture, especially illumining it by His Light—convicting of sin and a need of repentance; or perhaps more directly He may speak through the Still, Small Voice. To those who know Him, He may lead into prayer, silent or perhaps vocal.—the prayer of thanksgiving, penitence, personal petition or intercession. He will meet the needs of those who wait upon Him,—whether

it be for comfort in sorrow, patience in distress, strength in temptation or power in witnessing. When a group is thus united in vital personal communion with God's Holy Spirit,—there is "a living silence," and the spiritual life of those thus exercised is greatly deepened. If, however, the silence of a meeting be only a physical quiet, and minds are busy thinking about human and material relationships, then the Holy Spirit can not operate and a "dead silence" results. If the silence of a meeting is to be broken by speech, it must, theoretically, at least, be done, only at the immediate personal prompting of the Holy Spirit. If one thus "feels called" to speak a message from Him, and that one remains silent, then the Holy Spirit is "grieved." Or, He may be "grieved" by speaking which is not from Him and according to God's will. Just "good thoughts" or earnest exhortations concerning ideals of life, from the "natural mind" may still leave the meeting spiritually "dead." Robert Barclay warns against such ministry—by saying, "But surely God is not glorified, but greatly dishonored, when natural men from their mere natural ability, meddle in spiritual things, which they neither know nor understand." (R. B. obtains this truth from the Spirit's message in I Cor. ii: 11-14, and Romans viii: 6-11.) The unbeliever, or one who has not been "born again" by the "waters" of repentance and forgiveness, and the "spirit" of regeneration, should not endeavor to testify concerning spiritual matters. But he who has "become a new creature" by putting his faith and trust in Jesus Christ and experienced the operation of His Holy Spirit; that person should have a knowledge of spiritual truths and be willing and glad to witness to what he has experienced, if so led by the Spirit. *Why*, then, should one speak in meeting? Only because he is impelled by the Spirit of God, to speak the things he has seen or heard from Him.

We next may ask, "*When* am I to know the Holy Spirit requires a message of me?" One's feelings can not be a guide, in any such religious matters. But the listening ear of prayer and the clear eye of faith,—with the will completely yielded, will apprehend the mind of the spirit. One must question carefully whether the thought or "message" under prayerful meditation is for the meeting or only for the individual. And is it to be given by "me," and is it to be given *now*? If the Holy Spirit gives no "stop in the mind" and it is apprehended to be His will through these tests then the message should be given,—looking to Him for utterance.

Finally, *how* shall I speak in meeting, if I am called to witness for my Lord? The message should be direct and to the point, and given in a natural straight-forward manner. It should pertain to life, to everyday life and its relation to eternal life. It should touch some relationship to Jesus Christ,—some phase of morality or religion which touches Jesus as Teacher, Master, Saviour or Lord. Whether the message is the fact or the promise of inspired Scripture, the simple heart-felt testimony of experience, the appropriate simile, or the earnest exhortation,—it should testify of God's grace (His unmerited favor to man) and His ability to meet the needs of all men through Jesus Christ. What other message can be worthy of the Holy Spirit?

The ministry of the Apostles, and also of the early Friends, was concerned with personal relationships between a holy, righteous and loving God, and sinful, wayward man. They preached the regeneration of the individual and through him the reformation of society. The world-to-day needs another revival of Apostolic Christianity—a personal "Christ-consciousness" dominating the whole life.

The Friends' meeting, we believe, is an ideal place and manner wherein to worship God,—provided we know Him by personal experience. Is not the object of this "waiting, spiritual worship"—to know Him, to become conscious of His presence, and to live in His power." Time spent, and a ministry directed, towards this object will pay dividends for all eternity. To be "in spirit and in truth"—it must be by the personal operation of the Holy Spirit Himself.

WM. H. RICHEL.

EACH IN HIS OWN TONGUE.

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a satirist,
And caves where the cave-men dwell,
Then a sense of law and beauty
And a face turned from the clod,
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden-rod,—
Some of us call it Autumn,
And others call it God.

Like tiles on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come swelling and surging in,
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod,—
Some call it Consolation,
And others call it God.

—WILLIAM HERBERT CARRUTH.

NOTES FROM JAPAN.

YOUNG MEN'S BIBLE CONFERENCE AT HAYAMA, JAPAN.

T. E. JONES.

I suppose the term Bible Conference connotes to most young Friends, a Silver Bay, Northfield or Westtown gathering. One rejoices to remember such feasts of friendship, information and inspiration. I am going to tell you about a conference slightly different from any of these and yet as rich in blessing. Indeed, I think this gathering ranked even with or surpassed any I have attended.

Look on a map of Japan for Tokio; now follow down the left side of Tokio Bay to the peninsula at its very mouth. On the left side of this, facing the large bay and the ocean beyond, is the little village of Hayama. It is nestled among the high pointed hills which drop immediately down to the water's edge. In a two-story Japanese house on a hill which looked straight across to snow-capped Fuji beyond the bay, fifteen lively Japanese fellows were housed for a week of Bible study and fellowship. This was one of the conferences for young men which Horace E. Coleman has arranged once or twice each year, since taking charge of that work eleven years ago. I may say as an aside, that Horace Coleman has stamped his life and that of the Master upon the hearts of these men in a manner most difficult for them to forget. All are deeply sorry that he is leaving the Mission, but glad that the large work of the International Sabbath School Movement in Japan has claimed his services.

The gathering lasted just a week and cost the whole sum of \$1.75 per person! How is that for keeping down expenses? We ate Japanese food except for a little bread, nuts and jam which H. E. Coleman and I had. Then each had his "futon" or Japanese bed. It is spread on the floor and is rather similar to the old-fashioned "pallet" we used to sleep on when too

much company took the children's beds. They were comfortable, too, and most convenient to move when we wanted the room for study or recitations the next day.

Some of the fellows brought mandolins, violins and a book of American popular songs. On rainy afternoons and at odd moments we made the air ring with "Old Folks at Home," "Old Black Joe," "Annie Laurie," etc. It was great! One felt himself back at Woodbrooke, the Kent Tramp, Westtown or Cedar Lake. Riddles, juggling and jokes aided to weld us all into a fellowship ready to enter real Bible study and Spiritual Research.

A day's program was somewhat as follows:—6 A. M. The rising alarm, usually some one's loud call. 7.00. Morning prayers. 7.30. Breakfast. 8.00. A time for meditation, personal conference or letter writing. 9.00. H. E. Coleman gave spiritual glimpses into the Old Testament. He spoke of the Creation, the temptation, Abraham and the early history of Israel. 10.00. Herbert Nicholson, who attended the conference for two days and really started it off, gave some spiritual messages on the book of Hebrews. He was followed during the latter part of the week by myself with an analysis of 1 Corinthians.

The afternoons were usually taken up with walking excursions into the hills or along the sea. One day, three of us got a boat and rowed from Hayama about two miles across the neck of the bay to Kamakura. To wield a long Japanese sweep instead of oars is an experience in itself. The walks often furnished opportunities to talk with the students which resulted in great spiritual blessing. Rainy afternoons we spent indoors as described above.

After supper in the evening we usually gathered about H. E. Coleman who led us in reading the book of Job and the story of Joseph. At this time he endeavored to point out the certain failure of sin and the triumph of righteousness. These stories really seemed new to me as we read them in rotation, each one explaining his own passage.

The climax of the conference was reached on First-day, "Easter Sunday." At this time the thought of dying out to sin and being reborn in Christ was impressed upon us all. In a powerful message that evening Horace Coleman explained the spiritual meaning of Christ's coming again.

No one can estimate the value of a gathering such as this. No one knows what it means for a young man to consecrate his life to God. Every one present did this more fully than ever before and two or three decided for the first time to become active Christians. One who is a Unitarian said, "My stony heart has been softened." The following is a letter of appreciation from one of the students which will indicate the feeling of others:—

"I have for a long time been vexed by the question why God our Heavenly Father makes many temptations before us. Is He not our dearest Father? And He lays temptations before His children. But now the great question is clearly solved by H. E. Coleman's teaching. Innocence does not become virtue until it is tested and proved by temptation.

"The most impressive of the many teachings of H. E. Coleman were as follows:—1. Sin is not God's creation, but man's. 2. Most of the pains and ills of life are results of some one's sins. 3. Man must learn in the school of pain and toil the lesson of obedience. 4. Man is the free agent. God surrounds him with good influences, but does not remove from him the possibility of committing the most heinous crimes. 5. God patiently endeavors to point out to the offender the right way and to influence him to follow it. God's mercy to the guilty is infinitely greater than that of man. By these teachings we can't help realizing that God is extremely the mercy itself. We should not complain to Him about pains, but to ourselves. It is not He, but we ourselves that annoy us. "We were taught by T. E. Jones the most practical items. They are too many to recall here. But 'the human body of great value,' 'problem of bodily defilement,' 'Christian family,' and 'Paul's sonnet of love' are especially impressed on my mind. We were taught the most necessary, the most hungry

problems of man, which no other teacher dared to explain to us before. Indeed, we must first know and then we can solve, and can advance. I thank him for it with all my heart.

"From H. Nicholson we were taught the real meaning of victory. The real victory is in the mind. However neglected, forgotten, evil spoken of, ridiculed or offended we are never disheartened by the will of God. No food, no raiment, no climate, no society, no interruption can dishearten us when we are fortified by the will of God. We can get victory in the place of the unknown. God knows.

"It was the first time for me to have such a pleasant, meaningful, noble week in Hayama. The great ocean, stretching far and wide, and the sublime figure of Mount Fuji outdoors, and the God's voice through our dearest teachers indoors. By these my life of last week was a strength great to me. I must advance forward on the foundation of the power. I sincerely thank you, our dearest teachers, for your earnest delivering of the mind of God.

"Yours faithfully,

"S. KOYANO."

BRIEF VISITS TO THREE FRIENDLY CENTRES.

It was a great privilege during Fifth Month, in connection with a business trip, to be able to make stops at Barnesville, O., at Friends' University, Wichita, Kans., and at Penn College, Ia. All three visits were my first and the impressions gathered should be shared with all Philadelphia Young Friends. At Barnesville, the hospitable greeting from "Master" Wetherill Hutton made things seem familiar and recalled happy days at Westtown when he as Governor looked after us so faithfully. Those who remember him there as a bachelor will appreciate the readjustment of impressions necessary on finding him now accompanied by his small daughter of two-and-a-half years and later, in the bosom of his family, as a happy father entirely at ease in domestic matters.

Stillwater Meeting-house, at the entrance to the School, will be familiar to many readers of THE SUPPLEMENT. The campus is pleasing, though simple, and I was impressed with the completeness of the buildings. The children, about sixty in number, nearly equally divided between boys and girls, and the five teachers, had an enjoyable sociable Seventh-day evening, after which there was an opportunity to talk to them about our Peace Position and the Philadelphia Young Friends' Work. Meeting First-day morning in the remodelled meeting-room, dinner in the School dining-room, and a further talk with the boys who collect in their dormitory parlor after dinner, followed in close succession. It was a pleasure to meet Charles Livezey in the afternoon and to discuss the situation of the boys in camp. The simplicity of life and character represented at "Olney" we much need in Philadelphia, and I hope we of Philadelphia may prove worthy of the more intimate association of the Young Friends' of Ohio Yearly Meeting whose interests centre at Barnesville.

The following Seventh-day noon found me before the high stone steps at the entrance of Friends' University, Wichita. The huge building has an extraordinarily interesting history. It is said to be the largest educational building under one roof in the world and I should think it might be. Kansas Friends wisely have used but part in proportion to their needs and finances, and Professor Henry C. Fellow, who was my cordial host and guide upon arrival, showed me the some twenty rooms and the great future assembly-room still unfinished inside and inhabited only by pigeons and bats.

The Christian Church started the place as Garfield University in the days of the "Wichita boom." They spent nearly \$200,000 and surely built substantially. The "boom" collapsed, the mortgagor took the property, and interested Friends later bought it, and gave it to Kansas Yearly Meeting, the Friends' University beginning its career in 1868. The students have been averaging about three hundred in number, somewhat reduced since the war began. Perhaps a third are members of the Society of Friends. One looks ahead fifty or a hundred years and imagines here the beginning of a great

western educational institution implanting into the citizens of Kansas and Oklahoma the sound foundations of learning and character.

By the best of luck for me who should be on hand but Robert Tatlock, passing through with his lecture on Reconstruction work in Russia. After having missed him continuously in Philadelphia it was a treat to join him as President Stanley's guest for dinner, where the problems of Quakerism were vigorously discussed.

First-day morning the challenge to build Christ's Kingdom in the institutions of world's life was presented to the men's Bible Class of perhaps forty men of various ages. The University building serves the local Wichita meeting as well as the needs of the college. This opportunity and the Young People's Christian Endeavor meeting in the evening naturally were more to the liking of a Philadelphia Friend than the morning meeting which received a typical "Mother's Day" sermon. It was an able discourse, but to one accustomed to the greater spontaneity of an eastern Friends' meeting, the emotions which arose in one's heart were largely offset by reflections on the professional preparation of the sermon. However, a great deal that was said was excellent advice and we must honor the sincerity and unstinted faithfulness of these Friends, mostly young men in the strength of life, who devote themselves to work of their meetings, accepting in return exceedingly meagre incomes.

Professor William L. Pearson kindly invited me to lunch with him and thereafter we soon got immersed into theological differences among Friends. I could but respect his absolute conviction that "conversion" is an instantaneous event, even though unconscious. We got along sympathetically, however, and we who are situated where "Young Friends" are given every opportunity that is good for them, must be touched with tender sympathy for older Friends, whether in Philadelphia or in Kansas, who see the younger generation going in a way of life and thought different from those which the elders ones approve.

One day's contact, of course, can yield but a meagre understanding of any Yearly Meeting situation, but my impression is that the younger and middle-aged Friends of Kansas and those graduates of the University who are represented in the Alumni Association, place more emphasis upon strength of personal character than upon any specific theological process. One anticipates that the first quarter of a century after the war will find Friends' University taking strides ahead under the guidance of a group of strong young men and women. There is something appealing about the great U. S. A. territory in the Southwest and I hope Philadelphia Friends will bear Kansas Friends closely on their minds, attending Kansas Yearly Meeting and visiting the University at Wichita as often as "way opens."

Third-day, the 14th, after a morning's slow travel from Des Moines, found me at Oskaloosa, Ia. Some of us came truly to love our dear Friend, Clarence Pickett, at the Westtown Conference last year. He is now "pastor" of the meeting at Oskaloosa. With him and his wife the afternoon was spent until train time in the evening. Coming thus from the older building at Friends' University, the new buildings of Penn College were quite in contrast. Some one must have worked hard to collect the \$300,000 to build the new main building, girls' dormitory of most modern type, and power house, just open this year. Everything was alert and progressive. Any intellectual or theological crises, I judge, have been passed, and Penn is in shape to serve Iowa Friends for many generations to come. I did not have time to meet with college students or other Young Friends, but as far as possible left the greetings of our Philadelphia group. This I trust can be extended by our group at the Earham Conference this Summer.

J. PASSMORE ELKINTON.

MEN must be silent thinkers before their words and deeds can have either great beauty or wide influence.

THE WESTTOWN CONFERENCE.

When this number of THE SUPPLEMENT appears, the Westtown Conference will probably be in session. The program seems very attractive and well-balanced, and judging from the interest already manifested, the Conference should be very much worth while.

In addition to the splendid addresses scheduled, the Bible classes and devotional periods which are the spiritual backbone of such a conference, the two forums to be held deserve mention. One of them, that on the "Second Coming of Christ" will assume more importance at this time because of the recent conference on the same subject held at Philadelphia.

The next issue of THE SUPPLEMENT is to contain a lengthy report of the Westtown Conference, together with some, at least, of the addresses given, so that the impressions and ideas gained, and the spiritual atmosphere which is present at such a time may, so far as possible, be preserved in print.

YOUNG FRIENDS AND INDIAN AFFAIRS.

In response to invitation, a number of Young Friends recently met with several members of the Associated Executive Committee of Friends on Indian Affairs, to discuss plans for arousing in Young Friends a greater interest in Indian Affairs.

The meeting was both interesting and informing to those of whose knowledge of Indian affairs is mostly gained from the Tunesassa report at Yearly Meeting. The American Indian appeals to our sympathy and interest not only because of his romantic past and the wrongs done him by the white man, but because our Society has occupied a unique position in the management of Indian Affairs in this country, as described in Rayner Kelsey's book, "Friends and the Indians," which Young Friends are urged to read.

According to Rayner Kelsey, Indian work is the oldest missionary enterprise of our Society. We are sorry to learn that more than ever before this work is made difficult because of the introduction of the white man into Indian settlements and the scattering of the Indians, both of which are becoming more pronounced as time goes on.

The Indian work presents a real opportunity and a real task to Young Friends to carry out Christ's injunction to spread the Kingdom. The difficulties which have arisen make the challenge that much more insistent. A committee of Young Friends was appointed to bring the matter to the attention of Young Friends, to enlist their interest and support, and to encourage them to visit the Indian settlements in Oklahoma, at Tunesassa and elsewhere, and see first hand the field which is so much in need of more trained Christian workers.

E. W. M.

END OF THE YOUNG FRIENDS' SUPPLEMENT.

STATEMENT AUTHORIZED BY THE WAR DEPARTMENT, AND TEXT OF THE ORDER OF THE SECRETARY OF WAR IN REFERENCE TO CONSCIENTIOUS OBJECTORS, MAY 30, 1918.

[Note.—The following might have been published two weeks ago, but was anticipated by messages from the offices on Twelfth Street and Fourth and Arch Streets. Doubtless all our readers have the essential facts of Secretary Baker's ruling, but as a matter of record and for reference we think it but fair to place the whole statement in THE FRIEND.—Ems.]

Orders have been issued by the Secretary of War providing for the segregation of conscientious objectors at Fort Leavenworth, Kansas. Men refusing either to perform military service or to accept the alternative of duties classed as non-combatant will be transferred from their present camps after being interrogated personally by a board of inquiry.

The Secretary has appointed as members of this board Major Richard C. Stoddard, of the Judge Advocate's Office, Chairman; Federal Judge Julian W. Mack, of Chicago, and Dean H. F. Stone, of the Columbia University Law School, New York.

Special provision is made by which objectors, who are held

NOTES FROM THE YOUNG FRIENDS' GROUPS.

West Grove.—We are glad to welcome another addition to the growing list of Fellowship in our vicinity. The Young Friends of Western Quarter have recently organized into a group and hope to report some regular form of study or other work shortly.

Haddonfield.—Since Yearly Meeting the Haddonfield Fellowship has organized and held several successful meetings. During hot weather the activities will largely be limited to out-door gatherings of some sort. Next fall, however, the Fellowship hopes to take up the study of Quakerism, which has appealed to the group as a good starting-point.

In deciding upon this subject it was felt that the inspirational rather than the purely historical side should be emphasized. The group wishes to learn more about the wonderful force which stirred the souls of those early Friends and kept them steadfast to the promptings of the Inner Light in spite of prison, violence, and unspeakable hardship and abuse. As a result of the study of such a subject, the group itself might possibly feel to some degree the power of that force working in their midst.

A LETTER TO THE EDITOR.

CARE AMERICAN RED CROSS, White Bldg., Seattle, Wash.,
Fifth Month 28, 1918.

DEAR FRIENDS:—

I have just had the pleasure of talking with Red Cross executives in several large cities, both East and West. Their one call is for trained workers, case workers. They are using all the volunteers they can get and are glad of their services, but they really need men and women with actual experience.

The demand for trained people will increase as the nation's problems multiply. Quakers are fitted by natural upbringing to be case workers. Our homes are managed in a kindly way. Our meetings reflect this kindness. Social work wants it. But we should be trained to use our background to its best advantage.

A case worker is not made in a day. To help a family solve its difficulties, which is what ease work is, if we give it a broad and simple definition, takes experience. I spent one term at the New York School of Philanthropy, and one Winter in the New York Charity Organization. Both organizations give splendid training. I should like to urge all Friends who are looking forward to service which we may render to our fellow countrymen with our whole heart, to make that service better by attendance at the New York School.

The Registrar has assured me that inquiries will be very welcome. Hence I urge every one interested to address Katharine Fowler, 109 E. Twenty-second Street, New York City, N. Y.

Thine sincerely,

RICHARD CABURY, JR.

to be sincere in their attitude, may be furloughed without pay from the Government for agricultural service. These men must agree not to accept for their labor a greater sum than the pay of a private plus subsistence.

Conscientious objectors, though their numbers have been relatively small, have presented a problem to the War Department and the present instructions are based upon several months of study.

Among some of the objectors an impression prevails that they may in the near future be discharged from military service and relieved from responsibility to the Government as a result of their attitude. Such is not the fact and under no circumstances will this action be taken in the case of men otherwise competent to perform military service. Their rights of individual conscience will be respected, but in justice to the soldiers who are willing and anxious to risk their lives in defense of the right, men refusing to perform any service whatever under the provisions of the Selective Service Act cannot expect to avoid the responsibility for an attitude which is shared by only an extremely small proportion of their fellow countrymen, much less expect to receive any privileges not accorded to others.

The Selective Service Act makes provision for the assign-

ment to non-combatant military service of members of religious bodies opposed in principle to war. In certain instances the church in question specifies that obedience to any military order, whether given by a company commander or by a surgeon in the hospital, involves a departure from the tenets of the church, and in many cases individual objectors have stated that the same conclusion prevents their accepting the alternative of non-combatant service offered by the terms of the Presidential Order of March 20th. For this reason the new instructions have been drawn in such a way as to provide the greatest generosity of treatment to the men whose sincerity is proved, while keeping the strictest check against giving an opportunity to the slacker or malingerer.

THE TEXT OF THE ORDER BY SECRETARY OF WAR.

1. The Secretary of War directs that instructions substantially as follows be sent to all commanding officers concerned:

1. By the terms of the Presidential Order of March 20, 1918, men reporting at the training camps under the provisions of the Selective Service Law who profess conscientious scruples against warfare are given an opportunity to select forms of service designated by the President to be non-combatant in character. By direction of the Secretary of War, dated April 22, 1918, instructions were issued by this office, April 27, 1918, to try by court-martial those declining to accept such non-combatant service: (a) whose attitude in camp is defiant; (b) whose sincerity is questioned; (c) who are active in propaganda.

2. All other men professing conscientious objections, now segregated in posts and camps, *i. e.*, those who, while themselves refusing to obey military instructions on the ground of conscientious scruples, religious or other, have given no other cause or criticism in their conduct and all who have been or may be acquitted by such courts-martial shall be transferred, upon orders issued by this office to camp and other commanders, to Fort Leavenworth, Kansas. The Commanding Officer, Fort Leavenworth, will keep these men segregated, but not under arrest, pending further instructions from this office.

3. The same procedure shall be carried out as promptly as possible in the cases of men professing similar scruples who may report at posts or camps in the future.

4. Under no circumstances will conscientious objectors otherwise qualified to perform military duty be discharged from their responsibilities under the Selective Service Law, but the Secretary of War has constituted a Board of Inquiry, composed of a representative from the Judge Advocate's office (Major Richard C. Stoddard), Chairman; Judge Julian W. Mack, of the Federal Court, and Dean H. F. Stone, of the Columbia University Law School. It will be the duty of this board to interrogate personally each man so transferred. Such men as may be determined by this Board to be sincere in their attitude and desirous of serving their country in any way within the limits of their conscientious scruples may be furloughed by the commanding officer, Fort Leavenworth, without pay, for agricultural service, upon the voluntary application of the soldier, under the authority contained in the Act of Congress of March 16, 1918, and the provisions of General Order 31, 1918, provision being made:

(1) That monthly report as to the industry of each person so furloughed shall be received from disinterested sources, and that the furlough shall terminate automatically upon receipt of report that he is not working to the best of his ability; and

(2) That no person shall be recommended for such furlough who does not voluntarily agree that he shall receive for his labor an amount no greater than a private's pay, plus an estimated sum for subsistence if such be not provided by the employer. It is suggested that any additional amount which may be offered for the service of such men be contributed to the Red Cross.

5. In exceptional cases the Board may recommend furlough for service in France in the Friends' Reconstruction Unit.

6. If there shall be any instances in which the findings of courts-martial at camps or posts in cases involving conscientious objectors shall be disapproved by the Secretary of War, the men concerned shall also be transferred to Fort Leavenworth, and similarly examined and reported upon by the Board of Inquiry.

7. Any man who is not recommended for furlough by this Board, or who being offered such furlough shall refuse to accept it, or whose furlough shall be terminated for the reasons indicated above, or for other reasons

deemed sufficient by the Secretary of War, shall be required to perform such non-combatant service as may be assigned to him and shall be held strictly accountable under the articles of War for the proper performance of such service and to strict obedience to all laws governing or applicable to soldiers employed in that status. In the event of disobedience of such laws or failure to perform such service, the offender shall be tried by court-martial, and if found guilty and sentenced to confinement, shall be detained in the Disciplinary Barracks for the term of his sentence.

8. Pending the final decision in each case as to the disposal of these men, the directions as to their treatment issued from time to time by order of the Secretary of War remain in force. Those may be summarized as follows:

As a matter of public health every man in camp, entirely apart from his military status, shall be expected to keep himself and his belongings and surroundings clean, and his body in good condition through appropriate exercise. Men declining to perform military duties shall be expected to prepare their own food.

If, however, any drafted man, upon his arrival at camp either through the presentation of a certificate from his Local Board, or by written statement addressed by himself to the commanding officer, shall record himself as a conscientious objector, he shall not, against his will, be required to wear a uniform or to bear arms; nor, if, pending the final decision as to his status, he shall decline to perform, under military direction, duties which he states to be contrary to the dictates of his conscience, shall he receive punitive treatment for such conduct.

No man who fails to report at camp, in accordance with the instructions of his Local Board, or who, having reported, fails to make clear upon his arrival his decision to be regarded as a conscientious objector, is entitled to the treatment outlined above.

In the assignment of any soldier to duty, combatant or non-combatant, the War Department recognizes no distinction between service in the United States and service abroad.

11. That the Commanding General, Central Department, be instructed to advise the commanding officer, Fort Leavenworth, Kansas, in accordance with the foregoing, and direct him to take the necessary action for the reception and segregation of these men, and to co-operate with the Board of Inquiry in disposing of their cases.

LETTERS FROM FRANCE.

LEWIS GANNETT

He was a Quaker who had been doing reconstruction work in the war zone. He was only eighteen years old, and he'd been working day and night helping the refugees—for the last three nights he had not slept at all, as he had been taking a trainload from the danger zone to Brittany, and he was very tired and talked slowly as if he were reviewing horrors in a dream.

"I didn't know anything about it until I went out into the road that morning, and saw them coming; the road streaming with people and camions and carts and cars and chickens and everything all mixed together—just a mass moving down the road.

"When I looked at them, at their set mouths, and the sort of desperate look in their eyes—I—well—I nearly went off my head. I was at Esmerly-Hallon—these people were coming from Ham. We hadn't heard a thing—of course, we knew things were grave, but then when one lives in a war zone, everything is grave, but I never dreamed. . . . Not until I got up in the morning and went out and saw them—I don't know what I did—I only know I found an English officer's car. I don't know what I told him—I only know I was in the back of his car, clenching my fists and trying to keep from yelling—bound for headquarters. There they told me.

"We got to Montdidier—I don't quite know how. You go just as far as you can, you know—you feel things up to a point, and then you can't feel any more—I got hard—hard. I didn't think at all after awhile. I just worked—nothing mattered—I didn't feel. You don't feel after a while."

He was all slumped together in his chair, and as he talked he stared at the floor blankly.

"When we got to Montdidier, I worked with the Smith College girls and the American Red Cross men who had taken a school-house there and established a refuge where they gave us all hot drinks and soup and food.

"Then we were told there were too many refugees in Montdidier—some must go. One train went out with 1000 in it. It was pretty hard getting any organization—things were so mixed up; there was some food, but it wasn't easy to take care of so many, so quickly.

"The next train-load was about 500. These were all people of my villages—and the villages thereabouts—Grecourt, where the Smith College girls were, of Ham—and all the people I knew; and you know." He looked up squarely, but a little shyly—

"I love those people—when you live among them as long as I have—you get to love them.

"Oh, yes, I was building roofs, but somehow, that never counted very much for me—I'm not much of a carpenter. I take too long between nails thinking about things. And you know, I never thought that all that building was the real thing about one being there. It was the other thing, the coming into close touch with the people—the something they gave us and we gave them. They loved us, you know, and they still do—that is the amazing part of it. Somehow—we managed to give them such hope that they are planning now on getting back again, and they have perfect faith that we are going to be the ones who will get them back.

"Some of those people have been evacuated three times—I don't know how—and really it's marvelous—their spirit, I can hardly understand it. It was very rare to find anyone who was crushed by it.

"Almost immediately they began to ask me questions about whether I thought they could get another baraque when they came back, and how much a baraque like the one the 'Lenois' had would cost them, and how soon I thought they could get back—heart-breaking questions. It was that hope we'd given all, that counts, I think, and the spirit of love that we had helped to foster.

"Well, I just couldn't see those people I'd worked with so long and loved so much going off alone. They didn't know where they were. So I just went along. I didn't have any papers and no time to get 'em in, but I went just the same.

"I took us twenty-four hours to get to St. Brieuc in Brittany—our destination—though we didn't know it. At different cities along the way we stopped, and the prefect had food and hot soup brought down to the train for us, but it was a long ride.

"But they are all right there. The French and American Red Cross have taken charge of them. So I left and came back to Paris.

"I came just fired with that idea that I must get right back to Montdidier to help all the rest of my people. I felt that I had sort of a sacred charge to do it from those I had just left. They had such faith in me that all their friends would be safe if only I went there to take care of them. And that is the thing we have done for them.

"I went from Paris to Troyes where there are great numbers of refugees, about seven thousand, and it was there that I had my first experience with them. There was a young American at the Troyes équipe (he and I had a great many mutual friends at home) and it was with him that I served my Troyes apprenticeship. He was doing his monthly collecting (you see the furniture, etc., is sold on the installment plan and regular collections are made for the money). I thought it was going to be a horrid job and that people wouldn't want to let us in, but I found myself quite mistaken. We were received everywhere with smiles of joy—the money was practically always forthcoming and the visits were not at all affairs of business, but pleasant social meetings.

"An interruption—four little refugee children, whom I stumbled upon by accident yesterday,—are peering in at the open window. I found them in an ancient chateau, really a chateau with three square towers and two wonderful old carved stone fire-places built way out into the rooms. The place, a

den of dirt, and no mattresses on the iron cots—'lits de soldats,' where the baby was lying asleep. And after my visit one of the little girls followed me, running after me with a flowering wall-flower in a tin can which I had left in their home,—the one pretty thing there. They are sitting before me as I write,—eating chocolate while I finish my letter. But, I've lost my thread,—I shall not be able to write more now. Will go off with the children and finish later on—

"Later on—I'm afraid this is a very disconnected letter, but hope it is better than none at all, and I find that almost all my letters are written in sections. I went back to the chateau with the four children and took the occasion to go thoroughly through their quarters, two iron cots without mattresses, and covered with rags, a tiny stove, a broken chair and an old wardrobe and a small round table. These in the room in which one of the great fire-places is and where a baron once proudly held state. All the children (five girls, one a baby unable to walk, and two boys) sleep on the floor. I saw one blanket. How did they ever get through the winter? They came from Rheims and underwent thirty-one bombardments before coming here, and think of that little generous thing running after me with her plant,—the only pretty thing she had.

"At the house to-day I noticed a tiny flower-bed of about a foot in diameter, planted with little field daisies and the oldest girl said she had made it. They have no ground at all of their own, as their house is quite in the midst of market-gardens (belonging, I suppose, to the townspeople.)

"I must tell you of another tragic family that I came upon two days ago. They were in a little stone hut by the roadside,—a tiny passage inside and two squalid rooms. The woman who told me she had no clothes beyond what she wore, had varicose veins which she showed me, probably also in deference to my Red Cross. By the way, I'm afraid I do not often correct the misconception, as I find myself listened to very respectfully when I suggest air and sunshine, and I have actually had people get up and open a window at my suggestion—a great achievement in France. The woman told me that her husband was mobilized, her oldest son a civil prisoner in the invaded section of France. One of the boys, a little chap of four or five, was going blind, and held his head down all the time. Another little fellow of eleven, I think, looking eight, scarcely had strength to stand upright, and lay, all the time I was there, across a bicycle which stood against the wall—he looked decidedly ill. And a little girl whom I did not see, never stopped coughing, her mother told me. I saw another boy with staring eyes, under-nourished and ill, like the rest of them,—the family diseased through and through. The woman has had fourteen children and seven of them are there in the hut where I saw her. They are the most painful case that I have seen, the poor little chateau children are, by some miracle, strong and well."

IN HAWAII.

WILLIAM C. ALLEN.

In the middle of the Pacific Ocean are the beautiful Hawaiian Islands. There the stately mango, the scarlet flowered poinciana, the big-leaved breadfruit, the tall cocoanut palm swing in the tropic breeze. There are charming drives between the lofty mountains and the coral-fringed sea. But to the lover of humanity all these sink into insignificance in comparison with the racial concord discovered in this land.

One morning recently I was in the first grade room of a public school in Honolulu. It was presided over by a Hawaiian teacher and there were fifty-eight children in the room. In front of me stood little Russians, Americans, Filipinos, Koreans, Spaniards, Hawaiians, Japanese, Chinese, Portuguese, Porto Ricans, beside many mixtures. It was a typical scene.

There is no race question in the Islands. An educated young Hawaiian declared to me, "There is no race prejudice and no

exclusion on account of color." He said this applied to business and other relations.

On the street-cars of Honolulu you find yourself surrounded by all sorts of men and women whilst being whisked through the pretty sun-lit and rain-cleansed streets of the city. Americans and the white nationals of other countries surround you. There are dark-skinned Hawaiians with their often fine and expressive features and lustrous eyes, whilst serious Portuguese, lively Porto Ricans and active little Filipinos are all in evidence. Negroes are occasionally seen. You elbow the Orient without visiting it. Dignified Chinese and Japanese are particularly observable. Most all members of these races wear the conventional western attire. The women, excepting some of the Oriental peoples, generally dress in white. If you want to see magnificent black pigtails graced with brilliant colored ribbons, sit in a Honolulu street-car some afternoon when the school children are going home. Many of the adult Chinese women are garbed in their national blues and wear pantaloons of the regulation eastern style. The host of fetching Japanese costumes appeal to you. The dark-eyed women of the fascinating Land of Art display an infinite variety of patterns and colors in kimonos and other Nipponese accessories connected with dress. Their obies, as in Japan, are gay beyond description. The wonderful white stockings and getes constitute a form of foot gear seen nowhere outside of the far East. All these people are polite and orderly in their association and converse together as if of common racial origin. The little Japanese ladies bob and smile gracefully when compelled to step in front of you.

In Honolulu the Oriental business quarter almost imperceptibly mingles with the American business section of the city. Japanese and Chinese signboards, with their strange characters, are interspersed with the English alphabet. The exquisite tints of the fabrics of Oriental civilization touch the more somber colors from the Occident. Japanese and Chinese counting-houses are served by men who barter in different languages and who calculate with balls strung on wires. There is mutual patronage of establishments conducted by different breeds of men. The wholesale concerns present very similar characteristics. Some of the big Oriental houses do an annual business of from half a million to several millions of dollars per year. These rivals entertain a mutual respect for one another and pull together on behalf of Hawaii and Honolulu. The fact so little understood by those who are insular or prejudiced in their feelings, that the broadest cosmopolitan principles of business are transmuted into success is finely illustrated in prosperous Honolulu. It pays to be polite and generous to competitors.

According to the 1916 report of the Governor of Hawaii, the estimated population of the Territory, exclusive of United States military forces, was divided as follows: Japanese 97,000; Hawaiians 23,770; Portuguese 23,755; Chinese 21,054; Americans, British, Germans and Russians aggregated 10,642; Filipinos 10,808; part-Hawaiians 15,334; Porto Ricans 5,187; etc.

In such a community society becomes somewhat blended. The Japanese marry little outside of their own people. Other races more or less inter-marry. There is mixed blood along with the purest racial strains in the higher social circles of Honolulu. Territorial and consular social functions are attended by representatives of all the races. In the intimacies of private life, as elsewhere, people largely keep within their own groups of friends, yet it is observable that such discrimination seems to be influenced by education and wealth quite as much as by the color of the skin or racial descent.

A leading college professor of Honolulu has said of the Islands, "The group may be looked upon as a great international laboratory." It teaches the priceless lesson that men and women can, under what we apprehend to be the most trying conditions, live close to one another in great harmony if they agree to do so. It has performed the splendid patriotic and political service of sending back to Japan and China thousands of ex-workers who have reported to their people

at home that justice and good-will are possible under the flag of the United States. This is a mighty factor in the maintenance of the cordial relations so necessary to a continuance of the spiritual and material interests of the nations involved,—none more so than America.

The Christian workers of the Territory are alive to the possibility that the young people of these different races may not find a spiritual home with their parents or with America. Special work on their behalf is carried on successfully. *The Friend*, a publication of Honolulu founded in 1843, is now published in five languages. Church services in both American and foreign languages are reverently conducted in spacious Oriental places of worship. The congregations of churches of Oriental patronage are overwhelmingly made up of boys and girls under twenty years of age. Their Japanese and Chinese pastors are devoted and sincere men. They perform an admirable service to America by taking young men into their homes and instructing them in the principles of the Christian religion and the political ideals of their adopted country.

Some of my readers will naturally think that the varied population of Hawaii live in amity because of latter years the Islands have been strongly guarded by the army and navy of the United States. This fails to be a satisfactory explanation when we remember the historical fact that this concord has always existed and that in practical experience the heaviest armed soldiery does not suffice to create genuine racial unity. The assumption that the climate leads all these diverse peoples into a complacent attitude toward one another also fails to the ground when we recall that the different breeds represented include not only the most sensitive nations of the earth, but some of the emotional tropical peoples as well.

I have asked numerous men prominent in Hawaiian life what reason they could assign for the racial harmony that obtains in the Islands. The following may epitomize the views expressed. A leading Japanese pastor answered: "They (all races) have been treated well. Many of the leaders and employers of Hawaii are largely the descendants of missionaries and have treated their people in a Christian spirit, with frankness and with a spirit of good-will—that is the great reason." Said a widely-known Chinese minister: "We all live near together and understand one another. There is no discrimination between races either by local or United States government, or in schools, Y. M. C. A., churches, or in any other respect. The backing for the above is found in the liberal and Christian attitude of men in control of the country, who are largely the descendants of missionaries and who have maintained the Christ spirit in racial matters." A prominent white resident of Honolulu replied: "We treat them all like men—we don't slobber over them—but we treat them all alike, Americans, Portuguese, Japanese, Chinese, Porto Ricans, Filipinos, Hawaiians, all receive the same treatment in every respect. Their children all go to school together, sit by one another, play with each other, and no favoritism is shown to any politically or otherwise."

So then, the Divine injunction to do unto others as we would have them do unto us is largely responsible for this extraordinary situation. All these people prove responsive to the fundamentals of justice and love.

The value of practicing the Golden Rule in dealing with other races is clearly indicated in Hawaii. The importance of maintaining its precepts is becoming increasingly recognized on the Pacific Coast. Japan has for years honorably restricted emigration to America. It is extremely difficult to get along with other people if you fear or suspect them. We are face to face with the Orient. If we are to do business with Japan and China, the inuendo so often in the past applied to Orientals without foundation in fact, must cease. Our people will pay a tremendous price if they permit a portion of their press or citizenship to indulge in international rudeness or folly. Satisfactory relations and the interests of religion alike depend on whether we treat the Far East in a spirit of courtesy and good-will or no. Christian people all over America have a vast responsibility in this matter. The best development

of America and the highest patriotism are bound up in it. Will the churches rise to the needs of the hour? Can we begin too soon?

SAN JOSÉ, California.

THE SECOND CRUCIFIXION.

"Lo, I am with you always, even unto the end of the world!"

Loud mockers in the roaring street
Saw 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 angel now to roll the stone
From off his unawaking sleep,
In vain shall Mary watch alone,
In vain the soldiers' vigil keep.

Yet while they deem my Lord is dead
My eyes are on His shining head.

Ah! nevermore shall Mary hear
That voice exceeding sweet and low
Within the garden calling clear,
Her Lord is gone and she must go.

Yet all the while my Lord I meet
In every London lane and street.

Poor Lazarus shall wait in vain
And Bartimeus shall go blind;
The healing hem shall ne'er again
Be touched by suffering human kind.

Yet all the while I see them rest,
The poor and outcast, on His breast.

No more unto the stubborn heart
With gentle knocking shall He plead,
No more the mystic pity start,
For Christ twice dead is dead indeed.

So in the street I hear men say,
Yet Christ is with me all the day.

—RICHARD LE GALLEENNE, in "Christ in the Poetry of To-day."

[FRANKLIN S. BLAIR, of North Carolina, writes: "I was impressed by a recent Editorial—"An Unfair Question"? and at once recalled what I send herewith."—Eds.]

Uncle Jesse Cunnigim, an excellent good man, a prominent minister and long time presiding elder of the M. E. Church, South, who lived in Greensboro, N. C., related the following to the writer:—

A man said to me; Mr. Cunnigim, suppose a ruffian were to enter your room, apparently with full intent to kill your son, daughter or wife or yourself, what would you do? I said to him, the questioner—I'll suppose he will never do it. I have as good right to suppose he will never do it as you have to suppose that he will do it, and I am even with you. I stopped there. The man appeared ill at ease, nervous, not satisfied and said—It might occur, and what would you do? I answered, I have a better right to suppose the ruffian will never treat me in that way than you have to suppose he will, for such a thing has never occurred to me, any of my relations, neighbors or anybody I ever knew and I am seventy-five years of age and cannot live many years longer. So I have a better right to suppose that no one will ever treat me in that manner. My interrogator was still restless and unsatisfied. And I said to him, Many years ago I consecrated myself to God wholly, body, soul and spirit, the best I knew, and have continued

ever since in that dedicated, consecrated condition. I have often prayed the Lord to take care of me in emergencies, threatened danger, in testing times and in sore temptation. So were a would-be assassin about to attack me to take life as you have supposed, I would at once pray our Heavenly Father and say, "Lord, I am thine, if I can best glorify thee by being kept alive, turn aside the hand of the assassin, but if I can best glorify thee by being killed, I am ready and would pass out of this life into a blessed eternity, and be forever safe from all trials and tribulations. Furthermore, the man who would shoot me to death is evidently not prepared for heaven and were I to kill him his soul would go to perdition, and with my faith in the protecting power of God claimed and declared, were I, an unrepentant, killed, I would follow him to the same torment forever, but if I refrained from killing him, he in the providence of God, might remain alive, be visited by the Day Spring from on high, be converted and come to heaven and strike glad hands with me where we would live together forever and ever in peace, happiness and heavenly joy, which in the language of this life is inexpressible and incomprehensible. For we preach that God is able to save to the uttermost them that come into him by Christ Jesus."

CHRISTIANITY AND CIVIL GOVERNMENT.

LUKE WOODARD

Christ's mission was not to antagonize human governments, nor to espouse the administration of them. He founded a kingdom of His own, distinct from all earthly kingdoms, bounded by no geographical lines, and limited to no nationality. He used no force in its establishment, and allowed none to His followers in its propagation or defense. He introduced a reign of grace, but it was *grace* that "reigned through righteousness."

Although Church and state are separated, and the Church's warfare is not with carnal weapons, still now as well as of old God is the moral governor of the world. The force of law is not relaxed. Christianity gives no sanction to anarchy. While the true followers of Christ belong to a kingdom which is not of this world—a spiritual kingdom, and only those who are born of the Spirit can enter it, still to meet conditions as they now exist for the government of those who are not in this spiritual kingdom, God has ordained civil government "for the punishment of evil-doers and for the praise of them that do well." While Christ's true followers are not of the world, they are in the world, and have their obligations to the human family of which they are a part. The New Testament teaches that Christians should honor those in authority in civil government, pray for them, and pay tribute, and be subject to these God-ordained powers that be. But subjection must not be construed necessarily to mean *obedience*. Obedience is required only when it does not conflict with the higher law of God. No human authority can rightly supercede the Christian's allegiance to Him. In all cases where civil government requires anything contrary to His clearly expressed will, it is the Christian's right to answer as did the apostles: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

He does not resist the law who submits passively and patiently to its penalty. The three who were cast into the fiery furnace, submitted to the authority of King Nebuchadnezzar as fully as did those who obeyed his decree to worship his golden image. The same is true of the martyrs, who suffered death rather than obey a law which was in conflict with the higher law of God. George Fox and the early Friends who suffered long imprisonment, were *subject* to authority which they could not conscientiously obey. The many Friends now in prisons in England because they could not fight, are not rebels against the English government. Neither are the conscientious objectors in this country. They are following the precepts and example of Him to whom all

must give an account, who said, "Resist not evil." "Do good to them that hate you, and pray for them that despitefully use you and persecute you."

Governmental conditions at the present time emphasize the words of our Lord: "Beware of the leaven of Herod." Plausible arguments are often employed to efface the distinction between a conscience that relates to the authority of God and that which relates to the authority of human government. The test of conscience, as of human conduct, is the revealed will of God.

While we freely admit that the difference is immense between a conscientious mistake in an apprehension of the mind of Christ, and a deliberate contempt or neglect of it, still we should not for a moment allow that conscientious error is equivalent to truth, or that a practice founded on error is equivalent to Christian obedience.

The following extract from a recent speech of Lord Hugh Cecil in the British Parliament is in point: "There are a great many people who care about religion, who care more profoundly about their country. These people have embarked on a path down which Germany has gone. To say that the safety of the Republic is the supreme law is profoundly untrue. Not the safety of the Republic, but the Divine law is the supreme law. For the honor and credit of this house, for the sake of this country of which we are citizens, because I would rather die than abandon the faith I hold so dear, I earnestly hope we shall adhere now and forever to the old doctrine, that, as much as we love our country, we love something better, and when appeal is made our answer will be clear, firm, and without hesitation."

CHRIST'S KINGDOM ON EARTH.

DAVID HOLLOWAY.

More than nineteen hundred years have passed since our Saviour, the Lord Jesus Christ, came in the likeness of men, of the seed of Abraham, and the lineage of the house of David, to establish His Kingdom on earth.

It was not to be an outward, visible kingdom, for if such had been the purpose, doubtless the result would have been the re-establishment of the Jewish Kingdom, which had been overthrown, no doubt because of the disloyalty and long unfaithfulness of its subjects, the Jews, and also because the time had come in the Divine economy for "annulling the First Covenant," upon which it was based, and had its sanction and authority to exist. The apostle, in reference to the event, says, "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. viii: 13).

A kingdom, or government, in order to successfully exist, must have loyal subjects, representing the type and character of its design, so Christ's kingdom can only be realized through the rallying to its standard of subjects representing His character as indicated in His earthly career. But men, the medium of this representation, as they stand in the fall, unregenerate sons of our fallen father Adam, must undergo great change, ere they are eligible as subjects of the kingdom in question. This is an utterly impossible task, as man is left to his own liabilities and resources for its accomplishment. But through the marvelous mercy and condescending goodness of the Lord our God, he has not been so left, for by the gracious extension of His right arm of Power, a way and means were provided, through the coming, suffering and sacrifice on Calvary's Mount, of His only begotten Son, our Saviour and Redeemer, which, as man through enlightenment, discerns and in living faith accepts, together with the attendant gifts of Light, Life and Grace in the heart or soul, he may succeed to the exalted attainment of a unit in Christ's Kingdom here below.

However, the way and process is a humiliating one to flesh and blood, for it means man's reduction to the condition of the passive clay in the Heavenly Potter's hand. Said our blessed Saviour, "The Kingdom of God cometh not with observation, neither shall they say, Lo here, or Lo there, for the kingdom

of God is within you." (Luke xvii: 20-21). It is within man as a seed; and as a seed in nature is dormant and ever remains so until its environment favors germination and growth, so does this seed or embryo principle of the Divine nature remain dormant until man, through the unerring eye-sight,—the Light that maketh manifest—discovers and in living faith accepts it as the true standard, joins himself thereto, and submits to the baptizing, cleansing process of the Grace that saves, for saith the apostle: "by Grace ye are saved through faith, and that not of ourselves, it is the gift of God." He may then witness this seed of the Kingdom, to germinate and grow into dominion in the soul, to be so in the ascendancy therein, as to regulate and control him in thought, word and deed, so that he becomes a new man, "old things having passed away and all things become new, and all things of God." (Cor. vi. 17-18.) Such an one being a servant of Christ, is a subject and fitting representative of His Kingdom.

Now, if the experience as presented in the foregoing is the true qualification of each component part or unit of Christ's Kingdom, then the hope of its ultimate realization lies in the increase and universal prevalence of these units, as they are joined together in one harmonious whole; which may reasonably be expected because of their affinity to each other.

However, it is a lamentable fact that this gracious and wondrous provision for man's restoration out of his fallen condition of death and darkness by nature into that of harmony and fellowship with his Creator has not succeeded, as was no doubt the design of its All Wise Benefactor.

But the failure should in no wise be attributed to a defect in the provision itself, but rather to man's failure to accept and fully co-operate therewith, as it has in many individual cases demonstrated its efficacy in accomplishing its design, to the full extent of its purpose, as also imperfectly in groups and congregations. And the imperfections in these have always been justly chargeable to the lack of man's full dependence upon, and entire acquiescence therein. "Know ye not, (saith the apostle) to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." (Heb. vi. 16). As children of disobedience by nature, we are joined to the standard of sin and death, and as the children of obedience by Grace we are joined to the standard of righteousness and peace, the standard of the Prince of Peace and His Kingdom on the earth. The efforts that have been and are being put forth for the promotion and spread of Christ's Kingdom are as diversified in mode of operation as are the activities in general of the society and church organizations of which it is comprised. But of all these there seems not another, that embraces as fully in its profession, all the requirements of the Gospel plan of salvation as our little Society of Friends, or one that has accomplished so much in proportion to its numbers, in spreading the Messiah's reign on the earth, both by example and precept. Especially is this true as applied to our earlier career, when the principles and testimonies characterizing our profession were more closely adhered to. Particularly may it be observed that a qualification for the most efficient service has been realized by a close adherence in all our religious activities to our especially distinguishing testimony of the headship of Christ in His Church and over His own, in the way of its practical individual application. When an action is prompted by this true inward sense of requirement and qualification, it is a product of faith, and as it is entered upon and proceeded in to the end, in the measure and strength and guidance vouchsafed, it is blessed towards the accomplishment of its design.

(To be concluded.)

"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.

"WHAT I TELL YOU IN DARKNESS."

The whisper that Thou gavest me
In hours of dark and pain
Becomes the whole eternity,
The one thing clear and plain.

The great assurance that Thou art,
And therefore I am I,
Because I am a minute part
Of Thy Infinity.

—CAROLINE HAZARD, in "The Yosemite and Other Verses."

CHILDREN'S CORNER.

AN INDIAN STORY POLE.—[In the notes of travel entitled "An Oregon Trail," reference is made to an Indian, William Shelton, and his story pole. Dr. Buchanan, of the Tulalip School, has forwarded us a copy of the Seattle *Post-Intelligencer* in which an enterprising reporter has reproduced very accurately a recital of the meaning of the figures of the pole given by William Shelton. It is reproduced here as likely to interest and possibly profit some of our younger readers.—Eds.]

Now, in this pole the first figure represents a black woman bear with her two cubs. The story attached to these figures is of a fight between the black bear and a grizzly-schack-sub. The grizzly had planned to kill and eat the black bear. Anticipating the plan of the grizzly, and realizing the greater strength of her opponent, she called her cubs to her as you see them on the pole and instructed and advised them what to do. She cautioned them that they must obey her without question and follow her advice, because she was older and more experienced. In the fight that followed 'schack-sub' killed her. Because she died for her children that they might live and prosper, the cubs being obedient followed her advice and killed and ate the grizzly cubs. That is why to-day there are so many black bears and so few grizzlies. The lesson taught by these figures is the self-sacrifice and duty of parents towards their children and the obedience and filial respect which children must show their parents, and which I believe has been one of the distinguishing marks of my family history. Like the black bear my family is numerous and there is no record of a son or daughter of a mother or father ever proving untrue to the teachings of this lesson.

"The next figures are those of a wolf and deer. The wolf is smart and mean and has better judgment than the other animals. The wolf desiring to eat the deer and realizing his greater strength and speed resorted to a cunning trick and induced the deer to play the game called 'sahlahb.' This game is played with ten wooden discs about the size of a silver dollar. It is seldom used to-day by the Indians. The wolf won the game, the deer losing through overconfidence and contempt for his opponents' supposed inferior size and strength. In the fight which followed, the deer failed to take into account the sharp claws and still sharper teeth of the wolf, and being conceited was defeated through that conceit, more than by the physical superiority of the wolf. The wolf tore and snapped and bit until he had killed the deer. He then ate only the choicest parts, scattering the remainder all over the hillsides. That is why to-day the deer are found on the hillsides, timid and ready to run at the least little sound. The lesson we learn is to have no false pride, to not be conceited and to grant to our opponents equal courage and ability.

"The story of the raven and fish-hawk, which are our next two figures, must carry with it to the white people as it has to us a moral lesson which is peculiarly applicable under present living conditions. The fish-hawk is a smart, honest and good fisherman, but the raven is a 'smarty,' tricky and foolish. He is also greedy and a big eater. His smartness is so apparent to every one that instead of being really clever he makes himself foolish in the eyes of those around him. The fish-hawk one day dropped from high in the air and dived through the ice to catch fish. He invited the raven to eat with him, when all around them were starving, because of the bad weather

they could not get enough to eat. The raven seeing how easily the fish-hawk provided them with a meal and wishing to surpass his friend in entertainment, invited him to a meal which he attempted to provide in the same way as his friend, the fish-hawk. But in making the high dive through the ice he overlooked the fact that 'the Great Spirit' had not provided him with a strong bill and body and he was broken to pieces on the hard ice. The fish-hawk felt sorry and embarrassed that his host should have made such an error. He gathered up the pieces and made him come to life again. He caught fish for him and left him the lesson that we learn; that a man should not try to do more than he is capable of, nor should he make promises that he knows he cannot keep, nor should he try to live like those above him. People lose confidence in him and he gets a bad reputation as a braggart.

"The whale and mink are our next three figures. The mink is like the raven, he wants to show off and be a 'smarty.' He wants to be the whole thing and boss every one and everything around him without being fully capable of handling the job. His little brother, Tatiakha, on the other hand, is more careful. One day they were out in their canoe when big brother mink picked a row with the whale. The whale being big and good-natured for a long time paid no attention to the mink calling him names and abusing him. But at last he got tired of it and he swallowed the mink, his brother and their canoe, and if it were not for his little brother there would be no mink to-day. But Tatiakha saved them by cutting the heart of the whale while they were inside and, before the whale died, he swam to a creek. A canoe maker found the whale in the mouth of the creek and chopped a hole in his side and got them out. When they came out, their hair and eyebrows were nearly all gone and spoiled. The old crazy mink laughed at his little brother for losing his hair, but the little brother pointed out that big brother mink had also lost his eyebrows and his hair was nearly worn off. The lesson that we learn from this is by all means to avoid bad company.

"The Skate and the Devilfish.—" The skate represents a big Indian chief who gave a great celebration—squee gee—or potlatch. He invited all the birds, animals and fish. Among those invited was the devilfish, who, although helpless to dance or join in the festivities, came to look on. The house was crowded and he, pretending to be much weaker than he really was, remained near the door, so the mink, desiring to show off, tried to boss him around. He tried to lick the devilfish, who showed him that he was powerful by capturing him with one arm and taking him to the bottom of the sea near the creek. That is why he knows how to dive and swim in salt water. During the big celebration the skate sang his great totem. Everybody danced and he fell and was trampled on, and that is how he got so flat. And they took him out and threw him into the bay and he became a fish, where previously he had been a land animal, respected by all who knew him. Now he has lost that respect and swims in the mud at the bottom of the sea. We learn by these two lessons that a man should not fool with people he does not know, and that he should show respect for older people and for the long arm of the law.

"All these figures represent men and women in our family who have distinguished themselves by trying to inculcate principles of right living. In the balance of my figures I shall tell the story of my family's warriors, medicine men and wise men. I expect to have this pole finished before the end of the summer."

EFFECTS OF LONG IMPRISONMENT.

[The following, taken from an English publication, is vouched for as not a whit overdrawn.—Eds.]

There has been a very considerable increase in the number of cases reported of men in prison whose health is being seriously impaired by continued confinement. In support of this statement we append an extract from a letter forwarded by the friend of a C. O. in prison, who was sentenced for the first time in Seventh Month, 1916.

"I intend to attempt to make clear what are the effects of

the diet in conjunction with long imprisonment. The test of the diet does not come until all the resources of the body have been brought down to the irreducible minimum, and you rest entirely upon the nourishment provided. When that is reached deterioration becomes most marked, with varying effect, of course, upon different constitutions. The common experience is that a man passes into one or all three of the following stages: (1) Very hungry all the day, (2) Hunger more acute, with pains in the stomach intermittently; (3) Extreme weakness, nervousness and constant and very acute pain. There is a sharp contraction of the muscles, the face may be seen (or more bitterly felt), to twitch with pain, and the face also becomes dark, particularly about the eyes. Another feature which is now becoming pronounced even among the most intellectual men, and there is a fair sprinkling of college students here, is the weakening of the mental power, and as we are passing through physiological and psychological changes which probably none of us understand, who can tell what the consequences may be? It is like stealing a fellow's blood drop by drop. He goes down inch by inch, and I am very much afraid that many will be broken beyond repair. When a man is brought down like this, it is reasonable to suppose that if he has any constitutional weakness it will assert itself. . . . It is a matter very seriously affecting the health and lives of all prisoners. Were we released, we should at once raise the question ourselves; and while I am not inclined to ask for food as a C. O. I have felt very strongly that if I did not in some manner try to make the matter public, then I was acquiescing in a most inhuman crime. . . ."

A HERO OF PEACE.

CHARLES WHARTON STORK.

(In memory of my classmate, Caspar Wistar (Haverford, 1902), Medical Missionary, Died of typhus fever in Guatemala, Third Month 14, 1917.)

Not on the field of glory did he fall,
And by his grave no drooping banner stands,
Only white flowers from the toil-worn hands
Of swarthy peons rested on his pall.
Not once, but twelve long years he heard the call
Of duty, and obeyed its clear commands;
He lived a lonely life in alien lands,
And gave to strangers what he had, his all.

He did not seek for glory, would not care—
Plain Quaker fellow—for a monument.
But shall we honor only those that dare
To die on fields where blood for blood is spent?
Will God, you think, hold dearer him who gave
His life to kill, than him who died to save?

—From the *Haverfordian*.

NEWS ITEMS.

AFTER WAR PEACE CONFERENCE OF ALL FRIENDS.

PURPOSE OF THE CONFERENCE.

To consider and re-state 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.

PLAN FOR THE CONFERENCE.

Six Commissions have been appointed and are engaged in conducting the following investigations:

(1.) THE EXACT CHARACTER AND FUNDAMENTAL BASIS OF THE TESTIMONY.

The Religious Basis.

The Testimony viewed historically.

The Testimony viewed scientifically.

The Testimony viewed in relation to Conscience.

The objections usually offered.

(II.) THE IMPLICATIONS OF THE TESTIMONY IN THE LIFE OF THE NATION AND IN INTERNATIONAL RELATIONS.

The doctrine of the State and of State organization.

War and Liberty in various forms of group-life.

International organization and co-operation.

Economic relations.

The difference between Civil Force and War.

Leagues of Nations.

Relations with Backward Races.

Disarmament.

(III.) THE IMPLICATION OF THE TESTIMONY IN PERSONAL LIFE IN SOCIETY.

Modern business methods including competition.

The wage system.

Capitalism and War.

Luxury and personal expenditure.

Responsibilities of Citizenship.

How is the individual affected as to character and outlook?

(IV.) THE PROBLEMS OF EDUCATION IN RELATION TO THE TESTIMONY.

A.—Our aim in education.

B.—Child Psychology.

C.—Methods.

- in (1) Home training,
(2) First-day Schools,
(3) Day and Boarding Schools.

and in regard to:

- (a) Discipline,
(b) Instruction and curriculum (especially including the teaching of history),
(c) Practical ways of encouraging friendliness in after life,
(d) Citizenship and the question of patriotism.

(V.) THE RELATION OF THE LIFE OF THE SOCIETY TO THE TESTIMONY. Our almost unique corporate testimony and our weakness in upholding it.

How can we hold the doctrine of the Inward Light and the freedom of the individual conscience and yet have a corporate testimony?

How far is our weakness traceable to faulty organizations?

Problems of reception, dissociation and birthright membership.

Leadership.

The Education of the Society:

- (1.) Generally.
(2.) In our distinctive principles.
(3.) In the sense of historic continuity in the Church at large and in the Society.

Danger of diffusion of effort; need for co-operation of various interests within the Society.

Danger of strife and divisions.

Our witness effectual only through a consecrated life.

(VI.) METHODS OF PROPAGANDA.

The method in relation to the ideal.

What methods can and what cannot be used.

A plan for delivering the message.

Preparation for service.

Relation to existing agencies:

e. g. Peace Societies.

Groups in other countries.

The Missionary movement.

International movements.

e. g. Labour, Students, Women.

The English Commissions have been appointed by the Committee, and other members have been co-opted as the work has developed. Similar Commissions have been appointed in America by a Committee representative of all branches of the Society of Friends, which is co-operating with the English Committee in the preparation of the Conference.

W. Blair Neatby is acting as Secretary to the English Commissions, and L. Hollingsworth Wood, 20 Nassau Street, New York, as Secretary to the American Committee.

The enquiries of the Commissions are proceeding. Each Commission will prepare a report, and these will be collated so as to avoid mere repetition, but not necessarily to eliminate conflicting views. The Commissions aim at completing their reports at an early date, although events

unfortunately may make it possible to extend the time. The reports will be published with an historical introduction for the use of members of the Conference. They will probably be embodied in such final report of the Conference as may be issued.

Articles are appearing in publications of the Society, in order that thought may be concentrated in every possible way upon the questions which the Commissions are investigating. 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. Study Notes with a short Bibliography are being prepared, and application for information may be made to W. Blair Neatby. The results of such study should be sent to him when valuable points emerge, or when 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 and find expression in specially arranged devotional gatherings in different localities.

The Conference will need 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.

FRIENDS are asking us why no more letters from A. J. H. and our present answer to all must be that the last letter received at her Moorestown home arrived last week, dated at Buzuluk, in Southern Russia, Third Month 22nd. Florence Barrow was the bearer of this letter, which was mailed in the United States.

We can inform our friends that A. J. H. made the return trip from Moscow to Buzuluk in safety, and when the final chapters of that and other eventful journeys are written we want to share them with you.—[Ems.]

In a letter from Auckland, N. Z., we extract the following:—

"Percy and Harold Wright, John Bennett, Arthur and Vertie Farrand, Tom Bentley, John Braisford and Edward Dorsett have been taken from our meeting and sentenced to various terms of imprisonment as C. O.'s. Percy Gill, Ernest Wright and Wm. Moffitt are all expecting to be arrested at any time. So we are feeling a bit stripped in Auckland just now."

The meeting appointed at Carversville, Bucks Co., Pa., for Samuel W. Jones, on the twenty-sixth of Fifth Month, was felt to be a profitable and much favored occasion. The meeting gathered in reverent quietness and the Gospel truths delivered were appreciated with serious interest by those who met for the hour of worship.

The First-day School and meeting at Buckingham that morning had been attended by Samuel W. Jones, his wife and son, and Walter L. Moore and also Alfred Steer, who had kindly brought them from Lansdowne in his automobile. There was quite a large meeting here and much satisfaction was expressed with the company and services of the visitors. They all attended the meeting at Carversville, where the company of William and Martha Bishop was also very acceptably added.

On the following First-day, Sixth Month 2nd, William and Martha Bishop attended Buckingham First-day School and meeting and the clear Gospel message left with them was received with much openness.

E. TOMLINSON.

DOYLESTOWN, Pa.

CHEYNEY COMMENCEMENT EXERCISES.—The Commencement exercises of the Cheyney Training School were held Sixth Month 12th, at Cheyney, Pa. Provost Smith, of the University of Pennsylvania, was the commencement speaker.

The class-rooms, dormitories and the Shelter School for Colored Orphans were open for inspection throughout the day. The exhibition of student work gave evidence that the course of study has been governed by the ideals of conservation that are necessary in this crisis. In the domestic art rooms were displayed attractive dresses that gave no evidence of the fact that they had been remodelled and were not new. Eggless and wheatless dishes and meat substitutes had been prepared by the

domestic science department in such a tempting manner that economy of facts and sugar seemed no hardship.

At one o'clock, the Cheyney Community League held its monthly meeting in the Carnegie Library. Plans were discussed for the raising of money for the War Chest and for organizing the colored children of the neighborhood into a Summer club for gardening, canning, and repairing about the homes.

At four o'clock, the students marched to the assembly hall. Leslie P. Hill, principal of the School, announced that the exercises were not only to pay honor to the graduating class, but to consider the value of the work of the School. Members of the community, both white and colored, spoke on the service of the School to the community life. The Superintendent of the Thornbury S. S., and a member of the Cheyney Community League, spoke on the work of the School in the community. White neighbors expressed their confidence in the work of the School.

Lilian Elwyn Elliott, the editor of the *Pan-American Magazine*, and a native of England, spoke briefly on the spiritual awakening in England, which has grown out of the war. She expressed the hope that a similar rebirth of spirit would come to the nations of the American continent, wiping out distinctions of race. She said that the Cheyney Training School is one of the most interesting places she has visited in the U. S.

Majorie DeVere, a member of the graduating class, talked on the "Mission of the Negro at the Present Time." She showed that only through the service of the teachers could the Negro be trained to render efficiently the service that the nation is calling for. Sarah Tyler, of the class of 1915, told of her work at Princess Anne Academy, Maryland, and the qualities needed to grapple with community problems.

Provost Smith talked upon the "Spirit, Work and Sacrifices of the Teacher," in a direct and simple manner which touched the hearts of his audience. He said that the singing of the melodies by the School had upset him, carrying him back to the days of his boyhood, when he had first heard the plantation melodies. He said that his message had gone, and that he was at the mercy of his audience. He asked the Senior Class to forget that he was the Provost of the University and to look upon him as a big brother. Then looking back, in the spirit of reminiscence he unfolded the spirit and meaning of teaching.

The singing of the School was a delightful feature of the program. The Negro folk songs were sung with a simplicity and dignified restraint that made their message very impressive. Among the melodies sung were "We Are Climbing Jacob's Ladder," "Walk Into Jerusalem Just Like John," and "Listen to the Lambs."

Diplomas were presented by George Vaux, Jr., President of the Board of Managers, to Olive Freeman, Majorie DeVere, Carrie E. Hatcher, Jennie Goodgans, Juanita Thompson, George Dunlap and Harry Thomas, Jr. Two of the graduates have been appointed to teach at the Gay Street School, in West Chester, one will teach at Coatesville, Pa., and two at Morton, Pa.

Henry Thomas sailed for France in the signal service corps. George Dunlap will enter Cornell University for advanced work in Manual Training.

Bibles were awarded to Blanche Holly and Cleomie Holly for scholarship and study of the Bible. The two prizes in general scholarship were awarded to Gertrude Cain and Clementine Allen. To Mary Mitchell was given a war saving certificate for the most efficient work in gardening. The Sabbath School offered two half-scholarships to two worthy students.

In a letter recently received from Friends in China is the following:—"It is interesting to see old friends in new dress—Isaac Mason of the Christian Literature Society of Shanghai, has sent copies of William Penn's 'Fruits of Solitude' and Part II of 'Christian Discipline,' translated into Chinese by himself, with native assistance, and also a copy of 'The Passion for Souls,' by J. H. Jowett, adapted and translated by Isaac Mason and Ha Chi Tao, all dated 1917."

The *Journal of the Friends' Historical Society* has two treats in store for the near future. The last number of the *Journal*, received recently, announces that it has been decided to publish as a special Supplement to *The Journal* a paper by A. Neave Brayshaw, read at numerous English meeting-houses, describing the personal life of George Fox. Some of the material has been drawn from obscure and little-known sources, and "The Personality of George Fox" is presented in a light and with a detail which will be new to most readers.

The Supplement will be sold at the reduced price of one shilling. Later

in the year a souvenir volume of the celebration of two-and-a-half centuries of London Yearly Meeting will probably appear.

DEATH OF THOMAS D. MATCHETT.—On Fifth Month 1st, the death occurred at Bath, England, of Thomas Darling Matchett, B. A. Lond. (A, Bath P. M.), aged thirty-seven. A Presbyterian from Ulster, he was employed by the Bath Education Authority. On the outbreak of war he could no longer bear the teachings usually given in the Free Churches and attended the Friends' meeting. Under the Military Service Act his tribunal refused exemption except from combatant service, and after nine months' unemployment, he was arrested and handed over. After 112 days in Wormwood Scrubs he lost fifteen pounds in weight. His second sentence was a year's H. L., begun last Summer at Dorchester, where three months later consumption developed. He was first removed to the prison infirmary and then, by order of the Home Secretary, to the Winsley Sanatorium. After six weeks' treatment there, he was discharged from the army and sent home—to die. The interment took place in the Friends' burial ground, Bath. No mourning was worn and there were no flowers, but the Bath branch of the N. C. F. sent a "victor's crown" of laurel. A similar tribute of sympathy came from C. O.'s at Dartmoor. T. D. Matchett leaves a widow and two small children.

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING SIXTH MONTH 15, 1918.

Received from 29 Meetings.....	\$5,565.86
Received from 25 Individuals.....	1,878.50
Received for Supplies.....	15.75
Received for Armenian and Syrian Relief.....	13.00
	<hr/>
	\$7,473.11

CHARLES F. JENKINS, *Treasurer.*

[The following reached our office a few days ago and we wish to share it with readers of THE FRIEND, to whom T. E. H. needs no introduction.—Eds.]

BUCKS, England, Fifth Month 26, 1918.

DEAR FRIEND:—

I must be allowed, I feel, to send a few lines to express my thankfulness for the beautiful and helpful message from Philadelphia Yearly Meeting addressed to all Friends engaged in relief and reconstruction work. It will have been a real spiritual assistance to not a few of our workers in France to receive this loving Christian message, and to know of the wide-hearted sympathy of Philadelphia Friends, which we have already learned to appreciate in so many other ways. I was especially thankful for the statement on our Society's Peace testimony put forth by Philadelphia Yearly Meeting which puts with rich clearness and simplicity the way of life for which we feel called to stand.

Thine very sincerely,
T. EDMUND HARVEY.

CAMP FRIENDLY.—At Northfield, Massachusetts, during Seventh Month 9-17, there will be held the fifteenth session of the Summer School of the Women's Foreign Missionary Societies. Some delegates may wish to secure rooms in the dormitories, others may prefer to enjoy the tent life offered by our denominational camp. We urge that every young woman seriously consider applying for admission to Camp Friendly.

The morning hours are spent in stimulating Bible Classes, in interesting Mission Study Courses, and in refreshing lectures. In the afternoon, following the Rest Hour, come the picnics, hikes, drives, tennis matches, teas, receptions, etc. At sunset are the devotional services, while in the latter part of the evening are the formal platform addresses. Lights are out at ten o'clock.

Names with the registration fees should be sent to Eleanor Gifford, South Westport, Mass. The expenses are as follows:—registration fee, \$1.50; board and room (four in one tent), \$10.50; stage (round trip), 8.50.

Northfield has given a more radiant life to many; it can give the same to Friends. We must take every opportunity to increase in ourselves that spirit of Jesus which alone can lead us into a new and higher way of life. To match the opportunity of the hour, we must have that positive faith which will empower us to guide our motives and conduct with undivided loyalty to Jesus.

Friends profess to believe that World Peace will come when the teachings of Jesus become the basis of our civilization. Other denominations

base their mission work on the extension of the Gospel of Jesus. The desire for Universal Peace felt by Friends, and the hope for World Evangelization shared by all Christian denominations, both depend upon the same means—the knowledge and application of Jesus' message.

If the Evangelization of the World is to result in Universal Peace, then the Gospel presented to the so-called heathen must in essence be what is known as Quakerism. At Northfield there will be a thousand Christians considering the means of taking a new faith to the Eastern countries. If Friends have felt the compelling grip of Truth, then let them give themselves to it unreservedly. At an interdenominational conference, held to consider the world extension of Christianity, we ought to be present to represent our interpretation of Christian Truth. No amount of self-satisfied aloofness can justify us if we fail at this strategic moment to give our testimony as to what phase of Christianity should be spread abroad by the Christian Church.

ELEANOR GIFFORD.

NOTICES.

A COMMITTEE of Burlington and Bucks Quarterly Meeting of the Society of Friends will hold a meeting for Divine Worship in the Orthodox Friends' Meeting-house, in Crosswicks, N. J., First-day, Sixth Month 23d, at 3 o'clock.

All are cordially invited to attend.

JOSEPH MIDDLETON,
WILLIAM BISHOP, } *For the Committee.*

FRIENDS' SELECT SCHOOL NOTICE.—Applications for admission should be made as early as possible. Catalogues will be furnished on application to the Principal, who will be glad to confer or correspond with parents. The next year opens Ninth Month 23rd.

WALTER W. HAVLAND, *Principal,*
140 N. Sixteenth Street, Philadelphia.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—During Seventh and Eighth Months Friends' Library will be closed, except on Fifth-days, from 9 A. M. to 1 P. M.

LINDA A. MOORE,
Librarian.

MEETINGS from Sixth Month 23rd to Sixth Month 29th:—

Chester, Pa., Monthly Meeting, at Media, Second-day, Sixth Month 24th, at 7.30 P. M.

Concord, at Concordville, Third-day, Sixth Month 25th, at 9.30 P. M.

Woodbury, Third-day, Sixth Month 25th, at 8 P. M.

Abington, at Horsham, Fourth-day, Sixth Month 26th, at 10.15 A. M.
Birmingham, at West Chester, Fourth-day, Sixth Month 26th, at 10 A. M.

Salem, Fourth-day, Sixth Month 26th, at 10 A. M.

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

Goshen, at Malvern, Fifth-day, Sixth Month 27th, at 10 A. M.

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

DIED.—At her home, in Norfolk, Va., Sixth Month 2, 1918, REBECCA COPLAND FUTRELL, in her thirtieth year, wife of Horace C. Futrell and daughter of Josiah and F. Rebecca Copeland, Woodland, N. C. She was a member of Rich Square Monthly Meeting of Friends.

—, at the home of his niece, in Butlerville, Ark., on Third Month 17, 1918, ALBERT L. JONES, in his eightieth year; a member of Cottonwood Monthly Meeting of Friends, Kansas.

—, At Camden, N. J., tenth of Sixth Month, 1918, SARAH W. REEVE, widow of Richard H. Reeve, in her seventieth year; a member of Haddonfield Monthly Meeting, N. J.

—, at Ashboro, N. C., on the fourth of Sixth Month, 1918, LYDIA LITTLE COX, widow of Nathaniel Cox, in her eighty-ninth year; a lifelong member of Holly Springs Monthly Meeting, N. C.

—, at her home in West Branch, Iowa, Fourth Month 11, 1918, ELIZABETH J. SATTERTHWAIT, in the seventy-ninth year of her age.

—, on the seventeenth of Fifth Month, 1918, at the Barclay Home, West Chester, Pa., DEBORAH C. SMEDLEY; a member and elder of Birmingham Monthly Meeting of Friends, in her eightieth year.

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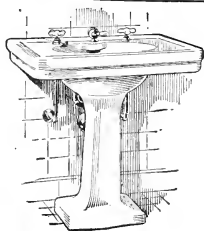
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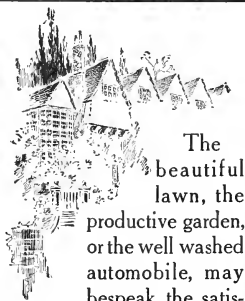
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REVOLUTION OR EVOLUTION.

"The wind bloweth where it will, and thou hearest the Voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit." You recall the setting of this great spiritual lesson as given us in the early part of John's Gospel, when the Jewish ruler, held in high repute by his people, but drawn by the irresistible cords of attraction to the young preacher who had come among them from the hill town of Galilee, sought Him out under the protection of darkness.

The question the learned doctor put to the New Teacher has risen for solution in the breast of every sincere and thoughtful man and woman from that day to this. It is a universal question and an all-embracing one.

It received in the gathering dusk of that evening interview the only satisfying answer that can ever be given it, when the Divine teacher, nearing the end of the discourse and turning, we may easily fancy, with loving eyes, on the would-be disciple, riper by far in worldly experience than himself, possessed of material power and wealth which He did not aspire to, honored and even revered as a rabbi should be esteemed—He said: "Art thou the teacher of Israel and understandest not these things?"

How would it be to-day were the scene shifted to the twentieth century? Were the question of long ago to be put for a new answer to suit our time and place?

It could surely have no other answer than that which our Lord gave to Nicodemus in the garden when he said—"Thou must be born anew."

The topic upon every lip, when the tragedy of the battlefield has been exhausted is—When the war is over, what kind of life is that which we are then to live? That it will be a reconstructed life we all agree, but how thoughtful are we of the profound truth which dawned so slowly, if indeed it dawned at all upon Nicodemus, as our Lord said—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

There is no new world to succeed this in which we are living to-day, except as men and women in the sincerely prayerful attitude of Nicodemus seek to know that change of nature which is the beginning of the new birth with them.

Men and women are the agents, Divinely appointed, for bringing the world out of the chaos into which they have precipitated it, and we must reckon with the fact that the forces of redemption are personal; that it is not God's plan as revealed in nature, in history and in revelation to work out the redemption of the race by miracle or intervention. His law to the individual has been "work out your own salvation with fear and trembling," and as with the individual so it must be in the broader and more collective capacity of the nation.

We find it easy to believe that everywhere society is breaking up and old conditions are giving place to new. Our habits

If all men were perfect, what should we have to suffer of our neighbor for God? But now God hath thus ordered it, that we may learn to bear one another's burdens; for no man is without fault; no man but hath his burden; no man sufficient for himself; no man wise enough for himself; but we ought to bear with one another, help, instruct, and admonish one another.—*Imitation of Christ.*

The Index to Volume 91 has been prepared and will be mailed to those of our subscribers who care to have a copy.

This issue closes Volume 91. A favor will be conferred if subscribers to the paper will remit the subscription price for the new volume without the remainder of a bill.

It shall continue to be the aim of the management of THE FRIEND to hold fast to all we value most of the past and to reach forward to what the future brings us with judgment tempered by experience.

The past year has witnessed the notable introduction of the *Young Friends' Supplement*, we have tried to keep Friends posted concerning the work of the Friends' Unit in France and one or two other distinctly new features may have crept into our pages; in the main, however, we have followed the long-established lines, and week by week have made the effort to furnish what a religious denominational weekly is expected to give its supporters.

We are glad to announce that our subscription list has known a decided increase for the year. There are still, however, many who should be included on it, but who through indifference or for some better reason are not so included. We should be glad to enlarge the list of those who in renewing a subscription for themselves include a friend, either of their own or of our choosing.

We gratefully acknowledge the substantial support of those who have made it possible for us to send THE FRIEND to four or more families, who value the weekly visits and who, without this or other help, would not receive it.

We ask again, as we have asked before, that you continue to help THE FRIEND as partly your own possession, to send us papers for publication, to criticize what you see we may be able to improve, and in whatever ways you can to give suggestive hints for its future management.—[EDS.]

of life, our planning for the future, our appraisal of values, seem to take on a new aspect with each new month as we remove from the calendar the page that chronicled the passing of the last one. Many of these changes are very serious changes to many of us. Those who have a right to claim a fuller knowledge of the undercurrents that control the future than most of us profess to have, warn us to expect greater changes than those we have already known, changes that will disturb and maybe shatter the most stable and enduring pictures we have allowed ourselves to plan.

Men have told us that the world was on the eve of the most critical period of its long history, and the dawning of that day seems now at hand. There comes to Christianity such a challenge as it has never known since the days when the little band of eleven gathered together after their Lord's resurrection and in act pledged themselves to the redemption of the world. It was a wondrous opportunity that presented to that little company; every page of history since that day seems to pay tribute to their dedication and self-surrender. It must be the same to-day. The challenge is too vast for measurement, but in proportion to the greatness of the challenge is the greatness of the opportunity for service.

But let us not be deceived. There is a law of nature and there is a means of grace. The same all-ruling Father governs and directs both, and both, for aught we know, are alike excellent. He has seen fit by the slow process of development to evolve from a lower form of life a higher and more perfect form, and finally He has crowned His most perfect creature with elements that are God-like in character. Here it seems evolution ceases.

Our Lord spoke no evolutionary doctrine to Nicodemus.

It was a new creation He called for. A change from that which was in nature carnal to that which was spiritual.

Just as the winds of heaven seemed that evening to have the freedom of the skies and to come from whatever quarter they would, so must we look for the new birth to take place within us. It will not be accompanied by anything spectacular, but it will mark a turning point. We shall have faced about; a revolution shall have been accomplished or ever we have made the transfer from a state of nature to a state of grace; no evolutionary process can satisfy the demands of a destiny so vast as that of the human soul.

When this has been realized even if only in part, the new life will have begun—the vision will have broadened out to new horizons which stretch beyond the confines of what we have known before, and the value of a life will be measured more by the service it can render than by the good things it can enjoy. Richard Roberts, in his wonderful address at Richmond, Ind., last Autumn spoke thus of that experience:—

"It is to live where the veil of the unseen has been worn thin by the prayer of ages, to dwell on the open threshold of that treasure house where the true knowledge and the true wisdom are hidden; to have our tents pitched upon that frontier line of the invisible world where we can catch glimpses of its glory and hear echoes of its song." D. H. F.

No duty to the brotherhood of mankind is fully discharged so long as there are anywhere in the highways of human life lost souls who are bewildered, afflicted, and tormented. Society begins to see that what are called lost men and women are human beings like ourselves.—GEORGE BATCHELOR.

AFFLICTION.

If I "go softly all my days,"
Let me remember this,
As I walk solitary ways
Nor share in this world's bliss.

"Because Thou didst it." David knew
That accolade of pain,
And rose with spirit firm and true
To praise the Lord again.

—CAROLINE HAZARD, in "The Yosemite and Other Verse."

THE WESTTOWN COMMENCEMENT.

[A class of fifty-five graduated at Westtown on the 12th of Sixth Month. Thirteen States, the District of Columbia and Japan were represented in the class roll. We are permitted to print the following papers as representing the closing exercises. The article on Military Drill is a portion of the first prize essay on Peace.—Eds.]

VALEDICTORY.

WALTER PEARSON YARNALL.

For the past three-and-a-half years men and women everywhere have had to face increasingly hard problems. These are times when crises are met and decided almost daily. And this morning we are facing what will undoubtedly prove to be one in our lives. Here at Westtown we have lived in comfort and peace, but before us lies a world that knows no peace. And we are going to enter this world at a critical time. What are we going to do? The cry of service, which we have heard so often in the past few months, is still ringing. We have chosen this word "Service" for our motto. Let us look, and see if we know what it means. We have had service talked to us, we have heard lectures on service; in fact, service has become almost a by-word with many people, and is constantly the theme of speakers all over the country. But do we really know what it means? It means a consecration and firm devotion to purpose that nothing can change. We will have, in the years to come, opportunities never before equalled to show ourselves capable of consecrating ourselves to service. Our call will surely come; it may be in one way, or it may be in another; it may be at home, or it may find expression across the ocean, we cannot tell; but when it does come, we must be strong to answer, and answer valiantly, with all that is in us. For others will look to us for example, and we must give them a worthy one; we must not be tried in the balance and found wanting. New experiences are waiting for us, new trials, new temptations, and are we going to fail?

For to-day, our last day as students at Westtown, has arrived. We have at last completed our school work, and are now, in our turn, leaving the familiar grounds and buildings which have sheltered and protected us for the last few years. But the joy of going out into a larger and more useful sphere, for that is surely what we may look forward to doing, is somewhat lessened by a feeling of sorrow at leaving behind all that has meant so much to us. But before we say a final farewell to the School, let us look back and see what she has done for us.

We have all made friends, and I doubt not, true and lasting friends; and he who has not experienced true, sincere friendship has missed a very great deal. Have we not all had cares, or troubles, or knotty problems which we have gladly shared with our friends, and gained comfort, satisfaction, and solution by it? Have we not all had times of depression or feelings of injustice that have all been straightened out by the kind words and sympathetic interest of our friends? Surely we have.

And then we remember the cool, brisk days of the Fall; the Winter days, when the mercury crept close to zero outside; and the warm, fragrant, out-doors—inspiring days of the Spring, when we struggled to our utmost to bring victory to the old school we loved so well. And we remember, also, how we forgot ourselves in our united efforts to support the faith

of those who were depending on us in these struggles. Surely, we gained from them knowledge that no book could give; and surely we came away from them with a stronger body and a much larger conception of unselfishness.

What can be found to compare to the many quiet hours that we have spent in the meeting-room; those hours when we were strengthened in character, and given a deeper sense of the true meaning of worship. They will always remain with us as one of the most treasured memories of our Westtown days.

And to you, our teachers and faculty, who have these long years patiently labored with us and for us, to you we extend our thanks this morning. We owe you much, yes, even more than we now realize, and we can only hope that as we go on to our places in the world, the knowledge that our labors have not been in vain will be an ample reward for them. For we have not had a barren existence here at school, but one that has been filled, immeasurably filled, even to overflowing, with the light of the spirit of Christ. You, our teachers, have helped us to receive this light. You have poured out on us from your larger and deeper understanding the best of yourselves that we might be likewise enriched.

And we leave the School to-day with the deepest thanks for its real, its true significance in our lives; and the sincerest hope that this, our commencement, may not be the end of a cycle in our career, but merely the beginning of the entrance into one that will prove far larger, far better, far more complete.

MILITARY TRAINING IN SECONDARY SCHOOLS.

E. BRYAN MICHENER.

Since we as Quakers condemn war as un-Christian, we also must condemn training for war. But as the world at large rejects our views on the non-Christian nature of war, they will also reject our views on war training. So if we combat successfully the introduction of military training we must meet the advocates of it on their own ground and answer their own arguments. Not only because of the national interest in the question, but also because of the present campaign in Philadelphia, it seems appropriate that we discuss the question this evening.

All the arguments in favor of military training in secondary schools may be summarized under two heads—first, the individual receiving such training will be benefited; second, the nation as a whole will be benefited as a result of individual improvement. They say the American youth of to-day lacks the physical stamina which the youth of earlier times enjoyed. Therefore the present day youth should be given military training to improve his physical condition. Europeans remark upon the lack of discipline of the American youth and their lack of respect for their elders and superiors. Military training will, they say, inculcate in its recipient all the lacking virtues and characteristics which are desired. The present stock argument from the national viewpoint is that it would make soldiers sooner than any other method. If every school-boy was in perfect health, was properly disciplined, and had military training, the nation would be healthier and more law-abiding as well as more easily defended. Therefore we should adopt military training.

But does such training really produce these desirable results? As to the physical side of the question, it is immediately granted that the present generation of school boys should be in good physical condition so they could perform their duties efficiently. But the only way to put these boys in physical condition is by proper physical training. In spite of the prevailing notion to the contrary, military training alone will not result in physical fitness. Military drill alone results in undesirable physical traits. Dr. Dudley A. Sargent, of Harvard, says: "Its constrained positions and closely localized movements do not afford the essential requisite for improving the general health and condition of the system. We must further conclude that the drill tends by its strain upon the nerves and prolonged tension on the muscles to increase the defects rather than to relieve them."

Military men realize that their drill is insufficient for physical development, so they provide "setting-up" exercises. The "Manual of United States Infantry Tactics," by Upton, says, "As the importance of 'setting up' cannot be overestimated, the exercise must be often recurred to, and all soldiers will be frequently practised therein." Captain H. J. Koehler, of the Gymnasium at West Point, says, "We here at the Military Academy are spending at least as much time upon the physical training of the cadet as is spent upon all military drills combined."

The Massachusetts Commission on Military Education and Reserve, which reported in 1915, and the New York Military Training Commission, which reported in 1916, and the New Jersey Commission, which reported in 1917, all opposed military training, but all favored thorough physical training.

Certainly, if military drill was sufficient for physical development, then the State Commissions, the United States Army and the National Military Academies would not waste time on purely physical training such as calisthenics.

Military drill is supposed to inculcate discipline and such desirable traits of character as alertness, industry, orderly behavior. It is granted immediately that discipline is essential for military training. But is such discipline the kind that is desired for civil life? Military discipline is thrust upon the individual, not because the individual sees its desirability or realizes his responsibility, but because his military superiors have the power to enforce it. The recipient of military discipline is apt to feel responsible to obey only as long as his superiors have direct charge of him. This strict discipline is apt to be followed by a relaxation as soon as the individual feels that he is not responsible to his superiors. This relaxation holds true in military school discipline also. John Dewey, Professor of Philosophy in Columbia University, says, "The usual experience of military schools (for pupils of public school age) shows that the rigid discipline of this part of the training is accompanied by relaxed discipline in everything else, students not feeling full responsibility when not immediately under the direction of others." The discipline we need in America is that self-imposed discipline which results from the individual realizing that his welfare and personal liberty are subservient to the welfare of society as a whole. The citizen with this kind of discipline feels the same responsibility whether he is directly under the eyes of the officer of the law or not.

The New Jersey Commission on Military Training reported that "it is a psychological fallacy to suppose that obedience to military authority, indeed, obedience exacted under any peculiar circumstances, may automatically be translated into the general habit of obedience. The same may be said of such qualities as alertness, promptness, industry, truthfulness. It is by no means capable of demonstration that those who have had military training, or been subject to military discipline, are superior to other citizens in the possession of these qualities."

The advocates of military training say that it should be adopted in secondary schools as a step in our national defense. Military training in secondary schools usually consists of military drill. In modern warfare such drill has little importance. Lord Kitchener said just before his death to "cut out much of the drill, because it had little value in modern warfare." The present day wars are fought by scientists, specialists, experts and military drill plays an insignificant part. General Leonard Wood, of the United States Army, says, "I do not believe we should give the training until the year in which the youth becomes nineteen." The New Jersey Commission on Military Training says that "it is especially significant that none of the great nations of Europe in which the military service of adults has been universal and compulsory, and which have shown phenomenal efficiency in the present war, has thought it necessary to resort to the military training of its boys." Does it not seem that if giving our boys such military training was really desirable from a military point of view, that all army men and military nations would be united in desiring such a change?

But the reason for opposing the adoption of such training

is not a mere negative reason, but a positive one for military training in secondary schools will result in positive harm.

To give the adolescent boy military training will upset his standard of morals and create in his sub-conscious mind such tendencies, which will make avoidance of war extremely difficult.

Every psychologist and child worker knows the importance of developing the right habits in youth. Few important fundamental habits are changed after the period of adolescence. Realizing that fact the public schools and Sabbath schools try to inculcate habits of truthfulness, honesty, kindness in the children while the minds are yet in a plastic state. The mind of the adolescent must not be given undesirable impressions and war training can not but give undesirable impressions. It is utter folly to teach the youth that wars are preventable and that there are better ways to settle international disputes, and then take him out to the drill ground and teach him the manual of arms. The youth knows that if we did not expect more wars he would not be taught military things. He then secretly expects war in the future so as to be able some time to put in practice his ability. Why shouldn't he? Teach a boy law, medicine or business and he will expect to put in practice his knowledge and demonstrate his ability. Even if he does not participate actively in warfare, his sub-consciousness expects a war some time and does not revolt at the idea. The result is that war is believed to be inevitable and the individual makes no personal effort to avert it.

Military training will create a double standard of morals, one for the individual and another for the nation. Nathan C. Schaeffer, Pennsylvania Superintendent of Education, says, "That the explicit declaration of a British commander-in-chief that maxims like 'truth always wins in the long run,' 'honesty is the best policy,' did very well for copy books, but are not to be acted upon in warfare, shows how war and preparedness for war upset our ethical standard. Legitimate warfare includes and justifies 'all the mean, false, cowardly, and unchivalrous action which youth has been taught to despise in their own behalf, such as strategem, ambushes, spying,' to instill them in the sub-conscious life of adolescent youth results in moral damage from which the pupil never recovers." There never was a war during which the Ten Commandments and the Sermon on the Mount were not violated. If the boy is taught that nations can suspend the Decalogue or the Sermon on the Mount in times of national stress to suit the convenience of the nation, he will assume the same right to suspend them for his own individual convenience. The time will come when he has to make a decision. He will have to desert one or the other principle in a time of crisis. And because of the impression military training has made on his conscious and sub-conscious mind he is apt to take the path of least resistance and suspend for the time being any standards of right and wrong which conflict with his convenience.

Thus we see that military training in secondary schools not only fails to develop the individual physically, fails to inculcate desirable discipline and habits, fails to aid military defense of the nation; but it is a positive harm, as it makes the individual expect war and accordingly he does not try to avert war, as it creates a double standard of morals which easily results in the individual adopting the lower standards and dropping the higher. Thus we see that military training is unjustifiable even from the viewpoint of the military training advocate himself.

MODERN POETRY.

GRACE EVANS RHODES, JR.

At the present time poetry is filling a large and important place in literature and deserves careful reading and study. Such a variety exists in the poetry of to-day that it must be divided into several classes for one to understand the wide differences between different poets and kinds of poetry. Two large divisions of modern poets may be made, the one class containing those who conform to the accepted forms of poetry,

in rhyme and meter, the other composed of poets who have cast aside these restrictions and set up for themselves new standards. Another way of grouping the poets is by their choice of subject. Thus there are the two large divisions of the nature poets and the poets who are interested in humanity. Under the second class come the war poets, the industrial poets, and those, like Tagore, who write with a love for all the world. I shall try to mention the representative poets of the different classes, describing briefly the characteristics of their poetry, giving examples of the work of a few poets, and telling a little about the revolutionary movement of the Imagists.

The most typical writer among the conforming poets is Alfred Noyes, the Englishman. Noyes writes according to the established standards of poetry, but is modern in his ideals. He might be classed as a nature poet, but he is also a poet of the days of Queen Elizabeth, a poet of modern England, and a poet of the Great War. His poetry is remarkable for its beautifully flowing lines and rich figures. The figures and coloring of Noyes' poetry and his skill in handling words are shown in the first verse of "The Highwayman":—

"The wind was a torrent of darkness among the gusty trees,
The moon was a ghostly galleon tossed upon cloudy seas,
The road was a ribbon of moonlight over the purple moor,
And the highwayman came riding—riding—riding—
And the highwayman came riding, up to the old inn-door."

Henry Van Dyke is the most prominent *nature* poet of the present. He sees nature from the point of view not only of the artist, but also of the musician. His bird songs, his poem, "The Fall of the Leaves," and his "Ode—God of the Open Air," are evidences of his love of nature and his power of depicting it. Here is a little poem of Van Dyke's, called "School":—

"I put my heart to school
In the world where men grow wise:
'Go out,' I said, 'and learn the rule;
Come back when you win a prize.'

"My heart came back again:
'Now where is the prize?' I cried.
'The rule was false, and the prize was pain,
And the teacher's name was Pride.'

"I put my heart to school
In the woods where verities sing,
And brooks run clear and cool,
In the fields where wild flowers spring.

"And why do you stay so long,
My heart, and where do you roam?"
The answer came with a laugh and a song,—
'I find this school is home.'"

There are many other nature poets, some of whom write purely about nature and some of whom have a great variety of topics. Among these latter are John Masfield, Robert Frost, Sara Teasdale, and Robert Service.

Leaving the nature poets, we take up the poets of the people and their problems. By far the most popular poetry of to-day is, of course, war poetry, but we find that the tone of this poetry is entirely different from the martial spirit of "The Charge of the Light Brigade" and the "Battle Hymn of the Republic." There is a strong feeling of the horror and sadness of war, and a looking forward to a better way in the years to come, in much of the war verse. Among the many poets whom the war has inspired, the best known are Rupert Brooke and Alan Seeger. Perhaps these two poets have received more praise than we have deserved, on account of their tragic death, but we cannot doubt that Brooke's sonnets and Seeger's poem, "I Have a Rendezvous with Death," will be considered real poetry in future years as well as now. Nathan Haskell Dole, Lawrence Binyon and Josephine Preston Peabody are also well-known war poets.

Quite as many poets are interested in the industrial situa-

tion, the "War at Home," as are absorbed in the war itself. Margaret Widdemer's "God and the Strong Ones" shows the strong sympathy which is being felt for the down-trodden masses who have so long been deprived of every joy of existence. The English poet, William Wilfrid Gibson, has lived among the poor miners and fishermen of England and has painted vivid pictures of their sorrows and passions. And the highest stage of feeling, that of a love for all the world, is shown in the poems of the Hindu philosopher, Rabindranath Tagore.

To both these classes of lovers of nature and lovers of humanity do the Imagists and the other revolutionary poets who preceded them, belong, yet they are animated by ideals which are different from the ideals of other poets. Amy Lowell, in her book, "Tendencies in Modern American Poetry," says that this revolutionary movement really began with Edgar Allan Poe and Walt Whitman, but that they were "too far ahead of their times to have much effect on their contemporaries." Then came the Irish poet, Yeats, and Edwin Arlington Robinson in America, who took the first step in definitely breaking away from tradition. Robinson and the New Englander, Robert Frost, set up the standards of realism and absolute simplicity of speech which the Imagists have followed. Edgar Lee Masters and Carl Sandburg form the connecting link between Frost and Robinson, and the Imagists. The poets of this middle stage care almost nothing about artistic beauty; they are too much occupied with telling the bald truth.

The Imagists, on the other hand, have felt the Chinese and Japanese influence in literature, and often choose artistically beautiful subjects, although their methods of writing are so unusual that most people can see little beauty in their poetry. The Imagists are the most radical of the modern poets. Their six leading representatives are three Englishmen, Richard Aldington, F. S. Flint, and D. H. Lawrence, and three Americans, Amy Lowell, John Gould Fletcher, and the lady who writes under the title of "H. D." These six poets have joined in publishing the anthology, "Some Imagist Poets," which has appeared for 1915, 1916 and 1917. In the preface of this collection they have set down six principles which they have agreed upon. These rules, as given by Amy Lowell, are:—

"1. To use the language of common speech, but to employ always the *exact* word, not the nearly exact, nor the merely decorative word.

"2. To create new rhythms—as the expression of new moods—and not to copy old rhythms, which merely echo old moods. We do not insist upon 'free-verse,' as the only method of writing poetry. We fight for it as for a principle of liberty. We believe that the individuality of a poet may often be better expressed in free-verse than in conventional forms. In poetry a new cadence means a new idea.

"3. To allow absolute freedom in the choice of subjects. It is not good art to write badly of aeroplanes and automobiles, nor is it necessarily bad art to write well about the past. We believe passionately in the artistic value of modern life, but we wish to point out that there is nothing so uninspiring nor so old-fashioned as an aeroplane of the year 1911.

"4. To present an image (hence the name "Imagist"). We are not a school of painters, but we believe that poetry should render particulars exactly and not deal in vague generalities, however magnificent and sonorous. It is for this reason that we oppose the cosmic poet, who seems to us to shirk the real difficulties of his art.

"5. To produce poetry that is hard and clear, never blurred nor indefinite.

"6. Finally, most of us believe that concentration is of the very essence of poetry."

The Imagists abhor the use of inversions and words which they call *clichés*. *Cliché* is the French word meaning "stamped," and refers to long-used and worn-out expressions such as those in the passage:—

"To ope my eyes
Upon the Ethiöpe splendour
Of the spangled night."

To be sure, all good English teachers urge their pupils to avoid such expressions, and the Imagists cannot and do not claim to be original in some of their fundamental ideas. The objection which is raised against the Imagists is not so much that their principles are wrong, but that they do not write real poetry. Some of the Imagist "poems" are good prose, but we cannot quite see why they are called poetry. Some of the *vers libre*, or free verse, is not at all like prose, but is called cadenced verse, and is made up of descriptive phrases, with a great deal of repetition. The first verse of "The City of Falling Leaves," by Amy Lowell, illustrates this:—

"Leaves fall,
Brown leaves,
Yellow leaves streaked with brown.
They fall,
Flutter,
Fall again.
The brown leaves,
And the streaked yellow leaves,
Loosen on their branches
And drift slowly downwards.
One,
One, two, three,
One, two, five,
All Venice is a falling of Autumn leaves—
Brown,
And yellow streaked with brown."

It is hard to believe that this kind of writing will long be considered real poetry, but revolution from cold, stereotyped forms has always in the past and, we hope, will now bring the deepening of real feeling and the love of truth and beauty, which make the world a better place to live in.

More characteristic of modern poetry, however, are the following lines from Robert Frost's "The Birches," with their simplicity and detailed description:—

"When I see birches bend to left and right
Across the line of straighter darker trees,
I like to think some boy's been swinging them.
But swinging doesn't bend them down to stay,
Ice storms do that. Often you must have seen them
Loaded with ice a sunny Winter morning
After a rain. They click upon themselves
As the breeze rises, and turn many-colored
As the stir cracks and crazes their enamel.
Soon the sun's warmth makes them shed crystal shells
Shattering and avalanching on the snow-crust—
Such heaps of broken glass to sweep away
You'd think the inner dome of heaven had fallen.

CHRIST'S KINGDOM ON EARTH.

(Concluded from page 702.)

But not so when in disregard of this testimony such action is suggested and proceeded in, in the will, wisdom, way and time of the creature, not as an act of faith (for as relates to all religious action, it must be of faith in order to escape the appellation of sin), but simply from a casual sight of the need and superficial sense of its requirement, an intellectual effort put forth in a good cause, but not being of Divine prompting, it cannot succeed, no more than did King Saul's making sacrifice before the prophet came, serve the purpose for which he professed to make it, and it lost him his crown, as also his life. But as has been all down through the ages of Christendom, ever since the day Jesus Christ, after His crucifixion, ascended up on high, led captivity captive, and received gifts for men, that many professors it seems either from lack of obedience to see and accept the need, or desire to avoid the humiliating process of qualification to serve Him acceptably through these, chose to disregard the gift and essayed to serve Him in ways of their own choosing, to gain an entrance into the sheepfold by other ways than by Christ, the door. As a corrective of these misconceptions see (Romans xi: 29, John xiv: 6). As

relates to progress in spiritual attainment, whether individually or collectively, the Saviour's admonition, viz.:—"Without Me ye can do nothing" remains true and applies as when first uttered by Him. Having pursued the subject of the exaltation and spread of Christ's Kingdom on earth by the presentation and illustration of the way of its accomplishment, with some notice of the failure of effort out of harmony therewith, it remains with me in conclusion to express the fervent desire I have that all who may read these lines of whatever class, whether with or without a name as to religion, may be enabled to seriously consider the responsibility that attaches to each one individually as having a being in this life, our probationary state of existence, so that each may wisely exercise his or her free agency to choose the good and refuse the evil, and that "Friends," especially everywhere may be enabled to see and feel the need of entire loyalty to our high and holy profession in its original purity and simplicity. This profession as held, promulgated and suffered for, by our worthy predecessors in the beginning, as primitive Christianity revived, embraces in its entirety the Gospel plan of regeneration and salvation. For only as it is, so shall we be numbered with them in blessing and honor, a blessing amply attested by the remarkable perseverance in faithfulness and constancy in suffering, even unto death in large numbers, for the liberties and privileges which it has been ours as a people for a long season to enjoy, but which now in this momentous day and time are being and are likely to be still more curtailed, so that entire faithfulness to our calling and mission seems pre-eminently the watchword.

For if as Friends we fail to occupy the place assigned us by our blessed and glorified Head, there will in the Divine economy be found no place for us and our identity will be lost, lost on account of our failure as a Society to continue to display the banner given us because of the truth, upon which is indelibly inscribed *Truth's* testimonies, in characters of suffering and blood, the priceless legacy of our forefathers.

Many whose duty it would seem to be to bear aloft this standard of righteousness, have too much, it is feared, deserted their posts and perhaps are generally more or less zealously employed in the many varied and popular ways of world betterment, ways distinguished from the way of the law and the testimony, which properly appeals to all Christians, as originating in the human consciousness rather than from the law of the spirit of Life in Christ Jesus, which makes free from the law of sin and death (see Romans viii: 2), and from which proceed *Truth's* testimonies, which are God's witness against the abounding evils and excesses of every kind and character. The worldly honor and prestige should it be gained in the lines of service of human choice and appointment, will be found a very poor and unsatisfying substitute for the reward God rightly bestows upon all who faithfully serve Him, in the way of His testimonies—the cross-bearing life which alone leads to the crown-bearing attainment. However regrettable the fact of the degenerate condition referred to, it is with the cherished thought in view that the effort may lead to its being thoughtfully considered by those to whom it appeals and may come that this has been written. If so the writer's purpose shall have been answered and he can cheerfully leave the rest with Him who continues to bless and blast at His pleasure, to bless the good and blast the evil, trusting that He will in His own good time and way so manifest this, His prerogative to the honest-hearted yet in the background, that it may in time be more generally recognized that it is God's works that praise Him.

Amongst the many discouragements with which we as a people are beset, it is cheering to remember that there is still a remnant preserved on the ancient, true and tried foundation, and may we not confidently hope that from this nucleus there will be continued in the line of succession a people to whom the remarkable prophetic declaration of Francis Howgill, one of the ancient worthies who sealed his testimony with his blood, will aptly apply, it may be found in print in Sewell's *History*, Volume 2, page 14, in part as follows, "The sun shall leave its shining brightness, and cease to give light to the world, 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, night, times and seasons shall sooner come to an end, than my covenant with this people into which they have entered with me, shall end or be broken." Such marked recognition of His loyal subjects by the Supreme King over all stamps His approval upon them as the fitting representatives of His Kingdom upon earth, and should tend to an increase of faith and confidence that it will become universal in His own good time, when in accord with ancient prophecy, "The earth shall be filled with the knowledge of the Lord as the waters cover the sea." "And the kingdoms of this world become the kingdoms of our Lord and His Christ, and he shall reign forever and ever." (Rev. vi: 15).

BARNESVILLE, OHIO, Fifth Month 17, 1918.

LATEST CABLE FROM RUSSIA.

Recently received cables supplement the reports brought back by workers who are now in this country on furlough, concerning the present situation in our Russian work. The work of famine relief has become the most urgent. The failure of crops for the past two years and the inability of the refugees, through lack of money and transportation facilities, to secure seed grain, has produced a very serious food shortage in the section where we are working.

In famine relief the great fundamental need is for funds,—and in very large amounts. Medical and hospital work, care of children, distribution of clothing; operation of work-rooms, etc., can be carried on without much expense beyond the maintenance of the workers. To buy food in large quantities, however, for a starving population and to bring it from a distance requires money and then more money. Not mere comfort, nor even health, but life itself, is at stake under famine conditions. We have sent \$25,000 for this famine relief, and at last report English Friends had raised over \$60,000.

One of the most important statements of the cable is the reference to the placing of the refugees upon the land either in Samara or farther east in Siberia. Up to the present the refugees, who had settled down (usually as unwelcome guests) upon the native peasants, had had no opportunity for raising their own food. The demobilization of the army has made possible the return of many men to their families. The problem of re-establishing family life and earning an independent living from the soil has thus become paramount. The devastated homes of most of the refugees are in the extreme western provinces, where conditions are too unsettled to admit of their return. The cable indicates that a scheme with great possibilities is being developed whereby these families can establish new homes either in the province of Samara in European Russia, or just across the line in western Siberia.

History is now being written very rapidly and with a large hand in Russia. Friends everywhere should feel the thrill and respond to the challenge of this opportunity of having a part in the writing. Our mission has no connection with the political aspects of this history. Our part is an obscure one of saving life, restoring normal living conditions, bringing new opportunities to a few thousands of people who have been uprooted entirely from the homes of their fathers. It is work of fundamental importance; it embodies the very essence of the Christian Gospel of loving service; through it, we in America can help in the relief of a distress, not equalled perhaps in this or in any other war. The work in France seems to be our primary obligation and none of our opportunities there will be neglected. The need in Russia, however, is so much more vast that many Friends may feel called to increase their contributions in order that we may meet these opportunities also. At last report the Friends' Mission is the only relief expedition now actively engaged in any part of Russia. The American Red Cross and our State Department have expressed great interest in the continuance on the largest possible scale of this centre of American influence.

V. D. N.

"LOVE."

'Tis not the deed we do
 Though the deed be never so fair,
 But the love that the dear Lord looks for,
 Hidden with lovely care
 In the heart of the deed so fair.

The love is the priceless thing;
 The treasure our treasures must hold,
 Ere ever the Lord will take the gift,
 Or tell the worth of the gold
 By the love that cannot be told.

—CHRISTINA ROSSETTI.

LETTERS FROM FRANCE.

VENEDREI, Fourth Month 5, 1918.

It wouldn't be fair to put any definite location on this letter, for it will be a diary of places as well as times. Just at present we are lying just outside the station at Marseilles with various trains on all sides and there is nothing interesting to look at whatever—therefore the present pity!

My last letter has given the beginnings of our work with the old people who are now en route to the south coast of France, and although there was quite a lack of organization we managed finally to bundle them into the cars and start. It is a regular ambulance train, with a French doctor and an attendant (man) for each car; the cuisine is prepared in a specially-fitted car and all in all the equipment is quite complete. The peculiar part about the whole affair is—why were we three fellows asked to come? Certainly the regular attendants are a capable set, and although our three ladies are very useful in attending to the special needs of some few old women, we men have had very little to do except give the folks a cheery word and a glad hand at occasional stops. The peculiar contentedness of the inhabitants—here we go again—Toulan this time. The contentedness of the people is due to the fact that it is a decided novelty to get out of their little villages; then, too, they are getting plenty of their beloved clear soup and bread; the heating system is operating well so that they are all warm, night and day; and finally there are a number who are feeble-minded, who don't know enough to be dissatisfied.

The ride from Marseilles has been a delightful one along the Mediterranean; the great foothills (of the Alps, probably) have gradually enveloped us and come between us and the water, giving way every few minutes to open up a glorious vista that holds a thousand aspects of novelty—flowers, fruit trees in bloom, terraced hill-slopes with the invariable rows and rows of small, low grape-vines; orchards, some regular and others just promiscuous, of odd, gnarled-limbed, gray-leaved olive-trees ("Bible-trees" I call them), and scattered across the little valleys are the red-roofed peasant homes and buildings that lend a little gaiety and human atmosphere. The coast is everywhere shouldered aside by bald, massive, impatient rocky headlands that set up a sort of unchanging background for a hundred little nearer changes of scenery. The sea is not nearly so blue to-day as it might be, because the clouds are heavy, hanging gravely around the rough hill-tops, but even so, the contrast after the absolutely flat treeless Somme is wonderfully restful.

CANNES.

What a fairyland! We woke up this morning looking out of the hotel window into a clear, bright sky over a long high-cliffed island, and with the unruffled blue water of the Mediterranean lying between. At our feet are the hotel gardens and lawns that in peaceful times have fairly swarmed with pleasure-seekers and roamers over the world. Great palms are holding their bushy tops above the dark-foliaged pines, and the gardens are brightly full of blossoms. It must all be still a dream.

Coming into Cannes last evening we had hoped that our little group could really do a little work simply to justify our presence on board, and fortunately we were able to do something in getting the poor old folks unloaded and repacked into autos

after a sip of hot wine or coffee. They were still patient and cheerful in most cases and we were also somewhat cheered by finding that all plans had been made at this end by a great, good-natured (and apparently well-off) gentleman representing the Red Cross. He was a minister in a Washington, D. C., church for some years, but has been over here for a number of years also, and has a beautiful villa along the seaside. Naturally when he found that we hadn't been in bed for two nights he sent his chauffeur off to locate places for us in a comfortable hotel—and he succeeded!

The next day we had tea at his villa, where he showed us around his gardens. Before the war he used to have *twelve* gardeners busy there all the time, and it was evident that he took nearly as much pride in the rare plants and trees from all around the tropics, as did the original owner, who had collected all the exceptional specimens. Perhaps it wouldn't have seemed so marvelous to one more used to tropical gardens, but the great stretches of carefully trimmed flower beds, the little nooks with a tiny stream and the heavy-leaved swamp plants; the rubber and lemon trees, the tree ferns, the lilies, and numbers of plants I had never seen before—made it a veritable garden of delight for me. I forgot to mention that we passed through a region north of Cannes on the train, where there were actual fields of paper-whites and narcissus, and great plots of pansies—all one color. The broad-sides were everywhere brilliant with wild yellow primroses, and occasionally there would be scatterings of graceful white and purple iris. Every hillside seemed to have some sort of blossom to show, and several valleys were absolutely white with cherry-trees in bloom. Roses, too, are beginning to show their brilliance, mocking, as it were, the grace and delicate lavender of wisteria draped over arbors and around the tall, bare palm trunks. Is it any wonder that with sights like these and the snow-crowned lower Alps in the distance, we were somewhat pleased that it had fallen to our particular lot to accompany this train?

We had two-and-a-half days in this beautiful little city, walking all along the water-front, and up on the hill behind the many elaborate villas, from where we could look out across the harbor to an ancient tower on an island, where St. Patrick is said to have received part of his education.

There was a sort of large "rest-room" down near the shore where all visiting soldiers can make themselves at home, and dropping in one afternoon I found a very pleasant lady there from Philadelphia, and an American chap (who had been gassed at Verdun) who had an excellent voice. Needless to say we enjoyed a four o'clock tea and about an hour of their company.

This big Red Cross man came to our rescue again in departing, by giving us a letter which obtained free passage for us on the fastest train to Paris (all first class), and having seen the old folks safely taken care of, we thoroughly enjoyed most of the trip back to Paris, although we didn't get much sleep. At any rate, it has been a wonderfully interesting trip for me, and also enjoyable after our more or less depressing exit from the Somme.

There was a peculiar incident occurred on the way down when we stopped at a little station whose name I recognized as connected with American troops. Seeing several fellows on the station platform, I asked one of them whether such and such a school was anywhere near and if he knew a Cornell friend of mine who had written to me not many weeks ago. He said that Hough was in his own battalion and was at that minute only a mile-and-a-half away! Unfortunately we weren't stopping but a few minutes, or I might have seen the chap (who happened to be one of the boys in the House during my junior year).

Did I mention that Cousin Frances Ferris was with our party to Cannes? However, since I was acting treasurer and business manager for the group, I received some excellent practice in French as well as all the other pleasures. We all have a regular vacation due any time now and we must start planning for that if no urgent work turns up. A bicycle trip sounds interesting if it gets a little warmer. PARVIN M. RUSSELL.

NEWS ITEMS.

FULL reports of London Yearly Meeting are promised us in *The Friend* [London] for Fifth Month 31 and Sixth Month 6. Just as we go to press the former of these numbers reaches us. We plan to give a generous review in our next issue, even if it necessitates a double number.—[Eds.]

WM. B. HARVEY spent the week from the eighteenth to the twenty-second with Friends at Woodland, N. C., in the interests of the problems confronting the C. O.'s there. He also visited Camp Jackson, S. C.

ALICE G. LEWIS expects to sail from Japan on Seventh Month 3rd in the *Tengo Maru*. Anyone desiring to send steamer letters to our returning missionaries, Gilbert and M. P. Bowles, also Edith Newlin and Sato San, should address, "Shinyo Maru," T. K. K., San Francisco, California, before Eighth Month 21, which is the date on which the steamer is supposed to leave.

PURPOSE OF OUR MISSION IN FRANCE.—(Minute of the French Field Committee resulting from a concern of some workers for such an official statement.)—"The desire of the Society of Friends to relieve the sufferings of civil populations in time of war has found frequent practical expression in the past; and it was in accord with our traditions that a concern was laid before the Meeting for Sufferings of London Yearly Meeting in the early days of the war that an expedition should be sent to France for this purpose. The way was opened by the French Government, largely because of its remembrance of the work done by Friends during the Franco-Prussian War in 1870-71, when the red and black star was first worn by our workers.

The misery and devastation caused by the present war call for the strongest and most self-sacrificing efforts which we can put forward to mitigate it, and the object of the Mission is to bring relief and succor to the populations, especially of the invaded areas, as far as we can reach them.

This work is a natural outcome of the Peace Testimony of our Society, and we desire that our service shall be a positive expression of that spirit which takes away the occasion of all wars."

REPORT OF THE TREASURER OF THE AMERICAN FRIENDS' SERVICE COMMITTEE FOR WEEK ENDING SIXTH MONTH 22, 1918:

Received from 20 Meetings.....	\$5,343.50
Received from 22 Individuals.....	794.00
Received for Armenian and Syrian Relief.....	34.00
Received for Supplies.....	22.55
Interest on Bonds.....	3.75
	\$6,197.80

CHARLES F. JENKINS, *Treasurer*.

HEADLEY BROTHERS, London, announce for early publication a series of letters written by Corder Catchpool, one of our English Friends, while working with the Friends' Ambulance Unit in Flanders and later while suffering imprisonment for conscience' sake. The book will be entitled "On Two Fronts." Another book by an English Friend conscientious objector, is Maurice L. Ronntree's "Co-operation or Chaos," (6 d, net), which has attracted considerable interest and been twice reprinted. Copies of either of these may be ordered through Friends' Book Store, 304 Arch Street, Philadelphia.

The Survey for Fifth Month 18, 1918, published an article on the Red Cross village, Malabar, for tuberculous refugees, in which mention is made of the large part Friends are playing in this constructive work.

PLACES for eighty French girls have already been found for the next academic year in American colleges, by Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education, who has the matter in charge. The plan is to bring one hundred girls from France to America for college work next year.

CHARLES EVANS writes from the Paris office: "Make a superhuman effort to get more men." *Additional Men Workers*.—Although we have been driven from our positions in the Aisne, Somme and Oise, the need for workers is greater than ever.

The Executive Committee felt last Autumn that no more men workers in addition to the twenty-five then asked for could be absorbed, but has now reconsidered the matter and they authorize me to ask you for seventy-five men to arrive at the rate of twenty-five per month for three months, and they also decided to ask England for ten a month for three months. You must try to get these men over, beginning again just as though you had not tried before.

It is true for every department of France south of battle lines that refugees are pouring in and every day the Bureaux of the Civil Affairs Department come to my desk with requests for men to go here and to go there. Make a superhuman effort to get the personnel, but concentrate on getting good men out of camp, as it is these conscientious chaps that we can use to best advantage.

TO THE REPRESENTATIVE MEETING:—

It may be taken for granted, that most, if not all, the members of this Body are familiar with the recent ruling of the War Department dated Fifth Month 30th, concerning conscientious objectors. As a matter of record, however, it may be well to state briefly that these men are to be sent to Fort Leavenworth, Kansas (though not under arrest), and there await examination by a Commission, comprising three men of national prominence, appointed by the War Department, as to their sincerity on these grounds. If satisfactory, they are to be furloughed, though not discharged, and they may then engage in agricultural pursuits outside their former home districts, or in Friends' Reconstruction Work abroad; they are expected to report monthly through disinterested parties to the War Department, are to work to the best of their ability, and cannot receive as compensation a sum greater than a private's pay plus subsistence.

As a matter of fact, the Commission has already begun its work in the military cantonments beginning at Camp Meade, Md. It has also visited Camp Dix.

At this writing, we are yet in doubt as to the exact method of turnover, and are not positive that our proposed Commission of nine men will be charged with the guardianship of the men under consideration; indications point that way.

Your Secretary has visited Camps Dix and Meade within the past week, finding conditions much as heretofore, though our members at the latter camp were under considerable exercise as a result of the recent Federal questioning alluded to above.

After an enforced truce at the camps varying from two to nine months, much of the time in what is practically enforced illness, it is natural that the patience of the "C. O.'s" is a good deal tried, for those at least in whom we are interested are most anxious to do their full share in meeting humanity's needs in ways their consciences will permit. Philadelphia Yearly Meeting has at present six members at Camp Dix, New Jersey, four at Camp Meade, Md., and one at Camp Lewis, Washington, held as conscientious objectors. Of this number, the last named is under the most unpleasant discipline—he being allowed no reading matter but the Bible, and all incoming and outgoing mail is censored. Correspondence is in progress, having in view a betterment of conditions in this case.

In addition to the above we have other members at Camp Lee, Va., who, though having resolved to refuse acceptance even of non-combatant service offered them, and who stood firmly on principle for a considerable length of time, yet, under the extreme pressure placed upon them by their military officers, finally accepted hospital work under the military rule. In this action, we surely cannot censure these young men for the action taken, particularly at that Camp, where our views are not at all appreciated.

This misunderstanding is likely to be no less apparent, as our nation becomes more and more engaged in the awful death struggle which is stirring the very foundations of Society the world over; and those of us, who are older grown, may have to share with our younger brethren in trials, which, though by no means welcome, are calculated to awaken our sympathies and deepen our faith in Him who still commands the destinies of nations, and Who will protect those who come to Him for guidance and support.

The scope of the work of our office has broadened; unexpected lines of work have opened, among them considerable correspondence with army officers, draft boards, etc., and many interviews with men of the same general type; we have felt grateful for the almost universal courtesy and toleration in the many instances which could be cited.

Our members, as well as men from other Yearly Meetings, with whom we have near sympathy, while at Fort Leavenworth, will naturally claim our sympathy and attention, for while it is likely those men at camps may not need to go to that prison, yet "C. O." men called later cannot escape detention at the Fort. Correspondence is in progress soliciting co-operation of Friends living in Kansas, who might assist us in giving whatever moral and other support is needed while proceedings are progressing, and this is not likely to be a service soon completed, for new men, holding our views, will be ordered to camps from month to month, all of whom must, be they ever so sincere, appear before the Commission for examination.

Visits to camps by ministers and others for some weeks were not encouraged on account of certain conditions pertaining therein: the tension seems now in large measure to have been removed, and it is our desire that Friends will consider well whether they owe it as a duty to our young men and the cause which they represent, to visit them as members in bonds: they will find a hearty welcome. At a recent canvass among our men in camp, we learn that nearly all have taken steps towards engaging in Friends' Reconstruction work abroad, and will expect to accept the service promptly if liberty is granted therefor.

WM. B. HARVEY

PHILADELPHIA, Sixth Month 21, 1918.

The following letter, addressed to the Western District Monthly Meeting, Philadelphia, has been sent us for insertion in THE FRIEND:—

SIXTH MONTH 14, 1918.

At thy suggestion, the following facts concerning the plans of the three Colored Schools are given for such use as seems advisable.

The plans for consolidating the work of the Anthony Benezet School, the Western District Colored School and the Joseph Sturge School have been progressing satisfactorily since the last report to our Monthly Meeting. The following Joint Committee has been appointed, consisting of representatives from each one of the three Schools:—

JOINT EXECUTIVE COMMITTEE.

Anthony Benezet School.—Mabel B. Hoyle, Horace E. Moore, Mary B. Test.

Western District Colored School.—Rebecca B. Wistar, Sara M. Longstreth, Flora L. Jacob.

Joseph Sturge Mission School.—Alfred G. Scattergood, Isaac P. Miller, D. R. Yarnall, *Chairman.*

At Large.—Paul D. I. Maier, Lucy Shelmore, *Secretary.*

This Joint Executive Committee is to have charge of the development of the plans and the expenditure of the Joint funds which will be turned over to a common treasurer who will shortly be appointed.

Through the kindness of interested Friends, funds are now available for making the necessary building changes and additions to provide for the extension of our work at 918 Locust Street. An architect has been employed and plans and specifications are in the course of preparation, so that we hope before the Autumn arrives, our quarters will be in such condition that some of the work can be started.

Sara M. Longstreth, Chairman of the Western District Colored School Committee, informs that their staff of teachers have been advised that the School will be laid down, as its work in another form will be carried on at 918 Locust Street, as soon as suitable quarters are available; this step having been taken in order to carry out the joint plans of the three Colored Schools.

Friends will recall that the Joint plan will provide for conducting a Day Nursery and Kindergarten, and for the extension of the present Visiting Work which has been conducted for many years both by the Anthony Benezet and the Joseph Sturge Schools. In addition, it is proposed to develop a domestic science department, along lines which will be helpful not only in training young colored people, but also in assisting in home economics and sanitation. The religions work which has been conducted by the Joseph Sturge School for many years will, of course, be continued as usual.

This new institution, when developed, we feel will be a most helpful one for the colored people living in the immediate neighborhood.

D. ROBERT YARNALL.

FRIENDS' SELECT SCHOOL NOTES.—The graduating exercises were held at the School on the afternoon of Sixth Month 14th, the Class Day entertainment having been given the evening before. Diplomats were given to fourteen graduates, and a certificate of work accomplished to

one other member of the Senior Class who had not done all the work required for graduation. William V. Dennis, one of the teachers at the School, delivered the address to the Class.

Members of the graduating class are enrolled for college as follows:—two for Haverford, two for Swarthmore, and one each for Bryn Mawr, Drexel, Goucher, Vassar and Wellesley.

About a week before school closed, Ruth S. Goodwin gave an impressive address at morning collection on "The Meaning of the Flag," and on another day Robert R. Tatlock, lectured on "The Russian Revolution."

The new teachers for next year are Marguerite L. Brinton, of West Chester, who is a graduate of the Department of Hygiene at Wellesley College and is now teaching in the Y. W. C. A. in New York City, to be Director of Physical Education for Girls; Mary E. Williamson, of Media, a graduate of the West Chester Normal School, who has done considerable work at the University of Pennsylvania, to teach the "G" Class; Rachel Mstrom, of North Middleboro, Mass., a graduate of the Bridgewater Normal School, to teach classes "H" and "I"; and Marion D. Leeds, of Moorestown, a graduate of Westtown School, to be Assistant in the Primary Grades.

Several of the teachers expect to attend Summer schools. Mary Anna Jones, Mary E. Williamson, and Rachel Mstrom are to go to Columbia; Florence A. Elliott to Chantauqua; Anne Baderston to the Art School at Gloucester, Mass., and Caroline DeGreenne to the French and Art colony at Boothbay Harbor, Me. Walter W. Haviland expects to attend the convention of the National Education Association at Pittsburgh.

The Children's Country Week Association has been granted the use of the School dining-room in the basement, as the headquarters from which city children will be sent out into the country throughout the Summer.

TIRED OF GIVING?—Let the following letter inspire us to give in a manner commensurate with our comforts, and our abilities to give:

"AMERICAN FRIENDS' SERVICE COMMITTEE, Philadelphia, Pa.—

Dear Friends—Among the many interesting features of our segregation is our Sabbath School. This was opened early in the year, and has been kept up to the present time. The hour for meeting is ten o'clock. The attendance is chiefly made up, of course, of the members of the segregated body, but on a good many occasions there have been ten to fifteen visitors. In fact, a leading member of the school is a soldier boy from the Artillery Division. He is a real live wire in a Sabbath School and has acted as superintendent at several meetings. These visitors have always been welcome and their attendance and interest have been greatly encouraging to us. The order recently given out by the Divisional Commander, General Bailey, will, however, debar such attendance.

Up to our last meeting there has been one thing peculiar about our class program—no collection was ever taken, for our people at home have been so generous and thoughtful as to supply us each quarter with a few copies of our *Friends' Quarterly* and other expenses of course have been unnecessary.

"Profiting by the unneeded mistake of the rich young ruler about whom we studied last week, and endeavoring to profit by his example and to comply with the call of our gracious Master, we found this our opportunity to break up the peculiarity of our class work by taking an offering for the relief of our unfortunate terror-stricken neighbors in the devastated regions of France. And we are enclosing herewith a twenty-dollar money order made up in a Sabbath School of nineteen conscientious objectors at Camp Jackson, South Carolina.

"We are proud of the opportunity to make this sacrifice for a cause so Christian in its scope and purpose and wish to express our unwavering faith in the Golden Text of the day's lesson: 'Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.'

"The Camp Jackson Sabbath School of Conscientious Objectors,
"PET HARVEY D. HENSHAW,
MARVIN H. SHORE."

A DOCUMENT entitled "Some Social Aspects of the Society of Friends in the Seventeenth and Eighteenth Centuries" has been printed in Ohio, and appears now in the form of a neat pamphlet. The title-page informs us that the essay is a thesis "submitted to the Faculty of the University of Chicago in candidacy for the degree of Master of Arts" in the Spring of 1914, by Alice Heald Mendenhall. The bibliography from which it was drawn is pretty large, and it seems to have been mainly supplied by the

University library. Various topics are touched upon briefly, the treatment being, of course, rather suggestive than exhaustive. There are illuminating sketches of some of the most prominent and active Friends, from George Fox to Elizabeth Fry, and we get some insight into the scope of their labors from the presentation of such subjects as George Fox's interest in the establishment of institutions for the care of the insane and for "poor Friends that are past work," John Bellers' pioneer labors in social and political economy, and William Penn's "pure food laws," besides other philanthropic and humanitarian enterprises more familiar to many readers.

The author has done a timely and acceptable service in this compilation, and the Friends' Educational Association in Ohio has furthered it by printing and circulating the pamphlet. Copies may be had at two cents each, or fifteen cents per dozen, by sending to Edward F. Stratton, 113 East Seventh Street, Salem, Ohio. M. W.

FRIENDS' SERVICE NOTES.—We have frequent inquiries as to the Bulletins issued by the Committee. Following is a list of those issued to date. Only a few (Nos. 2, 3, 8 and 14) have been distributed to every family. The others have been issued only to local Service Committees, Sewing Clubs, etc.

1. Suggestions as to Local Organization. (Out of Print.)
2. Financial Appeal. (Out of Print.)
3. General Description of the Work. (Out of Print.)
4. Sewing and Knitting. (Out of Print.)
5. Canning and Drying. (Out of Print.)
6. Final Report of Our Investigating Commission to France.
7. Reprint of Pictures from *Pictorial Review* for Tenth Month, 1917.
8. Six Months of Friends' War Relief Service.
9. Sewing Bulletin (Superseded by No. 13.)
10. Knitting Directions.
11. Report of Finance Committee, Fifth Month 1, 1917, to Second Month 1, 1918.
12. a, b, c, d, e. Sewing Directions.
13. General Bulletin for Sewing Clubs.
14. Relation to Second Red Cross \$100,000,000 Campaign.

FEEDING AND CLOTHING TRAIN-LOADS OF REFUGEES.—"I came here last week with a colleague, M. Verne, to inquire into the lot of the refugees from the Somme and the Oise. We found refugees pouring into Louviers in great quantities and in most unhappy conditions. Local people were anxious to help, but lacked the means with which to give assistance. I decided to stay and do what I could while M. Verne returned to Paris to look for supplies. I have put in a busy week getting food and clothing and medicaments and distributing them in various cantonments where refugees are temporarily fed and housed; feeding those who pass through on great trains; and most difficult of all, making up trains to convey great numbers of refugees to other points.

"We sent a train of 600 to Avignon and another of 912 to Carcassonne. Happily, Chas. Evans responded to my request for Bill Southworth and I was able to send Bill with the second train. Otherwise the old folks and the little children and the two or three crazy people who were on the train would have suffered for want of attention during the long trip. (Many of them had already traveled eight or nine days.)

"As M. Verne and I are responsible for a large department (The Evre), where there are thousands of refugees who are here for good I shall be busy for a long time. So my conscience is tranquil so far as work is concerned. People are suffering and in need. I can help them and am doing my best. So I have every reason to be satisfied."

(Signed) CARROLL BINDER.

REFUGEE WAS MADE IN A FORMER ISSUE OF THE FRIEND to the identity of Israel Whelan. The following has been received from a subscriber who knows wherof he speaks.

Israel Whelan lived at the corner of Fifth and High (Marked) Streets. He was an authority on banking and finances and a shipping merchant of large resources. He became Commissary General of the Continental Army during the Revolution, feeling that it was right to "assist lawless tyranny bearing down all before it." He is buried in Friends' Burying Ground at Fourth and Arch Streets. He was the head of the Electoral College that chose John Adams President when the Electoral College really did the selecting. He was the third President of the Philadelphia Stock Exchange. In 1793 he moved to High above Eighth Street and

had his place of business at the northwest corner of Fourth and High. The present banking house of Townsend, Whelan & Company is the descendant of his business.

NOTICES.

PERSONS desiring to subscribe for the paper called "Reconstruction" will please write to and make checks for \$1.00 payable to

VINCENT D. NICHOLSON,
20 S. Twelfth Street, Philadelphia.

FRIENDS' SELECT SCHOOL NOTICE.—Applications for admission should be made as early as possible. Catalogues will be furnished on application to the Principal, who will be glad to confer or correspond with parents. The next year opens Ninth Month 23rd.

WALTER W. HAVILAND, *Principal*,
140 N. Sixteenth Street, Philadelphia.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—During Seventh and Eighth Months Friends' Library will be closed, except on Fifth-days, from 9 A. M. to 1 P. M.

LINDA A. MOORE,
Librarian.

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

- Bruce—Handicaps of Childhood.
 - Dykes & Standing—Man Who Chooses Poverty.
 - Hodgkin—Book of Quaker Saints.
 - Morley—Recollections.
 - Muir—Cruise of the Crown.
 - Petrie—Revolutions of Civilization.
 - Sharpless—Story of a Small College.
 - Stewart—Life of St. Francis Xavier.
 - Wheeler—Boy with the U. S. Weather Men.
 - Wild—Evolution of the Hebrew People.
- During Seventh and Eighth Months Friends' Library will be closed except on Fifth-days, from 9 A. M. to 1 P. M.

LINDA A. MOORE,
Librarian.

MORNING meetings for worship at Woodbury, N. J., now begin at 10.30 o'clock.

MEETINGS from Sixth Month 30th to Seventh Month 6th:—

- Gwynedd Monthly Meeting, at Norristown, First-day, Sixth Month 30th, at 10.30 A. M.
- Kennett, at Kennett Square, Third-day, Seventh Month 2nd, at 10 A. M.
- Chesterfield, at Trenton, Third-day, Seventh Month 2nd, at 10 A. M.
- Chester, N. J., at Moorestown, Third-day, Seventh Month 2nd, at 7.30 P. M.
- Bradford, at Coatesville, Fourth-day, Seventh Month 3rd, at 10 A. M.
- New Garden, at Westgrove, Fourth-day, Seventh Month 3rd, at 10 A. M.
- Upper Springfield, at Mansfield, Fourth-day, Seventh Month 3rd, at 10 A. M.
- Haddonfield, Fourth-day, Seventh Month 3rd, at 7.30 P. M.
- Wilmington, Fifth-day, Seventh Month 4th, at 7.30 P. M.
- Uwchlan, at Downingtown, Fifth-day, Seventh Month 4th, at 10.30 A. M.
- London Grove, Fifth-day, Seventh Month 4th, at 10 A. M.
- Falls, at Fallsington, Fifth-day, Seventh Month 4th, at 7.30 P. M.
- Evesham, at Mt. Laurel, Fifth-day, Seventh Month 4th, at 10 A. M.
- Upper Evesham, at Medford, Seventh-day, Seventh Month 6th, at 10 A. M.

DIED.—At his home, Atlantic City, N. J., Second Month 26, 1918, HENRY DARNELL, aged seventy-two years; a member of Evesham Monthly Meeting, N. J.

—, at his home near Barnesville, Ohio, on the third of Sixth Month, 1918, JOHN G. HALL, son of John and Hannah Hall, late of England, in the seventy-fifth year of his age; a member and minister of Somerset Monthly and Ridge Particular Meetings, Ohio.

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TO ADVERTISERS.—THE FRIEND is open for selected advertisements at the following rates: One inch, 50 cents, or 4 cents a line; no insertion for less than 25 cents. Long term rates given on application. Standing business cards are also solicited.

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